

Eightieth Annual Conference

OF THE
CHURCH OF JESUS
CHRIST OF LAT
TER-DAY SAINTS



Held in the Tabernacle
and Assembly Hall, Salt
Lake City, Utah, April
3rd, 4th *and* 6th, 1910,
with a full report of
the discourses

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DESERET NEWS BLDG.
SALT LAKE CITY, UTAH

GENERAL CONFERENCE

OF

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

FIRST DAY.

The Eightieth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a. m. on Sunday, April 3, 1910, President Joseph F. Smith presiding.

AUTHORITIES PRESENT.

There were present of the First Presidency, Joseph F. Smith and Anthon H. Lund; of the Council of the Twelve Apostles, Francis M. Lyman, John Henry Smith, Heber J. Grant, Rudger Clawson, Hyrum M. Smith, George F. Richards, Orson F. Whitney, David O. McKay and Anthony W. Ivins; Presiding Patriarch John Smith; of the First Council of Seventies, Seymour B. Young, Brigham H. Roberts, J. Golden Kimball, Rulon S. Wells and Charles H. Hart; of the Presiding Bishopric, Charles W. Nibley, Orrin P. Miller, and David A. Smith. There were also a large number of Presidents of Stakes and Missions, with their Counselors, Bishops of Wards, Patriarchs, and numerous other prominent men and women representing various quorums and organizations of the Church.

President Joseph F. Smith called the assembly to order, and announced that an overflow meeting will be held this morning in the Assembly Hall, to be presided over by Elder Anthony W. Ivins.

The conference services were commenced by the choir and congregation singing the hymn:

Come, come, ye Saints, no toil nor labor fear,

But with joy wend your way;
Though hard to you this journey may appear,

Grace shall be as your day.

Prayer was offered by Patriarch David McKay.

The choir sang the hymn:

O awake! my slumbering minstrel,
Let my harp forget its spell;
Say, O say, in sweetest accents,
Zion prospers, all is well.

PRESIDENT JOSEPH F. SMITH.

OPENING ADDRESS.

Large attendance gratifying.—Temporal salvation desirable, as well as the spiritual.—Members of Church should make homes in localities approved by presiding authorities.—Thoroughness in farming commended.—Home industries insufficiently

supported.—The principles of Mormonism incite to righteousness.—Use of tobacco and intoxicants denounced.—Wisdom exercised in expenditure of tithing.

I must confess that I do not feel adequate to the task of speaking to you this morning, but I hope the good Spirit from the Lord may rest upon us, not only during the time I may occupy but throughout the entire meeting, and, indeed, throughout the sessions of this conference. I feel in my heart to say to this vast congregation, God bless you and pour out His Holy Spirit upon you. May He reward you, by its rich outpouring, for your presence here, which indicates your faith and your desire to be present at the general conference of the Church to take part in the services and exercises thereof, and show that unity, that interest, that love and devotion to the work of the Lord, which should characterize the lives and acts of every member of the Church. It is almost marvelous, considering the condition of the weather, to see such a vast congregation as is assembled here, today at the opening session of our conference; and, again, from my heart, I thank you for your attendance, and for the interest you feel in the work of the Lord in which we are all engaged. I feel, in my soul, that those who have come, sparing the time and the means necessary to attend the conference here, will not go away at the conclusion of our meetings either barren or unfruitful, for I believe the Lord will bless you and pour out His Spirit upon you in abundance.

I take it for granted that the vast majority of those assembled here today are members of the Church of

Jesus Christ of Latter-day Saints in good standing, and I would that this might be said of every soul that is present; for it is my belief that there is no greater honor, nor can there be any greater blessing obtained by man in this world, or in the world to come, than to be members in the Church of Christ in good fellowship with Him.

There are one or two matters that have rested upon my mind of late. While there are many things that might be spoken of here today, or at least hinted at, or simply mentioned, they will be more fully spoken of, unquestionably, by those who shall occupy the stand during our conference. But one thing has seemed to impress itself very strongly upon my mind, and I desire to say a few words in relation to it. It may be considered a secular matter, but to me it is both spiritual and temporal. I do not think it would be possible for me to appreciate, very highly, that sort of salvation that is only spiritual. I desire to see, and to witness, and to embrace the religion that is both temporal and spiritual, and to participate in and enjoy the salvation that is both temporal and spiritual. The matter that I refer to is home-building and the providing of places to dwell for the children of the Latter-day Saints.

We have witnessed a disposition, among some of our people, to want to draw off and go away, almost limitless distances away from the body of the Church—a disposition to scatter abroad, rather than to gather together, and a tendency of our children to go away from their homes, to seek homes for themselves somewhere else, in some other state, or territory, or country,

away off from their parental homes. Now, it appears to me that there are almost limitless opportunities and advantages yet to be utilized, not only here in the state of Utah but in the near-by or adjoining states, where our young people may find lands and build homes for themselves without wandering away off into South America, or into Southern Mexico, or into any other foreign country. It is being demonstrated that there are within our reach, under our very eyes, large tracts of country that only needed either co-operation of labor or capital to bring it under cultivation and to render it susceptible to building homes, and towns, and villages. It is, in my judgment, wise, prudent and proper for our young people to try to secure for themselves lands as near to their homes as possible, near the homes of their parents, and as closely associated as possible with the communities of the Church, that they may have the advantages of Sunday Schools, improvement associations, primary associations; in other words, that they may have the advantages of Church organizations for the benefit of their children, as well as for their own benefit. While they are thus reaping the benefits and blessings of these privileges at home, they are building up this country instead of leaving it to the stranger, to come here and build it up,—and, perhaps, a class of strangers that we could not affiliate with, or who could not affiliate with us. There are classes of people we know of in the world who are not, or at least have not proven themselves to be up-to-date, desirable neighbors and pleasant associates; but they, this class, are seeking dwelling places, seeking op-

portunities, both in our country and elsewhere, and it is just as well that our own people—our own boys and girls should build up among us as for the stranger to come from abroad, from distant countries to occupy the land instead of them. I want to say to this congregation that we have not approved, and we do not approve of this disposition that has manifested itself, to some extent, on the part of some of our brethren, to go away off into some distant country where neither life, nor liberty, nor property is safe. We would rather see our people operate together, and help to build up and develop this country so long as there is room for us to dwell. When the necessity comes, for us to colonize, we may do it in some organized way by which, in the doing of it, all concerned may obtain the best and greatest advantages and reap the greatest benefit to themselves.

Now, I want it understood that I do not hold to the idea that one little state, perhaps, is going to be sufficiently large to accommodate all the Latter-day Saints, or that the Church of Jesus Christ will of necessity be confined within small limits. I do not view it in this way; but I wish it understood that when it becomes necessary for the Latter-day Saints to colonize in distant lands, or away from the body of the Church, that it is best to do it under the sanction, approval and counsel of the presiding authorities of the Church and of leading men who have experience and the welfare of the people at heart, who can direct their energies and their course, and help them to colonize, where it is necessary for them to colonize and build homes. Briefly stating it, in my opinion it is proper, it is wis-

dom, indeed, I think it is, a necessity for the Latter-day Saints to take every advantage they possibly can to secure homes for themselves in Utah, in Idaho, in Wyoming and Colorado, in the adjoining states here, and in our own country—in our blessed America—under our grand and glorious government, where life, property and the liberties of men may be protected and not jeopardized by mob-violence, by revolutions, or by any sort of disruption that so often occurs in some of our neighboring countries, of course I commend and approve of our colonies, formed by authority and guidance of the Church in Northern Mexico and in Canada, and recommend them to home-seekers who desire to go there.

In connection with this matter, I think it is wisdom for us, as agriculturists, to study agriculture and to become able to produce out of an acre of ground as much as the "heathen Chinese" or as much as any other people can produce from the same ground. I do not see why we cannot learn to cultivate the soil as intelligently and as profitably as any other class of people in the world; and yet it is a well known fact that up to the present we have not devoted that attention, care, thoughtfulness, or that intelligence to agriculture in our country that we should have done and that we are now learning to do, by the aid of schools where men who desire to follow agriculture may learn the nature of the soil and all the other conditions necessary to produce the largest results for their labor.

Now another thing. The thought has prevailed in olden time that it was proper, and an effort used to be made, to get our people, every-

where, to co-operate together, to combine their energies and their little means in the establishment of home industries that will give employment to themselves and to their children, and will be productive not only of those things that are needful for us in our homes and country, but that will be a source of revenue to us by transportation. To-day we have allowed this home industry spirit almost to perish from amongst us, and that spirit of loyalty which impels a man or woman to sustain home industry by their patronage is almost a thing of the past. We do not witness that same loyalty among the people to patronize home industries and institutions that are established by ourselves or our communities, intended for the building up of the country and for the production of those things that are needful to society. We do not exhibit that spirit of loyalty towards these things that we should do. In my opinion, there are too many of us that would rather go to a "Cheap John" establishment and buy shoddy—because we could get it a few pence less per yard—than to go to a home producing establishment and buy cloth that is all wool and a yard wide, and that will wear and pay the price for it. It is a short-sighted idea and policy for us to patronize foreign capital, foreign labor, when we can produce the same articles, in a better condition and class, at home by our own labor, giving ourselves employment, and thereby build up our country, and preserve our money at home.

These things will, no doubt, be referred to, more or less, by the brethren who shall speak during the conference, and they may dwell

upon these matters at greater length.

I desire to say that Mormonism, as it is called, is still, as always, nothing more and nothing less than the power of God unto salvation, unto every soul that will receive it honestly and will obey it. I say to you, my brethren, sisters, and friends, that all Latter-day Saints, wherever you find them, provided they are true to their name, to their calling and to their understanding of the Gospel, are people who stand for truth and for honor, for virtue and for purity of life, for honesty in business and in religion, people who stand for God and for His righteousness, for God's truth and His work in the earth, which aims for the salvation of the children of men, for their salvation from the evils of the world, from the pernicious habits of wicked men and from all those things that degrade, dishonor or destroy; or tend to lessen the vitality, and life, the honor, and godliness among the people of the earth. I love the Gospel to-day more than I ever did before in all my life. I believe more firmly—if such a thing can be possible—in the divine mission of Christ and in the divine mission of the Prophet Joseph Smith than ever before. I feel in every fiber of my being, that they have been sent of God, that they have laid the foundations for life everlasting to the world. I believe that Christ is, indeed, the Redeemer from sin and death, and the only door that has ever been opened, to my understanding at least, whereby man may live again after he has died. I believe in these principles, I have received them, I have accepted of them in my soul, and I feel that they are

true. I know that they are good, for they incite men to deeds of honor, of virtue, of honesty, and of uprightness; they make men feel that it is their duty as well as their privilege—and it is a glorious privilege, too—to obey God and keep His commandments, that they might be worthy to meet Him and enjoy an inheritance in His kingdom, to partake of His glory and of His salvation. Let the people be united, and not divided one against another. In union we have strength, but in division and discord we become like water spilled upon the ground, that cannot be gathered up. Let the people be united in their worship of God, united in their faith, united in their love of all that is good, noble and godlike, united one with another in helping to establish the standard of peace and righteousness in the earth, that all men may come to it and partake of its blessings and glory. Let your light so shine that the world may see it and be constrained to glorify God therefor.

I feel, again, in my heart to bless you, and I pray that we may have power given to us, one and all, to stand in the truth—firm and faithful, unbending and unyielding to any of the things to the contrary that come from the outside. Let us attend to our prayers. Do not forget that the Lord Almighty has said, "I will be inquired of by you," and, "he that seeketh me early shall find me." The Lord has made it obligatory upon us to seek after Him, to have prayerful hearts, and spirits, that we may supplicate the Lord, if for nothing more, than to acknowledge to Him that we feel we are His children, and believe in His word and in the promises that

He has made to us. While He may have blest us with all the temporal blessings that are necessary for our happiness and well-being, and we need not ask Him for food, for clothing, nor for houses, or where to lay our heads,—we can at the same time acknowledge to the Lord our gratitude that He has so overruled all things, so provided for us and opened our way, that we have been able to obtain all these things and surround ourselves with the temporal blessings of life. Surely the Lord has been very merciful and very providential to us, up to this time, with reference to all these things.

Another requirement that I wish to mention is that the parents in Zion will be held responsible for the acts of their children. not only until they become eight years old but, perhaps, throughout all the lives of their children, provided they have neglected their duty to their children while they were under their care and guidance, and the parents were responsible for them. One thing I deplore, and that is the fact that I can scarcely go onto the street or side-walk but I see one to a dozen or more boys in their 'teens—with pipes of tobacco in their mouths, puffing away in the open. When I see them, I think, Oh! what a pity, oh! what a shame! How foolish, how imbecile, how useless, and how injurious is this practice to the youth of the people. I deplore the sight of it wherever I see it; I want to tell those present, who are in the habit of using these things, that when you meet me in the street with a pipe, cigarette, or a cigar in your mouths, please do not recognize me—go right by, and I will do the same. I never did

like to bow to a nasty, old, stinking pipe, nor to take my hat off to it. (Laughter.) I deplore the habit that many of the youth of this city, many of the youth of this state, aye and of everywhere—not only in this state but everywhere else—falling into this pernicious, useless, and injurious habit,—costly, too, and no return; it is simply an outlay for injury. I think it would be quite as manly if they would take directly to the use of opium, and use it until they killed themselves quickly. It would be sooner over with to do that than to take the slower means of reaching death by sucking a pipe, cigarette, or something of that kind. Again, respecting intoxication, I want to say to you that we deplore the existence of this evil in any community, anywhere; and we deplore the fact that it may, possibly, be said—I do not say it is so, but I deplore the fact that it may be said that some of the members of the Church are patrons of saloons. I would to God it could not be said in truth, and I hope the time will come when no man in the Church of Jesus Christ of Latter-day Saints will ever condescend or so humiliate himself as to enter into a saloon, or to even cross the threshold of those places of death. I hope the time will come when this can be said. I cannot see how it is possible for Latter-day Saints to claim to be members of the Church, in good standing, or expect to receive the blessings and advantages of the Gospel of Jesus Christ, while they themselves are violating some of these most precious principles of purity of life that the Lord has made manifest to us in this dispensation. Leave these poisonous and injurious things alone; live within

your means; get out of debt, and keep out of debt; do not run faster than you can go safely; be careful and cautious in what you do; advise with those who have wisdom and experience, before you leap lest you leap into the dark; and so guard yourselves, from possible evil and disadvantage, that the Lord can pour out the blessings of heaven upon you, yes "open the windows of heaven" and pour out upon you blessings, that you shall scarcely have room to contain them.

Remember the commandment of the Lord concerning the law of revenue for the Church. We are doing the best we know how, by the advice and counsel of the wisest men we have and by the inspiration, as we trust, from the Lord, in the use and employment of the means that belong to the Church of Jesus Christ of Latter-day Saints. Up to date, I do not believe there is one of the brethren connected with the management of the financial affairs of the Church, who will be or can be in the least ashamed of the course that he has taken, or of the work that he has done or consented to the doing with reference to the expenditure of the Church means. Not a dollar has been expended, so far as I have any knowledge, contrary to the laws of the Church, or contrary to that which is deemed, by the wisest men we have, to be for the best good of our cause. It is true we are building meeting-houses all over the land—that is, we are helping; we can't do it all; we are not in a position to do even half of it, but we are helping hundreds of our wards to build their meeting-houses, according to the means that we have. We expect to be able to continue to do this; but

there are a great many people in the Church whose names are recorded in a book,—some of you would be surprised, I am sure, to see that book, called the record of the non-tithe-payers. I believe that if all these members, whose names are recorded in the book as non-tithe-payers, would pay anything like an honest one-tenth of their interest annually into the bishop's storehouse, we would have means to build all the meeting houses in Zion, that it is necessary to build. We could not build them all this year, or next year, but we could build some this year, as far as the means would go; a few next year, as far as the means would go,—and so we would keep on until we would build meeting-houses and school-houses for all the Latter-day Saints in every part of the land. But we can't do it yet—there are too many non-tithe-payers. Now, whether these people do not believe in the law of tithing, or whether they are disgruntled for some other cause, or whether they are so poor they could not pay their tithing, or what may be the reason, they do not do it. I do not know the reason, but I believe that if they only knew what would be for their best good they would observe and keep that law, though they were only able to give their little mite toward it, and thus have their names at least recorded on the tithe-payers' list and record. It would be a good thing for them to do it, because of the blessing attached to the observance of the law. I repeat again that if all the Latter-day Saints would pay an honest tithing, we would have plenty of means to build all the meeting-houses that we need,—that

is, gradually, as we would have the means to do it with.

Again, the Lord God Almighty bless you. My heart is full of blessing for the Latter-day Saints. I love the man, with all my heart, who I know to be an honest, upright, true, faithful Latter-day Saint. A man of this description is one of the best citizens of any country; he is a good citizen of any city, of any county, of any state, or of any nation wherever he may be; and he is one of the *very best*. A real Latter-day Saint, is a good husband, he is a good father, he is a good neighbor, he is a good citizen, and a good man all round; and it takes a good Latter-day Saint to be a first class everything else. Again,—the Lord bless you, is my prayer, in the name of Jesus. Amen.

A baritone solo, "Fear not ye, O Israel," was rendered by Brother A. C. Crawford.

PRESIDENT JOSEPH F. SMITH.

Loving tribute to the memory of the late President John R. Winder.

I scarcely know what I could say with reference to the absence from this conference of one of the best men that it has ever been my lot to know. Of course, I cannot trust my feelings in speaking of him, but I felt that it might be thought, possibly, that I had too soon forgotten that good man who has stood by me and by others for the many long years of his life, as true and as faithful as it is possible for one man to stand with another. I have lost a father and a brother and a counselor, one in whose judgment I never failed to have implicit trust, one who was good and true in

every position in which he was placed. If anything was wanted of President John R. Winder, and he was asked to perform it, he did it, if it was in the power of man to do it. He never shrank from any duty, but was always valiant, and vigilant, and faithful in the performance of every labor that was required at his hands. He was a choice spirit, a noble soul, a wise and prudent man, just and honest both to God and to his fellow beings.

My brethren and sisters, I felt that I might at least say these few words with reference to President Winder who but recently passed away after a long illness, as I desired to at least show my love and my regard for him, and the deep regret that I feel in my heart because of the deprivation that I have suffered by his death. The Lord bless his widow and his children and his children's children to the latest generation; and may there never come a time when President John R. Winder shall not have both sons and daughters to represent him before the altar of truth and righteousness in the House of God. This is my prayer, in the name of Jesus. Amen.

PRESIDENT ANTHON H. LUND.

Prosperity, and increased membership, in Church misions.—Church organizations also prospering in Stakes of Zion.—Evidences of temporal and spiritual advancement.—Fulfilment of prophecies uttered in 1836.—Genealogical Society and Magazine should be supported.—Principles of Word of Wisdom sustained by science.

I wish to indorse, with all my heart, what the president has said in regard to Brother Winder; it was

all merited by that good man. I feel the same loss that the president expressed, and I know that you do, my brethren and sisters. I hope for myself and for you that when we shall be called hence, such good words may be spoken truly in our behalf.

I have followed with great interest the remarks of our president, and I believe we all feel that they were timely and that the Latter-day Saints should give heed to them. I am pleased to see this large congregation which is attending here this morning, in spite of the weather. It shows the love of the Saints to come to the house of the Lord and to participate in His worship.

The year that is now past has been a prosperous one to the Saints and the Church in general. Our missions abroad have prospered. In Europe Great Britain leads, with the greatest number of baptisms, and Germany follows close to the British mission, in that regard; and in all the missions they report progress. Our missionaries have labored assiduously to bring the Gospel unto their fellow-men. They are called from their homes without being furnished means, except what they have themselves, and therefore in their acceptance of the call they show their love for the Gospel. They are working unselfishly to make others acquainted with what they have received, and though they are not always received pleasantly and given a welcome, they rejoice in having the opportunity of laboring for the spread of the true Gospel revealed in our day. I feel to ask the Lord to bless our brethren the missionaries, that they may be successful in their endeavors to prove unto men that

Jesus is the Christ, the one who has redeemed us,—as our brother, A. C. Crawford, sang so beautifully just now,—and that Joseph was a prophet of the Lord, and was used as the instrument to bring back the Gospel unto men. I pray that they may be successful in bearing their testimonies unto men, that the good and the honest may hear these glad tidings which they have to present.

We are having meeting houses built or bought in a good many of the missions, respectable places where the Elders can invite men and women to come and listen to our worship and to the testimonies borne, and this has a tendency to draw the people to us.

At home our different organizations are prospering. The Priesthood movement among the quorums is successful, although there might be better hours appointed for them to meet; but all things have to be considered, and we believe that it is best as it is at present. There is nothing to hinder the priesthood in meeting the evening that has been proposed, and the quorums from being successful in developing our young people and all the members of the quorums in a knowledge of their duties and of the truth. I believe that this movement will have a great influence for good among the people in Zion. Our auxiliary organizations are doing a good work. Some of them have increased in numbers,—a few have not done so; I do not know the cause. The reports of what they are doing gives a great deal of satisfaction. The Primaries have increased considerably in numbers. The Religion Classes are also doing much good, and our brethren and sisters working in these classes are to be com-

mended for the work they are doing. We are trying to carry out in these classes the Lord's command that the parents in Zion shall teach their children to pray and to walk uprightly before the Lord. To impress the hearts of the children with this command is the object of the Religion Classes; it is to make them understand that religion means the doing of that which is the Lord's will; and we are trying to teach the children attending these classes to do and to perform such acts as shall be inspired by our holy religion. I hope that those who are engaged in this work—the superintendents, their aids and assistants, and the instructors—will continue to take an interest in these classes. Many of them have to leave their business on week days to engage in the Religion Class work, and this requires a sacrifice at their hands. I believe, however, that they will be better off for doing this, and that in fulfilling their duties in this regard, they will have more joy than they can estimate.

Our people have shown a great readiness donating their means towards erecting public institutions. Meeting houses have been and are building, and our people are doing a great deal towards this work. The Trustee-in-trust has appropriated money towards these enterprises to as great an extent as he has dared to do. This work should be encouraged. Our people are realizing the value of having meeting houses where the Sunday school children can be divided and sent into different class rooms, so as not to disturb one another in the large auditoriums. It is a remarkable thing to see how much the people

have been able to do in this direction.

The Lord has prospered His people both temporally and spiritually, and although the people have expended so much means in building meeting houses and so on, they have still increased their tithing quite a per cent over last year. It is a distinguishing mark of the living faith of the people when they pay their tithing. Those who do so will feel strengthened and blest, and feel that they can approach our Heavenly Father in greater faith when they kneel at the family altar or in their secret chamber to ask for the things they want. May the Lord bless the Saints for the fulfillment of this duty as well as the many other duties required at their hands.

In regard to the poor, I am glad I can say the Saints have shown that they do not forget them,—that a great amount of means has been spent in this direction. Our fast offerings have increased considerably. This, brethren and sisters, is a duty resting upon us—to look after the poor, that they shall not suffer want. The Lord loves a liberal giver. When Jesus was upon the earth, He found there was a disposition to grow rich, to gather means, and forget the poor. So His lessons were often given to impress upon the people that they should remember the neighbor, and He gave the beautiful commandment that we should love God above all things, and our neighbor as ourselves. If we place ourselves in the condition of our poor brethren and sisters, then ask, "What would you that he should do, if your conditions and his were reversed?" and then act upon the answer, we would not neglect our duty in this regard.

Let not the cry of the widow and the fatherless, the poor and the oppressed, rise unto the ears of the Lord of Sabaoth. Look after them. Both the presiding Bishops and the Bishops in the different wards, are to be commended for the work they are doing in this direction.

I am reminded that today it is seventy-four years since the Prophet Joseph and Oliver Cowdery received a glorious vision in the Kirtland Temple and it was also on a Sunday. We did not build meeting houses in those days. This is a temple-building dispensation, and early in the rise of the Church the feeling was in the hearts of the people that they should build a temple unto the Lord. In their poverty they contributed their means and built a temple in Kirtland, and the Lord was pleased with their labors. In this temple Jesus appeared unto Joseph and Oliver; they saw Him; they received instructions from Him and listened to His blessed words. Among other things He told them that the fame of that house should go forth to all nations. That itself was a great prophecy. Who, that looked upon that little handful of people in a backwoods village, would believe that the fame of that house should go out to other nations? Why, only a few knew anything about it then, but it has been fulfilled. What was done there that day has been told in most parts of the earth, and men and women have rejoiced in reading this section of the book of Doctrine and Covenants, section 110, which gives an account of what took place there: Jesus said unto them:

"Yea, I will appear unto my servants, and speak unto them with mine own voice, if my people will keep my

commandments, and do not pollute this holy house.

"Yea, the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the blessings which shall be poured out, and the endowment with which my servants have been endowed in this house;

"And the fame of this house shall spread to foreign lands, and this is the beginning of the blessing which shall be poured out upon the heads of my people. Even so. Amen."

This is what Jesus told these His servants, and the words have been literally fulfilled, though looking at it in a human way there was little prospect that this could be fulfilled. I read further:

"And after this vision closed, the heavens were again open unto us, and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north."

These keys were given on that day seventy-four years ago, the keys of the gathering. Moses, the great gatherer of Israel, who took them from Egypt to the land of Canaan, held this commission from the Lord, and he came unto these men in that temple and gave them unto Joseph and Oliver. This has also a prophecy in it. There had been no gathering from foreign lands. The Gospel had not yet been sent abroad; it had been preached in only a few places, but according to the revelation to them Israel should be gathered from all parts of the earth. We have lived to see this. It took some years before they commenced to gather from abroad, but since that gathering commenced it has constantly continued. Why have we gathered here? My brethren and sisters, why did you leave your homes and all that was dear to you?

It was to do as Isaiah says, "To go up to the house of the Lord, to learn more of His ways." For this reason we have gathered, and I hope you will all remember the teachings of our president this morning, not to scatter, not to go to other lands. Here is the place where the Saints should gather, where they can meet together and go into the temples of the Lord and learn more of His ways and do work for those that look to them to have their work done, for we read in this vision:

"Elijah the Prophet, who was taken to heaven without tasting death, stood before us, and said—Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord came,

"To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse."

So Malachi prophesied, and so Elijah the fulfiller of his prophecy alludes to here, and he gave unto Joseph the keys of this work, to turn the hearts of the children to the fathers, and the hearts of the fathers to the children. Since those keys were given, what a great work has been done in this direction! Societies upon societies have sprung up to hunt for the fathers, to trace out their genealogies, and these have been printed in books by the thousands and are come-at-able by the children, so that they can trace their lives and do work for them.

I want to say here that we have a genealogical society in our midst. We have a great many books that we have gathered on this subject, and these are open to the people. However, in order that we may have means to continue to increase

our library, a fee has been charged for membership. The money that is received is not being used for salaries or wages, or to pay any one but the one who takes care of the books and the room. All the other work is being done for the love of it; so when asked to pay the membership fee you are simply asked to help increase our library, that we may be able to do more good work in this direction. A magazine is being printed in the interest of genealogy, and we would like to see the people sustain it, for I think it will be the means of doing a great deal of good to those who are seeking for their fathers.

Brethren and sisters, this beautiful section, in the Doctrine and Covenants, is worth studying. It bears the marks of divinity upon it. We know that the prophet saw what he says he saw, for the very words he heard have been fulfilled. We know that the Lord accepted that house,—that the manifestations given there were so remarkable that those who were present never forgot them. How pleased I have been to converse with members who were present. They were delighted to talk about what they saw and heard. The Lord accepted that house, and He has accepted the other houses built unto His worship.

Though they did not build meeting houses in those early days, the necessity of having such houses has been felt by the Saints, and now we rejoice that in nearly every city, town, and hamlet throughout Zion, houses of worship are found, and that the people have felt to make these houses as beautiful as any in the place, showing the reverence they have for Him whom they worship.

I see the time has passed. I want to impress upon us all to remember what the president told us: to live the lives of true Latter-day Saints, abstaining from those things that are evil for the body, for the body cannot be hurt without the spirit is hurt also. A sound body is necessary for a sound mind. In order that the Spirit of the Lord may do the most good for a person he must keep himself clean and pure in spirit and abstain from that which undermines his health—and all the things forbidden in the word of wisdom tend to undermine health. The scientists are admitting this, and the doctors will admit it, though many of them do not keep it. The word of wisdom is, indeed, a blessing of the Lord unto His people, one that will not take anything away from their pleasures, but it will give them more joy and make life more enjoyable unto them. Let us keep it; let us do our duties in every direction, and I say to every one who does this that he has chosen the way to happiness. God bless you all. Amen.

President Smith stated that an entertainment bureau had been established in the office of Elias Morris & Sons, at South Temple and Richards streets, and that those who lacked places of entertainment might report there and be supplied. Those having places to offer for lodging and boarding during conference were also invited to notify the entertainment committee.

It was announced that an overflow meeting would be held in the Assembly Hall, adjoining the Tabernacle, at 2 p. m., under the direction of Elder Orson F. Whitney.

The choir sang the anthem, "In our Redeemer's name."

Benediction was pronounced by Elder Frank Y. Taylor.

OVERFLOW MEETING.

An overflow session of the Conference was held in the Assembly Hall, adjoining the Tabernacle, at 10 a. m., Sunday, April 3rd, 1910. The services were presided over by Elder Anthony W. Ivins. Prof. O. A. Kirkham conducted the singing exercises, in which the Latter-day Saints' University Choir participated.

The choir and congregation sang the hymn:

Now let us rejoice in the day of salvation;

No longer as strangers on earth
need we roam,

Good tidings are sounding to us and
each nation,

And shortly the hour of redemption
will come.

Prayer was offered by Patriarch Joseph D. Smith.

The choir rendered the selection, "Just for today."

ELDER ANTHONY W. IVINS.

Idea that this Rocky Mountain region could not be occupied by civilized people.—Astounding change in conditions, under God's blessing.—Great increase in Church membership, and faithfulness of the Saints.—Tribute to memory of the late President John R. Winder.

We have not a very large congregation of Latter-day Saints here this morning, but I certainly feel that the Spirit of the Lord will characterize this meeting, and that

we will go forth renewed and benefited from these services, and grateful for the opportunity that we have to meet together here this morning in annual Conference.

I feel grateful for this comfortable place to which we can come, and where we are sheltered from the rigors of this spring storm, and can in comfort worship the Lord, and review, briefly, the great work which He has established in the dispensation in which we live.

I have been thinking while sitting here of the wonderful change that has come to the world, and particularly to this intermountain region, since the organization of the Church of Jesus Christ of Latter-day Saints, eighty years ago. Washington Irving wrote about that time of this rocky mountain region and I suppose he understood it better than any other man of his time, for he had before him a great mass of manuscripts made by Bonneville, Wyeth and those who accompanied the expedition which went with Lewis and Clark across the continent, and he reached his conclusions largely from the deductions of those men who had explored and become familiar with this intermountain region. After concluding the volume in which he treats of the explorations of Captain Bonneville, Washington Irving says that the "fur trade undoubtedly will in the near future be exhausted; that the great inter-mountain region is not susceptible of agricultural development; that it has but scanty resources so far as grazing facilities are concerned; that it is occupied by savage men; and that the intermingling of the blood of the trappers through marriage with Indian women will undoubtedly develop a race of men, in this intermountain region, who

will compare with the Tartars of the East." And he reaches the final conclusion that there might be, in the then not very distant future, developed in the rocky mountain region, a race of men living largely through plunder, whose predatory habits would make them a menace to the civilization which will exist to the east and to the west of them. These men could see possibilities of civilization on the Pacific slope. They could discern scope and possibility for the development of civilization in California, in Oregon, and of course in that district of country lying east of the Rocky Mountains. But they reached the conclusion that the facilities here in this intermountain country were not susceptible to a development which would result in the establishment of a highly civilized people.

I thought this morning how little men comprehend the possibilities of achievement when the Lord sets His hand to the accomplishment of any work. How little do they comprehend the will of the Almighty so far as it applies to this region which they called barren, and sterile, and which they looked forward to as the home of uncivilized people only. Compare that with the actual conditions of today. Civilization has been built up in all of this Rocky Mountain region, from Canada on the north to Mexico on the south. The wonderful development, cities which have been builded, schools which have been established, churches which have been erected for the worship of God, our Father—these all rose as it were before my eyes, and I said to myself, How marvelous are the works of the Lord. Let us give the credit to the Lord for it, because he brought His people here, He estab-

lished them in these valleys of the mountains. He has cared for them. He has blessed their labors. He has multiplied them, and from here the Gospel of the Lord, Jesus Christ has gone out into all the world, where it is being preached as a witness to every creature before the end shall come.

I thought how little Irving could conceive, when he wrote the words which I have quoted, that, in the life of men then living, men and women would be gathered together in this valley, to which he referred as a desert, alkali plain, here upon the borders of this great lake which Captain Bonneville was the first to explore and survey, that there would be gathered together under a roof like this a congregation of men and women in the service of the Lord. How little he was able to comprehend that here, in this valley, schools would be established which would be the equal of any schools that exist in the world. How little he thought that there would ever be here a choir composed of boys and girls, young men and young women, members of the Church of Jesus Christ of Latter-day Saints, finished, accomplished in music, representing a school that should be established on one of those storm-beaten and desolate plains. These reflections bring great satisfaction to me, because I seem to see in all these things His hand plainly manifest, in all the circumstances and conditions which surround the Latter-day Saints, and which make us comfortable here today while a storm rages without.

Not only do I thank the Lord for that, but also that we come here with peace in our souls, satisfied with the Lord. We come here understanding Him, knowing His

will, and striving, so far as He gives us power to do it, to overcome the world and bring our lives into subjection to the will of God. That is what has brought this congregation of Latter-day Saints together this morning, and that which has brought the large assembly of people together who are now in the Tabernacle. They have come here to be taught the way of the Lord, that they may learn to walk in His paths. They have come here, for a few days, to review the Lord's work, to look back over it and see whether He has "made good," to see whether His purposes are being accomplished, that they may find out through the presiding authorities of the Church as to the conditions that exist in it. I expect, in all probability, that the President of the Church is now reporting to that large congregation of people, assembled in the Tabernacle, conditions as they are in the Church of Christ in the beginning of this month of April, in the year of our Lord nineteen hundred ten. I am sure, my brethren and sisters, that if you could all be there and hear the report that the President makes, that it would bring comfort to you, it would bring satisfaction, and you would be encouraged, because you would learn that the work of the Lord is developing in the earth. You would learn that the Saints are not faltering in their faith, and you would learn that every day, every week, every month, as time passes, men and women are being converted to the Church in the world. They are putting away their sins by repenting of them and going down into the waters of baptism and having the hands of the servants of the Lord laid upon them for the reception of the Holy Ghost. Statistics

show that a greater number of baptisms are being performed by our Elders in the world than perhaps at any time in the past, at least than in 1908. Statistics show that there is a greater number of Elders abroad proclaiming the Gospel than ever before in the history of the Church. The reports of presidents of missions show that new fields are constantly being opened; that friends are being raised up to defend the truth; that the way is provided by which the Elders are sustained in the fields of labor in which they are called to preach the Gospel; that here at home the faith of the people is not faltering, for they are accomplishing more than ever before. More meeting houses are being erected; more Church schools are being established; more tithing is being paid in the Church of Jesus Christ of Latter-day Saints than ever before; and it is these things that make possible the development of the work of the Lord.

I want to say to you, my brethren and sisters, and I say it intelligently, because I know it to be the truth, that while it is a fact that the tithes and offerings and the good works of the Latter-day Saints are increasing, have increased during the past year, it is also a fact that your business in connection with tithes and offerings, the funds which you entrust to the management of the presiding authorities of the Church, has never, in the history of the Church, been more carefully and more economically administered than it is being administered at the present time. The accounts of the Church are audited by men who are not in any way connected with the disbursement of its funds, who go into every detail. There is not a detail, there is not a fund, there is

not a receipt or a disbursement in the Church which is not scrutinized by them, and which they do not thoroughly understand. This auditing committee are men of unquestioned integrity and qualifications, so far as their ability to judge in these matters is concerned; and they will tell you—probably will tell that large congregation over there, because they will make this report, I suppose, today—if not today, at some other time during the conference—they will tell you that they know of no corporation, and they are associated with many large corporations, that they know of no individual business of magnitude that is so carefully and economically handled and administered as the business of the Church of Jesus Christ of Latter-day Saints. I felt gratified when I heard them say it, and I feel, my brethren and sisters, that it is proper for you to know it.

The work of the Lord is not finished, by any means. It is only beginning. It is only in its incipency. True, it will soon be one hundred years since the Church was organized, and that measured by the life of a man is a long time; but measured by the time which is required for the development of the purposes of the Almighty and the accomplishment of His designs in this great Latter-day work, it is, after all, but a little while. We shall continue to preach the Gospel. This burden rests upon the Latter-day Saints. This Gospel must be preached in all the world as a witness to every creature before the end shall come; and that is what we are trying to do; that is what your sons and many of your daughters are doing. They are in all parts of the world, bearing glad tidings of

great joy to the inhabitants of the earth.

We all regret that during the past year, and since we last met in General Conference, the Lord has called home one of His servants who was a member of the First Presidency of the Church. I need not extol the virtues of President Winder. I need not refer to his life and works, because Latter-day Saints all know them. They are familiar with them. I only desire to say that he has been gathered home, into the garner of the Lord, like a harvest that is fully ripened, and gone back into the presence of God His Father, whose name he has honored and magnified while he has been in the flesh, whose work he loved, and to which as a servant of the Lord he devoted his life. Throughout his long life the thought of true and devoted service to the Latter-day Saints and to the Church of Jesus Christ was ever uppermost in his mind.

It is not my purpose to prolong my remarks. I thank the Lord for His blessings to us individually and to the Church in general. I love the society and fellowship of the Latter-day Saints. My desire and my determination, with the help of the Lord, is to magnify my calling as a member of the Church of Christ, to keep the commandments of the Lord, to defend that which He has established and to oppose that against which His voice has been raised, to seek, so far as in my power lies, to overcome the world, to point out to my brethren and sisters the way by which they may overcome it, and to contend against those evils that exist, and which the Church has always had to contend against, and which the Lord has

declared have no place nor part in His everlasting work.

May the blessings of the Lord be with us while we are together here this morning, and with our brethren and sisters who are gathered in the Tabernacle, and with the Latter-day Saints who are not here, and with all the world, that the way may be opened for the accomplishment of His purposes, that His kingdom may come and His will be done upon the earth as it is done in heaven. That this condition may be hastened and a reign of righteousness be ushered in, is my sincere prayer and desire, and I ask it in the name of Jesus. Amen.

PRESIDENT SEYMOUR B. YOUNG

(Of the First Council of Seventy.)

My brethren and sisters, I have been very much interested in the remarks of Brother Ivins, and rejoice with him exceedingly that we have this opportunity to meet together in this comfortable hall, where we are sheltered from the storm, and where we can commune together in regard to the work of the Lord in which we are all deeply interested.

Early in February, 1831, the Prophet Joseph Smith and one or two of his associate brethren arrived in the town of Kirtland; a town that has become memorable on account of its associations, and because the first temple erected by the Latter-day Saints is located there. On his arrival in Kirtland, the prophet went into the store of Gilbert and Whitney, and, walking up to Mr. Whitney, who was then a member of that firm, but not

a member of the Church, he said, "Newel K. Whitney, thou art the man. You have prayed me here; now what do you want me to do?" Mr. Whitney said, "You have the advantage of me; I do not know you." The prophet smilingly replied, "I am known as the Prophet Joseph Smith." Mr. Whitney welcomed him kindly and took him home. The prophet Joseph and his wife remained domiciled with Newel K. Whitney and family during the fore part of the year. Soon after this, some of the Saints began moving farther west, into the state of Missouri; and during the latter part of 1831, the prophet himself visited that state, and also in 1832. Previous to his second visit to the state of Missouri, he lived in the town of Hiram, but moved back to Kirtland again in 1833. When the Saints were driven from Jackson county, where the center stake of Zion was designated, many of the people moved to Kirtland, from Missouri, and Kirtland became a ward of the Church, numbering one thousand five hundred souls, most of whom were young men and young women, without families. You may thus understand that the town of Kirtland in 1833 was a strong branch of the Church. In March of that year, the first stake of Zion was organized, and the first High Council in connection with the Church. The Prophet Joseph and his counselors, Sidney Rigdon and Frederick G. Williams, were the presiding officers of the stake. This implies they did not organize a presidency of the stake aside from the prophet and his counselors. The stake was well organized, having its High Council and other officers complete.

On the 14th day of February, 1835, the Quorum of the Twelve Apostles was organized, the first in this dispensation. In the months of February and March following, the first two quorums of Seventy were organized. On the 27th day of March, 1836, the Temple of the Lord was dedicated. You will realize something of the spirit of that solemn occasion by reading the dedicatory prayer offered by the Prophet Joseph Smith, contained in the 109th section of the Book of Doctrine and Covenants. The revelation which is found in the 110th section, which was given to the Prophet a few days later, proclaims the fact that seven days after the dedication of that temple the Prophet Joseph Smith and Oliver Cowdery, beheld the Savior standing upon the breastwork of the pulpit, upon a platform of pure gold shining like amber, brighter than the noon-day sun. The Savior declared to the Prophet and to his associate that He was the Mediator with the Father for His people, from that time forth. At that time Moses came also and delivered the keys of the gathering of Israel. Also, the great Prophet Elijah, that was taken into heaven without tasting death, came in accordance with the promise of the Angel Moroni, when he informed the youthful prophet concerning the plates on which was engraved the Book of Mormon; for Moroni said that the Lord would send these great leaders of dispensations to the Prophet Joseph. Elijah delivered the keys that were to turn the hearts of the children to the fathers and the hearts of the fathers to the children. That Temple was erected without

a baptismal font, for the reason that the keys of baptism for the dead were not given by Elijah to the prophet till after its completion. Temples since that day have had placed in their basement rooms, the molten sea, or baptismal font, for the redemption of the living and the dead.

The first stake of Zion was organized in Kirtland. Now we have sixty-one stakes. We have grown a little. Assuredly there has been some increase of power among this people. The organizations were continued in Illinois, and finally, when Brigham Young reached Salt Lake Valley, after the breaking up of the people and their expulsion from their homes in the state of Illinois, a stake of Zion was organized here in Salt Lake valley in 1847-8. John Smith, the uncle of the prophet, and the presiding patriarch at that time, was ordained president of the stake, the first stake of Zion in the intermountain country. The growth of the Latter-day Saints is attributable to the fact, in my estimation, that they, at least a large majority of them, have sought with all their hearts to keep the commandments of God, and they have shown their faith by their works. In place of only one temple, and that one without a baptismal font, we have today four completed edifices of that kind, all having this wonderful preparation within their walls for the redemption of our dead kindred.

Brother Ivins alluded very feelingly to the death of President John R. Winder. From the beginning of our temple work in this city, president John R. Winder has been a leading spirit and diligent worker in the house of the Lord. In Oc-

tober, 1891, the Saints passed a resolution at their conference, moved by President Francis Marion Lyman, that the temple be completed at the April conference of 1893, or at the end of the forty years from the time of its commencement. Brother Winder was then placed in charge of that work. I speak of him now with my heart full of gratitude to my Heavenly Father that I had the pleasure of knowing him intimately, probably as much so as any man, for I say with pride and gratitude that I have been very near him as his medical adviser. You know, we get every close to men with our sympathy and love during the hours of their suffering and pain; the heart of the doctor is drawn out in love and tenderness for the sufferer. This has been my experience. Now I want to say this, that President Winder when he had the charge of completing the temple, although the foreman of the builders and the architects themselves declared it would be impossible to gather sufficient material of requisite kinds to complete it within the time named, yet it was done because President Winder stood always upon this platform, "It must be done; the temple must be finished on time for its dedication at the end of forty years." It was accomplished at the April conference of 1893, through the energy of the brethren and the Saints generally, their means being freely given for that purpose. The faith and prayers of the Latter-day Saints, and their earnest works in that direction were crowned with success. Other temples have been completed in this intermountain region, and the brethren who have the presidency of this work, the leaders in these ordi-

nances, have been energetic to that degree that millions of people in the spirit world have had the ordinance of baptism performed for them by living friends and kindred. These faithful workers, among the foremost of whom was President John R. Winder, with the brethren and sisters who form the corps of workers in each temple, have been diligent and faithful for all these years; and we may ask ourselves "What will the harvest be?" How glorious will be the welcome of President John R. Winder and others as they go into the spirit world and meet their kindred and those for whom they have worked in the temples of the Lord! You can imagine for yourselves, my brethren and sisters, occupants of a prison house, without the freedom that the Gospel brings, how they must rejoice when they learn that the ordinance of the Gospel has been performed vicariously for them, that will give them their freedom from the bonds of death, hell and the grave. We can rejoice today, my brethren and sisters, for the blessings of the Lord which have been showered upon His people. From this barren country that Emerson pronounced unfit for white man to live in, gardens and orchards have sprung up as if by magic, and the Lord has sent the early and the later rains for the benefit of His children. Daniel Webster, who was a great statesman as you well remember, asked, "For what purpose does the president of the United States purchase the Louisiana District, including this great western and intermountain region, what is his aim and object, I cannot fathom. It is a country of rock and sagebrush plains, where nothing that is food

for man can grow, and inhabited by lizards and poisonous reptiles, and the wildest kind of untamable savages." But the Lord led His servants here, Brigham Young and his pioneer band, and indicated to him that here he would find a refuge for His people. The refuge was found, and in this valley of the Great Salt Lake, a successful colony and community of living working people was established. The thrift and industry of the Latter-day Saints have been manifested from the first by the results attained in this once sterile country, in causing it to blossom and become fruitful.

As I remarked in the beginning of my conversation this morning, in Kirtland we had one stake of Zion; today we have sixty-one. That is some growth, and there is some advancement. Today, as Brother Ivins truly said, we are beginning to rank with people who are known to be foremost as educators. Our schools rank very high in the records of the United States; we are among the five most advanced states of the Union in literacy, away up among the leaders, although we are but a youthful state.

The Church today is approaching its eightieth birthday, which will be on the 6th of this month. We can realize my brethren and sisters, that the Lord has been very kind to His children. Not only have the Latter-day Saints been benefited by the redemption of this intermountain country, but all people of the Union and of other countries are looking toward this great region of the west as a safe place for homes and investment. Many visitors come to our cities, and es-

pecially this great city, and are favorably impressed and more are coming. Many of the people in the East are looking to the West, to these once arid plains and valleys.

I rejoice with you today, because I know the principles of the Gospel which we have received are true. I know that the Prophet Joseph Smith was inspired by the Spirit of the Lord to organize this Church, and to organize the quorums of the Priesthood, and that Brigham Young and those who have succeeded the Prophet Joseph have been inspired to gather the people to this land of Zion, and we are here rejoicing this day in general conference because of the blessings of the Lord unto us.

May we be faithful and true, and always have a living testimony within our hearts of the truth of this great work, is my prayer in the name of Jesus. Amen.

The young ladies of the L. D. S. U. choir sang the hymn entitled, "This is the Sabbath morn."

ELDER RULON S. WELLS.

(Of the First Council of Seventy.)

I believe that the Latter-day Saints here present must feel with me a certain amount of pride in listening to the voices of these Latter-day Saints' University students, who are rendering such beautiful music to us here this morning. A good deal has been said this morning in regard to the educational status of the Latter-day Saints. We have here now an object lesson, these young men and young women, members of the Latter-day

Saints' University in this city, pursuing their studies there, also receiving instruction in the divine art of music, under the able leadership of Brother Kirkham. I am sure that we must feel proud of these our young brethren and sisters and what they are accomplishing in an educational way. I regard music as a part of their education, and the ability they have shown is a result of their application. I believe that it is the destiny of this people to become the leaders in education, in knowledge, in understanding and in all those accomplishments which go to make the perfect man and the perfect woman. Every acquirement in these lines helps to polish the young lady or young gentleman to give to them an air of culture and improvement that is completely in harmony with the great work of the Lord in which we are all engaged.

If there is anything that this work stands for it is for enlightenment, for education, for improvement, and the accomplishment of the great ends for which this Church has been set up, organized and established. for after all our mission upon this earth is one of education. We are, so to speak, attending school, fitting and qualifying ourselves for a habitation in the realms above, in the presence of our eternal Father, whose glory is sometimes referred to as being intelligence. Intelligence is the glory of God. It is by reason of His great intelligence and knowledge that He is able to manifest such power, for knowledge is power. We have organizations that are particularly adapted to the youth of Zion, not only in our Church schools, that are doing so much in

that line and are accomplishing such a great work, but also in the various organizations for our young people, the young men's and the young ladies' Mutual Improvement Associations, our Sabbath Schools, Primary associations and Religion classes.

Sometimes people in the world imagine that the study of religion is not particularly an intellectual attainment, and that men and women can be religious and keep moral without any particular amount of intellectual pursuit or application. But I wish to call attention to the fact, which seems to me to be self-evident, that it requires intelligence to be good, to be moral, to be virtuous, and to be honest. It is a mistaken idea some people have, that they prefer—for they say they prefer—to bring their sons up into some occupation that will require a great amount of mental application. They would like to have their sons become good lawyers or physicians; but when it comes to following religion, why anybody can follow that, as it does not require any particular amount of intellect or knowledge to be an upright man. That, think they, is something that can be turned over to weaker minds. But I wish to call attention to the fact, that the greatest amount of intellectual energy is necessary to overcome evil in all its various forms as it presents itself to mankind in general. I wonder how many there are who have resolved in their own mind "I will do no evil, I will think no evil, I will resist all that is wrong and try to do only that which is good." In other words, how many are there who are trying to follow the injunction of the Lord Jesus Christ when he said, "Be perfect even as

your Father in heaven is perfect."

If we have resolved this in our minds and determined that we are going to try to live that kind of a life, have we not learned, and found out to our own satisfaction, that it requires intellectual effort for us to do so? To govern the mind, the desires of the heart, require the greatest amount of intellectual power. To resolve in our minds that we are going to try, is the biggest step in that direction. What are our intentions? It has been said by some one that "hell is paved with good intentions." I do not believe one word of it, I regard that as a false aphorism. Hell is not paved with good intentions; it would be more appropriate to say it is paved with evil intentions. It may be true that some people have particularly good intentions at times, and fail to carry them out; but I believe that the most difficulty is in our failure to have good intentions. I believe this, that anyone with good intentions will never be found doing anything very wrong. If we can control our thoughts or our minds, if we can control our thinking, our intentions and our purposes, I believe that our deeds will take care of themselves. But we want to get the reins and hold them, that we may control the thinking of our minds; that is intellectual energy, and it requires a vast amount of it. There is no undertaking so vast and so great as the obtaining of this self-control, and it is all a part of our religion. The Gospel takes hold of us exactly in this way, or it should do so.

Fundamental in the Church of Jesus Christ, is the principle of faith. We must have faith in God, and plead with Him for His as-

sistance, for the companionship of His Holy Spirit. Fundamental, also, in our Church, is the great principle of repentance from sin. Without it we cannot improve. It is the application of this principle that is going to help us to cleanse ourselves from sin. The resisting of evil is exercised by us every day, if we are leading the lives of Latter-day Saints. Opportunity to exert these powers is afforded to us every day of our lives. We should indulge only in pure thoughts; do we endeavor at all times to reject the evil ones that are constantly presenting themselves to us? If we do, we have something to accomplish, something that requires our greatest effort. It requires a superior quality of spirit and intelligence for us to combat the evils of the world, not only as it applies to communities at large, but as individuals, fighting the great fight, cleansing and purifying ourselves from all evil. That is what repentance will do for us. But it necessitates constant and daily application, something that we have got to do every day of our lives. If we are imbued with this kind of a spirit, when we arise in the morning the first thought will be "Today I will keep myself clean and unspotted from the world; I will do no evil; I will resist every evil that presents itself to my mind that it may find no resting place within me." Someone has said—I do not know who it was—that "we cannot prevent the birds from flying over our heads, but we can prevent them from building nests in our hair." Sometimes I think that we can, to a certain extent, prevent them from flying over our heads. A short time ago I was in the city of Los Angeles, and

while there I visited a pigeon farm, owned by one of our people who formerly lived in Sanpete county. Nearly all the visitors who go to Los Angeles make it a point to visit this pigeon farm, for it is possibly the largest pigeon farm in the world. The brother showed us his pigeons, numbering 125,000. It is only a small farm as far as the area is concerned. There were housed there, as stated, 125,000 pigeons. There is a little creek running through his farm, and a little green growing on either side of it, and these pigeons fly all around on this particular farm, but it was noticeable that none of them left the boundaries of the farm. On the right and on the left were garden patches with green garden stuff, vegetables growing in the garden, and houses were all around. You would naturally think that these pigeons would fly over and devour these green vegetables, that they would go over on to the houses of the neighbors and rest upon the roofs. But no, they all remained on that farm. We asked Brother Johnson—I think that is his name—how it was. He said they never leave the farm. "When I first started business here they began to go on the neighboring farm, but I went out with a shotgun and I fired off a few shots and they went back, and," he says, "I never had any trouble since." Now, my brethren and sisters, if we fire a few shots at the evil thoughts and evil desires which sometimes present themselves to us, and set ourselves against them, we can prevent them from flying over our heads. We want to endeavor in every way to avoid evil thinking, because out of an evil thought comes an evil deed; and if

we will take care of this part I think that the deeds will take care of themselves.

I rejoice in the Gospel of repentance, because I know that it has within it the power of God unto salvation; and I know that it is necessary for us to make individual efforts to control the thinking powers of our minds, to control those elements of our nature that require our purification to fit and qualify us to dwell in the presence of God. That is the part of our salvation that is left to us. Through the grace of God we will be redeemed from the dead. Through the grace of God we will be relieved from the consequences of evil, not only from the original transgression of our first parents in the Garden of Eden, but also of all our own personal acts and shortcomings, provided we will practice this great Gospel of repentance from sin, and bring unto the Lord a broken heart and a contrite spirit, and manifest in our daily lives that we are determined to lead that perfect life and to resist evil in all of its forms, no matter how it may present itself to us. May the Lord of heaven help us to go on and on until finally we shall gain the victory, which is my prayer in the name of Jesus Christ. Amen.

ELDER CHARLES H. HART.

(Of the First Council of Seventy.)

I rejoice with you, my brethren and sisters, in having the opportunity this morning of listening to the remarks and testimonies of the brethren who have preceded me, and of listening to the sweet sing-

ing of our college choir, and of taking part in these meetings connected with the eightieth anniversary of the organization of the Church. Prof. Geo. Trumbull Ladd, professor of moral philosophy and metaphysics of Yale University, in the introductory preface of a recent work on Mormonism, makes the statement that "the rise and growth of Mormonism is one of the most remarkable phenomena of the nineteenth century," and that "it is deserving of thorough investigation whether the investigation be conducted from the point of view of the sociologist, the psychologist or the student of politics or of religion." Mormonism has been investigated, not only by those who are its friends and adherents, but also by those who have sought to find some satisfactory explanation of its origin other than the true one that it is of divine founding. Thus far, these counter theories or efforts to account for the introduction of Mormonism upon some hypothesis other than the one given by Joseph Smith, have not received any considerable number of adherents to any particular theory. There was the Spaulding theory, and that has been so thoroughly exploded that you can scarcely find any one, I apprehend, in this enlightened age who thinks the Spaulding theory satisfactorily accounts for the Book of Mormon and Mormonism.

Then there is the theory that Sidney Rigdon was the author of the Book of Mormon, and the real genius and founder of Mormonism; and that, I suppose, has also very few adherents. Of course we Latter-day Saints know that as a matter of fact Sidney Rigdon had nothing to do with the origin of Mor-

monism, had no knowledge of it, and never met the Prophet or his followers until after the Book of Mormon had been published.

Some one suggested that the success of early Mormonism was due to choice of men, that "as Harris had supplied the money, so Pratt supplied the eloquence, and Rigdon the brains," but no one believes such nonsense. The antithesis, though somewhat striking, receives the scoff of the investigator who realizes that Joseph Smith was a power, had established this work, and was directing it with a master hand, before making the acquaintance of Rigdon or the Pratts.

I believe that the world is coming today to realize as never before the sincerity of the direct witnesses to the Book of Mormon. Truths are established either by direct or circumstantial evidence. It is no light task to fabricate or formulate a false theory, or a falsehood, and successfully palm it off as the truth. My reading of the history of human experience in this respect teaches me that it is a very difficult thing to fabricate even the smallest item and have it established as the truth; that it is even difficult to forge so much as a downward stroke of the pen or add a syllable to a word; for the reason that they do not conform to the truth, and are not in harmony with things as they exist. And so it would have been an impossibility for Joseph Smith, the Prophet to have acted a false and fictitious part for nearly a quarter of a century without his fellowmen being able to detect the imposture. As a recent illustration of the difficulty of a person palming off falsehood successfully upon the people for any considerable length of time, take the case of Dr. Frederick A. Cook. No

doubt Dr. Cook thought it would be an easy matter to put forth the false statement that he had been to the north pole, and have it believed. It would not be expected that he would erect a monument at the north pole; a monument of rock, if you please, such as our surveyors sometimes place upon the summit of mountain tops which they scale. It would not be expected that he would leave any record there that other explorers might afterwards find to prove beyond all doubt that he had been there. It would not be expected that he would leave a trail in the snow or ice, that others might trace. And so Dr. Cook thought it would be an easy matter to mislead the world as to where he had traveled. Even the two representatives of a half-civilized race who were with him would not be able to determine, with any degree of certainty, how far north he went. They were not sufficiently acquainted with astronomy or astronomical observations to know just how far they had traveled or what ground they had covered. So no doubt he thought it would be an easy matter to deceive the public in that respect. But he was not able to deceive the one board of learned men in the north country to whom he presented the evidences of his trip; much less could he deceive the entire public.

Mormonism has been before the world now for these eighty years, and thus far, as expressed by Ridpath, the historian, in his history of the world, "It has never succumbed to the force of logic nor to the logic of force." And today, men investigating it realize the sincerity of the direct witnesses to the founding of Mormonism. They know that the three witnesses would not have remained true to their testimony if it

had been based upon fraud or collusion with the prophet, just as they know that the prophet would not have dared to break with the witnesses and expel them from the Church for their failure to live up to the strict requirements and discipline of the Church, if there had been any collusion between the witnesses and himself. And so with the eight witnesses. There were enough of them who failed to live according to the rigid discipline of the Church and who were disfellowshipped to demonstrate that there was no collusion between them and the prophet. A chance acquaintance of mine, in Idaho, had a theory with reference to our missionary system, and why thousands of our young men, at the call of the Church, would go upon missions. He thought they had been hypnotized. I soon convinced him of his error. You may examine so-called Mormonism in the light of mesmerism, hypnotism, or any other form of psychological phenomena, and still you will find no satisfactory explanation of Mormonism except that given by the Prophet Joseph Smith. In recent times Mormonism is being investigated from the point of view of the psychologist. We welcome such study as we have welcomed every other attempt to scrutinize and investigate to the fullest the claims of Mormonism.

In addition to the testimony of the three and of the eight witnesses, we have an overwhelming array of circumstantial evidence in favor of the divine founding of Mormonism. We have the fact that the Book of Mormon and the Doctrine and Covenants and the organization of the Church dovetail with all truth, are in harmony with the Jewish scrip-

tures, with the learning and revelations of the past; and the fact that the Book of Mormon is in harmony with the archaeology of the American continent, with the philology and the ethnology and all the otherologies that have any connection with these matters. All these sciences corroborate and dovetail and unite in support of the claim of the Book of Mormon to be a true history. It is useless to attempt to explain away the testimony of the dozen or more men, direct witnesses to the Book of Mormon, upon any of these modern hypotheses, because not one of these theories can be pursued satisfactorily for any length of time without disclosing the futility and the weakness of the same to account for the phenomena connected with the growth and establishment of our Church.

I rejoice with you in the splendid growth that Mormonism has achieved in the few years of its existence, the largest part of that history being within the easy remembrance of the largest part of this audience. During this time it has grown from a Church composed of six individuals to an organization of 400,000 or more members. And if in the next eighty years there is a corresponding ratio of increase in membership in the Church, what a power Mormonism will be in the world. It is today a leaven that is working upon the lump of humanity. The doctrines of Mormonism of yesterday that were unpopular are becoming the popular doctrines of religious creeds today; and gradually the truth is being established, and truth and knowledge are being extended upon the face of the earth and established in the hearts and minds of the children of our Father.

May the Lord bless us, my brethren and sisters, and enable us to be true and steadfast in this work, I ask in the name of Jesus. Amen.

The choir sang the sacred chorus, "The Great Crusaders."

Benediction was pronounced by Elder Hyrum Bennion.

AFTERNOON SESSION.

Conference was resumed at 2 p.m., in the Tabernacle.

President Joseph F. Smith called the congregation to order.

The choir sang the hymn:

Onward, Christian soldiers!
Marching as to war,
With the cross of Jesus
Going on before.

Prayer was offered by Elder William McLachlan.

The choir sang the anthem, "God is our refuge and strength."

PRESIDENT FRANCIS M. LYMAN

Facilities for prosperity, and plenty of room in Utah.—Urgent need for experienced missionaries.—All Saints entitled to testimony that this work is of God.—Works manifest the measure of faith. Splendid effects produced by good examples.—Education in self-control.

I appreciate, as a very great privilege, this opportunity of meeting with such a large congregation of Latter-day Saints and, possibly, with some of our friends and neighbors who are not Latter-day Saints.

We had a very profitable meeting this morning, and the key-note was given to us in regard to the building up of our state and of the sections of country already occu-

pled by the Latter-day Saints. I have felt, for a long time, the necessity of advising our brethren and sisters to stay at home, to stay in our state of Utah and in other nearby sections that have been selected for the gathering of the Latter-day Saints, where stakes have been organized, and where wards, in great numbers, have been established. It is not a good thing for us to have the spirit of wandering from one state to another, or from one stake to another, or from one ward to another. It occurs, occasionally, that moves are necessary, but as a rule it is better to stay settled and established, developing our farms and our business affairs, establishing homes, and becoming solid, stable citizens of our common country. I believe it is a bad habit that the brethren sometimes get into, of moving about, roaming about and losing their standing and fellowship in the Church, and making new acquaintances instead of remaining settled and fixed in the country—especially, as suggested by the President, this morning, in our own country. Utah is not yet thickly populated. There isn't a city, nor a county, in the state, that I think of at the present time, that is thickly populated. There is plenty of room in our state—in Salt Lake valley, Weber valley, Utah valley, Juab, Sanpete, Millard, Beaver, Iron, and all the southern part of the state, as well as in the northern part.

Everywhere, there is plenty of room in Utah, but it is rapidly filling up with our friends and neighbors from abroad, and it will be well for us, my brethren and sisters, to heed the counsel given this morning to stay at home and locate, that

we may occupy this land and develop the resources of our country. We do not need to go abroad for mining facilities; we do not need to go abroad for coal mining, gold mining, silver mining, lead mining, or copper mining. We have as fine prospects and as profitable opportunities in this state as can be found in any of our neighboring states. Every little while there are openings and opportunities in agricultural lines; new sections are being opened, and the water is being better controlled. I think I shall be perfectly safe in saying that for the future our great work will be to take care of the water that we have and utilize it properly, so the lands of our state will be suitably irrigated. There is plenty of moisture; the country is desirable, and it is fruitful, and if it is not occupied by the Latter-day Saints, it will be occupied by our friends who are not Latter-day Saints, because it is inviting. All the measures and points of superiority in our state are being appreciated and our friends are coming in with their capital. We do not object to their coming; we have no objection to that, but we want to stay ourselves and share with them the good things of which these mountain valleys are so fruitful.

We want to stay at home. Our mission carries us abroad a great deal to preach the Gospel, but we will find an ample field for preaching the Gospel right here at home for those who are not able to go abroad. We have in the field, now, an army of a couple of thousand men, or more, and we expect to keep that army up to that standard—the standing army of the Church of Jesus Christ. We want to keep

it up to two thousand men, or near that, and possibly increase it as we can. As we listen to the reports of the presidents of missions, when they come to see us twice a year, at least the presidents of missions in the United States, we discover that they all want more missionaries. There is no section of the country that is satisfied. They are all calling for more brethren: We want more German speakers; we want more Scandinavian Elders, or those who speak the language of that country; and Elders who speak Dutch, French, and Spanish can be used to good advantage. We are in need of a great deal of help; and I thought of this matter when I looked over the congregation, this morning, and saw such a large percentage of brethren. I do not think I have ever seen the congregation so well supplied with men as this morning. Whether the storm kept some of the sisters away, or not, I cannot say, but at any rate the brethren braved the storm and seemed to be here in very great numbers. I want to ask my brethren, with whom I am particularly interested, the Seventies to prepare for this work. We want you ready for missionary work. We want the Bishops to supply us with plenty of Seventies, for the Seventies are at their service, ready to be called upon. We want our brethren, particularly the Seventies, to be out of debt and in condition to preach the Gospel. We are in great need of experienced and trained men. The brethren complain that they are getting too large percentage of the young men, who have never been in the missionary field before, young men as young as twenty, and under twenty, years of age, and from that

to twenty-five, who have had no training at all, except what they have had at home. We would ask the Bishops and presiding brethren that when requisition is made for ten, twenty, thirty, or forty men, you send us at least one-third of trained, experienced and tried men. Unless you do this, our presidents of missions will not be satisfied. We want to see the time when the field will be pretty well occupied with men who are seventies, who are consecrated and dedicated to this calling and ministry, having had training, so they may go out into the world representing the Lord, being His witnesses—men who know the Lord lives, for every Seventy who has done his duty fairly well is entitled to that testimony; so is every Elder and every High Priest entitled to that same testimony, to know that God lives, to know that Jesus is the Christ, that He lives, and that He is the Redeemer of the world. All Latter-day Saints are entitled to this testimony and witness.

If there be doubts or misgivings in the hearts of any of the Latter-day Saints, in regard to the truth of the Gospel as revealed through the Prophet Joseph Smith, I would like to say that it is our own fault. That would be evidence that we had not quite done the will of the Lord, for all who do the will of the Lord, we understand, will know of the doctrine. They will not only know of the doctrine, but they will know of the divinity of the Church; they will know of its authority. They will know of the Father; they will have a witness, for the Son will bear witness to them of the Father, and the Father will bear witness to them of the Son; and the Holy Ghost will bear witness, to all Saints, of

the Father and the Son. So, no Latter-day Saint ever need to be without a testimony. It has occurred at times that Elders, over conscientious, have been afraid to bear testimony that they knew the Gospel was true, that they knew the Prophet Joseph was sent of God. They have been fearful lest they might bear testimony to something that they did not know to be true. Now, all Latter-day Saints are entitled to a witness and to know, and I thought, just in connection with this, I would read one or two verses from the ninety-third section of the Doctrine and Covenants:

"Verily, thus saith the Lord, it shall come to pass that every soul who forsaketh their sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am,

"And that I am the true light that lighteth every man that cometh into the world;

"And that I am in the Father, and the Father in me, and the Father and I are one."

Every Latter-day Saint is entitled to this witness and testimony. If we have not received this witness and testimony, my brethren and my sisters, I want you all to remember that the fault is ours, and not the Lord's; for every one is entitled to that witness, through faith and repentance, forsaking all sin, baptism by immersion for the remission of sins, and the reception of the Holy Ghost through the laying on of hands. Now, if any of our brethren and sisters have lived for years without really knowing, being thoroughly satisfied and thoroughly convinced, just as positive as of anything in life, that this work is of God, if they have lacked that witness and testimony it is their

fault, for it is not possible for a man to do the will of the Father and not know the doctrine. If we do His will, we shall know. We cannot avoid knowing, any more than we can avoid anything else. We know by what we see and hear and feel and taste, if our senses are involved and are convinced; and so it is with every one who has done the will of the Father. Let us, my brethren and sisters, see to it that we be not satisfied until we are so established in the Gospel, with a knowledge of the truth, that we shall be unshaken and stable—not like the wind and the waves that come and go, but serene and settled and established in our faith, so that nothing may occur to arouse questions in our hearts and minds in regard to the Gospel of the Lord Jesus, or in regard to our heavenly Father, but that we shall know that He lives, that we shall know that Jesus is the Christ, our Redeemer and Savior, and that we may realize what He has done for us. He has not made requirements of us, nor given us commandments that we are not able to keep, for it is quite possible for us to meet every requirement He has made of us; and thus we may approach the injunction that He made, that His disciples should be perfect as our Father in heaven is perfect.

No doubt, our heavenly Father, as well as the Son and the righteous who have gone before us have done their duty, and done their best. That is what is required of us. Our responsibilities are great; the requirements made of us in the world today are very exacting; though we be modest, and hesitate in standing before congregations of people, as is the case with many of our

brethren and many sisters, also, to advocate the Gospel at home and abroad, yet there is one most eloquent sermon that we are all competent to preach wherever we are, in our own homes and families, in our own neighborhoods, and abroad, and that is the sermon of correct and proper example. We can be moral, upright, true, and faithful. We can love one another; we can deal justly by one another; and we cannot please God without all these virtues are developed in us. We cannot please the Lord with any one virtue, although the Apostle Paul made this declaration that without faith it is impossible to please God. It is not possible to please the Lord with faith alone. A genuine, living faith, never goes alone; it always produces works; it moves upon intelligences, and requires them and propels them to works of righteousness. So that if Paul declares that without faith it is impossible to please God, I think I can just as safely say that without works it is impossible to please God. I may also say that without faith we will not work, and we have not worked without faith; we have labored just in proportion to the faith that we enjoy. Our works in the future will determine the measure of our faith, for if men have faith they work. If men have faith in the principle of prayer, they will pray; if in the principle of tithing, they will meet their tithing obligation; they will pay their tithing just according to the measure of their faith. That is what you and I have been doing in the past, and it is what we will do in the future, according to the measure of our faith. So will we meet that requirement, according to the measure of our faith. So will we

repent of our sins, and work righteousness, serve the Lord and honor Him, and make good use of the opportunities that He places in our way.

Not only is the field to be filled with missionaries abroad, for that seems to be the field assigned particularly to the Seventies and to the Elders—the Seventies particularly are expected to go out into the field and be traveling Elders all their lives—but the greater field, that is, the field that can be occupied by greater numbers, and always will be, is the home field. It is becoming more important by reason of the process of gathering, not only the gathering that we are doing as Latter-day Saints, but the gathering of other people into our borders, into our neighborhood, and into our nation,—for they are coming from all nations and from all peoples. They are to receive the Gospel and be taught it in the United States as well as in the outside world. They are to receive it in the states and territories, wherever the Latter-day Saints are located, and it will be carried to other parts. It is our duty to preach the Gospel. That is our chief calling—to preach the Gospel by word, to preach it by our conduct throughout our lives. Nothing is stronger, nothing is more real, or more reliable and substantial than the good example that men set in their lives.

I want to say just a word of commendation for our brethren who are at the head of our missionary work abroad, for our brethren who are at the head of our stakes of Zion and of our wards and quorums, and all the brethren and sisters who are at the head of the various associations. I believe that the

Church has never been in better condition than it is today, that we are making good progress, good headway, and that the secret of our success and improvement lies very materially in the fact that the presiding brethren and sisters lead in their good examples—not alone in their preaching and in their teaching and the like, but they are living better lives. I believe we are living better and doing better than we have ever done before. I believe more of us are sober, steady, and temperate; more of us are faithful and are struggling to set good examples before the departments that are entrusted to our care. That is my observation in my traveling, and I believe it is the observation of my brethren who travel in all the stakes of Zion. I believe the same is true of our brethren abroad, in all the missionary fields. The reins are being held fairly close and safe, and our brethren are being better trained and are more faithful. The training and schooling they have at home has its influence upon them and is preparing them for the ministry. We are in the ministry at home all the time; there is a field of labor on every hand. We need to have no trouble because we cannot go abroad. Some may be anxious to go abroad, and there is plenty of labor abroad. We will welcome all the brethren that can be furnished; we can employ all that the Bishops can send us. We can employ them all and give them plenty of opportunity abroad; and when that is done, and every man is satisfied with going into the field, we will have the greater army, the very great majority of all the priesthood and of all the people here at home, in the home missionary field.

I want to exhort my brethren and sisters—not only the Bishops and the presiding brethren and leading sisters, not only the prominent men in official positions, and those in the quorums of the priesthood,—not only them but every Latter-day Saint, is required to set a good example and preach the Gospel by example and precept. We are expected to use our tongues to talk, and we are to labor faithfully here at home, just as faithfully as though we were abroad, and our lives should be just as blameless here at home as would be possible if we were in the mission field.

Every man who has received the priesthood has a mission and a ministry to perform—from the last deacon ordained to the first man who bears the priesthood and holds the most lofty position in the Church. It is just as necessary for the deacon to be pure and upright, to perform his duty and be active in his field of labor, under the direction of the Bishop who presides over him, as it is for the brethren who stand in responsible positions in wards, and stakes, and in the presiding quorums of the Church to perform the duties devolving upon them. It will take just as good living to save one of us as it will to save the Prophet. We must serve the Lord and honor Him; we must be pure in our thoughts, in our words, in our conduct, and seek to be in communion with Him and honor Him continually. If men do that, they will have joy in this life. We will have a taste of heaven before we get there; in fact, we will have a little heaven here,—and it is a good thing to have it commence here. If we get a little taste of it here, we will have a good deal of faith in the

heaven of the future. I am pleased to say that we are surrounded with splendid material, splendid men, a splendid body of young men who are being developed and trained—those who go abroad and those who stay at home. Our organizations, our auxiliary associations, our educational institutions of higher learning, and our splendid district schools.

Great efforts are being made for the education of the people, and our opportunities are just as fine as can be found in any state surrounding us; in fact, I think we average well with the United States in that regard, and we have as fine specimens of boys and girls as can be found; they are healthful, strong, and with good constitutions. If they are but taken care of and properly trained, so that they will love literature, love to learn, love to labor—for it takes hard work and lots of it—they will become useful, upright men and women. It takes hard study and application to prepare ourselves for the work we are expected to engage in. We must learn the Lord, and be acquainted with Him; to learn His Spirit, and know the operations thereof, that we may not be deceived by men, that we may not be deceived by spirits that are abroad in the earth. The Lord is at hand, and ready to sustain us and to inspire us and qualify us for the responsibilities that rest upon us.

I thank the Lord for the conditions that prevail today—the conditions that are right and pleasing and proper in His sight. There are conditions that we regret, of course, and I suppose there will be for a long time. I presume there are conditions that the Lord has always

regretted in fallen men; and He is anxious for their salvation, as we are anxious for the salvation of our own children. But we have our agency, and, Latter-day Saints, if we examine ourselves, we will find that we have obtained the measure of faith according to the way we have devoted ourselves and exercised our agency in the service of the Lord. Our faith will grow with cultivation; our love of literature, our love of learning, our love of intelligence, wisdom, judgment, morality, and purity, will all increase with cultivation. If we live as we ought to live, for a few years, it becomes easy for us to live a proper life and to crucify the appetites that have afflicted us and caused us trouble and sorrow; and we are soon able to control our tempers, our passions, and every evil influence with which we are afflicted, and we can exercise such control that we can require ourselves to do just exactly what is right, whether other people do as they ought or not. It is the duty of Latter-day Saints to do what is right; and the right will prevail. It will prevail with individuals; it will prevail with the community; and it is found, I believe, quite generally with the majority of men and women. They love the right, they love the truth—I believe. They are not always enlightened; they do not always comprehend the truth and understand it; they are not always able to discern it and know it, but what they think is right and just and proper, I believe, prevails in the minds of the children of men. In fact, I believe that all men, as a rule, are more good than they are bad. I believe there is more good in man than there is wickedness,

more righteousness, more of the love of truth and charity, justice and mercy. I believe these virtues prevail in men quite generally; yet there are very serious vices, no doubt, among people; but, as a rule, I have faith in men, faith in humanity, and it gives me faith when I discover that the Lord has had faith in His children, and that it has been pretty well determined that not many of them shall be finally lost. We cross the track in our wandering, on our crooked way as we are traveling, but finally we will be brought back, and the Lord has declared unto us that very nearly all of His children will be saved. There are but few that will be absolutely lost, and that will go with the sons of perdition. Nearly all will be saved in some degree of glory and salvation, just according to what they have earned. That is what we shall receive finally.

The Lord has laid down His life and shed His blood and prepared the way for His people. He has done this for everybody—not for Latter-day Saints alone, but for every one of the children of God. There is not one born in the earth but what is entitled to receive and enjoy salvation, and the Lord will bless and redeem and save all that can be saved. As long as men will repent and reform and do better, the Lord will remember them; He will not forget them, and they will never be lost sight of; but, blessed are they who seek the Lord early and walk uprightly before Him. As quoted by the President, this morning: "He that seeketh me early shall find me, and shall not be forsaken." That is the word of the Lord. What a fine thing it is when the boys and girls seek the Lord

early, and where they commence in early life to serve Him regularly. It comes so natural for them when they are taught by their parents and led by the example of their parents and the spirit of the Lord. For His Spirit is conferred upon them early in life; it is about the first thing they are entitled to receive—the Spirit of the Lord, at the hands of His servants, when they start life. Jesus Himself set this example, for in His day the little children were brought to Him, and He took them in His arms and blest them, that they should have favor and fellowship with the Lord, and receive His assistance in their infancy. He arranged to have them taken care of, that Satan should never be able to carry off little children, but that they should be preserved and redeemed by His blood and offering. We must become like them; we must be led by the Spirit of the Lord; we must be entitled to forgiveness and have freedom from sin and transgression. We have a big struggle in this life, but our obligation and undertaking with the Lord has been to serve Him until the end of our mortal days. Let us try to do that, or, rather, let us do it! Let us have faith that we can do it, and then there will be no serious difficulty, for it is easier and better to be saved than it is to be damned. Of course, it is a down-hill road, I suppose, to be damned; and an up-hill road to be saved; but it is easier and better to travel up-hill than down-hill in sin and transgression. Let us serve the Lord and honor Him; let us set a good example to the world, that they may find among us the most temperate and practical people that there are to be found—in business matters, in spir-

itual matters, in Church matters. Let us preach the Gospel to the world; let us serve the Lord and live according to our professions. Let us keep the Sabbath day holy, and do all the things that He has commanded, that we may be entitled to enjoy from the Lord the gifts of the Holy Ghost. That is the exhortation that I feel to present to this great gathering of Latter-day Saints on this occasion. I believe it is good doctrine for our friends as well. The way has been prepared, and the Lord has so arranged that all who serve Him and keep His commandments shall know the doctrine. They shall see His face and know that He is. We shall all know the Father and the Son, through our devotion and faithfulness to the end of this mortal life of ours. Let me so exhort you, my brethren and sisters, and pray that God may bless and lead us gently in the ways of righteousness and truth. Let us sin no more, for it is not necessary, and it is quite possible for us to do just what is right. I trust we may do so and enjoy the outpouring of the Spirit of the Lord abundantly, in all our labors and ministry at home and throughout the world, through Jesus Christ. Amen.

Elder Horace S. Ensign, and the choir, sang, "Hosannah."

ELDER JOHN HENRY SMITH.

"Back to the farm," a cry of present importance.—Abundance of excellent farm lands in Utah and adjoining states.—Patriotism a result of life on the farm.—The farm home should be made attractive and comfortable.—The evil of drifting from place to place.

There is a Latin proverb which says, that "the gods sell everything for work." In the instructions that were given us this morning, by our brethren of the First Presidency, the impression made upon my mind was that it is their desire that the Latter-day Saints should continue to be a people esteemed and honored for their industry in the development and uplifting of the region which they occupy. Realizing the necessity that exists everywhere in the world for the maintenance of employment, the opening up of industries, the establishment and building of homes, I felt, in listening to the remarks that were made to us, that we should wisely and prudently look around upon the right hand and upon the left, in every section of the land we occupy, and ask ourselves the question: Are we maintaining the standard that was set in the early commencement of our homes in this western land? We are not only anxious in regard to this problem of the maintenance within our borders of the evidences of industry, but also the changing of the current from gathering, too largely, of the inhabitants of the land into the larger cities. It is a question that is deeply interesting thinking men everywhere within the confines of our great Republic. "Back to the farm!" is the cry that is emanating from the press, the pulpit, and from the lips of thoughtful and prudent statesmen wherever they congregate together.

The recent gathering, in the city of Chicago, of what is known as the National Farm Land Congress, presented this slogan, "Back to the Farm," with an appeal to residents in those great centers of popula-

tion to make an effort to change the feeling and sentiment that has been established in the minds of thousands, that the only place to secure a home is within the confines of some great city. Every state that was represented in that congress—and there were many of them—came and presented their claims, each showing that the particular section named was a fit and proper place to open up new homes, and secure opportunities for the establishment of men and women upon the soil. While listening to the reasonings and arguments that were made by representative men of every section of the land, I was very much pleased to hear them declare that within the confines of their states were most wonderful opportunities. Some of them stated they had come from localities where there is an abundance of rainfall to produce crops, and some from sections that possess large opportunities to secure ample water for irrigation. Some of the places were, indeed, described as veritable gardens of Eden, possessing everything that the heart could desire, as explained by the representatives of those sections of the country. The feeling and sentiment expressed was that more thought should be given to this problem of the opening up of farms, and the leading of the people to believe that the opportunities for comfort and wealth are more largely in that direction than any other within the confines of the great Republic.

We have ample opportunities within our own state of Utah, as well as the adjacent states, if we will but apply the spirit of industry and determination in working out these problems connected with the

building of new homes. People who crowd into cities and live in rented homes, who are subject to every little change in the character of their employment, and who find themselves, in a great measure, the slaves of their fellow-men, can not be fully patriotic and devoted to their country. The man who lays his foundation upon the basis of the soil, builds his home, increases its comforts, enlarges his acres, and increases the cattle, horses, and sheep necessary to stock his homestead properly, soon finds himself among the independent ones in the world. When the people of any nation shall stay by its farms, maintain and develop them along proper lines, you will find in that nation the most patriotic, devoted, and earnest men that can be found anywhere in the world. There is a saying, that any man will defend his homestead with his gun, that would not stand by a boarding house to protect it with his life.

Looking into these matters, we should weigh them thoughtfully and prudently. Nearly every man under the sound of my voice is naturally a statesman. You have had experience in the practical things of life. You have noted changes that have arisen in some of the neighborhoods with which you are acquainted. Boys have gradually drifted away; and as you look around among the homes of the people, you discover there has been little improvement in that home where, in former times, the father had established himself and made a nice little start in the world, to provide for the wants and needs of those that were dependent upon him. The boys have drifted away into other sections. The father has

remained upon the little farm, but age has come upon him, and the ability to care for it, to cultivate it and make it support himself and any that might be dependent upon him, has in great measure passed away. The fences are down; there has been no paint upon the buildings; the furnishings of the home are, in many instances, virtually broken in pieces. The spot that was sacred to the children, in their boyhood and girlhood days, no longer possesses the attraction that was there when the little home was neatly painted, and when the furnishings therein, though they may have been of a cheap character, afforded comfort, and there was a degree of independence, and the spirit of love abode within that sacred citadel.

My brethren and sisters, in the problems that confront us as a people, we should look to the maintenance and beautifying of these growing villages as the best part of our land. I recognize the fact that young men are gradually drifting away from the land, and that the homes of the older ones are lacking that attention, care and thought that should be bestowed upon them. I believe that, in most instances, these homes, under the guardianship of an active, earnest, industrious son, could be maintained, and bring to him better results than would come to him in his efforts in other places. The spirit of restlessness, concerning which the President spoke to us this morning, is very much to be regretted. I have found men in Mexico; I have seen them subsequently in Arizona; then I have met them in Colorado; I have been in their companionship in Wyoming; and I have found them with their teams beyond the borders

in Canada. I have known them to leave Canada, afterward, and I have seen them in Oregon. A little later I have found them in northern California; and later you would find them again on the borders of Mexico, in Arizona, wending their way back into that southern land. As suggested in the remarks of our President, this restless spirit, this feeling and sentiment should be discouraged, and we should restrain ourselves from this species of action. His remarks should make the deepest impression upon our minds.

To the east of us, on the borders of Green River, is a section of country as good as can be found anywhere in the world. It has ample water, and after a few years of toil, sacrifice and struggle, the men who shall establish themselves there will find that they are in the line of independence. To the south, to the north, to the west, and to the east of us are sections of country which, if properly developed and cultivated, would soon make the men and women thus engaged independent in every sense of the word.

My brothers and my sisters, I plead with you to keep in view this thought of the beautifying and maintenance of these homes, the building of other homes, holding our children, as far as it is possible for us to do so, within the confines of our own section of country. Let us impress upon their minds devotion, regard and love for that liberty, for the maintenance of that patriotism, that comes from a love of the soil, a love of the liberty that is enjoyed upon the soil, and the love that one can have in the companionship of the free men and the free women who live and labor thereon. God bless you. Amen.

The hymn, "Oh, give me back my Prophet dear," was rendered as a quartet by James Moncarr, H. J. Christensen, David M. Burt, and A. E. Braby.

ELDER HEBER J. GRANT.

Manufactures in Utah should be loyally sustained,—Evidences of superiority of Utah-made woollen cloths.—Illustrations of financial advantages in purchasing home-made goods.—Three hundred and fifty factories in Utah prepared to supply demand.

I have been very deeply interested in the remarks that I have heard during this conference. I earnestly desire that the time I may occupy shall be for our mutual benefit.

From my childhood, I have been interested in home manufactures, and I was very pleased with the remarks of our President on this subject. So far as I may have the ability, I am anxious to make an impression upon the minds of my hearers today, that when they shall return home, from this conference, they will do so with a determination that in the future they will be more loyal in sustaining and building up our manufacturing institutions than they have been in the past. From the time that I was a boy of sixteen, until the factory closed, with only two or three exceptions, I never wore a suit of clothes that was not made of cloth manufactured at Provo. I purchased a suit, once, while in California for six months, as my clothes became the least little bit shabby. I paid more than twice as much for it as I would have paid for a Provo Woollen Mills suit, and I was ashamed of it at the end of four months, and gave it away. I have worn many a suit

of Provo goods continuously for three years, barring the time that it was at the tailors, being cleaned and pressed, and then I did not wear it out, and it didn't get shiny either; but I can't get a suit of clothes to-day, for ten dollars a suit more than I used to pay for a Provo suit that does not shine and shine like everything in three months, instead of three years. I remember, when the Wyoming legislature was here, that I was wearing a light-colored suit. I happened to be a member of the Utah legislature, and they gave a ball in the theater; so I had to buy a black suit, so as not to be the only "white sheep" in the crowd, at that ball. But I gave the suit away the next day, for fear I might want to preach home manufacture when I had it on, and that the chips would fly back in my own face. Subsequently, when in New York for over six months at one time, I bought a suit there; but as that was in the panic of 1893, which wiped me off the earth, financially, I could not afford to give that suit away, so I wore it out. With these exceptions, I wore nothing but Provo goods until the factory closed down.

The way I figure, the wool that would have made a suit of clothes, if shipped out of our country, will bring back about one dollar to help enrich the community; but if that wool were put into cloth, and the cloth into a suit of clothes, at least twenty-five dollars of the value of that suit would remain here and would be received by somebody for labor or in the increased value. We are told that a dollar is to the world of finance what a drop of blood is to the body,—that it is the circulating medium. I understand from doctors, that the heart handles about

four ounces of blood every time it beats; that it beats seventy-eight times a minute, with the average individual—call it eighty, in order to make it easy, and we have twenty pounds of blood handled every minute, or practically every drop of blood in the body. Multiplying that by sixty, and then multiply it again by twenty-four. Of course, they say it does not beat quite so lively while you are asleep; but it amounts to more than ten tons, every twenty-four hours; and, yet, there is only twenty pounds of it. It is going and going, circulating and circulating. It is the same with money. Where the money goes out of a community, to import goods into that community, the circulating medium is weakened; the life blood is taken away, and the community becomes about as sickly as the individual would be if you should bleed him, and take half of his blood out of him. He would have a pretty light color.

Now, I remember a story, and I have repeated it a number of times, because it hit me very hard. It was told by Bishop George L. Farrell, then presiding at Smithfield. It was many years ago, and they were having quite a time boosting for home manufactures. A meeting was held in the Assembly Hall, during conference, and Brother Farrell was called on for a speech. He gave the people to understand that he was very much like the rest of us—that of all his father's sons, he loved himself the best; and he said one reason why he bought home-made goods was that he would like to keep the money here at home, so that he might get a chance to pick it up as it went moving around. He said that he had been coming

down here to conference, twice a year, for twenty years; and as eastern capital owned the railroad, he wanted to know how much of the money he paid out for railroad tickets ever came back to him. So he marked the money every time he went to the depot to buy his ticket, but never did a single railroad five dollars come back. But he also marked the money he paid for home-made goods, and every little while he would pick up some of the money and put it in his pocket. Then he said, "Just to give you an illustration—This very conference, when I was at the depot, I saw a man who had made some shoes for my children, and I paid him \$5.00. The man who got the five dollars for these home-made shoes, handed it to another man; he handed it to another; he to another; and when the fourth man got it, he handed it back to me, and figuratively speaking, I put my home-made shoes back in my pocket. Now," he said, "that five dollar bill paid \$25.00 worth of debts quicker than it takes me to tell you of it; but if I had bought imported goods, there would have been five of us looking for five dollars."

I remember, on one occasion, going to one of our merchants here in the city, trying to sell him a box of soap, and he said: "Oh, I make as much profit on the imported article, and it is established; I don't have to talk to try to get rid of it; and I don't care to buy your soap." "Well," I said, "you, undoubtedly, make the people pay you at least 25 per cent profit, so I will just give you 25 per cent if you will buy my soap; that is, I will take orders on your store." Well, you know, he liked himself the best, and of course he wanted that 25 per cent,

and so he was willing to help boost for home-manufacture. He would do it if he was paid for it; otherwise he would not. Now, I took the trouble to keep track of those orders that came to me—who got them, what they did with them, and then find out what that party did with them. By keeping track of these orders, we found they went through seven hands during the week, before they got into the merchant's till,—so they did one hundred per cent a day of work, and did enough in six days to be able to rest on Sunday. If the imported article had been purchased instead of the home-made article, seven hundred per cent of debts, in one week—equal to seven times the sum of the home-made goods bought—would not have been cancelled.

The first money that I ever made I put into a vinegar factory, and lost it. Why? Because the people and the merchants would not patronize it. I remember I said to one merchant, "I have had your vinegar analyzed by a chemist, and there is about one-quarter of it that is mineral—it is acetic acid—and you are burning people's insides up." He said, "It sells as well." (Laughter). I said to him, "I will tell you what I will do,—I will sell you a barrel two-thirds full of vinegar, at a much less price than you are paying. Then you can go to the drug-store and for seventy-five cents you can buy that mineral poison and put it into the barrel; then fill it up with water." Oh, no,—he would not do that; he thought that would be wrong; but he went on selling the stuff manufactured that way. I could not get the patronage. The only people who pat-

ronized the soap I made were the Chinamen; (laughter) they bought it almost exclusively; they discovered it was the best they could get in the city. There were, also, a few of the good sisters who patronized it. I know of one lady—I won't mention her name; but she is the wife of one of the general authorities—who is quite cranky on the question of having first class washing in her house. She looks after it herself, and sees that the linen is in mighty good shape. She always believed in Bee Hive soap.

The reason we closed up was because the people would not patronize us, and I had about twenty thousand dollars to add to experience on account of soap making. I have a bigger experience account than all the money I am worth; and I have got a lot of this sad experience in trying to build up and establish home institutions and home manufacture. If I ever get any money I will put some of it into home manufacturing institutions again; and, perhaps, I will lose it. They say I am a crank on home manufacture. Perhaps I am, and I am proud of the appellation, if it means that I am an enthusiast in that direction. I do not believe we accomplish very much in life unless we are enthusiastic, unless we are in earnest, and unless we practice what we preach. James has written some things that have pleased me mighty well, and one of them is that "faith without works is dead;" and to preach home-manufacture without buying the articles is just about as dead as faith without works. When a fellow is dead, why, he is in condition to be buried; (laughter) that is the condition he is in; and when we preach to get

others to sustain home institutions and fail to do it ourselves, as far as our usefulness in sustaining manufacture in the community is concerned, amounts to nothing. There are 350 factories in Utah, and they are manufacturing over 500 articles. I believe the great majority of the people do not know this, and they never ask the question, "Is this article made at home? If not, have you one like it that is made at home?" If we would make up our minds to do this, it would make a wonderful change. I remember years ago, that I used to write a very good hand, I used to teach penmanship at the University of Deseret; and I found that the very best ink for fine writing, the best I could find in the city, was made by George Goddard. I went to nearly every merchant in Salt Lake and couldn't buy a bottle of Goddard's ink. They didn't have it; they said it would not sell; that it was not as good ink as some other. I said, "I know better; I am a judge." Well, I could not get it, and I had to go to Brother Goddard down in the 13th ward, to buy a bottle of his ink; and he had a cellar full of it. Nobody would have it. "Well," I said, "we will create a demand for it;" and I said to every one of my students, "This is the best ink, you can write the best with it, and if you want to learn to write well, you must have good ink. Now, you go to all the merchants and ask for Goddard's ink;" and Goddard got an order from every merchant in town. (Laughter.) The merchants are in the business to sell their goods, and the reason they all wanted Goddard's ink was that there were a hundred and odd boys and girls learning penmanship who

asked for it. If people ask for a certain brand of goods, the merchant is going to keep it, so it all comes back to the people. If the people ask for home-made goods, they will get them, because what the people want is what the merchant has to sell.

I went to the theater last night to see the last part of the performance, and the house was literally packed. I remember that when the grand opera was here, the house was not packed; but the show last night simply pleased the crowd. There was precious little to it—thin as air, lots of mighty poor things in it, some very suggestive things; there was certainly a lack of clothing, and a great many objectionable things; but that is what the people want today, and that is what the theatrical people are giving them. Therefore, the great artists are giving us the go-by. The Tabernacle Choir with Brother Ensign, Brother Crawford, Sister Lizzie Thomas-Edward, with some of the greatest artists in America, or with one of the greatest singers in all the world to come here and sing with them, can sing to empty benches; but if somebody will get up some kind of a skit, without much clothing for the women to wear, and put it on the stage, it will draw a crowd.

Now, I pray the Lord to bless us and give us the inspiration and the wisdom to ask for home-made goods and for first-class music, Amen.

ELDER MELVIN J. BALLARD.

(President of Northwestern States Mission.)

The message which I bring, my brethren and sisters, to this confer-

ence, from the elders and Saints of the great Northwest, is that the Lord has been good unto us during the past year, and that success has attended our labors, in all departments. Never before have we been able to reach so many people, nor have we had such opportunities to converse with them upon the principles of the Gospel. Never before have we held so many meetings in any one year, nor have we baptized so many members into the Church; nor have we distributed so many tracts or sold so many books during any preceding year. In fact, the work in general has been eminently satisfactory to us, and I feel that we have enjoyed the approval of the Lord upon our labors. We have learned, as our fathers before us have, that there is something in this work that is real, that is tangible—something that can be actually demonstrated in the lives of those who keep the commandments of God. We know and understand something of the powers that moved the early Elders of this Church to lay the foundations of this work, and in carrying it on successfully in the world in bringing the Saints to these valleys of the mountains and establishing them so well as they are situated here.

We have learned that the greatest gift God has given to us, and, indeed, the greatest gift any of His children ever have or will enjoy, upon this earth, is the companionship of the Holy Ghost. We have learned from contact with Him, from association with Him, that real inspiration and real power are had in the companionship of the Holy Ghost. We are sent forth to perform the ordinances of the Gospel, initiating men and women into this Church,

giving to them the promise—as the Lord gave it to His disciples before He left them, and as Peter repeated this promise on the day of Pentecost that unto all those who should receive the Gospel these blessings would be given. He was not fearful in making this promise; neither have the brethren who have sent us forth to preach the Gospel been at all fearful as to whether or not the Lord would fulfil our promises and acknowledge the ordinances we have performed in His name. It is our testimony that God has remitted the sins of those who have gone into the waters of baptism, honestly confessing their sins and forsaking them. We have seen old men and women who have lived all their lives outside of a knowledge of the truth, being convinced of the error of their way and the necessity of seeking the Lord for a forgiveness of their sins. We have seen them come out of the waters of baptism with their countenances shining, and with a conscience clear before God; and we have known that they had unloaded the weight of their sins, and that God had acknowledged the ordinances we performed in their behalf, that thereby their sins were remitted. We have also laid our hands upon their heads, and they have received the gift and power of the Holy Ghost. They testify of it, and we have seen evidences of it in their lives, and we know it. It has been with us, in our labors, calling us sometimes into fields that we did not intend to enter; it has led us to the honest in heart where we never expected to find them. It has prepared the people for our coming, as it has done from the beginning of the history of this Church. It is still

operating as powerfully in behalf of the cause of Zion, in assisting the Elders in their ministry, as ever it has done during the days and years that have passed and gone. It is with the Saints today in our missionary field, and I am satisfied it is with the great majority of the Saints at home. I repeat, again, that we have deemed it the greatest gift and blessing that God can bestow upon us—for what other thing can compare with it? In speaking of the forgiveness of sins, the Lord said that He would forgive all manner of sin, except the sin against the Holy Ghost; and, by reason of that, He has made the possession of that gift the choicest and the greatest of all the gifts that He bestows upon His children. Who of His children would not give all they possess for the companionship of a spirit to which they can turn and inquire as to what manner of life each ought to live; how we should decide the questions of life that confront us in religious matters? In material matters? Yes; for God gives that gift to men to be a comforter and a guide to them in the material things of life; and if men enjoy it they will accept advice on material and spiritual things such as we have heard at this conference, and that Spirit will bear testimony to our souls that that which has been spoken is true, and there will be a desire in our hearts to follow it to the letter. So I have experienced, in my own life, as many of you have, that the inspiration of God can direct a man in his farm labors, in his mercantile labors, and in everything that pertains to him. No man or woman should engage in any business of such a character that they cannot feel that they are

entitled to the companionship of the Holy Ghost to direct them in their labors.

I realize, my brethren and sisters, that many whom we baptize in the world, like some of you here, do not at once experience the gifts of the Spirit. It will come slowly; it will manifest itself, at first, in a peaceful, inward burning, but in time, if heeded, will become a well of revelation and light in our souls, leading us to understand the truth and know the will and purpose of God. I remember, on entering a carpet factory, I first saw the back of the carpet. I went around to the other side; the carpet was the same but the appearance was different. On this side was the design, the color, and flower, all being worked out, and produced by the same method of operation. We have often looked upon things from the reverse side. We have not understood God's dealings with us as individuals, nor with His Church, nor with the affairs of the world; but when we possess the key—the gift and power of the Holy Ghost, that searches all things, that takes of the things of the Father and reveals them to us, and enables us to unlock the apparent mysteries that surround us—we shall look upon the design of our lives, the design God has concerning us, concerning His Church, and concerning the nations of the earth. We shall, thereby, be led to put ourselves in harmony with His great designs.

I want to say that Zion, looking upon her from the design side, where God is shaping her destiny, is beautiful to me. No soul needs to fear; no heart to quail as to what the outcome shall be. God has de-

creed and designed her purpose, her mission, and no hand can sway nor turn her from the purpose and course that God has fixed for her. Let no heart fear, but let there be full and absolute confidence in the fact that God has taken care of the work up to this present time; and He will continue to take care of it. The thing for us to worry about is whether or not we are growing in the gifts of the Gospel. That concerns us most, what are we doing individually? Is there a growth within my soul? Am I overcoming, through the use of these gifts, the weaknesses of the flesh? Am I adding to my faith, virtue, and to virtue, knowledge; and to knowledge, temperance and patience, godliness and brotherly kindness? These are the fruits of this gift. We must not stop after we have been baptized and had hands laid upon us, we must grow. There should always be some growth, and that can come only through the exercise of our spirituality, listening to the Voice, following its inspiration, and it will become stronger and more powerful day by day. If I turn a deaf ear to it, I shall find that it will soon leave me; it will not abide with me, nor be the comforter, or adviser, or companion that it otherwise would be, and that I should have. When it does go, how lonely, how sad is the heart! Have you for the moment lost it? Did you not feel a loneliness, an absence, so that you could not feel satisfied to live upon the earth unless you could get it back? And in sackcloth and ashes, as it were, you have sought for that companionship, and when it returns—what a comforter to the soul that possesses it! It is not always given

that we shall hear the voice speaking loudly within, or receive the revelations of God through this gift and power, in an audible way, but it is possible for every Latter-day Saint to be guided and influenced in his or her life by the Holy Ghost.

There is one key that I am going to refer to, that gives this assurance—that every Saint, no matter how weak, can understand and know the operations of this Spirit. I read that when Oliver Cowdery was trying to translate the Book of Mormon, that he began very well, and finally everything was darkened. He wanted the Prophet Joseph to inquire why it was that he failed, and the answer was:

“Behold, it is because that you did not continue as you commenced, when you began to translate, that I have taken away this privilege from you.

“Do not murmur, my son, for it is wisdom in me that I have dealt with you after this manner.

“Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save that it was to ask me;” [How many of us ask the Lord for a blessing, and think that ends our part, and that our responsibility ceases there, and that He is to blame if we do not get the thing for which we ask. Here the Lord says, in substance, You have thought that all that was necessary was to ask me.]

“But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right;

“But if it be not right, you shall have no such feelings, but you shall have a stupor of thought, that shall cause you to forget the thing which is wrong: therefore you cannot write that which is sacred, save it be given you from me.”

Is there any Saint but that can

comply with this key and requirement? Is there a question that the boy or the girl, or the man or woman wants to decide? Then there is an opportunity for them to enjoy the companionship of this Spirit. It was given to us for a blessing, an earthly, temporal blessing, as well as to promote spiritual growth, to preserve us from errors, from disappointments, from the traps and snares of the adversary. It is your privilege to enjoy the companionship of this gift in all things about which you have any doubt and uncertainty. Is it the girl who has to answer the question that is propounded by the young man who desires that she shall become his wife? She should not answer it until she has received a testimony, a knowledge concerning it, through the gift and power of the Holy Ghost unto her soul, that ministers to her this satisfaction as she presents herself before the Lord, having studied it out with all of her powers and ability; then it will give to her the inspiration necessary to enable her to properly decide and answer the question. So with every man in his business. Every man, in all his walks in life, ought to be perfectly willing to seek with implicit confidence to obtain the inspiration of that Spirit. If the thing which you have studied out, and used all your powers and energies to decide and determine, is not right, then the Lord, by this Spirit, shall cause it to pass away from you, and you shall not feel satisfied with the conclusion you may have reached in the matter; but if it is right, then your soul shall burn within you. I know that men and women can be guided by this key; and, if they do so, it shall grow and increase with them until it shall be

a voice speaking within them so distinctly that there shall be no question or doubt. This has been proven by thousands of Latter-day Saints. It gives men the knowledge that God lives.

Our scriptures say that no man can know that Jesus is the Christ save by the Holy Ghost. I haven't seen Him, but I know, within my heart and in my soul, as I live and stand before you today, that Jesus Christ is the Son of God, the Savior of the world. When I shall stand before Him, in His presence, and see Him face to face as He is, I shall not know any better the truth that He is the Christ, and that He lives, than I do today by the witness and testimony of the Spirit of God in my heart and soul. By that same power I know that this is God's work, that Joseph Smith was His prophet, and that the leaders of this Church today enjoy the revelation and the inspiration of God, that they are His prophets, that they stand in the right way, and that no power can destroy this work. God speed its progress in the nations of the earth, in the missions; and at home may there be a greater and mightier spiritual growth and development that shall preserve us from all errors. May it continue to guide us in all our ministrations, in directing our faith and works, in the exercise of the priesthood, that we may not be humiliated, but that we may always be guided by the inspiration of this comforter. I thank God for it. May it always be with me, and with you, and with all the Saints of God, in the name of Jesus Christ, Amen.

PRESIDENT JOSEPH F. SMITH.

Suggestion to those who desire answers to queries or problems.

Circumstances are favorable to the remark I desire to make, that the Presidency and a number of the Apostles are beset, continually, with letters of inquiry, asking questions about almost numberless and nameless subjects. On one occasion, having been importuned by a young man who was almost a professional questioner, and having submitted to his queries, continuously, for a number of months, I came to the conclusion that I would make this proposition to him, and I think it a good one to make here, because it is not always the Bishops, or the Bishops' Counselors, or the Presidents of stakes who are asking questions of us, and who are submitting wonderful problems for us to solve; but many of the Latter-day Saints are doing the same thing, also a number who are not Latter-day Saints. My proposition was this, and I repeat it to the Bishops and Presidents and to the Latter-day Saints everywhere: If you have a question to ask, or some problem that you are not sure you are able to solve, I would suggest to you that you figure it out yourselves and reach the very best conclusion that you can of the matter; and then, if you are still not quite satisfied with it, and you cannot get sufficient of the Spirit of the Lord to reveal to you the absolute truth, as to whether you are right or wrong, just submit to us your conclusion, and we think we can answer that a good deal easier and quicker than we can solve your questions in the way they are generally put to us.

The choir sang the anthem, "O Beauty of Holiness."

Benediction was pronounced by Elder Richard W. Young.

Conference adjourned until 10 a.m. Monday, April 4th.

SECOND OVERFLOW MEETING.

Another meeting of the Conference was held in the Assembly Hall, at 2 p.m., at which Elder Orson F. Whitney presided, and the L. D. S. U. choir furnished the singing, under direction of Prof. O. A. Kirkham.

The choir sang the hymn, "What thought the Gentiles wildly rage."

Prayer was offered by Elder Hugh J. Cannon.

The choir sang a selection entitled, "The Lord is my Shepherd."

ELDER DAVID H. CANNON.

(President of St. George Temple.)

I trust, my brethren and sisters, that in the effort I may put forth in attempting to address you this afternoon, we may be mutually blessed with a rich outpouring of the Spirit of God, for by and with his aid I may be able to say something that will be mutually beneficial to the speaker and the hearers.

The Gospel with which we have become identified is the power of God unto salvation to every human being who will adopt its principles, and conform their lives to its requirements. For this purpose the Elders of the Church have left their homes, and traversed sea and land

in order to reach the people with their message of salvation that the Lord has committed to us. Wherever mankind has been greeted with the sound of the everlasting Gospel, they have been called upon to repent of their sins and turn from the error of their ways. Where they have done so in faith, nothing doubting, the Spirit of God has carried conviction to their hearts. On rendering obedience to the requirements of the Gospel, we do not expect a complete understanding of it will come to us at once, but we will receive a little here and a little there until our minds are fully satisfied in relation to the matter. But a testimony of the truth of it is carried to our hearts when we hear it.

I remember hearing a man give his experience in regard to the testimony of the truth which he had received. He was traveling, and had stopped at a hotel where an Elder of the Church had engaged to speak, in that hotel, that night. This man was sitting in the room; and as soon as the Elder began to spread out his books, prepared to address the people, the Spirit of the Lord bore testimony to him, before the Elder had opened his mouth, that that man was a servant of God, and that the message that he bore was the truth, was the everlasting Gospel. The brother that bore this testimony lived to an exceedingly ripe age, and never lost that testimony. When we arise in the morning, if we are up early enough, we see the morning star, and after a little while see a little streak of light, showing that day is dawning; and as we remain and watch it we see it increase until light fills the earth, and the sun in its magnificence comes forth, cast-

ing its rays upon the face of the earth. It is just so in relation to this Gospel that we have received. We receive a little light here, and we render obedience to its requirements, repenting of our sins, manifesting our faith in the Lord Jesus Christ, going down and being baptized for the remission of our sins; then receive the imposition of the hands of the servants of God for the reception of the Holy Ghost, which begins to open our understandings. As we conform to the laws that the Lord has revealed for the guidance of His people, the light increases in our minds until we have received a fullness, and the hope of eternal life has become so strong in our hearts that we can withstand anything, and our testimony remains undimmed.

I bear testimony to the people here assembled that I know the Gospel to be true. Joseph Smith was a prophet of God, and so have been the various servants of the Lord who have presided over the Church from the days of the Prophet Joseph until the present time. They have been legally called to those positions, and have been the right men in the right place to direct the affairs of this Church. This work has only just fairly begun, although this is the eightieth year since the organization of the Church. Its destiny has only fairly begun in the midst of the nations; eventually every knee must bow and every tongue confess that Jesus is the Christ to the honor and glory of God.

I do not desire to occupy more of your time, but merely add that I rejoice in this conference. The more I become familiar with them, the more beauty I can see in the

principles of the Gospel. As we become conversant with them, we will find that they are applicable to every condition of life. No condition can be found in which a person will not find these principles applicable.

May the Lord bless His people, and prosper His work. May He comfort the minds of His Saints under the bereavement that has just come upon them in the death of our beloved President John R. Winder. May we live and see Zion progress and prosper in the earth, the power of evil be done away, and righteousness fill the earth as the waters fill the mighty deep; through Jesus Christ. Amen.

ELDER FRANK Y. TAYLOR.

(President of Granite Stake.)

I pray, my brethren and sisters, that I may enjoy the good spirit that actuated Brother David H. Cannon in his remarks to you this afternoon.

I was very much interested this morning in the theme and remarks of President Smith, in our morning session of conference at the Tabernacle, and I feel the importance of them. Not only in the line that we will be blessed in dollars and cents, with better habitations, more comforts in our homes, by the observance of his admonitions, but that we will get a little closer to our boys and our girls, and instil into them the principles of faith. I have always been impressed with some of the methods of the Patriarchs of old in keeping their household and families around them. It seems to me as Latter-day Saints that we ought to be anxious, particularly as

to the employment of our own families. So in the theme of more intense cultivation of our farms, better regulations in regard to our horticultural interests, etc., these things are of vital importance. I believe that there are few farms in this intermountain country which would not produce a much larger percentage in cereals, and other crops to which they are adapted, if we would only apply energy, intelligence and care in the manipulation of the same, to the end that instead of our boys going to other countries and places to secure employment, or to get new farms, they could remain and be employed in our midst. I have always felt that there are few large farms in this country but what, if they were cut up, and our boys were to go to some of our agricultural colleges and familiarize themselves with better cultivation of the soil, that we would find plenty of room on our farms to accommodate the boys without their having to go to some other place. It is the duty of a father in Israel to look out for the employment of his boys, and also of his girls, that they may not need to go away from their own firesides and home associations for employment. It is a splendid proposition for the fathers to divide up their farms with their boys, help them to get a home on their own places, and apply themselves to the more intense cultivation of the land; thus occupy their boys and keep them near, instead of having them scatter over the country. It would also be profitable for them to do it.

I have been thinking of these matters recently in relation to our community, as to how we can better employ our young people, and

keep them at home, and on inquiry I find that we have men who are getting along splendidly in a financial way on small tracts of land, who are intensely and intelligently cultivating the soil as truck gardens, and they are becoming well off, they are giving employment not only to their own families but to others in their neighborhood who are in need of it. I also find that we have people who are intelligently cultivating the soil on the best lines of our horticultural interests, developing their places to the end that their own children do not have to go elsewhere to find employment. They are building other homes around the old homestead, and they thus keep their boys and girls near them. It is right that we should have them with us, and that we should give employment, not only to our own, but, if we have the means and ability, we should furnish employment to as many of our neighbors as possible, so that they also need not have to go to other localities to find work. It has always been a source of regret to me to think that in this agricultural country, where we have the best fruit-raising districts in the United States, that many of our boys have to go to smelter and mining towns and other places to find employment, when there are so many opportunities at our own door.

I was recently talking with a man who had rented some land, in fact some from myself. He had not had any experience in agriculture before coming to this country, but he saw there was an opportunity for him to get along well in that line, and he now cultivates the soil intelligently and intensely, with the result that he is one of the largest tithe payers in the ward where he

lives, and he has been in this country only a little while. He not only gives every one of his own family employment, but a number of other people besides. He said to me the other day, I could use hundreds of the young people if they would only follow in this line. They could have profitable employment where they could be near home, and they would not have to be seeking places elsewhere, providing they would take my advice, cultivate the soil where they are living. I think we ought to take advantage of this idea. Where any part of our land is adapted to a certain crop, we ought to cultivate that portion to that crop, we should thus cultivate each part of our farms and apply them to that for which they are best adapted. If it is better adapted for fruit, plant fruit trees; if it is better for truck gardening, use our land for that purpose; if for wheat, grow wheat; whatever it is we ought to cultivate it in the best manner possible, so as to make it produce abundantly and give employment to our own people near our own homes.

It is wrong in the sight of God to have our boys or girls going here and there and everywhere for employment. We ought to keep them under our own roof, or near our own fireside, where we can teach them the principles of the Gospel of the Lord Jesus Christ. Not only would this matter, as President Smith suggested this morning, be a great blessing to us in a temporal way, but it would be a wonderful blessing to us in a spiritual way. One of the things wherein we are lacking as Latter-day Saints is, that we do not get close enough to our boys. There are not enough fathers that work along side by side

with their boys. They do not know enough as to their faith, their habits and their conduct. They trust too much to them, and let them go here and there and everywhere instead of having them around them.

One of the important duties of Latter-day Saints is that they should teach their own children the principles of the Gospel of Jesus Christ. I regret to say that too many of us leave it to the quorums of the Priesthood, and to the auxiliary organizations, to teach our boys the principles of the everlasting Gospel, when as fathers and mothers we ought to have them around us, teaching them ourselves. I believe that the responsibility, the great responsibility, of a father and a mother is that they shall rear their boys and girls in the love of the Lord our God, and with an understanding of the Gospel of the Lord Jesus Christ, and we ought to spend more time with them. I believe that as fathers, we should be companions to our boys, and get closer to them. There ought to be the closest and the kindest friendship and love and companionship existing between father and son and mother and daughter, and between father and daughter, and mother and son. One of the ways that we could accomplish this, and get close to them, is to gather our boys and girls around us by the hearthstone, and teach them the principles of the Gospel of the Lord Jesus Christ; teach them from the standard Church works and other good books, and be teachers to our boys and girls in pure love according to the relation that we bear to them, and thus they may be to us a great treasure and blessing, and we may feel that we are doing our duty to them, and carrying out what the

Gospel teaches us. I tell you it is a mighty pleasant thing to know that our boys have faith in this Gospel, to feel confident that our girls also have faith in the Gospel of the Lord Jesus Christ, and that they are clean, sweet, and pure. The main responsibility that they become so rests upon the fathers and mothers. When we neglect this we do not do our part. We have no right to presume upon the Bishop to take care of our boys or girls, or upon the Priesthood, or on the auxiliary organizations. They are doing their part, and doing it splendidly, nobly and well; but the great responsibility of all rests upon us, that we should take hold of them and rear them in the fear of the Lord, that they may keep His commandments and do that which is right, so that when we get older we can look around and point to every one of them and say that they are good, clean and sweet, and that they love the Lord and keep His commandments. Without this condition there cannot be much happiness in any home. I do not care what your surroundings may be; I do not care how palatial your residence may be, or how ample your bank account, or what your social standing may be; I tell you you cannot have much happiness in this world if you have one of your boys or girls going astray. I would rather have a log cabin with all my little ones around me, loving the Lord and keeping His commandments, than to be in a palace with one of them not there. I repeat, I think the remarks of President Smith this morning relative to not going here and there and everywhere are very pertinent to us as Latter-day Saints; and if we want to keep our boys and girls with us, we should divide up

the farm if necessary; divide up our business, if necessary. Let us have our boys and our girls under our own wing.

I feel that it would not be right for me to continue my remarks. I am delighted with the Gospel of the Lord Jesus Christ. It brings peace to me; I know it is true. I know that Joseph Smith was a prophet of God, and I want to live a life that I can always have this testimony with me. I hope that every one that belongs to me will continue to love the Lord and keep His commandments. May the Lord abide with you in your homes, and bless all that appertains unto you; I ask it in the name of Jesus Christ. Amen.

Sister Winifred Smith sang a soprano solo, "Hark ye, O Israel."

ELDER RODNEY C. BADGER.

(Of Salt Lake Stake High Priests.)

I have been very much interested and instructed by the remarks of the brethren who have addressed us. I rejoice exceedingly in their testimonies in regard to the truth of the work that we are engaged in, because it corresponds with my testimony. The ideas that they have expressed correspond with my ideas, and it is a satisfaction to every one to feel that they are in harmony with those who know that this work is true, and that we are engaged in the work of the Lord.

I know of no other people who take as large a view of the Gospel, and that which the world calls religion, as do the Latter-day Saints. We believe that we ought to be in harmony with the Gospel of the Lord Jesus Christ all the time. We

believe that if we are not in harmony with the Spirit of the Lord all the time, there is something lacking, or something we have left undone. I do not know how it is with others, but with myself I find there are times when I feel that I am not altogether in the way that I should be; but I am striving constantly to place myself in the position of a saint, that I may enjoy the spirit of the Gospel, because I have tasted its influence and found that it brings happiness and peace.

In our conferences, especially in our general conferences, when we meet three or four days successively, we have a wide variety of instruction, pertaining to our welfare, and not only to our individual welfare but also to that of our fathers and mothers, and of our children and our children's children. The Gospel is so broad and so strong that it will reach every individual that has ever lived upon the face of the earth. All men, whether they live in this age of the world or not, will have the privilege of receiving or rejecting the principles of truth and salvation. The great responsibility that has been placed upon us is that we live in accord with this broad scheme of salvation that has been delivered to the children of men. The Lord announced in the beginning of this work that He was about to establish a marvelous work and a wonder. The further we go, and the more insight we have into the work, the more we wonder at the broadness and depth of the Gospel, the importance of the labor that has been assigned unto us, and realize the character of men and women that we ought to be, in order that we may meet the requirements of the Lord in this regard.

I wonder at the actions of men,

and sometimes I wonder at my own actions, weaknesses, failings, and inability to stand as firm and as square as I ought to stand. I was born and reared, and educated in the Church, and am still learning; as Brother Cannon has said, here a little and there a little. I find that the more truth I learn the more firmly my conviction becomes fixed that the Lord is directing the work, and is at the head of this organization; and that it is necessary for each individual to have a testimony of the Gospel.

We are getting to be a numerous people. We are spreading out and scattering abroad, and building up the waste places of the earth. Our fame has gone out all over the world as colonizers, as a people that are undaunted in their colonization of countries, and especially of desert countries. They say, "The Mormons are not afraid of any proposition; they take hold of the most discouraging conditions, and make a success of them."

Many people who are prejudiced against us say that we are serfs and follow our leaders, who are shrewd, keen men. Would to God that we did follow them closer than we do. As I said, we are scattering abroad. We do not get together as closely as we used to. I remember the time when this assembly hall would hold all that were in Salt Lake City, and it doesn't seem so very long to me either. We could all hear the voice of the prophets every few days, or every week or two, and we were constantly under their instruction. But it is not so today; we are scattered abroad. If some of the people hear the voice of an apostle once or twice a year, they consider themselves very fortunate indeed. Therefore, the more necessity there

is for us to live near unto God, that we may understand the Spirit of the Lord, which is the Spirit of the Gospel, that we may receive that light, knowledge, and understanding that is necessary for us in order that we may stand alone in the world, if needs be, and declare the truth of the Gospel without fear of contradiction. We should know assuredly and positively that this is the work of the Lord, that He has established it upon the earth, and that it shall remain forever. It shall remain upon the earth until the purposes of God are accomplished, until our Savior shall come and reign upon the earth. We ought to know these things, and the time is coming when we must depend, not altogether upon the voice of an apostle, or the presidency, because we do not hear them often enough; but we must depend upon the inspiration of the Spirit of the Lord unto us, and that Spirit will not lead us astray. That Spirit will lead us into all truth.

A marvel has come to pass in the earth. Men and women are brought from all nations, not being able to understand each other's language, yet they all comprehend alike; they have accepted the same Gospel and the same Spirit is their instructor. There never was and perhaps never will be a parallel to the wonderful work that the Lord has done. I rejoice in this work. I rejoice in the small service that I am able to render. I rejoice in the testimony of the Lord Jesus Christ. I rejoice in the association of my brethren and sisters, and in listening to their testimony. I rejoice in all these things, and no doubt we all do. May the blessings of the Lord be with us, and His Spirit be upon us, that we may

eternally serve God and keep His commandments, is my prayer, in the name of Jesus. Amen.

ELDER J. GOLDEN KIMBALL.

(Of the First Council of Seventy.)

To begin with, I came to this meeting prepared to speak, expecting to speak; and came provided with some information. Having done my part, the rest depends upon the Lord, and His Spirit, and the attention that I receive from the people.

They say, we ought to have three kinds of speakers: One on premisement, one on argument and one on arousalment. Now, I have been on "arousment," for a great many years, and I am going to abandon that field, I am going to premise myself out, and I don't need anybody else to try to stake me out as to public speaking. It is my intention to keep within the bounds of reason and consistence. In coming to you, good people, today, I do so as one having authority. I hold the holy Priesthood; I am a Seventy; not an apostle, but a Seventy. At no time have I ever presumed to take the place of an apostle, and I do not think for one moment that I have the authority to instruct the people as an apostle would, but as one of the representatives of the First Council of Seventy. By the way, God gave the First Council a place in His Church, and I know what that place is, I have studied it out. It is in your power to vote every one of the First Council out, when their names are presented by those having authority; this is the right time and place to vote any men out, if you cannot sustain them.

It is my desire to read to you; and it is going to take me a little time, because, as I said in the beginning, I have staked myself out. It will take me about eight minutes, and that is time enough to put about one half of you people asleep. I have discovered that some people are not good listeners, especially if they are not interested. I don't know whether I can interest you or not, but I am going to try, with the help of the Lord. I have a theme. This is something I hardly ever have. I never took a text in my life and stuck to it. This may be an occasion of that kind; but I am willing to say anything the Lord wants me to say, and I don't care what it costs. I have never been afraid of the children of men when I had the Spirit of God. I never was afraid of a mob in the Southern States when I had the Spirit of God, but I was scared pretty nearly to death after the Spirit left. It takes lots of courage to say always what you think. The trouble is, we think things sometimes we ought not to say.

I will read a portion of the 43rd Section of the Doctrine and Covenants, being a revelation given through Joseph, the Seer, at Kirtland, Ohio, February, 1831.

"O hearken, ye Elders of my Church, and give an ear to the words which I shall speak unto you; for behold, verily, verily, I say unto you, that ye have received a commandment for a law unto my Church, through him whom I have appointed unto you to receive commandments, and revelations from my hand. And this ye shall know assuredly that there is none other appointed unto you, to receive commandments and revelations until he be taken, if he abide in me. But verily, verily, I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be

taken from him he shall not have power except to appoint another in his stead.

"And this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments; and this I give unto you that you may not be deceived, that you may know they are not of me."

The rest of my theme is contained in the documents in my pocket; it is revelation. I desire to talk to the people on revelation. The Seventies have been studying revelation, and I have condensed the lessons. It is not original; I never read anything that is.

"What is the definition of revelation?" "Revelation is the name of that act by which God makes communication to men." How was revelation received in this dispensation? My intention is to compare notes and see how we conform to the old methods of the prophets in receiving revelation. That is, in what manner was revelation received? The Prophet Joseph Smith received revelations in every way that the Lord communicates His mind and will to man. Like Moses, he knew the Lord face to face, stood in His very presence and heard His voice, as in the first communication the Lord made to him, usually called the Prophet's First Vision, as also in the vision given in the Kirtland Temple, where he and Oliver Cowdery saw the Lord standing on the breastwork of the pulpit, and heard Him speak to them. He received communications from angels, as in the case of Moroni, who revealed to him the Book of Mormon; John the Baptist, who restored the Aaronic Priesthood; and Peter, James and John who restored the Melchizedek Priesthood. Also the communications from angels,

mentioned in what is usually called the Kirtland Temple Vision. See Doc. and Cov. Sec. 110. He received communications through the Urim and Thummim, for by that means he translated the Book of Mormon, and received a number of the revelations contained in the Doctrine and Covenants; among others, sections 3, 6, 10, 11, 12, 14, 16, 17. He received divine intelligence by open visions, such as is contained in sections 76, and 107. He also received revelations through the inspiration of God operating upon his mind; and, indeed, the larger number of the revelations in the Doctrine and Covenants were received in this manner. Now then, how did they receive them in the days of the Bible? The world is so bitterly opposed to revelation, let us compare notes and we will see that the divers manners in which revelations were given in ancient times, and the various ways in which the prophets in olden times received revelations, agree with the various ways in which God communicated His mind and will to Joseph Smith. I quote the following from the "Annotated Bible," published in 1859:

"The divine communications were spoken to the prophets in divers manners: God seems sometimes to have spoken to them in audible voice; occasionally appearing in the human form. At other times He made use of the ministry of angels, or made known His purposes by dreams. But He most frequently revealed His truth to the prophets by producing that supernatural state of sentient, intellectual, and moral faculties which the scriptures call "Vision." Hence, prophetic annunciations are often called visions, that is, things seen; and the prophets themselves are called seers. Although the visions which the prophets beheld and the predictions of the future which he announced were

wholly announced by the divine spirit, yet the form of the communications, the imagery in which it is clothed, the illustrations by which it is cleared up and impressed, the symbols employed to bring it more graphically before the mind—in short, all that may be considered as its garb and dress, depends upon the education, habits, association, feelings and the whole mental, intellectual and spiritual character of the prophet. Hence the style of some is purer, more sententious, more ornate, or more sublime than others."

Also the Rev. Joseph Armitage Robinson, D. D., Dean of Westminster and Chaplain of King Edward VII of England, respecting the manner in which the message of the Old Testament was received and communicated to man, said, as late as 1905:

"The message of the Old Testament was not written by the divine hand, nor dictated by an outward compulsion. It was planted in the hearts of men, and made to grow in a fruitful soil. And then they were required to express it in their own language after their natural methods and in accordance with the stage of knowledge which their time had reached. Their human faculties were purified and quickened by the divine Spirit; but they spoke to their time in the language of their time; they spoke a spiritual message, accommodated to the experience of their age, a message of faith in God and of righteousness as demanded by a righteous God."—Seventy's Third Year Book, by B. H. Roberts.

What is inspiration? Let us get an understanding of the distinction between revelation and inspiration then we can talk about it a few minutes. "Inspiration is the name of that divine influence, which operates upon the minds of men under which man may receive divine guidance." We have Oliver Cowdery's case, which is excellent, viz: where-in the Lord said: "Behold, I will

tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and which shall dwell in your heart. Now, behold this is the Spirit of revelation; behold, this is the spirit by which Moses brought the children of Israel through the Red Sea on dry ground." Oliver Cowdery had the spirit, or the gift of interpretation, but he did not understand. Doubtless, he thought he knew the whole thing. The Lord gave a revelation and told him not to "murmur and complain." The thought comes to me that Oliver Cowdery imagined he knew a great deal more than the prophet. There are others of that kind living in our own day. There were men in the days of the prophet who wanted his place, I have heard it said that there were only two or three of all the apostles in that day who did not want the prophet's position. They imagined they were smarter than he was. The suggestion is that Oliver Cowdery was one of them; this may be a mistake. The Lord said:

"Do not murmur, my son, for it is wisdom in me that I have dealt with you after this manner. Behold, you have not understood; you have supposed I would give it unto you, when you took no thought, save it was to ask me; but behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you, therefore you shall feel that it is right."

The Lord says further: or at least His servant Job puts it in this way: "There is a spirit in man, and the inspiration of the Lord giveth them understanding." Or, as John words it: "That was the true light which lighteth every man that cometh in-

to the world." Paul, in Corinthians says: "But the manifestation of the Spirit is given to every man to profit withal." I take it, that applies to the children of men. The Lord has not left them without the Spirit. Every man has "a manifestation of the Spirit." If it was not so, God's children could not be saved. The Lord says through His prophet: "Surely the Lord God will do nothing but that He revealeth His secret to His servants the prophets."

We need revelation for the calling of officers in the Church. Men should not be called merely through impression. I have felt censured for some work that I have done in the Church. I set apart Seventies as presidents of quorums, and after having set apart some of these presidents, I have been doubtful whether God had much to do with it, other than they had been chosen and set apart by one who had authority. It has not been demonstrated by the actions of some men that they were chosen of God; they were chosen by mere impression, and time was not taken to consider what God wanted. My conviction is that men ought not to be appointed by mere impression. The word of God teaches me that no man has a claim upon appointment in this Church, unless he is called of God as was Aaron. It doesn't matter whose son he is; although I fancy sometimes that I got my position as one of the First Council, out of respect to my father, so that his name might be represented among the authorities of the Church.

To continue with the subject of inspiration: Jesus, before His ascension promised the Holy Ghost to His disciples, which He called the "Comforter." "I will pray the

Father, and He shall give you another Comforter that will abide with you forever, even the spirit of truth. But the world cannot receive it, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth in you, and shall be in you."

Revelation is essentially necessary to unfold to the Church the future. The servants of God must unfold to the Church the future, and point out to them coming danger. All prophets do not enjoy an equal degree or measure of foreknowledge, for the Lord said to Israel: "Hear now my words. If there be a prophet among you, I, the Lord, will make myself known unto him in vision, and will speak unto him in dream. My servant Moses is not so, who is faithful in all my house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold."

"God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers." What was the object? The object of these officers and gifts is: first, "For the perfecting of the Saints;" secondly, "for the work of the ministry;" and, thirdly, "for the edifying of the body of Christ." How long were they to remain? They are to remain "till we all come to a unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the fulness of the stature of Christ."

I have something I want to call your attention to. If this was the last sermon I would ever preach in the flesh, and the last testimony I would ever bear to this people, it is my desire to tell you what is ingrained in my whole being. I believe Joseph Smith was and is a

prophet of God, and I believe it as fervently and honestly as any man in all Israel. I may not have the knowledge or information that some possess; I may not have received the revelation and inspiration others have, but I have the testimony of its truth in every fiber of my being. I may not have been born a Latter-day Saint, but my labors in the ministry and the testimonies I have received in preaching the Gospel, and the inspiration that God has given me, tell me that Joseph Smith is a Prophet of God. God made him a Prophet, but the people, when the Church of Jesus Christ of Latter-day Saints was organized, made him the President of the Church.

Joseph Smith had revelations, and they are written and received by the Church. My testimony is that they are true. I have witnessed the fulfillment of many of them. I do not know how I could get a better testimony. But President Joseph Smith is dead, and Brother Brigham Young was his successor, and I have the same testimony as to him, I knew him from the time I was a small child, and I testify of his greatness, and of his bigness. He was a different man from the Prophet Joseph Smith, who was the great architect of this work under the Almighty. Brother Brigham Young was a great builder, and he builded well and firmly, and as a Prophet of the Lord he continued where the Prophet Joseph ended. One reason why Brother Young was so great was that he had great men beside him, he had men who were tried as gold seven times, who never faltered or fell by the wayside; they held up his hands, no matter how much their hearts were tried. That is my testimony, and I

knew nearly every one of them. President Brigham Young is also dead. Then comes President Taylor, a most magnificent specimen of manhood, a man of God that I always honored. Never was I in his presence that his bigness and majesty did not impress me. His personality was wonderful. The first time I went into his presence was in answer to a call to the Southern States as an ambassador of the Gospel. I never could forget him or the impression that he made upon my soul. But he is dead. Then came President Wilford Woodruff. I have personally stood by the side of that good man, he has taken time enough—thank God his time was not so precious that he could not sit by me for a few moments,—and when rising to go the testimony of the Spirit was the same; he surely is a prophet of God. He is dead also.

Then came President Lorenzo Snow—I had the same Spirit and the same testimony concerning him. No man was ever kinder to Golden Kimball than Lorenzo Snow. He put his arm around me before he died, and said, "I need you: I need your help; God bless you." That is the only time I have ever felt like a full grown man. I felt like I was eight feet tall, that God needed me. I have felt big only once, and that was the time when I thought God needed me in this great work.

We now have a living prophet, and his name is Joseph F. Smith. This may be my last discourse on this subject. I am not a man that caters to men I have no ax to grind. I don't want any place only what God wishes to give me; all I expect is salvation, and possibly it will be a scratch if I get it. When I do

get it I have paid the price, and am under obligation to no man on God's green earth, if I pay the Lord the price. My father paid full value, and his election was made sure. If I get the same salvation, I expect to pay the same price. I haven't paid it yet. I am entitled to only a little, and God will give me all that belongs to me.

President Joseph F. Smith is the Prophet of this Church, and he is the man who is appointed. When the Lord wants to give this Church a revelation, or give it instruction, He will give it through Joseph F. Smith, the Prophet. He will not give it through me, and He will not give it through an Apostle. The Apostles are prophets, seers, and revelators, and as such we sustain them. God does not give His revelations through the Twelve for His Church; He gives them through His living Prophet that is appointed, as the Prophet Joseph Smith was. I am satisfied I have got this thing figured out about right.

Now, whether the Lord is going to give a revelation or not I don't know. I have read revelations that are not in the Doctrine and Covenants, and they were given to men for their comfort, for their consolation, to tell them that certain things were true. But the Prophet never received them; they were not given for the Church, for if they had been given for the Church they would have been received by the man appointed, and they would have been binding on the Church. I might reveal something to you that you do not know. My father received revelation, that is why I honor him so. I know his weaknesses; my father was not a perfect man, but he was just as good

a man as ever lived; yet he had his weaknesses. But God communicated with him. God never communicated with Heber C. Kimball, the first counselor to Brigham Young, to direct the Church of Jesus Christ. I have revelations written over the signature of Heber C. Kimball, and I have witnessed their fulfillment, and I know that God revealed His mind and will to him. But there is not a word in one of those revelations to direct the Church of Jesus Christ. Father was a Prophet. Brigham Young says: "Here is my prophet, and I love to hear him prophesy." But Heber C. Kimball never sought to run the Church. If he had tried it he would have lost his place. But he did not lose his place.

In conclusion, there are a lot of things that we are troubled over. I have spent a few sleepless nights myself, regarding the doings and actions of men who were in authority, but have concluded I am not responsible for anything I may regard as irregularities. I must not lift up my "heel against the anointed and say they have sinned when they have not sinned before the Lord." If the Lord cannot care for His Church, what can I do? I am going to trust in the Lord, and I am going to trust in His Prophet, Joseph F. Smith. You look over Israel. I have looked over it, and I know it from Canada to Mexico. We are God's people. Brother Joseph F. Smith is the biggest man in the Church today, and there is not a man in all Israel that has the record he has; a cleaner, a sweeter, a better record, no man that lives has, to my knowledge. He is the President of the Church of Jesus

Christ of Latter-day Saints, and God knows he has earned the place, and the Lord has preserved his life for the appointment. Now you had better let him hold it; he will hold it any how. You may as well sustain him with both hands, and sustain his counselor, and sustain the Council of the Twelve, for they are chosen, sustained and accepted by the Latter-day Saints. Some of them are young, and some of them are inexperienced, in a degree. I have learned that appointment does not give a man knowledge. My calling gave me no knowledge at the time I was chosen and ordained one of the First Council of Seventy, but it gave me an appointment, opportunities and many privileges. I have gained knowledge and information just the same as you have got yours. I have an appointment that you have not got, and anyone of you had better not try to get in to my shoes, if you do I will kick you out. Neither am I going to try to get in an Apostle's shoes. I am going to let the Apostles alone, further than to try to sustain them. As I said once, I say again to all Israel: If the Lord, through His servants the prophets, places a child in the Apostleship, with the help of God I will try to sustain him, if I can. Therefore, O Israel, we must sustain the living prophets. The dead we honor, but the living are chosen, ordained, appointed and sustained, and it is to the living we look for counsel, reproof and instruction. The Lord bless you. Amen.

A soprano solo, "O Divine Redeemer," was rendered by Sister Clarabelle Gardner.

ELDER ORSON F. WHITNEY.

The Gospel's plainness and adaptability.—Difference in testimonies.—The Holy Spirit the source of all revelation.

There is an old saying to the effect that it takes all kinds of people to make a world, and we have been reminded today that the Gospel of the Lord Jesus Christ is applicable to the conditions of all people. I hope your souls have been fed by the great variety of instructions to which we have listened. Mine has been; I have extracted from the remarks of each speaker teachings adapted to my condition, and have profited by all that has been spoken.

I appreciate the plainness and simplicity of the Gospel. "My soul delighteth in plainness," said Nephi of old. I heartily echo that sentiment. I like to speak so that people can understand me. I do not care a fig for eloquence if it be obscure. A speaker's first duty is to make himself understood, to speak with plainness, and he must also be in earnest, must mean what he says, and say what he means, or he can never impress the hearts of his hearers. If he be sincere, earnest, and plain in his instructions, eloquence will take care of itself. A man is never eloquent when he tries to be. Eloquence comes from being earnest, from having in our hearts a desire to bless the people and feed them with the bread of life. It is my desire, during the few moments I shall stand before you, to speak plainly, to make myself understood, and reach your hearts by the power of the Spirit of God.

It is one of the signs of the divinity of the Gospel, that it is plain

and adaptable to all conditions. If it could be understood only by a few, if it adapted itself only to the condition of a class, its divinity might well be questioned. That is one of the signs of a false doctrine, of a man-made creed. But the Gospel searches all hearts, and interprets itself to all classes and conditions. Not always in the same way, nor in the same degree, but in one way or another it makes itself understood by all.

The Gospel of Christ, the power of God unto salvation, was intended to save all men. When the Savior commissioned His Apostles to go forth and preach the Gospel, He did not say, Go to this class, or to that nation, or to this man, or that people? He said, "Go ye into all the world and preach the Gospel to every creature; he that believeth and is baptized shall be saved; he that believeth not shall be damned." And that Gospel, in like plainness, is now being preached in all the world, with a view to saving every son and daughter of God. He is not trying to damn anybody, but trying to save all, and His word is therefore understandable by all. Not until every man has had a chance to be saved, and every means of salvation has been exhausted, will the Gospel have completed its work, and Mormonism have fulfilled its mission.

I have a testimony that this is God's truth, and I presume I received it in a different way to what many of you received your testimonies. What of it? Does it matter upon what day Christ was born? The main fact connected with Him, is that He was born and that He died that we might live; that through faith in and obedience to Him all men might be saved. That

is the essential part. And the essential part of our testimony is that we received it and still have it. It does not matter particularly how it came. I never saw an angel. No audible voice ever said to me, "Thus saith the Lord." But God gave me a conviction that this is His truth. It came to me in this way: I was in Kirtland, Ohio, laboring as a missionary, and was walking up a hill toward the Temple one evening, when suddenly my mind was illumined and expanded until it seemed as if I could comprehend the whole scope of human history from the beginning, from the days of Adam down to the end of time. I saw why Adam had been, and Enoch, and Noah, and Abraham, and Christ, and the Apostles, and Joseph Smith, and Brigham Young, and the Church of Jesus Christ of Latter-day Saints. I saw the future also, the events for which this great work is preparing; and the whole plan of redemption opened before the vision of my mind. I saw nothing with my natural eyes, but from that moment I recognized my place in history; I saw what God required of me. I knew where I came from, why I am here, and where I am going. And that conviction has never left me; it is the greatest thing the Lord ever gave to me. I have had dreams. I have healed the sick by the power of God. I have been healed myself, I have been blessed in many ways, have had my prayers answered again and again; but nothing ever came to me so great as that mental or soul illumination that revealed to me my duty, and my place, in God's great scheme. That is what I call my testimony.

It is not given to every man to look upon the face of God as did

Moses, as did Joseph Smith. One must be specially prepared before he can see what Joseph saw. What do we read concerning him in the Book of Mormon? He is there referred to prophetically, not by name, but is designated as "a choice seer." What is a seer? One who can see. Joseph Smith had to be a choice seer, to see the Father and the Son. I used to think that if any good boy went into the woods and prayed the Lord would speak to him and manifest Himself in person, just as He did to Joseph. And there was a time, perhaps, when I would have thought that had He not done it He would have been partial. But I have got over that. It was a childish view. I do not expect the Lord to manifest Himself to me in the same way that He did to Joseph the Prophet. I expect Him to communicate with me through the gifts He has endowed me with, not through those with which He has endowed my brother or sister, unless they have the right to receive for me a message from Him. When the Lord speaks to me or to you, it will be in a method and manner justified by our preparation, our gifts, our powers; for we have all been endowed in some degree. The Prophet Joseph was prepared from the foundation of the world to do the work he accomplished. It was the work of a seer, a prophet, a revelator; and the truth was revealed to him in ways, perhaps, that it could not be revealed to us, because of a difference in gifts.

The Spirit of the Lord is the source of all spiritual gifts, but He "divideth to every man severally as He will." God can reveal the truth in a dream, and has done so on many occasions. When my grandfather, Heber C. Kimball,

with Orson Hyde, Willard Richards and others, went to England in 1837, to introduce the Gospel there, they found many people prepared to receive them. Whole villages were converted. The Lord had prepared the way before them. And how had He done it? He had given to some of the people dreams, in which they had seen these very men landing on the shores of England, and when they came to them with the Gospel message these humble factory or farm hands knew they were servants of God, because they had seen them in dreams. It was their privilege to receive the message that way.

I believe my testimony came by the spirit of revelation, that illumines the mind, and makes manifest the things of God. Another may be converted by seeing the sick healed, or by beholding a vision. It is all right if the Lord chooses to manifest Himself that way. It is all revelation. It all comes down from the Father of light.

It is the mission of the Holy Ghost to make manifest the things of God. "I will not leave you comfortless," said the Savior, "I will send you another comforter, even

the spirit of truth, that proceedeth from the Father, and He shall testify of me." That is the secret of it all. Not one of us could understand or appreciate this work, if the Lord had not first prepared the way by placing within us a portion of the Spirit that comprehends the things of God. "He will bring things past to your remembrance; He will show you things to come; He will take of the things of God and reveal them unto you." There are hundreds here today, thousands, perhaps, who, if called upon, could testify that the Holy Spirit, in some of the many ways in which it operates, has revealed to them the truth of this work. They have had it manifested to them not by man, but by the Holy Ghost. We know this is the work of God. He has given us a testimony to that effect, and this testimony will remain with us, my brethren and sisters, so long as we live for it, and prove ourselves worthy. God grant that we may do so, in the name of Jesus Christ. Amen.

The choir sang an anthem.

Benediction was pronounced by Elder Hyrum Goff.

SECOND DAY.

In the Tabernacle, Monday, April 4th, 10 a. m.

Conference was called to order by President Joseph F. Smith.

The choir and congregation sang the hymn:

O ye mountains high, where the clear
blue sky
Arches over the vales of the free,
Where the pure breezes blow and the
clear streamlets flow,
How I've longed to your bosom to
flee.

Prayer was offered by Elder Joseph E. Robinson.

The choir and congregation sang the hymn:

God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

ELDER JOHN L. HERRICK.

(President of Western States Mission.)

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world."

These words from the epistle of James seem rather pertinent today, since so many people, at this time, are thinking more than ever before upon the plan of salvation, and the redemption of the human soul. De-

fined, religion is the outward act or form by which men indicate their recognition of a God or Gods having power over their destiny, to whom obedience, service and honor are due. Specifically stated, it is conforming by faith and life—or by faith and works, if you please—to the precepts inculcated in the Bible respecting the conduct of life and duty toward God and man. Aside from what we believe, and practice, and know, a question occurred to me a short time ago, about the time of the death of Mr. E. H. Harriman, the greatest railroad magnate that the world has known, I presume. In reading a letter, which was supposed to have been read at his funeral, and which he had caused to be written to those residing on his vast estate,—the question occurred to me, Is religion worth while? Referring to those who have made a success in life, financially and otherwise, and who feel independent of people of this world, is it worth while for them to be religious? This is the letter he wrote:

"To the men residents of Arden: The lack of interest on your part is discouraging to those who provide means whereby you can have the important privilege of attending church services. Fair weather Christians are of no more use in a community than the same sort of laborer, milkman, dairyman, farmer, carpenter, blacksmith, railroadman, or any kind of a fair-weather man. It seems to me that your responsibility does not end with yourself, but extends to those over

whom you have an influence. The opportunity is given your children for religious training at Sunday School, and the church for yourselves and families, if you avail yourselves of it. I hope by next Sunday, that you may evidence more interest by attending the service."

This incident in the life of that man, coupled with another related at the same time, indicates his greatness. We are told that on one occasion, at the holiday season, he discovered that a child of one of his laborers had been overlooked and would receive no remembrance in the way of a Christmas gift. He himself went out into the snow, in the middle of the night, and walked three miles to that woman's home to assure her that her child would not be forgotten. A man that can entertain such ideas as this for religious worship and its necessity, with such an attitude toward those of the human race with whom he is connected, cannot help but be a great man. So I thought that it might be profitable to look into the lives of other great men of whom we have heard or have come in contact, and see if, perchance, they had not been religious; and the religious side of some of these men was gone into with a great deal of interest. Since the discovery of this great country, when Columbus, with those who were with him, bowed down on his knees and kissed the earth, and thanked the God of the universe for having guided and directed them to this land,—coming down through history to the great patriot and father of the country, George Washington, as well as Thomas Jefferson, Abraham Lincoln and all the great men, in fact, who had anything to do in the framing of the destinies of this new

country, were men who acknowledged a living God. They acknowledged the existence of a divine being who ruled the destinies not only of men but of nations, and they recognized His hand in the affairs of this blessed country of ours.

Yesterday, when President Smith referred to the home and what it should be and consist of, I was reminded of Moroni who, at the age of twenty-five, stood at the head of the Nephite armies of this country, who fought and gave up their life's blood,—and what was it for? For the dual reason of protecting their homes and their religion, equal. Did they realize what these two institutions meant to them? That is what they fought for and prayed for. After they were successful in overcoming the opponents who, outnumbering them, the first thing they did was to say to their enemies that the Lord had seen fit to place them in their hands, and it was by His goodness and mercy that such conditions had been brought to pass.

The thinking man today is reaching out in his contemplations far beyond mortality. It is inborn in the human race to have some conception and idea of God; and today, more than at any other time, I believe, among the sectarians, they are realizing this truth,—that God is a living being, and that their bodies are immortal. Immortal life is so closely connected with us and our work, our religion, our faith, I would like to read a few lines of the inspired poetess, Ella Wheeler Wilcox, which, perhaps, explains our position, or at least it suits my view, particularly in regard to the question of immortality:

"Immortal life is something to be earned,

By slow, self-conquest, comradeship
 with pain,
 And patient seeking after higher
 truths.
 We cannot follow our own wayward
 wills
 And feed our baser appetites and give
 Loose reins to foolish tempers, year
 on year,
 And then cry, 'Lord, forgive me, I be-
 lieve—'
 And straightway bathe in glory. Men
 must learn
 God's system is too great a thing for
 that;
 The spark divine dwells in each soul,
 and we
 Can fan it to a steady flame of light,
 Whose lustre guilds the pathway of
 the tomb
 And shines on through eternity, or else
 Neglect it till it simmers down to
 death
 And leaves us but the darkness of the
 grave.
 Each conquered passion feeds the liv-
 ing flame;
 Each well-borne sorrow is a step to-
 ward God.
 Faith cannot rescue, and no blood re-
 deem
 The soul that will not reason and re-
 solve.
 Lean on thyself, yet prop thyself with
 prayer,
 For these are spirits, messengers of
 light,
 Who come at call and fortify thy
 strength,
 Make friends with thee and with thine
 inner self,
 Cast out all envy, bitterness, and hate;
 And keep the mind's fair tabernacle pure;
 Shake hands with Pain, give greeting
 unto Grief,
 Those angels in disguise; and thy glad
 soul,
 From light to light, from star to shin-
 ing star,
 Shall climb and claim blest immortali-
 ty."

I bear you witness, my brethren
 and sisters, of the divinity of this
 work in which we are engaged. I
 bear my humble testimony to the
 truth of, and I feel to subscribe to,
 the principles enunciated by Presi-
 dent Smith at the opening of this

conference. I pray God's blessings
 to rest upon him and strengthen
 him in the loss of his beloved com-
 panion and counselor in this
 Church. I pray God's blessing up-
 on us all, that we may be endowed
 with sufficient of His Spirit to live
 uprightly, to do our duty to our
 fellow-man and to our God, through
 Jesus Christ. Amen.

ELDER RUDGER CLAWSON.

Examples of astounding wealth and
 extravagance.—The Savior's exam-
 ple of disregard for earthly riches.—
 True happiness derived from other
 sources than wealth.

I feel a good deal like President
 Smith expressed himself, last eve-
 ning, that to stand before a large
 congregation of this character in-
 spires one with a feeling of awe, if
 not of fear; and if I shall be able to
 say anything this morning that shall
 be profitable to us, it will be due to
 the help and assistance of the Spirit
 of the Lord.

I quote from the Proverbs, chap-
 ter 23:

"Labor not to be rich: cease from
 thine own wisdom."

"Wilt thou set thine eyes upon that
 which is not? for riches certainly make
 themselves wings; they fly away as an
 eagle toward heaven."

Again, in Proverbs, chapter 30:

"Two things have I required of thee;
 deny me them not before I die:

"Remove far from me vanity and
 lies; give me neither poverty nor
 riches; feed me with food convenient
 for me;

"Lest I be full, and deny thee, and
 say, Who is the Lord? or lest I be
 poor, and steal, and take the name of
 my God in vain."

This prayer of the wise man is

worthy of our consideration—how beautiful, how appropriate, how consistent! He prayed not for riches, for fear that he would forget the Lord; he prayed not for poverty, because it is a distressing thing and may lead to crime; but he prayed for just sufficient to meet his reasonable wants, and then he would be content.

Brethren and sisters, the spirit of the age is a spirit to seek after wealth, to get rich, and to get rich quickly. There are innumerable schemes and enterprises devised by which this might be accomplished, and many people run into speculations that lead down, swiftly to financial ruin.

At the beginning of the nineteenth century there were very few people in America who could be classed as wealthy. If a man was known to be worth a million dollars, nearly every eye was upon him, it seemed to be such a wonderful thing; but now a million dollars is looked upon as quite a paltry sum, and he who has attained to this degree of opulence attracts no attention whatever. During the past century great fortunes have been accumulated by the wealthy in the United States. Henry Clews, a Wall Street banker, and an authority of eminence in financial matters, has prepared a list of some of the rich men of the country. Here it is:

John D. Rockefeller.....	\$500,000,000
Andrew Carnegie, \$115,000,-	
000 given away, leaving.....	250,000,000
Wm. Waldorf Astor, chiefly	
real estate	200,000,000
John Jacob Astor.....	175,000,000
The Gould family (of which	
Geo. J. Gould's personal	
portion represents \$35,-	
000,000)	150,000,000
Marshall Field	100,000,000
Blair estate	100,000,000

W. K. Vanderbilt	80,000,000
Russell Sage, now Mrs. Rus-	
sell Sage	80,000,000
D. O. Mills	75,000,000
Wm. Rockefeller	75,000,000
J. P. Morgan	60,000,000
Jas. J. Hill	60,000,000
Henry H. Rogers.....	50,000,000
Henry Phipps	45,000,000
Jacob D. Archibald	40,000,000
Henry M. Flagler.....	40,000,000
Jas. B. Haggis	40,000,000
James Henry Smith (not	
John Henry Smith (laugh-	
ter)	35,000,000
Wm. H. Telford	20,000,000
James Stillman	15,000,000
[Just think of that—the paltry sum	
of \$15,000,000.]	
George F. Baker	15,000,000

This makes a total, owned by twenty-two men, of two billion, two hundred and five million dollars. Mr. Clews admits that his list is incomplete, but says that it undoubtedly contains the names of the richest men in the country. Now, pause and reflect, brethren and sisters. Think what an immense responsibility rests upon these men who own such vast wealth. You could scarcely suppose that they would have a moment's time to devote to religion, or even to devote to their families, their time would be so completely occupied in looking after and managing these millions of dollars.

I would like to say in this connection, brethren and sisters, that the possession of great wealth often leads to extravagance and folly of the worst character. I was reading, the other day, of a case in court, where a wealthy woman was suing out a divorce from her wealthy husband, and in order to impress the judge with the necessity of allowing her a large alimony, she gave to him and to the court a detailed account, which was published, of her yearly expenses, the moneys ex-

pended by her for dress amounting to \$40,000. I am sure it would be interesting to you to know the number and cost of the various articles required by this wealthy woman to furnish her wardrobe for one year; and, of course, the expense is continuous, as the fashions, you know, change frequently. She required:

Twelve morning gowns that cost from \$50.00 to \$100.00 each. These often very elaborately ornamented would cost from \$350 to \$800 each.

Fifteen reception gowns, \$250 to \$350 each.

Twenty-four street gowns at \$100 to \$200 each.

Six house gowns, \$350 each

Six negligee gowns, \$50 to \$175 each.

Six tailored suits, \$90 to \$150.

Four riding habits, \$150 each.

Twenty yachting suits, \$50 each.

Furs:

One black muff and boa, \$225.

One black caracul skirt, \$700.

One black otter boa, \$125.

One fur coat, \$300.

Now I submit to you the question and ask if you do not think that one hundred women, and even a greater number, could be clothed properly, to make a very respectable appearance, and to look reasonably well in all respects, with the money that was expended by this one woman on her wardrobe for one year? So that it would appear to be a very foolish and extravagant outlay. In order to satisfy her it would require a very large sum in alimony, and that is what she wanted.

Now, in the matter of wealth, as in all other matters, we must look to our Lord and Master as the great exemplar, and we may well judge from what the scriptures say that He despised wealth, for upon one occasion He said—think of it, the Lord of life, the Savior of the world, the Son of the living God,

said, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head." He seemed to give very little attention to the question of wealth. Even the adversary was permitted to take Him to the top of a high mountain and to show Him the kingdoms of the world and the glory thereof; and the adversary turned to Him and said, "Fall down and worship me, and all these things I will give thee." The Savior said, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Upon one occasion, as you will remember, a ruler of the Jews came to the Savior and said to Him, "Good Master, tell me what I shall do to inherit eternal life." The Savior turned to him and said, "Why callest thou me good? None are good except God. Thou knowest the commandment, Do not commit adultery; do not kill; do not bear false witness; defraud not; honor thy father and thy mother." "Why," said the young man, "all these have I kept from my youth up." And the Savior, looking upon him, loved him and said, "Yet lackest thou one thing." Now, think of it, what a remarkable life this young man had led, he had kept all these great commandments from his youth up, every one of them, and was only lacking in one little thing, the correction of which would enable him to grasp eternal life. The Savior said, "Sell all that thou hast and distribute to the poor, and thou shalt have treasure in heaven: and come, follow me." This made the young man very sad, and it grieved him sorely, for he had great possessions, and he turned away; and the Savior, addressing Himself to His disciples, said, "How hardly

shall a rich man enter into the kingdom of heaven." Whereupon Peter replied, "Lo, we have left all and followed thee." Jesus answered, "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." How very fitting were the words of the Savior upon another occasion, if applied to that young man, wherein he said, "Lay not up treasures unto yourselves upon earth, where moth and rust doth corrupt, and thieves break through and steal, but lay up for yourselves treasures in heaven where moth and rust doth not corrupt, neither do thieves break through and steal; for where your treasure is there will your heart be also." The acquirement of riches was not only referred to upon numerous occasions, by the ancient writers of the scripture, and also by the Savior in His day, but the Lord in modern times has spoken very clearly and definitely respecting it. In His revelations to the Prophet Joseph Smith, this subject is dwelt upon quite fully and seems to be counted of great importance. The Lord said to Joseph, in section 38 of the Doctrine and Covenants:

"If ye seek the riches which it is the will of the Father to give unto you, ye shall be the richest of all people, for ye shall have the riches of eternity; and it must needs be that the riches of the earth are mine to give; but beware of pride, lest ye become as the Nephites of old." And how were the Nephites of old? We read that they grew to be quite wealthy; they became proud and high-minded, and went with stiff-necks and high looks, and they seemed to think they were better

than their poorer brethren and sisters, because of the costly apparel which they wore. This was a great evil in the sight of God. Upon another occasion, the Lord emphasizes the words of the wise man in the proverbs, when he said: "Seek not riches, but wisdom, and the mysteries of God shall be unfolded to you; then shall ye be made rich, for he that inherits eternal life is rich."

Brethren and sisters, the late President John R. Winder is a rich man, for he will inherit eternal life. He fought the good fight, kept the faith and has won a crown in the kingdom of our God.

Now, we have before us, on the one hand, the riches of eternity, and, on the other hand, the riches of the earth. Which will you choose? If you choose the riches of eternity, then all other things will be added unto you. If you choose the riches of the earth, you may lose all else, yea, even the riches of the earth. There are many, very many among the Latter-day Saints who are rich today, and others who are growing rich; but they do not derive their happiness from riches. There are five sources from which the Saints derive inestimable happiness, and in which the principle and power of wealth has no influence whatever: The first is the possession of the Gospel of Jesus Christ; the second is the contemplation of spiritual things in that Gospel; the third is the blessings of the house of God, in which the endowments are given, and the principle of marriage for eternity is revealed; the fourth is the preaching of the Gospel to a fallen world, thus bringing to pass the redemption of mankind; and the fifth is administering the necessities of life to the worthy poor. This is what brings happiness, pure and

unsullied happiness, to the Latter-day Saints. Let us seek after these things.

May the Lord bless His people. May He prosper and sustain them. May He bring to them the riches of eternity, and may He bring to them the riches of the earth, if they can only have wisdom to employ these riches for the building up of His Church and Kingdom. May the Lord God of Heaven bless His Prophet and His people, is my prayer, in the name of Jesus. Amen.

President Melvin J. Ballard sang the hymn, "I know that my Redeemer lives," as a baritone solo.

ELDER HYRUM M. SMITH.

How Joseph Smith became a Prophet.—The Gospel and Priesthood restored.—Continuation of authority after the Prophet's martyrdom.—God's inspiration manifest in character of successive leaders.—Futile efforts of enemies to create dissension in the Church or retard its growth.

Almost ninety years have passed away since the opening of the dispensation of the fulness of times, in the which the Father, in person, accompanied by His Son, Jesus Christ, came from heaven to the earth in answer to the prayer offered them by Joseph Smith, a boy of fourteen years of age. These divine personages made themselves known to this lad, answered his questions and told him that the time had come for the introduction among men, once more, and for the last time, of the Gospel of the Lord Jesus Christ which is the power of God unto salvation. This was a most glorious and effulgent day. We are told it was a beautiful day in the spring time, a day in every way

befitting such a condescension on the part of the Father and the Son, to come from their celestial abode into consultation with Joseph Smith in this state of life. But almost immediately after that glorious vision, the clouds of darkness began to encircle this young man,—who was now a prophet of God,—for the moment that he declared he had seen the Father and the Son, nearly all who heard the declaration rose up in opposition to him, and in great objection to his message, declaring it to be false and from the evil one, and they tried to their utmost to persuade the prophet himself that he had been deceived. Nevertheless, he knew he had not been deceived; and, obedient to the instructions imparted to him by the Savior, he continued to do, as nearly as was possible, what he thought and understood to be right and according to the will of the Lord. In due time, the Lord sent from His presence other messages to Joseph, with further instructions and with proper interpretation of many of the prophecies that had been made, concerning the latter times, by the ancient prophets, with other prophecies and promises to him that the Church of Christ should be organized, and that he should become the instrument, in the hands of God, in building up the Church of Jesus Christ in the latter days. These promises and prophecies were, in due time, fulfilled. The Aaronic Priesthood was conferred upon Joseph Smith by John the Baptist, who had been the forerunner of the Savior in primitive times, and some time later the Melchizedek was conferred upon him by Peter, James and John. These were men who had lived, and who had been valiant in the testimony of Jesus Christ.

They had been preachers of the Gospel, and had held the Holy Priesthood. They, with the exception of John, had been put to death for the testimony which they had borne. They had been resurrected, had come forth from the grave, and had been sent by the Father and the Son to Joseph Smith to restore the Priesthood which was the authority of God, by which these great prophecies should be fulfilled, namely, the building up of the kingdom of God in the earth, the establishment of the Church, and the opening of the doors of all nations for the preaching of the Gospel, that the light of truth should be spread into every nation and among every people, to every kindred and tongue, and that the cry of repentance should go forth, that all men should have the privilege of hearing it and the opportunity of accepting the Gospel, repenting of their sins and becoming members of the Church, thus putting themselves in the way, by their obedience, to inherit eternal life in the Celestial kingdom of our Father in heaven.

All this was accomplished, and in the midst of persecution, and all manner of evil and slander and opposition that were brought to bear against the Prophet and those who believed in him. In spite of it all, the Prophet was able to accomplish his great mission; and during his brief life—his presidency over the Church was but fourteen years—he laid the foundations of this great and glorious kingdom; he effected the organization of the Church, an organization which is, at the same time, the pride of the Saints, the glory of the Lord, and the wonder of the world. He was martyred for the truth's sake,—put to death for bearing witness and testimony of

Jesus. At his death, the Church experienced possibly the darkest moment of its career. For but a moment, however, were the Saints bewildered despite their intense sorrow. They were, I imagine, a good deal like the disciples of the Lord Jesus Christ, when they had seen their teacher, their guide and their God crucified upon the cross. They went away in sorrow, and they declared that they had hoped that this man "had been He which should have redeemed Israel." They were enthralled, for the time being, in doubt, in darkness, and in very great disappointment. So were the Latter-day Saints at the martyrdom of the Prophet and his brother the patriarch of this dispensation. They were troubled for a little while. They were not in doubt, however, as to the man having been a prophet of the Lord, and the restorer of the Gospel. In order that they should not fall into doubt, the Lord did not leave them even in this anxious state for long. He raised up him who was to receive the authority and the mantle of the Prophet. President Brigham Young, of the quorum of the Twelve Apostles, was transfigured before the people; in their conference. They knew that the Prophet Joseph was dead, yet when President Young arose to address them, they saw in the speaker the Prophet, in stature and in feature, and they heard the voice of the Prophet of God speak unto them. This renewed their faith and gave them courage; it convinced them that God had chosen him, and he was accepted by them as their leader, and in due time was sustained by the people as the President of the Church of Jesus Christ of Latter-day Saints, to succeed the Prophet Joseph Smith.

During the dark days of persecution and mob violence immediately following the martyrdom, the Saints were driven from their homes, and their houses were burned and their property destroyed. They were driven out in the winter time, even beyond the borders of civilization, into the wilderness. The Lord was mindful of His own, however, and revealed His purpose and will to President Young, and the inspiration of His Spirit rested mightily upon the Saints, giving them hope and encouragement and consolation even in this hour of deepest distress. Guided by the revelation of God, President Young led the people across the plains, and the Lord established them in the valleys of the mountains. President Young, in his wisdom and greatness, taught the Saints, he guided them, he instructed them, he sent them into the north and into the south; he advised them in the manner and matter of establishing colonies throughout the length and breadth of this land. He built up cities, towns and villages, and the Saints under his wise presidency grew daily in the work of the Lord, becoming stronger and more numerous as time passed on. President Young presided over the Church for upwards of thirty years; and in all his experience there was never a time when the Saints, for one moment, ever lost faith in him as the prophet, seer, and revelator of the Church, and the representative and mouthpiece of God upon the earth. Nor for one moment did President Brigham Young ever prove recreant to his great trust, or prove himself incapable of the wonderful responsibility that had descended to him from the Prophet Joseph Smith who was the founder,

under the Lord, of His Church in this day. He also endured persecution, as did the people during his presidency. The world was arrayed against him, as it had been against the Prophet before him. Nevertheless, through these dark days of its sad experience, the Lord was sustaining His Church; and after the darkness the sun always shone more brightly. When any particular warfare made against the people, was over, the Church rebounded with greater force, gathered greater strength, greater faith, greater inspiration, and greater power in the carrying on of the work of the Lord towards the accomplishment of the redemption and the salvation of the children of men, and the spread of truth among the people of the world.

When the Lord gathered President Young to Himself, He had already prepared another mighty and good man to take his place—President John Taylor, one of the greatest and noblest men of this dispensation, was sustained by the people as their president. He also received the mantle of the prophet of God. He received the revelations of the Lord, and was in constant communication with Him in all things connected with the building up of the kingdom and the spread of the Gospel. He was an inspirational preacher of the Gospel, an able writer upon the principles and doctrines of salvation, and a valiant champion of the cause. The people rallied to him, supported and sustained him. They received the same witness that he had been chosen of God and had been exalted of the Father, as they had received concerning President Brigham Young and the Prophet Joseph Smith. Very dark days were ex-

perienced during his presidency, days of exile, days of sorrow, days of persecution, when he with many of the general authorities of the Church were hunted and hounded, by officers of the law, for conscience sake, because they were determined to keep the commandments of the Lord, because they believed in the principles that they were living and practicing, because they were honest and conscientious in their belief, and would not yield that which God had commanded them to do, even though it necessitated their going into exile or prison, or, perhaps, suffering even martyrdom for the truth's sake. In the end, that *was* the fate of President John Taylor, for he died during the time of his exile, when he had been driven from home, and when many of the Saints were hunted and had to flee to save themselves from undeserved punishment, and many others had been sent to prison. But before his death, the Lord had been preparing his successor, as the Lord always does have in preparation those who shall be called to carry on the work of His servants who have finished their work.

When President Taylor had completed his mission, President Wilford Woodruff was raised up, and he, also, became a wonderful man, a mighty man, a man of faith and humility, a man of power, of wisdom, of judgment, a man of great inspiration, who, like the others, lived in the hearts of the people. All the people recognized in him the prophet of the Lord, the president of the Church, the man who held the keys of authority and who stood at the head of the Church, having been raised to that exalted position by the Lord Himself, and sustained

by the Saints. During his lifetime he was upheld and sustained in all his acts, and the wisdom of the Lord was manifest in his appointment. He lived to a great age, filled his mission and accomplished the work the Lord had assigned for him to do, and he departed this life mourned by all the people of the Latter-day Saints and by very many who were not members of the Church, but who were acquainted with him, and knew his worth. President Lorenzo Snow succeeded him, and like all the rest, he demonstrated by his life that he labored, advised, counseled, and preached under the inspiration and direction of God the heavenly Father. The people loved him. Under his administration the Church made splendid progress. After his death the Lord placed at the head of the Church another of His servants, who magnifies nobly that great authority of Presidency and in whom the power and might and wisdom that characterized the lives of all the other presidents of the Church are embodied. He, like them, has the confidence of the Saints of God and enjoys, also, the approbation of the Lord and the Lord's blessings and inspiration poured out upon him.

Now, during this conference, the 80th annual conference of the Church of Jesus Christ of Latter-day Saints, we witness that the Church has grown larger than ever, that the people assemble in greater numbers, as each succeeding conference comes annually and semi-annually. It seems a pity that many who come find it impossible to be accommodated under the sound of the voices of the servants of the Lord who are called to speak and

minister unto them. It appears that the Church will have to build, sometime, another tabernacle, for there is no doubt that another building such as this could be filled to overflowing during the conferences. Thus has the Lord blest the Saints; He has gathered them in the valleys of the mountains; He has made them mighty. They have been obedient; they love the truth; they understand the word of God; the scriptures are plain unto them. They comprehend the purposes of the Lord in this dispensation, and as a general thing they are prepared to do whatsoever the Lord requires of them, to go and to come, to accept and put into actual practice the will of God as it is made known unto them through the Presidency of the Church.

We have had some dark days in our experience. It was but a few years ago that an especially bitter and cruel warfare was made upon the Church, and every effort within the power of evil designing men, and every effort that could be brought to bear upon men by the power of the adversary was used to discredit the President of the Church among the people. The people were warned against him. Some of the descendants of the Prophet Joseph Smith took it upon themselves to write letters of warning to the President of the Church, in which he was accused of deceiving the Saints, and warnings to the people to beware of the general authorities and the Priesthood. The people were told that they were being led astray. The people—it was said—were innocent; the people were pure and good; but their leaders were impure and bad. The grandson of the Prophet Joseph

Smith came here and made a great effort with these warnings, to create discord and dissatisfaction among the Saints of God. He joined himself with those avowed and determined enemies of the people who for years had made war upon the Saints; he was in constant association and communication with them, assisted them in their tirade against the Priesthood, and in their efforts to discredit the Presidency before the people. There were a few—just a few foolish and unstable ones among the Latter-day Saints who had not been very faithful, who had not enjoyed the Spirit of the Lord, and they were tinctured with this folly, and they rose up against the brethren. They called themselves prophets, claiming to be one or another of the ancient prophets come again; and because of this the enemy actually imagined that they were making great inroads among the people. So sanguine and sure were some of these men that the Church of Jesus Christ of Latter-day Saints was about to be disrupted and broken to pieces, and that there would be a great harvest for these pretenders, that even the president of the so-called Re-organized church came to Utah with the full intention and hope of gathering up the fragments and establishing again the Church under his leadership. I remember so well: he made a few speeches in this city, as did his son. They came to the conference, and sat here among the presidents of stakes. They fully expected to see the Presidency of the Church repudiated and voted down. The Latter-day Saints were assembled, as usual, in great numbers. But, do you know, there were none of the general authorities that had

any fears; they did not expect to see the kingdom of God destroyed and the Church thrown down and given to another people. They knew better; the Lord had promised otherwise; and so, when the President's name was presented before the great congregation for their support, the people responded almost to a man, and just like it might have been one man, so united were they. I remember the president of the Re-organized church and his son,—how they looked back over the congregation, to see how the people would reject the authorities of the Church; but they turned to see a sight that they had never and that few of us had ever seen before, for it seemed to me every hand was raised just a little higher than I had ever seen them raised before, and they remained uplifted just a little longer than usual. They were raised with a determination, with a will, with a faith that conveyed unto all present the knowledge that these men were indeed living in the hearts of the people, and that the people knew for themselves that they were God's divinely called servants, and that God was at the head of this Church, and not men alone, but that the men whom the Lord had chosen to preside among the people were in close touch with the Spirit of God, in communication with the Lord constantly.

What a disappointment it must have been to our Re-organite friends, and what a defeat it was to the adversary, a defeat so decisive that from that time to this the enemy has scarcely recovered. Those dark clouds which, according to the opinion of some, threatened the very foundation of the Church, have been dispelled and

the sun has shone forth with greater glory and light upon the people than ever, and the Gospel has made greater progress in the world. It has made greater advancement in the various mission fields. Missionaries have had greater power, and the people of the world themselves, have come to understand more thoroughly and fully the purposes of the Elders of the Church who are preaching this Gospel. The hundreds of thousands of people who come to this city annually, and are entertained at the Bureau of Information, and are kindly received by the Elders of the Church, and are courteously conducted about these grounds, and through these buildings, have the Gospel preached unto them. Good literature is given to them. They go away with a much better understanding of Mormonism with a better impression of the people, with more light concerning them. They go away with a more friendly disposition and feeling toward us, and this feeling they carry with them into the world, and it is having its effect. As a result of it, the principles of the Gospel are being better understood and more people are investigating the truths of it. People are being baptized constantly, by the hundreds, out in the various mission fields, and at home the Latter-day Saints are strong and full of faith.

We often bear our testimony to the divinity of the mission of the Lord Jesus Christ, and we all have that testimony. We bear testimony, also, to the divinity of the mission of Joseph Smith the prophet; and that those who have succeeded the Prophet are divinely called and have a divine mission to perform in the

earth. As we bear this testimony, so I this morning, would like to bear my testimony concerning the people of God who are the fruits of this restoration and of the preaching of the Gospel in this dispensation, that they are men and women who love the Lord with all their hearts, minds and strength, who love the truth, and uphold it, who love that which is right and good and pure, that which is noble and godlike, and they are living for these principles and sustaining them in the midst of the earth. I bear testimony to their intelligence, to their wisdom, their greatness, their humility, their faith—that they are a god-fearing people, that they do love the Lord, and love their fellow-men. That they honor the Priesthood and desire to magnify their callings. May God bless us and continue to increase us, that we may gather strength and power to further persuade the world of the fact that God has spoken, that He has raised up a people, that He has established His Church and is building His kingdom.

May the Lord ever keep us true and faithful to these things. May we uphold the work of God and ever magnify ourselves and the authority of the Priesthood, and preach to the world the Gospel of Christ, that all may be saved. Let our prayers still ascend to the Lord in behalf of those who are clothed upon with such great authority and who are under such great responsibility, in presiding over the people and directing the work of God in all the world. I know for myself, by the power of the Spirit of God, that spirit spoken of by Brother Ballard yesterday, the Holy Ghost; that the Lord has indeed established this work and has set His hand for the last time to gather in one all things

in the Lord Jesus Christ. May we do our part in assisting Him in the accomplishment of His great and glorious purposes for the salvation of the living and the redemption of the dead,—in the name of Jesus Christ. Amen.

The choir and congregation sang the hymn:

Our God, we raise to Thee
Thanks for Thy blessings free
We here enjoy;
In this far western land,
A true and chosen band,
Led hither by Thy hand,
We sing for joy.

Benediction was pronounced by Patriarch John Smith.

Conference adjourned until 2 p.m.

AFTERNOON SESSION.

Conference was resumed at 2 p.m.

President Joseph F. Smith called the meeting to order.

The choir and congregation sang the hymn:

Redeemer of Israel, our only delight,
On whom for a blessing we call,
Our shadow by day, and our pillar by
night,
Our King, our Deliv'rer, our all!

Prayer was offered by Elder Hugh J. Cannon.

The choir and congregation sang the hymn:

How firm a foundation, ye Saints of
the Lord,
Is laid for your faith in His excellent
word!
What more can He say than to you
He hath said,
You who unto Jesus for refuge have
fled?

Elder Heber J. Grant said: To-day is the fortieth anniversary of the birth of Elder George Albert Smith. As you are all aware, Brother Smith has been in very poor health and is now at Saint George. Word received from him today is to the effect that he is gaining very nicely. I am sure that I express the sentiments of all who are here present when I say that we earnestly supplicate the Lord to restore him to perfect health and strength. He sends greetings to the Latter-day Saints, and his sincere thanks for their faith and prayers and the love and sympathy extended to him during his sickness.

ELDER CHARLES A. CALLIS.

(Pres't of Southern States Mission)

I earnestly pray that the spirit of my remarks may be in harmony with the spirit that has accompanied the remarks of my brethren during this conference.

When the angel Moroni appeared to the Prophet Joseph Smith, to deliver his message to that boy, to reveal the place where the plates were hidden, from which the Book of Mormon was translated, he told Joseph that God had a work for him to do. To that work the Prophet Joseph consecrated his life and all that he had, until his days closed in martyrdom. It was the performance of that duty, his devotion to that work, that made Joseph Smith great; and it is the Gospel, restored under his administration, that has given this people the commanding position they occupy. We have not made this Church great; we have not shed any honor or lustre on the Gospel; the Father hath done that,

and we are working to glorify His holy name. It is the Church, the Gospel, that has made us great, and it has magnified us in the eyes of all honorable men and women, and by it we have found favor with God. It is the kind of work we engage in that forms our characters. If we engage in dishonorable work, we shall be dishonorable men; but if we are engaged in a great and glorious work, such as this gospel is, we become great and honored in the sight of God, and in the sight of all good men and good women. We ought to be grateful to the Lord for the marvelous opportunities that He has given unto His people. We are a peculiar people, but we should be a people peculiarly zealous of good works. Look at the organization of the Church, so complete and perfect. The opportunities it affords to every man, woman, and child, to develop their characters, their spirituality, to make them great in the service of the Almighty, and to be of service to their fellow creatures are many and invaluable. As we realize our loftiest ideals of citizenship through this great government of ours and its institutions, so through the Church organization may our spiritual ideals be realized, and our labors find a profitable and legitimate expression.

One of the good things in the world today, one of the signs which indicates that the Gospel is being favorably received, is the ready sale which the Book of Mormon is finding. Men and women are purchasing that sacred record, and they are prayerfully perusing its pages. In many places in the Southern States mission, where, a few years ago, we could not give it away, we are today selling large numbers; and that book is the best missionary, the

best friend-maker in all the world. Before I left Chattanooga a few days ago, a lady came to me and said, "Brother Callis, I want to be baptized; I am converted to the Gospel." I said to her, "Sister, I haven't seen you at our meetings very much." "No," she replied, "that is true, but I have been reading the Book of Mormon, and I am converted to the truth. I know that Joseph Smith was a prophet of God, through reading that book, and I know that the Gospel is the power of God unto salvation." I love the Book of Mormon because it contains the fulness of the Gospel as taught by Jesus to the people on the western hemisphere. It contains plain and precious things that have been left out of the Bible, which we love and in which we believe.

Paul, in discoursing on charity, said, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal," and the Apostle goes on to say that though he gave his body to be burned, and all his goods to feed the poor, yet if he had not charity it profited him nothing. Then he continued, "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." And he closes that remarkable chapter with these words: "And now abideth faith, hope, charity, these three; but the greatest of these is charity." It is not clearly defined in the foregoing just what the Apostle means by "charity," and to get the definition of the term we appeal to the Book

of Mormon. On page 599 of the sacred Nephite record, Moroni, in expressing his admiration and love for the Lord, said: "And now I know that this love which thou hast had for the children of men, is charity;" and the same Prophet said that, "Charity is the pure love of Christ." The Apostle Paul and Moroni spoke and wrote as they were moved upon by the Holy Ghost; hence there is harmony and beauty in their teachings. Wherever truth is found, though it be separated by oceans, it agrees; it is harmonious, because it was given by the same Spirit, by the same Lord who sendeth every good and gracious gift unto the children of men. But how is charity expressed? I hold and firmly believe that of all the people on the face of the earth, the Latter-day Saints, taken as a whole, have more charity than any other people. The love of God is greater than all other gifts, because God is love, and love is eternal. The love of God is expressed in the redemption of His sons and daughters. It is beautifully declared in the Gospel of Saint John: "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." That is the true love; that is the true charity which moves us, not to distribute gifts needlessly, not to bring up our children in idleness and pleasure-seeking—not to extend to our children that false kindness that gives them everything they ask for, but to use the love we have for them to persuade them to do right, to teach them the word of God and to keep His commandments.

You know it is said in the same glorious book—the Nephite record—and by the way, I might say that

this verse that I am going to quote gives us a glimpse into eternity—it shows us, in a measure, at least, what our future life or course will be; and I want only a glimpse. I believe with Emerson that, “all that I have seen teaches me to trust God for what I have not seen.” “For,” said the Lord to the faithful Nephi, “my work is not yet finished; neither shall it be until the end of man; neither from that time henceforth and forever.” What! The Lord God at work? Yes—and I believe that it is this work in which He is engaged that accounts for His greatness, and I do not mean to be sacrilegious in saying that. Oh! that every man who has a desire to withdraw from active duty in the Priesthood would read this verse and ponder it over in his heart. There are too many men who feel that the cares of this life should absolve them from active duty in the ministry. I believe, my brethren and sisters, that when a man asks for retirement, before the authorities of this Church see fit to release him, it smacks too much of a surrender—a surrender to indolence, a surrender to the wrong influence. I believe we should stand as firm as these granite mountains in the defense of truth. When the United States was at war with a certain nation one of her war vessels was commanded by a young man, and his name was Joseph. His father worked in the navy department. One day the message was flashed to the seat of government that Joe’s vessel had struck its colors to the enemy. But the old man knew what his son was made of; he had confidence in his integrity, and he bowed his head and wept, and in a voice broken with grief, he said: “Joe’s dead, then.” Sure enough, when

the details of the battle were received the fact was disclosed that Joe had met his death in the discharge of his duties, before his ship was surrendered to the enemy.

Now, what is this work in which God is engaged? Let Deity himself answer. He said to Moses, as recorded in the Pearl of Great Price, “And this is my work and my glory, to bring to pass the immortality, and the eternal life of man.” Oh! it is enough to make our hearts burst with joy, to think that the great Creator is doing work to elevate you and me, to exalt us in his kingdom, by persuading us, in loving kindness, to do our duty. Then, too, He has chosen his obedient children to do this glorious work, to work with Him as it were—for be it known unto all of us that God does use humanity to further His purposes in the earth. He uses men and women to preach the Gospel, and in the preaching of the Gospel we can exercise this charity and show the love of God, that is in our hearts. Who will look at that glorious temple, and the other temples in the valleys of the mountains, and say that this people have not charity or the love of God in their hearts. Only a few weeks ago, an old man, a Latter-day Saint, living in Mississippi, donated a thousand dollars for temple work. He is living in the shadow of death, in the evening of life, but so filled is his heart with the love of God that he is willing to sacrifice for the good of those who will come after him.

My brethren and sisters, I desire to say unto you, for I believe it with all my heart, that the road to exaltation and eternal progression lies through sacrifice and work. Jesus said, “Be ye perfect, even as your Father which is in heaven is per-

fect." He did not limit the attainment of perfection to time, degree, or state. Eternal progression will be along the lines of orderly knowledge, and of law, because the Gospel will be in force in eternity as it is here. It is impossible for a being, mortal or immortal, to progress without a due regard for law and without obeying the mandates of the Almighty. "The heavens declare the glory of God." So does the history of His Church the marvelous work it has accomplished and is accomplishing demonstrate and declare that Joseph Smith was a prophet of God. In the early days of the Church, in the midnight of its history, when the prophet Joseph declared that all the powers of the evil one were combined to overthrow the Church, God revealed to him, in Kirtland, that something must be done for the salvation of His Church. Did that mean for Joseph to sit down in idleness, or to lose heart? No, never! He organized that great missionary expedition to Great Britain. He sent Heber C. Kimball, Orson Hyde, and others to preach the Gospel to the people in England and in Europe. As a result of that expedition, countless thousands have been converted to the truth. I am one individual among those countless thousands who bless God that Joseph the Prophet was inspired to send those missionaries over there—for they and the men who came after them converted my mother. My mother taught the Gospel to me, and she received it from the servants of God. I would like to mention one incident here. I like to acknowledge the goodness of the Lord. When President Joseph F. Smith was presiding over the European mission, I was a little child. I was very sick,

so sick that the doctors had given me up; they had told mother there was no hope for me; but she was filled with faith; she sent for President Smith. He came and laid his hands upon my head and blessed me, and promised mother that I should live, and by the goodness of God I am here today—the desires of my heart being that I may be of some little use in the kingdom of God.

I bear you my testimony, my brethren and sisters, that President Smith is a prophet of God. Strong and convincing are the testimonies that people receive when they embrace the work of God. Their hearts are turned to their fathers, and the hearts of the fathers are turned to the children. The gift of healing, the gift of prophecy, the gift of tongues are manifested among those who believe; and these gifts, and blessings, these testimonies could not come through a counterfeit ministry. The Elders go forth, and by the power of the Holy Ghost declare the word of God, and that power carries their words to the hearts of the children of men. I testify unto you that the authorities of this Church are men of God, the right men in the right places; and when we build them up we build ourselves up. No wonder the devil is striking at them. It is no new thing. The infamous Clark at Far West said to the Latter-day Saints, "Do away with your presidents, do away with your apostles; do away with your bishops, and be like other people." But we cannot do that, brethren and sisters. The man who declares he has no faith in the Priesthood has no faith in the Gospel—because they are inseparable. I believe in the priesthood; I have faith in the servants of God; and if

the Saints will uphold their hands, they will have more influence for good in their homes. The man or the woman who maligns the Church authorities, who finds fault with the president of their stake, or the bishop of their ward, that man and woman have not the influence with their children that they would have if they were loyal to their leaders, and thus please God.

I bear testimony to the truth of the Gospel. It is my testimony that Joseph Smith was a prophet of God, that the leaders of the Church are men of God, and that our prophet and leader today is a prophet of God; and I bear this testimony in the fear of the Lord, and in the name of Jesus. Amen.

Prof. E. C. Rodone sang the baritone solo, "Conversion of St. Paul."

ELDER GEORGE F. RICHARDS.

Responsibility of parents for conduct of children.—Evil effects of reading pernicious literature.—Importance of Church School education and influence.—Benefits of practical training in Religion Classes.

Of the several themes spoken upon by our president, in the opening session of this conference, intimating that the same might be enlarged upon, during the succeeding sessions, by other speakers, there are none of more importance than that of the responsibility resting upon the Latter-day Saints with respect to the proper bringing up of their children and the proper care of them. Next to our own salvation, of interest to us, is the salvation of our children. Psychologists have said that there are three important means or agencies potent

in the education of the child: the home, the school, and the church; the home first of importance. Nature has laid the responsibility upon parents to care for their offspring until they are able to care for themselves; the law also demands this of the citizens; and not the least important, in the care which is exacted is that of the proper religious and moral education, as well as the secular education that should be given to the child. God our Father has also exacted of us that we do properly teach our children. He has said, in His revelations to the Prophet Joseph Smith, as recorded in the 68th section of the Doctrine and Covenants:

"Inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands when eight years old, the sin be upon the heads of the parents."

This is a law unto Zion forever; and we are commanded to teach our children to pray, and to walk uprightly before God. This great responsibility rests upon us, and the love which parents ought to have for their children of itself ought to be sufficient incentive and inducement for them to put forth their best endeavors, and use their influence with their children, and properly teach them in the way that they should go. Perhaps the most effective means at our command, as parents in Israel, for properly influencing and bringing up our children, is that of example in the home. Children learn by imitation; that which they see, they naturally undertake to imitate. Parents who know the Gospel is true, if we have

accepted it as a reality, we must know that it is calculated to make us what the Lord would have us be—Christ-like in every respect. If we are consistent Latter-day Saints, we are trying to live by the precepts of the Gospel; and if we are doing this in our homes, our children will come up in the way they should go, without a great deal of preceptive teaching. At any rate, our example before our children should harmonize with our precepts.

A danger which confronts the children of the Latter-day Saints, I am impressed, is that of reading dime novels and literature of that caliber. I read, from a Salt Lake daily paper, a few days ago, an account of a band of boys, ranging from fifteen to seventeen years, who had been misled in this way. When they were discovered, and the place of their rendezvous was disclosed, it was found that the interior of the place was lined with arms and furnished with a library of dime novels. It was learned, by confession of these young boys, that they had broken into stores and residences on numerous occasions; that they had stolen from their neighbors. One young boy admitted that they had contemplated robbing his mother, and when the question was asked, "What would you have done had she resisted?" the ready response was, "We would have killed her." This, I take it, is largely the result of reading such literature as was found in the dugout which they frequented. We are told in proverbs, "As a man thinketh in his heart, so is he." James Allen, treating this subject, tells us that "character is the entire sum of our thoughts." I desire to read one or two of his sentiments along this line; he says:

"As the plant springs from and could not be without the seed, so every act of a man springs from the hidden seeds of thought, and could not have appeared without them. This applies equally to those acts called spontaneous and unpremeditated, as to those which are deliberately executed. Act is the blossom of thought, and joy and suffering are its fruits. Thus does a man garner in the sweet and bitter fruitage of his own husbandry. A noble and godlike character is not a thing of favor or chance, but is the natural result of continued effort in right thinking, the fruit of long cherished association with godlike thoughts."

Brethren and sisters, I think it is of the utmost importance that we choose for our children the books which they read; and that we choose for them as far as lies in our power the associations that they keep. The public schools, maintained as they are by public taxation, are by law forbidden teaching religion in those schools. The result is an exclusively secular education, an education godless in its character; and such an education is most imperfect. What, then, are the schools going to do for us in the proper education of our children? Who has not looked upon his little boy or girl, five or six years of age, the child approaching the years when he or she will be expected to enter the district school, but experiences a great deal of concern and anxiety, fearing that the morals of that child may be weakened, instead of being stimulated and encouraged, by attendance at the district schools. The restrictive influence in the school-room is scarcely sufficient to overcome the unhallowed and unwholesome environment often encountered on the playground. The church, then, has something to do as also the home, for they are to supply the entire moral needs of the

child. The Church of Jesus Christ of Latter-day Saints has undertaken to do this mighty work for those who have gotten beyond the grades and have reached the high-school period. We have established Church schools throughout the land, some thirty in number, accommodating something like eight or ten thousand boys and girls, principally sons and daughters of the Latter-day Saints; there are some exceptions, and those schools are making converts of some of these exceptions. It was but a few days ago I learned of one young man here in Salt Lake being baptized into the Church as the result of his attendance at the Church school, having come from abroad and of non-Mormon parentage. Such is the influence, in part, that these schools are exercising upon those who attend them.

At a recent convention of educators, held in the East, Professor Horace H. Cummings, the superintendent of our Church schools, made a statement before that body that, of the four hundred teachers engaged in the Latter-day Saints' Church Schools, not one of them is a user of tobacco. Those educators were staggered by this statement, but not so much, perhaps, as by the statement which followed that of the ten thousand students who are attending these academies and colleges of the Church school system, not above one per cent of them were using tobacco. This statement found its way into the Associated Press and has gone out to the world, and the whole educational world wonders at conditions in Zion. What Brother Cummings said in regard to tobacco, I have no doubt, could be said with equal truth with respect to the use of alcoholic drinks of every form.

They are practically eliminated from use by teachers and students; and so many other virtues are taught and practiced in these schools, that we feel that those who have the opportunity of attending, and who do attend, are well looked after, and are receiving an education of which their parents may justly be proud. But there are a host yet who have not this opportunity, and as we have not sufficient funds to increase the number of schools, and place them where all our children of the high school grade can have access to them, we are extending the Religion Class work into some of those districts, teaching the advanced grades; and we expect to do more in that line.

But what about all those who are being taught in the grades of the district schools, who are numbered, perhaps, by hundreds of thousands? What is the Church going to do for them? I answer that the same inspiration which has brought forth the Church school, which is doing such a mighty work among the Latter-day Saints, the fruits of it being seen on every hand, at home and in the mission field abroad, that same inspiration has established an organization for small children, which I feel will be, eventually, as far reaching as are the present Church schools; I refer to the Religion Classes. It is designed, in the organization of these classes, that there shall be a religion class taught at the conclusion of each day's district school work. At present we are advocating the holding of only one session a week. We will be glad when we have accomplished this in all the wards of Zion; it hasn't been fully accomplished yet. We desire the Bishops and their counselors, and the presidents of

stakes, to join us in this very important labor. We feel that no presidency of a stake should be satisfied until every ward in the stake has a religion class, so that the children may have equal privileges with others throughout the land. When this is attained, we will all the time be working along the line of proficiency, the best methods of prosecuting our work; we will be teaching, in our Church schools, educators who will labor as instructors in the Religion classes. We will make steady progress, and the time will come when we will have a Religion class, practically, in each of the organized wards of the Church, conducted five days of every week during the district school terms. This is our aim, our object, and purpose; assuredly it is a laudable and praiseworthy one. I do not see how any father or mother in Israel can help but see the necessity for this organization, and for their supporting the same, placing their children where they can enjoy its benefits.

We have other auxiliary organizations in the Church—the Primary association, which is of wider range at present than the Religion classes, and has greater numbers; and we have the Sunday School, which numbers many more. I desire to say to you that progress is being made in the Religion class work, and I think I would not be mistaken in my assertion that during the past year our increase in percentage of enrollment will exceed that of any other of the auxiliary associations of the Church. We are making headway. These other organizations teach the theory, theology if you please, while the Religion class teaches religion. Faith comes from hearing, but knowledge comes from doing, and in the Re-

ligion classes we are teaching the children how to *do*. I heard one of the mission presidents state, in a meeting held with the members of the Council of the Twelve, just recently, that our boys who go out into the mission field are not sufficiently familiar with the ordinances they have to perform. They need more training in the Religion classes and other organizations of the Church. That is the very work we are undertaking to do. We teach the children how to ask a blessing upon the food, how to pray in the family, how to open or close a meeting, to repeat the exact words that should be used in asking the blessing upon the bread and the water in the administration of the sacrament, and how to administer the ordinance of baptism. These things are taught to them practically, and we teach them to *live* the Gospel. I will read just two or three maxims from our outlines, showing the character of the work that we design to do:

"The aim and object of this work is not so much to teach pupils to know as to lead them to do and to form proper habits of life; and there should be constantly in the mind of the teacher this thought: Each of these lessons has for its purpose the forming of some religious habit. To encourage proper application of these lessons, review, at the beginning of each session, the assignment of outside work given at last meeting. All work outside of class should consist not in the preparations of lessons but in the practical application of truths learned. Teachers remember that this course is a training in practical work and habits, and not merely the teaching of Gospel lessons. Training in practical religious habits is the work of the Religion class. Habits depend on many successive repetitions of the same act."

There are other maxims that are beautiful and worthy the considera-

tion of the Latter-day Saints, but time will not permit me to read them on this occasion. I invite the support of the Latter-day Saints to this very important movement—the Religion classes—and bespeak your interest in the education of the right kind that is given to your children therein. May God bless you, my brethren and sisters, and bless those who are engaged in the important labor in this and all the other organizations of the Church, I pray, in the name of Jesus Christ. Amen.

ELDER SAMUEL O. BENNION.

(President of Central States Mission.)

If there is anything that would strengthen the testimony of an Elder in the Church, outside of the mission field, it would be to see this vast congregation here today. It is a testimony to me that the Lord knew what He was doing, when He delivered His message unto the Prophet Joseph Smith, and that the time had fully arrived when the Gospel of His kingdom should be again established in the earth.

In the mission field where I labor we are close to many places of interest, connected with the organization of the Church and the early travels of the Saints, especially in the state of Missouri. We are on the ground where the Prophet Joseph Smith once lived with the people, where he labored, and preached. Over there in the city of Independence, Missouri, I scarcely ever pass the court house, but what I think of the time when he was brought down from Far West and

exhibited, almost like a wild beast, for the people to look at who desired to see the Mormon prophet. I had the privilege of meeting a lady, once, whose father was one of those mobbers. She told me she remembered that, when she was a child, her father carried out coals from the fire-place to light the cigars of those men who brought the Prophet Joseph from Far West. She also told me that her father was one of the men who tarred and feathered Bishop Partridge at Independence. We questioned her about this and asked her what she thought of such a proceeding. She said she did not think it was right, but that they were all excited over this new religion. It had caused more or less excitement, especially in the section where she lived.

My testimony is the Lord did reveal unto the Prophet Joseph Smith the everlasting Gospel, as we read in the writings of Saint John:

"I saw another angel fly through the midst of heaven, having the everlasting gospel to preach unto them that dwell upon the earth, saying with a loud voice, Fear God and give glory to Him, for the hour of His judgment is come."

My testimony is that that angel has flown, that the Gospel contained in the Book of Mormon is the Gospel that the angel delivered here on the earth; again, that the Gospel that was taught by Christ the Lord was restored to the Prophet Joseph Smith, and is the same in the Book of Mormon as in the New Testament. As a result of that teaching, many thousands of men and women have accepted the Gospel through the testimony proclaimed by the Elders who have

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gone out and borne that testimony fearlessly among the children of men. Personally, there has been nothing that has ever given me so much joy and satisfaction, or paid me better, than the time I have expended in the mission field traveling among the people. There is nothing that could purchase that experience. I have walked and carried my grip from house to house, in the mission field, visiting the people and bearing my testimony unto them, proving unto them that the Gospel is again on the earth, together with the power to teach it. When I have seen men and women, whom I personally visited, go down into the waters of baptism, and afterward living the Gospel of Christ to the best of their ability, gathered together in little bands, or in hundreds, teaching their children to observe the laws and commandments that were given to the Prophet Joseph Smith, it has paid me more than anything else I could have been engaged in. There is nothing to equal it upon the earth.

I am thoroughly convinced that this is the Gospel of Christ. The Lord has revealed it unto me by the power of His Spirit. I know that He does live, and that His authority is here in the earth today. This authority has been with the people from the beginning. The Church which Joseph Smith, the Mormon Prophet, presided over, the Church of Jesus Christ of Latter-day Saints, is the Church of God. He never ordained, or set apart, or delegated any man in this dispensation to preside over any other Church than the Church of Jesus Christ of Latter-day Saints. The Prophet Joseph Smith died the president of it; he died the Prophet of the Lord, the

head of the institution that the Lord gave him the authority to organize. When a man finds the Church of Jesus Christ of Latter-day Saints, he finds the authority and Priesthood of God on earth, and the power to administer in the ordinances thereof. He will find this authority in no other; I know this is correct. This testimony that has been imparted unto us has made us strong, and this strength and unity has made the world admire us. We do not now meet the prejudice today that prevailed just a few years ago, even in the beginning of my own experience. Men and women are beginning to look more favorably upon the principles of the Gospel that we proclaim. This constant work that is being carried on by the Latter-day Saints is having its effect upon the minds of the thinking people of the world. Elders who travel here and there, two by two, canvassing in a systematic manner, visiting the people in their homes, in the cities and in the towns, in the country everywhere, bear their testimony, and it is having its effect upon the minds of the children of men.

The Lord has said that this Gospel of the kingdom should be preached in all the world, as a witness to all nations, before the end shall come. The Gospel is the power of God unto salvation. President Smith said that "Mormonism is the power of God unto salvation," and it is true, for the Gospel of Jesus Christ and Mormonism are the same. I love the word; it gives prestige wherever I go; it is the biggest thing in the world; there is nothing to equal it. I know that it is right, and I know that salvation is obtained by a continual observ-

ance of the principles and doctrines of Christ. A man can be saved no faster than he gains knowledge, Joseph Smith told us so, and it is correct. It is my testimony that a man who serves the Lord will gain salvation, and that salvation will bring for him an inheritance in the kingdom of our God. I trust that the Latter-day Saints may be faithful; that their treasure shall be the principles and doctrines of Christ, that their hearts may be with that treasure; and that we may value it sufficiently, for there is nothing to equal it under the sun. The man or woman who goes through this life without having a knowledge of the Gospel has missed an experience that is priceless. We go through this life only once; I never expect to travel this road in mortality again.

I trust that I shall be faithful all the days of my life; that I shall never utter a word that will cause a man younger or older than myself to mistrust or criticize the presiding authorities of the Church, in the wards, in the stakes of Zion, or anywhere. I endorse, heartily, the remarks of Brother Callis along this line. A man that will sustain his Bishop, that will go to him first and not go over his head, is one of the best men in that ward, his influence for good will be felt as he travels along in life.

I pray the Lord to bless this body of people, to bless all Israel, to bless the missionaries in the world. I ask the prayers of the Saints upon the Elders of Israel, and I say unto you, write them good letters; fill them full of faith, and encourage them. You are able to do it. Many of them are boys, and they need your assistance; they need the as-

sistance of every man and woman in the Church, to make them equal to the occasion. The Lord is the author of this work; He is behind it; He is with those Elders, and He makes them strong; but we can ourselves help them very materially by giving them good counsel from home. May the Lord bless us, I ask it, in the name of Jesus. Amen.

ELDER ORSON F. WHITNEY.

A gathering, not a scattering, dispensation.—Man's ways not God's ways.
—The strength of Mormonism.

Many years ago, on a hot and sleepy day, President Daniel H. Wells was speaking from this stand, and right behind him, fast asleep, sat President Heber C. Kimball. As soon as Brother Wells had concluded his discourse, President Young tapped Brother Kimball on the shoulder, woke him, and asked him to be the succeeding speaker. President Kimball arose, and the first words he uttered were: "I bear testimony to the truth of all that Brother Wells has said. I did not hear it, but I have full confidence in the man."

I would not have you infer, brethren and sisters, that I have been asleep while others have been speaking; I have not, but it fell to my lot on yesterday to take charge of an overflow meeting in the Assembly Hall. Consequently, I was not here to listen to the remarks made from this stand at that time, but I believe they were all true, I have confidence in the men who spoke to you. I know we had a good time in the Assembly Hall, and I believe you had a good time here. In fact, nothing has been said during this confer-

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ence that I cannot say amen to, and echo from the depths of my heart. From the opening address by President Smith, my soul has been fed and benefited by what I have heard.

I was particularly impressed with the remarks made by the President, wherein he reminded us that this is a *gathering* not a *scattering* dispensation. There have been times in the history of the house of Israel, when it was necessary that God's people should be scattered. There was a divine purpose in their dispersion. That nation was martyred for the sake of all other nations. But the scattering of Israel is an event of the past; these are the days of the gathering of Israel.

There is nothing so broad and comprehensive as the Gospel of Christ. My soul rejoices in the height and depth and breadth of the mission of the Savior. At the same time, I recognize that we must practice concentration, or our work will be in vain. We cannot expect to save others unless our own feet are firmly planted on the rock. We cannot afford to spread abroad until we have the necessary numbers and strength to make such movements effective. It would defeat the purpose of this work if we were to scatter to the four winds and try to leaven at once the whole lump, while the lump is too large to be leavened, or we are too small to leaven it. Some things grow thinner and weaker the more they are spread, and concentration as well as comprehensiveness is necessary in the work of the Lord. Some may think the proper policy for the Latter-day Saints to pursue is to scatter their forces, in order to fulfill their destiny. But the man at our head knows, and all Latter-day Saints ought to know, that these

things must be done in wisdom and prudence, and according to the will of the Lord.

Before the days of the great Napoleon, it was customary in military tactics to charge with lines drawn out, fronting the whole van of the enemy. Napoleon inaugurated a change. He invented charging in column; forming his troops into a mighty wedge and thrusting it irresistibly into the ranks of the foe, splitting them asunder, and then beating them in detail. I believe that to be the proper method of fighting the adversary of all righteousness—to make our ranks close and compact, form them into a wedge to be driven against the enemy, instead of spreading too far, and allowing ourselves to be divided and scattered to the four winds.

"As the heavens are higher than the earth, so the ways of God are above the ways of man." So said one of the ancient prophets, and the proverb has found many exemplifications. The latest illustration of it to me came during a recent conversation on a railroad train, in the state of Idaho. A gentleman, who had sat with me in the diner, and heard me say that I was a native of Salt Lake City, after I had resumed my seat in another part of the train, rejoined me, and said, "I infer that you are a Mormon." I answered in the affirmative. He then continued: "I have conversed with many of your people and with some of your leading men," and he mentioned, particularly, Rulon S. Wells, with whom he had had business relations. He went on to say, "I have often thought I would like to bring to the attention of your leaders an idea that has occupied my mind for a long while. I am a student of sociological questions, and am much

interested in colonization work. I recognize that the Mormon people have been more successful in this direction than any other people I know of, and have often wondered, while witnessing your struggles, the hardships and privations of your people and your missionaries, why you did not get some of the wealthy philanthropists of America or other nations, to help you. There is Baron Hirsch. He has been trying to colonize the poor Jews, the surplus population of large cities, upon farms. He has expended millions of dollars in this direction, and has measurably failed; but you Mormons have succeeded without his millions. I have wondered why you did not form some sort of combination with such men; let them furnish the millions; you do the work, and make it a stipulation that these people whom you gather out from the cities and set to tilling the soil shall all become Mormons. In this manner you could build up your church much more rapidly than you are doing now."

It reminded me of that scene in Shakespeare's "Merchant of Venice," where the Jew, Shylock, convicted of conspiring for the death of Antonio, finds himself confronted by the judgment, which takes half his property for the state, gives the other half to Antonio, and adds the sentence, that the Jew "shall presently become a Christian." As if, forsooth, Christians could be made by judicial decree, or legislative enactment. I thought it equally strange,—and yet, not strange, from the standpoint of this gentleman,—that it should be thought Mormons could be made in that manner, that we could manufacture converts by taking the surplus population of large cities, placing them upon

farms, and exacting from them in return the promise that they would be Latter-day Saints.

I answered the gentleman to this effect: "You remind me, Mr. Davenport"—for that was his name—"of a conversation I once had with a gentleman in the Eastern States. He had noticed just what you have observed, and wondered why we preached the Gospel to the poor and lowly. 'Why not fly for higher game,' he asked. 'Why not convert the leaders of society? Why not convert a Henry Ward Beecher? His whole congregation would follow him into the Church—and see, how you could augment your numbers and increase your power?' I explained to him the dispersion and gathering of Israel, quoting the words of the ancient prophet: 'Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him and keep him as a shepherd doth his flock.'" "I will take you one of a city, and two of a family, and I will bring you to Zion and give you pastors after mine own heart." I expounded to him the Gospel of faith, repentance, baptism, and the gift of the Holy Ghost, showing that men and women become Latter-day Saints, not to better their temporal condition, not for the wealth of the world, nor the honors of men, but for the love of God, the love of truth, and righteousness; that every man, woman, and child converted to Mormonism has a conviction that it is God's truth, God's work; and that this is the real strength of the Church. That we preach the Gospel to all men, rich and poor, high and low, and promise a personal testimony to all who will embrace it."

I am not optimistic enough—if

that is the right word to use—to imagine that a Gentile can take a Mormon view of this subject. Views differ according to the standpoint from which they are taken. Down here, among the mists and vapors of mortality, we cannot hope to see as clearly and fully as God sees, who sits upon the summit of wisdom and intelligence. We must not expect too much of the unenlightened world; but from those whom God has touched with His finger, upon whom He has conferred the gift of the Holy Ghost,—from them we may reasonably expect that they will take God's view, rather than man's.

It is thought by the world that the strength of Mormonism lies in the fact that a few shrewd and sagacious men have misled tens of thousands of poor, simple-minded people, having no minds of their own, who have come into the Church because they thought they could better their material condition, or because of some influence, hypnotic or otherwise, that great minds exercise over small ones. This is a human view. It is a human view that it would be better to convert holus bolus, on the flock-following-the-shepherd principle, instead of taking one of a city, two of

a family, and bringing them to Zion in God's appointed way. The strength of this work does not consist in the fallacy that a few leaders, however shrewd and sagacious, tyrannize over the people, pushing and holding them together. That is not the cohesive power of Mormonism; rather is it that in the heart of every man, woman, and child that has received the Gospel of Christ, there burns a personal individual testimony that this is God's work; and against this power, the rock-built principle of revelation the gates of hell cannot prevail. Amen.

President Joseph F. Smith read an announcement concerning the approaching visits of the representatives of the government among the people for the purpose of taking the census. He said the people should answer the questions of the authorized census takers, who would show their authority for doing the work.

The choir sang the anthem, "From afar, gracious Lord, Thou didst gather Thy flock."

Benediction was pronounced by Elder Lewis Anderson.

Conference adjourned until 10 a.m. Wednesday, April 6th.

THIRD DAY.

Wednesday, April 6th, 10 a.m.

Conference was called to order by President Joseph F. Smith.

The choir and congregation sang the hymn:

Guide us, O Thou great Jehovah,
Lead us to the promised land,
We are weak, but Thou art able—
Hold us with Thy powerful hand.
Holy Spirit,
Feed us till the Savior comes.

Prayer was offered by Elder L. W. Shurtliff.

The choir and congregation sang the hymn:

O, say, what is Truth? 'Tis the fairest
gem
That the riches of worlds can pro-
duce;
And priceless the value of truth will
be when
The proud monarch's costliest diadem
Is counted but dross and refuse.

ELDER BEN E. RICH.

(President of Eastern States Mis-
sion.)

One of the Apostles of the Savior, who lived anciently, was cast upon a desolate island; and during the time of his banishment he was visited by a holy being, whom he was about to worship, but this heavenly messenger spoke to him and reminded him that he should not worship this individual, as he was but one of his brethren, one of the prophets who had once lived

upon the earth. He invited the Apostle to come up with him and a vision from the Father would be opened to his view, and he would have the privilege of looking down through the stream of time, witnessing the events that should transpire in the future. Among other things he saw the time, near the close of this world's mortal history, at an hour when God's judgments were about to be poured out upon the inhabitants of the earth, when an angel would leave his place in heaven and bring back to the earth the everlasting Gospel; the same one that this Apostle was himself engaged in preaching. This body of people delight in singing hymns concerning the restoration of the Gospel. Among others, one of the favorite hymns is:

"What was witnessed in the heavens?
Why, an angel, earthward bound.
Had he something with him bringing?
Yes—the Gospel—joyful sound!
It was to be preached in power—
On the earth, the angel said,
To all men, all tongues and nations
That upon its face are spread."

Then another favorite hymn starts in this way:

"An angel from on high,
The long, long silence broke
Descending from the sky,
These gracious words he spoke:
Lo! in Cumorah's lonely hill,
A sacred record lies concealed."

Then again, we delight in sing-
ing:

"An angel came down from the mansions of glory,
 And told that a record was hid in Cumorah,
 Containing our Savior's most glorious Gospel—
 And also the cov'nant to gather His people
 O Israel! O Israel! in all your abidings,
 Prepare for your Lord, when you hear these glad tidings."

I wonder if we fully appreciate the responsibility that rests upon us when we sing these hymns, and when our eyes rest upon this record, the Book of Mormon, which contains the fulness of the Gospel of Jesus Christ, as He delivered it to the ancient inhabitants of this part of the earth. Do we fully appreciate the fact that we are, indeed, living in the day that was looked upon by John the Revelator, when he saw another angel flying through the midst of heaven, having the everlasting Gospel that was to be preached to every nation, every kindred, every tongue and every people that existed upon the earth. Where much is given, much is required. Those who have been warned have a responsibility resting upon them, they are commanded that they shall warn their neighbors. Those who have been born and reared within the pale of this Church should realize that they owe a debt of gratitude that must be paid to the children of the world, that they must perform the work of reciprocity in doing unto others what others have done unto them. Those who enjoy comfortable homes, who are surrounded with happiness, who have a desire to thank God, in their hearts, for the surroundings that they have, owe it all to the inspiration of this Book of Mormon, to the preaching of the

Gospel that was delivered, as found in this record, by an angel that came from God and visited the Prophet Joseph Smith. The inspiration of this book has gone to every nation, every kindred, every tongue, and every people. It is that which has brought our fathers and our mothers to know each other; and there are a very few who are before me today who do not owe their very existence to the inspiration of this record. The promise is made here, that wherever it is read with a prayerful heart, the Spirit of God will bear witness that it was brought forth by the inspiration of His power.

Every individual should have an ambition to do something towards the spread of the information contained in this book, to others who at present are in ignorance of the precious truths contained within the lids of this divine record. There are a great many people who shun missionary work. I want to tell you that it should be the prayer of your hearts that God may open your way, that you may have a part in this glorious work, that you might be an instrument in the hands of God in pointing out the way for others to come, that they and their children after them might rise up and say, Blessed be the work of the Elders in the Church, who carried the Gospel to the doors of our fathers. It was the work of men commonly known as the Mormon Elders that brought the Gospel to my father, who was born in Kentucky,—brought the Gospel to my mother, who was born in Illinois,—brought the Gospel to her parents, born in South Carolina. I want to tell you that it brought the Gospel to my father's parents—Kentuckians and Irish, and that tells you the

story, that the best blood of this world is mixed up in these little veins of mine. (Laughter.) While a South Carolinian and a Kentuckian and an Irish mixture may be a little warm at times, (laughter) I am proud of every drop of it.

I thank God that I have had the privilege of bearing witness to the restoration of this Gospel, for many years, in the missionary field. I have performed missions under the presidency of John Taylor, Wilford Woodruff, Lorenzo Snow, and President Joseph F. Smith; and if I always feel as I feel now, and I hope that I will, I trust that I will continue to fulfill missions in the interest of the spread of the Gospel under every president of the Church until I am gathered home to my fathers. For ten years and a half I had the privilege of preaching this Gospel to the people of the southland, and I desire to pay a compliment to those people. There is a great improvement in that country. When I went there, it was not nearly so bad, the prejudice was not so deeply rooted as in the days of John Morgan, B. H. Roberts, Golden Kimball and others who had charge of the work during what was known as the "shot-gun period." During the early experience of myself I became acquainted, upon more than one occasion, with these kinds of weapons, while surrounded with mobs armed to the teeth, I had other southerners come to me and offer their lives in my defense, although they were not members of the Church. While I was laboring in the South, I was in the habit of paying a tribute to the people of the South. I want to pay a tribute to them now, as the most God-fearing people, as a community, that I ever did missionary

work among. They love to hear a man preach from the word of God; and the Lord prospered me while I was in that land. During the ten years and a half of my presidency we sold 25,000 Books of Mormon; we sold 15,000 of Orson Pratt's Works, 160,000 Voice of Warning, 150,000 Mr. Durant of Salt Lake City, 25,000 hymn books, 40,000 miscellaneous books; distributed 3,500,000 Gospel tracts, and there were 6,800 honest-hearted souls who walked down into the waters of baptism, and were born of the water and of the spirit.

I want to tell you that as good as this work has been done, I look forward to the time, in the territory where I am now laboring, for it to be even greater. The Elders throughout the New England states and throughout the eastern states are received by the people kindly. Last summer 65 per cent of all the Elders in that mission traveled absolutely without money, and they were entertained by the sons and daughters of God. The work there is growing. In the country where the Prophet and the Patriarch were both born, where the angel brought this book, where God the Father and the Son paid their visit to the young Prophet, where the Priesthood of God was restored, where the Church was organized, there are thousands who are today hungry to hear the word of God. There is a great and a mighty field for work. We are in need of workers, and if you cannot help it in one way, you can help it in another. I want to pay a tribute to a little lady that lives across the road from the Temple block, on the west—Sister Watson. She hasn't a son,—but, God bless that little woman, for four years she has maintained a mis-

sionary who has labored in the missionary field, calling him her boy. She has supported him, sending him monthly allowances, and in numerous ways helping to spread the Gospel of Jesus Christ. I had an Elder come to me a short time ago, in New York, a man with very limited education, but a heart burning with prayer to God, and anxious that every one of his sons should be in the missionary field, and he told Brother Levi Edgar Young and myself of the conditions. There were two men there—stalwarts in preaching the Gospel—but on account of finance it was deemed wise to send them home, even against their will. This individual said, "Let me maintain these men, and one more, in the missionary field, while I go home and prepare my sons as I myself ought to have been prepared years ago." After praying and consulting over it, he went home, he has three able representatives in the missionary field today.

You can all do something. You owe it to your God. Some day we have got to give an account for every idle word spoken, and for all our acts upon the earth. We must do our share in preaching this Gospel of Jesus Christ, because we know it is true. Speaking personally about this work, I have figured it out, and I know it is true. No man has told me; I received it as Paul received his testimony,—not from man. I know as I know that I stand here, that God Almighty visited Joseph Smith, that he was a Prophet of God and is a Prophet of God, and will always stand at the head of the greatest dispensation that this world ever saw. I know, too, that his successors, after his

martyrdom, as each man came, was the man that God wanted; and I know that the man who stands here today as the head of the Church, is the man that God wants, that He has chosen. It is the work of the adversary to try to creep in between that individual and the people of God. That has always been the work of the evil one; and he holds out false promises to the people as an inducement to get them to turn their backs upon the prophet of Almighty God, just as he held out false promises to the Savior Himself when he took Him up on the top of the mountain and showed Him the glories of the world and promised to give them all to Him, if He would fall down and worship him. The old sinner never owned a foot of it. (Laughter). He is like a great many men—anxious and always willing to give away things belonging to other people. But if you want a portion of this earth and the fulness thereof, you will have it by being true to your covenants, this will be your future inheritance—this earth and the fulness thereof will sometime be given to the Saints of the most high God, and they will possess it forever and forever. If you keep the faith, eternal heaven will be this globe from which your bodies were made, and it will be your Kolob forever and forever.

May God bless this work; may God bless the prophets, seers, and revelators who rule over it. May we always love them, and let the world know that we do love them, and not be ashamed of it. I would rather take the counsel and advice of President Joseph F. Smith than that of any man on this earth; and if some people don't like it, they can lump it. (Laughter.) Amen.

A contralto solo, entitled "Christ is risen," was rendered by Sister Esther Davis.

President Joseph F. Smith read a message of condolence on the death of President John R. Winder from John W. Young, dated in New York.

ELDER GERMAN E. ELLSWORTH

(President of Northern States Mission.)

In facing the Latter-day Saints here this morning, I was reminded of the 14th section of the Doctrine and Covenants, and wondered in my soul what the feelings of the Prophet Joseph Smith would be if he could be in attendance here, or if he had the privilege of living to see, in part, the promises of our Father fulfilled that were made to him and the early Elders of the Church. I would like to read to you the first few verses of a revelation which was given June, 1829:

"A great and marvelous work is about to come forth unto the children of men.

"Behold, I am God, and give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore give heed unto my word.

"Behold, the field is white already to harvest, therefore, whoso desireth to reap let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God;

"Yea, whosoever will thrust in his sickle and reap, the same is called of God;

"Therefore, if you will ask of me you shall receive, if you will knock it shall be opened unto you.

"Seek to bring forth and establish

my Zion. Keep my commandments in all things;

"And, if you keep my commandments and endure to the end, you shall have eternal life, which gift is the greatest of all the gifts of God."

Two weeks ago last Sunday, I stood on the spot where the last time the remains of the Prophet Joseph Smith and his brother Hyrum were known to rest. I was in the company of two old men. I heard them tell the story of those who lived there after the Saints left the beautiful city of Nauvoo. My mind has rested upon the great work that was done by the Prophet of the last century. How his heart would throb with joy, and what a satisfaction he would feel today, if he could view in life this great body of men and women gathered together as the result of the work the Lord did through him. I can hardly believe that in his early manhood he conceived the extent of the great work that has been done in the last eighty years. How happy the six members who were instrumental in the organization of the Church would be if they could behold the hundreds of thousands of people who have received the same testimony that they received in listening to the word of the Lord through that humble instrument. I have met people in the east who once believed that Mormonism was a thing of a transitory nature. A certain class of them believe that after the death of the Prophet, the Church was left in darkness for many years, in fact until the re-organization received its tardy birth after sixteen years of dissolution. But this is not so, for God's prophet told the truth when he declared that "in the days of, these kings shall the God of heaven set

up a kingdom never more to be thrown down nor given to another people." The work that the Prophet Joseph and those who labored with him did, under the direction of our Lord and Master, Jesus Christ, was the work that was never more to be thrown down nor given to another people. In poverty these people, chosen to lay the foundation of God's work, began to build the city of Kirtland, on a most beautiful spot. Considering their financial condition it is awe-inspiring to visit it. This first temple, which still stands, gives evidence of permanency typical of the great work entrusted to them. Again, the streets of old Nauvoo, together with those old homes bear evidence that all work done by our worthy parents was of a permanent character. While we did not stay and inhabit the cities that our parents struggled hard to build and beautify, yet we learn to build by building, we learn to beautify by doing that kind of work, and all of this has prepared the Saints of the Lord for the work required. The trees are now grown through the curb-stones, and many of the houses that were builded then have tumbled down, but those that remain bear silent testimony, which speaks volumes for the early Latter-day Saints, that everything they did was of a permanent nature and was done to the glory of our Father. The spirit that built Nauvoo was the spirit that carried the Saints across the plains, and the spirit that carried them on that long and weary journey, a pilgrimage that has been unequalled in the history of this world, is the spirit that cleared the sage-brush, dug the canals, planted the trees, and built temples to the most high God. The spirit that built these temples, and

these cities, and redeemed the desert, is the spirit that has carried the missionaries to the ends of the earth to bear witness that the kingdom of God has been established in the earth, never more to be thrown down nor given to another people. The man who was selected of God to establish this work in the earth, was called to be an Apostle of the Lord Jesus Christ, and ordained to that office by Peter, James, and John. Others were ordained through him, by command of the Lord, and through the apostleship this work has been carried on.

During the last few weeks I have received about a dozen letters along this line of enquiry. "Is it possible for an Elder to ordain a Seventy? Is it possible for a Seventy to ordain an Apostle?" We knew the source of the first letter that came of that character, and we answered that it is not a question whether an Elder could ordain a Seventy, or whether a Seventy could ordain an Apostle, the question is, Has it ever been necessary for that to be done, since the Lord ordained the Prophet Joseph Smith and Oliver Cowdery to the holy apostleship, and gave them commandments to call and ordain other men? We bore testimony to those enquirers that, since men were ordained to the apostleship in the earth, and given power to call and ordain other men, and "call and ordain all the other officers in the Church," it had never been necessary,—for this work has been established for the last time, under the hands of God, and it has not ceased to roll since it was started by our Father.

I rejoice in this work. I rejoice in the spirit of permanency that has characterized it through all these years that the work has been

directed by our Father. I am glad, my brethren and sisters, to mingle with such a body of Latter-day Saints, with men and women who have the same testimony, who come here to worship the Lord, with the same spirit in them that permeates the hearts of our brethren the First Presidency and the Twelve. We have a testimony that this is the work of the Lord; so has every other man and every other woman who has kept the commandments of our Father; and so will every man and every woman receive this testimony who will hear and obey the voice of the Lord. The people in the world today, who hear the testimony of the Elders of the Church, and yield obedience to it, receive a testimony exactly the same as those who have labored in the Church for years, the same as those who heard the Prophet Joseph Smith declare, "If you will repent and be baptized ye shall know that I am called of God, and know it for yourselves." I am thankful to live in a day when this glorious revelation given to the Prophet Joseph Smith has been so greatly fulfilled. Surely a great and marvelous work did come forth in the earth. Who can mingle with and know the Latter-day Saints and not be able to declare that it is truly a great and a marvelous work. The Latter-day Saints today are being gathered from every nation, and are being brought to dwell in harmony together to the glory of God. Had it not been for this work, as testified by the former speaker, our parents would never have known each other, neither would their souls be filled with the joy or moved with the same songs or stirred with the same ambitions to do good to their fellow-man that fills their hearts to-

day. Yet, this work has only begun. Another eighty years will produce greater results; and it is my testimony that it will be even more glorious than it is today. The spirit of the Gospel will fill the hearts of those who are coming hither to be more loyal, true, and loving, more kind to one another, uphold each other, and not be ashamed of those who are called of God to guide and direct His people. I feel proud to honor them.

I tell you, in all my wanderings and associations, I find no men who have the same spirit in their hearts as those of our brethren who preside over this Church. My testimony to the world has been and is that they are men of God. I would rather have one of them put his arms on my shoulders and say, "God bless you," or associate with them a few minutes, than any other men in the world, for they are clean and pure, and God has blest them. In their presence you can feel the spirit of righteousness, because of the righteous lives that they are living in the earth. Recently one of our fellow members of the Church was in Chicago for a very serious operation, and as I visited him, from day to day, I was struck with the testimony of many medical men who came to see him,—a simple testimony yet beautiful, "This man is clean, clean as a babe morally." It was almost a revelation to them to find a man so clean and virtuous. So are thousands of our brethren who have been called of God to bear this great message to the world. To find and convert the clean men in the world is a part of the glorious work that has come forth, and it will become more glorious according to the lives and la-

bors, and earnest work, of the Latter-day Saints.

I feel honored, my brethren and sisters, to labor with the Elders and Saints, and the honest in heart, among the people of the Northern States, the states surrounding the great city of Chicago. It is my testimony that the promises of God to the early Elders of the Church are just as sure of fulfilment today as they were then, when the Elders depend upon Him to the same degree. Our Father gave the promise to the Elders of the Church, in the year 1832, that "whosoever receiveth you there I will be also, for I will go before your face; I will be on your right hand and on your left hand, and my spirit shall be in your hearts, and mine angels round about to bear you up." It is my testimony now, my brethren and sisters, that the angels of our Father do go before the face of the Elders to prepare the hearts of the people to receive them; and the Spirit of God is in the hearts of those who are laboring to establish Zion in the earth. Those who labor honestly as missionaries bear this witness that it is the happiest time of their lives, after a hard day's work, to feel the presence of the Lord, the influence of His holy Spirit, and realize that the angels of our Father have borne witness and prepared the hearts of the people to receive them. I am grateful and thankful that the Spirit of the Lord has thus been with us, and the spirit of this great work has softened the hearts of both great and small in the earth toward the truth and toward God's people.

The spirit of prejudice is fast vanishing away, and tens of thousands of people are convinced that we have the greatest truth that has

been delivered to the earth. While their hearts are not converted, their minds are convinced that we have a power back of us that no other people possess. When they are brought to realize what a great work our Elders are doing, they say, "Why can't we get our missionaries to do the same as the missionaries of the Church of Jesus Christ, or the Mormon Elders, are doing?" The only reason they can't get them to do it is because they have not got the testimony in their hearts that it is the work of God they are performing. They do not know their work is indeed the work of the Lord, but they are engaged in it because they have nothing better. They desire to do good, but know not how best to do it. Thousands would just as gladly do what we are doing if they knew, as we know, that God lives, that Jesus is the Christ, and that He has restored the Gospel to the earth for the salvation of the children of men.

I bear witness to you, my brethren and sisters, that this is the work of God, that our Father is directing it, that He goes before our face, that His Spirit is in our hearts; and this marvelous work will continue until the honest in heart have been gathered together from all nations, to the praise and glory of our Father. The prayers of the faithful Latter-day Saints should continue to ascend to our Father for the speedy gathering of His people. May He bless and inspire, sustain and uphold our worthy brethren who preside over us; and may the revelations of His mind and will be given to them. May His Spirit ever be given to us to receive their counsel, advice, and revelation until our Father's name shall be glorified

through the faithful labors of His children in the earth, is my prayer, in the name of Jesus Christ. Amen.

AUDITING COMMITTEE'S REPORT.

Elder Heber J. Grant read the report of the Auditing Committee of the Church, as follows:

SALT LAKE CITY, UTAH,
April 1, 1910.

*President Joseph F. Smith and
Counselors:*

DEAR BRETHREN: We, the undersigned, the auditing committee of the Church, beg leave to report that we have carefully examined the books and accounts of the Church as fully and thoroughly as the great mass of accounts would permit in the time at our disposal to perform this important labor.

It gives us pleasure to report that we have found everything in a very satisfactory condition both as to the method of keeping the accounts, and also as to the volume of receipts and expenditures of the Church in all its varied activities; and while perhaps it may not be within our purview either to criticise or commend the expenditures of the Church, yet we cannot refrain from expressing our gratification with the way these expenditures have been made on account of the various needs of the Church.

We are pleased to say, as heretofore, that the accounting department is in good condition, and that the method of keeping the accounts improves from year to year, so that now there seems but very little more to be desired. Everything is done in an intelligent, systematic and business-like way and according to

methods that save time and expense.

Very respectfully submitted.

Your brethren,

RUDGER CLAWSON,
W. W. RITER,
AUGUST W. CARLSON,
HENRY H. ROLAPP,

*General Auditing Committee of the
Church.*

ELDER WILLIAM W. RITER.

(Chairman of Auditing Committee.)

My brothers and sisters,—I will brush aside all formalities and seek to say what I have to say as briefly and concisely as I can, for I know the time of the conference is too valuable to be wasted in unnecessary words.

The report of the Auditing Committee of the Church, just read in your hearing, in a general way covers the whole ground, and I can add nothing thereto; but there are, perhaps, a few details that may be of interest to you, that it would be impossible to embody in a general report without making it unnecessarily lengthy.

First, let me say this: There is in the minds of some people—though I do not believe in the minds of the Latter-day Saints, to any marked extent—a suspicion that the Auditing Committee, which you sustain at your conferences as the Auditing Committee of the Church, are dominated by the Church authorities to the extent that they would hardly make a report in any different form than that which has been presented to you. I will say, in order to dispel any suspicion of this kind, that it is wholly unfound-

ed. The Auditing Committee never saw President Joseph F. Smith during the entire course of their labors, and were only brought face to face with him when they had completed their labors and made their report. I believe, on one occasion only, President Lund passed through the room where we were at work, and in a friendly way we shook hands with him. As you are well aware, President John R. Winder was lying upon his death-bed, and as a matter of course we could not and did not see him. So that no set of men could have been more free from any outside influence acting upon their labors than were we. Every book and every source of information and every document which our judgment required to be brought before us was furnished with alacrity, and there was no evidence whatever that anything whatever was being withheld.

Now, you understand that in the world at large, the constitution of the Mormon Church is considered a very delicate and perfect piece of machinery, and I am inclined to think, from my knowledge of the history and movement of mankind, that no more delicate and no more precise piece of machinery has ever been instituted upon the earth than that which constitutes the government, and exercise of authority, over the Church of Jesus Christ of Latter-day Saints. Now, I say this in a religious capacity. We all understand, running side by side with these matters, there must be other activities than those that are considered strictly religious, that relate to our temporal affairs. I want to say that in this regard the machinery has been perfected from year to year, until now it is practically as perfect on the material side as it is

on its religious side. I believe there are but few Latter-day Saints who are aware of the magnitude of the activities of the Church in all directions. I will briefly call your attention to a few of the more important features in regard to our temporal matters, that came under our review as auditors.

First, at the head, as a matter of course, is the presiding office of the Church, the office of the First Presidency, who have the care and direction of the matters pertaining to the office of the trustee-in-trust. The amount of business transacted in that department is very great. Next below that comes the office of the Presiding Bishopric who report directly to their officers above them. The amount of labor performed in that office is something beyond the ordinary knowledge of the Latter-day Saints. The accounts of sixty stakes or thereabout, and some six hundred wards, or thereabout, besides the missions in the various quarters of the earth, some twenty-one in number, are centered in that office; and so delicate is that machinery that I believe if any half-naked Maori, or inhabitant of the South Seas pays a tithing of a nickel, his name and the record of that account may be found in that building across the way. (Referring to the Presiding Bishop's Office.) Under the very able management of the present Presiding Bishopric, matters have been brought up and crystalized into a business condition that is very gratifying indeed. And let me here remark, without any intention of making a personal reference, that all four of the committee who signed this report, I believe, are professional bookkeepers, or at least they have been at some time in their

lives, so they know what they are talking about when they speak in regard to these matters.

Now, beside the Presiding Bishopric, there are other institutions of the Church. There is the Land and Title Department that has the record of the titles of all the properties of the Church. There is the Latter-day Saints' Hospital, a magnificent institution in its mission of mercy. I am sure if the Latter-day Saints could fully comprehend the good that it is doing, it would be held near and dear to their hearts. Briefly, let me say that, if I remember correctly, some twelve hundred surgical operations were performed there last year, and it is very fair to assume that six hundred of these operations were the means of saving life; and, yet, this hospital is where people go who are in the last extremities of distress and disease, notwithstanding that, the mortality in that hospital is less than the average mortality in other hospitals in the United States.

Then we have the Deseret News, a large, flourishing, and ably managed institution performing a work for good that is almost beyond calculation. Also we have the Bureau of Information. We audited their accounts, and we cannot speak too highly in regard to their labors. Commencing a few years ago with a donation of \$100.00, for capital, they invested that amount in books and pamphlets to be used in connection with their mission, and so judiciously have they managed this matter that this one hundred dollars, without any outside help, has grown now to be \$9,000.00, which they have invested in books and pamphlets which they either sell or give away to all who ask for them. The number of strangers who call

upon them and receive information as regards the Church, the State, the country in all their various functions, is very great.

Now, I have mentioned only a few of the leading activities of the Church. There are a great number of others. Of course, you will understand that in every stake, to a certain extent, they may have duplicates of some of these things, and also in the many wards, and all these center in the Presiding Bishop's office. Besides taking care of the dollars and cents, the Presiding Bishop's office gathers a great mass of statistics in regard to other affairs of the Church, this, I believe, the people as a whole are unaware of, and which to me are very interesting. I want to call your attention to some of these and let you draw your own conclusions. But before reading any of these statistics, I want to disabuse the public mind, and especially that of the Latter-day Saints, of an impression which has gone out—I do not know to what extent, but I do not think to any great extent, but to whatever extent it may be, I believe this impression ought to be dispelled, and it is this: that it is unfair and unjust, in a sense, to gather the tithes and donations from the various wards and stakes in the outlying portions of the country and bring them to Salt Lake City, for the purpose of enriching Salt Lake and impoverishing to the same extent the localities from whence these moneys have come. It may surprise you when I tell you that 51 per cent of all the tithes paid by the people last year in all the stakes of Zion was returned directly to them to be used for various needs in their own localities. Now, you will readily understand that this cannot be re-

turned in the same proportion that it has been received, because circumstance and conditions vary. The wants of one stake or locality this year may be different from next year. One stake may need help and assistance in one direction this year, and it may be years again before they need help again. So a uniform return of the funds that you donate would be impossible. As an illustration, the needs and wants of one of the largest stakes, at some distance from Salt Lake, this last year were such that 103 per cent of their tithes were returned to them, or, in other words, all that they paid was returned to them, plus 3 per cent more. I only hastily impressed some of these figures upon my mind, but I remember that there was another stake where 80 per cent was returned, and so it runs with varying proportions all down the line. When we consider the expenditures of a general character, that all are interested in, whatever the locality, in regard to certain general expenses of the Church, which must be met in some one locality,—when we consider the proportion that each should pay to defray these expenses—I haven't figured it out, but I verily believe that the people of Salt Lake county, would have the right of jealousy and suspicion, if there were any cause, and that they do not receive the amount of money from the outside that they are entitled to. Or, in other words, I believe Salt Lake county, comprising the stakes which were once the Salt Lake stake, pays more into the general fund than they receive, so that they are at a disadvantage in this regard. If my memory serves me correctly, the various stakes now within the lines of the old Salt Lake stake, received only 40 per cent of

their tithes last year in return for their wants, as against 51 per cent that was returned to the stakes as a whole.

Now, it possibly may not be necessary to speak of a matter I have in mind, and yet I know some people discuss this phase of the question which I am going to bring before you. There are a few people who are naturally suspicious, and our outside friends, too, are very suspicious, because they have an idea that this Church is a huge machine for making money—for a few people, for a few wise ones! I remember, many years ago a correspondent of "The Dollar" newspaper, published in Philadelphia, described the tithing office as a place where they kept good things for the knowing ones. Now, if you will take my word, and I believe you will, I want to say that no undue amount of the funds donated by the Latter-day Saints goes into the hands of the presiding officers of the Church. The revenues of the Church, from certain directions, are sufficient to pay the expenses of the leading authorities, without trenching to the amount of a dollar upon the tithes of the Church,—so that every dollar that you pay in, in the matter of tithing may be and is used for the general wants and needs of the Church, according to the spirit of inspiration in the minds of those who have the direction of these things.

Now I am going to say something that is a little embarrassing to me. I am inclined to think that of all men that are in this congregation, I am, perhaps, as little a man-worshiper as any amongst you, and it is distasteful to me to praise any man to his face. I would rather President Smith would not hear what

I say; but I want to say this, that I can't conceive that any man could administer the financial affairs of the Church with a truer conscience or a firmer conviction that its funds are sacred funds, and that they are funds belonging to the great God who created this Church than does President Smith. With that view, he and those associated with him administer every dollar, and as stated in our certificate, I believe, that every dollar has been expended wisely. As business men and book-keepers, we did not find any money going in any direction that we could disapprove of, and I believe if every one of you who are before me this day could see and have an insight into these matters, as we have had, you too would be perfectly willing to join in the certificate that has been read in your hearing.

Now, there is this pleasing feature that came to our attention,—the tithes and offerings of the Church showed a very gratifying increase over the previous year—quite a material increase. Well, how do you interpret that? I might also say that the tithes and revenues of the Church have shown a very material increase over the previous years. True, I understand that we are having years of increased financial prosperity. I understand that, but taking this into consideration, I believe that the people are paying their tithes and offerings out of proportion to the increased material prosperity of the country, and I account for it this way: The people as a whole have implicit confidence in the honesty, integrity and wisdom of those to whom they entrust these sacred funds. There is something about an honest man that all people apprehend without it being necessary for his friends to as-

sert that he is honest, and without it being necessary for him to assert it. The best evidence of this was the magnificent testimonial that was given in this building, a few days ago, to our departed brother, John R. Winder. I believe that it came from the very depths of the hearts of the people. The esteem they showed him sprang from the belief that he was a thoroughly honest and conscientious man; and let me testify to you that after an association with him—civil, religious, and military—for something over fifty years, I know that to be the case; and after a close and intimate association of seventeen years in temple work, I am doubly assured of it. You know he was a man never on dress-parade, but he believed that the people knew that he was honest; and the people know that his conferees are honest, and this knowledge or belief is manifested in the willingness with which they pay these increased revenues and donations.

Now I believe I have said enough along these lines, and I am egotistical enough to believe that you believe what I say.

As I have already remarked, there are some very interesting statistics kept in the Presiding Bishop's office, and I believe that in the future they will gather in others that will be of interest as well as benefit to the Church. Let me call your attention to the fact that the birth-rate amongst the members of the Church, within the stakes of Zion—mind you I don't mean the birth-rate of the state of Utah, or any other state where the Saints are located,—but the birth-rate amongst the Latter-day Saints in the stakes of Zion, leaving out the missions in the world, was 39 per thousand. It

may be known to some of you that one thousand is used as the unit of measurement in vital statistics, for the reason that a smaller unit would make disagreeable fractions. The birth-rate amongst the Latter-day Saints was 39 per 1,000 as against 32 in the United States as a whole, or an advantage in our behalf of about 20 per cent. The death-rate was 9.9 or in other words, nine persons and 9-10 of a person died per thousand amongst the Latter-day Saints during the year 1909, against an average in the United States of about 17 per thousand, so that the death-rate among the Latter-day Saints was a little over half of the general average death-rate of the country. Brother Heber J. Grant, at one of our meetings called attention to the fact—he being an insurance man—that the lowest death-rate amongst the life insurance companies, that he was aware of, had fallen but once or twice below ten. Ours is just a trifle below ten, and bear this in mind that the death-rate in insurance companies covers a class of people who are supposed to be physically perfect. They undergo an examination, or a physical test, and their records are considered, and their records for generations before them, and all doubtful cases are eliminated; and to but a very limited extent does it cover children; and yet in the world at large their death-rate is equal to the Latter-day Saints that covers the aged, the infirm and little children, and we know it is the history of the world that mortality amongst children is much greater than it is among people of maturer age. Then there is this other thing that must be taken into consideration in getting ratios,—that the Latter-day Saints, have more children accord-

ing to population, per thousand, than the people of the United States as a whole. These things must be taken into consideration in order to get a proper measure of this question.

The marriage-rate amongst the Latter-day Saints, last year, was 16.5 per thousand; that is, sixteen persons and a half were married out of every thousand. Of course, you can readily understand that that half person was not married, but that is the way we have for getting at these proportions and percentages. I have not the other per cent, but I am inclined to think our percentage is higher than is to be found elsewhere.

There are 31 widows and widowers per thousand of population amongst the Latter-day Saints. These are, presumably, mostly elderly people.

Here is one feature that may strike you as a little strange. (I am reminded that I ought to speak louder, but my voice is already breaking.) There are fifty persons per thousand over twenty-one years of age unmarried. The remedy for that is in your hands. (Laughter.)

Here is a very important item. During the year 1909, there were 2,748 persons married in the temples. During the same time, there were forty-six persons, or twenty-three couples divorced, among those who had been married in the temples—not necessarily among those who were married in the temples last year, but that figure represents the number of divorces granted to members of the Church who had been married in the temples at any time. Figuring 46 divorces as about the average for a year, that would be 1.6 per cent of the number married in the temples. During the

same year 83 members were divorced who received civil marriages. Carried out into percentages, the result would be 3.6 per cent of divorces among those who were married outside of the temples, as against 1.6 per cent for those who were married in the temples. In other words there is a factor of safety to married life, in behalf of temple marriages of about $2\frac{1}{2}$ to 1.

There were 2,065 missionaries in the field on the first day of January, 1910, and it takes about \$500,000.00 a year, from their relatives and friends, to sustain them. This money is not counted in the financial statements of the Church, they are personal matters between the missionaries and their relatives and friends.

Forty-six per cent of the Church population are enrolled in the Sunday Schools. Now, do not get the idea that 46 per cent of the population are children. It means the total of the persons engaged in Sunday School work, the teachers as well as the children. I think this is a marvelous showing, that 46 per cent of the people are engaged in Sunday School work, either as pupils or as teachers. They are engaged in teaching and learning the way of life and salvation.

Nine and one-tenth per cent were enrolled in the Young Ladies' Mutual Improvement Associations; 8.8 per cent were enrolled in the Young Men's Mutual Improvement Associations; 19 per cent were enrolled in the Primary associations, and 10 per cent were enrolled in the Religion classes. There are 41,586 persons in the Church who hold the higher or Melchizedek Priesthood, and 33,357 who hold the lesser or Aaronic Priesthood.

Now, in view of the preciousness

of the time, I believe I have said enough. Perhaps I have said as much as most of you will remember about these matters. I may close by expressing the great pleasure and gratification that I have had in these labors.

There is one thing, however, that comes to my mind, that I think I must speak of. You remember the days when the old tithing office order was largely current amongst us, and frequently it got into a condition which some people regarded with contempt. Nevertheless, when the proposition came to do away with the system and do away with a tithing office here, and not receive tithing in kind, I was rather opposed to it, for I was attached to those old tithing office orders, just as the people of the United States were attached to the old greenbacks. You know the greenbacks saved the nation during its hour of peril; and the old tithing office orders were the means of bringing bread and meat to the mouths of a great many worthy and deserving people. I had a great veneration for the old system; but in the march of events, and as this Church must grow and spread and increase in all directions along the lines of higher intelligence and progress, it has been found necessary to abandon the old system, but I almost feel like saying, God bless the old tithing office order. (Laughter.) God bless you all, my brethren and sisters, in the name of Jesus. Amen.

President Smith said: "You have heard the report of the Auditing Committee. What is the pleasure of the conference concerning it. It is numerously moved and seconded that we receive and approve the report and file it. All in favor

signify by raising the right hand. Contrary by the same sign.

"The vote is unanimous in favor of receiving report."

The choir and congregation sang the hymn:

Praise to the man who communed
with Jehovah!
Jesus anointed that "Prophet and
Seer"—
Blessed to open the last dispensation;
Kings shall extol him and nations
revere.

Benediction was pronounced by President Seymour B. Young.

It was announced that the closing session of the Conference would convene at 2 p.m.

CLOSING SESSION.

In the Tabernacle, at 2 p.m.
President Joseph F. Smith called the meeting to order.

The choir and congregation sang the hymn:

We thank Thee, O God, for a Prophet,
To guide us in these latter days;
We thank Thee for sending the Gos-
pel
To lighten our minds with its rays.

Prayer was offered by Elder Brigham H. Roberts.

The choir and congregation sang the hymn:

The Spirit of God like a fire is burn-
ing!

The latter-day glory begins to come
forth;
The visions and blessings of old are
returning,
And angels are coming to visit the
earth.

AUTHORITIES SUSTAINED.

Elder Heber J. Grant presented the General Authorities of the Church, to be voted upon by the assembly, as follows:

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthony H. Lund, as First Counselor in the First Presidency.

John Henry Smith, as Second Counselor in the First Presidency.

Francis M. Lyman, as President of the Twelve Apostles.

As members of the Council of Twelve Apostles: Francis M. Lyman, Heber J. Grant, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George Albert Smith, Charles W. Penrose, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins and Jos. F. Smith, Jr.

John Smith, as Presiding Patriarch of the Church.

The Counselors in the First Presidency and the Twelve Apostles and the Presiding Patriarch, as Prophets, Seers and Revelators.

First Seven Presidents of Seventies: Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart and Levi Edgar Young.

Charles W. Nibley, as Presiding Bishop, with Orrin P. Miller and David A. Smith as his first and second Counselors.

Joseph F. Smith, as Trustee-in-Trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints.

Anthony H. Lund, as Church Historian and General Church Recorder.

Andrew Jenson, Brigham H.

Roberts and Joseph F. Smith, Jr., Assistant Historians.

As members of the General Church Board of Education: Joseph F. Smith, Willard Young, Anthon H. Lund, George H. Brimhall, Rudger Clawson, Charles W. Penrose, Horace H. Cummings, Orson F. Whitney, and Francis M. Lyman.

Arthur Winter, Secretary and Treasurer to the General Church Board of Education.

Horace H. Cummings, General Superintendent of Church Schools.

Board of Examiners for Church Schools: Horace H. Cummings, Chairman; George H. Brimhall, James H. Linford and Willard Young.

(It was explained that Rudger Clawson and Reed Smoot should be released from acting as members of the Auditing Committee, because they have some responsibility in connection with disbursement of the Church funds. On motion, the congregation voted to release them, with thanks for their efficient services.)

Auditing Committee: William W. Riter, August W. Carlson, Henry H. Rolapp, John C. Cutler, and Heber Scowcroft.

Tabernacle Choir: Evan Stephens, Conductor; Horace S. Ensign, Assistant Conductor; John J. McClellan, Organist; Edward P. Kimball and Tracy Y. Cannon, Assistant Organists; George C. Smith, Secretary and Treasurer; Noel S. Pratt, Librarian; and all the Members.

Duncan M. McAllister, as Clerk of the Conference.

Each and all of those named were duly sustained in the positions designated, by unanimous vote of the Conference.

President Smith then arose and said: God bless you, and we all thank you for the unanimity that has been manifested in the voting of the Latter-day Saints here at this conference.

ELDER DAVID O. McKAY.

Responsibility of all Saints to proclaim the Gospel by word, and act.—“Let us speak well of our home state,” and people.—Don’t advertise existing evils, remove them.—The tongue should be controlled to declare truth only, and always.

“If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

“Behold, we put bits in the horses’ mouths, that they may obey us; and we turn about their whole body.

“Behold also the ships, which, though they be so great and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

“Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

“And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell.

“For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

“But the tongue can no man tame; it is an unruly evil, full of deadly poison.

“Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

“Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

“Doth a fountain send forth at the same place sweet water and bitter?

“Can the fig tree, my brethren, bear olive berries? either a vine, figs? So can no fountain both yield salt water and fresh.

"Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom.

"But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

"This wisdom descendeth not from above, but is earthly, sensual, devilish.

"For where envying and strife is, there is confusion and every evil work.

"But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

"And the fruit of righteousness is sown in peace of them that make peace."

So wrote the Apostle James, many hundred years ago. but I feel that, like all truth, that which he expresses in these lines is applicable today. The tongue is a little member, and yet it is the means by which our thoughts are given wings, it is one means of influencing one another.

I thought, this morning, while listening to the presidents of missions, as I have thought throughout this conference, of the great message that the Latter-day Saints have to proclaim to the world, not a message of strife but a message of peace, a message of good will. "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated. * * " I would like to read another passage that will give to us what I believe should be the keynote of all expressions of the Latter-day Saints:

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

"And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid.

"And the angel said unto them, Fear not: for, behold I bring you good tid-

ings of great joy, which shall be to all people.

"For unto you is born this day, in the city of David, a Savior, which is Christ the Lord."

"Good tidings of great joy"—

The Gospel of Jesus Christ is that good tidings. The term "Gospel" means, literally, "good news," and such is the news that emanates from above. There have been but few men in the world's history who have been so in tune with the heavens that they could receive directly from God the Father that good news; but there has always been a time in the history of this world when that news came from above. There have always been, in every dispensation, opportunities for men to receive that good news, and these prophets who were in tune with the Infinite and who heard first and directly that good news, have had imposed upon them the responsibility to convey that good news to others of their fellow-men, that they who are concerned with the things of the world might receive the glad message and be brought back into the environment of peace, harmony, and good will. In this dispensation, that same responsibility has been given to man. We have heard throughout this conference, repeatedly, that the Latter-day Saints, are those upon whom rests the responsibility of carrying the good news to the children of the world. I sometimes think that we put off, in our minds, the responsibility of giving that message, to some special calling in life. That is, if we are called as missionaries abroad, we feel it our duty to proclaim the glad message to the world. If we are called to preside in an organization, or in a branch, or in a quorum, then we feel it our duty to give the good

news to those over whom we preside. We wait until some special opportunity is given to proclaim the Gospel of Jesus Christ, and yet the duty devolves upon us to proclaim that good news every day of our lives. We proclaim it in our acts—in the home, in business, in social circles, in politics—everywhere that we mingle with men we have the responsibility resting upon us to give the good news to the people of the world. I do not mean that we must, necessarily, formally preach the doctrine under all these circumstances, but I do mean that in our lives, in our conversation, we can bear the good message to the children of the world.

We have heard much, throughout this conference, about building up our state, remaining at home wherever the stakes are organized, and not to scatter abroad in new places. One of the best ways of building up our home, be it a domicile, a city, a state, or a nation, is to speak well of that home, city, state, or nation. Let the tongue be under control, and speak well of the home. I have rejoiced time and again, when visiting the different stakes surrounding Utah, to hear our brethren tell about the advantages of some particular town. "Why," they would say, for example, "we are blest with the purest air, we have the best water that can be found in the world;" and they will enumerate, one after another, the benefits and blessings of that particular locality. I recall now how the brethren in Canada were eager to impress those who were with them with the resources of that country. Why, the advantages were innumerable. For example, when one visitor said, "But you haven't the scenery we have in

Utah." "Yes, we have," persisted President Wood; we have even better scenery than you have in Utah." "Where?" "I will show you;" and then a ride forty miles from Cardston took us to one of the most beautiful mountain scenes in the world—the Switzerland of America. He felt that there was nothing that could make him feel dissatisfied with his home there. "Even the winds in Canada," he said, "are blessing us, because they blow the snow off, so the cattle can eat the grass." (Laughter.) This is the point,—he could see good in everything. There was contentment—not a spirit of tearing down, finding fault, complaining. I believe it is a good lesson; let us speak well of our home city; let us see the advantages of it.

On that hot July morning in 1847, when the Prophet Brigham Young stood out here a few miles, and looked over this vast country, what did he see? Away down yonder in the distance, probably the smoke from an Indian's wigwam; away out in the west, the lake sparkling in the sunshine; and between him and that body of water, an alkali waste. All around him he saw sage brush; and from the distance came the howl of the coyote or the wolf. These are the things he saw in reality, but in his prophetic mind he beheld all the prosperity, the wealth, the prosperous towns, and the crowds of people that we now see here. All these things that we now behold with our natural eyes, and have experienced, he saw with his prophetic eye and pronounced it all good. "Here," he said, "we will build the temple of Almighty God." Surely with the reality of that prophetic vision before us, we can see that

which is good, to speak about, to praise, and honor. The Latter-day Saints do this; and we want all to do it, because they can do it truthfully. We have all that the heart desires; we have a great empire here in the West—every advantage, every surrounding, every environment that the heart could desire. Let us speak well of our home state.*

But we cannot speak well of the state unless we speak well of the men who have founded the state. There is no other state in the union that can boast of stronger, truer, more virtuous, upright, God-fearing citizens, and men of God than can the state of Utah. Let the young men throughout Zion realize this fact, and let their tongues proclaim it, and let them not encourage the company of those who would use this unruly member to vilify the men who founded this empire. I overheard a conversation the other day, in this city, which in effect was as follows: A prominent man and his wife, evidently, entertaining an eastern visitor who had been interested in the history and in different places of Salt Lake City. I judged that he was profoundly impressed, as every honest thinking man is when he sees the results of the labor and industry of the pioneers of our state. Among other things, he mentioned his going to church: "I was at church last Sunday," I heard him say. "Oh, were you?" answered his host, followed by some remark that I did not catch; "well, where did you go to church?" At the Tabernacle. And the sneer on that woman's face made my blood boil. With the sneer came some remark about not dignifying the Tabernacle as a church. I saw the shadow of disappointment creep over that eastern

visitor's face. He had dignified it, and he had been profoundly impressed, but when our own people, citizens of this state, though not members of the Church, spoke evil of something in our midst, the shadow of disappointment darkened his countenance. It will always be so. O! let us speak well, when we can do it truthfully—and we can in this case. Let us speak well of our city and state, to all who come within our borders; let us speak of the advantages and growth of our state. Let us speak well of those within our Church. Brethren and sisters, Christians have the responsibility of giving good news to the world—not bad news. Latter-day Saints have the responsibility of carrying glad tidings to the world. Let us not wait until we go abroad to carry it; let us give the good news today—good news of our neighbor, good news of our Bishops, good news of our stake workers, good news of all whom we meet and whose company we may chance to be thrown into. If we cannot speak well of them, truthfully, let us refrain from speaking at all:

"Nay, speak no ill, a kindly word
Can never leave a sting behind;
And, oh, to breathe each tale we've
heard
Is far below a noble mind.

"Full oft' a better seed is sown
By choosing thus the kinder plan,
For if but little good is known,
Still let us speak the best we can."

"Give me the heart that fain would
hide,
Would fain another's faults efface;
How can it please the human pride
To prove humanity but base.

"No, let us reach a higher mood,
A nobler estimate of man;
Be earnest in the search for good
And speak of all the best we can.

"Then speak no ill, but lenient be
 To others' failings as your own;
 If you're the first a fault to see,
 Be not the first to make it known.

"For life is but a passing day;
 No lip can tell how brief its span;
 Then, oh, the little time we stay,
 Let's speak of all the best we can."

Then say you, would you not speak of evil conditions? Must we not raise our voice in denouncing conditions and men who are bringing evil upon us? Yes, speak of conditions; but it is unnecessary to revile the character of men. We cannot do it as true Latter-day Saints; we must rise above it. Though we are *in* the world, we must not be *of* the world. There is a trait in the heart of the world to pick at their fellow-men. Emerson says that so pronounced is this tendency that an accident cannot happen in the street without the bystanders become animated with a faint hope that the victim will die. We cannot encourage that tendency. As James says, it is from the earth—sensual, devilish. We must not pick out that which will tear down a brother's character, nor the character of the city, the state or nation. O, let us be true to our nation; there is reason to be true to it. That is the point. If we see a condition in a town that endangers the life of our fellow citizens, we meet that condition. If it is a wash-out, a cave, a hole in the roadway, there is a red lamp placed there at night to keep the travelers from falling into it, and the next day or as soon as possible the evil condition is removed. That is proper.

Now, there are evil conditions in society; there are sunken roads that need to be filled. We shall see these in our towns, and as home-cleaners, if you please, as home-builders and

home-improvers, we can remove those sunken places. One, for example, is the saloon. The people when advertising their city, do not speak of their saloons; they tell about their churches, about their schools, about their side-walks, about their libraries, about their sewers, but they never tell you how many saloons they have. They are ashamed of them; and when we have conditions of this kind, let us remove them without vilifying the men, without tearing down men's character; it isn't necessary. A saloon is an evil; it is a sunken road into which fall thousands annually. You will remember when Napoleon's cuirassiers made the fatal charge against Wellington, that there lay between them and the English soldiers a sunken road. Napoleon stood away off and could not see it. He had asked a man if there were any obstacles, and had received no as the answer; and trusting to that, he gave the command for the brigade to charge. The Invincible Column rushed on, until they came, it is said, to a sunken road, and then horse and rider piled one upon another till the whole abyss was filled with a living debris that made a bridge of mingled flesh of horse and man. The others then rode over. There are, perhaps, sunken roads in our communities. Let us at home see them, and not stand off and say that they are all right when our young people by the score are rushing headlong down the road of intemperance to the sunken chasms of drunkenness. It is our duty to meet that condition, but let us do it calmly; let us do it determinedly, without vilifying those concerned, without tearing down character. Take the high stand of right; remem-

ber the Gospel of Jesus Christ is one of good tidings. Preach it, live it in your acts. Avoid the danger of the saloon, tell your sons to avoid it. Let the men whom you appoint to represent you in your towns know that you desire the saloons closed before more human beings are piled in that interminable mass that whiskey and the saloon drag down to destruction. But, I repeat again, in meeting this condition, we can take the higher stand of truth, the stand of the Gospel.

The Gospel is our anchor. We know what it stands for. If we live it, feel it, and speak well of the Gospel; of the Priesthood, of the authorities in it, speak well even of our enemies, we shall feel happier ourselves, and we shall be preaching the Gospel of Jesus Christ. Everybody can do this. It is possible. God has not asked us to do it and then deprived us of the power of performing it. My brethren and sisters, let us go from this conference determined to control our tongues. That isn't much, is it? And yet James says that he who can control that little member has control over his whole body. God has given us the good tidings to proclaim to the world. Our whole stakes, from Canada in the north to Mexico in the south, form the bulwark in which are enclosed people upon whom rests the responsibility to give to the world, by their acts, by their words, the testimony that God has spoken again from the heavens, that His Son, the Savior of the world, appeared with the Father in person and gave the good news to Joseph Smith, the boy prophet, that the Gospel has been restored to the earth with all the blessings and powers that mankind need to give them peace, happiness

and eternal life. We accomplish these things by our daily acts. God grant that we may show by these that our wisdom does come from above, that it is a Church of peace, a Church of salvation, and that there are men and women who show by their fruits that God is with them—I pray, in the name of Jesus Christ. Amen.

A contralto solo, "The earth is the Lord's," was rendered by Sister Agnes McMillan.

ELDER ANTHONY W. IVINS.

Works of righteousness essential to salvation.—Intemperance and sexual sin menacing the nations.—Duty of Saints to discountenance and eradicate evil.

"He that putteth his trust in me shall possess the land and shall inherit my holy mountain, and shall say, Prepare the way, take up the stumbling block out of the way of my people."

We believe in God the Eternal Father and in His Son, Jesus Christ, and in the Holy Ghost. This first article of faith of the Church of Jesus Christ of Latter-day Saints is fundamental and indispensable to the belief of every Christian man and woman. We believe that without faith it is impossible to please God; that we must believe in Him, must believe that He is. We must believe that He has control over our destinies, and that we owe allegiance and service to Him; otherwise there would be no desire upon our part to find Him out or learn of His ways. This first article of our faith is accepted by very many people, so far as it applies to faith in our heavenly Father, who reject the remainder of it. Mohammed taught faith in God, and that doctrine today is the foundation of the Moslem re-

ligion. The Jews believe in the God of Abraham; but neither of these peoples acknowledge Jesus Christ as the Son of God, nor as the Savior of the world. The Latter-day Saints believe in the divinity of Jesus Christ—not that He was simply a reformer, a prophet of His time, one seeking to establish righteousness, but that He is the Son of the living God and the Redeemer of the world.

We believe in the Holy Ghost, which bears record of the Father and the Son, and which, when we are in possession of it, leads us into all truth.

While we believe that these first doctrines of the Church are fundamental and indispensable, we do not regard them as sufficient to assure exaltation to the presence of our Father in heaven, but that they must be accompanied by works; that we must do the will of the Father, keep the commandments which He has given us, in order that we may be brought back into His presence. This congregation is made up largely of Latter-day Saints, people who have accepted these first principles of the Gospel of Jesus Christ, who have repented of their sins, gone down into the waters of baptism, and have received the gift of the Holy Ghost by the laying on of hands. You have come up here to the mountains of Ephraim, that you may learn the way of the Lord, that you may learn to walk in His paths. I am sure it is for that purpose that you are here this afternoon, that you may be taught the way of the Lord. This congregation, undoubtedly, represents officially a great majority of the members of the Church of Jesus Christ of Latter-day Saints. The presiding authorities of the Church are here; presi-

dents of stakes are here; high counselors are here; bishops of wards, and men and women who preside over the auxiliary organizations of the Church—all are here this afternoon that you may learn better the way of the Lord and how to walk in His paths. You are watch-men upon the towers of Zion, and the Lord has said, "Except ye warn the wicked man of his wickedness, and he die in his iniquity, his blood will I require at your hands; but if ye warn the wicked, and he repent not, you have delivered your soul." My brethren and sisters, I understand the Lord to mean by this, that we who profess to follow Him, we who have been called to feed the flock of Christ, are to be advocates of righteousness, that we are to teach the word of the Lord by precept and by example, that we are to make plain that straight and narrow path in which He would have all of His children walk; in other words, that we are to remove the stumbling blocks from the way of the Lord, so far as it is in our power to do so. Where the stumbling blocks cannot be removed, they can at least be marked, that their existence may be known, in order that they may be avoided.

I had been wondering what I should say to this congregation, because I thought that, probably, I might be asked to speak to you, and I felt at a loss until a circumstance which occurred, a short time ago, led me to a chain of thought and suggested a subject to which I shall briefly refer. I love to advocate the doctrines of the Gospel of Christ, because I believe in them with all my heart. I love to teach the way of redemption, which the Savior of mankind taught, because I know it to be the power of God

unto salvation; and I do not believe that there is any other way under heaven by which men and women can be saved, or by which power is given them over the sins of the world except through obedience to the Gospel. I love to speak of and to think of the good that exists in the world. This is a good world which the Lord has given us; there are abundance of good things, in it—everything, in fact, that we could desire, to make us happy, if only utilized as our Father designed that they should be. I feel depressed when I think and talk of evils which exist. To place myself in conflict with existing conditions, when I know that by so doing I may be subject to criticism, that my words may be misinterpreted and misunderstood; to feel that I may be criticized and that my views may not meet with the approbation of people whom I would desire to please,—does not make me happy; it never did make me happy to think of evil, nor to talk about it. Yet, when I see conditions existing in the country—this God-given country of ours—which it seems to me are striking at the very foundation of society, conditions which have resulted in the downfall of nations, in times past, and which must inevitably result in the downfall of nations, or communities, or individuals, wherever they continue,—when it seems to me that these conditions are surely, if slowly, fastening themselves upon this country of ours, I feel constrained to raise my voice in warning to my brethren and sisters against them. I believe that I fully appreciate the value of care and wisdom in handling all great questions, particularly where questions arise in which men and women may conscientiously differ in their opin-

ion. I have never desired to be an extremist. I have never liked sensationalism. I have never liked offensive partisanship in anything. I do not like it, even in the advocacy of the word of the Lord, because I do not consider it necessary. But those things against which the Lord has spoken, which are fundamentally wrong, those things against which the servants of the Lord have always warned us,—to those things at least, it seems to me, I should feel justified in referring, even at the risk of being misunderstood. I do not expect that my views, nor the views of the Church, are going to be adopted by all people. I recognize the fact that in this country in which we live, majorities rule, and that minorities must be subject to them. This is all right, and I submit to it; but I also submit that majorities are not always right, and while I yield, I may still remain unconverted.

Some little time ago, it was my pleasure to be in a great city, and I rode through its streets with a companion. I admired its beautiful residences; I admired its public buildings; I admired its parks, and the things which men had done to embellish it. As we passed down one of its streets, I saw upon the wall of a dwelling a placard, just a yellow piece of cloth, which had "Small-pox" printed on it. I said to myself, that means that there is some one sick there, and that placard, which has been put there by health officers, is a warning to other people that they should not go into that house during the period it is infected with this disease; and I said to myself, the people who live there, I suppose, are also restrained from going out. It is their own house; they are unfortunately ill; why

should the law lay its hand upon them and prevent them from going in and out of their own home, and their friends going to their assistance and going away again. I then reasoned, it is because the infection that is there may be carried to other people, and they may become sick; and so I concluded that, after all, it was well within the province of the law to take control of that house during the period of infection, and prevent people from either going in or coming out of it. I knew that after a while, if the patient recovered, that he would go out clean and without infection, and that neither he nor those with whom he came in contact would be in danger. We went on and turned into another street, and came to a great building. I saw the door swinging to and fro, just a screen door that was there. I looked in and saw that the room was beautifully embellished. There were mirrors; there was music. I heard the clink of glasses; I heard the laughter of men and women too, for as the door swung back and forth I saw that there were women there. My friend said, "That is a saloon; we call it a saloon." Yes, and refreshments were served there, for I saw "Ice Cream" and "Refreshments" marked in great letters over the door; and my companion said, "Just back of it, there in that group of buildings that you see, there are lawless men and abandoned women; and there ribaldry, and license and intemperance reign supreme." Then my mind reverted back to that other house. On this house there was no placard, nothing on the door to warn people that it was a dangerous place to go; yet I thought to myself of the two, the danger to society, the danger of infection, is

far greater in this latter place than in the former. Why isn't there some warning there? Why are not people given to understand the dangers of this place? Why are they, upon the contrary, invited into it? Why is this condition legalized and licensed here in this beautiful city; then I thought of something else, and I am going to refer to it. I know that I am discussing a delicate question, but I thought of this; only a few days before I had read in one of the great magazines of the country, that they had taken the trouble to collect statistics, and that the medical fraternity of the United States had reported to them that 75 per cent of all the men in the great cities of this country, between the ages of 18 and 28 years were infected with disease that was almost incurable, as the result of their acquaintance with just such places as this to which I have referred—not diseases that can be easily eradicated, but that are handed down to the third and fourth generations of those who forget God and neglect to keep His commandments. I said to myself, the one great evil that menaces this nation today, the one great evil which menaces the Church—for whatever menaces the nation is a menace to the Church; thank God, these things do not exist in the Church; they are no part of it; they never have been, and if the Gospel of Jesus Christ could prevail, there would be no such places in the world—but I said to myself, the greatest menace to this nation today, and the greatest menace or enemy which the Church of Christ has to combat is intemperance and sexual sin. I just wanted to say that word to my brethren here this afternoon. You men who preside over the destinies of this people—isn't it a

stumbling block that is in the path? Every power that Satan can conceive of is exercised in defense of this evil, and all his forces are marshalled to support it, to promote it, to protect it. Now, the way to combat these evils, if I were going to suggest a plan, would be to fellow the policy suggested by Brother McKay. I do not want to advocate offensive measures. I only want to say to my brethren and sisters that that which the law legitimately and properly authorizes you and me to do, that much, at least, we are justified in doing; and, regardless of the law, it becomes our duty, every one of us, to make known to our children, to the children of our brethren and sisters, and to the children of our friends in the world, the existence of this deadly menace, in the hope that they may be persuaded to avoid it. When Rome adhered to her simple life, when the honor of her men and the virtue of her women were above reproach, she became the mistress of the world; but when these things, to which I have referred, gradually fastened themselves upon her, she went into dissolution.

One of the things I was impressed with, when I first went to Mexico, a few years ago, was a very beautiful growth which I observed upon the trees there. It was in the winter that I went there, but, as I traveled up those streams, I noticed that here and there, along the way, there was an occasional tree that was dotted with green—sometimes only one bunch, sometimes many bunches, all beautiful and green. I examined it and found it to be mistletoe. It seemed to be rather an embellishment to look at it, but after a while, as I went further up one of these canyons, one

day, I observed a tree that was dying. It was literally covered with mistletoe, this beautiful plant. The fact of the matter was that the plant had fastened itself upon the tree just as other parasites fasten themselves upon that which other people create, until it had sapped the last bit of life out of it, and the tree had died. This shrub does not grow from the earth, as other plants do, it does not struggle for existence, as God seems to have designed that all good things shall struggle for their existence, from infancy to old age; but it just waits till the tree has grown, till the tree has made the struggle and has become vigorous, and then the first thing you know you will see a bunch of mistletoe sprout out on one of the branches. After a while it goes to another branch, and then to another, and if left, as I have said, it takes away the life of the tree. Well, I said to myself, it would be better to cut it off, better to remove that single bunch that has appeared,—and I made it a practice to do that with my own trees thereafter, and I found that it was an easy matter to keep it down, but if left to itself, if kept there because of its beauty—and it is a thing of beauty—it became a thing of danger. So, my brethren and sisters, that which God has ordained for the good of man, that which makes men and women happy, that which makes men and women temperate, that which makes men and women virtuous, that which leads men and women to believe in God and Christ and to serve Them—that we cultivate, that we cherish, that we care for. But that which comes into our midst, when the tree has become strong, and fastens itself upon us, with no other purpose in the world except to sap our life-blood,

better cut it right off; better get rid of it, hadn't we? I think so. So I want to say that any legitimate means which is in your power and mine we should exercise in the spirit of the Gospel of Jesus Christ for the eradication of these things as they exist in the world, and to keep them out of the Church of Jesus Christ of Latter-day Saints, that they may have no place in it. God bless you, my brethren and sisters, through Jesus Christ. Amen.

PRESIDENT JOSEPH F. SMITH.

CLOSING REMARKS.

Announcement of deaths of missionaries.—Baptisms in 1909.—Prayer in behalf of the erring.—Heaven's choice blessings invoked upon the faithful.

An item of sad information to the congregation is the fact that Brother John H. Cartwright, of Beaver, Utah, died October 22nd, 1909, of typhoid fever, while laboring in the Western States mission; Griffith E. Williams, of Thomas, Bingham county, Idaho, died September 25th, 1909, of appendicitis, in the British Mission; and William Funk, of Claresholm, Canada, died December 20, 1909, of typhoid fever, in the Northwestern States Mission.

I know that the sympathy and love of this vast congregation, as well as of all the Latter-day Saints, go out to the kindred and loved ones of these dear brethren who have laid down their lives in the ministry, while making their best effort to proclaim the Gospel of liberty and of life and salvation to the inhabitants of the world.

Another item of information that may be of interest is this: During

the year 1909, 9,143 persons were baptized in the stakes of Zion; and 5,391 persons were baptized in the missions of the Church during the same period; making a total of persons baptized, 14,534.

I do not intend to prolong the meeting. I wish merely to say that my heart is full of blessing for this people and for all people—for all mankind. I love the good, the upright, the manly, the honorable, the pure in heart everywhere in the world; and the foolish and unfortunate have my sympathy and my pity. I pray God the Eternal Father to help the erring to forsake the error of their ways, that He will help those that are in darkness, to come to the knowledge of the truth and into the light, that they may walk in the light as Christ is in the light, that they may have fellowship with Him and His people, and that He may cleanse them from all sin.

May peace abide upon the people of God everywhere, upon the people of our state and upon the people of our glorious country. May the blessing of the Lord attend the administration of our Government; may His power and Spirit pervade the halls of Congress and enlighten the men who enact laws for the government of our nation; and may they acknowledge God in all things and seek to please Him, and to enact just laws, which may be executed in such a way that the purposes of God may be subserved and His will be accomplished in the earth. This is my earnest desire; and, therefore, I say, again, God bless Israel in all your abidings, in your homes, in your fields and farms, in your flocks and your herds, and in all the labors of your minds and the labors of your hands; may peace dwell in your midst; may prosperity attend

you on every hand—is my prayer, in the name of Jesus. Amen.

It was announced that Prof. John J. McClellan and assistants will continue to give recitals at 12 m. daily, on the great Tabernacle organ, to which the public will be admitted free, as heretofore.

Benediction was pronounced by Bishop Charles W. Nibley.

Conference adjourned for six months.

Prof. Evan Stephens was assisted by Horace S. Ensign in conducting the singing of the choir and congregation at the conference meetings in the Tabernacle, and Prof. John J. McClellan played the accompaniments, interludes, etc., on the great organ, assisted by Edward P. Kimball and Tracy Y. Cannon.

The stenographic reports of the discourses were taken by Elders Franklin W. Otterstrom and Frederick E. Barker.

DUNCAN M. McALLISTER,
Clerk of Conference.

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October
1910

Eighty-first
**Semi-Annual
Conference**

of the

**CHURCH OF
JESUS CHRIST
OF LATTER-
DAY SAINTS**



HELD IN THE
Tabernacle and Assembly Hall,
Salt Lake City, Utah, Oct. 6, 7, 9, 1910
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OF

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

FIRST DAY.

The Eighty-First Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a. m. on Thursday, Oct. 6, President Joseph F. Smith presiding.

AUTHORITIES PRESENT.

There were present of the First Presidency, Joseph F. Smith, Anthon H. Lund and John Henry Smith; of the Council of the Twelve Apostles, Francis M. Lyman, Heber J. Grant, Reed Smoot, Hyrum M. Smith, Charles W. Penrose, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins and Joseph F. Smith, Jr.; Presiding Patriarch John Smith; of the First Council of Seventies, Seymour B. Young, Brigham H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin and Charles H. Hart; of the Presiding Bishopric, Charles W. Nibley, Orrin P. Miller and David A. Smith. There were also a large number of Presidents of Stakes and Missions, with their Counselors, Bishops of Wards, Patriarchs, and numerous other prominent men and women representing various quor-

ums and organizations of the Church.

President Joseph F. Smith called the assembly to order, and the conference services were commenced by the choir and congregation singing the hymn:

Come, come, ye Saints, no toil nor labor
fear,

But with joy wend your way;
Though hard to you this journey may
appear,

Grace shall be as your day.

Prayer was offered by Elder Melvin J. Ballard.

The choir and congregation sang the hymn:

We thank Thee, O God, for a Prophet,
To guide us in these latter days;
We thank Thee for sending the Gospel
To lighten our minds with its rays.

PRESIDENT JOSEPH F. SMITH.

OPENING ADDRESS.

Increased love for the Gospel a result of increased knowledge.—True to all pledges and assumed obligations to God, His Church and people, and to the world.—Professed members of the Church must stop traducing.—Admonition to the Saints to be faithful to covenants.—Study of Gospel principles adds to faith.—The Saints have nu-

merous testimonies, additional to other Christians, concerning the Messiah.—Strong personal testimony of the divinity of Joseph Smith's appointment to restore the Gospel and reveal doctrines of salvation.

I feel very grateful for the privilege of being present with you this morning, at the opening of our eighty-first anniversary of the semi-annual conference of the Church. I am pleased to see so many present, and my heart is full of blessing for the Latter-day Saints and, indeed, for all the honest in heart throughout the world. I earnestly desire that the Spirit of the Lord may visit us and abide with us throughout all the sessions of this conference, that those who administer and those who are administered unto may rejoice exceedingly in the presence of the Holy Spirit upon them and in their hearts, inspiring them to diligence and faithfulness in the great work of God in which we are engaged.

I do not feel that I should occupy very much time this morning. I have just got out of my bed, where I have lain for more than a month, with very little exercise, and I feel the effects of the inertia, the inactivity to which I have been subjected—not willingly but unwillingly—for the last thirty days or more. Nevertheless, I feel in my heart to say to this congregation that I love the gospel, I love the truth that has been revealed anew to the children of men in these latter days, more, if possible, today than ever I did in my life. I believe in it just as truly and as firmly today as I ever did, and, if possible, more so; and I think it is possible, for the reason that I believe all true Latter-day Saints are growing. They are progressing, they are absorbing more light, more intelligence, stronger

convictions of the truth, day by day; for we cannot help doing this, if we enjoy the spirit of the gospel as we should.

I feel happy, this morning, in having the privilege to say to you that in the days of my childhood and early youth, I made a pledge with God and with His people that I would be true to them. In looking over the experiences of my life, I cannot now discern and do not remember a circumstance, since the beginning of my experience in the world, where I have felt, for a moment, to slacken or relax in the pledge and promise that I made to God and to the Latter-day Saints, or to the Church of Jesus Christ of Latter-day Saints in my youth. And if there is a man, or a woman, in the world that can point out to me an instance, in all my life, where I have been untrue to my pledge, or promise, or covenant, I shall be glad to receive that information from that man or woman. As an elder in Israel I tried to be true to that calling; I tried to my utmost to honor and magnify that calling. When I became a seventy, I felt in my heart to be true to that calling, and I strove, with all the intelligence and fervor of my soul, to be true to it. I have no knowledge nor recollection of any act of mine, or any circumstance in my life where I proved untrue or unfaithful to these callings in the priesthood of the Son of God. Later in my life, when I was called to act as an apostle, and was ordained an apostle, and set apart to be one of the Twelve, I strove to honor that calling, to be true to it, and to my brethren, to the household of faith, and to the covenants and obligations involved in receiving this holy priesthood which is after the order of the Son of God.

I am not aware that I ever violated one of my obligations or pledges in these callings to which I have been called. I have sought to be true and faithful to all these things. I have endeavored to be true to my family; and if, ever, I have violated one pledge or promise, or neglected one obligation that rests upon me in these relationships, I do not know it. And when I have made pledges to the people of God, or to the world, if ever I have violated those pledges I do not know it. Furthermore, I do not believe there is a man living that does know it, or that can truthfully testify that I ever did violate those pledges.

I stand before you today, my brethren, sisters and friends, on the ground that I have tried to be true to God, to the utmost of my knowledge and ability; that I have tried to be true to my people, to the utmost of my knowledge and ability; and I have been true to the world in every pledge and promise that I have made to the world, notwithstanding there have been men who have shown a disposition to make it appear that I was a hypocrite, that I was two-faced: that I was one thing to the world and another thing in secret. I want it distinctly understood that those who have conveyed such an idea as this to mankind have been wilfully injuring me, wronging me, and falsifying me and my character before the people; and I want it distinctly understood those things must stop. They must stop at least among men that profess to be members of the Church of Jesus Christ of Latter-day Saints. I can endure to be maligned and persecuted by my enemies, who are also enemies of the Kingdom of God, but I do not want to be maligned and belied by men who profess to be

members of the Church of Jesus Christ of Latter-day Saints, neither intentionally or otherwise. Now, I trust that you understand clearly what I mean. I do not know how I can make it much plainer or clearer, with the knowledge that I have of language. Then, I repeat, as the Lord has helped me in the past to be true to my covenants, that I have entered into with Him and with you, with my brethren and with the Church of Jesus Christ of Latter-day Saints, so by His help and by His blessing I propose to be true throughout the future of my life, whether I am permitted to live long or short; it matters not to me. While I live, I hope to be a true man, an honest man, a man who can face all mankind and, at last, who can stand before God, the Judge of the quick and the dead, and not quail for what I have done in the world.

May God bless you. May peace abide with you, my brethren and sisters. I pray you to be true to your covenants; be true to those covenants that you made in the waters of baptism, to those covenants you made in the house of the Lord, and true to every righteous obligation that devolves upon you. To be Latter-day Saints, men or women must be thinkers, and workers; they must be men and women who weigh matters in their minds, men and women who consider carefully their course of life and the principles that they have espoused. Men cannot be faithful Latter-day Saints unless they study and understand, to some extent at least, the principles of the gospel that they have received. When you hear of people, that profess to be Latter-day Saints, running off on tangents, on foolish notions and one-horse, cranky ideas,

things that are obviously opposed to reason, and to good sense, opposed to principles of righteousness and to the word of the Lord, that has been revealed to men, you should know at once that they have not studied the principles of the gospel, and do not know very much about the gospel. When people understand the gospel of Jesus Christ, you will see them walking straight-forward, according to the word of the Lord, and the law of God, strictly in accordance with that which is consistent, just, righteous, and in every sense acceptable to the Lord, who only accepts of that which is right and pleasing in His sight; for only that which is right is pleasing unto Him.

I have not time, neither have I strength, this morning, to enter into details or to undertake to preach a lengthy discourse. I do not feel able to do it, physically. The spirit is willing, but just now the flesh is not very strong; but I want to bear my testimony to you Latter-day Saints. I know that my Redeemer lives. We have all the testimony and all the evidence of this great and glorious truth, that the world has, that is, all that the so-called Christian world possesses; and, in addition to all that they have, we have the testimony of the inhabitants of this western continent, to whom the Savior appeared, and delivered His gospel, the same as He delivered it to the Jews. In addition to all this new testimony and the testimony of the holy scriptures from the Jews, we have the testimony of the modern Prophet, Joseph Smith, who saw the Father and the Son, and who has borne record of them to the world; whose testimony was sealed with his blood, and is in force upon the world to-

day. We have the testimony of others who witnessed the presence of the Son of God, in the Kirtland temple, when He appeared to them there, and the testimony of Joseph and Sidney Rigdon, who declared that they were the last witnesses of Jesus Christ. Therefore, I say again, I know that my Redeemer lives; for in the mouths of these witnesses this truth has been established in my mind.

Beside these testimonies, I have received the witness of the Spirit of God in my own heart, which exceeds all other evidences, for it bears record to me, to my very soul, of the existence of my Redeemer, Jesus Christ. I know that He lives, and that in the last day He shall stand upon the earth, and that He shall come to the people who shall be prepared for Him, as a bride is prepared for the bridegroom, when He shall come. I believe in the divine mission of the Prophet Joseph Smith, and I have every evidence that I need—at least enough to convince me of the divinity of his mission.

I am proud to say that I have accepted and have tried to keep and honor every word that has proceeded from the mouth of God through him. As—"It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." No one will dare to accuse me of side-tracking from, or of refusing to obey any doctrine taught by or revealed through the Prophet Joseph Smith.

I bear my testimony to you and to the world, that Joseph Smith was raised up by the power of God to lay the foundations of this great Latter-day work, to reveal the fullness of the gospel to the world in this dispensation, to restore the

priesthood of God to the world, by which men may act in the name of the Father, and of the Son, and of the Holy Ghost, and it will be accepted of God; it will be by His authority. I bear my testimony to it; I know that it is true.

I bear my testimony to the divine authority of those who have succeeded the Prophet Joseph Smith in the presidency of this Church. They were men of God. I knew them; I was intimately associated with them; and as one man may know another, through the intimate knowledge that he possesses of him, so I can bear testimony to the integrity, to the honor, to the purity of life, to the intelligence, and to the divinity of the mission and calling of Brigham, of John, of Wilford, and of Lorenzo. They were inspired of God to fill the mission to which they were called, and I know it. I thank God for that testimony and for the spirit that prompts me and impels me towards these men, toward their mission, toward this people, toward my God and my Redeemer. I thank the Lord for it, and I pray earnestly that it may never depart from me—worlds without end.

God bless you, is my prayer, in the name of Jesus Christ. Amen.

A contralto solo, "Fear Not," was sung by Sister Mabel Cooper.

PRESIDENT ANTHON H. LUND.

The way to regain our Heavenly Father's presence has been made known.—Interest in Temple work greatly increased.—Recent persecution of missionaries in Germany seems to have resulted beneficially.—Gratifying progress in all the European countries, in spite of obstacles.—Children should be taught practical religion.—Attend-

ance at Sacrament meetings an important duty.

I am very happy, this morning, to be present at this conference and to see so many of the saints who have assembled here at this first meeting. I rejoice that we have had the pleasure of listening to our president, that his health has permitted him to leave his room and to come here and bear such a powerful testimony unto us. I know that you, with me, are happy to see him and to listen to him, and our prayers are that President Smith may regain his wonted health, and be released from all pain of the kind he has suffered so long.

I was pleased to listen to the beautiful song that has just been rendered, and my thoughts were drawn to that happy period concerning which our sister sang, the time when sorrow and crying shall not be found, and death be no more; and then to be in the presence of our heavenly Father. What a beautiful hope we have; and we have learned the way to realize it. Jesus is the way; He taught us how to regain our Father's presence; He atoned for our sins and made us one with the Father again. Now, if we desire to have a share in that happy condition of which our sister sang, we must follow the example He has given us. We must study the way and walk therein; we must study our duties and perform them, and not shrink from them, nor neglect them.

I believe that during the last six months there has been great progress in the Church, and that the saints are drawing nearer unto God, and are trying to perform their duties better than before. When I look upon the eagerness with which the saints flock to the temples, I

know that in spiritual matters they feel well. During the last year, the temple here has been crowded, and I congratulate the saints upon this fact, which shows that they love to go into the house of God and take part in the ordinances which are performed therein. The prophecy of Malachi is fulfilling; the hearts of the children are turned to their fathers. During the last six months we have had a great increase in the number of the members of the Genealogical Society, which proves the interest that the saints are taking in the great work for the dead. Many are sending abroad, obtaining their records to quite an extent, and I want to encourage the saints in this good work.

Yesterday we had seventy-two couples of young people come into the temple to be married. That is a good sign. We want the young people to begin married life aright. We want them to go to the house of God and make covenants with Him to serve Him, and also enter into covenants with one another in regard to married life, and to obtain the blessings of the sealings performed under the authority of the holy priesthood.

The work abroad continues to prosper. We have the joy to learn that the work in Europe is going forward in spite of all opposition. About three months ago, we heard about a wholesale exiling of our elders from Prussia. I believe there were twenty-one cast into prison, and it looked as if that government would succeed in its determination to stop the progress of the work of the Lord in that kingdom. Our elders, however, did not feel disheartened. If they could not labor in Prussia, there were other countries where they could go and la-

bor in the Lord's vineyard. We have had letters from prominent men in Germany and in France, asking us for literature. They wanted to know more about us and gave as a reason, that they had read about the persecution of the elders by the government of Prussia. They say they could hardly believe that such things could take place in the twentieth century. The report of the German mission shows that the work there has not been stopped, for the month after this occurrence was, I believe, one of the banner months in that mission, as to baptisms.

In a late letter from President McKay, we learn that the branch established at Vienna last year, with three members, has now grown to thirty-five; and at a meeting he attended there were a hundred people present and this was only a meeting by invitation. He thinks that there is one of the best openings for the proclamation of the gospel. Likewise in Hungary. Our elders have not done much in that kingdom. It belongs to Austria, but is a separate nationality. We have a brother there who has studied the language, and has published tracts in it, and a considerable awakening is witnessed there. People are eager to know something concerning the gospel of Christ, as revealed to the Prophet Joseph, and there are good prospects that many in that nation will come and join us. The brethren are continuing their labors in the French part of Switzerland, in France, and in Belgium, and are meeting success. Likewise in Holland in the Netherlands mission as a whole, our missionaries are obtaining gratifying results. In Norway there was some excitement, this summer, among the people. The priests and the press sought to have

laws passed against the elders being allowed to preach in Norway, and it looked for a while as if such laws would be passed. But, I am happy to say that the committee having the bill in hand reported to the Storting or Congress of Norway, that there was no need of any more legislation in that regard. So our saints there feel to breathe freer.

Whatever men may do, I feel that nothing can be done to stop the progress of the work of the Lord. This is the gospel, restored unto the earth, and it must be preached to all nations. John, in describing the mission of the angel, that should come with the everlasting gospel, tells us that his proclamation was to go to all nations. None should be exempt; none had the gospel; it had to be restored and preached to all; and this has become our mission, brethren and sisters; we must do this work. We are sending two thousand elders abroad. They are working diligently, and they are gaining the love and confidence of those with whom they become acquainted. The people look upon these men, as men who are what they profess to be—earnest ministers of the gospel, who seek to enlighten their fellow-men concerning their belief; and in their works and in their lives they show the fruits of the faith which God has given them. We are sending out missionaries every year, in fact, every month.

I want to say to the saints, that our children should be taught in the principles of the gospel; they should be encouraged to attend the different organizations that have been established for the development of our children and our young people. We have several of these

organizations. Our Mutuals are doing a splendid work. We like to encourage those who are engaged therein, and encourage our fathers and mothers to see to it that their sons and their daughters take the courses that are given in the Mutuals. We also want to encourage them to send their children to the Primaries, to the Sunday Schools, and to the Religion Classes. We know that this is necessary.

Our children should be guarded against contaminating influences. When we read reports from the Juvenile courts, we feel shocked, and we are thankful that these courts have been established, for we believe they do a great deal of good. We hope that our legislature will sustain them; and we must take a hand with them. We must be warned by what we hear is going on among the young people, and try to protect them against the evil influences that are so demoralizing. Let us encourage our children to become members of the organizations I have mentioned and to receive as much training as possible in religion. We do not mean thereby that they should be taught theory entirely, but we want them taught practical religion. We want them taught how to pray, how to walk uprightly before God, how to learn to exercise charity to the neighbor, to do good to those who are in need, and to remember the sick. I was touched when I heard that a certain class in the Religion Class organization went and got flowers and sent them to a sick classmate to comfort him in his sickness, and thus gave evidence to the sick boy that he was remembered by his class. We should commend such things; we want to encourage our children to think of others besides themselves.

Now, brethren and sisters, do not discourage the children from attending the Primaries, the Religion classes, or the Mutuels. All of these organizations are of the utmost importance, and we desire to see them well attended, so that the young people may get the benefit of the teachings given therein.

We hope that the saints will be alive in their duties to attend their meetings. We find there is a slackness, in some places, and this I believe, to some extent, can be ascribed to those who have charge. The bishops and their assistants must study their congregations, and must seek to make their meetings interesting, so that they do not have to preach to empty benches. This has not been the custom in Israel. As a rule, our meeting houses are filled; but in some places there has arisen indifference, and where such neglect is seen, our brethren who have charge should study conditions and the causes of this negligence in regard to attending meetings.

We are commanded by the Lord to go to His house on the Sunday. The Sunday has been declared His holy day, and He commands us to go to His house and there offer up our oblations, there renew our covenants in the sacrament, there listen to those who shall address us, and take part in the worship of God. This duty cannot be neglected without our sustaining a great loss. Brethren and sisters, let us be thankful that God has given us the faith and a testimony of the truth, and has given us a testimony that Joseph Smith was a prophet, and that his successors have been men appointed by Him. We know this. This is our testimony, when we are called upon to speak, for we feel it within our heart of hearts. Now

let us carry out in our every-day life that which we know to be right, and the blessings of the Lord will attend us. May He bless the congregations of the saints. May He bless us in this conference; bless the speakers who shall address us, that such things may be brought forth as shall be for our best good. I ask it, in the name of Jesus Christ. Amen.

PREST. JOHN HENRY SMITH.

The Saints should emulate President Joseph F. Smith's example of faithfulness.—Satisfaction found in the proclamation of the Gospel.—Cheerful responses to calls for missionaries.—Folly of wandering in search of better locations.—Loyalty to the flag, land, and laws of the country enjoined.—Moral training of children an important duty.—Teachings of the Mormon Priesthood always inculcate virtue, honesty, and all righteous principles.

I have very great pleasure in welcoming you, one and all, to this conference, and endorsing with all my heart the good words that have been spoken by President Smith and President Lund in their addresses before you this morning. I am grateful, indeed, for the blessings of the Almighty, which we have received as a people. I am grateful to our countrymen for the kindly consideration they have given us, and the fairness with which they have treated us in the years that are passed and gone. I recognize, fully, that there has been much misunderstanding in the breasts of many people in regard to our purpose and mission in the world.

President Smith stated to us, very clearly and explicitly, this morning, his belief in the gospel of the Redeemer, in the mission of the

Latter-day Prophet, in the moral principles and doctrines essential to the well-being of mankind; and told of his efforts, at all times and in all places, to fulfill his obligations in honor to his God, to his country, and to his fellow-men. The spirit of his talk to us should make its impress upon the minds of every young man and young woman in this community. His determination to serve God, to keep His commandments, to be just and fair to all men, to love the truth, to betray no trust, but to fulfill all obligations in honor, should commend itself to every right-thinking man and woman within the confines of the Church of Jesus Christ of Latter-day Saints and to the hearts and good feeling of every citizen of the United States.

My brothers and my sisters, I trust that each one of us, as we shall look into our own consciences, weigh our own conduct, look about us and consider the experiences of our lives, shall be enabled to say the same of ourselves. When we shall have reached the age at which he has arrived, and when we have gone through varied experiences similar to those through which he has passed, I trust that our consciences shall say to us, as we stand in the presence of our fellow-men: I have betrayed no trust, violated no obligation, nor counseled other men so to do.

President Lund has presented to us the conditions that exist in some parts of the world, in connection with the Gospel, the success of the elders in their ministry, the results that are coming from their sacrifices and their labors. For it is a sacrifice to leave home and friends, to go forth a stranger in a strange land, without means, to make your

way among your fellows and declare your faith. It is all the more difficult when many of your fellow-men look upon you simply in the light of a deceiver, whose mission is to mislead, and whose heart is aflame with the purpose of doing wrong to his fellows. But the approval of a man's own conscience is his richest earthly reward, and he is blest in the fulfillment of the obligation of scattering the seeds of the gospel of the Redeemer among the children of men. No man or woman can be engaged in a more pleasing and satisfactory duty, no matter what may be the character of the abuse they may receive, or the wrongs and outrages that may be perpetrated against them. This mission of ours is to all the world. When we received this gospel, going into the waters of baptism and making our covenants with God, we took upon ourselves this responsibility to preach the gospel to every creature, every nation, every kindred, every tongue, and every people. Every man, and every woman who received that gospel in a foreign land made the same covenant, and bore record that it was sent of God, that the angel had flown through the midst of heaven, having the everlasting gospel to preach. When we become conversant with its principles we learn to revere the name of the Supreme Being, we recognize the sacredness of the mission of the Redeemer of the world and the offering He made in our interest. When we became pricked in our hearts, and the voice of the spirit had declared to us that this is, indeed, the gospel of the Redeemer, and that He is, indeed, the Savior of the world, we entered the waters of baptism, in harmony with that call: "Come out of her, my peo-

ple, that ye be not partakers of her sins, and that ye receive not of her plagues." We entered into the obligation, that, to the best of our ability, we would make it possible for every human being throughout the earth to hear the same glad sound which had pricked our hearts and which had aroused us from the conditions that surrounded us. When the gospel message appeared, finding us, sometimes, in the midst of sin and evil, when the word was declared in our ears that the angel of God had come, that the truth in its fullness and purity was among men, we turned from evil practices: entered the watery grave; we received the baptism of fire and of the Holy Ghost; and in receiving that gift, we said to our God: Our time, our talents shall be devoted to the accomplishment of this work, calling the children of men to repentance, and pointing out to them the way of life. It is upon this mission, in the discharge of this sacred obligation, that over two thousand of our elders—many of them boys, so to speak—are to be found among the nations of this world, upon the islands of the sea, in the far east and the far west, in the north and in the south, carrying that herald, making that proclamation. Having accomplished their great mission, they are standing free, before their Maker, from the blood and sins of the children of this world.

There should never be an abatement in the hearts and souls of the Latter-day Saints, in their desire for the full accomplishment of this wonderful work; and how pleasing it is to note their response. Day after day, as we open the letters of the young elders in our mountain home, to whom has been addressed the reminder that laborers are

needed in the field, to aid in the accomplishment of the work we have to do, in nine cases out of ten comes the speedy answer: "I am ready to go, at the time appointed, to any part of the world, to fulfill my part in the accomplishment of that work of spreading truth." There are, occasionally, those who cannot at the present moment respond; but where such is the case they say, "A year from now, when my business concerns are in shape, so that I can go in honor, I will meet that call, for I hold it among the most sacred of duties." What a word to come from an army of "Mormon" boys all over the land. While I say this in regard to the boys, the maidens also that are wanted to assist in this missionary labor, among the nations, make the same response, in the same heroic manner, and with the same abiding faith. My brothers and sisters, I trust that that impress will grow upon our minds, that this work is to be accomplished in every land and in every clime; for it was to be preached to every nation. Remember that. It was to be preached to every kindred; it was to be preached to every nation; and the call: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues," was to be the cry among the children of men.

There are a number of subjects upon which, probably, we ought to speak in this conference, and in which we are most earnestly and devotedly interested. Among them is the one in which we see evidence of the drifting away from the old habit in the formation of our settlements and establishing ourselves in the land. There is discovered to be uneasiness in some sections of the country. There are still quite a

number of our brethren wandering around in the world, hunting something better beyond our settlements. They have been in most states of the Union. They have passed beyond the borders into Mexico. Some of them have gone down into the South American republics. Others of them have passed beyond the borders into Canada. They are seen on the move, looking for something and anticipating something which never comes. After wandering around the circle, dissipating their means, and putting themselves almost in a condition of beggary, they in many instances are compelled to return to their mountain home, that they may be enabled to secure the necessities of life. We have sought to stop this tendency and to call the people to an understanding of their responsibility in caring, legitimately and properly, for their households, in making their homes and preserving those homes, that their children may not be wanderers in the world. But, it seems difficult to make an impression upon some minds in regard to this matter, and we feel that an effort should be made to preserve ourselves in the possession of that which we have, and to repress this spirit of wandering, wandering, and wandering, until it leads to our almost complete annihilation, so far as our happiness is concerned, and almost as far as our physical well-being is concerned.

The United States, my friends, is good enough for me. Anywhere under that flag, within the confines of the United States, should please every American, should fill him with hope and with faith, and none of you can help but feel that hope and that faith when you stop to think and weigh the mission of that flag

in the world, and the good that has come to you and yours, and the good that has come to me and mine. From a far-off land, amidst persecution and trial, my ancestry landed upon this continent. Under our flag they have endured some hardships and some privations and tribulations. Even wrongs have been heaped upon them by the intolerance of their fellow-men; but we have yet to find one of them who feels that that flag should be lowered from the place it occupies. They feel that our country's laws should be sustained and honored by the children of the Latter-day Saints in the United States. Our place among men should be a place of honor, a place of worth, that no matter where found we should be recognized as among the most obedient, tractable, and earnest observers of the laws of our country. In our perversions and the mistakes we make in life, we should not lay it to the flag; we should not lay it to the laws of our country. We should not lay it to the Church of Jesus Christ of Latter-day Saints, which under the law of God is required to obey every constitutional law of this land. When we step aside from it, we assume personally the burdens and responsibilities of our violations of the law. May you and I recognize our place in the great scheme of life to which we have been called by the still small voice, or by the ministration of the elders of the Church in the world outside. May we continue beneath the folds of the flag, in this glorious land, rejoicing in the fact that it floats and invites us to enjoy every blessing and right that mortal can enjoy beneath any flag in the world—and many more.

I do not wish to drift away from

the thought that is in my mind upon this question of people moving from our sections of the country into other sections of the land. To the east of us is one of the finest sections of the world, a place where good homes can be built, where ample water, by labor, can be secured, and where industrious men, in the course of a few years, can stand in the possession of opulence and wealth. There homes may be established, and joy abound in the rearing of a family among friends and neighbors who feel, as you feel, reverence and respect for everything that is noble and good.

The impress of the remarks of President Lund, in regard to the question of the guardianship of our children, should ever be held in remembrance by Latter-day Saints. Their homes should be homes of love and peace, should be homes of plenty, should be homes of prayer and devotion. They should be homes where a father, loving the right, presides in honor, and where a mother loving the right, loving the home and all its interests, guards it and her children. There is quite a deal of carelessness and thoughtlessness in regard to the matter of the mingling together of all classes of people, especially of young people, that forebodes evil of no limited character. We should seek to change and limit that wrong, and the possibilities of that wrong. Your sons, in paying their addresses to my daughters should pay to them the addresses of a man that is clean, and moral, and sweet in his life. The girls who receive and enjoy his companionship should recognize his worth as a man of honor, of integrity, and of virtue. The woman to whom he pays his addresses should be above reproach, or the possibil-

ity of censure in any respect as to their moral worth. When my sons go into your homes, to pay their addresses to your daughters, you should expect them to be men who are above reproach, whose honor is clean and free, who are as virtuous as maiden could be. Their hearts should be aflame with the true nobility of manhood, a love of God, love of country, love of home, love of faith, love of right, and be possessed of the dignity that should characterize genuine and true manhood in every sense of the word.

My brethren and sisters, let us remember who we are; let us remember from whence we came. Let us remember our hope in connection with this work which God has revealed, the hope in our souls, written there by the finger of God. Let us keep in mind the obligations resting upon us, that we would stand for the uplifting of the race, that we would guard manhood, and require from manhood the same that has been required by the world from womanhood! We shall continue to require from the womanhood of our Church, the womanhood of our nation, a womanhood so clean and so sweet that, wherever found, the impress of the nobility of their character will write upon the souls of men—respect, honor, and devotion.

Again, I welcome you to conference. Again, I say to you, when you go to your homes, go with this impress upon your souls, that the Latter-day Saints' love this government, that the Latter-day Saints love every truth that God has revealed, that the Latter-day Saints propose to continue to gather truth from every source in the world, and to utilize that truth, to the best of their ability, in the betterment of

the human family, men, women, and children alike. Let us keep up the standard of our birth, as far as it is possible for us to do, and let us teach the women who are forfeiting their right of motherhood, and trampling in the dust that call of God, "Multiply and replenish the earth," that they are on the road to destruction; that it means death; it means shame; it means the blotting out of the purposes of God, so far as their acts are concerned. Let us say to our own womanhood, one and all: Motherhood is her glory, and the fulfillment of the position of motherhood places her, when her mission is done, in the arms and holding the respect of the Redeemer of the world and God our Father, the friend and guide of us all.

Look carefully around, over the land; secure good homes; preserve everything of a temporal nature, and utilize it legitimately. Cease to grow in the thought of increasing extravagance and recklessness. There is a feeling of recklessness taking possession of American people—and it reaches us—that will, from time to time, write the dishonor of the men, all over the land, who are unfaithfully handling the funds of other people. Wherever a man is entrusted with the funds of a people, or of his neighbors or friends, as a banker, as a merchant, or in any of the fields of activity, where we enter to do legitimate and proper business, he should learn that those interests should be guarded more carefully and sacredly than his life. But, we hear and see, upon the right hand and upon the left: This man has gone wrong, and the other man has gone wrong. This one has made a mistake. This one is in the penitentiary, in connection with these matters, and as a result of these conditions has brought him-

self into disgrace and shame. He has disgraced the family from which he came; he has disgraced the wife and child with whom he was associated, if he had a wife and child, and disgraced, as far as it is possible, the honor of his state and the honor of his nation. You among the Mormon people can write it in your books, that the Mormon apostles have never counseled you to steal. They have never counseled you to lie. They have never counseled you to bear false witness against your neighbor. They have never counseled you to do a wrong to your fellow; not in any sense of the word. But their instruction, from the day you were born, as you have heard their voices in these gatherings, or in other gatherings, was that the highest elements of your manhood should be developed, that you might be lifted up and prepared for the duties of life. Pay your debts, be honest, virtuous, truthful, generous, brave, with unyielding courage and eternal hope; and God, the Father, will receive you when your mission in the world is done. They have warned you not to destroy the honor of woman. They have sought to guard you in the complete and implicit observance of every moral rule. Every woman has been warned and rewarned by the same voices, See to it that your womanhood is guarded, and that you live in harmony with the principles of righteousness and right.

Now, my brethren and sisters, I welcome you, again, and ask you to observe the rules of your Church, and you will never be far in the wrong. Observe the duties and responsibilities made incumbent upon you and which come to you by right under the constitution and laws of your country, and you will never go far wrong. It is true we have our

weaknesses, and we make our little mistakes; but the heavy burdens of crime and evil will not rest upon our shoulders. When the time shall come, we will stand accepted of our God, because we have been true to Him; we have been true to one another; we have been true to the obligations into which we have entered. We have been true to the requirement given of the Lord, and with which we have had much to do and say in the times past, obeying the laws of our country, which have been decided constitutional by the courts of our country, and doing that, there will be no regrets upon our part. None of our friends will feel that we have trampled upon them, if we have walked in this right and true path.

May heaven bless every man, woman, and child of our land. May the Lord bless the citizenship of our state, men of every creed and of every faith, if they obey the requirements of that faith in honor and in truth. May He bless the sons of the soil of the United States, and her daughters, that this land may present a people to the world, that shall be unequalled among mankind in the future; men and women who shall be unequalled in their equipment for the duties of life, unequalled in their generosity, in their bravery, in their love of virtue, in their honor of truth, and in their sustaining of all things that mean, in manhood and womanhood, all that is noble and good. Amen.

The choir and congregation sang the hymn:

Guide us, O Thou great Jehovah,
Lead us to the promised land,
We are weak, but Thou art able—
Hold us with Thy powerful hand.
Holy Spirit,
Feed us till the Savior comes.

Benediction was pronounced by Elder Samuel O. Bennion.

Conference adjourned until 2 p. m.

AFTERNOON SESSION.

Conference was resumed at 2 p. m.

President Joseph F. Smith called the meeting to order.

The choir and congregation sang the hymn:

Redeemer of Israel, our only delight,
On whom for a blessing we call,
Our shadow by day, and our pillar by
night,
Our King, our Deliv'rer, our all!

Prayer was offered by Elder Rey L. Pratt.

The choir and congregation sang the hymn:

God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

ELDER CHARLES H. HART.

(Of First Council of Seventy.)

I am sure we were all very much delighted, this morning, to have with us the president of our Church, to listen to the strong testimony that he bore and to the good instructions we received from the presidency of the Church. I rejoice in seeing so many faithful Latter-day Saints present here this afternoon, many that I have had the opportunity of meeting in the various stakes of Zion. I rejoice in the attendance of these my brethren, the presidents of the various stakes of Zion.

and so many bishops and workers in various capacities in the Church. I know of their labors and their devotion; I know of the time they are spending, the efforts they are devoting to the growth and upbuilding of the Church in the various stakes and wards and fields where they are laboring.

We have ample evidence of the divinity of this latter-day work. Our attention is sometimes called to the weight of testimony that exists in the world in behalf of Christianity, and it is asserted that the evidence itself is sufficient to convince men of the divinity of Christianity aside from the matter of faith or the whispering to them of the still small voice. The same may be said of the evidence in support of the divinity of Mormonism. The Lord was very careful in laying the foundation for the coming forth of Mormonism, to have the testimony so clear and explicit that the understanding and reason of men might be appealed to. In addition to the appeals to faith, it was a part of the program that three men should be selected and called as special witnesses to the divinity of the Book of Mormon and its divine translation. That was thought of, centuries before the book was translated, and, of course, care was exercised by the Father in the selection of men who would be true to that testimony, men who would never falter, men who would not betray the trust that was reposed in them by the Father, of bearing the great honor of being witnesses of the divine translation of the Book of Mormon. They were true to that trust. Men examining, from the outside, the evidences upon which Mormonism rests, are convinced more and more of the fact that these men were sin-

cere. There was no motive for falsehood upon their part. There was not the hope of financial reward, or anything of that sort, that would induce them to state that which was false. The very fact that each of the three was not able to live according to the strict discipline of the Church, and the Prophet disciplined them the same as he would other members of the Church, is an evidence to all mankind that there was no collusion or corrupt connivance between the Prophet and these witnesses to the divine translation of the Book of Mormon. The fact that two of them came back into the Church, sued humbly to again become members of the Church, is an evidence that they were convinced to the last that the work was of God. The other witness who did not come back into the Church was, nevertheless, as strong in his testimony, as printed in the Book of Mormon, to the day of his death, as he ever was. One of our elders visited David Whitmer a few years before his death, and put in verse the substance of an interview with him. The lines were afterwards read to David Whitmer, and he agreed that it was a correct statement of the interview. That part of the verses bearing upon his testimony printed in the Book of Mormon, is as follows. When asked if it was true that he had seen a heavenly messenger who showed him the sacred record upon plates of gold,

"He lifted up his voice, and thus replied:

My written statement I have ne'er denied;

I saw the angel, and I heard his voice,
And wondrous things, that made my heart rejoice.

"This interview was sought with earnest prayer,

The Prophet and three witnesses were
there;
But Martin, conscience-struck, de-
clined to stay,
And wandered off alone, to watch and
pray.

"I do not know the angel's rank, or
name,
Who on this great and glorious mis-
sion came;
I know that he was clothed with pow-
er and might,
And was surrounded with effulgent
light.

"No tongue can tell the glory and the
power
That was revealed to us in that blest
hour;
The plates of brass and gold the angel
took,
And placed before us like an open
book.

"We saw the fine engravings on them,
too,
And heard the voice declare the book
is true;
No power on earth could from our
minds efface
The glorious visions of this trysting-
place.

"We've done, as then commanded we
should do,
And testified the 'Mormon Book' is
true;
And was translated by the power
given
The Prophet Joseph by the God of
Heaven.

"Thousands of people have been here
to see
The 'copy' Oliver has left with me;
The characters, moreover, Martin took
Professor Anthon—words of sacred
book.

"Some visit me who Mormonism hate,
Some ranking low, and some of high
estate;
I tell them all, as now I say to you,
The Book of Mormon is of God, and
true.

"In yonder room I have preserved
with care
The printer's copy, and the words so
rare,

The very words from Nephi's sacred
book,
That Martin to Professor Anthon took.

"If this be not the truth, there is no
truth,
And I have been mistaken from my
youth;
If I'm mistaken, you may know from
thence
That there's no God, no law, no life,
no sense.

"I know there is a God—I've heard
His voice,
And in His power and truth do still
rejoice;
Though fools may ridicule and laugh
today
They yet shall know the truth of what
I say.

"I've suffered persecution at the hands
Of hireling preachers, and their Chris-
tian bands;
I've braved their hatred and have them
withstood,
While thirsting for the youthful
Prophet's blood.

"They came, four hundred strong, with
visage bold,
And said, 'Deny this story you have
told;
And by our sacred honor, we'll en-
gage
To save you from the mob's infuriate
rage.'

"A mighty power came on me, and I
soaked
In words that made the guilty mob-
bers quake;
And trembling seized the surging
crowd, and fear,
But left unharmed, I felt that God was
near."*

The other witnesses, like David,
remained true to the last. One of
them, before re-joining the Church,
in bearing a very strong testimony
to the words he had first given, said
that by the help of God it should be
his dying testimony; and, strangely

*An interview with David Whitmer,
in August, 1883, by James H. Hart, of
Bloomington, Idaho.

enough, the same elder who heard him make that declaration was present at his deathbed, and the last distinguishable words that he uttered were in confirmation and support of the testimony as printed on the fly leaf of the Book of Mormon.

And with the eight, also, who testified that they saw the plates, handled them, and lifted them; although three of them sidestepped and were not able to endure the hardships that bore upon the followers of the Church at that time, nor to live according to the strict requirements and discipline of the Church, yet those three of the eight witnesses never denied the testimony that they gave.

Men are inclined to say that these were subjective experiences—these so-called miracles; but that cannot be true; that is not true. If the angel spoke to the Prophet Joseph of golden plates, there were the golden plates in confirmation of the information received, demonstrating beyond all question that it was not a mere matter of the mental condition or the subjective state of mind of the prophet.

Men realizing that there is no ground for questioning the sincerity of these witnesses, are inclined now to concede their sincerity, but to question the accuracy of their observation. That position is as weak as to question the sincerity of the witnesses. It is a possibility for one individual to have a delusion of a single sense. That is within the experience of, perhaps, most of us, the possibility of having deluded, temporarily, a particular sense, particularly the sense of sight. Many of us may have had the experience of looking out over an alkali plain and having it appear to us to be a lake of water; or of seeing small shrubs

at a distance which under the operation of a mirage, appear to be tall trees; just as shrubs growing at or near the northern part of the Great Salt Lake appeared to Colonel John C. Fremont and his explorers to be trees. But when we have the sense of sight verified by the sense of touch, or the sense of hearing, then we may know of a surety whether or not there has been any delusion of the sense of sight. It would be a very singular thing for two men, or more, to have the sense of hearing, or the sense of touch, or any other sense deluded in exactly the same way at the same time. It is unthinkable to suppose that the three witnesses had a delusion of the sense of sight and of the sense of hearing at the same time, exactly in the same way; or that the three witnesses had their senses impaired so that they experienced a delusion not only of the sense of sight but of the sense of touch also—because they handled the plates. They saw the fine engravings upon the golden plates, and observed the curious workmanship, the ancient appearance of the plates; and, in addition to that, they tested the matter with the physical sense by “hefting” the plates, as they expressed it. So that when we have all those various senses of the witnesses conjoin in bearing to them the same percepts, we cannot reasonably explain away their testimony by supposing that it was a delusion upon their part.

The modern theory of psychologists who attempt an explanation of Mormonism, is based very largely upon the sincerity of the prophet, Joseph Smith, and the sincerity of the witnesses, but that they were deluded. But, Mormonism cannot be explained away on the ground of some psychological misinterpreta-

tion or delusion. The gospel is impregnable against scrutiny from a psychological standpoint, as well as from any other standpoint that we may view it from. I think there was a purpose in having those various senses appealed to, just as I think there was a purpose in the manifestation of our Lord and Savior to His disciples, after His resurrection. You will remember that He was not content to give them a mere view, a mere vision of His person, but that they might be assured, and that the children of men to the latest generations might be assured that it was no delusion of the sense of sight, that those disciples witnessed in the appearance of the Savior to them, He said, "Handle me, and see." They were asked to thrust their hands in His side, and feel the prints of the nails in His hands and in His feet, to know that it was a bodily presence, and not a mere apparition, or a mere vision, as the atheist has tried to claim, and, perhaps, would have successfully maintained with a good many persons, had it not been for the additional evidence that was presented by the sense of touch.

Neither can objection be made to these circumstances that are testified to, on the ground of the miraculous. Of course, the atheist states the question in such a form that there can scarcely be proof of such a thing as a miracle. He says: "There must be a uniform experience against every miraculous event, otherwise the event would not merit the appellation." He thus places the miraculous outside of experience, so that the moment you establish the fact of the existence of the so-called miraculous, it then enters the realm of that which is based upon testimony or experience. There

is this weakness to be noted in the strength of what is supposed to be according to uniform experience, and that is that it rests upon negative testimony, very largely, while a miracle, so-called—that which is miraculous to us—when properly supported by testimony, has the weight of affirmative proof. Where a fact is properly verified, although not within the realm of that which ordinarily occurs, yet if it is properly attested by the affirmative proof it is entitled to great weight as against the negative statements of those who have not been privileged to witness any such manifestations.

The poet Tennyson, tells us that "faith and unfaith can ne'er be equal powers," that "unfaith in aught is lack of faith in all." The extent to which that may be true I shall not discuss, except to point out the application of it to lack of faith in these fundamentals that were discussed by President Smith this morning; for if we have unfaith in the existence of God, that in itself is far-reaching and amounts to lack of faith in all. This is true, also, to a very large extent, in reference to the foundation principles upon which Mormonism rests. A want of faith in the coming forth of the Book of Mormon and the divine establishment of Mormonism, and the prophetic mission of the Prophet Joseph Smith, would be all-pervading in its consequences, so far as belief in Mormonism is concerned.

I rejoice, my brethren and sisters, in the fact that in the establishment of Mormonism, so-called, and the enunciation of its principles, reason is appealed to, as well as faith. Some one has asserted that "faith is a higher faculty than reason." I rejoice in the fact that our gospel appeals not only to faith but also to

the reason. That is true of the doctrines given us in this book that came to us in such a marvelous manner, the Book of Mormon. The principles announced there are reasonable, and are based on reason, and the same is true in reference to the glorious doctrines contained in that other product of nineteenth century inspiration, the Doctrine and Covenants. I do not feel to enter upon a discussion of that field, of the beauties of the principles contained and announced in those books, of the way in which they are supported by the writings of the philosophers, nor of the way in which they appeal to our reason.

May the Lord bless us, my brethren and sisters, and enable us to realize, deep down in our heart of hearts, the truths of Mormonism, its divine founding, that it is God's work, that He has guided it in the past and will continue to guide it in the future. May we be faithful and true to the trusts reposed in us, and do our part in helping to establish this great work in the earth, is my prayer, in the name of Jesus, Amen.

ELDER JOSEPH W. M'MURRIN.

(Of First Council of Seventy.)

I attended a fast meeting last Sunday afternoon, my brethren and sisters, and immediately after the bishop of the ward had made the announcement that the time would be given to the people of the ward, one of the sisters instantly arose to her feet. She made the statement that she had frequently sat through the entire time of a testimony meeting, in uneasiness and anxiety, with the feeling that she ought to bear

her testimony, but frequently she had sat and listened and suffered until the opportunity had passed by. The sister to whom I refer expressed the feeling that by taking advantage of the opportunity of speaking at the very commencement she would be able to sit in peace, and enjoy the balance of the meeting. My brethren and sisters, it was very much of a surprise to me to be called upon to address this great gathering this afternoon. I have the satisfaction, however, of feeling somewhat as the sister I have referred to; that is, that through my turn to speak coming so early in the services, I will be able to enjoy more completely all the balance of the meetings, as there will be no reason for me having any further feeling of anxiety as to the part I am to play in the conference. I frequently have a very great deal of anxiety in regard to this responsibility, and often hear other brethren express similar thoughts relative to this duty. Yesterday I heard a prominent brother say he would prefer going anywhere, to any of the stake conferences, even where long, hard journeys had to be made rather than stand up in this great building, in a general conference, and undertake to instruct the people.

When a man occupies this position, he certainly feels that he is dependent upon the help and inspiration of the Lord, it is out of the question for any man, of his own ability, to speak words that will be for the encouragement and the edification of the great number who gather together upon these occasions. Men also know, notwithstanding their weaknesses, that by the blessing, and help, and inspiration of the Spirit of the Lord, they

frequently discharge the duty of speaking publicly to the satisfaction and blessing of those who come under the sound of their voices. I trust that as we have been blest in the teachings that have already been delivered in our hearing, that we shall continue to have the blessings of the Lord in all that may be said to us in the balance of our conference meetings.

I rejoice very greatly in the fervent testimonies that were borne this morning by the president of the Church and his counselors. We all have reason to feel encouraged, when we discover that the presiding authority, the men upon whom the very greatest responsibility rests, have a perfect assurance that the work to which we have set our hands, as a people, is the work of the living God, that it has not been established by the will or wisdom of mortal man, but that it has come into existence by the decree of our Father in heaven. Assurances, through the gift, and power, and inspiration of the Holy Spirit, have come into their souls concerning the truth of Mormonism. I suppose that in the heart of each of you who heard these testimonies, this morning, there was a feeling that a like testimony and revelation concerning the truth had been given to you. I am very happy in my feelings, my brethren and sisters, because of this same knowledge, a knowledge that has been given by the power of God. This understanding can not come by the teaching of parents, or bishops, or other authorities alone, although all such precious teachings may have tended to help bring many of us to an understanding of the truth. When one has a convincing testimony of the truth of the gospel of Jesus Christ,

it comes by the power of God, and not by the teachings of men, however precious those teachings may have been.

We heard a little, this morning, from President Lund, in relation to the work of some of the auxiliary organizations in the Church, and we all know, as members of the church, that very great attention has always been given to the education of the young people of the Church of Jesus Christ of Latter-day Saints. It is common to hear from those who are not of us, and sometimes, to hear from sources that should and do know better, that we are a people who love ignorance. Our enemies say that the leaders of the Church do not desire the young people to be educated in common with the young people of the nation. The story of Mormonism, in relation to education, when it is written, will be a very wonderful story, for the story of Mormonism is a story of education. It commenced in the very beginning, with an education of the highest character. God, our Father in heaven, chose from among the great hosts of men who were upon the earth, a simple youth to introduce the great work of the latter days. In order that he might be qualified for the accomplishment of this great responsibility, he was taken through a course of training and education by heavenly beings, and he was trained also by the revelations of the Lord, God of Heaven to him. By the intelligence that was thus communicated to him by the power of the Holy Ghost, in the very commencement, he was made to comprehend and understand that the glory of God is intelligence and that "it is impossible for a man to be saved in ignorance." That has been

the story of Mormonism, from the days of Joseph Smith up to the present time.

I doubt whether any other people can be found, upon the face of the whole earth, who in addition to paying their taxes, in common with the rest of the citizens, do as much per capita as the members of the Church of Jesus Christ of Latter-day Saints for the education of the youth of the people. I am of the opinion that there is more given, from the tithings of the people, for the education of the rising generation than is given to any other one item in the development of the work of the Church. My understanding is that hundreds of thousands of dollars are contributed annually, by the Trustee-in-Trust, to keep up the great Church school system that has been inaugurated throughout the various stakes in Zion. There are a great number of schools that have been planted, by the direction of the presiding authorities. Splendid buildings have been erected by the free will offerings of the people and by the assistance of the Church funds. Hundreds of thousands of dollars—possibly it may run into a million or more—have been given by the people for the erection of buildings wherein their children can be instructed in the wisdom and learning of the world and where they can be instructed also, in the learning that pertains to the kingdom of God.

In traveling among the people, in visiting the various stake conferences, it has been my privilege, frequently, to meet with the young people who are studying in these various Church academies. I have been very greatly impressed with the evidences of the spirit of inspiration, the spirit of the Lord

that is manifest in the students and in the men and women who are engaged in this work, in our various Church schools. I am glad that the people appreciate, to a very great extent, the wonderful advantages that are given wherever church schools have been established, and that as a general thing these schools are well attended. They ought to be attended to their fullest capacity. It ought to be the cry of every one of these organizations that they are crowded to the very doors. This would be the condition if the people, the fathers and the mothers of the young folks, properly appreciated the great blessings that come to the youth of Israel in being trained in the things of God. While the children obtain this precious religious instruction in the Church schools they obtain every other educational advantage that can be had in any of the high schools of the state. We should not forget that this religious education is desirable and profitable above all other education. It is a serious thing, indeed, to have an education in the secular things of the world, and be ignorant concerning the will of God our Creator, and feel that we do not owe any allegiance to the Father that has created us, and has planted within us the wonderful power and intelligence that has so distinguished the human family. I say to all the fathers, and to all the mothers in Israel, take advantage of the Church school system, that has been established, that your sons and daughters may be educated to believe in the precious things that have been revealed. In these schools your children are under gospel influences not alone for the half hour or more that may be given to special religious instruction, but they are

under the spirit and inspiration of the Lord, in these blessed institutions, from the moment they enter the building in the morning until they leave in the afternoon. Hard indeed will be the heart of the boy or girl who can be brought under such influences, day after day, and not have their hearts touched and be eventually brought to believe in the doctrines of the Church, as they have been revealed in the age in which we are living.

In connection with this subject, there has been anxiety on the part of the presiding authorities to know how all the hosts of children within the borders of Zion might be benefited by this system of education. You know when we hear the statistics of the Sunday School organizations, we discover that there are over 100,000 children, enrolled in the Sunday Schools of the Church, but there are only about ten thousand of this hundred thousand or more that have the advantages that are to be obtained in Church schools. There has been and is now, anxiety on the part of the presiding authorities to know how the other ninety thousand might be benefited. As a result of that anxiety and of their prayers to our Father in heaven, the inspiration of the Lord of heaven came upon His servants, and they were directed to introduce into the Church what is known as the Religion Class organization. The very purpose and object of the Religion Class organization is to bring to every town and to every hamlet throughout the entire Church the advantages and benefits that it has been demonstrated flow so abundantly from the religious instructions that are imparted in our Church schools. Yet, we occasionally learn, in listening to reports that are made

in the various stakes, that there are men, sometimes those who occupy positions of honor in the midst of the people, who do not seem to give that hearty welcome and that whole-souled support to this organization to which it is entitled.

It ought to be known to all the people that the Religion Class organization has come into existence in a legitimate manner. It has had birth under the direction of the presiding authorities of the Church, the Presidency and the Twelve, and in our general conference, year after year, if you will take note, we lift up our hands supporting the general authorities of the Religion Class organization, President Anthon H. Lund standing as the general superintendent, with Elder Rudger Clawson and Elder Hyrum M. Smith of the council of the twelve, as his assistants. We thus give evidence, by our vote in general conference, that we recognize the worth of this organization, and that it has a place and a right in the midst of the people. It ought to be known to every president, and to every bishop, in Zion, to every father and mother, and to every man and woman who labors for the upbuilding of Zion, that there cannot be a properly and fully organized ward in any of the stakes of Zion where there is not a Religion Class organization. It has come by divine appointment. It is for the blessing and preservation and education of the youth of the Latter-day Saints. The ideal to which the general board, and the authorities in the Religion Classes are laboring, is to bring to the children instruction in religion every day that they attend the public schools. It is not their desire to bring this religious instruction into the school, or in

any way interfere with the rights and privileges of children of parents who are not of us—for every church organization should have the liberty to teach to the children belonging to parents of such organization, those principles that they believe necessary to their proper education in religious and moral truth. And that is our right, no matter who may oppose it. It is not only our right, but it is a responsibility that rests upon us as men exercising authority, to take advantage of the opportunities that abound, and bring to the children not only one day in the week but two days, or more days, as it may be possible, according to our circumstances, a Religion Class instruction. When our children graduate from the public schools in secular learning they should be ready to graduate also in religious learning. As a result of proper attention to Religion Class work, faith in God would be established in our children, and they would love the truth as it has been revealed, and grow up to manhood and womanhood, honoring God, honoring the authority of His Priesthood, recognizing the fact that there are men called, in the age in which we live, to bear the authority of God.

If our children learn to respect this authority and to have proper reverence for the men who hold the holy priesthood, they will be honorable men and women and will bring joy and peace and happiness to our hearts. When we discover that our sons or daughters think or speak lightly of the authority that God has conferred upon man, we have reason to feel very anxious indeed, for we may know that they are straying away from the light that has been revealed; and that light, as we

have been told, is the power of God unto salvation.

I rejoice in the truth and in the knowledge that has come to my soul concerning this work. It is my testimony, my brethren and sisters, that it has been planted by the living God. It is the work spoken of by the holy prophets. God has remembered the promises made to the prophets, and He has set His hand to accomplish His strange and wonderful work in the midst of the nations. The story of Mormonism, from its inception up to the present moment, proves that the God of heaven has planted it, that the God of heaven has sustained it, and the God of heaven will sustain it, forever and forever. That is His promise and his promises, praise be to His holy name, never fail. God bless you, in the name of Jesus. Amen.

Brother David Reese sang a tenor solo, entitled, "The Almighty."

PRESIDENT SEYMOUR B. YOUNG

(Of the First Council of Seventy.)

My beloved brethren and sisters, this is a very exalted position for me to be placed in, and I consider it a great honor to stand before so large an audience of Latter-day Saints. I hope I shall be able to make you hear, as my voice warms up, and I trust, under the influence of the Spirit of the Lord, that I may be inspired to say something that will be of benefit to you and to myself.

I testify to the goodness of our Heavenly Father in thus permitting to be with us the presidency of the Church, and especially our beloved President, Joseph F. Smith. He in-

formed you this morning, so I will take the liberty of thanking the Lord on that account, that though his spirit was willing, his flesh was somewhat weak. I rejoice that, notwithstanding this, he is with us today and his voice has again rang out in the hearing of the Latter-day Saints, testifying of the divinity of the great work that he and his brethren are engaged in. I believe with all my heart, yea I know that he testified of a verity and truth, that he did not know of having ever betrayed a trust or broken a pledge to his fellow-men. I testify that I believe every word of his testimony, for I have been acquainted with him since he was a very young boy. My acquaintance has never lapsed since that time, that is, there is no time during that interim in which I have not been familiar with his daily walk and conversation. I rejoice, also, in the testimonies given by the other members of the presidency of the Church. I think the prospects are assuring, for the Latter-day Saints today. For the blessings of the Lord that are poured out upon the people without measure, I rejoice exceedingly.

I had the pleasure of being in Arizona, a very few weeks ago, in the Saint John Stake and in the Saint Joseph Stake of that great country. I think I had not visited the saints in that district for nearly ten years. I found that I was with old friends and acquaintances as of yore, and they welcomed me, with my fellow laborer, Elder George F. Richards. They gave every attention to us and to our exhortations that we could ask for. I am pleased with the progress they are making for Arizona is a great country, and sometime, I trust, in the near future, it will be one of our sister

states. They are entitled to statehood, in my opinion, as much as any other community in this great nation. While there we had the pleasure of dedicating a new schoolhouse, or a new addition to the Latter-day Saints' Academy, and I must acknowledge that the institution is a credit to the people who live in that land. It is a very fashionable institution, in the way that all the people desire to send their children there for educational purposes. I think it is strictly a Mormon institution, as it is called, yet there are many people not of our faith who endorse the methods of education there adopted, to that degree that they send their children to the academy.

A few days ago, I had the pleasure of going to the National Irrigation Congress in Colorado, in the city of Pueblo. The traveler, in getting off at the depot of that city, is not favorably impressed with the appearance of the town, for there is nothing to be seen from the depot platform, with the exception of that building and a hotel or two nearby, not first class, however, but common hostelryes or inns, and a few saloons. But, as you go up the street, east, and turn north, you come to the city itself, and it is a very beautiful little city, let me assure you, of about fifty thousand inhabitants. They have a park established, and in it are growing beautiful shade trees of almost every class and kind, as well as flowers and grass plentifully. In the midst of that was the building, in which we held our congress, called the Mineral Pavilion. I assure you that between eight and ten hundred delegates assembled in that building, who were earnest and able exponents and educators in the mat-

ter of irrigation, and the redemption of the arid soils of the west.

Ex-Governor Adams read quite a lengthy paper, and in the very beginning he referred to the settlement of Utah by Brigham Young and his band of pioneers, with fervor and with a very excellent spirit, and with excellent remarks in regard to that great pioneer and the saints being entitled to credit as the first exemplars in irrigation, of all this great western country in these latter times. He stated that nothing had been introduced in this form prior to the time of the pioneers, when they began this irrigation system in the valley of the Great Salt Lake, just below this temple block, a few squares away.

During the same time, probably, that the water was running on to the first furrows planted with seed of grain and potatoes, President Young came up to this part of the flat, and standing upon this ground said, "Here we will build the temple of our God." The inspiration of that hour has come down through the years, and to that degree has it been felt that, as some have said, the Latter-day Saints are admirable because they are not only a praying people, a God-fearing people in their way, but they are a working people who believe in combining their faith with their works. Hence, to-day, we not only call attention to the promise made by Brigham Young, but we see the result in the temple as it stands in all its excellence and beauty for the admiration of the human family, and, more especially, for the admiration of those who believe in the ordinances of the Lord's house.

My brethren and sisters, I realize that the work of the Lord is progressive; hence we establish these

great schools of which you have heard today, where the Latter-day Saint children are educated not only in a system of general education for the business of daily life, accumulation for the comfort of home, family and friends, but they are educated also in the fear of the Lord. The Spirit of the Lord giveth them understanding, as they have unfolded to them the plan of life and salvation, in a direct and proper manner, taking for study the text books of the Church, in a series of order and progression. When they are graduated from the scientific department, the business department, and the literary department, they have, with that general education, a knowledge of the gospel, grounded into their hearts and souls, as an understanding that will remain with them while life lasts. Hence, they leave the Church schools with a testimony of the Lord Jesus Christ burning in their bosoms.

I heard Brother McMurrin's allusions to the Religion class. I am reminded of that class by a saying of old Father Jacob, when he laid his hands upon the head of the boy Joseph; he said, "The archers have shot at you with their arrows, but your bow has abode in strength." So it is with our Religion class. Some have criticised it severely, and reckoned it, I believe, from their expressions of more or less disrespect, a non-essential in the Church. Let me tell you it is just as essential as is the Sunday School, or the Mutual Improvement, or any other auxiliary organization. I was about to say it is of primary importance for our young children—and I will say that. It is of primary importance that our little children begin their religious education when they

can easily learn the principles of the gospel, in connection with the secular learning and schools. I am reminded now of a very pretty story in regard to a religion class school, and I will tell it to you. I think I have told it in other congregations. A little boy and a little girl, going to the district school, were invited by some kindly person interested in their welfare—for they were of Latter-day Saint parentage—to attend the Religion class exercises on Friday or Saturday afternoon. They went to the school, and became constant attendants. One evening the little boy and girl sat at the table where their father was reading, and their mother was plying her needle for the benefit of the household. All at once, the little boy leaned across the table and whispered to his mother: "Mamma, ask papa if we may have family prayers, tonight. If he says yes, I would like to pray for the family." The mother turned to the father, who was reading his paper, and said: "Willie would like to have family prayers with us tonight." "Well," the father replied in a careless tone, "I don't care. If Bill wants to pray, let him pray." So, with this almost grudging consent the little boy knelt down. He pulled his little sister's frock, and she knelt down beside him. Before he began his prayer, he looked up at his mother beseechingly and pulled her apron, as much as to say, "Come with us;" and she knelt down with the children, and the little boy prayed. The next night, the same privilege was asked again, and the little girl led in prayer. This continued for several evenings, and finally the mother was asked to pray. She did pray; for, although family prayers had been a forgotten pleasure and blessing in that house-

hold, yet she was easily reminded by the faith of her little children what a blessing it was to have family prayers renewed. So the mother prayed. The next night came around, and the father sat seemingly indifferent, reading his paper as usual, but when prayer-time approached, just before going to bed, the father looked up suddenly from his paper, threw it down upon the table, and said to the mother: "Ask Willie"—he didn't say "Bill" this time, but he said, "Ask Willie when it will be my turn to pray." You see the bars went down absolutely, the bars that had been placed so securely by the power of the adversary, through neglect by the head of the house; but all bars were down now, and from that time that family became a praying and devout family.

My brethren and sisters, there is no organization in the Church of Christ that is unnecessary. The Lord does not give unnecessary revelations. He does not require work from His children that is unnecessary, but He requires of them to accept His laws, to accept and to receive His commandments, and in good and honest hearts, with full purpose, carry out those commandments and keep those laws. Those are the requirements.

I must say that while I have been away from home, for the last few weeks, to those places I have mentioned, and I have mingled with many people, many men of strong opinions and fervent desires, in the way of accumulating and benefiting themselves, and their neighbor after, I have heard nothing but praise for our people. We have been commended among these men of education, men that have opinions of their own in regard to developing

the country and its great needs and interests, meeting the same in an effectual and scientific manner, in the redemption of arid soils, the planting of trees, and the growing of grain and fruits to the fullest extent, to make our new West, if possible, superior to the great East in its productions for the benefit of the human family and of the race occupying these great United States. I have not heard any of them speak disrespectfully of the Latter-day Saints since I have been away; but all have had a good word for Utah and her laboring people who are with them, helping to redeem the great West and are solving the problems of bringing these arid soils into cultivation, where homes by the thousands can be planted for the people of the overcrowded cities of the East and their posterity.

My brethren and sisters, Joseph Smith was a true Prophet of God. Brigham Young had the same inspiration, and when the mantle of leadership fell upon him, he like the Prophet Joseph, pointed to the West for a refuge, for a home for the Latter-day Saints; hence our gathering to these mountains. It is according to the revelations of the Lord both by ancient and modern prophets, that we are here today in fulfillment of those great prophecies. I say to you that the organization of the Church is as near complete as it ever has been, and in better and more prosperous condition than I have ever known it to be, and I have been acquainted with the organizations of the Church for a great many years. I want to say, today, that I have in my heart the most sincere and deepest regard and veneration for our leaders, and for

those elders, apostles, and presidents who devote their time and service to finding out and applying the best means and methods for educating the youth of Israel and bringing them up to a standard that shall be envied by all the nations of the earth. You mothers are not only mothers of children, in the ordinary sense of the word, but you are becoming the mothers of heroes, mothers of those who will be great in the sight of the Lord and in the sight of the people of the world. Our children are being educated not only for the benefit of themselves and their families after them, but they are being educated to carry the gospel to the uttermost parts of the earth, to preach the Lord Jesus Christ, crucified for the sins of the world, that He might be their Redeemer in very deed, and teaching the people the truths of the gospel as revealed through the prophet Joseph Smith, and proclaimed by those who have followed him in the presidency of the Church.

My brethren and sisters, may the Lord bless you forever. May your coming to conference be a blessing to you and to your children and to your families whom you have left at home. May His blessing be upon you while you are here, and, when you return, that no evil or accident may happen to any of you, but that you may go in peace to your homes, near-by or distant, carrying with you the spirit of testimony, that has been so prevalent in this conference. May the blessing and favor of the Lord attend you and your children, and your families everywhere, in the name of Jesus Christ. Amen.

ELDER RULON S. WELLS.

(Of the First Council of Seventy.)

We have listened to a number of very strong testimonies that have been given to us during this conference, of the divine mission of Mormonism, and the divine mission of those men whom the Lord raised up to establish this great work in the earth, and through whom the everlasting gospel has been restored to the children of men. I feel sure that the Latter-day Saints who have been favored with hearing these testimonies feel to rejoice, this day, in the knowledge that those who testified have spoken the truth. There are many thousands of Latter-day Saints who can bear witness to the same thing. There are many more connected with the Church who, probably, feel they have not yet received a sufficient personal testimony for themselves, and yet I believe that within them there is a spirit that bears witness to the truth of this great work. I do not remember when the first testimony of this truth came to me. It seems to me that I have always known Mormonism to be the truth. I can recall, when I was but a small boy, probably a short time after my baptism at about the age of eight when the Spirit almost lifted me from my feet I felt so happy and light of heart and I felt that God was with me that He lived, and gave joy to my soul. I have often thought of this little experience which happened upon the south bank of City Creek, as I was coming home from school. So vivid and so plain was this manifestation that I have never been able to forget it; it has always been a pleasant memory to me, and one might well think, what was it

that gave me such extreme joy? As I have become familiar with the manifestations of the Spirit, in my subsequent life, I have recognized it was the inspiration of the Holy Spirit. I believe that the young men and young women of Zion have this testimony, and many of them do not even know it or recognize it as a testimony. Sometimes you will hear them say that they have not yet received a testimony. I believe that if they would consult their own hearts, look into their own souls, they would recognize that the witness of the spirit has been with them many times.

How may we come to the knowledge of the truth? This is a question that has deeply interested me. How may men and women in the world come to a knowledge of the truth, and find out whether or not this is the work of God? How may the young people of Zion, who imagine sometimes that they have not yet received this testimony, how may they come to a knowledge of the truth? The Lord has marked out the path and the way by which we can receive this testimony, that we may obtain a witness for ourselves. Under the revelations that have been given to the children of men we can find many items that will lead us on, and cultivate faith. We may find a great many things recorded in the scriptures and in the modern revelations that have been given to this people, that will awaken faith in the hearts of the children of men. We may find by logic and by reason the excellency of those principles that have been revealed in the day and age in which we live. We may come, through our reasoning faculties, to a great degree of knowledge and understanding. We may find many things to corroborate the truth as it

has come to us. We may have witnesses that the Lord has raised up—concerning whom Brother Hart gave us an account here this afternoon—to come and bear witness to that which the Lord has revealed to them. But, I wish to call attention to this fact, that no man or woman can know the truth until God shall reveal it to him or her. No man can know the things of God, but the Spirit of God can bear witness of their truth; and it is absolutely essential to every one who would know that this is indeed the work of God, beyond all question, that he shall obtain first the Spirit of God. As this Spirit will not and does not dwell in an unclean tabernacle, it follows that we must cleanse and purify our hearts by sincere faith in God, and repentance from sin. Every soul that will adopt this method and seek to obtain forgiveness of sin, from Him who alone can remit our sins, through the holy waters of baptism, he shall come to a knowledge of the truth. If, perchance, after these initial ordinances of the gospel have been complied with, you find yourself still lacking in knowledge and understanding, and in a testimony, do not blame in any degree the ordinances themselves or the truth of those principles, but look deep into your own souls, into your own hearts, and you will find the reason there and nowhere else.

Latter-day Saints should be ambitious to grow in knowledge of the truth; and if we shall know, even better than we do today, all that we need do is to be better than we are today, to be purer in our thoughts, to be holier in our lives, and our knowledge will increase in proportion. The testimony of the truth is the witness of the Spirit, and as

the power of the Spirit grows within us it bears witness to those things that belong to God and to His work. We will not come to this knowledge through the philosophy of men, through the testimony of others, no matter how much we may be aided and assisted in this manner. Men can not come to the knowledge of the truth in any other way than through the cleansing process of the gospel of the Lord Jesus Christ. If I may quote the words of the Savior: "This doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." If men and women could come to the knowledge of the truth, the knowledge of God—whom to know is eternal life—without repentance of sin, without turning away from evil, without this cleansing process, what would be the result? Why, men would obtain that eternal life in their sins, and the next world would be no better than this. Repentance from sin is the gospel that we have received. This is the gospel of repentance, and it needs daily practice in order that we may perfect ourselves, going on to that perfection which will bring us to the complete knowledge of God.

I bear witness that this is the truth, that Mormonism, which has been restored through the instrumentality of the Prophet Joseph Smith, is only another name for the everlasting gospel, the gospel of the Lord Jesus Christ, the only plan that ever was devised, that ever was revealed to man, that has within it the power of God to save the souls of men. May we yield obedience to its principles, practice virtue daily, and grow in the knowledge of God. May we overcome

the weaknesses of the flesh, resist evil in all of its forms, and stand for truth. That we may do so, and thereby grow in the knowledge of God, is my prayer, in the name of Jesus Christ. Amen.

The choir and congregation sang the hymn:

The Spirit of God like a fire is burning!

The Latter-day glory begins to come forth;

The visions and blessings of old are re-
turning,

And angels are coming to visit the
earth.

Benediction was pronounced by
Patriarch Angus M. Cannon.

Conference adjourned until 10 a.
m., Friday, Oct. 7.

SECOND DAY.

In the Tabernacle, Friday, Oct. 7th, 10 a. m.

Conference was called to order by President Joseph F. Smith.

The choir and congregation sang the hymn:

Our God, we raise to Thee
Thanks for Thy blessings free
We here enjoy;
In this far western land,
A true and chosen band,
Led hither by Thy hand,
We sing for joy.

Prayer was offered by Elder German E. Ellsworth.

The choir and congregation sang the hymn:

O ye mountains high, where the clear
blue sky
Arches over the vales of the free,
Where the pure breezes blow and the
clear streamlets flow,
How I've longed to your bosom to
flee.

ELDER J. GOLDEN KIMBALL.

(Of the First Council of Seventy.)

During the short time that I hope to be able to occupy, I shall make an effort to bear my testimony to the truth of this work. It is a very difficult thing to do unless you have the spirit of testimony. My conviction has always been, and my instruction has always been given to the elders who were preaching the gospel, that when you are moved upon by the Spirit of the Lord, then is the time to testify that Jesus is the Christ, and that Joseph Smith is a Proph-

et of God, for it is only under His influence that a testimony is of any effect upon the hearts of the children of men.

When I think of my labors in the Church, and the efforts that I have made to do my duty, I am surprised as well as astonished at the meager information I have acquired, and yet, I have an abiding, unfaltering faith, in God the Father and in His Son Jesus Christ. I expect to always have faith, as long as I keep the commandments of the Lord, and keep myself clean, pure and sweet, so that the Holy Ghost can be with me.

In thinking about the mission of our Savior, I desire to give a little evidence for my faith in God the Father and in His Son, Jesus Christ. I love the Lord because of His great patience. When I think of His patience in creating this world in which we live, which they claim took six thousand years, that of itself appeals to me. When I think of the patience of the Father and His Son with me, one of His children; how, through His providence, His care and protection, and the whisperings of the Holy Spirit, that I have been able to do as well as I have, I feel to thank Him for His kindness unto me. Sometimes, I marvel that I have done as well as I have. As my mother once said to my father, during the reformation, when he wanted her to repent, as all others were repenting, she said: "I am surprised that I have done as well as I have, and if I had it to do

over again, I could not do as well." Father hardly thought that was repentance. The Lord is very patient with His people, with His children. I often think of the time when I was in the South, laboring as an elder in Virginia. The president of the conference in which I was appointed was called into Colorado to continue teaching the people. He shed tears, because he wanted to stay in the Southern States mission, and "bind up the law and seal up the testimony;" he wanted to condemn all the people and close up the mission so the end would come. That was in 1883. We have had a great many elders who would have closed our missionary labors, as far as the world was concerned, but the Lord is not so short sighted and impatient; He has all eternity, and He proposes to save His children, "excepting the sons of perdition." Some of us become very impatient with each other because we fancy we are better than others, and we become angry with our fellow-men because they will not do as well as we do. I love the Lord because He causes it to rain upon the just and the unjust; because the sun shines for them as brightly as it does for any of His children. And while He is just, He is merciful. I thank God the Eternal Father that up to the present I have had the spirit of repentance, and while it has kept me pretty busy repenting, I hope I will always have that spirit. If it were not for repentance and forgiveness, I would become discouraged and discontinue my labors. I am going to read to you a little that has been culled from the Bible as to the mission of Christ. I would quote it, but I never dare quote scripture, for after I get through quoting you wouldn't recognize it. (Laughter.)

I am a little like father, when he used to quote scripture, he would say, "Well, if that isn't in the Bible, it ought to be in it." (Laughter.) So it is not safe for me to quote. Speaking of the mission of the Savior:

Is He not that Mighty Prophet that should come unto the world?

At his birth the air was filled with angels and over whose couch hung a celestial star.

Before whose infant feet the three wisest men of the world, representing the family of mankind, bowed in adoration and worshiped, as to God.

Whom Herod, the First, slew three hundred and three score children in Bethlehem, in order to reach His life

This is He whom John the Baptist proclaimed the "Lamb of God, which taketh away the sin of the world."

At whose baptism the heavens were opened above His head, and the spirit of God descended upon Him in the form of a dove, while the voice of the Lord, like the voice of many thunders, proclaimed from the clouds, "This is my beloved son."

At whose words the tempest became still, the billowy waves placid, the winds hushed. Who healed the sick and leprous by a word; who by a look reanimated the lifeless limb of the paralytic. Raised the daughter of Jairus; healed the Centurion's servant; restored to life the son of Nain; cast out a legion of devils out of Beor, the Levite; restored the deaf and dumb; gave also to His apostles the same power to do miracles. Feeds at one time 4,000 men, and at another time 5,000 from a few pounds of bread or a few fishes which a lad could carry in a basket.

Moses and Elias came from the regions of the blessed and held communion with the Savior.

Who calls forth from the tomb of corruption Lazarus to life and health.

Who when praying was answered by a voice from heaven in the hearing of many people. "I have glorified my name, and will glorify it again."

Was it not the Savior, at whose trial nothing could be found against Him, and who when delivered to execution by Pilate to save Himself and appease the Jews, was publicly declared to be an in-

nocent man by the Procurator, in calling for water and washing His hands and saying that he was clear of His blood for he found no fault in Him.

Who was He, at whose crucifixion the heavens grew black as sackcloth, the sun withdrew its light, the stars shot from their spheres, the lightning leaped along the earth, the earth itself quaked, and the dead spring from their graves.

Who on the third day burst the bars of the tomb, received as He walked forth the homage of an arch angel; who appeared alive to His mother, to the women of Galilee, to Mary, Martha, and Lazarus, and to the apostles. Does not this prove Him the Christ, the Son of the living God?

That to me is evidence, preponderous evidence; it satisfies me but as J. G. Holland said, in one of his writings:

Better faith in a fable which inspires to good deeds, conducts our powers to noble ends, make us loving, gentle, and heroic, eradicates our selfishness, establishes within us the principle of benevolence and enables us to meet death with equanimity if not with triumph in the hope of a glorious resurrection and a happy immortality, than the skepticism of kingly reason, which only needs to be carried to its legitimate issues to beastialize the human race and drape the earth in the blackness of Tartarus.

My brethren and sisters, I have that faith, that unfaltering faith in the Lord; and I have the same kind of faith and the same kind of belief in the Prophet Joseph Smith. It is a difficult thing, from a human point of view, to believe that God appeared to a boy fourteen years of age and revealed this work; but when you take into consideration the teachings and revelations of the Prophet, this alone appeals to me as strongly as any evidence I have; that God the Father and His Son Jesus Christ appeared to the Prophet. Then John the Baptist appeared and conferred upon him the Aaronic

priesthood; and Peter, James and John, the Melchizedek priesthood. The most perfectly organized Church on the earth was organized. I have put this matter to the test. I stand before you as a Seventy, a witness of the Lord to the nations of the earth. I received that authority through William M. Allred, who was ordained by Levi W. Hancock, who was ordained by Joseph Smith the Prophet. I have learned this much regarding the value of the priesthood, that I would rather place my hands upon the head of an elder and ordain him a seventy than preach the best discourse that I ever delivered. I feel that I have accomplished a great piece of work for God and His Church, when I ordain a seventy and that man goes forth and magnifies his calling. It is a living testimony that God the Father recognizes that administration and that authority which I hold; and in my administration in the Church I have multiplied evidences that the Lord has acknowledged my authority and administrations. The sick have been healed under my administration. I remember, while in Los Angeles, an estimable lady interceded with me to attend one of their great Christian Science testimony gatherings. There were over three thousand men and women, and they were a very intelligent class of people. They were an educated people. The reader, that evening, was a judge who had been on the supreme bench in one of our states; he had been sick and afflicted with stomach trouble. He had resigned his position; he had given up his work and his profession; he said before that large congregation of people that he had been healed through Christian Science. He was as practical a man,

as I am. He told a straight story. I listened to the testimony of perhaps fifty or more of those people, men and women. After their meeting adjourned, the lady who invited me, said: "What do you think of it?" Why, I said, I could put those men to shame; I could bear testimony of the power of God, through administration under the hands of the priesthood, that would have surprised and astonished that assembly of people; they would have been astounded and would not have believed my statement.

My brethren and sisters, I believe in this work. I believe in the Prophet Joseph Smith. I believe in the living oracles. I honor the dead, but they are dead and performing their work behind the vale. We have the First Presidency and Council of the Twelve, and they are united, and with the help of God I want to sustain them. There are many things that I do not understand, that I cannot comprehend fully. I cannot see my way out at present; but this is God's work, and, with the help of the Lord, I want to sustain the Priesthood of God. I love the people, and I say: God save the people. When I look over this body of men, I do not discover that you are very distinguished in appearance. Why, you are no better looking than I am, and I look pretty bad. (Laughter.) I am only a remnant of what I ought to be. I am not very well groomed, and I do not look distinguished; neither do you. (Laughter.) You can't boast very much about your appearance. We are a hard working people, and we would not take a very good picture, unless you take the better side of us; but I tell you, in the name of the Lord, we have got clean hearts; we love the Lord;

we love truthfulness; we desire to be honest, truthful, and virtuous. You can't judge us by our appearance. If you knew the hearts of this people, there would not be the bitterness there is against the Latter-day Saints.

In conclusion I will tell you a story, and then will close. When I was in California I was very low spirited and broken down in body; and I tried to die, but I made a miserable failure of it. (Laughter.) One day when I was laying on the sand, near the ocean, I happened to pick up a paper, and it gave me new life and new energy. It was a funny picture; it was a picture of a great big monkey, it represented, "Fate—The Old Monkey." It was an editorial. I haven't it with me, but I have read it a good many times, and I desire to make a comparison. There was a very prominent citizen that had an intelligent monkey. He was a mischievous fellow, and he just went around the house knocking everything down that he could get hold of. He knocked over everything that he came to; he discovered that the things he knocked over did not get up again. He was just as mischievous as fate seems to be with us. Finally, this good citizen took the image of a little man, made of some kind of material, and placed it on a very strong base. It was so arranged that when you knocked it over it would come up again. So he set this little man in the room. The monkey came around, took his right hand and cuffed it over. To his surprise it wobbled a little and staggered, and then rose up and seemingly looked at him. Then he took his other hand and cuffed it again, and it came up again. Then he took the hand of his right leg

and knocked it again, and then with his left hind leg; then he got on it with all four hands and took one hand up at a time. To his surprise, the little man rose up. The intelligent monkey almost became a monkey maniac. He kept at it and kept at it until he hated and despised the little man; and whenever they would move the little man near the monkey, he would get off in the corner and chatter and become angry. He wouldn't have anything to do with the little man. The Church of Jesus Christ of Latter-day Saints is similar, or like that little man. You can knock it down one hundred times; you can knock it down one thousand times; it may wobble, but it will rise up again, and it will keep rising up until God has accomplished His work. This is God's work, and I look in sympathy upon men who oppose it. I stood on the street last night—something I hardly ever do—and listened to a man abuse the Church; and I had to laugh. I was a good deal like father was once when he was praying. In the midst of his prayer, he burst out in a loud laugh, and he said, "O Lord, forgive me; it makes me laugh to pray about some men;" it always amuses me when I see a man or a coterie of men try to break down this Church. I would say to these kind of men: You had better let the Church alone; you had better let the people alone; because you can't destroy the Church. I read somewhere in the Doctrine and Covenants,

"Cursed are all those that shall lift up the heel against my anointed, saith the Lord, and cry they have sinned when they have not sinned before me, saith the Lord, but have done that which is meet in my eyes, and which I command them. But those who cry transgression do it because they are the ser-

vants of sin and are the children of disobedience themselves."

If there is anything we are doing, as members of the Church, that is dishonest, untruthful or intolerant, God has not commanded it. We have got to be honest; we must be truthful; we must be moral, if we are saved in the kingdom of God. I do not know just what will come out of our complex situation, but I do believe this, most ardently, that "every tub shall stand upon its own bottom." I believe that every man, woman, and child will have to have a testimony and a knowledge that this is the Church of Jesus Christ of Latter-day Saints, or they cannot stand.

I pray the Lord to bless you. With all of my weaknesses, with all of my difficulties, I would like to see the color of a man's hair, and I would like to look into the eyes of the man that questions my loyalty and integrity to this Church. You may have to carry me; you may have to be patient and long suffering with J. Golden Kimball, but don't you question my integrity. I think I have given some evidence of my faith, loyalty and integrity. I learned my lesson, in this Church, as every man will learn it; I learned it by being a stranger in a strange country. I learned it by traveling without purse or scrip, and I want to tell you, in the name of Israel's God, the Lord is amply able to provide for His servants. You do not have to "trust in the arm of flesh." The Lord has answered my prayers; He has opened up the way before me; He has raised up friends upon the right hand and upon the left. That is how I secured my knowledge and information. I know, just as well as I ever expect to know, until I see with my eyes, that

Jesus is the Christ, that Joseph is a Prophet of God, and that this is the Church of Jesus Christ of Latter-day Saints. I sustain the Church. I support as best I know how the Presidency of this Church, the Council of the Twelve, and the general authorities of the Church.

The Lord bless you. Amen.

ELDER BRIGHAM H. ROBERTS.

(Of the First Council of Seventy.)

That man must be accounted fortunate who in this presence, within the limited time allotted to the speakers, can present just one idea, clearly and distinctly, to the congregation. Whether I shall be able to do that or not, I cannot say, but certainly I shall attempt to do no more than that.

When Joseph Smith was about fourteen years old, in the year 1820, he was much confused by reason of the disagreement that existed in his own neighborhood, between the various sects of religion; and in the midst of it, his attention was called to that splendid scripture which says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." He resolved to put that doctrine to the test, and retired to a secret place in the woods, where he called upon the Lord in earnest and fervent prayer. In response to this petition, a most splendid vision was opened to his mind, and he was taken into the presence of God, the Father, and Jesus, the Christ, and beheld them in the midst of a glory that surpassed the brightness of the sun at noonday. He saw that they, in form, were like men, that each was

distinct from the other. They made known to him that men had departed from the truth, as originally taught by the Christ, but they gave him to understand also that the time was at hand when the Church of Christ would be re-established in the earth, that the gospel would be restored to men, and told him that he was to be a chosen instrument in the hands of God to accomplish some of His mighty purposes in the earth. A most wonderful revelation, correcting the errors that existed and, at the same time, giving promise that there should be, and that soon, a revelation of the truth in its fulness. How glorious that is—if it is true! How many theological questions it would settle. How it would clear the field of theology of error—if, only, it be true!

Subsequent to this, the Prophet was visited by an angel, not some phantom, a creation of the fancy, but a real personage, a man of flesh and bone, raised from the dead, a man who came from the presence of God and made known the existence of the American volume of scripture, by which I mean a volume of scripture which was brought into existence through the revelations of God to the ancient inhabitants of this land—the Book of Mormon—wherein is described the visit that the Christ made to this western world. After His resurrection from the dead and His ministry in Judea, the Christ came here, according to this record, and established His Church, gave authority to men to teach the truth, and gave that same fulness of the gospel to the inhabitants of this western world that He had given to the people in the East. This gives an enlarged view of the earthly mission of the Christ, and

of the justice of God in dealing with the children of men, in that He gave to the inhabitants of this western world the same opportunity to know the truth concerning man and man's salvation as He did to the inhabitants of the eastern hemisphere. How splendid all that is—if only it is true!

The Reverend Doctor Watson, in his most beautiful treatise on the "Life of the Master," says this in relation to Messiah:

"Were a parchment discovered, in an Egyptian mound, six inches square, containing forty words which were certainly spoken by Jesus, this utterance would count more than all the books which have been published since the first century."

I believe that is true. Mr. Watson continues:

"If a veritable picture of the Lord could be unearthed from the catacombs, and the world could see with its own eyes what like he was, it would not matter that its colors were faded and that it was roughly drawn,—that picture would have, at once, a solitary place amid the treasures of art."

And that also is true, such is the world's hunger to know something further concerning the Christ. Now, this revelation which came to the Prophet Joseph Smith brings a whole volume of scripture to testify of the Christ. Not only fifty words, but fifty pages and more of words, that come direct from the Christ; and the whole book is permeated by His Spirit. What a Christian treasure is this, and how the world ought to rejoice at such a revelation—if, *only it is true!*

Subsequent to this, Joseph Smith testifies that an angel from heaven came to himself and Oliver Cowdery and bestowed upon them divine authority, restored the priest-

hood by which men were authorized to act in the name of God, in the authority of the Lord, and to have it of binding effect in matters pertaining to man's salvation. Subsequently, the apostles, to whom the Lord Jesus gave the keys of the kingdom, saying to them that whatsoever they should bind on earth should be bound in heaven, these apostles, Peter, and James, and John, came and conferred apostolic authority, a fulness of priesthood, upon these men, which priesthood holds the keys of all the offices in the Church, and the right to administer in all things pertaining to the salvation of man, and to bring into existence and set in order the true Church of the living God,—an instrumentality through which the Lord designs and does communicate His mind, and His will, and His truth to the world; a great teaching institution for the enlightenment of the world, in which also God has deposited a divine authority to speak and act in His name, and administer the ordinances of the gospel for the salvation of men. What a splendid thing this must be acknowledged to be—if, *only, it is true!*

Again, the Lord revealed the great truth, through the Prophet, and lodged the truth with the Church, that God the Father and His Son, Jesus Christ, and men are of the same race; that there is something divine in man, an Intelligence that is not created or made, but is in the very essence of it akin to God; and that in that divine Intelligence there are infinite possibilities. Development may take place from that germ, that shall expand into all that is great, and noble, and wise, and pure, and powerful! There is in that Intelligence such

possibilities of development that we may hope as eons of time shall pass by, to see it rise to something that is truly great and dignified, and worth while to preserve. How splendid that truth is—*if, only, it is true!*

So I might continue to go on, step by step, through the whole catalog of those great and true principles that God has revealed to His Church—the doctrine of resurrection from the dead—the reality and tangibility of it I mean; salvation for the dead; the eternity of the marriage covenant, and so following, if time would permit; but the one thought, the one idea, only, that I hope to suggest in these remarks is simply this: Since, admittedly, these things are splendid and glorious, if true, why will not men approach an investigation of them from that standpoint? From the standpoint that it is desirable to have them established as true, if possible—these several events in which the Church had its origin, and these splendid doctrines which would mean so much for the uplifting of the race—if true? Why not start the investigation of this wonderful message which we proclaim to the world from that standpoint? It seems to me that there is opportunity for more headway to be made in solving these matters, if approached from that standpoint, than to approach them in the spirit of antagonism—since, admittedly, they are glorious things, if, only, they are true. That is the thought I wanted to advance to this congregation.

In conclusion, I want to say this about it, for the Latter-day Saints, and that is, so far as we are concerned, it is solemn conviction with us, that these several circum-

stances in which Mormonism had its origin are absolutely true. These principles that I have briefly alluded to, and many more that will naturally suggest themselves to your minds—many more principles that we accept, and which minister to the dignity and to the uplifting of men, are absolutely true. They constitute the center of truth on which we stand, and from which we take our outlook upon the world. From this coigne of vantage we interpret the meaning of the universe; we interpret the meaning of human life. This is our orientation with respect of things past, things present, and things to come. Who is there that can say that we do not occupy a most magnificent position from which we may interpret the meanings of human life, the relationship of individuals to the race, and the race to God, and the relationship of the individual to God? To my mind it presents a position of advantage the like of which is not equalled in all the philosophies and other religious systems of the world.

A soprano solo, "In Thee, oh God, do I put my trust," was sung by Sister Irma Pendleton.

ELDER JOSEPH F. SMITH, JR.

The sin of criticising or fault finding.—Wrongful accusers in danger of God's judgment.—Revelation an individual privilege.—The man quick to censure is often himself a transgressor.

I rejoice with you, my brethren and sisters, in the counsel and instruction that have been given unto us at the various sessions, so far, of our semi-annual conference.

I desire to refer to one expression

that was briefly made by one of our speakers yesterday, and mentioned again this morning, if I may be led and directed by the Spirit of the Lord; and that is this: That it is a serious thing for any member of this Church to raise his voice against the priesthood, or to hold the priesthood in disrespect; for the Lord will not hold such guiltless; so He has promised, and He will fulfill. I am satisfied, in my own mind, that there was not one person in this building at the opening session of our conference, who was not convicted in his heart in listening to the testimonies and the instruction given by our brethren of the Presidency, that they were honorable, honest, and upright men; that they spoke the truth. I am satisfied that to the Latter-day Saints the conviction came that they spoke under the inspiration of the Spirit of the Lord; that Spirit which they are entitled to possess, and which, to my own knowledge and satisfaction, they do possess. It seems to be the heritage of the ungodly, of the bigoted, and of those who love iniquity, to sit in judgment and to place themselves as dictators, saying what shall be done and what shall be said by the authorities of the Church. They accuse the brethren of all manner of iniquity, dissimulation, falsehood, and try to cause a division between them and the people over whom they preside. They take unto themselves the prerogative of saying what shall and what shall not be the doctrine of the Church, what shall and what shall not be the government of the Church, when it concerns them not at all. But it is not of this class particularly that I desire to refer, but to those members of the Church who have entered into the waters of baptism and have

made covenants before the Lord, that they will observe His laws and respect His priesthood, who have been persuaded, or who are in danger of being persuaded, by such characters. Occasionally, when a man has himself committed sin and has lost the spirit of the gospel, he will raise his voice against the actions of the authorities who preside over the Church; he will call them in question, sit in judgment upon them and condemn them. I wish to raise a warning voice to all such who hold membership in the Church, and say unto them, that they had better repent and turn unto the Lord, lest His judgments come upon them, lest they lose the faith and be turned from the truth.

I desire to read a few words from some of our modern scriptures, that were also briefly referred to this morning:

Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, and cry they have sinned when they have not sinned before me, saith the Lord, but have done that which was meet in mine eyes, and which I commanded them:

But those who cry transgression, do it because they are the servants of sin, and are the children of disobedience themselves;

And those who swear falsely against my servants, that they might bring them into bondage, and death:

Wo unto them; because they have offended my little ones, they shall be severed from the ordinances of mine house;

Their basket shall not be full, their houses and their barns shall perish, and they themselves shall be despised by those that flattered them;

They shall not have right to the priesthood, nor their posterity after them, from generation to generation;

It had been better for them that a mill-stone had been hanged about their necks, and they drowned in the depth of the sea.

Wo unto all those that discomfort my people, and drive, and murder, and testi-

fy against them, saith the Lord of Hosts; a generation of vipers shall not escape the damnation of hell.

Behold, mine eyes see and know all their works, and I have in reserve a swift judgment in the season thereof, for them all;

For there is a time appointed for every man, according as his works shall be.

God shall give unto you (the saints) knowledge by his Holy Spirit, yea by the unspeakable gift of the Holy Ghost, that has not been revealed since the world was until now;

Which our forefathers have waited with anxious expectation to be revealed in the last times, which their minds were pointed to, by the angels, as held in reserve of their glory:

A time to come in the which nothing shall be withheld, whether there be one God, or many Gods, they shall be manifest;

All thrones and dominions, principalities and powers, shall be revealed and set forth upon all who have endured valiantly for the gospel of Jesus Christ;

And also if there be bounds set to the heavens, or to the seas, or to the dry land, or to the sun, moon, or stars;

All the times of their revolutions; all the appointed days, months, and years, and all the days of their days, months, and years, and all their glories, laws, and set times, shall be revealed, in the days of the dispensation of the fullness of times.

According to that which was ordained in the midst of the Council of the Eternal God of all other Gods, before this world was, that should be reserved unto the finishing and the end thereof, when every man shall enter into his eternal presence, and into his immortal rest.

How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven, upon the heads of the Latter-day Saints.

Again I repeat that it is a serious thing for a man holding a membership in this Church to say in his heart, or openly, that these men holding the keys of the kingdom have sinned, when they have not

sinned, and cause dissension, if it is in his power to do so among his brethren. The judgments of the Lord will overtake him. He will be brought in question before the Lord, and shall be cast out and find his place among the unbelievers; and those who flattered him and encouraged him to raise up his heel against his brethren will turn from him and leave him to his shame. I wish to testify that God has called these men, that He has appointed them, that He has given unto them the revelations of His mind and will; that they have the inspiration of His Spirit; that they are teaching and leading this people in truth. That is the conviction of every Latter-day Saint who has the gospel at heart. What time, since the organization of the Church has any of the brethren, exercising the Spirit of the Lord, ever taught this people that which was false? When have they ever said unto you that you should do that which was not right; that which would not make you better citizens and better members of the kingdom of God? You cannot, nor can any man, in righteousness, point to the time when any of them have wilfully stated anything that was contrary to the principles of righteousness, or that did not tend to make the people better in every way, that did not build them up in their salvation, temporally as well as spiritually.

Now, if time would permit, I would like to say a few words in relation, also, to the part of this scripture I have read, regarding the pouring out of revelation. I shall only briefly refer to it. I say to you that the Lord blesses this people through the inspiration that comes to His servants, as they direct, and teach, and expound the

scriptures. The statement is often made by the enemies of the people, and we hear it upon the streets of this city, from time to time, that there is no revelation in the Church. I say to you that there is revelation in the Church. The Lord not only blesses the men who stand at the head and hold the keys of the kingdom, but He also blesses every faithful individual with the spirit of inspiration. He gives His people revelation for their own guidance, wherein they keep His commandments and serve Him. That is a blessing promised, and within their power to receive. We are blest with revelation; the Church is built upon that foundation. All the revelations given do not have to be written. The inspiration may come to the brethren, stating what shall be done, or what shall not be done, as the Lord directs them. It does not have to be printed in a book. We have revelations that have been given, that have been written; some of them have been published; some of them have not. Don't be deceived by those falsifiers, those men whose hearts are filled with evil, and who say that the authorities have sinned when they have not sinned, who are themselves in the bondage of iniquity and are trying to destroy this work. So far as those men are concerned, who try to tear down and destroy, they do not preach that which they themselves believe. They do not teach the people that which is true or try to show them a better way, instead, they heap abuse upon the heads of the authorities of the Latter-day Saints. Whenever you find a man who spends his time abusing his neighbors, trying to tear down other people, you put it down that that man is not possessed of the Spirit of the

Lord. But when a man tries to build up, when he tries to show you a better way, even though he be deceived, you may know that he is honest; but never the man who tries to tear you to pieces, who tries to destroy, without offering you something better in return. Never is such a man honest.

Thank the Lord for the gospel; thank the Lord for the priesthood, and for the testimony which we enjoy that this is the work of God. May this be the blessing of each one of us, is my prayer, in the name of Jesus Christ. Amen.

ELDER ANTHONY W. IVINS.

Professed teachers of God's word must proclaim truth only.—The Church desires its doctrines judged by the Bible.—Proof that angels have been mortal men.—Misrepresentation the usual weapon used against the Church.

There shall be false teachers among you * * and many shall follow their pernicious ways: by reason of whom the way of truth shall be evil spoken of.

Elder Roberts, in the course of his very brief remarks—and only brief remarks can be made in the limited time which is allotted to us, this morning—stated that the fundamental doctrines of the Church, to which he referred, are true. It is upon these doctrines that the structure which we have builded rests; if they are not true, our hope is vain. He said unequivocally that these doctrines are true. I know that this statement of his is not sufficient evidence; I know that it is not proof of his assertion; because other men, stating it is not true, might regard their evidence and the declarations which they make as equally in force, unless our state-

ments can be sustained by proof. We are living in a time of misrepresentation, a time when, it seems to me, that the words quoted, which the Apostle Peter spoke to the Church of Christ in which he administered, are exemplified in the fullest degree. I believe that I sense the responsibility which rests upon me when I stand up here, professing to be a teacher of the word of the Lord, to speak the truth. I do not believe that it is my prerogative, either, in advocating my own faith, or in criticizing the faith of another, to speak that which is not true. I must not be a false teacher, and it must not be by reason of my words that the truth is evil spoken of. It is not often that the Church of Jesus Christ of Latter-day Saints pays attention to misrepresentations, but, when their doctrines are ridiculed, when they are misrepresented, when they are spoken of with contempt, and when these things are published and sent broadcast to the world, by which men and women follow after the falsehoods which are told, it becomes necessary, sometimes, to correct them, and expose the false basis upon which men reached conclusions in regard to the faith of the Latter-day Saints.

From one of the local papers, I clipped this report of a sermon which was preached in this city, only a short time ago, by a reverend gentleman. This report appeared in a paper having a wide circulation, and I thought to myself, wherever that shall go, among people who are not acquainted with the Latter-day Saints, who know nothing of their doctrines, impressions that are very wrongful must, necessarily, result. This man pretends to be a teacher of the word

of the Lord, as it is contained in the Bible; and one of the charges which he makes against the Latter-day Saints is that they do not like to have their faith compared with the doctrines of Christ, as they are contained in the Bible; that they do not like to be held up against it. I will read, so that I may not be accused of misquoting his words: "I know that the Mormon church does not like to be stood up by the side of the Bible and compared with it." Then follows a tirade against the church. I wish to say to that man and to the world, and to my brethren and sisters, that there is nothing which the Church of Jesus Christ of Latter-day Saints more desires than that they may be stood up alongside of the Bible. It is the one thing which they are endeavoring, in their missionary work, to bring to the attention of the world. It is their one great desire that the doctrines of the Church may be judged by the word of God, as it is contained in this holy book. The man who says to the contrary misrepresents the fact, and if he is acquainted with the subject which he discusses, he knows that he misrepresents the facts; and if he is not acquainted with the subject, he is, nevertheless, guilty, for he has no right to discuss that which he does not understand. I want to say, as Brother Roberts does, that every one of the doctrines of this Church, its articles of faith, as promulgated to the world by the Prophet Joseph Smith, and the revelations of God, which are contained in the Doctrine and Covenants, are absolutely impregnable from a Biblical standpoint. There isn't one of them that can be successfully assailed; and this man ought to know it, whether he does or not.

I have read this discourse over and over again, in the hope that I might find in it something to indicate sincerity, something to indicate intelligent investigation, but I have not found it. He assails the Prophet Joseph Smith; he ridicules and scorns the thought of modern prophecy. He ridicules the Book of Mormon and, particularly, the manner in which it was brought into existence. Let me read just a few words here, which will illustrate this point. Quoting from the Prophet Isaiah, he says: "To the law and the testimony; for if they speak not according to these, it is because there is no truth in them." I am glad he quoted that scripture, because I want—just for a moment, if I have time—to apply the law and the testimony to him. "Take the origin of the Book of Mormon, to begin with—I am just going to give you a sample—it is said that Moroni, an angel, once a man, directed Smith to the gold plates from which it is claimed the book was translated. Now, the unreasonableness of this is quickly shown. First, while men may become equal to the angels, they never become angels. Angels are an order of beings greater than and created before man." Upon this he bases his argument that the Book of Mormon must be an imposture, that it could not be true, because Joseph Smith claimed that Moroni, the man who visited him, the man who instructed him, the man who outlined to him the great mission which God had for him to perform, and the man—for I call him a man—who delivered into his hands the plates from which the Book of Mormon was translated, is called an angel, and because he had once been a man. Now, my brethren and sis-

ters, the Lord uses men to accomplish His purposes here in the earth. This earth was created for man, and he was placed upon it that he might here work out his salvation, that he might live this life of probation and prove himself worthy, or unworthy, of everlasting life. There has never been a dispensation, there has never been a word of revelation given, by which mankind is to be governed, so far as I am aware, that has not come through some man, from God, through His servants. This is our world. We are in it, and we are interested in it. Whatever we shall accomplish will be through our own effort; and God will manifest His will to us, through men, as He always has done. It may come by His own voice to His servants; He may send ministering spirits to administer to them; but it comes to the people through the voice of men chosen of God.

Now, I just want to quote one passage of scripture—and the Bible is full of just such things as I am about to refer to here—to show you the inconsistency of this man's argument, and to show you the way of the Lord. The Lord has His own way of doing these things. Unfortunately, men too often place their own private interpretation upon them. The Lord once gave a revelation to John, His loved disciple, who was, at the time, upon the Isle of Patmos, in which he reveals to us some of the most important things that ever have been given to man; and this is the way He did it: "The revelation of Jesus Christ which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by His angel unto His servant John."

This seems very clear; he sent and signified it by His angel unto His servant John, just as He has a habit of doing; and that angel outlined to John things which were to occur in the earth, from the beginning to the very end thereof, that wonderful book, the last book of the Bible, which we call Revelation, or the Apocalypse, gives this account:

And he said unto me, These sayings are faithful and true; [so testified the angel unto John].

And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. [Now, what follows?]

Then saith he unto me, See thou do it not; [Why?] for I am thy fellow servant, [this angel of God whom He had sent] I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book.

So, it seems that Moroni was not the first angel whom God had sent with a message to the inhabitants of the earth. It seems that he was not the first angel who had had a similar commission, and who had been a prophet, for this messenger bears witness to John that he himself was his fellow servant of the prophets and of those who keep the sayings of this book. But, yet, this man would undertake to make people believe that because of the fact that Joseph Smith thus received the word of God, he was an imposter.

He follows this up by making another erroneous statement: "Joseph Smith and his successors also teach the continuation of an Aaronic priesthood since the cross; that Mormonism holds it. That, too, is in direct conflict with the holy scriptures." Has any one ever heard the doctrine by an elder of this Church that the Aaronic priesthood had continued since the cross?

I would like to read here again, just a short extract from Joseph Smith's statement:

We still continued in the work of translation, being the 7th of April. I commenced to translate the Book of Mormon, and he began to write. [Referring to Oliver Cowdery]. We still continued the work of translation when, in the ensuing month of May, 1829, we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, that we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light. Having laid his hands upon us, he ordained us saying:

Upon you my fellow servants, in the name of the Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.

He said that this Aaronic priesthood had not the power of laying on hands for the gift of the Holy Ghost, but that this should be conferred upon us hereafter. He commanded us to go and be baptized; gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me.

So, my brethren and sisters, the Latter-day Saints do not claim the continuation of the Aaronic priesthood from the cross, but that in the year 1829, as stated in this brief account which is given by the Prophet, it was restored to the earth by John the Baptist, another angel who had been a man, the same man that had been beheaded by Herod of Jerusalem, because he bore witness against his iniquity, the same man who held the keys of the Aaronic priesthood in the meridian of time, the same man who baptized the Savior of the world in the river Jordan. Who had a better right?

Who more logically, who more naturally, who more reasonably should have restored the keys of that priesthood in this dispensation than John the Baptist? He bears witness here that he was that John who was called John the Baptist.

I shall not continue to discuss this sermon; but I call your attention to the fact that just such sermons as this are being sent broadcast, in which the faith of the Latter-day Saints is misrepresented, in which it is held up to ridicule. Boys and girls do not like to have the finger of scorn pointed at them, or the faith of their fathers held up to derision; and there is nothing else in this sermon from beginning to end. Not in one single instance has this man attempted to prove that the faith of the Latter-day Saints is not based upon the doctrines of Christ, as they are taught in the Bible, except the one that I have quoted. That is the only scripture that he quotes to sustain his contention, and I have shown you how ridiculous that contention is. Do not be influenced, neither saint nor sinner, Latter-day Saint nor unbeliever, by such sophistry. Before you reach conclusions, investigate this question. There may be some excuse for men who reason from their own philosophy; there may be some excuse for men who do not profess to be believers in the Bible; but for these professed teachers of Christianity, these men who profess to make the Bible the basis of their faith, I say that they are inconsistent; I say that they are either insincere and wilfully wrong, or else they are woefully ignorant of the subjects which they treat. The Latter-day Saints stand before the world today with the Bible as the basis of their faith. Nothing would make them happier than that we

all come together and, making that the basis of our faith, be governed by it. We are willing to be judged by that rule, by the law and the testimony. "If they speak not according to that, it is because there is no light in them."

That is just exactly what is the matter with the world. They do not accept the Bible as the word of God, notwithstanding the fact that they profess faith in it. They teach for doctrines the commandments of men; they divine for hire; they preach for money; and their stock in trade, particularly, just at the present time, seems to be to belittle the Church of Christ and the Latter-day Saints. They will fail just as ignominiously as have every other people failed who have raised up their voices against the kingdom of God. They will be just as greatly disappointed as is a hungry man who, in his sleep, dreams that he eats, and thinks that he is satisfied; but when he wakes, he finds that he is still hungry. Or a thirsty man who, in imagination, drinks in his sleep, and thinks that his thirst is quenched; but when he arises his soul still has appetite. A man remarked, only a few days ago, so I was informed by a friend, that it was only a question of a little time till the Mormon Church would fall of its own weight. Take the advice of Gamaliel then, and just let the Church alone, let it fall of its own weight. It is not injuring anybody; it is only seeking to establish righteousness, preaching only the doctrines of the Gospel of Jesus Christ. It is only holding up to the world the word of the Lord as it is contained in the Bible; and if we do, also, contend that the Book of Mormon contains the word of God, it is a very easy matter to prove it by comparing it with

the doctrines in the Bible, and we are vindicated there, just as we are upon every other point.

Now, my brethren and sisters, remember this; do not forget it: You are a thoughtful lot of men and women. Think of yourselves; act for yourselves; know for yourselves, right from wrong; do what God shall manifest to you is your duty, every day of your life. The Lord will take care of this work; He will magnify it; and it will never fall of its own weight, but it will continue to grow stronger every day, from this day henceforth, until it shall prevail in all the world. I bear this testimony to you, through Jesus Christ. Amen.

President Joseph F. Smith said, "I think the sentiment expressed by the Apostle Paul is very appropriate at this moment—I am not ashamed of the gospel of Christ: for it is the power of God unto salvation." And we have it."

President Smith stated that an entertainment bureau had been established in the office of Elias Morris & Sons, at South Temple and Richards streets, and that those who lacked places of entertainment might report there and be supplied. Those having places to offer for lodging and boarding during conference were also invited to notify the entertainment committee.

The choir and congregation sang the hymn:

Now let us rejoice in the day of salvation;

No longer as strangers on earth need we roam,

Good tidings are sounding to us and each nation,

And shortly the hour of redemption will come.

Benediction was pronounced by Elder George Osmond.

Conference adjourned until 2 p. m.

AFTERNOON SESSION.

Conference was resumed at 2 p. m., in the Tabernacle.

President Joseph F. Smith called the congregation to order.

The choir and congregation sang the hymn:

How firm a foundation, ye Saints of the Lord,
Is laid for your faith in His excellent word!
What more can He say than to you He hath said,
You who unto Jesus for refuge have fled?

Prayer was offered by Elder William A. Moody.

The choir and congregation sang the hymn:

Praise to the man who communed with Jehovah!
Jesus anointed that "Prophet and Seer"—
Blessed to open the last dispensation;
Kings shall extol him and nations revere.

ELDER DAVID O. M'KAY.

Inestimable importance of a testimony of the truth.—Reputation for good standing in Church inspires confidence.—Truthfulness of individual testimony proven by life.—The world arraigned by reverend gentleman.—True Saints will manifest they are governed by truth.

"Praise to the man who communed with Jehovah!" And praise to the people who know that he held that communion.

The testimonies that have been borne throughout this conference have been most impressive. When one thinks and realizes that the thousands of Latter-day Saints who listened to those testimonies can bear the same kind of testimony truthfully, one realizes what a blessed people we are. No greater gift or blessing can come to man in this life than a knowledge that God lives, that Jesus is the Savior of the world, and that these two personages did actually appear to the Prophet Joseph and restore, through him, the gospel of Jesus Christ. I say that no greater gift or blessing can be enjoyed by man in this life. He who knows these things possesses the keys to the true philosophy of life. He who knows God and Jesus Christ whom He has sent, has eternal life, the greatest gift that can come to man.

It is not my purpose to dwell upon the gloriousness of the testimony of the truth of this gospel. I want to add my own to those testimonies which have been borne in other sessions of this conference. I know that this is the gospel of Jesus Christ, and I thank God, this day, for that testimony. I know that the men who have been called to lead this, Christ's Church have been servants and are servants of God; and you know it, my brethren and sisters; and I rejoice in your fellowship and in your brotherhood. God help us to be true to this testimony.

I am reminded that when Christ was on the earth, He said to some men who also knew of His divinity, that there was an obligation upon all such who possessed the knowledge of the existence of God and of the truths of the gospel of Christ. "He that knew not, and did commit things worthy of stripes, shall be

beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more." So with this knowledge that the Latter-day Saints possess there comes a mighty obligation. God's people are spoken of in scripture, ancient and modern, as a chosen people, as a royal priesthood, a peculiar people, as a light set upon a hill. "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works, and glorify your father which is in heaven."

There are two virtues, I will call them principles, that I wish to emphasize, this afternoon, as worthy of our thought and our increased effort to establish them among men. The first is truth. Recently, while visiting a stake of Zion, established in a neighboring state to Utah, I listened to one part of a conversation carried over the telephone. The president of the stake was called from the dinner table to the 'phone, and this conversation followed. I was told that which I did not hear, so can give it to you in full. "Do you know," said the stranger, a non-member of the church, to the president of the stake, "do you know Mr. So and So?" "Yes." "Is he a member of your church?" "He is." "Well, is he in good standing in your church?" "Yes." "All right; thank you. He is here in our office desiring to borrow some money to make an investment. He referred us to you, and said he was a member of your church. If he is in good standing, we will lend him the mon-

ey." Oh, that confidence! My heart rejoiced, and it rejoices today that, so far as honesty and integrity are concerned, the Church of Christ is a light. You and I grieve most deeply when we hear of a member who forgets himself and destroys, by his dishonesty, that confidence. Christ stood before Pilate a prisoner, and was asked, "Art thou the King of the Jews?" "Sayest thou this thing of thyself, or did others tell it thee of me?" Pilate evaded the answer by saying, "Am I a Jew?" Jesus answered: "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." In that sense truth applies to the gospel, the power of God unto salvation to all those who accept it, and Christ bore testimony to that truth. You and I today bear the same testimony, bear testimony by word of mouth that God has spoken to His sons and daughters, and restored to them the gospel of Jesus Christ. There is another way that Christ bore witness to that truth, and that was in His life. Men have called Him an enthusiast; they have accused Him of being a dreamer, an ascetic, a recluse, and other such epithets have they hurled at Him, but they are loath ever to say that Christ, the Redeemer, was dishonest or untrue. His life is a life of honesty, honor, uprightness. He was drawn to men who were honest themselves, whose hearts were pure and guileless. Witness how quickly He saw purity and guilelessness in Nathaniel. "Behold," said He, "an Israelite, indeed, in whom there is no guile." As a negative pole is drawn by the positive, the mutual attraction seemed to be here. Their souls attracted each other, as the

dewdrop trickling down the flower, in the morning, falls into its brother dewdrop on the flower, absorbed in one whole. So the purity of Christ seemed to absorb, attract, draw to the purity of Nathaniel. Nathaniel was honest, upright, pure, as a follower of Christ should be. No guileless man can be dishonest. No guileless man can stoop to chicanery and fraud, deceiving a brother. I say Christ's life and His teachings always bore testimony to the truth. In our day, God has said, through the Prophet Joseph Smith: "God does not walk in crooked paths, neither does He vary to the right hand or to the left. His words are true always, never varying from the straight path, and His words have one eternal round." To the Latter-day Saints, as God's people, he has declared that one of the fundamental principles of their belief is honesty and truthfulness. I rejoice in repeating our thirteenth article of faith.

"We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men. Indeed, we may say that we follow the admonition of Paul. We believe all things; we hope all things; we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things."

Let your light so shine among men that they seeing your good works may be led to glorify our Father which is in heaven. In probably no more effective way can the truth be witnessed before men than for every Latter-day Saint to maintain and foster the confidence of our outside friends in a faithful member of the Church of Christ. Now, in order to do that we must be honest in all things. If we are contrac-

tors, and agree to put in such and such material in a building, let us put that material in. If we agree to the stipulations of a contract, to put in one hundred and fifty feet of radiation in the building, let us put in one hundred and fifty feet. Those are details, aren't they, but those are the details by which the men whom you deal with will judge your actions. If we are taking to market potatoes of a particular grade, and we so describe that grade, let us know that an investigation will prove our statements true. I was grieved when I heard a wholesale dealer say that he has opened sacks of produce, brought in from the farm, and found foreign material, such as rocks and dirt, placed in to make up weight. I did not ask him for the religion of those men; I asked for no name; but such things are dishonorable, no true member of the Church of Christ can stoop to such trickery. Let your light shine before men. In this world to-day there needs to be an ensign, a people standing out in bold relief as an example to the world in honesty and fair-dealing. I will not condemn the world, but to illustrate what I mean, I will let a reverend gentleman give his opinion of the world at large today. I quote from Mr. Jefferson, author of "The Character of Jesus." Speaking of the insincerity of the world, he says:

"And yet how common insincerity is. What a miserable old humbug of a world we are living in—full of trickery, and dishonesty, and deceit of every kind. Society is cursed with affectation. Business is honey-combed with dishonesty. The political world abounds in duplicity and chicanery. There is sham, and pretense, and humbugery everywhere. Some use big words we do not understand, and some will claim to knowledge which they do not possess; and some parade in dresses which they cannot pay for. The

life of many a man and many a woman is one colossal lie. We say things which we do not mean; express emotions which we do not feel. We praise when we secretly condemn. We smile when there is a frown on the face of the heart. We give compliments when we are really thinking curses, striving a hundred times a week to make people think we are other than we are. It is a penitentiary offense to obtain money, under false pretenses; and so from this we carefully refrain; but how many other things are obtained, do you think, by shamming and pretending, for which there is no penalty but the condemnation of Almighty God. Yes, it is a sad, deceitful, demoralized world in the midst of which we find ourselves; but, thank God, there are hearts, here and there, upon which we can ever more depend. We have tested them, and we know them to be true."

Such hearts as he mentions at the last must be found everywhere in the Church of Christ, if we believe—not just think—"Believe" may not be so expressive as conviction or faith, but it is stronger than "think." When we say, "I believe I will do this," we do it; I do it. We do not say, "I think the Bible is the word of God." We believe the Bible to be the word of God, and accept it as such; and so when that article of faith is repeated, "We believe in being honest, true—" we take it as part of our life, that our acts may so shine among men; but there is one reason before, deeper than that, because it is right, the only way to live. Brethren and sisters, be honest in all your dealings. Be true to yourselves. Never be false to your honest convictions. Be true to your brethren; be true to the Church of Christ; be true to the testimony you possess; and then men must see by your good works that you do possess knowledge which they do not have.

God help us in this and in all worthy things, to bear witness to the truth, in all the world,—I pray, in the name of Jesus Christ. Amen.

OCTOBER 7, 1910

ELDER ORSON F. WHITNEY.

The law of obedience.—Samuel and Saul.—Ingersoll's inconsistency.—Blasphemous presumption.—How blessings are obtained.—Abraham's example.—Living by every word. Will of the Lord in 1847.—"This is the Place."—How the Gentiles will capture Mormonism.—Celestial Law.

Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

The speaker was Samuel the prophet, and the one to whom he spoke was Saul, king of Israel. Saul had received a commission from God, through the prophet, to destroy the Amalekites, a wicked and corrupt people who had lain in wait for Israel when on their way to Canaan, in the days of Joshua; and so strict was the commandment that Saul was required to spare no living soul, nor cattle, nor sheep, nor anything pertaining to that nation. But he deviated from the commandment of God; made himself the judge of which part of it he should obey, and which part he might ignore; he spared Agag, the Amalekite king, and brought him captive toward Jerusalem. He spared, also, the choicest of the cattle and the sheep, and thought to justify himself in his disobedience by making a great sacrifice to Jehovah.

Meeting Samuel on the way, Saul was asked if he had carried out the Lord's command and replied in the affirmative. "Then what means this bleating of sheep and this lowing of cattle that I hear," inquired the prophet; and the king had to confess, to his shame, that he had not fully carried out the command, but had spared the wicked monarch and allowed himself to be persuad-

ed by the people to take a spoil and return with it to offer a burnt offering unto Jehovah. It was under these circumstances that Samuel uttered the words:

Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

I wonder if King Saul was possessed of the same spirit that seems to imbue some men in these modern days. I have in mind a renowned agnostic, the late Robert G. Ingersoll, a wonderful man in some respects, a natural orator—magnetic, powerful in his influence over the people, brilliant in eloquence but shallow and unsafe in his reasonings. He took the ground that Jehovah was a murderer, because he commanded Joshua to exterminate the wicked races that encumbered the land of Canaan, and because Saul was required to slay the Amalekites. In his writings he condemns Joshua for his obedience, and lauds Saul for showing compassion toward the wicked king and for disobeying God's command. Ingersoll also declared that Jehovah was a law-breaker, a violator of His own statutes because, forsooth, He had commanded that "whosoever sheddeth man's blood, by man shall his blood be shed, and then had issued commandments requiring Joshua and Saul and others of His generals to destroy the wicked nations around them.

I have not time to dwell upon this branch of my subject; but will say, in passing, that the Giver of life cannot commit murder by taking life, and it is the supreme height of impertinence and presumption

for any man to accuse God of crime. Man cannot give life, and is therefore commanded to take no life; but life can be taken by its Author without committing sin. To execute a criminal is not murder. It is equally presumptuous to say that Jehovah, the great law-giver, is a law-breaker because He chooses, at any time, to revoke one command and supersede it by another; to repeal one law and enact another in its stead. Colonel Ingersoll was a lawyer—what some would call a statesman—he knew that the legislature of any state or territory is entirely competent to enact new laws and repeal old ones; and yet he had the blasphemous presumption to accuse the all-wise and omnipotent Creator of breaking His own laws, because, having commanded that no man should shed blood, He afterwards commanded certain men to kill. I wonder if Saul was possessed of the same idea. His offense seems to have been that he made himself the arbiter and judge of the commandment that he had received; determining which part should be carried out, and which part he could disobey; an offense so serious, in the eyes of the Lord, that He rent the kingdom from Saul and gave it to another.

It is not for man to sit in judgment upon the decrees of the Almighty. It is his duty to obey. We are told by the Prophet Joseph Smith that it is on the principle of obedience that we receive all our blessings. "There is a law," he says, "irrevocably decreed in heaven, before the foundations of this world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedi-

ence to that law upon which it is predicated."

The example of Abraham should have been sufficient for Saul. He was commanded to slay his son Isaac; and though it doubtless wrung his heart to make the sacrifice, he was willing, and was about to make it, when he received, from the same source, another command suspending the former behest, and requiring of him that he lay not his hand upon the lad. Abraham would have carried out the first commandment, had he not received the second. And had he been unwilling, he would have been a transgressor; but, having received a commandment not to do the thing that had been commanded, if he had gone on wilfully and disobeyed the later requirement, he would have been a transgressor. Nor would the Giver of those commandments have been inconsistent. "My word is my law, saith the Lord." He has a right to require one thing today and another thing tomorrow, and the latest word that comes from Him is the word that His people must obey.

This is what it means to "live by every word that proceeds from the mouth of God." We cannot justify ourselves in living by that particular part of the word that appeals to us, the part that we desire to obey, but must be willing to make sacrifices. Sometimes the sacrifice is involved in the doing of a deed, and sometimes in leaving it undone. We do not take our commands from the Bible. We are not governed by the gospel as revealed to the Nephites. We are living in the dispensation of the fulness of times, and have a right to receive divine revelation, here and now, and this is our guide, our law, and we must be governed thereby. No man

can stand up today in this Church and justify himself in any course by pleading what the Nephites did, or what the Jews did or did not do. The vital question with us is: What does God require of the Latter-day Saints? We have as much right to the word of the Lord as had the Nephites, the Jews, or the early Christians. If this is not true, Mormonism is a sham and is not what it claims to be.

In the month of January, 1847, the Latter-day Saints were encamped upon the banks of the Missouri river. They had been expelled from the State of Illinois, and a band of pioneers was being selected for the journey across the plains to the Rocky Mountains. The word and will of the Lord was given through President Brigham Young, commanding the people to organize themselves into companies, with captains of hundreds, and fifties, and tens, preparatory to their journey to the West. That was the word of the Lord to our parents and grand-parents. The Prophet Joseph Smith had predicted that the Latter-day Saints would be driven westward and become a mighty people in the midst of the Rocky Mountains, and President Young, as his successor and executor, gave that word and will of the Lord at Winter Quarters, but is it the word and will of the Lord to you and to me? Are we to hitch up ox-teams, in this day of railroads and automobiles and aeroplanes, and go wandering off to California, or to Mexico, or to Canada, and justify ourselves by pointing to the word of the Lord given in January, 1847, upon the banks of the Missouri? Why no; the fallacy is apparent at a glance.

This is the place selected by the God of heaven, where His people

should remain and become mighty. President Young declared that he beheld Salt Lake Valley in vision while on the way hither; he saw a tent "settling down from heaven," resting over this spot, while a voice from above declared, "This is the place where my people Israel shall pitch their tents."

And, remember, the Prophet Joseph had declared that this people should become mighty—not in Mexico, not in Canada, not on the Pacific coast; but "in the midst of the Rocky Mountains." You all know, if you are familiar with history, of the efforts made to induce President Young to deviate from the course indicated by that prediction. Samuel Brannan, who had rounded Cape Horn with a Mormon colony, and landed on the shore of California, met the pioneers on Green river and tried to induce them to change their purpose and plant their colony on the fertile slopes of the Pacific. Brigham Young answered, "No; this is the place; here we will build the city and temple of our God." Bridger, Harris, and other mountaineers thought to discourage him, telling him that grain could not be raised in the Great Basin; but he turned a deaf ear to their statements. He had seen this valley; had seen a great city rising here from the barren sands, and he knew more than Colonel Bridger, or Samuel Brannan; for he was guided by the inspiration of heaven.

Here the Latter-day Saints will remain, it is my belief, until they go down, in the might of Israel's God, to take possession of the Promised Land; their next general movement will be eastward, not westward, from the Rocky Mountains. Oh, but the Gentiles are coming in overwhelming numbers to outvote us, to snow us under! Well,

what if they do? If the Gentiles come to us, it will save us the trouble of going to them. Our mission is *to* the Gentiles—not *from* them; and if they come, we will not skulk and run away, but face about and extend the olive branch, preach the gospel to them, and save their souls, if we can; for that is our mission. I want to see the Gentiles capture Mormonism. The Romans conquered Greece, and were conquered, in the doing of it, by Grecian culture, learning, and civilization; and the Romans were conquered by the Barbarians who, in turn, were subjected to the Pope of Rome and became Christians. If the Gentiles capture Mormonism, it will make Mormons of them—and that is just what we want. We want all the good Gentiles we can get, and we do not care how many of them come and embrace the gospel. Talk about the Gentiles overwhelming the Mormons and destroying the work of God! Yes, just as the Romans destroyed the Jews and the Christians. I can go out upon the street today and find a Jew: I can go out and meet a Christian; but has any one seen a Roman of late? The Romans became Christians, and the Gentiles, tens of thousands of them, perhaps millions, will become Latter-day Saints and will help build up the kingdom of God. That is my faith in this work, and my confidence in the Gentiles, and in the word of the Lord concerning them upon this land.

We receive all our blessings upon the principle of obedience. There is a celestial law, a terrestrial law, and a telestial law; and we can attain to any degree of glory that we desire, but it will be upon the principle of obedience. If we obey ce-

lestial law, we will obtain celestial glory. If we obtain terrestrial glory, it will be by obedience to terrestrial law; and the same with telestial law and telestial glory. And what is celestial law? It does not mean any *one* thing; it means *all* things. It is the fullness of obedience: it is living by every word that proceeds from the mouth of God. If today, you are keeping those commandments that are now in force, you are living a celestial law, and your chances are good for celestial glory. Amen.

Sister Esther Davis sang a soprano solo, entitled "A Prayer."

ELDER GEORGE F. RICHARDS.

The immense attendance at Conference evinces devotion to religion.—President Smith's example of faithfulness. Failure to live by law not evidence against its divinity.—To acquire true knowledge there must be no prejudice.

I sense very keenly, my brethren and sisters and friends, the great responsibility resting upon me in undertaking to lead in thought this vast congregation. My only hope of being able to do it, with any degree of profit, is through the help and blessing of the Lord; and as we never know in advance just how much we are in favor with the Lord, and how much assistance He is going to give us, we have great concern. Barring this great responsibility and anxiety, these conferences are a source of great joy and satisfaction, the present conference being no exception to the rule. The general authorities and the people have been offering earnest prayers to the Lord, for some weeks, that we might have with us, in the meet-

ings of this conference, our beloved president, the mouthpiece and representative of the Lord unto His people. Had our petitions not been answered, we would have been greatly disappointed; but the Lord has again been kind to us, and has so far healed and strengthened President Smith that he has been able to be with us. His very presence in the congregation of the saints is an inspiration, his testimony is soul-stirring, and his benediction upon us, as a people, makes our hearts to rejoice indeed.

The effect of all the good talk, and the inspiration which accompanies it, in the meetings of the conference is to make us feel that the gospel is indeed true. We sometimes suffer lapses. Our time, to such a great extent, is devoted to the things of this world, the temporalities, that we become wedded to them and, naturally, that takes away our attention from the spiritual things, those things which are of most importance unto us, and we become more or less weaned in our minds and feelings. It is refreshing to come to a conference where the Spirit of the Lord is manifest in such great power, where such powerful testimonies are borne, where the truths of the everlasting gospel are made so plain to our understanding, and where we are made to feel the truth of the work in which we are engaged; and so we rejoice together. I rejoice, too, in meeting so many of the saints from various parts of this great country where our people are settled, from Canada to Mexico, up and down the country. We find a good attendance of representative men and women, and a great gathering of the saints, which makes this a largely attended conference.

I rejoice to meet them whether it be upon the street, in their homes, or wherever I have the opportunity. It reminds me of their faithfulness, of the great labor they are accomplishing in Israel. So with these returned missionaries, and the presidents of our missions; I am glad to meet them, to shake their hands and be reminded of the many men and women who are in the world representing the truth today, the great sacrifices which are being made by the people, sacrifices of time, of money, and of effort for the furtherance of this work. I love the people for their devotion and faithfulness. I love to look them in the face. I love to shake their hands and to know that they fellowship me, that I have fellowship and standing with them.

At the close of the first session of this conference, in conversation with one of our brethren he made this remark: "There are but few persons who could bear such a testimony as has been borne to us, this morning, by our president," referring particularly to the remarks made by President Smith respecting himself. I said, in answer, "Perhaps there are but few who have made their lives to conform as closely to the gospel law as has our dear President," to which he assented. I am reminded of the word of the Lord, in a revelation to the Prophet Joseph, wherein He said: "There is a law, irrevocably decreed in heaven, before the foundations of this world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." So, my brethren and sisters, if you will yield the same obedience, the same devotion and zeal to the gospel, to

its laws and requirements, and the building up of the kingdom, manifesting the same faithfulness as our venerated president has, we will, perhaps, enjoy the same testimony, in the same strength and power, and be able to refer to our lives with the same satisfaction. We can then, with pleasure and pride, point to our life's history as being above reproach. The gospel is intended to make us like our Savior, for He was the great prototype and exemplar, to bring us back into His presence, heirs with Him in the blessings and glories of our Father's kingdom. We have the history of His life before us, and we are requested and required, by the gospel, to follow in his foot steps. We have His representative before us in our midst, and we would do well to look to him, and emulate the good example which he sets before this Church. So with all these general authorities, for as they have taken upon them the name of the Lord Jesus Christ, to be witnesses for Him, I believe that every one of them ought to be exemplars before the people, their lives, their example should be worthy the emulation of the people in the Church, or out of the Church. Then, indeed, would our light so shine that others seeing our good works would glorify our Father which is in heaven.

It is not that the gospel law is weak, or defective, or changeable, that the lives of those who profess to be saints of God are not always in strict harmony therewith. It must be remembered that, while the law is divine and perfect, and while those who have yielded to it are trying to reach the goal of perfection, yet they are more or less weak. There are those among us and of us whose faith is weak, and those

who are not of us ought to take this into account. No matter what some of the people, or one in authority, may say or do, it cannot possibly render the truth a lie, or prove any ordinance of the gospel unnecessary to the salvation of the children of men. We admit that our lives should conform perfectly to the law of the gospel. Now, while those who are without look upon us in this way, and while the Lord evidently realized that this would be the case, the Savior having in mind that fact, when He said that we should let our light so shine that others seeing our good works would glorify our Father in heaven; realizing that men would judge the faith we represent, or the cause we represent by our conduct, we would warn those who are without that this may not always be a safe rule to go by, because of the weaknesses of men. But the law is perfect, and we invite all to an investigation thereof. The evidences are ample to prove that the law and doctrines taught by the Latter-day Saints today are the same as those which were taught by the Savior and His apostles and the saints in the primitive church. Concerning this we have an abundance of scriptural evidence. Reason also will teach us and appeal to us, and then, by the power of the Holy Spirit, which we receive by yielding obedience to the law which comes to us, by our asking, knocking, and seeking, we shall receive the complete testimony, and we will not be in doubt.

My testimony to you is, as it has been before, to the members of the Church, and to those who are without, that this work is true, and that you may know it is true. But, you must rid yourselves of that prejudice which may have come to you

through false education, through misrepresentation of this people and of the authority which they hold, of the cause which they have espoused,—you must rid yourself of this prejudice in order that, for your souls' salvation sake, you may be able to consider and render a righteous decision on the things which you may investigate. It would be folly for a man to come into our midst and try to find out all that he could about us as a people, and about what we believe in, with a view to tearing down and belittling the work of the Lord, and the people of the Lord, and then hope that by that means he would know whether or not the work is true. There is no possibility of true knowledge being acquired by such investigation; in fact, the individual being biased disqualifies himself to render a righteous decision. If we were impaneling a jury to sit on a case, I fancy the first question asked of those who were summoned, would be, "Are you prejudiced in this case?" And, if the answer were in the affirmative, the individual would be excused, as being disqualified to render a just decision. Those who are not of us should remember that they are their own jury; they are to hear and to decide the case, judging from the evidence which shall be presented to them; by that evidence, and by their course of life, will they be judged in the last day. So, if possible, this prejudice must be broken down first, and in order that it may be broken down, I offer a suggestion to those who are thus prejudiced. We have an example, an illustration of this prejudice, and what it led to, in the case of Saul of Tarsus, who was afterwards known as Paul the apostle to the Gentiles. You know his history; you know

of his persecuting the saints, and how that on one occasion he held the clothes of those who stoned to death one of the servants of the Lord, Stephen. He was on his way to Damascus to bind men and women that he might take them and cast them into dungeons. When on the way he was confronted by an angel in a light from heaven, and he was stricken blind. You know the story and what followed, that when Paul became convinced of the error of his way, of his mistaken judgment and prejudices,—he being honest, as he declares that all he did was done conscientiously, thinking that he was doing God service—he became one of the most valiant in the cause. Now, in the case of those who fight against Zion, those who are maligning this people, must it needs be that the Lord shall send an angel to each one, that he may be convinced of his error? or does not the Lord expect that they will profit by the experience of Saul? I believe that is what the Lord expects. If it was possible for Paul, who was educated under Gamaliel, to be thus deceived and mistaken in persecuting the saints of God, may it not be possible, friends, that some of you who are using your influence against this people, and this work, are also mistaken? Now if you can rid yourselves of prejudice and consider these things, I am sure that the evidence will be ample to convince you of the truth of Mormonism, so-called.

I rejoice in the testimony of this work, which the Lord has given to me in common with you, my brethren and sisters; for I do know that the work is true. And, as I know that the work is true, and the power of God unto salvation, I know that the humble instruments in the hands

of the Lord, in revealing this work were divinely called; and theirs has been a divine mission, the Prophet Joseph and Brigham, and those who have been our leaders down to the present time. I know that the Lord is with this people today, that He does honor His authority, that He will magnify it in the earth; and this work will grow and spread abroad until truth shall cover the face of the whole earth, as the waters cover the mighty deep. I know that this Church and kingdom is the Church and kingdom of God. The prophecies shall be fulfilled, and Christ our Lord shall come

and possess the kingdom, He shall reign as Lord of Lords and King of Kings forever. This is my testimony, which I bear to you, in the name of the Lord Jesus Christ. Amen.

The choir and congregation sang the hymn:

Lord, dismiss us with Thy blessing;
Fill our hearts with joy and peace;
Let us each, Thy love possessing,
Triumph in redeeming grace.

Benediction was pronounced by Patriarch John Smith.

Conference adjourned until 10 a. m., Sunday, Oct. 9th.

THIRD DAY.

In the Tabernacle, Sunday, Oct. 9th, 10 a. m.

Conference was called to order by President Joseph F. Smith, and he announced that an overflow meeting will now be convened in the Assembly Hall, under direction of Elder Anthony W. Ivins, for the benefit of the many who can not be accommodated in the overcrowded Tabernacle.

The choir sang the hymn:

An angel from on high,
The long, long silence broke;
Descending from the sky,
These gracious words he spoke:
Lo! in Cumorah's lonely hill,
A sacred record lies concealed.

Prayer was offered by Elder Junius F. Wells.

A selection entitled "Roses and Lillies," was rendered by twelve young lady members of the choir.

ELDER CHARLES W. PENROSE.

One Spirit characterizes Saints in all countries.—Divine authority lacking in sects of Christendom.—Evidences of Divine authority conferred upon Latter-day Saints.—Ordinances performed under Divine authority eternal in effect.—Ordinances performed without authorized appointment not valid.

It is now four years since I had the pleasure of attending a General Conference, of looking upon the faces of my brethren and sisters, and listening to the instructions of our leaders. My heart is filled with

gratitude, this morning, for the privilege that I now enjoy. This is a glorious sight, to me, to see this vast body of Latter-day Saints, gathered from different quarters of the earth, assembled here to worship God "in the beauty of holiness," with minds open to receive the truth, with a desire to learn the ways of the Lord and to have strength to walk therein. I do not think such a spectacle as I look upon today can be seen anywhere else among all the nations of the earth.

While I have been absent I have traveled a great deal among the countries of Europe, have visited all parts of the British Isles—England, Ireland, Scotland, and Wales. (I will say, in passing, for the benefit of our Welsh brethren, that the work has been re-opened in that Principality, and in South Wales we have several missionaries and a number of converts to the truth.) I also visited Holland and Belgium, Switzerland and many parts of Germany, also Sweden, Denmark, and Norway. In all my travels, when I have found bodies of Latter-day Saints, I have felt the same spirit among them as I have felt during this conference in this tabernacle. The Latter-day Saints, wherever they are found, are "baptized by one spirit into one body," no matter what their race or nationality, no matter what may have been their religion formerly. They have come out from the world, and have been "baptized into Christ:" they are a part of the body of Christ. His

Spirit is with them, and they rejoice in the knowledge of the truth. They have followed the injunction of the ancient apostle, "Add to your faith knowledge," etc. God has given them a witness by the power of the Holy Ghost, and they have received the truth as it has come from Him in this age of the world.

There are a great many people among the various Christian denominations, who have faith, but there is very little real knowledge of the truth. There are many learned professors and teachers of theology, many great orators, men blest of God with the gift of speech, and it is beautiful to hear their finely rounded sentences. Their eloquence is charming, but there is one thing which they all lack—every sect, every denomination, every section or faction of Christendom is lacking the power of God to administer in His holy name *by authority*. This is a matter of the very greatest importance. While every man and every woman should have the privilege of expressing their belief, of conveying their ideas in regard to religion, as well as to philosophy and to science, and anything and everything which will upbuild humanity, while they should have this freedom everywhere, and people should be willing to listen to their voices when they are able to convey any principle of truth, they lack that divine authority which God gave to His servants in ancient times and which, I am pleased to know, He has restored in the day and age in which we live. It is one thing to preach the doctrine that Jesus is the Christ, and another thing to be authorized to administer in His name. There are millions of people who do not seem to understand this distinction—that men may

preach and lecture, and may write and deliver essays on religious subjects, but that does not give them any right whatever to administer ordinances that God has instituted, in His holy name.

When Jesus Christ sent His apostles out to preach the gospel to all the world, to every creature, He gave them authority to administer in the name of the Father, and of the Son, and of the Holy Ghost. They received a witness from God that they were endowed with this authority and power. Jesus, the Son, spoke in the name of the Father, and the Holy Ghost was sent upon them to witness to their souls that they were thus authorized. Christ himself, we are told, did not "glorify himself to be made a High Priest, but He who said unto Him, Thou art my Son this day have I begotten thee and called thee to be a Priest forever, after the order of Melchizedek." Christ said to His apostles whom He chose to represent Him in the world: "As my Father sent me, even so send I you. Whosoever sins ye remit, they are remitted unto them and whosoever sins ye retain, they are retained." "Whatsoever you shall seal or bind on earth shall be sealed or bound in heaven and that which you loose on earth shall be loosed in heaven." This is very great authority; this is divine power; this is priesthood. The holy priesthood is divine authority, as the Holy Spirit is divine light; and the servants of the Lord, sent out by our Savior in former times, as we read in the New Testament, were endowed with this authority and clothed upon with this light. They were instructed by the Savior how this power should be used. All the teachings of the Savior in regard to

this matter are not recorded in the New Testament, nor in any other book that I have learned about; but He did converse with them and explain to them how this power should be exercised, its limits, and the extent of the authority. After His resurrection, we are told, He was with them about forty days. The record of His teachings to His apostles, and those associated with them in this holy ministry was not preserved, so far as we know. If these teachings were ever recorded they will be brought forth in these last days, in this great "dispensation of the fulness of times, in the which the Lord will gather together in one all things that are in Christ, both in the heavens and on the earth." These things are not now in our possession; so far as we know they are not on record; but we can readily understand, from the actions and teachings of the apostles, that they were not only clothed with this authority, but they received instructions how it should be exercised, limited, and extended. He established His Church and bestowed these powers:

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive

"But speaking the truth in love, may grow up into him in all things, which is the head, even Christ."

So Paul informs us in the fourth chapter of his epistle to the Ephesians. Now, this power and author-

ity was recognized in heaven; there is the force and the beauty and efficacy thereof. When one of these servants of God, ordained by the Savior, or ordained by the apostles or others who were ordained by the Savior, administered in the name of the Lord Jesus Christ, or, as it is in the case of baptism and one or two other ordinances, in the name of the Father, and of the Son, and of the Holy Ghost, their actions were recognized in the heavens. They were just as valid as though performed by Jesus Christ himself or by the Father who sent Him. There is the power, and strength, and majesty of this priesthood or divine authority; that whatsoever is properly done by a man authorized of God, duly appointed and ordained to his office and calling, is registered on high and recognized there, and is of force and effect in the heavens as well as on the earth.

This authority remained in the Church during its early period, but for hundreds of years, according to the confessions of modern Christian denominations, there has been no such power in the earth. All the Protestant denominations of Christendom repudiate the idea that it has been handed down by continuity and by succession from the days of the apostles. In fact there is no church and has been no church, whether in Protestantism or in the older denomination or organization, in which there was an inspired apostle, a living prophet, a seer, a revelator, a man clothed upon with the authority which Christ gave to His ancient apostles. This is the great lack in all Christendom. We admire the eloquence of great Christian preachers; we admire the purity of the lives of a great many Christian people; we delight in the

music that they have composed; we love the poetry which they have written, and we very often quote it. We recognize their songs, their music, their sculpture, their paintings, their art and science, and their great mechanical and other works for the benefit of humanity; but, at the same time, we recognize this potent fact—that among them there has not been, for many centuries, any authority—whatever from God to man to administer ordinances in His name. Therefore, their baptisms, their confirmations and other ordinances which are administered in the various Christian churches, while they may be good things to bring people together in various organizations, in unity, in concord and brotherly love, which exist to some extent, they are not recognized in the heavens, because God has not appointed them. Why should they be recognized above when, according to their own confessions, there has been no communication from God, from the Father, from the Son, from the Holy Ghost, since the days of the early apostles; that all these things are done away with and are not needed, even in these times. Now, since the Lord has not appointed them, since He has not given the authority that is exercised among these various conflicting sects, why should He accept of their offerings?

I would like to read a few verses of scripture to you, this morning, on this subject. You will find them in the one hundred and thirty-second section of the Doctrine and Covenants. Perhaps this may not be recognized as scripture, by all of my hearers, but the Latter-day Saints regard the revelations of God in the latter days as of at least

as much importance as anything that He revealed in former days. We accept the Bible as containing revelations from God in former days; we also accept the Book of Mormon as containing the word of God to the people on this American continent. But in the book of Doctrine and Covenants we have a number of revelations, given from the same source, from the same power, by the same gift, in this age, to men endowed with similar authority to that which was held by the ancients, and, therefore, we look upon the sayings in the Doctrine and Covenants as scripture. I will read two or three verses from this section:

“Behold! mine house is a house of order, saith the Lord God, and not a house of confusion.

“Will I accept of an offering, saith the Lord, that is not made in my name!

“Or, will I receive at your hands that which I have not appointed!

“And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you, before the world was!

“I am the Lord thy God, and I give unto you this commandment, that no man shall come unto the Father but by me, or by my word, which is my law, saith the Lord

“And everything that is in the world, whether it be ordained of men, by thrones or principalities, or powers, or things of name, whatsoever they may be, that are not by me, or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God

“For whatsoever things remain are by me and whatsoever things are not by me, shall be shaken and destroyed.”

There is a great deal more attached to this that I do not wish to refer to here, this morning; it is this holy power and authority that I wish to direct the attention of this

congregation to. Why should the Lord accept the offerings of men—their ordinances, their institutions, that which they have originated by human wisdom? Would any government on the earth recognize the acts of men who were not appointed by that government? Would any corporation; or firm, or individual engaged in business, recognize the acts of pretended agents who had received no authority from that person, or firm, or corporation? When we read the holy scriptures that were written of old and given to the Hebrews, we find that from the beginning the Lord called certain individuals to act in His name, and that what they did by His authority He recognized, but that which was performed by persons who had not that authority He did not receive. They had no force, or virtue, or effect in the eternal world, and according to the revelation that I have just read, they will have no effect in and after the resurrection from the dead.

One very important thing connected with this, to the Latter-day Saints, is that the ordinance of marriage for eternity was revealed of the Lord, in this age of the world, through the Prophet Joseph Smith, by which men and women who had received the gospel, repented of their sins, been baptized for the remission of sins, and received the Holy Ghost by the laying on of hands, could be sealed for time and eternity, according to the holy order of God, instituted in the beginning, when God gave Eve to Adam before they became mortal through transgression. This is an important ordinance pertaining to the salvation of mankind, and it opens up a field for thought which is very gratifying. It gladdens the

heart, removes darkness from the mind, enables us to look upon things from an eternal standpoint: That though death may come and separate a man and his wife, yet, if they have been sealed by the holy ordinance that the Lord has instituted, for time and for eternity, their union shall continue in and after the resurrection from the dead. Adam and Eve shall come together at the head of "a multitude, quickened and raised from the dead;" and others who are blest with the same ordinance and privilege, and have been sealed by the authority of this holy priesthood that God has restored, will come together in the resurrection and will be husband and wife, and have their children gathered around them, if these children have walked in the right path, for the beginning of their kingdom and glory in worlds without end. Now, this ordinance, like all that the Lord has revealed, when solemnized, must be administered by authority. If it is done in the name of Jesus Christ, and He has not authorized it, it is void. If it is done in the name of the Father, and of the Son, and of the Holy Ghost, and they have not authorized it, it comes to an end and will have no virtue or effect in the world to come, nor in the heavens today. This should be understood by the Latter-day Saints, and no man should take upon himself authority that has not been conferred upon him, whether he be in the Church or out of the Church.

The world, as I have said, has been destitute of this authority for hundreds of years. Thank God there is a way opened by the revelations of the Almighty by which salvation will come to millions and millions of people, both heathens

and Christians, who had not an opportunity of obeying the truth in their day. The work will be performed for them by their posterity, and salvation will come to all who are worthy of it. It will come through the atonement wrought out by Jesus Christ, and in accordance with the plans that He has revealed, so that all things shall be done by His authority, by the authority of the heavens, and what is done on the earth, by that competent authority, will be recognized on high. I bear you my testimony that this power and authority has been restored in the day and age in which we live. I add my testimony to that of my brethren who have explained, in this conference, how the holy priesthood was restored, how that men who held it anciently came and ordained Joseph Smith and Oliver Cowdery. First of all, the priesthood that John the Baptist held was conferred upon them, and afterwards the divine authority held by Peter, and James, and John, who stood at the head of the dispensation after Christ left the earth. We have been told how they came and bestowed the keys of their authority upon these men, and how it has been handed down to the present day. Our testimony is not only that Joseph Smith received this divine authority, in the only way by which it could be properly restored, but that those who have succeeded him in this ministry have held the same keys of power and authority, right down to the present day. God has given us the assurance, (gave it to us in the beginning of this work,) that this Church and kingdom that He had organized should not pass away; it should not be overcome by the world, by the influence and powers

of men, but that it should stand and remain until everything beneath the eternal heavens should be brought in subjection, willingly, to the law of God, and every knee bow, and every tongue confess that Jesus is the Christ, to the glory of God the Father. I know that this is true. I bear you my testimony before this congregation and before the heavens, that the Lord has restored this divine authority to the earth, that it is in this Church and kingdom, and that the man who stands as its president holds the keys thereof.

I warn my friends, my brethren, never to attempt to administer in anything to which they are not appointed, for if they do they will not only find that what they have done is void, but that they will be found in transgression. It is a fearful thing to take upon us authority that the Lord has not restored. I would never attempt to go down into the waters of baptism and administer that ordinance to any individual, if I was not assured beyond any doubt whatever that I held the authority to say: "Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost." And no man has a right to use those sacred names or to act in that divine authority unless he has received it in the proper way. God's house is a house of order and not a house of confusion, and He will not accept an offering, or an ordinance, or an appointment that He has not established and authorized by His word, which is His law, through those that hold the keys; and there is, according to this revelation, but one man at a time, on the earth, that holds the keys of that sealing power. Now, let us remember this, my brethren and sisters, and let us,

while we look upon the world as stepping out of the proper line of conduct in performing ordinances to administer which they have not been appointed, let *us* be careful that we do not step out of the narrow way and go into by and forbidden paths.

I testify to you that I know this work is God's work; I know it will prevail; I know it contains the everlasting truth of Almighty God. I know that the Lord loves that which is true, and good, and pure, and holy, and He cannot look upon sin with any degree of allowance, and, therefore, we must walk in His ways, keep His commandments, and be honorable, upright, and truthful in every respect. We must keep within our own lines: A deacon or a teacher has not the right to baptize or to lay on hands for the gift of the Holy Ghost. The Lord has limited the authority in those two orders of the lesser priesthood to that which is revealed. In the very same way, no man has a right to administer in anything to which he has not been appointed. Let every man learn his duty and do it to the best of his ability. I bear testimony that the Spirit of God is poured out upon His people, everywhere, where they keep His commandments. I have been up to the most northern point of Norway, away beyond the Arctic circle, and have met saints there possessed of the same spirit that I have found in England, and in Germany, and in other parts that I have mentioned, and that are here today. I know that this is the work of God, and that His people rejoice before Him in a knowledge of the truth, for God has given them the witness, to their souls, by the power and gift of the Holy Ghost; and

He will give the same witness to all who earnestly and sincerely seek after Him and desire the truth.

May God bless this congregation, all who are here, whether they be members of the Church or not. May our minds be open to receive the word of the Lord, given in ancient days or given in modern times: for the day is near at hand when light, and truth, and revelation will flow down from the skies, and that which we have already received are but droppings of the great shower to come. The Lord be praised for all His mercies. I thank Him, this morning, in my heart, for His goodness to me. During the time that I have been absent, traveling almost continuously by land or by sea, I have been preserved from accident, from harm, from sickness, and from danger of every kind; and in the midst of the congregation, I praise Him, this morning, with all my soul. I bear testimony that I know that Joseph Smith was a Prophet of the living God, that his successors have also been inspired by the Almighty, and that today we have a man at our head who holds the keys of the sealing power, with authority to direct in all the offices in the Church of Christ.

I want to say, before I sit down, that I have met a great many of my "boys," as we call them, in the old world, who traveled in the ministry—good, faithful young men, and some older men, good and faithful servants of the Lord. Brethren, now we are at home let us keep on the harness; don't let us go into the dark; don't let us slacken our efforts, but let us be ardent and determined at all times and under all circumstances, in every position, to do our duty, to be clean and pure before the Lord, as we were when

we were on our missions. Let us serve the Lord with all our hearts, and keep our covenants, and seek to lead others in the right way. God help us all to do so—for Christ's sake. Amen.

President Smith informed the congregation that the Assembly Hall, as well as the Tabernacle, is now overcrowded, and the multitude outside will be given an opportunity to listen to speakers outdoors this afternoon, as a meeting will be arranged for that purpose, near the Bureau of Information building, under direction of Elder Benjamin Goddard.

"Life for Evermore," a baritone solo, was sung by Elder John Robinson.

ELDER HYRUM M. SMITH.

Mormonism and its results.—How the truth has been misrepresented.—Faith and works.—How to meet the enemy.—Opposition strengthens the work of God.

In an address put forth to the world, a few years ago, by the Presidency of the Church, are found these words: "Mormonism is in the world for the world's good." We believe that is a true statement. If it be true that the world is better for having a good man live in it, then it must also be true that the world is better for having multitudes of good men living in it. Mormonism has made better men out of multitudes of already good men, and has even made good men out of bad men; but in all the history of the church it has never made a bad man out of a good one, nor has it ever made men worse than

they were before Mormonism found them.

Notwithstanding this, Mormonism has met with a very persistent and bitter opposition from our so-called Christian friends. It can not be claimed, in truth, that we are not a sincere people, for insincerity has never produced and never can produce that which the Latter-day Saints have brought forth, manifested in part by their strength and power in the world. They cannot be accused of impiety, because they have manifested a devotion to God, and have kept His commandments, so far as they understood them, from the beginning. It cannot be successfully maintained that we love ignorance and are a degraded people, because we present to the world an example of intelligence, and among our people is found a spirit that yearns for knowledge and education. It cannot be said in truth that the Latter-day Saints are indolent, because, wherever they dwell, by their industry and their intelligent enterprise they have redeemed deserts and made them blossom and bloom with all that is beautiful, beneficial, and for the happiness of man. They have builded cities, towns, and villages, and filled the land with orchards, gardens, and farms.

The Latter-day Saints have been misrepresented with respect to their home lives yet nowhere in the world can a people be found who love home more, who have builded more homes in proportion to their numbers, or who love their families more. We venerate the aged; we are always ready and anxious to help the weak, and never has the cry of the widow or the orphan ascended unto God against us. In our midst there can be found no

poor to whose petition the Church has turned a deaf ear. Our religion is not a theory; it is a fact. Ours is not a mere confession of faith; it is a great profession with a splendid practice. Ours is not a faith that is dead, being alone; but a live, active faith, closely associated with a conscientious performance of good works.

We have not hung our hope of salvation upon a single peg, nor do we rely for our salvation upon one word of scripture. We believe not only the Bible, as a compilation of sacred books, but we believe also in the very contents of these books; and therein we differ greatly from our Christian neighbors. Those passages of scripture upon which they seem to rely most for their hope and salvation are: "Believe on the Lord Jesus Christ, and thou shalt be saved," "God so loved the world that He gave His only begotten Son, that whosoever should believe on Him should not perish but have everlasting life." These passages have formed a basis for most of the arguments that I have heard put forth by sectarian preachers, in their supposed defense of the Gospel of Christ. Now, we challenge the Christian world to believe in these passages of scripture more honestly or earnestly than we do, but we have not entirely hung our hope of salvation upon them. We believe with equal earnestness in that other scripture containing these words of Christ: "Whosoever breaketh one of these least commandments, and teacheth men so, shall be counted the least in the kingdom of heaven; but whosoever shall do and teach them the same shall be counted great in the kingdom of heaven." We also believe in the scripture that says:

He that heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock.

And the rain descended and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it.

We believe that to attain eternal life a man must know the only true and living God and Jesus Christ whom He has sent. We believe that we must understand the doctrines that He preached. We believe that all who do the will of the Father shall know of the doctrine. We believe that men must have faith in God, for without faith it is impossible to please God. We believe that a man must repent of his sins, because no unclean thing can enter the kingdom of heaven. We believe that men must be baptized by immersion for the remission of their sins, in order that their sins may be washed away and they become clean in the sight of the Lord. We believe that men can only know the true and living God, and Jesus Christ whom He sent into the world, by the power and gift of the Holy Ghost. We believe that no man can receive that power and that gift except through faith, repentance, and baptism by immersion for the remission of sins; for no man can say, Jesus is the Christ, but by the Holy Ghost, and no man can receive the gift of the Holy Ghost, except it be conferred upon him by the laying on of hands of one having authority.

Now, our sectarian friends may

continue their opposition and their warfare upon us. They may continue to declare that Joseph Smith was an imposter, a false prophet, and that the Latter-day Saints are fanatics and dupes. They may continue to misrepresent the doctrines of the Church, and declare that we prefer Joseph Smith to Jesus, our Redeemer. They may continue to say everything they have heretofore said; but we have a very effectual way of meeting them and answering all such statements—and what is it? They say that we dread, most of all, to be brought face to face with the Bible and its doctrines. The remarks of Brother Penrose this morning, in which he quoted extensively from the scriptures, disprove that statement, as do the remarks of all the brethren. We will go to the Bible for our defense against such methods, and will not answer railing with railing, nor slander with slander, but will endeavor to put into practice the law of God, and love even our enemies. We will, first of all, pray for them. We cannot pray with much faith that so-called ministers who have taken the wrong course will repent for many of them have steeled their hearts against the truth and against repentance; but we will pray—and with great faith, too—that the Lord will cause that they shall not blind the eyes of the innocent and those who love truth. We will pray that they may not have power to deceive the honest seeker after salvation, and with the Bible in our hands we will go out into their midst, into the very midst of their congregations, and with the power of the holy priesthood, which is the authority we hold, proclaim the gospel in all its purity, as contained in the scriptures, and by the power of the Holy

Ghost bear testimony to the truth.

We will continue to testify that Joseph Smith is a prophet of God. We will continue to testify that Jesus Christ is the Redeemer of the world; that He died for the sins of mankind; that He came forth from the Father, begotten of God and born of woman; that He grew to manhood; that He preached the gospel of salvation, and was crucified, after which He went into the spirit world and there proclaimed liberty to the captive, and opened the prison doors to them that were bound. He preached the gospel to the dead, that they might be judged according to men in the flesh, but live according to God in the spirit. We will preach that on the third day He arose from the dead, broke the bands of death, was the first fruits of the glorious resurrection; and that after His resurrection He was among His disciples, teaching them, instructing them, opening the eyes of their understanding, and expounding the words He had spoken unto them before His death. We will teach that His disciples beheld Him, that they beheld the wounds made in His crucifixion, and further that He declared, "All power is given unto me, both in heaven and in earth; go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

We will declare these truths, and further proclaim that this same Christ came to Joseph Smith, the prophet, and that He sent Moroni an angel, a man who had lived and died, and was also raised from the dead; and that he came and instructed the prophet. We will testify, also, that every man born into the world shall come forth in the resurrection, and shall take up the

very body he laid down. We will declare the restoration of the gospel, the establishment of the Church of Christ, the committing of the keys of the kingdom of heaven unto men upon the earth; and these things we will declare in words of soberness, by the power of the Holy Ghost; and by that means we will take away from them their congregations, so that darkness shall flee away, light shall come, and members of their own churches stand up and declare to them, "All that thou hast taught us from the beginning is false, concerning the closing of the heavens and the doing away of the gifts of the Holy Ghost, for there are apostles, and prophets, and evangelists and teachers, and the gifts of healing, visions, revelation, diversity of tongues, and they are now enjoyed by men;" and we will have these same members say to them: "We know the truth by the power of the Holy Ghost, through obedience to the principles of the gospel and the doctrines of the Bible. We have come to know the truth for ourselves." That is what we will continue to do.

Now, my friends, you who oppose Mormonism, let us reason together. What is the use of your opposition? You have opposed the Church from the beginning, and you have seen it grow and increase and become mighty in spite of all. The blood of the martyrs is the seed of the Church, and the Church of God grows and thrives on misrepresentation and persecution. Cease it, then. Let me call your attention, once more, to that presentation of truth made here by Brother Roberts which proves that Mormonism is in the world for the world's good; and if men will but approach it in the proper spirit, with a view to inves-

tigating its claims, they will see its glories and beauties, and will help to promote, rather than tear down that which, most of all, seeks to lift up and make glorious the life and destiny of mankind. God bless the Latter-day Saints. Be true and faithful, and spread these gospel truths by example and precept; in the name of Jesus Christ. Amen.

ELDER REED SMOOT.

Sincerity of the powerful testimony proclaimed by President Smith.—Ambiguity manifested by Christian ministry concerning divinity of Christ, etc.—Good homes give strength to the Church and to the nation.—Abundance of land in Utah for farms and homes. Liberality of the government in helping dry land farmers.

I crave the blessing of our Heavenly Father upon me while I shall speak to you, this morning. I realize, my brethren and sisters, the responsible position that a man is placed in when facing an audience of Latter-day Saints, and speaking of God's goodness and mercies to His people.

A distinct feature of this conference has been the testimony that has been borne by every one who has addressed the congregations since last Thursday. They have been powerful and earnest testimonies. I wish in my soul that every man and woman in the Church, and every honest soul that lives upon the earth, could have heard the testimony President Smith proclaimed last Thursday morning. He bore testimony that God lives, that Jesus is the Christ, that Joseph Smith is a Prophet of God, blest of the Lord and called to open the last dispensation. He testified of the goodness of God to himself, and of

the blessings of our Heavenly Father to His people. There was no equivocation in his testimony, and I cannot conceive how it is possible for any man or woman who heard it to believe that it came from any other than an honest and sincere man. While listening to the emphatic testimonies uttered during this conference, I could not help but think of, and quote, one expression recently delivered by an eminent divine in one of the fashionable churches, in one of the great cities of this country. He was speaking on the subject of belief in God and among other things, he said: "Within the dim twilight of revealed spirituality, troubled ones are constantly groping for the hearts-ease that is ever denied the traveler this side of immortality." My brethren and sisters, contrast our unqualified testimony of the knowledge of God revealed to this people, with the words of the divine: "Troubled ones are constantly groping for the hearts-ease that is ever denied the traveler this side of immortality," or, in other words, that hearts ease that comes to man, that testimony that he is doing the will of God, the understanding and knowledge in his soul that Christ is the Son of God, is denied, so this divine says, to all travelers "this side of immortality." I want to say to the good people here that it is no wonder there is mistrust in the minds of the people. No wonder there is an utter lack of a testimony of the Savior, when the people are taught by their ministers that they cannot know God, nor Jesus His Son, this side of immortality. That is one of the great differences between the Latter-day Saints and all the balance of the world. Our teachers and missionaries, wherever they go, impress up-

on the people, even before they are ready for baptism, that they can obtain a knowledge that God lives, that Jesus is the Christ and that Joseph Smith was a Prophet of God. When they become members of the Church, and that knowledge is obtained, they must live in such a way as to retain it, and that cannot be accomplished in any other way than by keeping His holy commandments.

Let me call your attention, my brethren and sisters, to some testimonies of the prophets of God in former dispensations, and see if there was any doubt as to whether they knew that God lived, and see whether they knew it this side or the other side of immortality. Note the striking contrast between these prophets of old and the modern divine:

Job says: "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself and mine eyes shall behold, and not another; though my reins be consumed within me."

Jethro, the father-in-law of Moses, the priest of Midian—what is his testimony? He says, "Now, I know that the Lord is greater than all gods."

David, in a psalm of the chief musician says, "Now know I that the Lord saveth his anointed."

Peter says, "Now I know of a surety that the Lord hath delivered me out of the hands of Herod."

Paul says, "For I know whom I have believed."

John says, "These things I have written unto you that ye may know that ye have eternal life."

My brethren and sisters, I thank

God from the bottom of my heart for the testimony I have that God lives, that Jesus is the Christ, that this is His work, and that He will have a care for and watch over the destinies of His people. I care not for all the powers of darkness, of evil, of misrepresentation, of falsehood, of slander—I tell you that they will never retard the growth of God's work upon this earth. The only thing that can do it is our own disregard of the teachings of Christ. Individual members of the Church may falter and fall, and thus weaken us in numbers; yet, I have an abiding faith in the great majority of God's people remaining true to the end of their days. I believe that the young people who have been born under the covenant, will be as loyal and true to Mormonism as ever were the fathers and the mothers that gave them birth. I am thankful, indeed, for my testimony.

I am thankful, my brethren and sisters, that we live in this glorious country of liberty. I have no words to express my appreciation that I am an American citizen, and next to that blessing comes the fact that I live in Utah. I want to ask all people having homes in the intermountain states to maintain them, and establish homes for your children and thus grow and increase in wealth and power. The strength of a nation is the home; the basis of the Church is the home; anything that interferes with the desire and love of home affects the nation and the Church. My brethren and sisters, I want to see in this intermountain country, homes that will be pleasing to God—prayerful homes, homes blessed with children, homes ruled by love, homes filled with contentment. I have noticed,

in studying the history of the world, that every powerful nation has been made so by its people obeying the laws of God affecting the home; and whenever those laws have been interfered with, no matter from what cause—extravagance, affluence, wealth, excesses, or any other causes, it was not long before the nation began crumbling to pieces. Oh, would that the people of my country would learn from past history the causes that destroyed some of the greatest powers on earth by destroying the home through disobedience to God's commands.

I have heard Utah people say, that we have no more farming lands, and that our boys must go somewhere else to secure farms. Many having farms have a spirit of unrest. Remember that, "A rolling stone gathers no moss." I have lately visited the great Uintah basin, the Ouray basin, the Ashley Valley. There is room for an empire in these valleys; they are desirable sections of the country, and if I were a young man, seeking to establish myself in a home, I know that I could go there and in a few years be absolutely independent. Our government has passed many laws in the recent past with a view of encouraging the people to become the owners of homes. Our statesmen have learned the lesson that a contented people must be a home-owning and a home-loving people. Since the homestead law was passed, many other measures affecting the public domain have been enacted into law. Only last year the Enlarged Homestead Bill was passed, giving to every citizen in this state a chance to take three hundred and twenty acres of dry farm land. There are millions of acres in our state capable of yielding an abun-

dant crop of grain by the process of dry farming. If there were only two million acres in all the state, cultivated, with an average yield of only fifteen bushels to the acre, that would make thirty million bushels of wheat, which means more value than the production of all the silver and gold in the intermountain states, and more than all the sugar produced in the west. I only want to say there is plenty of land for every one of your sons to establish a home within the borders of the state of Utah.

Thank God that we live in this land, the land that has been held in the hollow of God's hand for ages, that liberty might be established and a government formed granting all men equal rights. Of all the states in this glorious country, Utah is among the best. It seems to me that every time I travel in different sections of this land, or foreign lands, on my return home I see an added number of opportunities on every side. I wish that every Latter-day Saint, and every citizen that calls Utah home, owned their own home. Happy is the man with a farm large enough for his boys to work with him. Coming to Salt Lake the other day, I noticed, in one of the beet fields, a father with his five sons, all working together with one object in view; my brethren and sisters, I felt in my soul that, if it were proper to envy a man's lot in life, I would envy him. He had about him his boys, all working to make home happy, all interested in one cause, and I thought there could be no happier position in this world than that of the man who held his family close about him, and followed the avocation which, it seems to me, has always been and always will be the

most independent in all the world, that is the farmer's.

May God bless you, my brethren and sisters, and may His peace be with you. May the counsel that has been given during this conference be carried home by each of you and taught to the people. I testify that God lives, that Jesus is the Christ, that this is God's work, and His watchcare is over it. May His blessings abound not only upon us as a people but with every honest soul that comes to live with us; for we invite honest men, from all over the world, to come and help us build the greatest state of all the western states. May we uphold and sustain God's work, in honesty and integrity, as long as we live, is my prayer, in the name of Jesus Christ, Amen.

President Joseph F. Smith announced that Professor John J. McClellan will give a recital on the grand organ, in the Tabernacle, immediately after the close of this meeting; also stated the arrangements that have been made for overflow meetings in the Assembly Hall, and outdoors, at 2 p. m. Gave notice that voting for the General Authorities of the Church, and other business, will be attended to in the Conference meetings, this afternoon.

The male members of the choir sang the hymn:

The morning breaks, the shadows flee;
Lo! Zion's standard is unfurled.
The dawning of a brighter day
Majestic rises on the world.

Benediction was pronounced by Elder David H. Cannon.

Conference adjourned until 2 p. m.

OVERFLOW MEETING.

An overflow session of the Conference was held in the Assembly Hall, adjoining the Tabernacle, at 10 a. m., Sunday, Oct. 9th, 1910. The services were presided over by Elder Anthony W. Ivins. Prof. C. J. Thomas conducted the singing exercises, in which members of the Temple Choir participated.

The congregation sang the hymn :

Lord, we come before Thee now,
At Thy feet we humbly bow;
Do not Thou our suit disdain;
Shall we seek Thee, Lord, in vain?

Prayer was offered by Elder Ferdinand F. Hintze.

The congregation sang the hymn :

Now let us rejoice in the day of salvation;
No longer as strangers on earth need we roam,
Good tidings are sounding to us and each nation,
And shortly the hour of redemption will come.

ELDER ANTHONY W. IVINS.

All members of Church should be able to state good reasons for faith.—Enumeration of virtues inculcated by the Gospel.—Civil laws of this country as binding as Divine laws.

The Apostle Paul, among other good things which he said to the saints among whom he ministered, was that they ought always to be ready to give to any person who might ask them a "reason for the hope which was within them." In other words, every member of the Church of Christ ought so well to understand the doctrines of His gospel that they would be able to explain them, that they would be able to expound them,

and be able, in case any one not a member of the Church should ask them why they were members of it, why they professed faith in Jesus Christ as the Savior of the world and had identified themselves with His Church, that they would be able to tell them. I believe that this congregation of Latter-day Saints—and it would apply also to the great congregation which is assembled this morning in the tabernacle, and to the many thousands of members of the Church who are not in attendance at this conference—that, almost without exception, men and women would be able to give a good reason for their faith. In my opinion, in no other gospel dispensation, at no other period in the world's history, have the members of the Church at large been so well informed in regard to its doctrine; never before have there been afforded facilities so ample that men and women may learn by reading from books, and through the testimony of the Lord's servants, what the fundamental principles and doctrines of the Church of Christ are, as in the dispensation in which we live. If there is any one of us who does not know why we are members of Christ's Church, if there is any one of us who does not understand the great work of the Lord which has been established in this dispensation of the fullness of times, it is our own fault. The Lord desires that every Latter-day Saint should have this knowledge. He desires that every one of us should enjoy the testimony of the gospel which comes to us through the gift of the Holy Ghost, by which we know that this is the work of the Lord. He desires us all to understand and be able, from our own experiences, to

bear witness to the world that the gospel of our Lord Jesus Christ has in it the "power of God unto salvation." We have experienced the blessings which have come to us through obedience to those doctrines, every one of us, personally, and not because of the testimony of other men and women; I thank the Lord for this. I thank Him that this testimony is not confined to any particular class of people in the Church. I thank Him that it is not spoken in any special language, but that, wherever in the world men and women repent of their sins, and believe in the Lord Jesus Christ, and go down into the waters of baptism and are immersed in similitude of His death, coming out of the water in similitude of His resurrection, the Spirit of the Lord does come upon them, and they know by the gift and power of the Holy Ghost that they have done the will of the Lord, and are engaged in His work. I bear this witness to you, my brethren and sisters, this morning; and these are reasons which I give to the world for my faith, and the hope of everlasting life which I have.

I love the gospel of Christ, because it has taught me every virtue which men and women should aspire to. It has taught me that I must be an honest man. It has taught me that I must be a temperate man. It has taught me that I must be a virtuous man. It has taught me that I must be a merciful man, that I must be a patient man, that I must be an industrious man; that I must love the Lord, my God, and seek in my weakness to serve him, and that as I love him so I must love and serve my fellow men. It has taught me that I must be a law-abiding man,

that I must love law and order, that I must sustain and uphold and help to magnify, not only the law of the Lord, not only that law which is spiritual and which deals with my conscience and my acts before God, my Father, but the law of man.

The laws of men, the civil law, is our only safe-guard and protection against anarchy, against confusion; and I thank God for civil law, by which society is controlled and governed and held together, by which the weak are protected against the strong, by which the strong are restrained, and by which the rights of men and women are protected and safe-guarded in this country in which we live, above every other country in the world. It is true that civil law is not always just what we think it ought to be. It is true that it does not always conform just exactly to our ideas. It is true that in the administration of civil law, administrators are not always as righteous and just as they ought to be, and as the righteous would have them; but, my brethren and sisters, when we consider the complex questions which are involved in the administration of civil law, the wonder is that law makers have been able to evolve a system so just, so equitable and so nearly right according to the law of God as the civil law which exists in this country today. We must remember that civil law cannot be framed for special purposes. We must remember that in considering these complex questions, legislators must take into consideration the elements with which they have to deal: that the law applies to believers and unbelievers, to saints and sinners, to Greek and Roman; to Englishmen

and Scandinavian and German alike; that it applies alike to Chinese, Japanese, and East Indian who may come to this land, which has been made the land of refuge for the oppressed of all nations. So I say, when we think carefully, I believe we will agree that the civil law of our land is good. The gospel teaches me to be obedient to it, to honor it, to sustain it, and to uphold it, just as I expect to honor and sustain and uphold the laws of God. These things pertain to the gospel of the Lord, Jesus Christ. They are fundamental, and they are good reasons to me why I should adhere to the Church for I do not find the "power of God unto salvation," I do not find that which has in it power to redeem men and women from the sins of the world, outside of it. So I stand here and bear witness that it is true. I thank God that you who are assembled know these things just as well as I do.

May the Lord bless you and strengthen your faith, and His Spirit continue with you forever, that all of us may be found worthy and may find our way back into His presence, I pray, through Jesus Christ. Amen.

ELDER CHARLES A. CALLIS.

(President of Southern States Mission.)

Brethren and sisters, in serving the Lord we reap everlasting joy. We are not striving for the praise of men, but for the praise and honor that comes from God only. We are told, on page six hundred and twenty-one of the Book of Mormon, "And by the power of the Holy Ghost ye may know the truth of all things." This is a great com-

fort to the Latter-day Saints. Our faith stands not in the wisdom of men, but in the power of God. The testimonies we have received of the truth and divinity of this gospel do not rest upon delusions. Our testimonies rest upon the rock of revelation, ancient and modern, and, standing upon that rock we are secure from doubts, divisions and dissensions, if we give heed to the promptings of the Spirit of God, which every faithful Latter-day Saint is entitled to possess for his or her guidance. More and more, it becomes apparent that Joseph Smith spoke the truths for which the souls of men were and are yearning. We ourselves do not fully appreciate the benefit and the eternal riches that the testimony of the truth of the gospel brings to us. By the power of the Holy Ghost we may know the truth of all things; and as John the Revelator said, "The anointing which we have received of him" (God) does not render it necessary that we be taught of men. But we are taught by the inspiration of the Holy Ghost, and led by God's servants whom He hath appointed to lead and to guide His people to edify them and to bring them to the unity of the faith.

What has this testimony of the gospel done for us? A great many people in the world today are considerably exercised over the question whether there can be any communication from the spirit world to this world. Only a few weeks ago an eminent scientist and philosopher died. He had promised his friends that if it were possible for him to do so, he would communicate with them after his death. These people are now living in a state of expectancy, filled with

a spirit of curiosity and doubt, awaiting the fulfillment of that promise. Brethren and sisters, the inspiration of the Holy Ghost has given us an assurance, a knowledge that there is communication from the spirit world to the earth. But, it comes in an orderly manner. God does not do anything merely to satisfy man's curiosity; but the testimony He gives to us and the communications we are blessed with are for some specific and useful purpose. When Stephen beheld Jesus seated at the right hand of God that testimony was given to him in order that he might be able to declare of his own knowledge that Jesus was the Christ, and that He occupied His rightful and fore-ordained place at the right hand of God the Father. So when Oliver Cowdery, David Whitmer and Martin Harris received that glorious testimony of the truth of the Book of Mormon, and with it the important truth that Joseph Smith was a Prophet of God, this testimony was given them that they might bear that testimony to the world, to the conversion of thousands and tens of thousands of the children of men to a belief in the divine authenticity of the sacred Nephite record.

How do I know that immortality is a reality, and that heavenly beings appear at the proper time and for the proper purpose, to God's servants? Joseph Smith testified that he saw the Father and the Son. He beheld the God of our fathers and the Lord Jesus Christ. Unto every man and woman that hath accepted this gospel, that have received the Holy Ghost, the Spirit of God hath planted in their hearts this grand testimony, that Joseph Smith was a Prophet of God. If Joseph Smith falsified when he de-

clared that he saw the Father and the Son, think you that God would reveal unto His saints that he was a true Prophet? No. The evidence then is sure, for God does not uphold a man who testifies falsely. Joseph Smith declared that John the Baptist, the fore-runner of the Savior, appeared to him and conferred upon him the Aaronic priesthood. He testified that Peter, James and John, who were "pillars" in the primitive church came and bestowed upon him the Melchizedek priesthood, which gave him the authority to establish the Church of Christ in the earth and preach the gospel to the inhabitants thereof, as well as to officiate in the ordinances of the plan of life and salvation. Do we know that Joseph Smith spoke the truth? Yes, for the Holy Ghost hath borne testimony to our souls that he was a Prophet of God. Nay, more; you who have felt the power of the priesthood, and witnessed the remarkable growth of Christ's Church, you who have felt the power held and exercised for good by the leaders of this Church, know that these divinely appointed beings did bestow upon the Prophet the priesthood of God, and that he worked and operated under God's guidance by that power in founding this Church that shall never more be taken away nor given to another people.

Today as in the days that are gone, this hope, this testimony, is worth all the sacrifice that we are called upon to make. We do not need to be taught of men, for by the power of the Holy Ghost we may "Know the truth of all things." John the apostle said, "every man that hath this hope in him purifieth himself, even as Christ is pure."

The Latter-day Saints, imbued with this living, divine hope, this glorious knowledge, this wealth of testimony, will, by right living, purify themselves with this splendid hope until they rise to life eternal, heirs of God and joint heirs with Jesus Christ. Amen.

ELDER LEVI EDGAR YOUNG.

(Of First Council of Seventy.)

This is the first time I have had an opportunity of attending conference for some few months, and I have enjoyed the conference during the short time that I have been permitted to attend meetings, although I have had some duties that have called me away. I hope, the few minutes I shall speak to you that my mind may be clarified, and that such things may come from me as a message that will build you up, something of the message that has been given by the other brethren who have spoken to you.

I was impressed with one remark that Brother Ivins made, in reference to the duty of the Saints of God to live up to law, for it is living up to law (which is always as just as man can make it) that makes a man free. It is obedience to the law of God that makes a man live his higher self every day, and it is obedience to the law of our country and of our state that makes good citizens at the polls, good citizens in our homes, good citizens on the street. Obedience to the law of God and obedience to the civil law raises the saints of the Most High God to the highest types of citizenship. It is one trait of Mormonism, that has always been to me a leading ethical thought, that the more we live up to law in our daily lives, the more we live up to our

higher selves, the freer we become, the more intelligent we are, and the better interpreters of life are we before the world. And I believe that the Mormon people, the Latter-day Saints, have already become the best interpreters of the meaning of life, of any people who have been on the face of the globe.

A few months ago a Doctor Pfleiderer, of the University of Berlin, lectured to the students in theology, and he declared there before his class, that the world had been seeking truth for hundreds of years, and he believed that gradually had the world been finding truth; but above all, what man needs today, said the learned doctor, is not so much of delving into mystic truth that rules the universe, but what man needs is to take hold of the common man, the common self, in the every day affairs of life, and teach him to live his best life. That is what is needed, it is the uplifting of the common man. It is the making of every human being to see the divinity and the majesty of his own power, and standing up in that majesty and in that divinity, he respects himself as an individual, and respects all other people as well. In respecting himself as an individual, he respects his divinity, he respects his virtue, his honor, he respects all men; thereby he lifts himself into that grade and that standard of morality and of manhood and of very soul that makes him an ideal man—makes for the best, especially of Christian men and women, makes for the best type of citizenship. We often forget this point.

It has been decreed of every one of us that we are divine, that our souls are divine, and the organized intelligence that we possess means

that we should go on to perfection, adding each day a little to our power because of our free will to act. It is the majesty and cleanliness of the soul that the gospel of Jesus Christ teaches us, that makes this gospel so great. It is not to be wondered at today that Mormonism has permeated the nooks and crannies of the world. It is only a few months ago that a poor monk in far off Austria wrote a thesis on the rise and growth of the Mormon Church in the United States, declaring it to be one of the forces of the world with which the world has yet got to reckon. Though we are in our youth, nay, in our infancy, we will, as we live near to God in the dignity and majesty of our own souls, become a light to the world; and the world will question us, and try to make us out, in time. I have faith that the world will yet understand us. We must remember that over a billion five hundred millions of people now living are all God's children, and God is just as anxious for the Boer or the Hottentot, or the native of the South Sea Islands—just as anxious for the misguided girl of the underworld, or the pauper of the slums in the city, to have them all come back to Him as He is for us, or for any other people. He is a God of love and though we have been taught that we are the people of God, we are only the people of God as we live God's laws, and as we live our best selves. As we live well and in truth we become the people of love, people of honor, people of integrity and honesty, who, when we give our word as individuals, will abide by that word. When we arise in the morning we will dedicate our lives to God, because it is from communion with

our Father that we derive the power that enables us to live that true life, that high life, that honest life for which every Latter-day Saint should contend, yea, every Christian of the world. And we obtain the testimony of the Spirit of God through our lives. Mormonism may become a mere shell that we lay upon the shelf, it may be a mere sounding brass to each individual. We are to see that with all the acts of baptism, the administration of the sacrament, with our prayers, with our fast offerings, with the offering of tithes to God, that behind it all there stands a cleanliness, a majesty, a power of our own souls and intellect, the power to know and the power to love, to worship Him, for the truth that is in Him, and to worship God, and Him crucified. That gives us the spirit of Mormonism. We obtain that spirit, the truth of it, the sweetness of it, the very marrow and the vitality of it, by our every day lives. Not the life of tomorrow, but the life of yesterday and the life of today, which go invariably to mold our thoughts for tomorrow.

I believe, my brethren and sisters, in the revelations of God to man. I believe in my country, and in my people, and in fact, in all the race, for the race is to be saved. Mormonism is no condemning influence, it is a saving influence for every individual child of the living God. And it is an influence, in the words of President Young, that "makes bad men good and good men better." It is an influence and power that makes men good loyal citizens each day. When we live the daily life of practicability, the life of practice, we are drawing near to our Maker. The gospel of Jesus Christ is, after all, the gos-

pel of the deed, the gospel of the act. When Christopher Columbus stood before the learned doctors and professors of the university of Salamanca, where he had decided to appear, one of the old priors of the convent near by said to him: "How dost thou know that by sailing west new lands may be found?" Columbus tried to explain, but failing to do so he declared it to be the light of God to him, and that by sailing west he could find new land. "I know it," said he, "because my soul teaches me the truth of it." So it is with the gospel. It is the soul-response to life; it is the spirit of truth that we possess it is the power to live every day our best selves that makes this gospel the gospel of Christ in the deed. Though all might drift from the Church, the gospel of Christ remains true. But it is the individual members who compose it, who bring to it their best selves, their manhood and their womanhood, and their sacred honors, that give to it the refining influence that goes out to teach the world. And so the question, I think, for us to answer in our own hearts is, are we living this gospel as best we know how? I put the question to myself sometimes. I sometimes fear, for Mormonism is so great, so majestic, so tremendous a power, that with all the knowledge we possess we cannot grasp it all. So we today should ask ourselves, Are we living our best selves? do we know for a surety? We should be able to answer ourselves. We do know for a surety, we do know that it is our desire to live this gospel as best we may. Then it is for us from today, and as it has always been from the days that the Church was organized, to begin again, for "every day is a beginning, and

every day is a day of judgment." And it is for us to add a little power, add a little knowledge, to our store each day, and to let the total of that knowledge and that power go out to the world, that we may convince the world through the purity of our lives. Let us remember that this is the gospel of the deed, the gospel of the act, the gospel of thought.

It is these things which will convince the world that God revealed Himself to the Prophet Joseph Smith in these the last days, and has revealed Himself since to men, to each individual heart, magnifying and manifesting to the souls of all the children of God the truth and verity of our divine birth. God wants all His children to come back to Him through the door which he has opened, and that door the principles of the gospel, the living of the gospel, which means the kindly, the loving, the goodly feeling of ourselves towards all men, toward the earth, and above all toward God. That we may sense this keenly and feel the majesty and the beauty of it, as we go from here, as we go on down through life to the end of it, I ask, in the name of Jesus Christ. Amen.

ELDER MELVIN J. BALLARD.

(President of Northwestern States Mission.)

The sweetest joy that has ever come to my heart has been in attending the general conferences of the Church. I remember from a child being anxious to come, and having made strenuous efforts in the days of my early youth to save means with which to come to this city for the purpose of attending confer-

ences. It has been to me a joy and a pleasure such as I have never found anywhere else in all the world; and for the past twenty years, nearly now, I have been to almost every conference of the Church, and have attended the meetings thereof. It has been an education to me in the doctrines of the gospel, and I cannot see how a Latter-day Saint can keep pace with the mighty progress of this work who does not occasionally at least, frequently I will say, attend the general conferences of the Church. And now that I have the privilege of coming to bear a message to you, my brethren and sisters, to help to increase your faith and to tell you of the good things of the Lord to His Church and to His servants, not only in the stakes of Zion but in the world, it becomes even a more pleasant and easy, and a sweeter task, to come to this conference. I have to tell you that the Lord has been merciful and kind to us in our ministry, and is helping us in our work to such an extent that we rejoice to inform you that in the Northwestern States Mission of the Church, comparing our record for the past six months with the same six months of a year ago, with an increase of ten per cent in the number of elders, we have shown an increase of 100 per cent in our sales of the Book of Mormon, 200 per cent in the sales of other books of the Church, and almost 100 per cent in the distribution of tracts, and also 100 per cent increase in baptisms to the Church. Our hearts rejoice in the splendid spirit manifested among the elders and in the kindly feeling of the people towards us.

In the United States there are perhaps five millions of the eighty millions of inhabitants who do not have or hold any association or re-

lations with any Christian church. The latest statistics show that of these eighty millions only thirty millions profess Christianity in any sense. I know the majority is rather greater among those who do not profess Christianity in any west than, perhaps, in any other section. Indeed as we go from house to house, it is so common, so frequent that we find those who have no regard for the scriptures. They would just as leave we should teach them from the Book of Mormon as they would that we preach to them from the Bible, because there is a lack of confidence, and a lack of interest and reverence for the scriptures; and we have found it necessary to assume to some extent, a new line of procedure in preaching the gospel. Indeed, I have noticed since I began fourteen years ago in the Northern States mission to preach the gospel, that there has been a wonderful change. Many people who then would have been willing to listen to the explanation of the gospel from the scriptures will not do so now; and there are many who, though you may convince them by scriptural argument, still they are unconverted because they do not believe in the divinity or sacredness of the scriptures.

It is taught to us as elders of the Church, and I want to emphasize it to you as we do to the elders, that the work did not begin with the effort of the Prophet Joseph Smith and his associates to find what the scriptures taught with reference to baptism. In fact, as we tell our friends, we do not teach baptism by immersion for the remission of sins because the scriptures inform us that it was the practice of the apostles. Not so; we teach the doctrine of baptism by immersion for the re-

mission of sins because no less an individual than John the Baptist came to earth, and standing upon the banks of the Susquehannah river, said to Joseph Smith and Oliver Cowdery, as he laid his hands upon their heads: "Upon you, my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels and of the gospel of repentance and of baptism by immersion for the remission of sins," and then commanded them to go down into the water, and the one to baptize the other by immersion, and that for the remission of his sins, and he who had thus been baptized to perform the ordinance for his companion, in the same manner. Upon this we have founded the doctrine, or the practice, the doctrine and the ordinance, of baptism by immersion for the remission of sins. We care not whether these scriptures have been substantiated as divine—it is a matter of little concern, perhaps, or at least not vital, that that was the doctrine and the practice of Christ and His apostles. We lay our hands upon the heads of those who have been baptized, not because the ancient apostles did that, but because the heavens have been opened and messengers have come from God and bestowed the right, the authority, and given the divine command; that no less personages than Peter, James and John, those who held the apostleship, came and laid their hands upon men's heads and conferred upon them the gift of the apostleship and the power to confer the Holy Ghost upon others. We likewise do not have to refer to those scriptures to learn or to testify that Jesus was the Son of God; for we know that He was the Son of

God though the scriptures had never spoken of Him. Though Isaiah and Jeremiah and the prophets had not spoken in a plain and unmistakable manner concerning His coming and mission among the children of men, he was still the Son of God. In the days of our Savior, there were some that said of Him: "We do not know who you are; we do not understand you. Moses we know and the prophets we know, but as for this man Jesus, we know him not." Then He said to them, "I will not condemn you, but you shall be condemned of those in whom you profess to believe." And then He opened to them the scriptures and read to them the words of the prophets in whom they professed to believe, how He should come, how the people should receive Him, the manner of His doctrine, and how the world should reject Him, how He should be condemned and lifted up, and He convinced them from the scriptures that they professed to believe, that He was the Christ. But He was the Christ even had He not been able to do this. And so, while we can tell the world these things, and they ought to receive them on the statement, proven as we are able to prove them as these things have existed and occurred, still they say "we do not know of these wonderful manifestations, but, James we know, and Peter we know; they were witnesses of God and prophets and authorized servants." And we have to reply, like Christ said, "We shall not condemn you, but you shall be condemned by those in whom you profess to believe." And then our elders have turned to the scriptures and proved the doctrines to be sustained by the teaching and practice of the apostles, baptism by immer-

sion for the remission of sins, and so on, substantiating it by holy writ.

We have been laboring to establish these things from the scriptures, in which many people profess to believe. But that is not the reason we teach them. Thank God, His truth is always in harmony with itself, and has been indeed in all ages of the world, when it has been properly stated, and not obscured by false interpretations. We regard, nevertheless, these scriptures with all sacredness. There is no people in all the world who have more reverence and love for them than do the Latter-day Saints. We take second place to no people in the world in our regard and reverence for the scriptures; and yet it has not been upon these that this, God's Church has been founded. They are witnesses that we have the truth. It is in harmony with the truth as revealed anciently. But though those scriptures may be undermined by the scoffers among men, though they may ridicule them; though professors of religion may repudiate and deny the scriptures, and cast odium upon the doctrines of Christ and His apostles, and show lack of confidence in the commandment of God, that "except a man be born of the water and of the spirit he cannot enter into the kingdom of heaven"—though all these things be repudiated in the minds of men, yet it does not destroy or undermine the foundation of God's Church, or of God's truth. It is founded on the revelations of the Lord to men in this age of the world, and it will stand although the scripture may stand or fall. But the scripture will not fall, it will stand. God has given evidences to the world of the divinity of that scripture, and these evidences are in the hands of the

Latter-day Saints. I expect to see the day when the missionaries of the Latter-day Saints will find one of their greatest labors to convince the world that these scriptures are true; and there are no people upon the face of this earth that have such an amount of evidence to substantiate the truth and the divinity of the scriptures.

They may laugh and scoff at Mormonism all they please, yet, let me tell you, Mormonism is doing more in the world in establishing confidence in the good old Bible than all the religious denominations combined. They have not reached the point of those who refuse to believe in the miracles of scripture, to believe, for instance, that God led Israel through the Red Sea dry shod, that Christ fed the multitude with a few loaves and fishes, or that the dead can be raised, or that angels can visit the earth; but they have duplicated and demonstrated these things, in almost every instance, in this age of the world, and it is a reality, established by good and undeniable evidence. And through and by reason of that, we are proving by our lives, and by the practice of this Church, that the claims of the old prophets concerning the miracles of God, and His goodness to them are true. And then we have the witness of the Spirit to us, convincing to our inner selves, of the statements made by the founders of this Church, that they were not mistaken or deceived, but that they actually did see and know what they declared. I have not seen with my own eyes a heavenly being nor the Son of God, yet I believe with much confidence this day, that Jesus Christ does live, and that He did speak to the earth by the Prophet Joseph Smith.

It is recognized in the world that what knowledge men obtain in this world is obtained through the physical senses. The eye conveys to the intelligence of man that which it sees. So with the ear. There is something within that interprets all these sensations. It received its knowledge through the physical instrumentality. The physical instrumentality is not absolutely perfect. It may be that we have been deceived by the eye or the ear. But there is something which understands and interprets the impressions that come to the eye or the ear. When brought into direct communication with the gift and power of the Holy Ghost, knowledge being received both by sight and by hearing and by feeling, that feeling or sensation that comes without the physical senses, and that which is received is not injured, nor weakened or made ineffective by the physical instrumentality, for it is perfect and guides into all truth, and I understand more certainly and more perfectly when the truth can be spoken to my soul in this way.

When Jesus was raised from the dead, some doubted, as you will remember. But the Savior said to Thomas, "Thrust thy hand into the wounds in my hands and in my side." Then Thomas said, after he had done so, "Now I know that thou art the Christ, and that thou hast not deceived us." Jesus said unto him, "Blessed are thou, Thomas, for thou has seen and heard; but more blessed is he who believeth and yet who has not seen." Is it possible that I can know and believe as surely as Thomas did, and yet have not seen? Yes, it is possible; I can know that he lives, and I can trust him.

O, my brethren and sisters, when

I think of what God has done for us, in this daily temporal life of ours; in this being that we have here, the clothing that we wear, the air we breathe, the food to eat, and all are daily given as manifestations of the munificent gifts of God. We think it was a wonderful thing that He sent manna down to feed Israel; but every day we have as wonderful a miracle in the things that we have to subsist upon in this world as the result of God's munificent gifts unto us. I rejoice in the many things that He has done. Many people ask how they can trust Him, and how they can believe in the Lord Jesus Christ when they have not seen Him, or seen a miracle. You do not need to see Him. There is one thing, if He had done no other, that ought to bring forth such confidence in our hearts, and trust in him, that we could not doubt His love for us. I refer to His most precious of all gifts. I do not diminish any other gift of God to man, but I do value above all other things the gift of His Son Jesus Christ to the world. Which one of us fathers or mothers could stand, with the power to save your dear son from being tortured, and not exercise that power. But let me tell you that you cannot love him like God loved His Only Begotten Son in the flesh; He who had been with Him, closely associated with Him in His exalted state for ages past, who had been selected as the lamb slain from before the foundations of the world, whom He loved as we know nothing of, and then stand by and see Him in the garden of Gethsemane, weeping over the sins of the world and trying, if possible, to find some other means, that He might escape, and praying, "O Father, if it be possible, let this cup pass." Which

one of you could stand and listen to the pleading of your son, "O spare me, your son," if you had the power to save him, and you would not save him? O, I am not strong enough. Under similar conditions I could not be trusted with the power to step forth and save my loved ones from death. God has not seen fit to give me the power to wield it. When He strikes our loved ones, we could not be trusted with it. We would be tempted to exercise it, no matter what the consequences might be. But here, the Father had the power, and yet He listened to that Son: "O Father, let it pass, if possible. Is there not some other way? Can I not do the work acceptably to Thee without passing through this?" But He answered Him not as to any other way; and the Son pleaded until, we are told, the blood coursed down His face, so intense was His agony, and He reached a conclusion—"Let it pass, if possible; but, Father, not my will but Thine, O God, be done." When He had done this, He reached the height of His achievement, after He had submitted Himself absolutely to the will of God, and became in that a pattern to all men. The Father stood by, and watched that beloved Son dragged forth from the garden. Christ was able to withstand the help that was offered. Peter struck off the ear of one of the soldiers, and the Savior said, "Put up thy sword, Peter. Thinkest thou that I cannot even now call legions of angels to my help." But He did not. The Father could have sent multitudes of angels, but He did not. He was God; that was His beloved Son. God saw the crown of cruel thorns put upon His head, and pushed down till it lacerated His brow. He saw, the next day,

when faint and worn from physical exertion, the cross was placed upon the back of His beloved Son. He saw His Son, fainting, fall in the street under the pressure of that cross. He saw that Son next stretched upon the cross, and the nails driven into His flesh. He saw the quivering flesh, wounded and bleeding, of His beloved Son. Aye, He saw the life blood of His beloved Son streaming and gushing out, and He stopped it not. He saw Him next extended between heaven and earth, on either side of Him a malefactor, and listened to the taunts of those who said, "If thou be the Son of God, come down; thou hast saved others, why not save thyself." I imagine that He had looked upon that Son until even the Father could not stand it; and He turned to some secluded spot and bowed and wept for the suffering of His Son, until, in the last agonizing throes of terrible suffering He cried, "My God, my God, why hast thou forsaken me?" O I am so thankful in my heart that whatever doubts may have risen in His heart as He looked upon the suffering of His Son—"Shall I save him, or shall I allow him to suffer and die for the world?" O, I thank God that He decided in your favor and in my favor, and by that He has redeemed us, made it possible that the grave shall not hold us, and that we can come back into His presence. O, I rejoice in that. And for that manifestation of His kindness and of His love, I shall trust Him. Yes, like Job of old, "though He slay me, still I shall trust Him." He may not answer my prayers in all things that I seek. He may deny me when He sees that I would not profit by the things that I seek. Shall I doubt Him? Shall

I fail to love Him and to call upon Him, because I do not get what I want. Or, shall I feel that He loves me not? No; for this kind manifestation of His loving kindness to me I shall trust Him, though He slay me. I shall still believe in Him, for He has given a manifestation of that love that will last me through all time and all eternities to come. I know, my brethren and sisters, that though I may, and you may, be disappointed in some things, in the end we shall all be satisfied with that which the Lord has done for us. I rejoice in these things, and rejoice in the testimony that I have. It makes me feel that after the sacrifices we have made, and through the earnestness we exhibit in helping to carry this message we will be given a hope and that fullness of love that we cannot help loving the world, or loving the souls of the children of men.

I sometimes think that, if some of our brethren and sisters who have been upon missions could just think a little more of the spirit that possessed them, when they went from door to door seeking the souls of the children of men, to save men, that we would not pass by some of those that we can help here at home. O, how we walked across mountains and through rivers, in stormy weather and under all conditions, seeking for some one to listen to us. We find some of those out in that country where I labor who have been offended here at home. Some one has not treated them just right. They perhaps have been themselves in the wrong; but no helping hand was reached out for them. They were allowed to be abandoned, and to drift away. Two weeks ago, I saw such a family, that had been wandering out in the Northwest for

ten years, offended because of the action of some of their neighbors, and no helping hand stopped them. After I went through the house with them, and administered to a woman that was sick, O what joy came to my heart as I saw their joy; and they promised me that they would do their first works over again and begin anew. I can point out, all over the country there, people who could be saved and brought into the fold if we would only exercise our own energy a little more. It takes some of our best energy to bring back some of those that we carelessly allow to drift away. Here is a boy, and there is a boy, whom you could save if you sought him enough here at home. I have stood and gazed upon some of the wonderful works of nature, and I could not rejoice in them alone; I had to talk to the stranger by my side as I have looked at the beautiful waterfall. I have had to speak of them, or my soul could not contain itself, in enjoying these alone. So I feel when I contemplate the glorious truths of the gospel, I must give expression of them to some one else. I must find some of the children of men who will listen to me, and if possible get them to see the beauties that I examine with so much pleasure, that have given me so much joy. But, brethren and sisters, I hope that the spirit of love and of seeking for the kingdom of God, not only in our own interest but in the interest of our brethren and sisters and friends at home shall prevail in our hearts. And those of us who have been upon missions, let us ask ourselves if it is not possible to aid somebody in our own neighborhood and do some good in this direction. I tell you, my brethren and sisters, that it will give you the sweetest

joy. As you know it gave you joy in the mission field, so it will give you joy at home.

I bear witness to you that the leaders of this Church are standing in the right place, and that their counsel and advice to the Latter-day Saints is true, and ought to be followed. I am willing to stand by the revelations of God and the teachings of His servants of this Church, though it may take me within the jaws of death. I will stand up before the world and defend the leaders of this Church in their attitude and in their counsels and instructions to the people. I have confidence in them, that they have not deceived the world. I would rather die, yes, and give my life over and over again, than become a traitor, or be untrue to men in the pledges and the promises that I make, and I know the integrity of these men, that they are true and faithful before God and this people.

May God bless us, that we may have confidence and love for each other, and the fullest confidence for our brethren who are called to preside over us; and may the spirit of this glorious work grow in our lives and hearts, until we become firmly established, eventually, in the Church and kingdom of God. I ask it in the name of Jesus Christ. Amen.

PATRIARCH JOSEPH E. TAYLOR

I have no doubt whatever that this large congregation of people would have taken great satisfaction in being seated in the large tabernacle, and yet I want to bear testimony to you this morning (and I think I shall find a universal response to that testimony) that the

spirit of this conference has made itself manifest in the utterances of the brethren who have spoken to us. I have attended, if I am not mistaken, one hundred and twenty-six conferences of this Church, in Salt Lake City, every conference and every session of every conference in that large number, the times that I have been to conference, with the exception of the occasions that I have been away filling other appointments. I want to say to you, my brethren and sisters, the burden of the testimonies that have been borne and the remarks that have been made, can be couched in a very few words. I am reminded of the counsels that have been given to the Church many times by the servants of God in relation to this matter, and especially the counsel President Young gave on the banks of the Missouri river in 1848, just before he returned to the valleys of the mountains, "Get the Spirit of God and keep it."

Let me bring one thing to your attention to emphasize the remarks that have been made, and to give to you an idea of the necessity of your cultivating within yourselves this Holy Spirit. How many are there today to be found in all Israel who can say to you, "I listened to the voice of a prophet of this dispensation, and my heart was elevated, my mind was rested, and I felt influenced and expanded under the utterances that he gave and truths that he declared to us." You cast around and ask yourselves, how many are there who can testify to the choice words and gems that fell from the lips of the Prophet of this last dispensation? Pardon me if I go into the quorum of the presidency of the Church, and then to the quorum of the twelve apostles,

and follow down through the organizations of the holy priesthood. How scarce indeed are those who can be found who can say that I saw Joseph the Prophet and heard his voice, and quote to us some of his choice sayings and instructions. And in this connection, I am reminded of what occurred with the Savior and with Peter, when they were challenged as to what the outside world said of the Savior of the world; and when this representation had been given, the Savior turned to Peter, and he said to him: "Whom dost thou say that I am?" Peter replied, "Thou art the Christ, the Son of the living God." "Blessed art thou, Simon Barjona," was the answer He gave, "flesh and blood hath not revealed this to thee." You have seen me, with your natural eyes; you have heard me with your natural ears, you have felt me with the natural sense of feeling that you possess; you have listened to my voice and instructions, but all this experience has not given to you that testimony that you possess, that knowledge that you possess, that I am the Christ. Hence the correctness of one of the speakers today in relation to these natural senses of ours. Now the body of this Church, the tens of thousands of it, in the midst of the organized stakes of Zion, as well as those that are scattered abroad among the nations, are largely if not entirely dependent upon the power of the Holy Ghost to give to them the assurance and the knowledge that God lives, and that Jesus is the Christ, and to give to them the assurance and the knowledge that Joseph Smith, God's choice, and by appointment, became the prophet, the seer and the revelator of the last dispensation. I am aware that Joseph is on the other

side today. But, as we sing in our hymn every once in a while, "he holds the keys for ever;" and if we could see him on the other side of the veil in the councils of the just, you would hear his voice lifted up in behalf of this people, the keys for whose salvation and resurrection are in his hands.

Now we come to those who have followed Joseph. Those of us who were acquainted with President Young and his ministrations among the people, and those of his successors, President Taylor, President Woodruff, President Snow, can we not testify that those men in their ministrations to us reflected the Prophet Joseph? Did we not give reverence to their counsels and to their instructions? Did we not sustain them as we should sustain them, as the representatives of our Father, as the representatives of the Prophet Joseph in the midst of the people? Yes. And while my heart was made to rejoice in the testimony that our present President, Joseph F. Smith, bore concerning his labor among this people up to date, and especially since he occupied the position of President, yet I want to follow him still farther. Do you know that the inspiration of God is in that man and dwells there? Do I know that he has the word of the Lord to deliver to this people, exactly suited to conditions and circumstances as they present themselves? Do I know that the true inspiration of heaven rests upon him? Yes, I know it. I make my deposit by my confidence in that man, as I would make my deposit of money in the bank; and I go to that place of deposit to draw therefrom that which I have placed there, together with the interest that accumulates because of that deposit. This is the

testimony that I wish to bear concerning our present President. The strength of Brigham Young, let me tell you, consisted largely—shall I say entirely—in following along the line closely and persistently, all the days of his ministry among the people, that had been marked out by the Prophet Joseph Smith. He had treasured his sayings in his heart concerning this people and their future, and he was prepared to act upon those suggestions of the Prophet, in order that there might be fulfilled in the life of the people and in their experience, the words of the Prophet. And all those others that I have mentioned that have followed him have walked in the same path. Our Prophet today, Joseph F. Smith, has certainly reflected that Prophet of the last dispensation; and he himself, and his actions, and his ministrations in the midst of the people, I want to say, are acceptable to our Father. Our observance of the words that come to us, let me tell you, is our strength, our power, our deliverance, our advancement, and will be eventually our glory. God, the Father, is essentially a creator. God, the Son, as Brother Ballard has beautifully shown today, is essentially the Redeemer. God, the Holy Ghost, is essentially the witness of the Father and the agencies employed by Him, ministers to all those who are willing to listen. That spirit talks to your spirit; it passes by your body. It desires to bring you all in subjection to its teachings, to its counsels and suggestions. It will confirm your faith in the gospel, and no matter whether you have all confidence in the world in the Testament, in the Bible, or in any other book, all the principles that have ever been revealed from heaven will be con-

firmed in you by the power of God, and you will never get an assurance of these truths short of that.

Will you and I cherish that spirit that has been spoken of so much this morning, the burden of the remarks that have been made? If we will, we will find ourselves taught of God. When we become acquainted with the whisperings of that spirit, they will become as familiar to us as the voice of any of our earthly associates, our dearest friends.

That God may bless us, give unto us power to seek after, to possess, and cherish that spirit, that we may be led in the path of life and truth, is my prayer, in the name of Jesus Christ. Amen.

The congregation sang the hymn:

Come, come, ye Saints, no toil nor labor fear,
But with joy wend your way;
Though hard to you this journey may appear,
Grace shall be as your day.

Benediction was pronounced by Elder Harvey H. Cluff.

SECOND OVERFLOW MEETING.

Another meeting of the Conference was held in the Assembly Hall, at 2 p. m., at which Elder Orson F. Whitney presided, and the Temple choir furnished the singing, under direction of Prof. C. J. Thomas.

The choir sang the hymn:

What wondrous things we now behold,
By prophets seen in days of old,
Whose visions the Almighty Lord
Confirmed by His unchanging word.

Prayer was offered by Elder J. M. Sjodahl.

The choir sang the hymn:

Happy the souls who first believed,
To Jesus and each other cleaved,
Joined by the unction from above,
In mystic fellowship of love.

ELDER LEWIS ANDERSON.

(President of South Sanpete Stake.)

My beloved brethren and sisters. I can say that I feel very thankful to my heavenly Father for His blessings to us, for the great privilege that we have of assembling here in this grand conference of the Latter-day Saints, to worship God our heavenly Father. I feel thankful for the inspiration of the Holy Ghost that has rested upon my brethren, the elders of Israel, in their testimonies and their counsels unto us as His people.

I have a testimony of the gospel of Jesus Christ for myself. I know the truth of the gospel that has been revealed in these the latter days. I am thankful that I enjoy the fellowship of the Saints of the Lord, and for the opportunities that we enjoy as His people, that we can listen to the instruction of inspired men of God, filled with wisdom and with knowledge, that we can learn of His ways and walk in His paths. I was very much affected by the testimony of our beloved President, Joseph F. Smith, at the opening session of this conference, and the words that he spoke, the powerful influence that attended him in speaking of himself, that he had been true to the cause of God, to his brethren and his sisters, and all the children of men. I feel, in my very soul, that those words were true and faithful. I know by the spirit of God that our leader is a prophet of the Lord, that he is a

man endowed with the revelations of Jesus Christ. I feel this strongly, and I assure you that I feel to uphold and sustain him in his labors, and ask God that He will bless him and support him. When I am in the presence of men like him, the presidency of our church, the apostles that God has chosen, and other servants of the Lord, I feel that I am in the presence of men endowed with the Holy Ghost. I am thankful for them. I thank God for His mercies unto us as His children.

I have greatly rejoiced in the splendid instruction which was given this morning, and in fact during the entire conference, and in the progress of the work of the Lord in the earth. I can discern that there has been no better time than the present for Latter-day Saints. The work of God is spreading in the nations of the earth, and I believe there is good progress made in Israel, in all the stakes of Zion, among the Latter-day Saints. There is a greater tendency to live up to the requirements of the Almighty today than there ever was in the church. There is a spirit or desire among the Latter-day Saints to more fully walk in the paths of the Lord, and keep His commandments.

The last hymn that was sung here this afternoon, I felt to say, was an inspiration. Possibly many of the Latter-day Saints, when they received the gospel of the Son of God, felt those words burning in their souls. The gospel has taught us to be one, to be united. I take it that a great many of the Latter-day Saints who have come from various parts of the earth, who received the gospel in foreign lands, have experienced that great love

within their bosom when they went down into the waters of baptism, and had hands laid upon them and received the Holy Ghost. I am sure they felt that oneness and union with each other. As was testified of this morning, wherever you go, in every land and clime, wherever Latter-day Saints are abiding, there you find the same spirit. They are of one heart and mind, the spirit of love exists among the Saints wherever they are found.

When the elders of Israel came unto us, bearing the message of life and salvation, we felt in our souls that they were the servants of the Lord, because their lives were clean, their hearts were pure, and they lived the gospel in their every day walk and conversation. That appealed unto us. And so among the Latter-day Saints today, we feel that spirit when we have the testimony of Jesus with us. We feel the same in relation to the brethren who stand at the head of the Church of Christ in the earth. As a rule all Latter-day Saints believe in the first principles of the gospel. We all believe in the principles and ordinances of faith, repentance, baptism and the laying on of hands for the reception of the Holy Ghost; we all feel that they are essential to salvation, and that gives joy and consolation unto us. But it is necessary that we continue onward, that our works may be in harmony with our faith, and while these outward ordinances are kept in remembrance, we go on unto perfection, improving every day we live. Every blessing that is promised unto the Latter-day Saints is predicated upon faithfulness and endurance in the observance of the laws that God has given unto us, being honorable in our lives, pure in our

spirits, upholding and sustaining the work of the Lord upon the earth.

I rejoice in being able to testify that I know the gospel has been restored unto the earth, and by yielding obedience unto the same, all the blessings pertaining thereunto have been given to the Latter-day Saints. The signs that were promised unto believers are enjoyed by those who live in accordance with the gospel of Jesus Christ.

We are engaged in a great work, not only preaching the gospel abroad unto the children of men, but we are also engaged in the work of redemption of the living and the dead at home, in our temples. We have a great work to perform, that we might perfect ourselves, that we might be one with the dead who are our kindred, that they might be one with us, according to the gospel that has been revealed unto us.

I have had the privilege of laboring for a great many years in the temple of God, and I rejoice in seeing the earnestness of the living in behalf of hundreds of thousands of the dead that are being officiated for in the temples of our Lord. The number of the dead that have had the ordinance of baptism performed for them in our temples is now nearly approaching the two million mark. Temple work is not for the living only, those who are now in this earthly existence, but it is equally essential for those who have gone behind the veil and our hearts go out to them in love. The latter-day Saints are obtaining the genealogies of their kindred, ferreting out their connections and relations, so that they may be able to do this. The spirit of Elijah is working upon the children of men, not only upon the Latter-day Saints but upon the children of the world, as has been

testified to during this conference. Hundreds of books and many thousands of names have been printed, containing the genealogies of the people in various nations, and the Latter-day Saints are obtaining these genealogies. I know also that a great many men of leisure and of means have been wrought upon by the spirit of God to compile pedigrees and gather together the names—for what purpose they know not, but the Latter-day Saints understand that it is the working of the Spirit of the Lord upon the hearts of the children of men, that His people may be able to obtain the names of their kindred dead, and thus be able to do Temple work for their salvation.

I bear you my testimony that this is the work of the Lord that Jesus is the Christ and that Joseph Smith is a Prophet of the living God and that those who bear rule at the present time, President Smith and his brethren, are servants of the living God that they are faithful men in the right place. May we as Latter-day Saints uphold and sustain them by our faith and prayers and good works, is my prayer in the name of Jesus Christ. Amen.

ELDER WM. H. SEEGMILLER.

(Late President of Sevier Stake.)

I realize it is an opportunity that should be valued by any of our brethren or sisters, to stand before the people and to testify concerning the work of our Father, in which we are engaged. I know it is the work of God. I learned it when I was a youth. In 1861, I first heard the Elders of Israel preach the gospel. My heart was pricked with what they said. I

began an investigation of the truths that they taught. I found they coincided with that which was taught by the Savior and His apostles and disciples in the meridian of time I had, although young at the time, read some of the lying literature that was published in the magazines against the Latter-day Saints. I read in Harper's Weekly of the Mountain Meadow Massacre. I read of the killing of the "dummy" over here between the Big and the Little Mountain. I read some other things, all calculated to prejudice one against the Latter-day Saints. I did not know what kind of a people they were. But when I heard the elders preach the gospel, I wanted to know. The elders promised us that if we would obey the Gospel we should know. I thought that was a wonderfully fair proposition and, in the spirit of putting the matter to the test, my brother and I offered ourselves for baptism, and, thanks be to our heavenly Father, as I was being raised up out of the water by the person officiating in the ordinance of baptism, my Father in heaven gave me a testimony. I knew that my sins were forgiven. I knew that the gospel was restored, and the priesthood, and I knew that Joseph Smith was a prophet of God. And O, how pleased I am to make the statement here today, that from the moment I received this testimony, I have never doubted it. It came to me with such force that all doubt was cast out, and I felt there was but one thing for me to do, during my life, and that was to labor to advance the cause of God in the earth. I have been engaged in that labor since that time, at home and abroad.

Elder Whitney stated that I have lately been released from the presidency of the Sevier Stake of Zion.

I was associated with the presidency of that stake for 37 years. I enjoyed my labors. I have rejoiced in seeing the fruits of my labors and that of my associate brethren and sisters. In the district of country that I have lived in great changes have taken place, from the time of first settling there up to the present time. The people settling in that country were poor people. Some of them had abandoned their homes because of Indian troubles, and they were returning, poor people in search of other land and places to make homes. At first most of our people lived in dugouts. A great change has come, and today most of them are enjoying comfortable homes. Our country there is what is known as a greasewood country, a forbidding looking part of the world. When President Young and his brethren were passing through that district, in an early day, around the camp fire he asked the brethren what they thought of the country. Some of them said they would not give a lot in the "Big Field," in Salt Lake County, for the entire country. Others, living on the Cottonwoods, in this county, said they would not give their farm there for all they had seen. The soil was red, and its appearance was forbidding. They did not know the value or fertility of it. President Young, after listening to them, made the statement that he could see facilities there for sustaining 150,000 people. I believe he was correct. I believe that when the facilities of that country are developed—and we are making good success in the development that 150,000 people can be sustained in Sevier county. God has blessed our efforts. We have been able to get the waters out upon the land, though at great cost.

One canal that we built in that country represents an outlay of over \$80,000, a reservoir that we constructed, close on to \$100,000. Now the State has taken hold of another enterprise in the establishment of another reservoir, and in the enlargement of our \$80,000 canal, building and extending the canal, so that it will reach a distance of about 50 miles.

When President John Henry Smith was talking this morning about the facilities that abound in the Uintah country, I could not help but think we did not need to go off quite so far as that. People can find homes closer than that, if they want to have homes of their own. But you know some of us are wedded to the city. I could not help but think, last night, as I was moving around your city here, what wonderful attractions you possess. Why, I could not count all the theatres and places of amusement that you are provided with. When we settle in the outlying districts, if we have anything of this kind, we must provide it ourselves. But this can be done. It is being done, and the Latter-day Saints are rejoicing in the prosperity that attends their efforts in the establishment of homes.

This is the work of God. His name is written upon it. We can assist Him, but the honor and glory of achievement that will be brought about in the due time of our heavenly Father will be His. All of our labors and efforts to accumulate means, to improve our surroundings, to make them inviting and pleasant should all be made or performed with the feeling that we are striving to advance the purposes of God in the earth. •

The prophet Joseph Smith made known this eternal truth, that man

cannot be saved in ignorance. Then, what intelligence is necessary to salvation? Why, that intelligence that will lead to an understanding of the gospel, to living its principles, and to devoting our lives, our time, our talents and the means that God may bless us with, in the advancement of His purposes in the earth. Nothing like it has ever been established. In it is a mighty destiny, and we will triumph with Him. But if we do, it will be because we live up to the gospel that we have embraced. It won't do for us to persuade ourselves to doubt the Savior, as did the young man who had lived so noble a life. He had kept the commandments, but one thing he lacked. The Savior said to him: "Sell all thou hast and give it to the poor and follow me." He could not do it. He was an idolater. He loved money more than he loved the Savior and the righteousness of God, and he turned away sorrowfully. O, I hope that we will not turn away sorrowfully. What is the price to be paid for eternal riches? It need not be money, but it must be faithful service rendered to our heavenly Father. All will receive the blessings that our heavenly Father has prepared for them, upon conditions of their faithfulness. Eternal life is the greatest gift of God, eternal life associated with eternal riches, eternal intelligence, eternal everything that is desirable, may be secured but it can only be secured by rendering faithful service to our heavenly Father.

God grant that we may do this, that we may never become weary in well doing, but that we may avail ourselves of every opportunity that is opened before us for assisting in our Father's work, for they are opportunities leading to eternal riches.

When we get through with this life we cannot take anything temporal with us but if our lives have been devoted to the service of God, even if when we die we go to a pauper's grave, yet are we the children of God, and will inherit eternal riches. Which may God grant, in the name of Jesus Christ. Amen.

ELDER GEORGE H. BRIMHALL.

(President of B. Young University.)

My brethren and sisters, this is a very unexpected circumstance in my life. I shall need your faith and prayers for the few moments that I stand before you.

I have found that one of the great ills that comes to humanity is through the incapacity to judge motive. It appears that there were intelligences in the heavens before this world was made, that were incapable of comprehending motives. There were at least some spirits there who could not judge the motive of the great Father. I fancy that there must have been a tremendous unheaval in the realm of the spirit world when that brilliant spirit—brilliant as to some forms of concepts, brilliant as to expression, intelligent, keen, active in certain lines, and yet he could not understand the motives of his Father. It would appear that he looked upon what the great Master was doing, what Jesus Christ was doing, as something calculated to rob men, or rob spirits, of their freedom. He could not comprehend that the work of his Father had been one of sacrifice, one of toil, one of labor, mental and physical, for the good of the spirits there. He could comprehend his Father only as one who used His children as instruments to enhance His own glory, regardless

of the children. Now why was that? Well, it is because intelligences are bound by certain laws of the mind to measure the motive of others by the motive that would actuate themselves under similar circumstances. And I today pity myself, I pity my fellow men, when I consider or know of either myself or my fellow-men indulging in criticisms that question the motives of my brethren whom God has honored with a position of leadership in the midst of this people. They are not about questioning my motive. I have often thought, in my close communion with my brethren, that they have been daily hoodwinked. And when I study these problems that they are working with, I can plainly see that what to me seems emphatic trust, or mis-placed trust or credulity in the honesty of men, comes from this great law that permits men to judge the motives of other men by the motives that would actuate them in similar positions. It appears sometimes that our brethren, in trusting the saints, in trusting the stranger, know no bounds of confidence that they repose in them. And why is it? Why, the laws that govern the human intelligence govern them in a consciousness within their bosoms of unselfishness in their work, honesty of purpose, nobility of character in their communion with their fellow men. I say to the world, there is no greater proof of the integrity of men than the fact that they do so trust their fellow-men.

My brethren and sisters, I came here to this conference for one thing more especially than any other, and that was to vote. O, I think so much of my franchise, my franchise as an American citizen, to be able to speak and pray as any man; and

I no less appreciate my franchise in this Church. I have today voted to sustain my brethren, and I hope before the Lord and His angels, that I shall not be in my household with a desire to criticize, or be in the assemblies of our University, in the class-rooms with such a feeling. I hope the walls of no other place shall echo the sound or voice of a negative criticism of my brethren. I hope it will not be heard in the home. Do you know, there are plenty to do these things. It is not our mission. I read here in the revelation of John where it says, "He is fallen, is fallen, he who accused, the accuser of our brethren before God day and night." I would not be able to go before the Lord in my prayers with any spirit of fault-finding with my brethren. I would not be able, with any spirit of fault-finding, to meet my fellow-men. I desire to sustain and support my brethren by my spirit. I want to support them. I don't want to have to say good things about them without feeling them. Is there a Latter-day Saint here today, is there in yonder building (the tabernacle) under the influence of the spirit that has dominated this meeting, the Spirit of God, that is not filled with the spirit of supporting the brethren and sisters we voted for today? This spirit should be taken to our schools, to our home meetings, and right in to our own household.

It is a splendid thing that in the economy of the gospel there is an adversary. That very adversary will not let you nor me receive one iota of exaltation at the hands of our Father that we are not entitled to. He would stand there and say: "Stop, I demand that the law be executed here." But for all that the debts that the Savior pays for us he

cannot stop, he cannot prevent us getting a reward for what we have done for ourselves, if the Lord will, through our Savior, forgive us. Now I want to be, not simply forgiving to my brethren, but I want to be loyal. May the Lord help us to be so loyal to our brethren, loyal to their priesthood. May the Lord help me to be loyal, loyal to the covenants that I have made in raising my hand, in your presence, to sustain and support my brethren, that I may not even feel like criticising my brethren before men, any more than I would feel like denouncing them before high heaven.

May the Lord help us to stand by our covenants, and He will stand by us; and He will redeem us. He will forgive us, and blot out our sins that we cannot blot out ourselves, and we will stand before Him in the eternal worlds as being one with Him, and we will not be in the attitude of fighting against the Lord, but always working with Him; which is my prayer, in the name of Jesus. Amen.

Elder Orson F. Whitney presented the names of the General Authorities of the Church, and they were severally sustained in positions named, by unanimous vote of the congregation.

Sister Eliza R. Snow's beautiful hymn, "O, My Father," was sung as a tenor solo, by Robert H. Sildoway, to music composed by Prof. C. J. Thomas.

ELDER SYLVESTER Q. CANNON.

(Of Pioneer Stake Presidency.)

I rejoice, my brethren and sisters, in the opportunity of adding my testimony to the testimonies of my brethren who have spoken this af-

ternoon. While I realize the responsibility that rests upon every one who is called to speak to the Latter-day Saints, and to testify of the hope that is within him, I do feel to rejoice and bear my testimony to the divinity of this work. I rejoice in the opportunity of attending this conference, and of listening to the sound instructions and counsels which have been given the Latter-day Saints for their welfare. I rejoice in the prosperity that is being enjoyed by the Latter-day Saints, and in the many evidences which are manifest of this prosperity, of the manner in which the Lord is blessing the Latter-day Saints, both in a spiritual and temporal way.

I have felt and realized that while the church is growing in numbers and increasing in spirituality, there is evident also a tendency on the part of some of its members to grow cold and to fall into paths of temptation. There are so many allurements and temptations in the way of our young people that there are many who are being tempted, both in this city and in other parts of the land, some of whom are being led astray by those things which tend to lead them out of the path of truth, and to make them indifferent to the truths of the gospel, and to the importance of living in accordance therewith.

I have had the opportunity, recently, of visiting various parts of the state, and I was struck with the remarks made here this afternoon by Brother Seegmiller, and also this morning by Brother Smoot with regard to the opportunities which are before us as Latter-day Saints, and before the people generally. I feel that the Lord has blessed the people. When we consider the pro-

gress that has been made in this country, in this state of ours, in the last fifty or sixty years, we have occasion to be doubly thankful to the Lord for His blessings which He has given to us, that He has given to our parents and to those who have gone before, who have come here as pioneers, and established this people in the midst of this land. Recently I stood upon one of the foothills overlooking the Utah Valley, and the thought came to me this morning, while I was listening to Brother Smoot, of something that occurred to me there. I looked over that valley, and I can assure you, it was one of the most magnificent sights I ever beheld, to see the many manifestations of the prosperity that is attending the people generally in that section of country. While I saw the people cultivating the land and gathering the fruits thereof, I saw also that there is ample room for very many more to settle in that part of the country, as there is also room to settle in this county, and to settle in many other places in this state. There are many opportunities for us, as Latter-day Saints, of which we can take advantage to introduce industries in the midst of the people. These things, I believe, are being realized to a great extent by the Saints, and they are in line with the spirit that was manifest through President Brigham Young when he brought the people to this country, to organize the elements, to improve conditions; and while they are improving their temporal condition, to improve their spiritual condition also.

I believe that we have great opportunities before us; and among the greatest opportunities is the improvement of the young people, the improvement of the home, the pow-

er to draw around us the children, and to teach them those things that are for their welfare, that will establish them in the truth, and that will enable them to remain true and faithful in after years. It seems, sometimes, in looking over the conditions which prevail within the city, that the temptations and trials which our young people have to undergo, the tendency to be led away from the truth, to indulge in the pleasures of the world, and to become indifferent to those things which are considered sacred, are greater today than they ever were before, that the tendency among the people to follow those things, to be led away in youth, has increased. At the same time, I believe the opportunities which are before the Latter-day Saints for the improvement of their children are such that they can have greater control and greater influence with them in their homes and families, and in their surroundings, if we exercise the spirit of the Lord, the spirit of wisdom, in our dealings with our children, and undertake to train them up in such a way that they will be a source of joy unto us.

I have had the opportunity of being in the mission field. On various occasions I have partaken of the spirit of the Lord there to an even greater extent than I ever enjoyed in any other part of my life. I have rejoiced in the spirit that is manifested by the missionaries, and I feel that this spirit comes through the elders willingly taking upon themselves the labor to which they have been called to work in the service of the Lord, a willingness to make sacrifices and to go out into the world to meet persecution and prosecute this work in humility and in faith. I realize that in this way our

young men are strengthened and broadened in their comprehension of the truth, they obtain a reason for the hope that is within them; they can testify of the truth, declare it in plainness and substantiate it by the scriptures. Sometimes here at home, through not having had the experience, these things are, in a degree, lacking, because they have not had occasion to meet and benefit by these experiences nor be subjected to the temptations that are met with in the world.

I believe every one of us who will endure in the truth, will be tried and tested, as the Prophet Malachi said, as by fire. He says the time will come, when the messenger (the Savior) will come to His temple, and shall sit and purify the sons of Levi, even as gold and silver are purified in the fiery furnace. We realize from this, partially, the manner in which the sons of Levi will be purified and sanctified. I believe that every one of us Latter-day Saints will be tried and tested as gold is purified, that the dross will be removed from us. We will be refined and purified through the trials that we undergo, and we will thus be developed and draw nearer to the Lord and seek to serve Him. Now, I believe that one of the things that is going to test the Latter-day Saints is the test of prosperity, the prosperity which we are enjoying and which we have enjoyed, and which the people will enjoy to a greater extent in the future. I believe this is going to be one of the strongest and severest tests to the Latter-day Saints. We find that people, generally, who are prosperous become indifferent to the things of the Lord. This has been the case in history, both sacred and profane. We learn from the Book of Mor-

mon that while the Lord has blessed the people, and has promised that if they would be faithful, He would bless them in temporal as well as in spiritual matters, when the time has come that they have been blessed in almost everything they could desire, they have become indifferent, they have lost the spirit of humility, and have reveled in the pleasures and luxuries of life, forgetting the Author and Giver. This has been the case in the history of the nations, when the people have been humble, poor, industrious, and had to labor for their living, labor earnestly and hard, they have developed those characteristics and virtues that have tended to make them great; but when they have enjoyed luxury and prosperity they have become indifferent to principles of virtue, humility, and uprightness, have been led away and have fallen. This has been the history in very many cases. I believe that while we as Latter-day Saints are enjoying prosperity, through the blessings of the Lord and our own efforts, we should continue to bear in mind the importance of training our children in such a way that they also will labor for that which they obtain, because they will then appreciate that which their fathers and mothers have done to secure these things. President Roosevelt has made the statement that there are two classes of parents to be condemned those who are too strict with the children, and those who are too indulgent. Of the two, he said those who were over-indulgent were the worst, that in indulging their children, in getting them things that they did not appreciate, they were hurting them in such a way that it would redound to the injury of the community at large, and to themselves as individuals. I

believe that, as Latter-day Saints, there is nothing that will tend so much to our joy and happiness hereafter, and in this life, as to train up our children so that they will appreciate the blessings they have, and to do this they should learn to labor, and comprehend the importance of working every day, both in a spiritual and in a physical way.

My father has expressed himself on one or two occasions publicly, I believe, that he would rather that his children should die than that they should depart from the church; and I desire to bear my testimony to this effect, that I would rather die than lose the testimony of the gospel; I would rather die than become so affected in any way that I would lose the spirit of this work, because I know that it is true. I know this work is true, and that it means the salvation of every human being who will remain true and faithful, who will covenant that he will, in humility and faith, endeavor to live up to the commandments of the Lord and the revelations that He has given, and comply with the instructions and counsels of those who have been placed to lead the people.

I rejoice in the spirit that has been manifest in this conference, and in the testimonies that have been given to us. I rejoice in the integrity of the servants of the Lord who are called to guide this work and direct it. I know they are men of God, and that they have been blessed in those positions, that they have been placed there by proper authority, that they have received revelations from the Lord to guide them and to guide this people; and I realize that this work is progressing. The only fear I have is as to whether I will be able to remain true, as to whether you will

remain true, and as to whether we shall be able to exercise such an influence with our posterity that they will be true, because our salvation here and hereafter depends greatly upon our children as well as upon our fathers. As plainly stated in the revelations of the Lord, we are bound to one another, the children to the fathers and the fathers to the children. Through the revelations of the Lord concerning the sealing ordinances, we are made to realize that our salvation depends largely upon those who have gone before and upon those who shall come hereafter.

I pray that we may be true, and that we may carry with us the spirit of this conference, and seek to put into effect the instructions imparted, that in going to our homes we may seek to introduce in our families and homes and communities such things and influences as will tend to develop our young people aright that they may grow in those things that are for their welfare and betterment, that they may not spend their time idle on the street corners or anywhere else, telling vulgar stories, forming vicious habits that will be fixed upon them for life, but that they will do those things that shall tend to their progress and development in all that is good in this life and in eternity. I pray that the Lord will bless us unto this end, in the name of Jesus. Amen.

ELDER ARNOLD H. SCHULTHESS.

(Of Liberty Stake Presidency.)

I shall not detain you, my brethren and sisters, but during the very few moments which I shall occupy I desire, above all things, that I may have the attention of every person in this house and the help of

the Spirit of the Lord, to bless me and to bless you. With my brethren, I rejoice in the blessings of this conference and the spirit which has characterized the various sessions of the same. While listening to the brethren I was thinking what a variety of good things we are receiving at each conference. I venture to say that not one man or one woman has attended any or all of the sessions of this conference, who came desiring to hear the word of God, who has not been impressed, if not with everything that has been said, with some certain thing, or some certain instructions along a certain line. When we sum it all up, we come to the conclusion that whenever we come together in the name of the Lord, hungering for the word of the Lord, that the Lord always has something for each of us.

I was very much pleased to hear the testimonies of the brethren concerning those who are our leaders. I love to hear the brethren speak well of them, because I know that that which they have said, and do say, is true. I think very often that as a people who are blessed with so many good men and good women, we are altogether too slow and too backward in speaking well of the good noble qualities of the men and women with whom we are blessed and associated. We have, in every ward, and in every stake of the Church, men and women who are devoted to God and to His work. Think of the bishops who devote so much time in an unselfish way for the good of the people, and many other brethren associated with them. Think of our sisters in the Relief Society organizations, who are called out frequently at almost any hour of the day or night—it

makes no difference to them when the call comes—who are always on hand to minister and bless others. And when I think of their unselfish, loving service in God's work, I feel that we do not bear testimony often enough of their goodness. You know that the Savior, when He was upon the earth, found fault with the Scribes and Pharisees, because they did honor to those who had lived long ago, and decorated their graves, but those that were sent of God into their midst they did not receive. They did not appreciate them, but even sought to put them to death. The Savior was crucified, the apostles were put to death, all except one. I do not mean to compare the Latter-day Saints with the Scribes and Pharisees to whom the Savior spoke, but I sometimes think we are too dilatory in speaking well of our brethren and sisters, as though we would say, "Yes, that is a good man, but don't you tell that to any man until he is dead, and then we will say all the good things we can about him." Let us say all the good things we can about our brethren, and our sisters, our good men and women, while they live, and thereby strengthen their influence among the people in the earth. I want to tell you that when I witness the unselfish and faithful service of our men and women in the various organizations of the Church, I lose sight of their weaknesses, no matter what or how many they are.

I have thanked the Lord, and I do thank the Lord today, that we have men in our midst who are called of God, prophets and apostles, who hold the same authority as did the apostles and prophets of old. While Brother Penrose was speaking this morning upon this subject,

that of authority, and the difference that distinguishes the Church of Christ from the various churches of Christendom in the world, I was reminded of something which I recently read in the *Deseret News*. I will relate it to you very briefly. The article reported the wonderful accomplishments of some of the students of a certain university in the East, in the laboratory. It reported that young men students had extracted sugar from an old piece of cloth, a piece of an old coat. They extracted sugar also from a piece of wood, and other things of such character. But the point I want to call your attention to is this: They took some wheat as it came from the field. It was ground up and separated into different substances, the bran, the flour and other elements. Then they took those various substances and put them together again, and made complete kernels of wheat, just as they were before; so that no difference, at least in their appearance, could be detected. But when they took that wheat, which they had ground, separated into its elements and put together again, and planted it in the ground and nourished and nursed it, gave it to the sunlight and shade and water that it might grow, and watched it every day, it did not grow. Life was crushed out of it. It was made up of substances which made up the kernel of wheat as it comes from the field; but by their handling it, by the grinding it and separating its elements, life was crushed and extinguished, and when they planted it that it might grow, it did not grow. It did not have within it that life-giving power. So I thought what a striking comparison it is with the religions, man-made doctrines in the world as com-

pared with the doctrine of Jesus Christ. We do not wish to say anything against the religious denominations of the world, as Elder Penrose stated this morning. We very cheerfully and gladly acknowledge all the good they do, and they do a great deal of good; but when it comes to having the truth, the gospel of Jesus Christ which is, as Paul said, the "power of God unto salvation unto all that believe," they do not possess that. That life-giving power is not within them. But in the gospel of Jesus Christ as we are blessed with having it revealed again direct from heaven, we have that life-principle; it possesses that life-giving power unto salvation unto all those that believe and obey it.

My brethren and sisters, I pray that the Lord will bless the Latter-day Saints, that we may learn to understand and appreciate, more and more, the truth as God has given it to us. While listening to Elder Brimhall this afternoon, I was reminded of the testimony, or at least of the words, of a very wealthy lady whom I met on my last mission in the city of Berlin. An elder succeeded in expounding and preaching the gospel unto her, and I heard her make the statement, more than once, "If I knew that this thing that you are preaching to me is of God, all my wealth and my possessions would be nothing to me. I would gladly forsake it all, if I only could believe, if I only knew as you know that it is the truth." Now, Latter-day Saints, we bear testimony that it is the truth. Let us feel, as this good woman did, that when we have the truth, all other things are secondary matters with us. The truth, the gospel, is the greatest and most important thing that we possess in this life, the only thing

which will bring us temporal and spiritual salvation.

May the Lord bless us and help us to be faithful, is my prayer, in the name of Jesus Christ. Amen.

ELDER ORSON F. WHITNEY.

Criticism of the Authorities.—President Kimball's Illustration.—Why Men and Women are Promoted.—The Lord has no Favorites.—Exhortation to Charity and Loyalty.

Before we dismiss, I wish to thank this congregation for the unanimity of the vote given to sustain the General Authorities of the Church. My heart has been touched by the appreciative remarks that have been made, and I presume I am to be excused for feeling this way, owing to the position I occupy. I am aware of the criticism and censure that are often expressed toward men in authority. There seems to be a propensity in the human heart that leads men to find fault with their fellows who are placed in high positions. President Heber C. Kimball once illustrated this propensity thus: while conversing with a friend, he stooped and picked from the ground a twig encrusted with mud, for it had recently been raining, and holding it up, said, "As long as this little twig remained upon the ground it attracted no attention, although it had as much mud clinging to it then as now, but you did not notice it. When I lift it from the earth, however, and hold it aloft, the mud is about all that you can see; it is with difficulty that you perceive the twig at all."

This is human nature. It seems to demand from men in office greater virtues, greater qualities than other men possess, and is never

weary of pointing out their imperfections. Of course, men in office should strive to be exemplary, but if they are not perfect, it should occasion no surprise. Who are the men and women that have been selected to hold general authority in the Church, or authority in the stakes and wards? Who are the brethren and sisters you have sustained this day? They are Mormon boys and girls, of no better material than you are; yet some people seem to think a high position ought to transform a man completely and convert him into an angel.

Some imagine, too, that it makes every man proud to give him office and authority. I found very quickly, after being called into the quorum of the Twelve, that I had to be far more careful to recognize people than ever before, lest they should charge me with being lifted up, with "having the big head," etc. I never dreamed of such a thing. It had never occurred to me that I could be given an office that would turn my head. I never received an honor that made me feel one particle different toward my brethren and sisters. But some seem to think so. They are on the lookout for such things. They expect to be slighted; they go half way to meet it; and think they have found what they were looking for. How easy it is to find fault.

I don't believe God ever chose any man to hold an office in His Church, that he might shine for his own sake, or because he was any better, in a general way, than his brethren around him. I believe there are just as good men down in the ranks as those who hold high positions. There are men serving as bishops, as high counselors, as stake presidents, who would honor

the apostleship if called to it. The Lord does not give men and women high office because they are His pets or favorites, or because He wishes to honor them or their families above the rest of the people. Rather is it because He can use them in those places better than anywhere else, for the general good. He needs bishops as well as apostles. He needs good, strong men out on the frontier as presidents of stakes. All cannot be in the same place; where a man is needed, there is his proper place, and we must go where we are sent, and come when we are called.

And brethren and sisters, if your turn should come to preside, it would be our duty to sustain you. We are asking no more from you than you would expect from us. Our duties are not always pleasant. They are sometimes very painful. We have to do things that we would rather not do; and we need the sustaining power of your faith, and the help of the Lord at all times. I thank you again for your hearty vote and unanimity of expression, whereby you agreed and covenanted this day that you would sustain these men and women, not only by your uplifted hands, but by your faith and prayers and good works.

Now go and do it. Don't pull down the authorities of the Church. Remember what you have done this day, and also bear in mind that your turn may come to stand in high and responsible places. Your turn may come to do things you would rather not do, but that you must do in order to be true to your covenants. We ask you to sustain us just as we would sustain you, were the positions reversed.

May the Lord bless us all with the spirit of loyalty and love for

each other, and for our brethren and sisters upon whom rest heavy and solemn responsibilities, in the name of Jesus Christ. Amen.

The choir sang the hymn:

Hark! ten thousand thousand voices
Sing the song of jubilee!
Earth, through all her tribes, rejoices—
Broke her long captivity.

Benediction was pronounced by
Elder Rodney C. Badger.

OUTDOOR MEETING.

Thousands of people gathered on the Temple grounds, unable to obtain admission to the Tabernacle or Assembly Hall, and an outdoor meeting was held for their benefit, near the Bureau of Information building. Elder Benjamin Goddard presided, and Elder Melvin J. Ballard led the singing; Wanda Czapiensky and Agnes Clive accompanied on the organ.

The congregation sang the hymn:

High on the mountain top
A banner is unfurled;
Ye nations, now look up,
It waves to all the world.

Prayer was offered by Elder Samuel H. Allen.

The congregation sang the hymn,
"America."

ELDER BENJAMIN GODDARD

It must be a great satisfaction to the Latter-day Saints to observe the attendance at this conference, and the earnest desire of the members of the Church to obtain admission into our dedicated buildings. We rejoice, however, in the good weather that enables us to meet here in

"God's own temple" to worship Him and to receive such instructions as He may inspire His servants to give.

We are pleased to be here. We rejoice in the gospel of the Lord Jesus Christ, and in the opportunity we have of bearing our testimony unto its truth. I presume the majority present are members of the Church, and you rejoice in the organization thereof, that God has given us, in these days, "apostles, prophets, evangelists, pastors, and teachers," to lead us unto a knowledge of Him, to bring us unto a "unity of the faith."

We rejoice in meeting so many who have come from distant stakes of Zion. These presidents of missions who are here undoubtedly think of the thousands of elders now abroad, who are not privileged to meet with us. I trust that your hearts are going out to God in prayer that He will bless His missionary servants and handmaidens, who are carrying the warning message to the people of every clime.

You have joined in singing our national anthem, but I venture to say that none of you have sung it more fervently nor with more loyal spirit than our elders, who are now in the nations of the earth, sing it from time to time. I refer particularly to the second verse, and draw your attention to it, because we may at times sing it with our lips without reflecting upon the sentiment contained in the song. I take the liberty, therefore, of drawing attention to the verse named, which I think, reflects the thoughts, sentiments, and devotion to fatherland of our missionary representatives especially.

"My native country thee,
Land of the noble free,
Thy name I love.

I love thy rocks and rills,
Thy woods and templed hills,
My heart with rapture thrills,
Like that above."

I trust we shall remember the absent ones, and that you who are present will enjoy in very deed the spirit of this meeting.

ELDER SAMUEL O. BENNION.

(President of Central States Mission.)

I rejoice, my brethren and sisters, in this privilege of standing before you this afternoon, and I trust that during the few moments I occupy this position, I may be blessed of the Lord, that what I say will be for our mutual benefit and good.

I am absolutely converted to the Gospel of Jesus Christ, for I know, as did Paul, that it is "the power of God unto salvation." As I look today through these trees, across the grounds, I cannot help but think of the statements made by Christ the Lord when He said, "Judge a tree by its fruit, for a good tree cannot bring forth corrupt fruit; neither can a corrupt tree bring forth good fruit," and "By their fruit ye shall know them."

As we were singing the hymns, in the opening exercises of our outdoor meeting, my thoughts were drifting back over the history of this Church, and back into the mission field. I thought of the great modern Moses, Brigham Young, who led this people into the valleys of the mountains. Many that knew Brigham Young are undoubtedly on the grounds today, who heard him speak under the inspiration of the Holy Spirit of God, who remember the impress his remarks have made upon them all the days of their lives.

I have read his sermons, and have listened to men who have heard him, and, when I see this vast congregation, I cannot help but cite the world to these valleys of the mountains, to this people, and ask if such a people as the Latter-day Saints could be the wicked people that our enemies represent them to be?

I am proud, my brethren and sisters, to have the privilege of laboring in the ministry of our Savior. If there is one man under the sun that I can, through my ministry, reach, that will go down into the waters of baptism and become a convert to the principles and doctrines of the Church of Christ, yielding obedience to the call of the authority Jesus has conferred, I shall be well repaid.

I know that in the country outside of the valleys of the mountains, wherever I travel, I find men and women, who in their hearts are sincere, who have a desire to serve the Lord; and just as soon as that blind prejudice can be removed, which has been so strongly established in the hearts of men by the enemies of God, just as soon will many be converted and go down into the waters of baptism. An honest man or honest woman cannot study the principles of Christ's gospel, as taught by the Mormon people, without it having some effect upon them. It will act as oil upon the waters, and will lead them into a condition whereby they will forsake their sins, turn unto the Lord, and acknowledge Him and His power to save; for all men desire to be saved in the kingdom of our God. Just as soon as honest hearted people become acquainted with the straight and narrow way they go in thereat, by hundreds and thousands.

The Mormon people are making friends in the earth everywhere. It is a mistake for our enemies to do as they are doing, thinking that they are going to lead away from the path of rectitude the men and women in this country who dare to do right, and who love the truth. The reports that are sent out by enemies, concerning the Mormon people in these valleys of the mountains, are causing more investigations than anything they have ever done yet, for thinking people are investigating these reports. There was a time, perhaps, when all people might be easily misled concerning the Mormon people; but that day is past, for honorable men and women in the earth will investigate and see for themselves what the real status is of the great people out in this western land, that have builded such commonwealths as the world has scarcely ever known, and which commands the respect of informed men and women everywhere.

"And by their fruits," the Savior said, "ye shall know them," and by the fruits of the labor of the Mormon people, their establishment of the Gospel of Jesus Christ throughout this world, will people be led to yield obedience to the principles that give them the power to excel in temporal and spiritual things. Not only in the stakes of Zion is this the case, but everywhere where this gospel goes. You will find in every little hamlet or village—where a Latter-day Saint is, that he begins to make friends around him by teaching his neighbor what he believes is right. As the missionaries go through the country establishing colonies and branches of the Church, they introduce the various auxiliary organizations as they are established in the Church here

at home, which also teaches the converts organization and order.

Down in the Central States Mission we have a great many branches of the Church, some of them quite large, and we have introduced among them our different auxiliary organizations, that they may thus harmonize with us at home.

Brigham Young established in this country a great school system, which has commanded the respect of everyone that has investigated it, and this system is taught wherever the Mormon people go. We have elders who are teaching school in the Central States Mission. They are teaching day school as well as assisting in the branch work; and many of the saints are asking that a night or two a week be set apart that they might attend a night school, and thus become acquainted with the educational plans of the Mormon people. We are endeavoring to do this everywhere. One writer has said that the greatest prison is that of inefficiency. Teach efficiency, and you release the captives. I say to you that men and women everywhere delight in principles of education and right. They love liberty just as much in any part of the world, wherever this gospel goes, as we do here; because it carries with it liberty and loyalty, honor to God and to the nation in which they reside.

Over in the State of Texas we have a colony of six hundred people, perhaps more, and in that colony we have a day school, taught by our missionaries from this city, who have been called to go there, giving their time and attention toward the uplifting of manhood. We believe that when a man goes down in the waters of baptism he has the right to receive all that the Church has

for him, all that God has revealed for men to receive. We believe that it is right for each and every one of us to receive these privileges if we live faithful and true to our covenants, consequently the principle of establishing schools has prevailed wherever the Mormon Church has gained converts. The teachers who were called to this particular labor in Texas happen to be lady missionaries. They have, perhaps, one hundred and fifty pupils divided among three of them. They have a Sabbath School numbering over two hundred and fifty pupils. One night weekly they teach forty officers and teachers of that Sabbath School how to instruct the members of that school, thus giving them training; and they are doing many other things toward the benefit and uplifting of these people.

I say unto you, my brothers and sisters, that there never was a time in the world when the people were receiving Mormonism better than at the present. Our elders are received almost everywhere with open arms. The eyes of the nations are upon the Mormons, and when people investigate the principles of our Church, the principles of right, liberty, love, and justice which we teach, they hasten their desire to find out more. Consequently, I say, none of us need have any fear as to the outcome of this work. The elders that have been sent forth into the missionary fields of this Church are bringing souls to God every day; honest hearted men and women, children of the same God, are yielding obedience to the principles that were taught by Christ the Lord and revealed to the Prophet Joseph Smith.

There was a time in the history of this Church when people scoffed

if you mentioned the name of Joseph Smith in the streets, or in public places of any kind, but that day is past. I am a witness of it, and know that when the name of Joseph Smith, the Mormon Prophet, is now preached or mentioned upon the streets or in halls of cities, hamlets, or villages, people listen to what we have to say concerning him with interest. We have established a history that is going to be proclaimed forever and ever, for God Himself will not recall what He has spoken. The history that has been made by the actual experience of the Mormon Church will be established in the earth. When people know that we love liberty, honor, truth and justice, and that, above all people in the world, we are loyal to each other, to this nation, and to God, vacancies will be caused in the synagogues and churches, and other places occupied by men who claim to have the authority to teach the Gospel of Jesus Christ, for truth will prevail. The Gospel of Jesus Christ, and the authority accompanying it, comes unto us by revelation, and it comes in no other way.

I know, my brethren and sisters, that the gospel is true. I know this: that God the Father and His Son appeared unto the Prophet Joseph Smith, over in the western portion of the State of New York, in that grove, I know this just as well as I know that I am standing here. That testimony can never be taken from me, because it has been gained by actual experience, it is a knowledge which comes through faith and work, and through fidelity to the cause of God on this earth.

I ask the Lord to bless us in the name of Jesus. Amen.

ELDER C. W. SORENSON.

(Of North Sanpete Stake.)

My brethren and sisters: one of the very strong testimonies, in my opinion, of the work in which we are engaged, is this large concourse of people, who assemble here at least twice every year. It is an astonishing fact that twice a year, the converts of Mormonism come from Mexico on the south, from Canada on the north, from the Atlantic and the Pacific coasts. From thousands of miles distant the people assemble from year to year semi-annually to hear the word of God as it is dispensed from the headquarters of the Mormon Church. Where in all the world can you find a spectacle like it?

I want to ask what is it that moves upon the children of men to bring them thus together. By what power, by what affinities, are they thus attracted; by what power are they made to meet the sacrifices which it takes, not only in time, but in means, to gather in such large numbers upon such occasions?

We heard yesterday from one of the speakers in the Tabernacle that some one had said that we were very lath, in fact afraid, to stand up by the side of the scriptures, that we were afraid to have our ideas and doctrines investigated in the light of the revelations of God, as contained in Holy Writ, particularly in the Bible. I say to you, as an elder in Israel, and I do not need to tell it to those of us who have embraced the truth and have knowledge of it, but, should there be any here who are not converted to the doctrines of Mormonism—I want to say to you that nothing is farther from the truth than that. I

know there is nothing that I like better, that pleases me more, than the privilege of lining up the principles of Mormonism with the Holy Scriptures, the Bible. There is nothing I like better than to demonstrate the truth of the principles enunciated by our Prophet in the light of the revelations contained in the Word of God. I bear testimony to you today that Mormonism, as it was enunciated by the Prophet, and as it has been taught from that day to this, as it is proclaimed by us throughout the length and the breadth of the world today, is nothing more, is nothing less, than the doctrines laid down in the Word of God; is nothing more nor less than the preaching and teachings of the prophets of all ages since the world began. I repeat, it is an especial pleasure to any missionary to compare the doctrines of Mormonism, so called, with the doctrines taught in the Bible.

It is conceded that we have one of the most wonderful organizations in the world. It has been said that it is second only to the German army, and while we are pleased with that comparison, we are willing to go them one better, and say, not even the German army can compare with the organization of our Church. It is organized by and under the direction of Almighty God, and it is perfect in all its ramifications. If there is a defect, or fault, I bear testimony that it is not because of a faulty organization, but because of faults in the men or women occupying offices in the organization. I emphatically declare unto you, therefore, that Mormonism is what the Bible teaches. I declare unto you that the Church, commonly known as the Mormon Church, is none other than the

Church of God, in complete harmony with that system instituted and organized by the Savior of the world.

But even these things are not all that has brought this vast concourse of people together. There is something else. We explain to the world the doctrines of Mormonism; we show to the world the wonderful organization of the Church, but this other element, the most vital content of this system, we cannot explain to them, although we know it. Every man that has been imbued with the Spirit of God understands it. He cannot give it to another—that is, he cannot give to another that feeling and those emotions that come to himself who knows it. He alone understands it and feels it. What is it? It is the spirit that permeates this work. It is but natural that this work, being the work of God, should be imbued with the Spirit of God. It is but natural that it should be permeated by that Spirit. The Spirit of God is given to every penitent sinner when he has received baptism at the hands of those having authority. The Spirit thus bestowed upon him, by the authority of God, becomes to him an assurance and testimony, and living fire within him, by which he knows, understands and feels that this is the kingdom of God. We cannot give that to the investigator. He can receive it only as God is pleased to give it to him, and God is pleased to give it only to those who, in penitence and humility, bow before him and receive and obey His word.

I want to call your attention to the operations of that Spirit. You may feel it, but it is like the Savior said: "The wind bloweth: but whither it cometh we know not.

nor whither it goeth." The influence is there, the feeling is there, the emotions are there; and every man or woman who honestly obeys the Gospel of the Lord Jesus receives that Spirit, and that testimony.

That to me is the strongest testimony of this work. When all other things fail, when doubt and misgivings arise concerning this man or that man, there need never be a failure of the testimony of the Spirit of Truth, if the person is living so he is worthy of it. Men may judge the system, men may judge the doctrine, but none can judge the truth except he who is under the influence of the Spirit of Truth, and whose soul has been mellowed by its wonderful power. It is the same spirit that has moved upon the divine teachers, sages and prophets of all ages.

I often think of that man Columbus. When he was westward bound across the mighty deep, when his men were dissatisfied, and mutinied and decided to cast him overboard unless he would listen to them and turn back, with death staring him in the face, with angry and determined men threatening him—I wonder that he could continue to plead with them for more time. Imagine how he felt on the third day, when the time was lapsing, when before him was apparently nothing but disappointment or a watery grave. Did he falter? Did he show timidity, or a laxity of faith in the object of his research? Not for one moment! Now I want to ask you, my friends, my brethren and sisters, what was it that moved upon him? Undoubtedly it was the Spirit of God. Somehow, he knew that success would yet perch upon his banner. Somehow, he under-

stood that his efforts would terminate in success. Could he prove or demonstrate that feeling? No, but he could feel it, and I say to you, that even as he felt and understood his success before it was achieved, so do we know that this is the work of God. The same spirit that urged him on in the face of adversity and a watery grave, the same is that which actuates our boys when they go out in the mission field and come in contact with men of wisdom and learning and understanding. They are inspired with something within, and they are undaunted, courageous, and unfearing.

This feeling that brings you up from Arizona and Mexico on the south, and Canada on the north, from the Atlantic States, from all over the world, is the Spirit that moves upon the hearts of men and women in every nation under the whole heaven, where this gospel is preached, to turn their thoughts to this city on the sixth day of April and on the sixth day of October, and anticipate with deep concern and profound anxiety the utterances made from these pulpits upon these occasions. I say it is the Spirit of God moving upon them, and it is moving upon you.

Brethren and sisters, I bear my testimony to you. I understand a part of this doctrine, and as I understand it, I believe that it is true. I may say I know that it is true. I am not ashamed of it, because I know it to be the power of God unto salvation.

May God grant that we may be faithful and true to this cause, that we may not be unworthy of it, and that our Father in heaven may never have cause to be ashamed of us, either individually or collectively.

is the prayer of your humble servant, in the name of Jesus Christ. Amen.

Prof. William C. Clive rendered a violin solo, "Berceuse."

ELDER GERMAN E. ELLSWORTH

(President of Northern States Mission.)

My brethren and sisters, in listening to the testimony of President Joseph F. Smith at the beginning of our conference, I was impressed with the strength of the same; and my mind went back over his life. I thought of how the Lord had prepared him to do the work that he has done during his life-time, and the labors that he is now doing and how he had been prepared to bear the powerful testimony that he gave to the Latter-day Saints concerning Christ, and the gospel that has been established in the earth.

I was reminded of Joseph who was sold into Egypt as a boy, how he was isolated from his parents, and how he grew up in a foreign land, and yet God prepared him to save His people. Following my thought of Joseph who was sold into Egypt, I remembered the lonely life of John the Baptist, and how God prepared him for his life work. Our Heavenly Father gave his mother a witness of the mission that he would perform in the earth, and no doubt, as other mothers teach their sons, this mother taught her son the mission that he would have to perform.

Following John the Baptist, I remembered the life of Christ and the fore-knowledge of his mother. Early in life Jesus declared to His mother, and to the world, that He "must be about His Father's business." While we have little knowl-

edge of His life after that until He began His great ministry in the earth, there is no doubt that on many occasions He had revealed to Him, in harmony with His mother's teachings, that He was indeed the Son of God, which prepared Him to know what He was about when He went to John the Baptist and asked for baptism, and to know the mission that He had to perform in the earth. Being thus early prepared, He was strengthened for the great labors devolving upon Him in doing His Father's will.

As in days of old, our Father took Joseph Smith, as a boy and prepared him for his life's mission. I have often told the people what a wonderful thing it was for Joseph Smith to believe in the things he taught to the world. How wonderful it would be to the young men in the world if they believed, as Joseph Smith did, that the heavens had been opened and that God had spoken to them. Instead of spending their lives from fourteen to eighteen in foolish play, it would settle them in their life's mission. The Prophet Joseph Smith was so settled when, from the age of fourteen to eighteen the weight of his mission rested upon him, and he prayed, "O, Father, I can stand this no longer." In answer to that prayer, an angel came with additional light, with more evidence concerning the great work he was to perform. Although every additional thing that our Father imparted to him increased the responsibility, he was prepared for his life's labor.

It has given me a great deal of joy, to visit the noted places in Church history. When I visited the home of the Prophet Joseph Smith and took into account that he was a

humble boy, who had never prayed in public in his life, I felt that I could sympathize with him, as he went seeking a secluded place where he could talk to his Father alone. In listening to many ministers at a revival he was convinced in his heart that some of the churches were wrong, and desired in his soul to know which one was right. He sought a place that he might ask his Father in heaven concerning these things. Leaving the house, he crossed the road and passed through the barn down to the little meadow and across the creek into the wood, three hundred yards from the house. In the seclusion of that grove he knelt down and supplicated his God to know which of all the churches was right. Answering the humble petition, our Father in heaven manifested Himself unto him, together with His Son, Jesus Christ, and thus the last dispensation of the gospel was ushered in. I have wished that hundreds of the young men in Zion at the early age of fourteen years, could have some such experience come into their lives to settle them in their mission in the earth. It has been my privilege to labor with a thousand young men in the Northern States Mission. They are good, clean, honest boys, but they have not in their lives a conviction so settled and a purpose so fixed as had the Prophet Joseph Smith. If they had half the faith that Joseph Smith possessed at fourteen years of age, they would be greater and more powerful missionaries than they are today. Yet, after they have been there a while, and undergo a few trials and some persecutions, be turned away without a bed and hungry, they find that God is their only friend, and a portion of

the spirit that filled the Prophet Joseph Smith comes upon these elders. Before two years are over, they, too, are powerful in their ministrations under the influence of the Spirit of God, in their declaration to the world that our Father has established His Church and kingdom in the earth.

The Prophet Joseph Smith, as a boy of fourteen, knew beyond question or doubt that God lives, and that Jesus Christ was the Son of God, for the Father made it known unto him in his youth and it continued with him all the days of his life.

We often hear that God established this latter-day work through the *boy-Prophet* Joseph Smith. He was a boy in years, but not a boy in experience. Our Father in heaven took Joseph Smith as a boy and gave him the greatest lesson that has been given to man since Jesus Christ was upon the earth. It so impressed his life, and weighed so much upon his mind, that he declared, "I can stand the power and influence of this lesson no longer." Continuing his education God sent angels to him, and year by year schooled him until he was about twenty-four years of age. He then brought him out of that school a post-graduate, as it were, in the knowledge of God and the things of God. He had little knowledge concerning the affairs of men in the earth, and in order to fill the great mission to which he had been called he had to follow the commands of God.

So Joseph Smith, taught of God, prepared of our Father, learned of Him, established this work, no longer a boy but a man, and a Prophet in his knowledge of the things of God.

As before remarked, I have often wished that our sons and daughters, the young men and young women of Zion could have a similar impress in their lives, so that, instead of wasting much of their time in frivolity, they could feel a portion of the responsibility that Joseph Smith felt. We have a mission in the earth and ought to be well prepared to deliver to men this message that our Father has committed unto us. It is our mission to preach Christ and Him crucified. It is our mission to proclaim to the world that the heavens have been opened and the gospel message delivered anew to mankind for their salvation.

I rejoice, my brethren and sisters, in the life of Joseph Smith and how God prepared him for his great mission in the world. He prepared in a similar manner Joseph of old, He prepared John the Baptist, He gave to His only begotten Son the knowledge of who He was, and reared Him under that influence to be the Redeemer of the world. He prepared Joseph Smith also, to perform a great mission in these last days, prepared him as an instrument to establish the Church and kingdom of our Father. As Latter-day Saints we rejoice in the great truths that God has given to us through the humble boy Joseph Smith. We feel that they have come from our Father. In mingling together in general conference we build up our faith in God and go home congratulating each other that we are members of the Church of Jesus Christ of Latter-day Saints.

True, my brethren and sisters, we are called upon, as other peoples have been, to make sacrifice for this great work. We call it a sacrifice,

but I wonder if any of us begrudge the labors we have done, if any of us would recall the time and means we have expended in declaring to the world this message of glad tidings. I would not. I feel that I have been paid many times over for the time and all the means that I have expended in preaching to the world this glorious message. I love the world and the men and women in it who love truth and righteousness. There are thousands of them, and when their eyes are opened and they understand, as we understand, they will be just as eager as we to do the will of the Father. Sometimes I wonder if they, with their education and learning, should embrace the gospel of the Lord Jesus Christ, if the young men of Zion would not lose their place, while those now outside become teachers of the people of Zion. I sometimes feel that the young men and young women of Zion have too easy a life. Mother and father have killed the snakes, grubbed the brush, dug the ditches, and now we are basking in the sunshine, and enjoying the luxuries that they have prepared for us, instead of bumping against the hard things of the world and preparing ourselves for our life's mission, as they prepared themselves.

Joseph who was sold into Egypt felt his isolation and loneliness, no doubt John the Baptist felt his isolation; and the Savior of the world, as he stood among those wise men, at twelve years of age, felt how lonely He was. I am sure after He had His great temptation and the angels of our Father came and administered to Him, He felt comforted in His great loneliness. I am sure the Prophet Joseph Smith felt greatly relieved when he took

the three witnesses into the woods and there had the privilege of sharing with them the great burden that he had been carrying alone. Again, in the manifestations in Kirtland Temple, I am sure his heart rejoiced when he was able to share a portion of the burden that had been resting upon him for years. Lincoln, and Washington, and other great men in this world have felt the responsibility of their life's mission, and at times experienced loneliness, but it prepared them to do the great work they each have done in life.

Now, I am reminded of our present President of the Church, how, as a boy, he crossed these plains with a widowed mother; how, as a boy, he was under the benign influence of that saddened though strong hearted mother, a mother who assumed in full the responsibility she owed to her children. As a boy he must have felt sometimes that all things were against him; yet he cheerfully responded when sent to the Sandwich Islands on a mission at the tender age of fifteen, to declare the truths that had left him without a father's care. I feel sure that the hard experiences he had in early life helped to mould his character, therefore it is no wonder he speaks to us today in power and declares, with a testimony that goes to the heart of every man and woman honest in soul, that God lives and that Jesus is the Christ.

As I have said, my brethren and sisters, our Father has prepared men in their youth, throughout all the world, to do the great work they accomplished in after years. Take Samuel the Prophet, King David, and hundreds of others that our Father has used; He has prepared them early in life, and told

them what their mission would be. Now, the young men and young women of the Latter-day Saints, through the teaching of their mothers and fathers, ought to know what their life's mission is, and prepare in seriousness, early in life to carry to the world the great message, that God lives, that Jesus is the Christ, and that His gospel has been established in the last days for the salvation of the children of men. If we, as His chosen people in this day, as His favored people, with this glorious testimony, do not do the work that rests upon us, our Father will raise up sons and daughters who will do it in an acceptable manner before Him!

I believe the Latter-day Saints, as a whole, realize their great mission, and are preparing themselves and their children to do this work; but, although the missionaries that come to us in the Northern States are good young men, I find that many of them have had life too easy, they have not felt responsibility enough at home. Few of them have preached much, if any at home. Few of them have done enough in family worship in their homes. I think that we should add a little more responsibility to our sons and daughters, and give them just a little more practical religion in the tender years of their life. We ought to put our arms around them and impress upon them like Mary did upon her son, His life's mission; like Elizabeth impressed upon her son, the mission he was to perform, and like the mother of the Prophet Joseph F. Smith impressed upon her son what his life's mission was. He has been schooled with the prophets from tender boyhood, and no wonder his testimony thrills the Latter-day Saints. We

ought to heed his counsel, and walk uprightly as he does. We ought to follow the commandments the Lord gives through him, and bless God for his example, his character, and his testimony to us that God lives and that Jesus is the Christ.

May our Father help us, and prepare us for the great mission to declare to the world, that God our Father lives, that Jesus Christ is His Son, and that He has established His work in the earth, is my prayer in the name of Jesus Christ. Amen.

Elder Melvin J. Ballard sang the favorite missionary hymn, "I will go where you want me to go."

ELDER JOHN L. HERRICK.

(President of Western States Mission.)

"For God so loved the world that He gave His only begotten Son that they who believe on Him might not perish, but have everlasting life."

One of the testimonies that I have gained in the church is that we are prepared to sacrifice all ties for the good of God's work. When God gave His only begotten Son it seems that He has demanded, not only since that time but in all ages and dispensations when the gospel has been upon the earth, that those who love Him must be ready to die as He has done, if necessary—sacrifice that which is near and dear to them. In olden times, you will recall, Abraham was called upon to offer up his son. In that time it seemed some outward sacrifice was demanded. People had to burn sacrifice, they had to burn beasts and fowls. But in the meridian of time, when the Savior came and when He re-

deemed mankind by giving His life, the divine command for that kind of sacrifice was fulfilled, they were no longer demanded. However, the kind of sacrifice that we have to give is none the less important.

When the Savior came and the rich man asked him what he should do that he might inherit eternal life, he was told some of the commandments that had been given before. But he said, "All these have I kept from my youth up." Then Jesus said to him, "Sell that thou hast and give to the poor and come and follow me." That was the sacrifice demanded of him, but he could not make that sacrifice, he could not live that life. That was the principle that was taught during the time the Savior was upon the earth, and when He dispensed blessings that have come to us—to every one that came within His radius.

In this day, when the Prophet Joseph Smith was made the instrument to bring forth this latter-day work, he began to make sacrifice from the moment that the vision was opened up to him, and in every move he made and everything he did, not only in his life but in the lives of his people sacrifice was demanded. You may recall that in the year 1835, when Zion's Camp was called together, after they had been out into the West, those men who had been called forth to give their lives, if need be, for this work, they were assembled for the great purpose of choosing the twelve apostles in the church, the first twelve apostles and also the first seventy, upon whom devolved the responsibility of spreading the gospel to the world. And when they were met together, the Prophet said to them, "Some of you are angry with me because I would not

let you fight when you wanted to. God did not want us to fight, but He wanted us to live our lives as He had directed. It is His will that those who are chosen to be the first twelve apostles to the world and the first quorum of seventy should be chosen from Zion's Camp, from among the men who had been ready to give sacrifice, even such as Abraham of old." That is how these men were chosen—by revelation; they had to be men of that character, men who were ready, not only to give their own lives but the lives of those who were near and dear to them. A man's own life is not dear to him sometimes, if it comes to a question of those he loves. My life would not be much to me, if I could give it for one of my children. When men have been ready to sacrifice all that they had in the world, that is the kind of men God has required since the beginning to take charge of His work. And so men have gone forth, leaving their wives and their families, even in destitute circumstances. What for? To go and preach the gospel to those who were in darkness. So today, my brethren and sisters, you parents who are here today, you young men who have been in the mission field and you who are candidates to go, we have it in our hearts to do the same bidding, to go and do Christ's service, to preach His word, to do His will and follow the direction of those who are placed over us in this church. We cannot know, we cannot appreciate, the blessings that shall come to us, unless we taste some of the bitterness of life. We cannot know how to appreciate the sweet unless the bitter comes into our lives. So it is with us in everything we do.

The lines of a poet come to my mind, which exemplify the position of the Latter-day Saints. We have to suffer in order to be blessed, and when we realize this one thing, it is a wonderful consolation for us in our lives.

"All wondering and eager-eyed,
Within her portico,
I made my plea of Hostess Life,
One morning long ago.
'Pray, show me this great house of
thine,
Nor close a single door,

For many rooms and curious things
And treasures great and small,
Within this spacious mansion lie,
And I would see them all.'
Then Hostess Life turned silently
Her searching gaze on me,
And with no word she reached her
hand,
And offered up the key.

It opened first the Door of Hope,
And long I lingered there,
Until I spied the Room of Dreams,
Just higher by a stair,
And then a door, whereon the word
'Happiness' was writ,
But when I tried the little key,
I could not make it fit.

It unlocked the door of 'Pleasure's
Room,'
Where ev'rything seemed so bright,
But after I had stayed a while,
It somehow lost its light;
And wandering down the little hall,
I came upon a room
Marked 'Duty,' and entered it
To find myself in gloom.

Along its shadowy walls I groined
My weary way about,
And found that from dull Duty's Room
The door of toil led out.
It led out into another room,
Whereon a crimson stain,
Marked sullenly against the dark,
The words, 'The Room of Pain.'

But oh! the light, the light, the light!
That spilled down from above!
And upward wound the stairs of Faith,
Right to the Tower of Love.

And when I came forth from that place,

I tried the little key,
And lo! the Door of Happiness
Swung open wide and free."

And so with you, my friends, you who are ready to sacrifice and send your sons and daughters into the world to preach the gospel you may rest assured, my brethren and sisters, that when the time of reckoning shall come that the Lord shall count you among His worthy children. He shall account your sons and daughters blessed and when you shall leave this earth, and shall join together with each other in the family circle, God shall call you blessed, because you have seen fit to worship Him in spirit and in truth while you have been upon the earth.

My testimony to you is that this work is true, that God's directing hand is over it, that Joseph Smith was a Prophet of God and that everything that has been done since the inception of this work has been guided and directed by a supreme hand, a hand that shall continue to guide and direct this work so long as the world shall last. May God bless us all I ask it in the name of Jesus. Amen.

The congregation sang the hymn:

We thank Thee, O God, for a Prophet,
To guide us in these latter days;
We thank Thee for sending the Gospel
To lighten our minds with its rays.

Benediction was pronounced by
Elder F. R. Lyman.

CLOSING SESSION.

In the Tabernacle, at 2 p. m.

President Joseph F. Smith called the meeting to order.

The choir sang the anthem, "Gospel Restoration."

Prayer was offered by Elder F. S. Bramwell.

The choir sang the anthem, "Awake my soul;" the duet was rendered by John and Margaret Summerhays.

AUTHORITIES SUSTAINED.

Elder Heber J. Grant presented the General Authorities of the Church, to be voted upon by the assembly, as follows:

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as First Counselor in the First Presidency.

John Henry Smith, as Second Counselor in the First Presidency.

Francis M. Lyman, as President of the Twelve Apostles.

As members of the Council of Twelve Apostles: Francis M. Lyman, Heber J. Grant, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George Albert Smith, Charles W. Penrose, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins and Joseph F. Smith, Jr.

John Smith, as Presiding Patriarch of the Church.

The Counselors in the First Presidency and the Twelve Apostles and the Presiding Patriarch, as Prophets, Seers and Revelators.

First Seven Presidents of Seventies; Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart and Levi Edgar Young.

Charles W. Nibley, as Presiding Bishop, with Orrin P. Miller and

David A. Smith as his first and second Counselors.

Joseph F. Smith, as Trustee-in-Trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as Church Historian and General Church Recorder.

Andrew Jenson, Brigham H. Roberts and Joseph F. Smith, Jr., Assistant Historians.

As members of the General Church Board of Education: Joseph F. Smith, Willard Young, Anthon H. Lund, George H. Brimhall, Rudger Clawson, Charles W. Penrose, Horace H. Cummings, Orson F. Whitney, and Francis M. Lyman.

Arthur Winter, Secretary and Treasurer to the General Church Board of Education.

Horace H. Cummings, General Superintendent of Church Schools.

Board of Examiners for Church Schools: Horace H. Cummings, Chairman; George H. Brimhall, James H. Linford and Willard Young.

Auditing Committee: William W. Riter, August W. Carlson, Henry H. Rolapp, John C. Cutler, and Heber Scowcroft.

Tabernacle Choir: Evan Stephens, Conductor; Horace S. Ensign, Assistant Conductor; John J. McClellan, Organist; Edward P. Kimball and Tracy Y. Cannon, Assistant Organists; George C. Smith, Secretary and Treasurer; Noel S. Pratt, Librarian; and all the Members.

General Board of Relief Society: Emmeline B. Wells, President; Clarissa S. Williams, First Counselor; Julina L. Smith, Second Counselor.

Deseret Sunday Schools Union

Board: President Joseph F. Smith, Superintendent; David O. McKay, First Assistant Superintendent; Stephen L. Richards, Second Assistant Superintendent; George D. Pyper, Secretary; John F. Bennett, Treasurer.

General Board Young Men's Mutual Improvement Association: President Joseph F. Smith, Superintendent; Heber J. Grant, Assistant Superintendent; Brigham H. Roberts, Assistant Superintendent.; Moroni Snow, Secretary.

General Board Young Ladies' Mutual Improvement Association: Martha H. Tingey, President; Ruth M. Fox, First Counselor; Mae T. Nystrom, Second Counselor; Joan M. Campbell, Secretary; Alice K. Smith, Treasurer; Maria Y. Dougall, Honorary Member.

General Board of Primary Association: Louie B. Felt, President; May Anderson, First Counselor; Clara W. Beebe, Second Counselor; Olive D. Christensen, Secretary; Vera I. Felt, Recording Secretary; Ida B. Smith, Librarian; Isabella S. Ross, Physical Director; Ann Nebeker, Assistant Physical Director; Emma R. Morris, Chorister.

General Board of Religion Classes: President Anthon H. Lund, Superintendent; Rudger Clawson, First Assistant Superintendent; Hyrum M. Smith, Second Assistant Superintendent; J. D. Cummings, Secretary.

Board of the Genealogical Society of Utah: Anthon H. Lund, President; Charles W. Penrose, Vice-President; Joseph F. Smith, Jr., Secretary and Treasurer; Joseph Christenson, Librarian; Anthony W. Ivins, D. M. McAllister, and Heber J. Grant.

Duncan M. McAllister, as Clerk of the Conference.

Each and all of those named were duly sustained in the positions designated, by unanimous vote of the Conference.

The choir sang the anthem, "Grant us Peace, O God;" the duet was sung by Charles Kent and Sarah Wood.

ELDER HEBER J. GRANT.

Positive character of testimony declared by Latter-day Saints.—A Christian minister's scathing arraignment of modern churches.—Divinity of Mormonism evidenced by Saints possessing Holy Ghost.—Spiritual gifts manifest in true Church today as in olden times.

I earnestly desire that I may have the sympathy, the faith, and the prayers of this vast multitude of Latter-day Saints to assist me in speaking to you, this afternoon.

I have had very many reflections, during this conference, while listening to the remarks which have been made. From the opening address of our President to the last speech I have thoroughly enjoyed all that has been said, and it meets with my hearty endorsement. I rejoice that I am a member of the Church of Jesus Christ of Latter-day Saints. I appreciate this privilege, far beyond any ability with which I am possessed to express my feelings. To know that I am associated with the truth, to know that this gospel that you and I have espoused is in very deed the plan of life and salvation; this gives to me a peace, a satisfaction, and a joy beyond expression. I have not the ability to express the joy and the deep gratitude to my heavenly Father that fills my heart, for the knowledge that He has given to me of the divinity

of the work in which we are engaged.

I was particularly impressed with the remarks made here today by Brother Hyrum M. Smith, and by those of Brother B. H. Roberts. If the glorious principles enunciated by the Prophet Joseph Smith are, in very deed, true, it does seem to me that every individual who has received a knowledge of them, should make up his mind that by and with the help of the Lord he will, in very deed, seek first the kingdom, so that all of the necessary things of life will be added unto him.

Realizing that I would, undoubtedly, be asked to speak here this afternoon, I was thinking, while coming from my home, on what theme I might be able to interest the people. I remembered reading from the Brief History of the Church, by Edward H. Anderson, a footnote, some years ago, when I delivered a sermon in San Francisco, while there with the choir. I stopped at the Bureau of Information and got the history, so that I could read it to you here. It is said that Roger Williams refused to continue as pastor over the largest Baptist church in this country, because there was— I now quote his language—"no regularly constituted church on earth, nor any person authorized to administer any church ordinance; nor can there be until new apostles are sent by the Great Head of the Church, for whose coming I am seeking." (From "Picturesque America," p. 502.) Joseph Smith, a youth, while reading in the book of James, was impressed with these words: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith,

nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." He went out in the woods, and prayed to God for light and wisdom, and he declares that an evil power seized him while he was praying. When it seemed that he was about to be overcome, God, our heavenly Father, and our Lord and Master, Jesus Christ, appeared before him. He remembered the object of his prayer was to inquire which of all the various Christian denominations of the day was in very deed the Church of Christ, and which he should join. The Father pointing to the Son, said: "This is my beloved Son; hear Him." Joseph Smith quotes the words of the Savior as follows, referring to the various Christian denominations: "They draw near me with their lips but their hearts are far from me. They teach for doctrine the commandments of men, having a form of godliness, but denying the power thereof."

Now, the Latter-day Saints do not have a form of godliness denying the power thereof, but they have in very deed the gospel of Jesus Christ, with all the power, with all the gifts, graces, and authority that were manifest in the day when the gospel was upon the earth, when Jesus Christ committed it to His apostles. I rejoice in having the truth; I rejoice in having a gospel that inspires all those who go forth to proclaim it, with a love for their fellows, and with a determination to carry the message of life and salvation to the honest in heart, notwithstanding all the opposition that may be brought against them. Ninety years have passed since Joseph Smith, a youth, announced that the Savior had told him all of the

religions of the day were in error, that they had gone astray, that they were teaching the doctrines of men, that their churches were man-made institutions. Recently a divine, speaking up in Montana, bears evidence of the truth of what this youth said, almost a century ago. I read from the report of his address:

For a long time the following questions have been uppermost in my mind:

Is the church anything but a mere social organization? Is the Christianity of today the true doctrine of the Christ of the Bible? Has the so-called Christianity of today anything in it that ought to attract more than any other creed that is supposed to help humanity? Is not the church of today being boycotted and that justly? Are we not today concocting questionable schemes to operate our churches? Are the leaders in our churches truly pious and sincere? Is not the real object of the minister personal aggrandizement?—[The Lord and Master, ninety years ago, said they were divining for hire.]

I know that such interrogations will not be very savory to many people, but knowing something concerning the church from top to bottom, and as I fear God, and would rather be true than be esteemed, I fearlessly propound them.

The Christian community of the present is loud in its claims of vast conquest and remarkable victories. We are invited to see its acquired wealth, its tremendous expansion and to hear the clang of its enormous and intricate machinery. But with all of this I maintain that the Christianity of the present is face to face with a lamentable loss. The Christianity of today has acquired much, but in its getting it has lost its own soul, it has lost the Holy Ghost. No true man will dare refute this argument, for go where you may in Christendom today you will find that our religion is void of the supernatural element which the Bible claims it must have in order to exist.

There are periods in the Christian era we look back upon with wonder and admiration. In those days men

were convicted of sin and a judgment to come. Then the more than human element was visible in our creed. Holy men had heavenly visions. Sickness was cured by spiritual power. The dead were raised. Holy men spoke with other tongues as the Spirit gave them utterance. Prison doors were opened and Ananias and Sapphira fell lifeless at the apostles' feet for playing with this power. Is the spiritual element that so characterized those days an ancient relic of something worn out like a garment? The commission to the early Christian teachers was that they must be imbued with power from on high and then go and baptize all nations in the name of the Holy Ghost, and that power was always manifested when they performed the deed.

The Christian religion of the present is merely a social code and has nothing in it whereby it could claim a divine origin. It is truly pitiable to behold the church religion of today trying to save this sinful world.

We have lost our magnet. The Christ who said He would draw all men to Him if He were lifted up is disobeyed and ignored in the multiplicity of our present church life. Since we have presented many substitutes to the world for genuine spiritual power, but they are of no more value in the saving of the sinner than an artificial heart would be in pumping blood through the arteries. We are like men trying to run an engine without steam.

The church of today is the church of man, not the church of God. I predict its crashing to pieces like a ship on the rocks before a heavy sea, in the near-by years, unless there is a mighty turning to God in our ranks.

We have a great, educated, school-made ministry, but an unconverted ministry. We have a great host on our church rolls, but they are, with but few exceptions, an unconverted host.

It is time for churchdom to do some housecleaning and remodeling. Now, while I have fearlessly declared that our present Christianity is but a shadow of its real self, still I must truthfully say that when the church is compared with other social organizations, it is far in advance of the greater number of them in a moral sense. I am willing to grant the church first

place on the social and moral calendar, but I do not believe that the church of today is the true church of Christ, because it is shorn of the Holy Ghost.

It is time we read the second and third chapters of Revelation and apply it to ourselves. We stand to breach the marvelous gospel of the great Christ, but are conspicuous for our weakness. God help us to find the upper room and acquire the tongue of fire.

How I do thank God that the tongue of fire is acquired by the humble elders who go forth to proclaim this gospel and that they are able, even as were the fishermen called by the Savior to follow Him and proclaim the gospel, to warm the hearts of the people and convict them of sin and cause them to repent. The Holy Ghost, the power of God, is with all those that go forth to deliver this message, in every land and in every clime. The authority of God has been restored to the earth. We have it. God is with us. The Holy Ghost is with us. God bless all who labor for the spread of truth at home or abroad. We have the Spirit which they acknowledge that they lack. Roger Williams says there was no authorized church on earth. This Montana minister confirms his statement, and says that the Christianity of today is the Christianity of men; he thus bears witness that the youth Joseph Smith, told the truth when he quoted the words of the Savior that none of the churches had the true gospel. I call to mind attending a conference at Bradford, England, of two hundred and fifty odd elders, many of them young men, without experience, some of whom had never stood upon their feet in their lives to proclaim the gospel, until they reached the Liverpool office; and the Spirit of God was so

richly poured out upon the men who spoke there, that tears of gratitude ran down the cheeks of nearly every one present. I recall being present, recently, at a fast meeting in memorial cottage at the monument erected to the memory of Joseph Smith, the Prophet, when many tears of gratitude were shed as the elders, about forty of them, testified of the goodness of God and the knowledge which they possessed that this gospel that you and I have embraced is in very deed the gospel of Christ.

The Montana minister says: "There are periods in the Christian era we look back upon with wonder and admiration. In those days men were convicted of sin and a judgment to come." In these days men *are* convicted of sin and of a judgment to come, and they repent of those sins, and they reform their lives, as Brother Smith said here today. This gospel of Jesus Christ has lifted up many a man who was in the slough of despair, who was in sin and iniquity, and has made of him a godlike, godfearing, upright man, ready and willing to go forth and proclaim that God lives, that Jesus is the Christ, that Joseph Smith is a prophet of God, and that he knows it. I testify that spiritual manifestations are present in the gospel of Christ which we have embraced. Reverend Martin says that, in early times, "this more than human element was visible in our creed." The more than human element is visible in our creed today. "Holy men had heavenly visions." Men and women by the hundreds, yes by the thousands, have had visions regarding the divinity of this work, and every honest soul who has embraced it has had the testimony of the Holy Spirit. The Holy Ghost, which Rev-

erend Mr. Martin acknowledges that they do not have, is possessed by all the Latter-day Saints who are serving God. "Sickness was cured by spiritual power." I bear my witness to you that if a record had been made of all those who have been afflicted, those who have been given up to die, and who have been healed by the power of God, since the establishment of the Church of Christ in our day, it would make a book much larger than the New Testament. More miracles have been performed in the Church of Jesus Christ of Latter-day Saints than we have any account of in the days of the Savior and His apostles. Today, sickness is cured by spiritual power. In all humility, and with gratitude to God, my heavenly Father, I acknowledge freely and frankly that God saw fit to heal me, and I am a living monument of the healing power of Almighty God, which is in this Church of Christ.

"The dead were raised." The dead have been raised. My own brother was announced to be dead, but by the prayer of faith he lives and presides over one of the stakes of Zion. I know, as I know I live, that the healing power of Almighty God, that this man acknowledges is not in any of the churches, is in the Church of Christ of which you and I are members.

"Holy men spake with other tongues as the spirit gave them utterance." I testify that the gift of tongues is in this Church, that it has been enjoyed by men and women on very many occasions. I bear witness that there have been prophecies by the voice of tongues. I stand here in humility today and acknowledge that my wife, whose body now lies in the tomb, pronounced a blessing upon my head

by the spirit of tongues, all of which has been fulfilled. I testify, also, that the gift of tongues was manifested on one occasion, when I was a little child, playing on the floor in the home of the late William C. Staines, when Sister Whitney, Sister Eliza R. Snow, Sister Zina D. Young, my mother and others of those noble women were present, whose lives are a testimony to all the world, of the purity, and the uprightness, and the virtue that there is in the Church of Christ. They were holding a Relief Society meeting. There was some singing in tongues by Sister Whitney; there was given, by Sister Snow, through the gift of tongues, a blessing for all who were there. After the interpretation by Sister Young, and after Sister Snow had blest all the sisters, she turned and blest the boy playing on the floor, and Sister Young gave the interpretation. I did not understand it, but my mother made a record of it, and twenty years after it was given it was fulfilled. What was it? It was that the boy should grow to manhood, that he should become one of the leaders of the Church, and that God would bless him in proclaiming this gospel in foreign lands. I say that the gift of tongues is in the Church of Christ. I say that I am a living witness that a prediction made on my head by the gift of tongues was fulfilled twenty years after the prediction was made.

God lives; Jesus is the Christ; Joseph Smith is a prophet of the true and the living God; Mormonism, so-called, is in very deed the gospel of Christ. May the Lord help you and me to be faithful, to be true, to be upright, to be honest, to be virtuous, to keep His command-

ments is my prayer, and I ask it in the name of Jesus. Amen.

PATRIARCH JOHN SMITH.

A loving brother's faithful testimony.—
Faith and prayers of the Saints effective.

It is with peculiar feelings that I stand before you on this occasion. I have been very much pleased with all that has been said thus far in this conference. I had thought that, probably, I might be called to address you for a few moments, and I have tried to think of something to say, but that something did not come. I can bear testimony, however, that I know this is the work of God. I know that we are His people, that Joseph Smith is a Prophet of the living God, and that his successors in the presidency of the Church have been strictly in the line and discharge of their duty. They have all been servants of the living God. Their testimony has been borne to the people, and I bear testimony that what they have said and done is right and proper, and has been inspired by the true spirit of our Heavenly Father.

I was interested in listening to the remarks of my brother, in the opening session of the conference. If the people had known him as I have known him, from early youth, even from his birth, they would not say that he said one thing and meant another. I think there is no man living who knows him better than I do. While he was a child, I carried him on my back. I watched over him as a babe, and as he grew up to manhood I have known every feature of his life. I know of his sincerity and the truth

of what he has said. There are many things which I might say, if I could think of them here, and I trust that through your faith and prayers, my memory may have some strength, that I may say something.

I have been pleased with the testimonies that have been borne here. As Elder Grant has just now borne his testimony, and related some incidents in his life, so I may say that I also have a testimony in this regard. Many times I have been on crutches through accident. Twice I have been broken down physically, through over-exertion and exposure. For two or three years, I was down, as you might say, with rheumatism. At the dedication of the temple, the boys had to lift me in a buggy and take me there, and lift me out. Through the faith and prayers of the saints, and my friends, with, also, the help I could give myself, for I have always tried to live in that way and manner that seemed prudent, I am now on my feet again.

I know that there is a God in Israel. I know that He will hear and answer the prayers of the honest. I know that He has heard prayers in my behalf, and through these blessings I am here with you today. I trust that I may continue faithful and firm in the discharge of my duty. I ask the prayers and faith of the saints that I may so continue; that I may live long to fulfill the mission which Father has called me to perform, that I may be a blessing to the people. May God add His blessings and guide us all by His Spirit; may He fit and prepare us for the events of His providence, that when we have finished our course here, we may be worthy of the blessings which He has

promised us; this is my prayer, and I ask it, in the name of Jesus Christ. Amen.

PRESIDENT FRANCIS M. LYMAN.

Knowledge of God possessed by the Saints.—Individual effort to conform to God's laws.—God's Church and servants guided by inspiration.—Some persecute the Church ignorantly.—Remarkable development of the Church in future.—Blessings invoked upon the choir, the congregation, the Saints, this Government, and all nations.

I very greatly desire the assistance of the Spirit of the Lord, which has been so generously enjoyed by the brethren who have occupied the time. In my heart there has been the same feeling, the same faith and inspiration that the brethren have enjoyed; and while I speak to you I trust that you may discern that we are united, that we see alike, that we have the same spirit, the same faith, and are indeed the servants of the Lord. I have not only discovered this fact in connection with my brethren who are the chief elders of the Church, but I have discovered the same in the chief elders of the stakes of Zion, the presiding brethren, and they discover it in all the quorums and associations of the priesthood and of the people, as I have felt it in the councils of my brethren.

I am sure that this great multitude of people, including the overflow meetings, numbering possibly fifteen thousand souls, today, is an evidence that the Lord is pleased with His people as a whole. There may be individual instances and cases, as has always been, and no doubt will be to the end, of those who do not have the favor and ap-

proval of the Lord in their conduct; but, quite generally, the overwhelming majority of the Latter-day Saints enjoy a rich measure of His Spirit. You will remember that the Lord made the statement during His ministry, as you will find in the seventh chapter of St. John, that the work is the Father's, and that if any man will do His will, he shall know of the doctrine, whether it is of God, or whether it is of man. I desire to make this impression upon the hearts of those who are before me today, that the secret of the success, and the measure of union enjoyed by the Latter-day Saints, is in consequence of their doing the will of the Father, and that all who have so done not alone know of the truth of the doctrines but they know the Father, they know the Son: and the Holy Ghost has borne record to the hearts of the Latter-day Saints, and has established a testimony within their souls in regard to our heavenly Father, in regard to His Son, and in regard to the Holy Ghost. Every individual member of the Church has that testimony, so far as he or she has done His will and kept His commandments. If there is anything lacking of strength and faith in their hearts, they may be weak in that testimony; but the secret of the strength of this Church, with its less than a half million members, possibly, in the world, is due entirely to the faith of the people, the faith with which God has endowed them. The measure of that faith is just in proportion to their devotion and faithfulness; and it grows stronger with the people.

There is permanent improvement and advancement among the Latter-day Saints, when you make allowance for our waywardness, our

transgressions, and sins, and the like. The Latter-day Saints are a magnificent people, gathered together from the nations of the earth, choice men and women of an independence of character, and of stamina and faith, who are willing to labor for the building up of the kingdom, willing to make all the sacrifices that are necessary, which they have done up to the present, and will do to the end. So far as we have failed and are faulty, we believe in the principle of repentance and reformation, individual repentance and individual reformation which is attending upon our lives. I confess that every member of the Church has a struggle in this fallen world. We have trials; we live but just a little season, not very long, in this life, less than a hundred years, and we find that it occupies our attention and our best efforts in order to subdue our weaknesses and inclination to go astray; but the Lord is merciful and patient with us. He has endowed us with a witness and the spirit that bears record of the Father and the Son, as the Holy Ghost bears record of the Father and the Son. We recognize the truth of that testimony; so do we know the spirit; we comprehend it, we feel it, and when we come together on occasions of this kind, in a multitude, as we are gathered today, there is a vibration in the heart of every member of this Church and a testimony in regard to the truth. We do know—we know individually; the father does not have to know for the son, nor the son for the father, nor the mother for the daughter, but each individual soul is entitled to know the Father, and to have that witness, for the Father is revealed by the Holy Ghost. That spirit which bears rec-

ord of the Father and the Son, also bears record to us of His own divinity, bears record to us of the divine mission of the Prophet Joseph, as we have heard the testimonies here, so strong, and so beautifully given in this conference.

I have been overwhelmed with the inspiration of the Lord and the testimony of my brethren, and so have you. I know that this congregation, and all the people who have been here and have listened, have felt the overwhelming influence of the Spirit of God in their souls, and they have a testimony. If I were to ask the question here, how many there are who know that God lives, that Jesus is the Christ, and that we enjoy the Holy Ghost, the inspiration and revelations thereof to our souls, this congregation would raise their hands, as they have done today to sustain the authorities of the Church, unanimously, and there would be no opposing vote so far as Latter-day Saints are concerned. We have not reached perfection, but we hope to reach it. We are laboring for that end, to do the will of God, and to be perfect as He is perfect. That is the design and object of our living and being, and to perform our duties faithfully and well. We are under the guidance of the Lord. He has gathered the people and has established them. He has established this Church, and it will remain and abide here, its home is here. The Lord has brought us here, and has sustained us here. He has brought you as well as He has brought me; every individual member of this Church has been brought here by the Lord. His inspiration and Spirit have rested upon the people, and they have been gathered together.

God's servants have been inspired;

they have been guided by the inspiration of the Lord, and this Church has been directed by Him. He always has at our head, and will always have at our head, from this time henceforth, a man through whom He can speak. That man is faithful and true, he is reliable and trustworthy, and he is known. The people know him, the people understand and know the voice of the true shepherd. They are not mistaken; they are never mistaken, if they listen to the voice of the true shepherd; and we have the true shepherd. We have the man who represents God, whose words are as the words of the Lord, spoken for our guidance, for the guidance of the kingdom, for the establishment of the work of the Lord, for sending the gospel to the world, to open up His work throughout the earth. The Lord always has His servant, and He speaks through him; and we listen. When we listen, we are edified, we are instructed, we are then correct in the position that we take and the work that we perform either at home or abroad. I thank the Lord for this. This work does not belong to a few brethren; it does not belong to a few of the brethren who have presided over us. It never did belong to the Prophet Joseph and his brethren, nor those who have succeeded him. They have been the servants of the Lord; but the work is the Lord's; the kingdom is the Lord's; and the kingdom will be taken care of by the Lord, and He will preserve it, and He will not allow us to go very far astray, for we are surrounded by those who know and can understand the truth and comprehend the spirit. If we are inclined to go astray, we will soon be brought back. If we make mistakes, we will

be corrected. If we go wrong, if we transgress, we will be reproved, of course; and the Lord will regulate the kingdom, and He will use His servants in the various fields.

At home our stakes are increasing—sixty-one stakes, all represented, I believe, with possibly one exception, all represented in this great conference—sixty stakes of Zion, and representatives of very many of the missions of the United States. It is astonishing to note the inspiration and spirit that we find among this people. The people of the world are discovering the fact that they do not possess the Holy Ghost; they are discovering the fact that they have not revelation and inspiration from the Lord. There are many men—thinking men, men of ability, men of judgment and experience, and scientific men—they are discovering that they are without God in the world; that is, that He is not with them, that they have not a testimony. I have this to say of the ministers of the gospel throughout the earth, I accord to every minister, so far as I am acquainted with them, or know anything about them, the belief that they may be honest in their efforts and in the doctrines that they put forth, possibly with the very best light they have. But, they are blinded, conscientiously and honestly blinded, no doubt, as we have had experiences of that kind in the days of the Savior, as well as with men associated with this work in modern times. You remember it was referred to yesterday, by one of the brethren, that Saul of Tarsus, afterwards Paul the apostle, was a conscientious man, an honest man, but in the darkness of his mind, in his waywardness and lack of information, his lack of the spir-

it and understanding of the gospel, he delighted in the persecution of the saints, and he indulged therein. He encouraged the persecution of the saints until his eyes were opened and until he saw the light. That will be the case with us. There will be Pauls raised up among us; there will be men of just such experiences, and, no doubt, there have been already men with experiences of that kind, who have not known the truth, and have felt they were doing God service when they were trying to destroy the saints, working against us and working against the Prophet Joseph. Many of those people who have persecuted us from the inception of this work have been conscientious and honest, and thought they were doing God's service. Of course, there may have been others who knew better, men who were wilfully wicked; I do not care to say about that; but many have; in their ignorance, fought against the truth. There have been men with strong prejudices; they believed that we were deluded, and they are against us quite unanimously, because we have entertained the doctrine, the word of the Lord to the Prophet Joseph, that their creeds and doctrines were not pleasing but were really an abomination in the sight of the Lord.

Now, these were not the words of the Prophet; but they were the words of the Son of God to the Prophet. He did not know; he could not tell anything, in his early life, in regard to these matters, but the Lord manifested to him that His church and kingdom were not upon the earth. The Lord gave the keys of authority and power to the Prophet Joseph; He revealed the truth, the plan of life and salvation and the Prophet Joseph laid

the foundations of this work, as Jesus told him to do; for, as the Father said, "This is my beloved Son; hear Him," and he listened to Him. He heard the Savior's voice, He saw Him and knew Him; and the Savior impressed Himself upon him, as did the Father, and he stood up in the midst of the world to declare the truth. He stood almost alone. Occasionally a man came to the rescue and helped him, assisted him in the translation of the Book of Mormon and the like; but even after the establishment of the Church and its organization, it was difficult for him to find men to stand by him, to be truthful, to be true and faithful. It may be said he trod the winepress alone, as nearly alone as was the Son of God Himself, so far as that is concerned, for the Savior had about Him men that were trusted and more reliable than did the Prophet Joseph. True, there was a Judas with the apostles of the Lord Jesus; but there were quite a number of brethren who fell by the wayside, men upon whom you would have thought the Prophet could have leaned for support. Yet, he was faithful and true. The Lord was with him and sustained and preserved him until the foundations of this work were laid, and until men were prepared to take up the work and carry it along—Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, as well as the Prophet who is with us today. These men were developed under the inspiration of the Lord, and they have been surrounded by men that were trustworthy, honorable and reliable, men who have upheld their hands, and they have been successful. They will be successful to the end.

The Lord will take care of His

kingdom and sustain His work. He will send this gospel to all the world, and the world will receive the doctrines, eventually, and the Lord will inspire their hearts and prepare them to accept the truth. Great men will rise up and receive the truth that has been advocated and brought into the world through the inspiration of the Lord upon the Prophet Joseph Smith. Men do not now acknowledge or recognize from whence it came, but finally it will be known, and the Lord will manifest to them the truth. Strong men, great and powerful men will be found among the nations of the earth, who will sustain this work and come to its rescue. It will be magnified and enlarged and established among the children of men. It will never grow less. It has quite an appearance today among the Christian denominations of the earth, but it will be still more remarkable in the future. The Lord will magnify us, and strengthen us, and establish His kingdom upon the earth. That is my testimony, and I wanted to bear this testimony in connection with the testimonies that have been borne today and in the other sessions of our conference. From the opening address by President Smith, every man has borne testimony to the truth. These testimonies are reliable and they are in force in the earth among the children of men. We have had the doctrines of the gospel laid before us so splendidly and simply.

Now, I feel to bless this congregation, and I think I had better bless this choir, President Smith. Oh, I love this choir, these brethren and these sisters here, Brother Evan Stevens and his assistants, and the organist, Brother McClellan, and his assistants. God bless you, my

brethren and sisters, every soul, every girl and every boy, every wife and mother, father and brother; God bless this choir. There is no such choir anywhere else in the world, and there is no such congregation anywhere else in the world. We are just a little people, not half a million; that is all there are of us; yet, there is nothing to compare with this on the face of the earth. You can't find such a sight anywhere as I see here today. Thank the Lord for His blessings.

The Lord bless these brethren, the members of the Twelve, the chosen twelve, faithful and true. They will endure and be faithful and true to the end. May the Lord bless the seventies, the high-priests and presiding brethren in the stakes and in the quorums and councils of the priesthood, at home and abroad; and the sisters of all the associations and societies; God bless them. God bless these brethren and sisters here and in this gallery, all around here, all Latter-day Saints, faithful and true. We have our weaknesses, but these are fairly faithful; these are the choice brethren among us, choice people; and yet, when you go into the stakes of Zion, President Smith, we find them by thousands—thousands, just as good as these. God bless the Latter-day Saints everywhere, and may He pour out His spirit upon them. God bless our friends and neighbors who live with us, who come in here and are helping us in the development of this great state and country. God bless them, and God bless the people of this nation that has preserved us and given us protection and allowed us such glorious privileges.

It is wonderful that we have been allowed to establish the Church of

Jesus Christ in the earth; it is wonderful; and this nation will be blest of the Lord, and the people thereof will be blest, for their generosity and goodness. Men in high places, as the president, and others that are legislators for the nation and are executors for the nation, and the judges and all will be brought to favor Zion, and God will bless them and preserve them, and preserve this nation. He will preserve this nation, and other nations that have given us recruits for we have come from all the nations of the earth, nearly all, everywhere; and we will yet come from Russia, and other parts of the world, and from South America and other parts that have not yet been proselyted. The Lord will move the obstacles, and He will send His gospel; He will preach the gospel Himself by His Spirit and power among the children of the earth. May we live and be worthy of the trust confided in us.

Brethren, be humble and faithful, and do not forget the Lord, and do not forget your prayers, and remember the prayers that are acceptable to the Lord. The prayers of faith will save us. The prayer of faith and the prayer that is the sincere intent of the heart will bring forth the blessings of the Lord. The reason we are not answered better than we are is because we are not as sincere, possibly, in our prayers, and our faith has not been mingled with our prayers as it should be. I pray that faith and the spirit of the Lord may abide richly in the hearts of the people, that the blessings of the Lord may be upon all the brethren, upon the Presiding Patriarch, the Presiding Bishopric, and the brethren who officiate among the people, and may He pour

out His blessings upon the heads of the saints everywhere.

God bless you, my brethren and sisters, and keep you in the faith, and help us all to be true. God bless President Smith, that he may be healed from the crown of his head to the soles of his feet. May He bless Brother George Albert Smith, and any others of our brethren who need the blessings of the Lord. May His Spirit and the healing power be upon them. May He bless the Presidency, President Lund and President John Henry; God bless these brethren, that they may dwell in the fellowship and favor of the Lord; and grant that we may always know the truth, as we know light from darkness, and heat from cold, I humbly pray, in the name of Jesus Christ. Amen.

PRESIDENT JOSEPH F. SMITH.

CLOSING REMARKS.

Testimony of Church members equal to that of their leaders.—There are not and can not be dupes or slaves in the Church.—Our doctrines are truth and righteousness, demonstrated by the Holy Scriptures.—Enemies of Mormonism set up and fight “men of straw.”—Earnest invocation of blessings.

I shall not attempt to address you at much length. The most that I could do, this afternoon, would be to emphasize and endorse, without recourse, every word and sentence and sentiment that has been spoken or expressed during the sessions of this conference, from the first to the last. I believe, with all my soul, in the testimonies that have been borne; and what pleases me most of all is the fact that there are present here today hundreds of men and,

perhaps, thousands of them, and women too, in this vast congregation and others who have been in attendance at this conference, who can bear the same testimony that has been borne by the speakers who have addressed us during this conference. Some people in the world appear to have a great deal of sympathy for the poor, deluded, innocent, honest, deceived, down-trodden and misled Latter-day Saints, as they seem to regard them, and at the same time they have fierce judgment to pronounce upon their “wicked and designing leaders.” I wish to say to our friends, here, that there is no man nor set of men on earth today that can mislead this people very far out of the path of rectitude, righteousness and faith in the divine mission of the Prophet Joseph Smith. It can't be done. Why? Because they know the principles of the gospel, as well as their leaders do. They have borne testimony of this truth to the world, almost to a man.

We send out to the nations of the earth two thousand elders every other year, practically, and they go abroad to the various nations full of faith and the spirit of this gospel, full of the testimony of Jesus Christ, which is the spirit of prophecy. They go out with the spirit of the gospel in their souls, to bear testimony to the world, and they do bear that testimony to the world, and they come home ripened in the knowledge of the truth, confirmed in their convictions, established in a knowledge of the principles of the gospel of Jesus Christ, and no power beneath the Celestial kingdom can turn them from it, except they transgress the laws of righteousness themselves. Other men cannot turn them aside; other men cannot con-

found them. They know the truth for themselves; they have learned it in the school of experience, as well as by the gift and power of the Holy Ghost upon them. They know the truth, and the truth has made them free. There are no slaves, there are no dupes in this Church; there are no men nor women worthy to claim an honorable standing in the Church of Jesus Christ of Latter-day Saints, who are not free men and free women in the highest sense of the word. What will be the result? The result will be that we will teach the principles of the gospel that we have received, that we have learned to be true, to our children, and we will endeavor to have them taught to our children's children to the latest generation, that our children may grow up in the nurture and admonition of the Lord, in the knowledge and in the love of the truth as it is in Christ Jesus. We will teach our children to be pure in heart, to be honest and upright, to be virtuous and God-fearing. We will teach them to observe that greatest and most glorious moral law of the gospel of Jesus Christ, which if men obey it they cannot look upon adultery or upon any deadly sin with any degree of allowance. We will teach them that God rules, of right in the hearts of the children of men, in the Church of Jesus Christ of Latter-day Saints, and overrules in the nation of which we are a part, and in the nations of the earth. They are all subject to His power, and will bow beneath His rod when He shall determine to scourge the wicked, to punish the ungodly, and to judge those that hear the truth and will not receive it. God will judge the nations of the earth and the people of the world, and He will mete out

justice and judgment and righteousness unto them; we do not have to do that.

I thought it had long ago been determined that our enemies, those who are fighting against the gospel, against the Church of Jesus Christ of Latter-day Saints, had abandoned the thought that they could successfully contend with us on scriptural ground. With but very few exceptions, they have long ago abandoned that thought. The poor unfortunate gentleman who made his blunder, on this point as referred to by Brother Ivins, must have been raised somewhere in the backwoods, and had not yet awakened to the fact that his coworkers against the Church of Jesus Christ of Latter-day Saints had long ago abandoned the hope that they could prevail against "Mormonism" on scriptural ground. They can't do it. They can and do contend against the Bible and the New Testament; they can and many do deny Christ; they can and many do deny His resurrection from the dead and the glorious redemption that He has wrought for the world through obedience to His word and law; they may do all that, but they cannot successfully meet us on scriptural ground. Why? Because we believe in the scripture; we are established upon the scriptures of divine truth; we are built upon the foundations of apostles and prophets, Jesus Christ himself being the chief corner stone. They cannot uproot us nor overturn us by the scriptures; it can't be done.

Now, what means are they using and what means have they been using, for years, against the Church? Ridicule, contumely, falsehood, slander, misrepresentation! Men that fight against the

Church of Jesus Christ of Latter-day Saints build up "men of straw" and slaughter them. They advance ideas that do not belong to us, that we have never held, that we do not advocate, that are no part of our doctrine or religion at all. They conjure up these propositions in their own minds, and then proceed, with all the eloquence and fervor of their souls, to tear in pieces and destroy the images of their own minds. They do not fight Mormonism—they can't, without they fight God and the truth! The moment that men attempt to fight this Church they fight God, they fight the principles of His gospel and His truth; they fight faith in God, faith in Jesus Christ, faith in righteousness, faith in the resurrection of the Lord Jesus Christ, faith in every principle that exalts and uplifts and ameliorates the condition of man in the world. If they undertake to fight us they fight these principles, because we have espoused these principles. They are our principles, and they are not principles of error, of injustice, or unvirtue, or of ungodliness. We do not espouse any such doctrine as that, neither do we teach it, when we are in the faith and fellowship of the Lord.

I did not expect to talk so long. Why are you here today, my brethren and sisters? Why have you sat here and stood here, many of you, throughout the sessions of this conference? Because you know that the words that have been spoken to you, by your fellow servants and associates in the priesthood, have been words of truth and soberness, that is why you are here. That is why you came to this conference and remained here and kept the good, quiet order and paid the attention that you have. Who will

turn you away from the path of righteousness, from the testimony that you possess, from the knowledge that you have of the gospel of Jesus Christ, which is, indeed, the power of God unto salvation? Who can do it?

I endorse every word of blessing that has been pronounced by President Lyman, here, this afternoon. The Lord bless this people and all the people of the earth who desire righteousness and love truth. Especially, may the Lord bless these my brethren upon whom rests the responsibility of directing, guiding, and counseling the people over whom they are called to preside. May the spirit of presidency, of great wisdom, of fatherly kindness, of love unfeigned, and of charity brood over you, sink into your hearts, lead you to do good among the children of men, and to lift up your fellow servants and associates and the members of the Church among whom you labor, to the highest possible standard of virtue, honor, and righteousness. That is your mission, and you are qualified to do and fulfill the work required at your hands, if you will only seek the spirit of the gospel and abide in it and in the spirit of your calling.

The Lord bless the fathers and the mothers in Israel, and their sons and daughters. May He keep our sons from error, from wicked ways and from temptations that beset them in the wicked world in which we live. May the Lord preserve the virtue, honor, and purity of our daughters, that they may be pure as the angels in the presence of God, and worthy to bear sons and daughters who shall abide in the truth, and who shall bear off, to the last, the kingdom of God, triumphantly, throughout the world. The

Lord bless our fathers and mothers, our brothers and sisters. May He bless those who preside, those entrusted with responsibility in the Church, that they may magnify their calling, honor their Lord and Master, honor the Church of Jesus Christ of Latter-day Saints, for, as it has been said, if this is indeed the Church of Jesus Christ, then to be a member in it is greater than to be an emperor or a king. For in membership in the Church of Jesus Christ of Latter-day Saints we have assurance of deliverance from sin here, and we have the promise of eternal life now and evermore, and if we are faithful to our covenants, there is no power beneath the Celestial kingdom that can take from us the crown of glory that awaits those who are faithful before the Lord. God bless you, is my prayer, in the name of Jesus. Amen.

The choir sang the hymn, "God be with you till we meet again."

Benediction was pronounced by Chas. F. Middleton.

Conference adjourned for six months.

Prof. Evan Stephens conducted the singing of the choir and congregation at all the conference meetings in the Tabernacle, and Prof. John J. McClellan played the accompaniments, interludes, etc., on the great organ, assisted by Edward P. Kimball and Tracy Y. Cannon.

The stenographic reports of the discourses were taken by Elders Franklin W. Otterstrom, Frederick E. Barker, and Fred G. Barker.

DUNCAN M. McALLISTER.

Clerk of Conference.

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81st Annual Conference

OF THE
Church of Jesus Christ
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GENERAL CONFERENCE

OF

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

FIRST DAY.

The Eighty-First Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a. m. on Thursday, April 6, 1911, President Joseph F. Smith presiding.

AUTHORITIES PRESENT.

There were present of the First Presidency, Joseph F. Smith and Anthon H. Lund; of the Council of the Twelve Apostles, Francis M. Lyman, Heber J. Grant, Hyrum M. Smith, George Albert Smith, Charles W. Penrose, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins and Joseph F. Smith, Jr.; Presiding Patriarch John Smith; of the First Council of Seventies, Seymour B. Young, Brigham H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin and Charles H. Hart; of the Presiding Bishopric, Charles W. Nibley, Orrin P. Miller and David A. Smith. There were also a large number of Presidents of Stakes and Missions, with their Counselors, Bishops of Wards, Patriarchs, and numerous other prominent men and women repre-

senting various quorums and organizations of the Church.

President Joseph F. Smith called the assembly to order, and the conference services were commenced by the choir and congregation singing the hymn:

Come, come, ye Saints, no toil nor labor
fear,
But with joy wend your way;
Though hard to you this journey may
appear,
Grace shall be as your day.

Prayer was offered by Elder Lewis Anderson.

The choir and congregation sang the hymn:

Guide us, O Thou great Jehovah,
Lead us to the promised land,
We are weak, but Thou art able—
Hold us with Thy powerful hand.
Holy Spirit,
Feed us till the Savior comes.

PRESIDENT JOSEPH F. SMITH.

OPENING ADDRESS.

Active interest in God's work enjoined.
—Zion enjoying the favor of the Almighty.—Leading men and women in the Church commended.—Remarkable facts shown by Church statistics of births, deaths, etc.—Demoralizing amusements and vulgar exhibitions

condemned.—Erroneous doctrines cannot deceive enlightened Saints.—Strong re-affirmation that plural marriages have ceased in the Church.—Legislation by Congress in regard to marriage and divorce approved.

I do not feel at this moment that I shall occupy very much time. I am suffering, to some extent with a cold. Of course it is always a bad cold, however light it may be; we never have good ones.

I am extremely thankful to my Father in heaven, on my own behalf, for the many blessings that have come to me personally since our meeting at the last conference, in October. Then I was suffering extremely with sciatic troubles, and felt that I had my portion of suffering at that time. I am thankful to say that I feel almost new again, so far as that affliction is concerned. But we never can tell how long we may be free from the ailments incident to human life; and while we mention the favors of the Lord and His blessings upon us, and rejoice exceedingly in the health, vigor and strength that we possess, we do not do so boastingly but always in remembrance of the fact that we are subject to the favor and mercy of God, every hour and every moment of our lives. For I feel that it is the duty of all Latter-day Saints, especially, and of course of all mankind, to acknowledge the hand of God in all things. Sometimes afflictions are permitted to come upon us for the purpose of a trial, perhaps, or for some other reason, in the wisdom of Providence, for our good. I believe that everything with which we have to do in the natural and proper affairs of life, will be overruled, by the providence of God, to the good of those who love Him, who strive to keep His com-

mandments, and who exercise wisdom and judgment according to the intelligence that they possess, in the care and protection of their own lives, the preservation of their health, and strength, and the maintenance of pure, moral character and manner of life.

I feel grateful* for the beautiful morning which has dawned upon us at the opening of this eighty-first anniversary of the Church of Jesus Christ of Latter-day Saints. I feel grateful, too, for the presence of so many of the Latter-day Saints as are assembled, which is an indication to me, at least, and should be I think to all, that we do take that interest which we *should* feel in these assemblies, or conferences of the Church. There is not one of us but what should feel a lively personal interest in the upbuilding of Zion, and in the welfare of all her people. No man or woman holding a membership in the Church of Jesus Christ of Latter-day Saints should feel indifferent to the cause of Zion, but they should, one and all, feel a lively interest in the welfare of the work of the Lord, in which they are engaged. They should contribute whatever influence they can and whatever effort it is possible for them to contribute for the upbuilding of Zion and for the joy, peace, comfort, happiness, and well-being of all her inhabitants.

I think I can truthfully say that the Church of Jesus Christ of Latter-day Saints is in a prosperous condition in the world. I believe I can justly say that Zion is enjoying the favor and the blessing of Almighty God. I feel confident that those who are entrusted with the watchcare of the people in various organizations of the Church are faithful to their trusts and are

diligently exercising their influence and power for the good of the people over whom they are placed to preside. I can say this, so far as I have any personal knowledge, of every presidency of the stakes of Zion. I think I may, consistently and properly, say the same with reference to the bishops of the wards in Zion. These important officers of the Church, holding the keys of the priesthood, of authority and of presidency over the people in their various organizations are men of truth, men of soberness, men who are honest, faithful, prayerful, upright, and men who enjoy the Spirit of the Lord God, in their hearts and who are disposed to do right, and shun even the appearance of sin. I think I may say this in all sincerity and honesty before the Lord and before all the Latter-day Saints. If there are any who are negligent or unfaithful in the performance of their duties,—I mean of those who are occupying these prominent positions in the household of faith, it has not been brought to our attention, and we do not know of any, of whom it may not be said, they are good, faithful men, who are faithfully discharging their duty for the welfare of the people over whom they preside. This I believe may be said consistently with reference to all the regularly organized stakes and wards of Zion; and the same may be said truthfully, too, so far as we have any knowledge—and we think we are pretty well posted with reference to these things—in regard to our various missions. The men who have been appointed to preside over them are men of integrity, men of honor, men who are faithful in the discharge of their duties, men who have the love of God in their hearts and the love of the

people in their souls, men who are willing to sacrifice their time, their associations, dear to them, and many precious ties, that they may devote their time and energy and the gifts of the Lord, which are bestowed upon them, for the salvation of the children of men who are sitting in darkness and know not the truth.

I need not give out any expression with reference to the presidency of the Church. They are before the people. Their lives are an open book to all the Church, and their integrity and labors are known to those who are associated with them in the business and in the spiritual affairs of the Church. They are accessible to all who call upon them, with business pertaining to the building up of the Church or who desire aid with reference to spiritual matters, or the discharge of other duties that devolve upon them, they all know us, and we leave it to them to say, or to judge whether the presidency are in good standing before God, and in the Church, or not. We haven't anything more to say about it. I will bear my testimony, however, with reference to the Twelve Apostles. They are faithful men, willing to do whatever is required at their hands to the utmost of their strength and ability. This may also be said of all the general authorities of the Church. In their hearts we believe them all to be true and faithful to their covenants, true and faithful to the people and to the Lord who has commissioned them to labor for the salvation of the souls of men and for the building up of Zion.

I have had prepared just a few little statements which will indicate to you, I think, better perhaps than

I could tell you from memory, although they are familiar to me, the condition of the Church and of the labors and accomplishments thereof during the year that has only recently closed. I have an item here that there have been two new stakes organized in 1910, namely the Duchesne and the Carbon stakes of Zion. There have been organized fifteen new wards during the same period. There are now 62 organized stakes of Zion, and 696 wards, and 21 missions. All of these require the constant supervision and attention not only of the bishops and the presidents of stakes, and the high councils of these various organizations, but of the presidency of the Church, by whom communications are constantly received from all these presidents, or the most of them, and frequently many of them, and frequently from almost all these wards. The number of persons that have been baptized in the stakes of Zion and in the missions, during the year 1910, was 15,902.

The birth-rate of the Church of Jesus Christ of Latter-day Saints for the year 1910, was 38 per thousand, the highest birth-rate in the world, as far as available statistics show.

The death-rate of the Church, for the year 1910, was 9 per thousand, the lowest death-rate in the world, as far as we have been able to ascertain from published statistics.

There were 1,360 couples married in the temples in 1910, and there were 1,100 couples married, of Church members, by civil ceremony during the same year.

There was one divorce to each 5,000 Church members. The average divorce rate in the United States is one to each 1,100 souls. This shows that our divorce rate is

only about one-fifth of the average rate in our nation.

There were 2,028 missionaries laboring in the various missions on December 31st, 1910.

There was expended by the Church, in maintaining missions and for fares of returning missionaries, during the year 1910, the sum of \$215,000.00. This amount does not include the very large sum, in the aggregate, furnished by the people to assist their sons and daughters, or husbands and fathers, while in the mission field.

Upwards of \$300,000.00 was paid by the Church during 1910 for maintaining our Church schools; and over \$200,000.00 was paid out in the Church to assist the poor, during the year 1910.

All expenses incurred on account of the general authorities of the Church, of operating expenses of the president's office, the historian's office, and the presiding bishop's office, were paid out of revenues derived from investments made by the trustee-in-trust, within past few years. This leaves the tithes of the Church to be used for the building of ward meeting houses and stake tabernacles, for maintenance of Church schools and temples, for missions abroad, and for the support of the poor.

On December 31st, 1910, it was reported that there were 444 high priests, 632 seventies, 2,200 elders who are not enrolled in any organized quorums of the priesthood.

We will not say anything about a long list of non-tithepayers, that we have recorded in the archives of the Church, of those holding membership in the Church. I do not care to make enumerations of this character, but I would like to say to the Latter-day Saints who are tithe-

payers, who honor this law, and who provide out of their means, voluntarily, the revenues necessary to carry on the work of the Church—in the maintenance of temples, in the missionary cause, in the conduct and maintenance of our schools, in assisting to build our meeting-houses and other adjuncts to our schools, such as gymnasiums, which have become, apparently, a very urgent necessity of late, and also places of amusement. For we must not only provide places of worship for the youth of Zion, as well as for their fathers and mothers, but we must also provide and find places for rational amusement for our children, in order that they may be kept under proper influences and away from the contaminating, degrading, and debasing practices too common in the world, with reference to and in connection with the amusements of the people. There is one thing that I desire to say—not that it will amount to anything, I suppose; but it will be a satisfaction to myself, at least, to speak what I feel to be the truth, and it is this: I regret most deeply the sentiments that are expressed by the people generally with reference to their choice of amusements. We have some interest in the old Salt Lake Theatre here, built by President Brigham Young, to afford a high class of amusement that would be intelligible and entertaining, interesting and instructive to those who desire such entertainment. It has been conducted along these lines for many years in as high class character of performances as it was possible, but when we get really high class performances in that theatre the benches are practically empty, while vaudeville theatres, where are exhibitions of nakedness, of ob-

scenity, of vulgarity, and everything else that does not tend to elevate the thought and mind of man, will be packed from the pit to the dome. When you have performances of a high class, that are intellectual, people do not largely patronize them; but when you bring in a class of performance that appeals to the vulgar, the sensual and evil propensities of men, the seats are full. I do not speak of this as existing merely here in Utah; I speak of it as a common thing throughout all the length and breadth of the land. It shows a degradation of sentiment, a lowering of the standards of intellectuality, of purity of thought, of nobility of desire for proper association, of the people generally. I regret this; I am sorry for it; and I wish to say to the Latter-day Saints that I hope they will distinguish themselves by avoiding the necessity of being classed with people who prefer the vulgar to the chaste, the obscene to the pure, the evil to the good, and the sensual to the intellectual. I hope that we will stand by our principles, abide by that which is good, elevating and ennobling in character, rather than fall in with the habits of the world, and patronize that which is beneath the dignity of pure-minded and intelligent people.

Again I wish to refer to those who voluntarily provide revenues for the Church of Jesus Christ of Latter-day Saints, for its legitimate purposes, as we have enumerated—for the maintenance of the poor, and of the temples, and of the schools, and missions, and of all other things necessary to the building up of Zion in the latter day. God bless you for your faithfulness to this law of the Lord, for it is a law of the Lord, and yet, like all the other

laws of the gospel of Jesus Christ, it is obeyed voluntarily by those who obey it, and those who do not obey it voluntarily choose to disobey it, and the consequences will rest with us all in accordance with our works and our faithfulness.

Today we are under the necessity of cutting down, within the limit to the various wards and stakes of Zion in building their meeting-houses. We cannot give them all the help they ask for because we haven't got it; but we have given and we are giving to the extent of the means within our control, to help build ward houses. As you have heard here of the many new wards that have been established, all of which have to build meeting-houses for the convenience of the people; and besides these there are hundreds of wards that have no suitable meetinghouses as yet. They are contemplating building them, and some of them are in the course of erection, and we are contributing what we can, as we have done heretofore, to help them complete their work. But the heft of the burden still rests upon the people of these wards and stakes, because we have not the means to help them as we would like. If these multitudes of non-payers of tithing would only honor the law of the Lord, and live up to their privileges, I believe we would soon have ample means to meet every necessity of the Church. If they would but do it! but will they or will they not? If they will not of course the consequences will rest with themselves. We are dealing with our faith and consciences, you are dealing, not with me, not with the presidency of the Church, but with the Lord. I am not dealing with men respecting my tithing,

my dealings are with the Lord; that is, with reference to my own conduct in the Church as a tithepayer, and with reference to my observance of the other laws and rules of the Church, if I fail to observe the laws of the Church, I am responsible to my God, and will have to answer to Him, by and by, for my neglect of duty, and I may have to answer to the Church for my fellowship. If I do my duty, according to my understanding of the requirements that the Lord has made of me, then I ought to have a conscience void of offense; I ought to have satisfaction in my soul, in the consciousness that I have simply done my duty as I understood it, and I will risk the consequences. With me it is a matter between me and the Lord; so it is with every one of us.

I am sorry I have to announce that Brother John Henry Smith was taken suddenly with an attack of lung trouble, which has laid him up, and which was, for a few moments, considered very serious; but he is improving and is better this morning. That accounts for his absence from the stand.

Now, the Lord bless you, my brethren and sisters. We have spoken of the general and of the local authorities of the Church, that are provided for in the revelations of the Lord to us, which have been organized in accordance with the pattern the Lord has given for the organization of His Church. It is my duty also to refer to the auxiliary organizations that have been devised for the benefit of the youth of Zion as well as for the benefit of all concerned. I believe that the officers of our Mutual Improvement associations, both the young men and the young women, are do-

ing their duty as faithfully as they know how. I believe that the officers and the board of directors of the Sunday School Union are doing their duty; and I can speak of them knowingly, for the reason that we meet with them, week by week, and they are punctual in attendance on their duties, always present, always willing to take upon them the parts or responsibilities that are assigned to them, to go and to come as they may be sent to minister to the youth of Zion, or assist with the Sunday School work throughout the stakes. I can say the same of our Primary Association. I believe that much good is resulting from the labors in that direction. I can say the same with reference to our Religion Class work; and I can say the same with reference to the first and most important auxiliary organization of the Church, that of the Relief Society. They have been doing the best they could; but now we have suggested a complete organization of that society, that is, the general authorities of that organization; and we trust that from this time forth, they will be able to begin with renewed energy, judgment and wisdom, the performance of the duties that devolve upon them, even those who are called to take the oversight of this great work in Zion, the Relief Society organization.

Now, if I have omitted to mention any organization that I should have mentioned, you may take it for granted that I believe, as far as I have any knowledge of them, that they are all doing their duty, according to the best understanding, and wisdom, and strength which they possess. So I will repeat, Zion is prospering. The Lord is blessing

His people. I believe that most of the Latter-day Saints are increasing in their faith. I believe, too, that the most of the Latter-day Saints are wise enough, that they have sufficient intelligence and a sufficient portion of the Spirit of the living God in their hearts, to decide between truth and error, between right and wrong, and between light and darkness; and I will say I believe they have sense enough to abide by the simple, pure, truthful principles of the gospel of Jesus Christ, in preference to all the vagaries of philosophers, or of scientists, or of anybody else. There is no science, nor philosophy that can supersede God Almighty's truth. The Lord has said, "My word is truth," and indeed it is; and I believe that the Latter-day Saints know enough about the word of God to know it is His word when they see it and shun whatever is not; and that they will abide by the word of God, for it is truth. As the Savior said, "If ye will abide in my word, then are ye my disciples, indeed; ye shall know the truth, and the truth shall make you free." I believe that the Latter-day Saints, and especially the leading men in Israel, have sufficient knowledge and understanding of the principles of the gospel that they know the truth, and they are made free by its possession—free from sin, free from error, free from darkness, from the traditions of men, from vain philosophy, and from the untried, unproven theories of scientists, that need demonstration beyond the possibility of a doubt. We have had science and philosophy through all the ages, and they have undergone change after change. Scarcely a century has passed but they have introduced new theories

of science and of philosophy that supersede the old traditions and the old faith and the old doctrines entertained by philosophers and scientists. These things may undergo continuous changes, but the word of God is always true, is always right. I want to say to you that the principles of the gospel are always true—the principle of faith in God, of repentance from sin, of baptism for the remission of sins by authority of God, and the laying on of hands for the gift of the Holy Ghost; these principles are always true and are always absolutely necessary for the salvation of the children of men, no matter who they are or where they are. These principles are always true, and you cannot get away from them. No other name, under heaven, is given, but that of Jesus Christ, by which you can be saved or exalted in the Kingdom of God. No man can enter into the kingdom of heaven except he be born again of the water and of the Spirit. These principles are indispensable, for God has declared them. Not only has He declared them, not only has Christ declared them by His own voice, but His disciples from generation to generation, in the olden time, but in these latter days, they have taken up the same testimony and declared these things to the world. They are true today as they were true then, and we must obey these things.

Another thing, we must obey the rules of the Church with reference to marriage, at least we ought to do so. We do not all do it. You will see by what I have stated that during the last year eleven hundred marriages of our people have been contracted or solemnized in a manner not provided for in the law of the Church, I refer to civil mar-

riages, so that we do not all do our duty yet with reference to that. And another thing, as we have announced in previous conferences—as it was announced by President Woodruff, as it was announced by President Snow, and as it was re-announced by me and my brethren, and confirmed by the Church of Jesus Christ of Latter-day Saints, plural marriages have ceased in the Church. There isn't a man today in this Church, or anywhere else, outside of it who has authority to solemnize a plural marriage—not one! There is no man or woman in the Church of Jesus Christ of Latter-day Saints who is authorized to contract a plural marriage. It is not permitted, and we have been endeavoring to the utmost of our ability to prevent men from being led by some designing person into an unfortunate condition that is forbidden by the conferences, and by the voice of the Church, a condition that has to some extent at least, brought reproach upon the people. I want to say that we have been doing all in our power to prevent it, or to stop it; and in order that we might do this, we have been seeking, to our utmost, to find the men who have been the agents and the cause of leading people into it. We find it very difficult to trace them up, but when we do find them, and can prove it upon them, we will deal with them as we have dealt with others that we have been able to find.

Now with reference to the threat that is made about us, from time to time, that in order to estop plural marriages among the Latter-day Saints, it is recommended to amend the Constitution of the United States, giving to the parental government the exclusive right to deal

with polygamy and prevent it. So far as I am concerned, I am just as ready, this moment, as any other man in the world to consent to Congress taking the measures necessary to bring about the amendment to the Constitution, and pass laws to regulate plural marriage. We want them, while they are at it, to regulate marriage and divorce as well. We will turn it all over to them, and we are just as ready for it today as any people on God's earth, no matter where you go. Now, in reference to this, I want to make this distinction, for it is a distinction with a difference, and that is this; I don't mean to interfere with men who had their wives before the Manifesto was issued by President Woodruff, men who entered into this covenant when it was the law of the Church, or who took wives under the authority of the presiding officers of the Church. We do not mean to interfere with them. To them I would say: take care of your wives. If you do not, you are not genuine men at all. Take care of your families; take care of your children, educate them, feed them, clothe them, house them, and do everything in your power to make of them men and women who will be an honor to our nation, to our state and to our Church. I mean future plural marriages must stop; that is what I have reference to, the marrying of more than one wife in the future in plural marriage. That is what we have undertaken to stop in conformity with the laws of the land; and we are doing our best. Now let the United States, authorize Congress to pass an amendment to the Constitution regulating marriage and divorce, throughout all the nation. I think it will be a great blessing to our

country. When we read of the vast number of divorces, and of the heartaches, and the sorrows that are occasioned by them, and by vanity, profligacy, lust, and corruption, throughout the world, we feel as if it would be a Godsend to the people to have some strong hand take hold of the matter and regulate it, so that there will not be so much of this evil as exists today.

Now, the Lord bless you, my brethren and sisters. I love this work, I know it is right. I love the gospel with all my heart; and I propose to continue, while I live, in the discharge of my duty to the best of my ability. Whatever that duty may be, I propose to do it as well as I can, and leave the result in the hands of the Lord.

God bless the presidents of the stakes of Zion, and their counselors, and the high-councils in the stakes of Zion; the Lord bless all our bishops, who are fathers to the people, and their counselors, the common judges in Israel. The Lord bless them and give them wisdom, fatherly spirit, and kindness, that they may deal mercifully with the erring, and that they may seek earnestly and diligently to reclaim the erring from the error of their ways, and to keep those that are in the paths of righteousness and truth steadfast and firm in those righteous paths, as fathers would do with their own children.

May the Lord continue to bless the presidents of our missions throughout the land. Oh, how we feel to appreciate them, and how satisfying is the feeling that comes to us when we realize that we have men presiding over missions who are as true, according to the light and knowledge that they possess, as the Son of God Himself—true to

their covenants, true to their people, true to their mission. They are faithful, bright, intelligent, and active in the performance of their duties. The Lord bless you, brethren, in the discharge of your duties. And those who labor in the temples, the Lord bless them. I do not intend to slight the officers and faculties of our Church schools, May the Lord bless them abundantly. I believe they are faithful and reliable men and are doing their duty to the very best of their ability. I do not think that there will be or can be any discount on the character of our Church schools, under the direction of those who are at present in charge of them.

The Lord bless all Israel, and especially,—I need not ask especially for blessing upon those who do their duty, for I know that they will be blessed; but I do pray that the Lord will bless those who are lukewarm, who are indifferent, and uninterested in the work of the Lord, that they may awaken to their duty and learn to earn the reward of the faithful, that they may not be ignored when God shall choose His own and set the sheep on His right hand, and the goats on the left, and shall say to the latter "depart from me" (Matthew 25:31-41).

May the Lord bless us all, is my prayer in the name of Jesus. Amen.

The beautiful hymn, written by Apostle Parley P. Pratt, "The morning breaks, the shadows flee," was sung, as a duet, by two of his grandsons, Mathoni W. and Noel Pratt; music composed by Prof. Evan Stevens.

The following notice was read by President Joseph F. Smith:

For the convenience of conference visitors who have not proper ac-

commodations while in attendance at conference, a bureau of entertainment has been opened at the office of Elias Morris & Sons company, corner of Richards and South Temple streets.

Those desiring accommodations should apply at that place, and any who have accommodations to offer the visitors, will please leave their names and addresses at the same place.

PRESIDENT ANTHON H. LUND.

Health and happiness result from keeping Word of Wisdom.—The people urged to eliminate the saloon and tobacco evils.—Investigation of "Mormon" missionary work in England desired.—Marriage in Temple a safeguard against divorce.—Unselfish and successful work of auxiliary organization officers.

I have been very much interested in the remarks of our president, as I know you all have been. I know that what he has said to us is true, and his counsels are for our best good.

I was struck with the statistics that were read to us, and was pleased to learn that the death-rate among the Latter-day Saints is smaller than the death-rate in the world. Nine to a thousand is indeed a good showing. Now, I believe there is a cause for this. The Latter-day Saints, if they live their religion, have been promised long lives and health. The Lord has given us a revelation in regard to preserving our health. We have inquiries from several persons, asking us when the Word of Wisdom was made a commandment. I do not know that we can give such information, but the revelation speaks for itself; it tells us that the Word of Wisdom is the order and will of God—the will of God. Need we

ask to have it made any stronger? Why did He give that Word of Wisdom unto us Latter-day Saints? Was it to deprive us of enjoyment in life? Did He want to curtail the pleasures of life? No, on the contrary, He wanted to give us advice how to live to preserve our health; and as He has given it unto us, calling it the Word of Wisdom, I hope the Latter-day Saints will be found among the wise virgins, not among the foolish ones. All that has been given to us by revelation has been for our blessing and for our good, and we should not feel to violate the Lord's will in regard to this matter, even if we should say to ourselves, It is not a commandment, but a word of wisdom. Let us make it the resolve of our hearts that we will follow the advice given therein, and then we will be blest, not alone physically but also spiritually. We will be enabled to do much more good, to labor more and harder than if we indulge in those things that sap the strength of our bodies and undermine our health, for that is the effect of violating the Word of Wisdom.

Our legislature has given us a law on the liquor question, and there is a time appointed when the people will be at liberty to express themselves on this question. It seems to me that all through the settlements of Zion, where we the Latter-day Saints are in the majority, the sentiment should be to do all in our power to eliminate the liquor traffic from our midst. Ever since the Word of Wisdom was given, there has been a feeling among us Latter-day Saints that it is our duty to obey this law, and in placing men in positions in the Church we have charged them that they must obey the Word of Wisdom. This is not

a request that has been made so strong lately. Seventy years ago, and more, it was voted by the Church that no officer should hold office in the Church, who violated the Word of Wisdom. This was under the prophet Joseph, and if he felt to make it that strong, we ought not to try to make it lighter now, but urge our brethren who are called to lead the people, and to labor in the ministry, to observe this requirement, and not show the bad example of failing to heed the advice given by our heavenly Father. I hope that at the election the people will show that they stand for temperance. If we cannot get a whole loaf, let us be satisfied with a half, but let our efforts be to save our young people from the evils of the saloon. Let us try to provide for them places where they can go and have healthful entertainment, and not have them seek to get their recreation in low places, and I look upon the saloon as such a place; it should not be found in the settlements of the Latter-day Saints. I need not talk upon the evils that follow intemperance; they are so well known. When we travel where such things are found, how it grieves us to see men degrading themselves by overindulgence in liquor and other stimulants.

The tobacco habit should be avoided. The use of tobacco is very harmful and injurious to the system, and we should do all in our power to have our young men grow up without indulging in this. I was pleased, the other day, to read of one settlement where it was said there was not a boy under twenty-one who used tobacco. I wish it could be said of all Israel, that all our boys abstain from that habit. Statistics from different institutions

show that the boys who indulge in tobacco do not excel, and that those who really come to the fore, and excel in their studies, are those that are not indulging in the tobacco habit, or using stimulants.

I was pleased to hear the President's words about our missionaries, and I believe his blessing upon them will be felt by them. I believe our Father in heaven will be with them in their labors, their unselfish labors out in the world. They devote their time to forward this work, sustaining themselves; and as they go forth they are often mocked and scorned, and meet the rebuffs of the people, but they have a message to give unto the world, that they know is of the utmost importance. There has been published both here in America and abroad, in England, Scandinavia, and Germany a mass of scurrilous articles, lying about and abusing the Latter-day Saints. Hans P. Freece, a Utah man traveling in England, for instance, is trying to stir up the English people against us. His talk has even come to the government, and the prime-minister has been urged to institute investigations concerning the things that this Mr. Freece has been telling. What does he know of what is going on in England? He is accusing us of taking girls from there and bringing them here for immoral purposes, as if our elders were sent out to bring girls here. Our elders go to preach the gospel to all. Statistics show that the "Mormon" emigrants from England do not amount to more than a small fraction of one per cent, but that small fraction is enough to stir up the people there. We have asked for an investigation. We know that we are free from the things they accuse us of. You

know, Latter-day Saints, that the gospel has not given you license to sin. You know that when you went into the waters of baptism, you made the covenant that you would keep the commandments of the Lord, and you know as long as you have lived up to that covenant the peace and joy of the Holy Spirit has been yours. You know that you have not been taught, by the elders, anything contrary to the commandments of God. Why is it that all this opposition is arrayed against us? Are we any worse this year than last year, or past years? I believe, as the president said, that the Latter-day Saints are growing in faith, in live faith, and that will lead to good works. Wherever you go, you will find, throughout the stakes of Zion, that the Saints are alive to their duties. We are thankful to them for showing their faith in the gospel in their duties, in their fast offerings and in the great amounts that they are paying towards erecting houses of worship, where they can go and learn more of the ways of the Lord. We feel to praise the Latter-day Saints for this. The Latter-day Saints are a God-fearing people, a duty-fulfilling people, a people who have joined together in covenants to serve the Lord and to work out the salvation of their souls, in fear and trembling before God. They are not a people sunken in vice and iniquity. Where such is found, the brethren who are in charge are seeking to eliminate such from the Church.

The divorce question was mentioned here. By statistics it is found that those who have been married in our temples and have been sealed at the altar of God, are not the ones that are being divorced, that there are far fewer divorces in

that class than in the case of those who have been married outside of the temple. I am glad that I can state this, and I would exhort all the youth of Zion to prepare themselves to be worthy to have a recommend to go to the temple of the Lord, to be sealed, to begin their marriage right, that they may be under the covenant, and their posterity be born under the covenant and be heirs to the blessings thereof. I believe that marriages, entered into so solemnly as they are in the temple, will make a deeper impression upon the hearts and cause a stronger resolve to be made to live as husband and wife ought to live. Divorces should not be known amongst us. It is too solemn a thing to enter into the marriage relation and then have it dissolved. So we would say to the young people, begin marriage right, and then try to make marriage bring unto you happiness and blessings. Avoid everything that tends to make that bond galling and the relation unhappy. Much can be done by each one in this direction if both parties are determined to live in peace and harmony.

The reports given us of the auxiliary organizations are very pleasing to us, and they are true. The men who are laboring on the boards are putting their whole mind and soul to the work in which they are engaged; they are studying and trying to devise plans for the welfare and the uplift of our youth. I say, the Lord bless these men and women who are engaged in this work. They spend much of their time in the interest of these institutions, and they do it out of pure love for the young. I want all the Latter-day Saints to feel to honor these men and women, not alone

those on the general boards, but also on the stake boards, and those who are laboring in the wards, who are giving their time to teach and instruct our young people in the ways of the Lord.

Now, may the Lord bless the Latter-day Saints; may He bless us during this conference, that the Spirit of the Lord may be poured out in a rich measure, is my prayer, in the name of Jesus. Amen.

The choir sang the hymn:

Each cooing dove, and sighing bough,
That makes the eve so blest to me,
Has something far diviner now,
It bears me back to Galilee.

Benediction was pronounced by Elder John L. Herrick.

Conference adjourned until 2 p.m.

AFTERNOON SESSION.

Conference was resumed at 2 p. m.

President Joseph F. Smith called the meeting to order.

The choir and congregation sang the hymn:

Our God, we raise to Thee
Thanks for Thy blessings free
We here enjoy;
In this far western land,
A true and chosen band,
Led hither by Thy hand,
We sing for joy.

Prayer was offered by Patriarch David McKay.

The choir and congregation sang the hymn:

O ye mountains high, where the clear
blue sky
Arches over the vales of the free,
Where the pure breezes blow and the
clear streamlets flow,
How I've longed to your bosom to
flee.

PRESIDENT FRANCIS M. LYMAN.

Judgment by principles of Sermon on the Mount.—The people familiar with Church leaders, and know their integrity.—Righteous people are not persecutors.—Prohibition needed to help the weak. Latter-day Saints advocate and practice righteousness.

It is delightful for the Latter-day Saints to meet together to worship the Lord and to consider the blessings He has bestowed upon us, to listen to a recital of some of the advancement that has been made in the Church, and some things in relation to our good record. We compare very favorably with our neighbors and with conditions that exist at the present time, in the world, hence there is no excuse for the agitation that is being provoked by some who feel that it is their duty to arraign the Latter-day Saints before the public opinion of the world.

I was reminded, this morning, in my early waking moments, it being the sixth day of April, the occasion for the general annual gathering of the Saints to transact the business of the Church, and to hear the word of the Lord, I was reminded of the conditions that exist around us, and I thought of the Sermon on the Mount. My mind was turned to it, and I feel that to read just a few verses from that memorable sermon by the Savior will give us an opportunity to consider and to examine ourselves and, possibly, draw the attention of our friends to an examination of their condition as well as ours. I believe you will discover that it is a very fitting text for a little talk, for us to look over the field and regard ourselves, and to remind our friends and neighbors of the opportunity, also, to consider our faith and our standing and fellowship with the Lord. We can

profit much by this, and we may discover, possibly, some reformation that we need to make ourselves, in order to be fully in harmony with the doctrines of the Lord; but I believe that the comparison will be very favorable for the Latter-day Saints. I will just read a few verses, in the fifth chapter of Matthew, commencing with the third verse:

"Blessed are the poor in spirit: for theirs is the kingdom of heaven.

"Blessed are they that mourn: for they shall be comforted.

"Blessed are the meek: for they shall inherit the earth.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

"Blessed are the merciful: for they shall obtain mercy.

"Blessed are the pure in heart: for they shall see God.

"Blessed are the peacemakers: for they shall be called the children of God.

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

"Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

"Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

"Ye are the light of the world. A city that is set on a hill cannot be hid.

"Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Now, I believe, my brethren and sisters, that the Latter-day Saints have great reason to take courage and feel consoled when we look

over the field and consider what is being said in regard to us, when we consider our own position, how carefully and exactly the Latter-day Saints are attending to their own duties, magnifying the priesthood we bear, devoting ourselves to preaching the gospel throughout the earth, preaching the doctrines of life and salvation, and ministering for the salvation of the children of men.

We work for those who live and also for the dead, thus following in the footsteps of our Lord and Master, for as soon as He had finished His mortal mission here on the earth, before He returned to His Father, before He arose with His body and went to heaven, His first mission and attention was given to those who had died, those who were indifferent and cared not for the truth when it was taught to them in the flesh. He went to the spirits in prison, to preach the gospel and labor for their salvation. He turned the key, opened the door, and established a mission among those who had rejected the gospel—not those, altogether, who had not heard it, but also those who had heard and had rejected it and concluded not to receive it. To such He went and preached the gospel. Now, you know, my brethren and sisters, what our works have been, especially these thousands of men who are present here this afternoon, who hold the priesthood. This congregation is made up, largely, of men bearing the priesthood, men who have been called into the ministry in the world, and they have been preachers of the gospel and defenders of the faith. You know your brethren who preside over you; you know those who have presided over this Church from its in-

ception, eighty-one years ago; you know the history of all the prophets and the apostles of the Latter-day Saints; and when the world, or men in the world take up a mission to war upon the Latter-day Saints, and charge us with insincerity, with immorality, and with any kind of wickedness, you are my witnesses that these statements are untrue. You know, this congregation knows the truth concerning these things; and other people who are here, who are not Latter-day Saints but who live among us, they know also the integrity of our course, and our devotion to the work in which we are engaged for the salvation of the children of men. We are known; our doctrines are known; our principles are known.

I would like you who want to consider this matter, to look over the history of those who are making trouble for the Latter-day Saints, those who have made trouble for us in the past, and those who are thus engaged today. I would like you to weigh and measure them by this standard that the Savior has laid down, and find out whether those trouble-making men are persecuting people, whether they are persecutors or being persecuted. Are the Latter-day Saints persecutors, or are they being persecuted? Are they being betrayed? Are falsehoods being uttered in regard to the Latter-day Saints? Are we being imposed upon, or are we imposing upon the world? My brethren and sisters, are we not laboring for the salvation of the children of men, carrying the same mission of faith to the world that the Savior Himself brought? Are we not teaching the doctrine of repentance, and of baptism, by immersion, for the remission of sins? Are

we not teaching, also, the gift of the Holy Ghost, through the laying on of hands, by men who are authorized of the Lord and commissioned of Him? Are we not thus laboring all the time in the world, carrying the gospel as far as we possibly can, and do we not expect to carry it to every creature; is not that the truth? Are they telling the truth about us when they are publishing, in their magazines, those articles that are being published against us? What kind of men are those who put forth those doctrines and make these efforts against the Latter-day Saints, what is their character and standing? Are they trying to improve the Latter-day Saints? Are they better than the Latter-day Saints in their lives, is their morality superior to ours? Or, are we the people who are being persecuted? Is this not an evidence and a mark that designates the Latter-day Saints as the followers of the Lord Jesus? The very fact that wicked men stand up and undertake to berate and impeach the character of the Latter-day Saints, is it not a positive testimony and evidence that we are the followers of the Lord Jesus?

You know your own people; you are acquainted with them in your own wards; you know them in your own stakes, the Latter-day Saints that are gathered together; and you know the class of men that are being sent out from among you into the world. You know how carefully they are trained, how carefully they are instructed at home and abroad. You know, also, that if any fall into sin, how quickly it is discovered, how soon they are detected, when that occurs, which sometimes does. Men are fallible and liable to fall, but as a rule the

Latter-day Saints are stable. They are superior because of the spirit that is with the work of the Lord, the Holy Ghost that has dwelt with us, that we received at our baptism and confirmation, through our faith and repentance. The Latter-day Saints would not be gathered together without that measure of faith that the Lord has bestowed upon us, which He has been generous enough to bestow upon all people. He would be delighted, as a loving Father, for all His children to receive the same spirit that our elder brother received, the Holy Ghost that was conferred upon Him, and that descended upon Him, succeeding His baptism. Have we not been so laboring, and are we not thus engaged at the present time? All this army of men have labored either at home or abroad. That is the labor which has been required of the Latter-day Saints. We have been trained in morality, in purity, in sobriety, in temperance, in faith, in charity, and in all the gifts and graces of the gospel. That has been the mission and ministry of the Latter-day Saints. That was the mission of the Prophet Joseph, and of his brethren, all who have shared with him in the priesthood that has been restored from heaven.

You know the attitude of the Latter-day Saints toward these principles; and not only do we know, but our neighbors, among whom we live, and those who live in our neighborhood, they know perfectly well that the Latter-day Saints are a good people, an honest people, a conscientious people, and a moral people. We are not encouraging immorality, neither here nor abroad. We do not want immoral men. We have not preached for immorality, nor for immoral people. We have

not advocated the coming of wicked people; we have not desired that any one should come here for wickedness. That is a false accusation, and those who have taken that stand and position against the Latter-day Saints, to try to make trouble for this people—this little handful of people, gathered together here—they are not inspired of the Lord; they are operating against the truth, and they have need of repentance themselves; they have need for reformation. They have been berating better people than they are themselves; that is what they have been doing, and that is what the wicked do. That is what they did in the days of the Savior; they persecuted Him to His death. They will not persecute us any more than they did Him. But they are persecutors; they are not peacemakers; they are not the righteous that are laboring for the salvation of the children of men. It is not their exceeding purity and righteousness that is prompting them, but it is the spirit of evil, the spirit of Satan, and not the Spirit of the Lord.

You will not find good people persecuting bad people. Now, you look for persecutors, look for people right at home that are trespassers and you will find that the righteous are not transgressors. The righteous are not seeking to do injury to the wicked, but it is the wicked that persecute, that speak evil, and that revile their neighbors. We simply endure what is put upon us; and we have this assurance, my brethren and sisters, that this kingdom which the Lord has established is so sustained by the power of God that it will never be overthrown. You may be overthrown, if you do wrong; if we go into transgression and sin, we shall be disturbed and

overthrown; but not so with this work. It is a mark of the Latter-day Saints that they are struggling for righteousness and truth, for justice and for mercy. They love peace and work for it; they are not a warlike people but a peaceable people, a spiritually minded people, a people who love justice, righteousness, and truth. I thought that this doctrine of the Lord upon the Mount was very fitting to our condition at the present time, advising us that if we were persecuted we need not be surprised. Why, the Saints were persecuted in the days of the Savior, and as long as He engaged in His ministrations among the people He was not exempt, although He was the Son of God. We need not worry, if persecutions come upon us. The wicked do not need to be persecuted; the wicked can be handled by the law, and can be dealt with and treated by the law; but if you want to disturb the righteous, the pure, and upright, it must be done by persecution, and not legally or lawfully.

There is no need of troubling about the Latter-day Saints on account of their alleged sins. If we are sinners, we stand in the presence of the law, as we stand in the presence of the Lord, and are answerable—ready to answer for everything that we are guilty of. The Lord will sustain His people. He will sustain us as individuals, men and women, members of His Church. Now, that is right and proper and pleasing in His sight. We ought to appreciate the fact, my brethren and sisters, that the troubles that are arrayed against us in the world only tend to refine us, purify us, and do us good, possibly putting us a little closer on guard in the future, that we may be bet-

ter than we have been. We are not afraid to stand in the presence of the law, as we heard this morning from our president, in regard to conditions that exist among us in regard to marriage, in regard to divorce, and so forth. We can stand to be taken care of, certainly, as well as the people of the earth, for it is discovered that we are fully as good as they are, and, in some things, a little better than the people of the world. We have information, knowledge, truth, and revelation superior to what the people of the world have. The Lord has been generous to us. We have been fortunate enough to come upon the earth at the very time when the gospel has been sent, and are favored with taking part and portion therein. The Lord is pleased with His people, as a whole. There are, no doubt, individuals among us who have not pleased the Lord in all things. We have not always, all of us, done right, but as a people, as Latter-day Saints, the Lord is pleased with His people, for their righteousness, not for their sins; but we are struggling, all the time, to do better. We are struggling to make all the people better. We are endeavoring to gather the good and honest from the world, and to reclaim those who are wayward. I was impressed with the prayer of the president, not only for the leading brethren among the people, and the Latter-day Saints, but those who are wayward as well, those who need the favor and blessing of the Lord particularly, those who have not been so favored in their dispositions, those who have not felt inclined to repent, to reform and work righteousness as they should. The blessings of the Lord were asked upon them. That should always be

so, as it is the sick that need the physician. Let the petitions and faith of the people go out for the advantage and benefit of those who need to be encouraged and strengthened.

I thought the conversation of the president, this morning, was very encouraging for the Latter-day Saints, and he spoke the mind of the Lord, the will of the Lord; and so did President Lund, upon the subject of the Word of Wisdom, and also the subject of temperance. We find ourselves, just now, as he drew our attention to the fact, confronted with this question, and in a little while we are to determine, the Latter-day Saints and our neighbors and friends who live among us, are to determine what shall be done. I am persuaded that our friends, very many of them, I think I would be perfectly safe in saying that the majority of our friends and neighbors who live among us, who are not Latter-day Saints, are in favor of temperance, in favor of good order, in favor of law and of peace. I think we can say that concerning most of the people of our state. There are, of course, exceptions to the rule, but as a rule I believe that our neighbors, as well as the Latter-day Saints will demonstrate, on the 27th day of June, this year, that the people of the State of Utah are in favor of sobriety, of temperance, and of prohibition. I hope so; I hope they will be ready for that. I have been personally under the law of prohibition so long that I want everybody else under it; I have found that it is good, very good indeed. I can commend it to all the people of our state, and I want to sound a note of advice for the people of Utah: Let us be a sober people,

and let us help those who are weak. If we are strong ourselves, and feel that we can get along, that we do not need any law or anything to help us, let us help those who need to be helped; let us strengthen them. If we have been strengthened and converted, and are able to stand fairly well ourselves, let us help our neighbors about us, and let us be Latter-day Saints in very deed. We have made profession to do this. We should keep the commandments of the Lord and refrain from all evil; we should be temperate not only in regard to the use of liquor but in regard to the use of other things that are forbidden in the Word of Wisdom. Let us be Saints, and encourage our neighbors about us to follow our good example. Let them see; let our light so shine before all men, and in their presence, that they will discover our good works. We do not want them to discover in us any bad works, we do not want to engage in any bad works; it is not necessary; and the Lord will not excuse us, not near so readily as He will excuse those who have not been instructed, and who do not know as we know.

We have received of the Spirit of the Lord. Other men have received of other spirits. There is a world of spirits about us and among all peoples. Every denomination and every organization, political or otherwise, have their spirit, the spirit of their organization; and they partake of it, and it seems altogether right to them, I presume; but it takes the Spirit of the Lord, the inspiration of the Holy Ghost, in order for men and women to serve the Lord, to find out, and to know Him. We can't do it without faith, without repentance, without bap-

tism, without the inspiration of the Holy Ghost which we receive by the laying on of hands. These are the initiatory doctrines of the gospel of the Lord Jesus, and they are imperatively necessary. I want to bear my testimony before my brethren and sisters, here today, that these doctrines and principles are indispensable for Latter-day Saints. Other people may not care for them and will not, possibly, until they have some other chance on the other side. They may reject these principles here; they may not see; they do not see; they can not receive the same spirit that we have received except on the same conditions, and that is through the principle of faith. Again, a mere profession of faith is not enough, but it must be a genuine, living faith that will produce repentance and works of righteousness. That is what is necessary.

The Lord has arranged for His people, and He will sustain His people, and the truth concerning this work and the true character of this people will be demonstrated before the world. The world will find out that the Latter-day Saints are a peculiar people; that although there are so many bad things said about us, they will find us a good people. That is what we are laboring for. We are preaching righteousness, advocating the doctrine of faith in the Lord Jesus Christ. There is no law against that. Isn't that good doctrine? We also teach repentance. Isn't repentance good doctrine, and is it not effective? You can't save a man without repentance, of course; and a man will not repent who has not faith; it is the principle of faith that will produce repentance. There is no repentance without faith in God, and there is no forgiveness of sins without the

ordinance of baptism; it is important and necessary, and we can't avoid it. We can't relieve ourselves of the sins we have committed, except in the way I have explained. We may cease to sin, and sin no more, if we please, but in order to free ourselves from the sins that we have committed, and to enter into the kingdom of God, as the Son of God did, Himself, we must do it through baptism, genuine baptism, the baptism that the Lord has laid down and so instructed us. It must not be looked upon as unnecessary; it is important; we can't free ourselves from it at all; it is the law.

This is the work that the Latter-day Saints have been engaged in, and they have done a wonderful work in eighty years. It is a remarkable work, and our position is unique and remarkable in the world, among the Christian denominations of the earth. I say it is very remarkable, and what a sensation is made throughout the world today by this good people. It is not for our sins, not because we are wicked. We have not clogged the courts with the necessity of taking care of us for our wickedness. We have not advocated immorality or impurity at all. It has never been countenanced by the Latter-day Saints, and is not today; and whatever of evil there is among our people, and in this state, is not chargeable to the Latter-day Saints; it is properly chargeable to men of corruption, wickedness, and the worst of immorality; that is what it is. It cannot be charged to us; we are not guilty of these things, they have not been established by us. We have not advocated them abroad, or brought them here and established them; not at all; and we are not engaged in any kind of wickedness.

The Latter-day Saints are not doing it. That is my testimony for the Latter-day Saints who are gathered together in Zion, that we are laboring for purity and righteousness and for the salvation of the children of men and our sons and daughters. We rejoice exceedingly at their devotion and faithfulness to the Lord, and our hearts are broken, and sorrowful, and tender, when we find one straying from the path of truth and righteousness.

I pray the Lord to bless you, my brethren and sisters; and I commend to you the words of the Lord Jesus Christ, that I have read to you. Read them in your own Bibles at home, and see if they are not very fitting for the conditions under which the Latter-day Saints are living at the present time, and the experiences that we are having in connection with the world. May the Lord bless us during our conference, that we may rejoice exceedingly and take home the word of the Lord from His servants, and be better and stronger in the future, and realize that the Lord has established His kingdom and will sustain it and preserve it to the end, through Jesus Christ. Amen.

A duet, entitled "Make the home beautiful," was sung by Sisters Esther Davis and Erma Pendleton.

ELDER HEBER J. GRANT.

Teachings and example of Church leaders invariably for righteousness. —The faithful noted for good works, but renegades become malignant persecutors. —Statistics proving high standard of Latter-day Saints. —The saloon bar: "A bar to heaven, a door to hell." —Plea for health promotion.

I am pleased to again have the opportunity of meeting with the

Latter-day Saints in general conference, and I rejoice in seeing so large an attendance at the opening meetings. It is evidence, to me, of great interest on the part of the people, and of their desire to hear what may be said by those who shall be called upon to address the Saints during this conference. I have rejoiced in the remarks that have been made in our hearing, thus far, and I earnestly desire that the same good spirit, which has attended the brethren who have spoken, may be with me in the remarks that I shall make. I desire to say only those things which will be for the good of the Latter-day Saints; and I am convinced that the desire which I have is the same that has always inspired the servants of the Lord when standing before the people to proclaim the gospel unto them. From my early childhood, when I had the privilege of attending meetings in the old tabernacle and in the old-bowery, as I look back and recall the counsel and advice given by those who spoke in our conferences, I realize that it was always good, and for the uplifting, for the advancement, and for the welfare of the people. I have never heard, in all my life, any of the servants of the Lord giving any vicious advice, advising anybody to do wrong, or to perform any act other than a good act. The constant burden of the teaching that I have listened to, all my life, from my earliest recollections, from the servants of the Lord, has been: Serve God and keep His commandments; live lives of virtue; be honest; be sober; be loyal; be patriotic; serve God, and serve your country; be good; be kind; be charitable; be longsuffering. I do rejoice exceedingly in knowing that each and every one of the leading

officials of the Church of Christ, from my earliest recollection to the present day, have labored, and labored unceasingly, for the benefit and the uplifting of the people.

One of the great testimonies, to me, of the divinity of the work in which you and I are engaged is the fact that those who have turned away from the truth, without one single, solitary exception that I can recall, have done so because they have failed to keep the commandments of God. To me it is little less than marvelous that no faithful man or woman, within my recollection, has ever lost the faith of the gospel. Only those who have neglected to serve God, only those that have not kept the light of the Holy Spirit burning within their hearts, by obeying the commandments of the living God, they are the only ones who have lost the faith and turned away. This gospel of Jesus Christ has been proclaimed all over the world, and from the day the Church was organized, not one single, solitary missionary, who was diligent and true in serving God, has ever lost the faith; and no missionary has come home with increased light and knowledge to tell us that the gospel is wrong, or that he has discovered the truth in some foreign land. But they have come home with increased faith, with increased knowledge, with greater love for the work of God than they had when they went away. I rejoice in these things. I rejoice that in all the travelings of all the elders, wherever they go, in every land and clime, they are constantly gaining increased testimonies, and evidences, and knowledge regarding the divinity of the work in which we are engaged; and this is as it should be. I regret, however, that there should be any of the Latter-

day Saints, that is, any of the product from the homes of the Latter-day Saints, who should go out into the world and become the enemies of this people. I regret that some of the sons and daughters of faithful men and women in the Church should turn away from the truth and should become the enemies of the people and be numbered among those who malign, and belie, and villify the leaders of the Church and the people generally; but I am thankful that those who do this almost without an exception have made a record for wickedness, for corruption, for licentiousness. I thank God that by their fruits ye shall know them, and that the fruits of all those who have turned away from the gospel and are fighting against it today are unworthy. I confess freely and frankly that it would stagger me and the reasoning faculties with which God has endowed me, if I should discover that as men and women grew in good deeds, as they grew in virtue, as they grew in the love of their fellows, as they grew in ability to serve God, they lost the faith of the gospel of Jesus Christ; but I have never discovered one such individual.

I remember purchasing a North American Review, some years ago, on the train or at the depot in San Francisco, and I found in that North American Review a very vicious attack upon the Latter-day Saints, by a grandson of the prophet Brigham Young. This man accused Brigham Young and the Mormon people of disloyalty to the Government of the United States. From my earliest recollection, at my mother's knee, I have been taught by her, and in public and in

private, by all those with whom I have ever mingled, loyalty to this country! At the very time that this young man wrote his article attacking the "Mormon" people as being disloyal—this young man had been recreant to his faith—his own half-brother, a man loyal to his faith, true to God and the religion of his grandfather, was commanding the Utah batteries in the Philippines. "By their fruits ye shall know them;" and the fruits of the young Latter-day Saints have ever been the fruits of loyalty to our country. Today we are being attacked by a son of one of the late presidency of the Church, than whom no young man in all Israel has made a more unsavory record; no young man in all Israel has been more guilty of bringing sorrow and pain and humiliation to his parents; no young man has been more guilty of lying about the servants of God than this same man who today is publishing attacks upon the Latter-day Saints. "By their fruits ye shall know them." I rejoice that the wicked and the corrupt have no part with us. When I read such articles against us, I rejoice in knowing that they are false. The truth hurts, but falsehood never. "A lie lives only until it is found out;" but truth lives and survives; it will live forever, and it is bound to triumph. I rejoice in knowing that one of the most honest, one of the most God-fearing, one of the most humble, one of the most diligent of all the men whom I have ever known in the Church was the late Karl G. Maeser, and a vile, wicked and corrupt article, written against the Latter-day Saints, was the cause of his investigating the truth. It

has been said that nothing can be done against us but what shall be for us—nothing against the truth but what shall redound for the benefit of the truth. When Brother Maeser read this article—that the “Mormon” people were industrious, that they were frugal, that they took care of their poor, better than any other people, that they were honest and temperate, and yet that they were wicked and vile and corrupt—“why,” he said, “the man who wrote this article is a liar.” The article gave the address where missionary work was being carried on in Scandinavia, and he wrote at once and received information which eventually led to his investigating and embracing the Gospel.

I maintain that no man can reflect upon what has been read to us here today, unless his head needs fixing, and not be able to see a refutation of the charges made against the Latter-day Saints. The great life insurance companies of America, the greatest in all the world, being mutual companies, having no anxiety to make money for the stockholders, as they have none, and they will not insure a man's life unless he is up to a certain standard of health—they would not have me until after I was over forty years of age; they thought I was going to die, and would not take my money—but with all their selection of risks who come up to their standard, they have ten and a fraction who die to the thousand. With the lame, the halt, the sick, and all kinds among the Latter-day Saints, we have nine and a fraction. What a wonderful refutation that our people are vile! Do a corrupt people live long? No, they do not. Are they healthy? No, they are not.

And in the divorces—five times as many divorces in the United States, on an average, as among the Latter-day Saints; and the crying evil, today, in this country, is the breaking up of families, a lack of fidelity, men not being true to wives and children. Another great crying evil is the destroying of life, and the failure to have families. We lead them all, multiply them time and time again, by the number of children who are born among the Latter-day Saints. In all the vital statistics that go to make for good, we stand at the head. Years ago, when we were eighty-five per cent of the population of Utah, we had less than fifteen per cent of the criminals; and the remaining fifteen per cent of the population furnished the eighty-five per cent of the criminals. When it comes to insanity, we have less of insanity. When it comes to sobriety, we have more of sobriety. When it comes to drunkenness, we have less of drunkenness. And so in all the vital statistics that go to make for good, we are not afraid to compare with the whole world. Let us remember that the fruits of the gospel of Jesus Christ speak for themselves in the lives of the Latter-day Saints; but let us, each and every one, make up our minds that we are going to improve our already splendid record.

I rejoice in the key note that has been sounded here that, under the law which has been enacted, we can and should do away with the saloon in every community where the Latter-day Saints are in the majority. I read a few verses today along this line. When I read a thing that strikes me, I write it down, or if it is in a newspaper, I cut it out. I read something about

a saloon, and I will read it to you:

THE SALOON BAR.

"A bar to heaven, a door to hell—
Whoever named it, named it well!
A bar to manliness and wealth,
A door to want and broken health;
A bar to honor, pride and fame,
A door to sin and grief and shame;
A bar to hope, a bar to prayer,
A door to darkness and despair;
A bar to honored, useful life,
A door to brawling, senseless strife;
A bar to all that's true and brave,
A door to every drunkard's grave;
A bar to joy that home imparts,
A door to tears and aching hearts;
A bar to heaven, a door to hell—
Whoever named it, named it well!"

I recommend that you expel this door to hell from your communities. You have the ability to do it; and if you do not do it, it will be your own fault. If, in years to come, the tears and the dishonor and the shame that are depicted in this little piece of poetry, come into your own home by the lives of your own children, a part of the sin will fall upon your own heads. We find recorded in the Doctrine and Covenants, that it shall be the duty of parents in Zion, or in any of her stakes that are organized, to teach their children faith in the Lord Jesus Christ, that they are to teach them to pray and to walk uprightly before the Lord, and that they are to repent and be baptized before they are eight years of age. If the parents do not do this, the sin shall be upon the heads of the parents. Now, teaching by precept, without example, is mighty poor teaching. The apostle James is one of my favorites; he says: How much does it profit a man to say to the man who is hungry, Be thou fed, without giving him any food? Nothing at all. How much does it profit us to teach our children to serve God and to keep His commandments,

and yet to put temptation in the way of our children. We have the power, so we are told in the Doctrine and Covenants, wherein we are agents unto ourselves, and that we should bring to pass much righteousness of our own free will and accord. Now, I would have liked, very much, during the last year or so, to have made a whole lot of speeches in favor of prohibition; but do you know that the disease of politics is of such a character that a man can't open his mouth, in the presence of some people, but what he is misunderstood, and they think he is preaching politics. Politics, as I have often said, are a great deal like the measles: The measles don't hurt very much, if you will take some saffron tea and keep them on the surface; but if they once set in they turn your hide yellow and you can't see straight. (Laughter). And politics have more or less of the same effect. Let us keep politics on the surface, so far as any reformation is concerned, anything for the benefit of the people, for the advancement of the people, to help them to better serve God. We should not let politics interfere with anything of this kind.

Now, another thing, I maintain that we have been very careless about sustaining and upholding law for the benefit of the general health of the people. There is a lack of interest, on the part of the people, in observing sanitary regulations. Let us improve in this regard. I took quite a lively interest in this question recently, and by request spoke once at a tuberculosis exhibit. The result was that I was asked to speak again and again, which I did, and finally I was asked to contribute my money and become a member of the association, which I did, be-

cause one good turn, they say, deserves another, (laughter) and you have to keep it up. I was astonished to find the lack of interest, a lack on the part of the people in being interested in a thing of this kind, something for the general benefit. I was astonished to find that we could spend any amount of money legally for schools, for roads, for bridges, for public improvements, but we could not spend a dollar from the county funds to aid educationally, for the benefit of the people's health. I read of one good lady up in Dakota who said, if one of her hogs was sick, or if anything was the matter with any of the fruits, or flowers, or vegetables and garden truck, if there were troublesome insects or anything of that nature, all she had to do was to send down to Washington, and the Agricultural Department would supply her with information how to cure the hog or protect the plants in her garden. But, if her husband, her son or her daughter was sick, and she should write to the Government, she could not get any information or help. Moral: Be a hog, and the Government will take care of you, if you get sick. (Laughter). I hope we may be able to develop a better public sentiment for the improvement of the health of the people. I hope the people will think enough of the health of their fellows to quit expectorating all over the sidewalks. There has been a law against this for years, and yet some of the people pay no attention to it.

Let us seek to better our condition—intellectually, physically, morally, and above all let us seek for the inspiration of Almighty God to guide us in all the walks of life. I ask it, in the name of Jesus Christ. Amen.

ELDER HYRUM M. SMITH.

President Joseph F. Smith's life book opened, revealing a life of righteousness.—Love of God, of country and mankind, sustained by precept and example.—Participation in Temple ordinances increases patriotism and all virtues.—Marriage contract for time and eternity.

Many of the things that have already been spoken have been passing through my mind, and if I shall repeat some of them I trust the congregation will charge it to the spirit that seems to pervade the conference. This morning, in the address of President Smith, in referring to the presidency, he refrained from saying much about themselves. He declared that their lives were as an open book to the people; that we were familiar with them and their lives; and hence he felt it not necessary to make any special remarks concerning themselves and their labors. However, I should like, for a few moments this afternoon, to read a few pages from the book of the life of the President of the Church, inasmuch as I am more or less familiar with the contents thereof. My experience in connection with him, of course, covers the period of my own life, during which time I have read, very extensively, the things contained in this book. We find therein written that he always has been very conscientious in the care and protection that he bestowed upon his wives and his children, and religiously endeavored to instruct them in the ways of truth and righteousness. He has taught his children from their infancy to be truthful and honest, to be virtuous and chaste, to be kind and just, and merciful, to be temperate and sober, and obedient. He taught his

sons to love their country, to love the United States government, to love America. They were told that it was a chosen and highly favored land, choice above all other lands. That it has been held in reserve by the Lord as a land that should be inhabited by a people who should love God, and fear Him, and keep His commandments. His sons and daughters were taught that the discovery of this country was the result of the inspiration of God upon Columbus, and that the men who established the government were also servants of God, raised up and prepared and inspired to establish in this goodly land a government which should offer to the oppressed and the downtrodden of all the world a haven of refuge, where they might enjoy freedom and liberty, and also have the privilege of taking advantage of the unparalleled resources and opportunities for prosperity, advancement, and education that this great republic held out to them.

Now, I may reveal, perhaps, something that has not been intended necessarily for the public. It is there recorded that he exemplified in a most wonderful degree, the principles of justice and impartiality among the members of his household—his wives and his children—so that it could not be discovered, that any one of them was held more dearly and more closely in his affections than any other. There was no favoritism, no injustice, no partiality shown; but on the other hand, as near as it is possible for man to execute judgment, and justice, and mercy, equitably, these things were so imparted to his family. He loved them all with a love akin to the love of God for His children. We have seen, upon more than one occasion, the presi-

dent bowed and crushed in sorrow over the bier of one of his departed children. We have seen him weep as only a great and strong man can weep; yet in the private instruction imparted to his sons and daughters he has told them that he would rather carry every one of them to the grave, in their purity and their innocence, than have one of them ever deny God, or turn away from the Gospel of Jesus Christ and depart from the Church, as it has been established through Joseph Smith, the prophet. He has taught and so impressed it upon his sons and daughters that they knew he spoke the truth—that notwithstanding his great love for his children, he would rather bury them, or die a thousand deaths himself than to see them fall from virtue and chastity, or into drunkenness and immorality. These things were taught at home to his children as they grew from infancy to youth, and from youth to manhood.

We have also known him as a man of God, as a servant of the Lord, ministering among the people, in public. We have heard him on numberless occasions, and we have never found that he taught a different doctrine in public than that which he taught in private, but that the same principles of justice, mercy, righteousness, prayer, chastity, charity, and sobriety, loyalty and patriotism, were preached unto the Church. The pages that constitute the public part of that book, as was said this morning, are open before the people; you know them; you may read the contents and judge whether or not I speak the truth. Now, I have been through the temple; I have received the blessings of the house of the Lord; I have received, perhaps, all that may be imparted to members of the

Church therein; and I have never been taught anything that is in the least contrary to the instructions which I have received in private and in public from the President of the Church and from the servants of God, the elders called to preach the gospel. I have never taken an oath, nor made a covenant that is inimical to our country or its government, nor have I ever been required or even asked to do so. Is it not impossible to even think of a man teaching that this is a land of Zion, a choice land of God, reserved for a government that shall extend liberty and freedom unto all men, preserving their rights unto them; and teaching that his children should be loyal, should sustain the government and uphold it, and never upbraid nor rail against dignitaries who are selected and chosen to hold responsible and governing positions, teaching his sons to lay down their lives, if need be, in defense of their country, and of their people, and of their government, just as they had been taught to lay down their lives, if need be, for virtue's or Christ's sake—I say it would be impossible to think of a man giving such instructions as these to his sons if he was himself disloyal and knew that at manhood and maturity they would be permitted to go into the house of God and there be required to take a covenant or oath that was treasonable to the government. Now, then, so far as that charge is concerned, let me again say what has often been said, and what every Latter-day Saint who has been in the house of God knows, that there is nothing there that requires any man to be disloyal in any degree to his country. But, if it is possible for a man, born an American citizen, of parents themselves American citizens, descended

from an ancestry of loyal Americans who fought and bled in defense of the principles of liberty and freedom and right, to have his love for his country increased, then the obligations and covenants imparted to him in the house of God would accomplish it. No man who goes into the house of the Lord in worthiness but that will come out again more loyal and patriotic to both God and his country, than he was before, also more willing and determined to sustain and uphold this government, which God has established, and to perpetuate it and its benign influences.

Why, my brethren and sisters, you know these things as well as I know them; and so far as the president of the Church is concerned, let me say that it is given to few men to more thoroughly and honorably exemplify, in their lives, these noble precepts which he and his associates have been engaged in teaching, both in private and in public.

Now, we say this to Latter-day Saints, who know it to be the truth, in the hope that it may go beyond the Latter-day Saints and find its way among strangers, who do not understand the truth, and who are misinformed. It may be like casting pearls before swine; the swine may trample them beneath their feet; but the lustre of such jewels as these cannot be dimmed, they will be seen and discovered, gathered up and cherished by those who are seeking for the truth. They will be enlightened, and they will be impressed that the Latter-day Saints, as has been testified of them today, by President Lyman, Brother Grant, and others, are a good people. They are a good people, because they have been taught to be a good people, because all the pre-

cepts of the gospel are good, because every principle of the gospel of Christ is a good principle. Every doctrine of the gospel and every precept imparted, in this Church, tend to exalt, and uplift, and ennoble men and make them better, purer, and more righteous men and women, more devoted, and full of integrity, loyalty, and faithfulness both to God and to man. I know whereof I speak, concerning the President of the Church, because my life has been enwrapped with his to this moment; I do not know any one who can better, perhaps, bear testimony of these truths than I, though it may be rather personal. And such a man as he has been, all Latter-day Saint men should be, and many Latter-day Saint men are. This is the kind of fathers and mothers the gospel teaches men and women to be.

I rejoiced most wonderfully when those statistics were read concerning the fidelity, the unswerving loyalty and faithfulness on the part of wives to their husbands and husbands to their wives in the Church of Jesus Christ of Latter-day Saints. The gospel requires men to be true to their wives; as well as it requires women to be true to their husbands. The covenants we take in the house of God make an impression upon our hearts, as great as life itself, and more enduring than mortal life. Those joined in the holy bonds of matrimony, by the servants of God, clothed upon by the authority of the priesthood, are precious to each other. They must cherish and love and be true to one another as long as they live, because they are married for time and for all eternity. There can be no trivial thing allowed to come between man and wife who are united in accordance with the principles

and doctrines and ordinances of the gospel of the Lord Jesus Christ. Jealousy, human weaknesses, frailties, mistakes must be tolerated and borne with in love and patience. We are all subject more or less to these human frailties, and we expect that those given to each other in the holy bonds of matrimony will be tolerant, kind and long suffering. They know that they must not allow little things to so grow that they bring about a separation and divorce and a severing of those bonds so sacredly entered into. No, we are not like the world; trifles can't separate men and women whom God joins together. Trifles often come between those joined together by men and result in separation and sorrow, because there is no virtue, or little, it seems, in the ceremonies thus enacted and entered into by the authority of man alone. With us it is different; we are joined by the power and the authority of God, and we must endure. Thank God, men and women thus united, who are full of the principles of the gospel of Jesus Christ and the love of the truth, are willing to do their duty and fulfill the measure of their creation, to become fathers and mothers in Israel, with the hope and knowledge that in thus obeying God they are laying the foundations for their kingdoms and exaltations, in the presence of the eternal Father.

I rejoice in the record we have thus made, and I pray that the Lord will give us strength and power to ever increase and make better our splendid record of fidelity and truthfulness, of sincerity and virtue, one to another, as husbands and wives, as fathers and mothers, as parents and children, and as a people before the Lord and before our fellow men in the nation. God help

us to fulfill the mighty and glorious destiny that we have set set forth to accomplish, under His direction and inspiration, and all honor, and glory, and power, and dominion be unto God the Father, and Jesus Christ, the Son, forever and ever. Amen.

The choir sang the hymn :

Let us all press on in the work of the
Lord,
That when life is o'er we may gain a
reward;
In the fight for right let us wield a
sword,
The mighty sword of Truth.

Benediction was pronounced by
Elder Melvin J. Ballard.

Conference adjourned until 10 a.
m. Friday, April 7th.

SECOND DAY.

In the Tabernacle, Friday, April 7th, 10 a. m.

Conference was called to order by President Joseph F. Smith.

The choir and congregation sang the hymn:

Redeemer of Israel, our only delight,
On whom for a blessing we call,
Our shadow by day, and our pillar by
night,
Our King, our Deliv'rer, our all!

Prayer was offered by Elder Ben E. Rich.

The choir and congregation sang the hymn:

God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

ELDER CHARLES W. PENROSE.

Sins of omission as well as of commission.—Two important points in President Smith's opening address.—Marriage and divorce.—Eternal wedlock. Christ's teachings as to marriage in the resurrection.—Also as to Divorce.—The sealing and loosing power.—A spirited testimony.

I am very thankful for the privilege of meeting with the Latter-day Saints in general conference, once more. A person has to go away from home, I think, in order to fully enjoy the blessings of home on returning; and I think we will find that to be part of our history; if we are privileged to return home to our Father in heaven, and renew the associations which are to be had in His presence, we will enjoy them

more than ever in consequence of our absence for a while on the face of this earth. I think, also, that one enjoys the blessings of health very much more because of occasionally receiving a reverse. The Lord has been very merciful to me in this regard, as well as in many others, for which I feel deeply grateful. But this morning, and for two or three days past, I have been suffering from a severe cold, which I hope to overcome and then to appreciate still more, if possible, the blessings of good health. I trust that during the time I occupy this morning I shall be inspired by the Holy Spirit, which has rested down so generously upon our brethren who have addressed us already, and that I may be able to make myself heard, without difficulty, in this large congregation. This is a beautiful sight to look upon. To see so many of the sons and daughters of the living God, gathered in solemn convocation, to worship the Lord, to sing His praises, to call upon His holy name, to receive instructions from those who are appointed to be ministers of the Most High to the Saints and to all the world, is a great privilege which I hope all who are present appreciate and also the blessings of the beautiful weather we have.

I have closely followed the remarks that have been made to us while we have been in conference, and particularly the opening address by President Joseph F. Smith, in which he covered a large area of

thought and of action, and presented to us in terse sentences, very pointedly, the conditions of the work of the Lord in the different parts of the earth. I found in them great cause for congratulation, to think that the work of the Lord is spreading and extending so widely, and that the faith of the Latter-day Saints is manifested in their good works. We expect that there will be some people, always, in the Church—until that which is perfect has come—who will not live up, fully, to the teachings of the Lord through His servants; and to the covenants and obligations which they are under to serve Him in all things. So we hear something on both sides—the good works that are being performed and the things that are omitted; for there are sins of omission as well as sins of commission. When the time comes that we shall give an account for our deeds while we were in mortal flesh, we will find that we shall reap the consequences of our actions, and also the effects that follow from neglect and from omission or failure to live up to the requirements of the gospel. These things are brought to our attention when we assemble in conference, so that we may do better in the future than we have done in the past. There is always room for improvement. We hear that very frequently, and we realize it for a fact, in our experience, when we look upon the past. We should be prepared for the future; that is to say, we should be more diligent, if possible, than we have been, and not again neglect those things that we have left undone. Our minds are called to those things that we have left undone, by the teachings of our brethren, and I hope that when we go away

from this great assembly to our respective places of abode, we shall feel determined in our hearts to live according to the principles of eternal life which have been taught to us while we have been together, and to serve the Lord in all things.

One subject touched upon by the president, in his remarks to us at the opening, was in relation to the marriage question. We learn from him that during the year 1910, in addition to the marriages performed in the temples of the Lord, in which that grand sealing ordinance is administered, by which men and women are united together in holy matrimony for time and all eternity, about eleven hundred unions had taken place outside of the temples, most of them, perhaps, performed by what is called a civil ceremony—according to the civil law. Now, while this is a matter to be regretted, to think that so many people who are members of the Church neglect their opportunities to receive the highest blessings, and will be content with that which comes from a marriage for time only. We do not repudiate these ceremonies when they are administered by a person authorized by the law of the land to perform marriages. They are recognized in the Church for what they are; they are civil contracts, when not solemnized by a man holding the priesthood of God; but they are legal contracts, and the people who enter into them are bound by them—in honor and according to law. We understand that, or should understand it, and our friends who are not of us ought to know, that we recognize the ordinances that are performed under the laws of the country, as binding according to what they are; that the civil marriage that is performed

by men holding civil authority is simply till death parts the pair. When death comes, that is the end of the contract, as we understand it; and we understand it that way because the Lord has so revealed it.

In a revelation contained in section 132 of the Doctrine and Covenants, we learn a little about the eternity of the marriage covenant. The Lord has revealed, that when a marriage is performed under the sealing ordinance which He has revealed, by persons who are appointed and ordained and authorized to seal on earth and it shall be sealed in heaven, that a union of that kind will extend beyond the grave; and that when death parts the individuals, the marriage is not dissolved, but continues and goes on, and if the parties are fit for it, worthy of it, it will be continued forever, and of the increase of their posterity there will be no end. There is something grand and glorious in this manifestation of light and intelligence from the Lord. When people have that real regard for each other which is true affection—I do not refer merely to that which is sometimes called love, and is merely passion—but when two souls, though perhaps not with “but a single thought,” and two hearts which may not, perhaps incessantly “beat as one,” are really united in spirit, loving each other, trusting each other, having confidence in each other, having that admiration for each other which comes from true respect and from a recognition of virtue and honor and everything that is good and great, and having the desire and disposition to pass by the weaknesses of mortal flesh, of human nature—those little failings that sometimes disturb the heart and the home,—I say when people

are thus joined together in spirit, in addition to the sealing ordinance and ceremony which the Lord has instituted, there is something very hopeful, and encouraging and joyful in the thought that though death may part them, yet in the resurrection from the dead they shall come forth and enjoy the fulness of the blessings of the family relation. In the resurrection, the man will be a man, and the woman will be a woman, with all the faculties and powers with which the sexes are endowed, both of spirit and of body, the body being restored to the spirit, and the spirit to the body. These being living souls,—like Adam and Eve when united in the garden of Eden before death came into the world,—will go on, increasing in that affection, and love, and admiration, in power, and in dominion, and in the blessings of the family relation. This will continue forever, and there will be no more partings, because there will be no more death; sorrow and sighing will flee away, and happiness and joy will abound; and in the presence of God, the Father, and Christ, the Son, and holy beings of that order, they will associate in all things that are good, and great, and elevating,—and all eternity will be opened to them for exploration, and experience, and increase in that bliss that can only be had in an eternal state of existence. This is one of the glorious things revealed through the great prophet of the nineteenth century, of which the world was in ignorance, and on which the world, today, is in the dark. We should rejoice in the manifestations of the Lord in this as well as in a great many other respects.

Now, in relation to this subject, I have heard some people, not only

in the world but even among the Latter-day Saints, making a query as to the correctness of this doctrine because of a few words spoken by the Savior, when He was consulted by the Sadducees in regard to a woman who had a husband, and he died, and under the Mosaic code the deceased man's brother had to take that woman for his wife. She had a long experience in the marriage relation, for it appears that consecutively she had seven husbands. The Sadducees wanted to know what Jesus had to say in regard to this matter and, particularly, whose wife she would be in the resurrection. I think perhaps I had better read a few verses on this subject. You will find them in the 22nd chapter of Matthew, also in the 20th chapter of Luke. When you have time, read both together, because Luke uses a little different language from that which is employed by Matthew, but the ideas are the same. I shall commence at the 23rd verse:

"The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

"Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

"Now there were with us seven brethren: and the first, when he had married a wife, deceased, and having no issue, left his wife unto his brother: "Likewise the second also, and the third, unto the seventh.

"And last of all the woman died also.

"Therefore, in the resurrection, whose wife shall she be of the seven? for they all had her.

"Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

"For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven."

Now, generally, when this matter

is touched upon by persons who do not view the subject in the same light that we do, they simply quote this one verse: "For in the resurrection, they neither marry nor are given in marriage, but are as the angels of God in heaven." In reading the scriptures, whether the Old Testament or the New Testament, in order to understand them properly we should not take one isolated text, but read it in conjunction with the context, then we get the meaning of the writer or speaker. The Sadducees came to Jesus, as the Pharisees also did occasionally, tempting Him and trying to get Him into a tangle in His sayings; but they did not succeed; to use a modern popular expression, He generally "came out on top." The Pharisees, on this occasion, were very much elated when they found the Sadducees had been turned down, and they came and congratulated Jesus on His replies. Now, he was speaking of the class of people to whom the Sadducees referred. Under the law of Moses marriage for eternity was not celebrated, except at the exceptional times when the Melchizedek priesthood was given to men on the earth, which we can read about in the Doctrine and Covenants, section 132. Therefore, the marriages under consideration were for time only, and those persons to whom Jesus Christ was referring, were, as we read in the 20th chapter of Luke, where the same subject is touched upon, "the children of this world," not the children of the kingdom.

"The children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage."

Christ said further: "They are as the angels." What is the condition of the angels? According to the revelation that I have briefly referred to, they are those that are not worthy of that "far more and eternal, and exceeding weight of glory" that comes to those who obey the fulness of the gospel and receive the ordinances of the new and everlasting covenant, who are sealed for time and for all eternity on the earth, and their marriage is sealed in heaven. They, then, who are called "the angels," are "ministering spirits unto the heirs of salvation and exaltation." They are waiters upon those who are worthy of this "more exceeding weight of glory"—the exaltation that "continues the seeds forever and ever, wherein the Father is glorified;" so that those who only obtain the position of the angels are not in the condition of those who obtain the greater blessing and exaltation. They come forth in the resurrection, according to that revelation to us, "in their saved condition, separately and singly;" therefore, they are not numbered among the Gods, but among the angels, or those that minister unto and are messengers and servants of "the heirs of God and joint heirs with Jesus Christ." Now, you take these two chapters, that I refer to, together, and I think the matter will be made very clear to your minds. Jesus did *not* say, as some people imagine He did, that there is no marriage after the resurrection. You can't find it anywhere. I do not say, this morning, that marriages are solemnized in the resurrection state, but I do say that marriages can be performed on the earth by representatives of those who have passed away; and that these, being sealed by the holy spirit

of promise, by him who is anointed, both for time and for all eternity, having the keys thereof, will stand good forever, and those for whom they are performed will receive the full benefits and blessings thereof. I say again that what I have read to you and what there is in other parts of the scripture, concerning this subject, do not convey the idea that there is no such thing as marrying and giving in marriage after the resurrection. All these affairs, of course, are in the hands of Him who knoweth all things. Thank God, there is one great Supreme Judge, and many things that may be done here on the earth, in the flesh, or left undone and neglected, can and will be supplied by the supreme judge of all, when necessity requires, and those who are worthy to enter into this great exaltation will find that a plan is prepared and that God, who is the Great Judge, will put all things right that may have been done wrong here on the earth. Many things may be performed here in ignorance, or with lack of experience, but the Lord will make it all up, in the future, to those who are worthy of obtaining this great exaltation.

Now, I regret that there should be so many persons, eleven hundred persons, connected with the Church of Jesus Christ of Latter-day Saints, who have not been able or have neglected to obtain the benefits of this sealing ordinance. These grand Temples that have been erected according to a divine pattern revealed from heaven, are for the benefit of this people. I am glad that we have four of them; I hope the time will come, and I have no doubt of it, when many more will be erected in different parts of this glorious land of Joseph, and even

in other lands; when necessity requires they will be erected for the performance of ordinances for the living and for the dead, that the great work of the Millennium may go on, and the way be prepared for God to come and dwell among His people, and "wipe away all tears from their eyes." I would exhort my brethren and sisters who have influence among the people, particularly our brethren who are called to preside in the various wards and stakes of Zion, to instruct the Saints on these matters; instruct the fathers and mothers as well as the young people upon the blessings and benefits of obtaining a proper ordinance of marriage, which is not merely till death parts them, but which will extend beyond the grave. This is an ordinance that will enter into the world behind the veil; that will stand good and true before the Lord in the resurrection of the dead, when the man and the woman, separated by death, but who have been sealed by this sacred ordinance, shall come together again and stand at the head of their posterity; and all of their posterity who are worthy will enter into that grand patriarchal order of family government, and, as I have said, of the increase thereof there will be no end.

The Lord told Abraham about this matter when He showed him the stars by the gift and power of God, by which he could discern things something like God does Himself. Abraham beheld the multiplicity of worlds that the Father had created, as the Lord also showed Enoch. The Lord told Abraham that if he could count them, so he could count his seed; that his seed should be as numerous as the sands on the seashore,

and as the stars of the heaven, for multitude. You cannot count them. The multiplicity of the posterity of those who enter into this grand order of family government, sealed on earth and sealed in heaven will go on forever, while the stars shine, while the throne of God endures; while the glory of God, which is intelligence, continues to scintillate and be manifested among the myriads and hosts that inhabit the eternal worlds. This opens up a subject too broad and wide for me to enter into fully this morning; but I draw the attention of my brethren and sisters to this grand and solemn ordinance that God has instituted—the everlasting covenant; and those who have the opportunity to enter into it, and do not are under condemnation. A stronger term is used in the revelation—"then are they damned." Why? Because the end of their increase comes at death; their power and dominion at the head of a family ends when the grave yawns to receive their mortal bodies. But those who obey these ordinances, in the spirit and power thereof, arise when the Lord shall call them; they will be "Christ's at His coming," and He will call their sleeping dust to life, and they will be joined together, not only the spirit and the body be reunited, but the happy parents will come together again, as "Adam and Eve will stand at the head of a multitude, quickened and raised from the dead." Teach this to the Saints, and if they will not receive it, then they will have to suffer the consequences.

Now, a few words in regard to a kindred subject, touched upon by President Smith; that is in regard to divorce; for the questions of marriage and the question of divorce,

particularly in these latter days, have to be viewed together. The president expressed his feelings that he had no objection if the Congress of the United States desire to take up this matter, but that they should legislate upon the whole question of marriage, forbidding plural marriage, if they wish to do so, establishing what shall be a legal marriage, if they desire, and showing in what manner that civil marriage can be dissolved by competent divorce. Now, what I wish to draw attention to, particularly, is this: There is an idea prevalent in the Christian world, and it obtains to some extent among us, that the Savior of mankind declared there could not be a proper divorce, except for one great sin. On that matter we must read the context as well as the text, in order to understand what he had to say concerning it. This time it was the Pharisees that came to Jesus Christ and asked Him a question. He made a reply, but his reply is only partly quoted, generally. Here is what is quoted: "And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." That is taken in an isolated way and established as a rule—not that the Christian world carry it out, by any means; but they point to it, and the great preachers of the times, in the various Protestant churches as well as in the Catholic church, hold to it as a principle—that a man or woman cannot be divorced properly, except for that one offense. Now, did Jesus say that? No, He did not. Here is what He said, as I will read to you:

"The Pharisees also came unto him,

tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

"And he answered and said unto them, Have ye not read, that He which made them at the beginning made them male and female,

"And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

"Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

"They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

"He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so."

Then He goes on with the words I have read to you, referring to the arbitrary rule which you can read in Deuteronomy twenty-fourth, in regard to putting away a wife. Moses said if a man married a wife, and he found some defilement in her, he could give her a writing and tell her to get out, give her a bill of divorcement and tell her to go away. That is what they were talking about, and Jesus Christ did not believe in that kind of thing; and, therefore, He said a man could not put away his wife except for one cause. That is not a question on the principle of divorce, when the decision is given by a civil or ecclesiastical tribunal. Jesus Christ did not say that a woman should be compelled to live with a man who is a brute, filled with all kinds of filthiness, who injures her and beats her; or, if he does not use a club beats her in spirit till she is sore and wounded and distressed, and it is a misery for her to live with such a being. He did not say it was wrong that she should get a divorce; He did not say that if she married

a man who was vile, and drunken, and corrupt, a disgrace to humanity, that she should be compelled to live with him. Nothing of the kind. I might go on and describe conditions that exist in many married families, but I do not want to take up the time; I merely want to call your attention to this fact, that in these passages which are so frequently quoted, Jesus Christ did not lay down any rule by which divorces should be obtained either in an ecclesiastical court or a civil court; He was talking to the question that was propounded to him, which was, Is it lawful for a man to put away his wife "for every cause," as under the law of Moses, giving her a bill of divorcement and telling her to go away; and He pronounced against that.

Under the law of God a man and woman should be joined together for all eternity, she to be bone of his bone, and flesh of his flesh, spirit answering to spirit, soul to soul, joined together with an eternal bond, to exist in life, in death, in the resurrection, and throughout the countless ages of eternity; this was the union at "the beginning;" that is the right kind of marriage, and the marriage that we Latter-day Saints should support and sustain and teach to our children, that they may enter into it prepared to gain the benefits thereof. But the power that can seal can unseal; the power that can bind can loose, according to the eternal principles of right, and that power has been in the Church of Jesus Christ whenever it has been established. These things can be regulated in the Church under proper rules and regulations according to justice, mercy, equity, and truth. But in the quotation I have read, Christ was talking

about the old Mosaic practice of a man putting away his wife, simply by giving her a bill of divorcement, he being the judge and the executor of his own decree. Christ taught a better law, and, thank the Lord, it has been revealed anew in the days in which we live. We have it written in the book of the Lord, in the Doctrine and Covenants, which we can read at our leisure.

My brethren and sisters, I am thankful that I am connected with a Church in which the word of the Lord is declared, in which the counsels of God are made manifest, in which everlasting covenants can be entered into and sealed for time and for all eternity, which shall not be disrupted at death but shall be continued forever and ever, for the glory of God and the joy of His people. I bear my testimony to you, this morning, that I know this work is God's work. I know that He lives, that he is our Father, the Father of our spirits; that our spirits are, in form, like unto Him, and our bodies have been made to conform to the spirit, under the laws of generation that God has established, to which there was no beginning, and of which there shall be no end. We have not sprung from the lower orders of creation; we are the sons and the daughters of the living God. I bear testimony that Jesus of Nazareth was the Christ and is the Christ, the Son of the living God, in body and in spirit; that He is our Redeemer, and that by obedience to His laws and commandments we shall go on through all eternity increasing in light, and knowledge, and bliss, and power, and dominion. I pray God to bless this congregation. I bear testimony that we are led today by the living oracles. The man who stands at

the head succeeds to all the keys and powers and authorities revealed from God, through men who lived on the earth in the past, who restored their keys to the Prophet Joseph Smith. Every key and power restored by that means is held in the Church and vested in the man who now stands at the head. I bear testimony to his integrity, and his honor, and his truth, and his devotion to that which is good, which I have learned through long experience and acquaintance. I hold him up in my faith, in my prayers, in my acts and works, and I am glad to know that the great bulk of the Latter-day Saints do the same. God bless him and preserve him, that he may stand at our head for many years. God bless this work, that it may go forth to victory in every land and clime. I know that the efforts which are now being made to retard its progress will hasten it onward, will open the way by which thousands will be brought to investigate and come to a knowledge of the truth. The work of God shall prevail; evil shall be overcome; darkness shall be dispersed; and the rule and government and dominion of the Almighty shall be established from the rivers to the ends of the earth. God help us to be faithful and true in all things, to understand the truth as it is before Him, and walk in the light thereof, to do those things that we should do, and to leave undone those things that we ought not to do, to have no sins of omission any more than of commission; that we may gain the great exaltation in the presence of God our Father, through Jesus Christ. Amen.

The popular hymn, "School thy feelings, O my brother," written by

Elder Charles W. Penrose, was sung by Elder Horace S. Ensign, to appropriate music recently composed by Prof. George Careless.

ELDER CHARLES A. CALLIS.

(President of Southern States Mission.)

My brethren and sisters, if the Lord will condescend to favor me with His Holy Spirit, I shall endeavor to address you, for a few moments, in response to the instruction of our beloved president.

My soul has feasted upon the good things we have heard during this conference. The great thought that has been borne home to my soul is this, that not only do we desire the friendship of all good men and women, but it is the desire of our hearts to be friends to all mankind. Paul says that unto the ambassadors of Christ is committed the gospel, or the ministry of reconciliation. Men are reconciled to God and to principles of righteousness by obeying the gospel of the Lord Jesus Christ. We do desire and work, with our hearts and with our hands, to this end, that all men may come to a knowledge of the principles of the gospel and to the truth of the glorious fact that Jesus is the Christ.

There is no better friend to humanity than the president of this Church. There are no better friends to all the people of the world than the authorities of this Church; from the general authorities to the stake authorities and to the ward authorities, all are the friends of mankind, and they are working day and night to bring to pass the salvation of the sons and daughters of God.

There is no way that men and women can be reconciled unto the Lord, except by obedience to the principles of the gospel, that teach men and women to have faith in God. In this age of unbelief and skepticism, we are preading with the children of our Father to believe in the Lord, to have faith in Him. The friendships of the world shall perish and pass away, but the love of God will live forever. We are told in holy writ that the man who puts his trust in the arm of flesh shall be cursed. You remember reading of the noted Cardinal Wolsey who lived to please his king. He enjoyed the favors of that mighty monarch for a time; but the smile of the prince changed to a frown, and he dismissed Wolsey from his presence. Wolsey, when he went into exile, uttered these memorable and pathetic words: "Had I but served my God as faithfully as I have served my prince, he would not have deserted me in my old age."

We believe that men should repent of their sins and come unto God. Men and women should take upon themselves the yoke of Christ, for His yoke is easy, and His burden is light; but the burden of the transgressor, the man who dissipates, of him who elects to serve Satan is grievous to be borne, and he goes down a slave to sin and a victim to those passions and appetites for gratification of which he has sold his birthright. It is not good business to sell our birthright for a mess of pottage. Thank God that in this day He has ordained a means for us to obtain a forgiveness of our sins. Those who enter the Church by baptism, who take upon themselves the name of Christ by being baptized, come up out of

the water, their faces glowing with happiness, and they testify that God has forgiven their sins, having been baptized by one holding authority. After baptism they receive the gift of the Holy Ghost, by the laying on of hands, and they walk in the fear of the Lord and, "In the comfort of the Holy Ghost." We are comforted by the Holy Ghost, because we are established in a knowledge of the truth, and we need not to be taught by, nor accept the vagaries of men. In this day and dispensation men have been raised up who can say, by the power of God, "Thus saith the Lord." We are told by the Psalmist that "the law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." So in this intelligence, walking in this comfort, what care we for what the world say about us? What need we care for the slanders that are uttered against our leaders? We know and God knows that these accusations are false. Some day the world will learn that they are false, and will give these traducers the treatment they deserve for the scorn and ridicule they have heaped upon us, they will surely receive the treatment that their untruthful utterances deserve.

I thank God that when we are in the line of our duty we are serving Him, and that we truly are friends to all mankind. I am proud of the body of noble men who lead this Church. They are men who, in the various professions would make brilliant, and successful careers, but they are wearing out their splendid lives and using their talents to serve the Church and people of God, and thus are serving the Lord Himself.

The liberty of the gospel gives us a larger conception of the liberty

we enjoy under this great government. We stand alone among all the churches in teaching that the Constitution of the United States is a divinely inspired instrument, that God raised up those self-sacrificing and heroic revolutionary fathers to struggle for, and to achieve that measure of freedom to which the children of men were entitled. Again, in preaching what is contained in the Book of Mormon we are declaring and affirming that America is choice above all other lands, that it is a land given to the seed of Joseph, by our Father in heaven. Right here is evidenced the broadness and liberality of our belief, respecting the rights and privileges that may be enjoyed by the people dwelling on this hemisphere. Though this land was given to the seed of Joseph, though it was reserved by the Almighty especially for those to whom it was promised, yet the Book of Mormon tells us that the Gentiles, if they repent and believe in Jesus Christ the God of Israel, shall share in that inheritance, share this glorious land with the children of Joseph, and receive the blessings of this land, which is choice above all other lands on the face of the earth. This splendid promise in the Book of Mormon is in harmony with, and like unto a similar and equally splendid promise contained in the Bible, concerning the Gentiles on the eastern hemisphere. The Apostle Paul declared that all those who had faith should be called the seed of Abraham, that they should rejoice, and enjoy the blessings of Abraham. So upon this land, the Gentiles, if they repent and come unto the Lord, will be numbered among the remnant of Jacob, and they will share in the blessings and joys that await the

descendants of Joseph, the patriarch of old.

I rejoice in the completeness of this gospel, it is the same gospel that was taught by Jesus and the apostles, many centuries ago. Can a people who believe in the Book of Mormon be disloyal? Can a people be disloyal who sincerely teach and preach from this book that no kings shall be raised up unto the Gentiles on this land? No, it is impossible, impossible; we are loyal, and true. We believe in the glorious destiny of this great republic; we believe that its principles shall extend to the uttermost parts of the earth, that the shackles of bondage, and serfdom of all kinds, shall be stricken from the limbs and consciences of mankind, until the children of men everywhere shall stand forth in the enjoyment of that full measure of political and religious freedom which God the Father designed that they should have. This we are proclaiming to the world.

We say to all people: Believe in God, believe in Jesus Christ, the God of the whole earth, and you shall share these blessings. Is this wrong doctrine? For which of these good works does the world stone us? Is it disloyal to preach faith in Jesus Christ? Is it narrow to say to all the world, to all mankind, If you will repent of your sins and come unto the Lord, He will accept you as His children and you will enjoy the salvation that God has in store for all His sons and daughters? I rejoice in this mighty republic. If we believe in Jesus, if we follow His commandments, this nation, God has declared, shall be fortified against all other nations. If the people will but serve Him, no nation shall conquer this; no nation, no two nations, or any num-

ber of nations, can ever prevail against this mighty republic if we ground our faith and works in the Gospel of Jesus Christ, and honor Him as the Redeemer of the world. Standing on this faith we can say:

Then conquer we must,
When our cause it is just,
And this be our motto:
"In God is our trust."

And the Star Spangled Banner
In triumph shall wave
O'er the land of the free
And the home of the brave.

Amen.

The choir and congregation standing, sang, with enthusiasm, two verses of the American patriotic hymn, "The Star Spangled Banner."

ELDER GEORGE F. RICHARDS.

Episcopal Bishop D. S. Tuttle's tribute to the "Mormons."—Personal testimony concerning integrity of Church authorities.—The Church should not be judged by actions of some wayward members.

We have heard, during this conference, many testimonies and some statistics in evidence of the faithfulness and the goodness of the Latter-day Saints. I have another witness and testimony to present to the Latter-day Saints, this morning, a clipping from this morning's paper. It is so refreshing to hear, from the lips of a minister of the gospel in the world, good words spoken of the Latter-day Saints, and especially out in the world where it could not be charged they were for the ears of this people. I felt to appreciate this testimony and to read it in your presence:

"Pays High Tribute to the Mormons.
"They are Among Best People in America,

"Says Episcopal Bishop Tuttle.

"Special to the Herald Republican.
"New York, April 6, 1911.—Daniel Sylvester Tuttle, presiding bishop of the American Episcopal Church, preached today in Saint Clement's P. E. Church, before a large congregation. The church's mission work was his text. In 1867, immediately after the Civil War, he said, I was sent by the Episcopal Church as a missionary to the Mormons in the state of Utah. I can say, without exaggeration, that the Mormons are among the heartiest and best people in America, and are known in the West as kind-hearted and pleasing in manners. In Utah I had a class of boys and girls which was instrumental in giving me the idea of how essential the young folks are in building up the church of the future."

I desire to avail myself, my brethren and sisters, of this opportunity of bearing testimony to the truth of the things we have heard during the several sessions of this conference. I know that they are true; and that they have been prompted by the Spirit of the Lord, and by that Spirit I know that they are true; and I feel thankful that they have found a ready response in my soul. I would make the sentiments and truths expressed my sentiments on this occasion. I am sure there is conviction in the hearts of all those who heard the words of our beloved president, in the opening session of this conference, for his words had no uncertain sound or meaning. There is no equivocation nor ambiguity either in the words spoken or in the spirit which actuated them. I rejoice that God has given to the Latter-day Saints a measure of His Holy Spirit by which, when we hear these things, we can determine and know wheth-

er they are of God or whether they are of man.

I bear my testimony to the faithfulness and devotion of the authorities of the Church, and of the Latter-day Saints—during the past five years, I have been very intimately and closely associated with the First Presidency and the Twelve. Every week, when I have been within reach, I have attended, with them, solemn meetings of prayer and counsel for the welfare of the Church and of the Latter-day Saints, and I have been with these men in visiting the stakes of Zion. I have heard their testimonies, I know their lives, and I have been convinced, because of this more intimate association, which I have had with these general authorities of the Church, during the past five years, that my judgment and conclusions formerly reached concerning them, and their integrity, were correct, that they are indeed righteous men of God, I do know that they are. Concerning our president, who is guardian of the means, the tithings of the Church, as trustee-in-trust, I know that he does guard the tithings of this people with a jealous care, jealous for the Church and for the Latter-day Saints. I know that he is not extravagant or unwise in expending those means, and that he does not consent to their expenditure only when the recommendations therefor are indorsed by his brethren. I know him to be honest; I know him to be a pure man, a man who is perfectly trustworthy; and I know that his counselors, and the twelve, and all these general authorities are men of the same kind; that their hearts and souls are wrapped up in this work, that they seek the welfare of the kingdom of God and of His people, and the sal-

vation of the souls of men, before everything else; they sacrifice all personal interests for the cause of truth. This is my testimony concerning these men.

I rejoice in the testimony we have just heard, in the singing, and in the prayers. I am reminded, especially, of the most excellent prayer offered this morning, and particularly that part of the prayer wherein our Father in heaven was petitioned to allow nothing to come between the Latter-day Saints and the authorities of the Church, to destroy their confidence. I see in this congregation, and have seen in the various congregations of the Saints, during this conference, representatives from our colonies in Mexico, from our stakes in Canada and the stakes in Arizona, the most remote stakes in the Church, and various other stakes throughout the Church. I would that all the Latter-day Saints could have been here, and could have heard and felt what we who have been privileged to be in attendance at these meetings have heard and felt, for I feel that their confidence in the authorities of the Church would have been strengthened thereby. I feel that that is what is needed today, since enemies are assailing the leaders of the Church and would make the people of the world, including Latter-day Saints, believe that our leaders are insincere, that they are immoral, that they are everything but what the Saints believe and really know them to be. To hear the voices and feel the spirits of these men, I believe, is convincing to the Latter-day Saints, although it may not be to those of the world who are not in possession of the Holy Ghost, not having yielded obedience unto the principles and ordinances of the

gospel that would entitle them to that most choice gift.

In considering the statistics, yesterday, I thought of the devotion of the Latter-day Saints in the payment of their tithings and offerings. With the proceeds, the tithings of the people, we heard what is being accomplished in the Church—not so much in detail what is being accomplished in the mission field, or in the Church schools in Zion, but what has been expended from the tithings of the people in the legitimate enterprises and avenues in which the tithings are directed. But the thought was this, in my mind—who provides and supplies these means? Why, these humble Latter-day Saints. Though there are some who are in very humble circumstances, I trust there are none really poor, or none who are suffering among us; there ought not to be; and we would charge the bishops of the wards that they see to it that there shall be none in want of the necessities of life. Every man and woman, every individual who has contributed, who has paid a full tithing, has done his full quota in the great work of establishing and maintaining the Church schools, so far as the tithings of the people go in that direction. The same may be said with regard to the missionary work, and the maintaining of the poor, or for charitable purposes. The Lord will remember His people for their faithfulness, and will abundantly reward them with the things pertaining to this life and eternity. I admonish the Latter-day Saints to not tire but to continue on and on, and see to it that when we give our tithings that we give them ungrudgingly; that when we give our offerings our hearts go out therewith, that it may be counted unto us for

righteousness, and that we may receive a blessing from the Lord.

Now, I feel to say that we are a good people, but we are not perfect Latter-day Saints; and, until we attain perfection, we should continue to labor and strive to overcome our imperfections, our weaknesses, and work the works of righteousness. There are some enrolled in the Church who are in such a condition, I am sorry to say, that were they outside of the Church they could not be admitted. The Lord has designated some of the qualifications which men and women should possess in order to become members of the Church of Jesus Christ of Latter-day Saints, and here are some of those qualifications.

“And again, by way of commandment to the church, concerning the manner of baptism of those who humble themselves before God and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, have a determination to serve Him to the end, and truly manifest by their works that they have received of the spirit of Christ unto the remission of their sins, shall be received by baptism into the church.”

And I may say, and no others.

There are some whose actions are such that we are convinced they do not possess the spirit of repentance, they have not broken hearts and contrite spirits before the Lord, and their conduct brings reproach on the Church. We sorrow at this condition, but what will you do? We are judged, as a people, largely, by the conduct of the adherents to this faith, and the doctrines of the gospel; so that no man claiming a standing in the Church is at liberty to disregard the com-

mandments of the Lord, to be a drunkard, or to be immoral, or otherwise set a bad example. The lives of those who profess to be Saints should conform strictly to the precepts of the gospel, should be in complete harmony therewith. When people see those whose lives are not in harmony and not commendable, I would have them know, whether they be in the Church or out, that it is due to the weaknesses and fallibilities of mortal men and women, and no action or conduct of any individual, however high he may be in authority, can affect the infallibility of the Gospel, change the truth, or make the truth a falsehood, or render any ordinance of the gospel unnecessary. People ought not to reach wrong conclusions in judging the work of the Lord, and the people of the Lord, because of the unrighteous conduct of some individuals. It may be asked, why do you retain them as members of the Church? The only answer I have to make is this, Our mission is to save and not to destroy; and while they are members of the Church, we will labor for their reformation with a hope of bringing them, sometime, to repentance, and faithfulness in serving the Lord. That is our mission.

I want to say to the Latter-day Saints, if you would sustain the president of this Church and his counselors, and all these general authorities, and those who preside over you in the stakes and wards, and in the various organizations of the Church, keep the commandments of the Lord and do your duties; that will sustain them best and give those officers the greatest joy and satisfaction, as it brings joy and satisfaction to the Lord to see His children serving

him faithfully. As the Lord has said in a revelation, His heart rejoices when one is brought to repentance. Now, since there is no salvation in sin, and no forgiveness of sins except through repentance, therefore repentance is in order for us all. According to the word of the Lord, through Jolin, "all are sinners;" of course, of different degrees of gravity, some in the commission of sin in wrong acts, and some through neglect of duty, as we have been told here already, "for he that knows to do good, and doeth it not, to him it is sin."

I desire to call attention to this truth, that while some of us have grown in the Church, have overcome traditions and faults which we had in the world, and have devoted ourselves, in a measure, to the building up of the kingdom, since none of us are perfect there is room for advancement and progress, and all should labor, regardless of how high we have ascended the ladder towards perfection; we should still continue to climb; there is room for improvement for all. There are different sins, and there are different degrees of sin of the same kind. For instance, the word of the Lord has come to us that we must observe the Sabbath day, to keep it holy. Some men disregard this commandment to the extent that they go to their fields and work upon the Sabbath day; some attend horse races, or theatres, or pleasure resorts, etc., on the Sabbath day. Others have advanced so far towards perfection in righteousness that they cannot look upon such conduct with toleration; it is sin and wickedness in their sight, and yet some of them, perhaps, will justify themselves in going out for a carriage ride, or an automobile ride,

or perhaps remain at home on the Sabbath day, although the commandment is that we shall meet together, partake of the sacrament and worship the Lord our God. Some justify themselves in sitting down in idleness throughout the Sabbath day. We have all an opportunity to measure ourselves and see what we are, and how we compare with the standard given us by our great exemplar, the prototype to mankind, Jesus our Lord, and the doctrines which He taught. I exhort the Latter-day Saints to faithfulness, to be hearers of the word and doers also, and not hearers only, deceiving ourselves.

Now, may the blessings of heaven rest upon you. I do feel the weight, the power and the blessing in the benediction pronounced by our beloved president, by virtue of his priesthood and authority, and in the name of Jesus Christ. I rejoice with you in it, and hope and pray that God will fulfill it to all unto the very letter, and save us in the end in His kingdom, through Jesus Christ. Amen.

PRESIDENT JOSEPH F. SMITH.

Out of deference to the love we bear, and always have borne, and always hope to, toward the sons and descendants of President Brigham Young, I will read this telegram which I hold in my hand:

"President Joseph F. Smith, Salt Lake, City, Utah:

"Regarding it as a sacred duty and glorious privilege, I report at conference time with humble assurance of faith and prayers for you, the brethren, and Saints. As my hope to be present is unrealized, my prayers are more fervent for the way to open for October. With warm regards,

"Respectfully yours,

"JOHN W. YOUNG."

The choir and congregation sang the hymn:

The Spirit of God like a fire is burning!
The Latter-day glory begins to come forth;

The visions and blessings of old are returning,
And angels are coming to visit the earth.

Benediction was pronounced by Elder Joseph E. Robinson.

Conference adjourned until 2 p. m.

AFTERNOON SESSION.

Conference was resumed at 2 p. m., in the Tabernacle.

President Joseph F. Smith called the congregation to order.

The choir and congregation sang the hymn:

O, say, what is Truth? 'Tis the fairest gem

That the riches of worlds can produce;
And priceless the value of Truth will be, when

The proud monarch's costliest diadem
Is counted but dross and refuse.

Prayer was offered by Elder David H. Cannon.

The choir sang the hymn:

Onward, Christian soldiers!

Marching as to war,
With the cross of Jesus
Going on before.

ELDER ORSON F. WHITNEY.

A suggestive question.—The marvelous work of God.—The believing and the skeptical.—Illustrative anecdotes.—The Iconoclast abroad.—"Mormonism" remains unshaken.—Science and Religion must agree.—All truth one.

It is a common custom, too common, I think, with some of the elders of Israel, when called upon

to address a congregation, to proclaim at the outset that they have nothing upon their minds. I have often thought it a most superfluous statement; for, when true, the congregation finds it out very quickly, without any information in advance. I have also thought this in relation to it—What right have men of God to have nothing upon their minds? What right have those who have been commanded by the God of heaven to become learned, to seek knowledge out of the best books, to seek learning by study and also by faith, to store up in their minds continually the word of the Lord, in order that the Holy Spirit may have materials to select from, when the proper time comes for the framing of a discourse—what right have men, or a people, so instructed, to have nothing upon their minds? I leave the question here; it is sufficiently suggestive, without any further comment on my part.

I cannot say that I have nothing upon my mind. Unreceptive, indeed, would that mind be which had not received some good and lasting impression, some suggestion of further ideas and discourses, from what has been so well said during the meetings of this conference. I have plenty upon my mind; the difficulty is to get it off my mind, to choose from the many subjects that have been running through my thoughts, the theme most suitable for this occasion. In the hope that I may speak that which ought to be spoken by me, I humbly place myself in the hands of the Lord.

Seven hundred years before the birth of the Savior, a prophet of God, gazing down the vista of the future, proclaimed the coming forth of a marvelous work, even a marvelous work and a wonder, in the

presence of which the wisdom of the wise should perish, and the understanding of the prudent be hid. It is the belief of the Latter-day Saints that the fulfillment of this prediction, in its most marvelous phases, began in the spring of the year 1820, when Joseph Smith, the founder of this Church, received his first visitation from on High. It was something more than an answer to the boy's question, addressed in prayer to Deity, as to which of all the existing churches he should join; it was the beginning of a work destined to bring about "the restitution of all things," to gather into one "all things in Christ," and consummate all preceding phases of the work of God pertaining to this planet.

A preparatory work, we may reasonably conclude, had been wrought before the setting up of the Church of Jesus Christ of Latter-day Saints. I refer to the discovery of America by Columbus, and to the founding, by the Patriot Fathers, of the Government of the United States. Do not deem it an arrogant assumption that these great events were preparatory to the marvels and wonders foretold by Isaiah for the last days. I am aware that sneering remarks are sometimes made when this statement is put forth. "The idea," says one, "that the 'Mormon' Church should have the audacity to assert that it had as a forerunner the founding of this nation, or the discovery of the western world!"

In answer to this, I have but to say that something more than the setting up of a church was contemplated by the ancient Prophet, when he made this wonderful prediction. It meant the opening of the last and greatest of the gospel dispensa-

tions; it meant the gathering of the whole house of Israel from their long dispersion; it meant the introduction of the millennial reign, the coming of Christ to sway the sceptre over this planet; it meant the resurrection, the thousand years of peace, and the eventual glorification of the earth, which is yet to be converted into a celestial sphere, that beings of a celestial order may inherit it. And if you will only give the acorn a chance to spring—the oak an opportunity to grow, there will come a time when even the United States will not be ashamed to acknowledge that it was indeed a forerunner of this wonderful work; and the same with all governments, institutions, and events, all persons and powers that have been used by the Almighty from the beginning to prepare the way before the glorious advent of the King of Kings.

What I desire, specially, to call attention to at this time, is the marvelous character of the work of God. The opening event of this dispensation was the personal appearing of the Father and the Son, and their proclamation of other wondrous events that were to follow. Surely it was marvelous, when God Himself broke the silence of the ages, spoke again to man, and announced the approach of the great consummation! So marvelous, indeed, that many minds cannot grasp it, and are tempted to doubt, to deny, or give it an explanation unworthy of its stupendous character and significance. They hold that Joseph Smith did not really see the Father and the Son, but imagined that he saw them; that it was a mere concept or idea, and not an actual visitation. Some go so far as to declare that

an epileptic fit was responsible for the glorious manifestation.

I, for one, believe that Joseph Smith saw what he said he did; that it was an actual visitation, and not a mere concept, or flight of fancy. The theory that would account for his visions by ascribing them and their wonderful results to an epileptic fit, is too ridiculous for serious consideration. I believe that Joseph saw the Father and the Son—just how, I do not know; probably it was not with the natural eye—most likely with the inward or spiritual sight; but he saw them none the less, and they were there in person, speaking to him, while he beheld them. I accept his testimony concerning what the Methodist minister told him was “all of the devil,” I accept it as all from God. There is nothing more pathetic in “Mormon” history, to my mind, than those simple words in which the Prophet reasserts his claim to having seen, actually seen, the Father and the Son. Men might traduce him, might threaten him, might take his life, as they eventually did; but his testimony would be, and was ever, the same: “I knew that I had seen a vision, and I knew that God knew it, and I could not deny it; for I felt that if I did, I would offend God and come under condemnation.”

Subsequently, as Joseph declares, an angel appeared to him, giving his name as Moroni, and revealing the existence of the plates from which was translated the Book of Mormon, a record of ancient America, “the land of Zion.” I accept that literally. I believe the Prophet actually saw the Angel Moroni, that he conversed with him, and received from him the plates containing the Nephite record. Joseph al-

so affirms that John the Baptist, as a messenger from heaven, laid his hands upon him—upon Joseph Smith and Oliver Cowdery, and ordained them to the Aaronic priesthood, giving them power to preach the gospel of repentance, and to baptize by immersion for the remission of sins; also promising them a greater priesthood, that would empower them to lay on hands and confer the Holy Ghost. That greater priesthood—the Melchizedek—was afterwards bestowed upon these two young men, by the Apostles Peter, James, and John, and under the authority thereby conferred, the Church of Jesus Christ of Latter-day Saints was organized on the 6th of April, 1830.

It was indeed a wonderful work. The words of Isaiah were vindicated at the very beginning of their fulfillment; and in nothing more strikingly than in the realization of that part of his prophecy declaring that the wisdom of the wise should perish, and the understanding of the prudent be hid—bewildered, confounded, in the presence of God's marvelous work. More than ever is it "a rock of offense"—unto the Jews a stumbling block, and unto the Gentiles, foolishness. But they will change their minds in relation to it. Give the acorn—the oak, time to grow. "Mormonism" is yet in its infancy, and "only children and fools," it is said, "criticise half finished work."

There are tens of thousands of people who declare solemnly that God has given to them a testimony that these things are true; but there are millions who have no such testimony, and have never had the opportunity, most of them, to receive it. And even those to whom the opportunity has come, who have had

their attention drawn to this work, do not all see it alike. There are many good and honest people in all churches, in all countries, who do not see as we see; and I, for one, do not expect a Gentile to take a "Mormon" view of our subject. The spirit of this work is necessary to a proper understanding of it, and only those who have received of that spirit can possibly comprehend the marvels that it makes manifest. Nor is this any reflection upon natural intelligence; it is simply the assertion of a divine principle, that the things of God are only to be discerned by the Spirit of God. In the absence of that Spirit, which is only bestowed upon those who have bowed in obedience to the gospel, the wisdom of the wise perishes. Unless men and women humble themselves, and come as little children, believing in God and repenting of their sins, and have hands laid upon them for the gift of the Holy Ghost, they cannot understand this work, no matter how intelligent they may be.

A man is not a bad man because he is not what we call spiritually-minded, quick to believe in the marvelous, in spiritual mysteries and manifestations. The world is made up of two great classes of people—the spiritually-minded and the worldly-minded; and even among the former class some believe more readily than others. Some are naturally believing, others naturally skeptical, or so intensely practical that they demand demonstration before they will believe. We have a shining example in one of the original Twelve Apostles,—not a bad man—a good man, and one, moreover, who had the right to know, not merely believe, that his Lord had risen. That was the special

prerogative of those Apostles; it had to be more than belief with them. They could not go before the world merely with a message that they believed Christ had risen from the dead; they had to know it; it was their privilege to know; but the rest of the world were required to believe their testimony. That, in my opinion, is the reason why the Savior came to Thomas after He had said, "I will not believe, unless I can feel of the prints of the nails in His hands," etc. The Savior, condescending to re-appear, said to him: "Reach hither thy hand, feel the prints of the nails, and be not faithless but believing." Thereupon Thomas, no longer doubting, fell at His feet, exclaiming, "O Lord, my God!" Jesus then imparted this lesson: "Thomas, thou has believed because thou hast seen; but blessed are they who have believed and have not seen." Because, after all, whatever God's special dispensations to individuals, this life was designed for the exercise of faith. For the sake of their own spiritual development, men are required to believe, without seeing, without hearing, without feeling, unless the Lord chooses to make them special witnesses, as He did the Apostles. Perfect knowledge swallows up faith, and removes the opportunity for its exercise; while through the exercise of faith, made manifest by good works, we obtain the spiritual development for which we entered upon this our second estate.

All good men and women do not quickly believe; and all are not bad who desire demonstration. Hypocritical and corrupt "sign-seekers" are another class entirely. If only those quick to believe were acceptable to God, it would shut out mil-

lions of sincere and honest souls, worthy of the kingdom of heaven. It would condemn some of my own ancestors. If it is natural for me to believe—if my first impulse, upon hearing the testimony of a man of God, is to accept it, I owe it more to my mother than to my father; and yet he was just as good a man as she was a woman, though he could not see spiritual things so quickly. It was the same with his parents; his father was a business man, a practical man; while his mother almost lived in another world, she was so spiritual; but Newel K. Whitney was just as good a man as Elizabeth Ann Whitney was a woman, every whit as faithful and true. In the case of my mother's parents, the order was reversed. Heber C. Kimball was a giant of spirituality; he drank in the gospel as his mother's milk; while his wife, Vilate, was slower to comprehend and receive; yet there is no nobler name among the women of this people than Vilate Murray Kimball. She was not so ready to believe as was her husband, but once convinced, she was as firm as adamant, immovable. Therefore, I find no fault with those who are not spiritually minded, who cannot believe as readily as do others. It is largely a matter of temperament, and the work of the Lord has need of both kinds.

What I deplore, is a disposition prevalent throughout the world, to strip God of His divinity; to take from Jesus Christ everything pertaining to His Godhood; to do away with His miracles, His marvelous works, to question and even ridicule them; to deny that they ever were; to hold that Christ was merely a good man, a wise teacher; that His principles are only human pre-

cepts, and that there is no virtue in His atoning blood; that he is not the Son of God more than any other man, and did not come with a mission more divine than any good and great teacher before or after Him. I think this is carrying the practical too far. It suggests an abnormal development of the practical, resulting, perhaps, from neglect of the spiritual. Still, we cannot overlook the fact that some are born that way. Some minds cannot grasp the marvelous, the miraculous, and are not willing to concede its possibility.

In the Eighteenth Ward, one Sunday evening, a Primary Conference was held, at which one of the sisters, gathering a class of little children around her, related to them how the Savior fed the multitude—fed five thousand people, with five loaves of bread and two fishes. Going home, a mother asked her little son what he had heard, and he repeated, as best he could, the teacher's instructions. The mother, anxious to impress the lesson upon the mind of her child, asked: "How, do you suppose, did the Savior feed five thousand people with five loaves of bread and two fishes?" The little boy thought a moment, and then said: "Well, I don't believe those in the middle got any." (Laughter). I wonder if Saint Thomas was not that kind of a child. It seems to me a very good portrayal of the disposition of "the doubting apostle."

I am reminded of another story, told by the famous temperance orator, John B. Gough, in a lecture delivered at the Salt Lake Theater many years ago. He was deprecating the practice of simplifying the Bible for the study of children. "Children," said he, "understand

much better than we give them credit for. Let them read the Bible just as it is; they will understand it." To illustrate the point, he told of two little boys, Johnny and Billy, who were engaged in conversation. Johnny was seated on his mother's door-step, whittling a stick, and Billy had just caught a fly. He came with it to Johnny, and said: "What a funny thing a fly is. See what lots of legs he's got; and every time I blow him he buzzes." Then he would blow on the fly, and hold it up to his ear, to hear it buzz, grinning with delight at the sound. Finally he remarked, "I wonder how God made him." And the great orator paused long enough to observe, "Many a learned man has asked the same question, and could not answer it." But Johnny had an idea of how God made the fly. "Well, Billy," said he, as he whittled away. "God don't make flies like men make houses. When He wants flies, he says, Let there be flies; and then there is flies." (Laughter.)

Now, this boy, Johnny, would have understood how the Savior could feed the multitude in the wonderful manner described; he had read in the Bible how light was made, and could grasp the idea that the power of God is greater than the power of man. He would not have insisted upon bringing the miraculous down to the level of the commonplace, and denying the truth or existence of things, simply because they were outside the range of ordinary human experience. Johnny was a believer in miracles, which, after all, are only the results of natural law—higher law, perhaps, than the finite mind can fully comprehend. Man, when he wants light, must strike a match, or press

a button, and turn on the gas or electricity; but God, when He wants light, says, Let there be light. Yet is it not the same light in both cases?

The two anecdotes I have related illustrate the two classes of people to whom I have referred—those who question or ignore “miraculous manifestations,” and those who believe in them, and whose faith is equal to the acceptance of God’s “marvelous work and wonder,” predicted as such by His prophets, and realized as such by tens of thousands of witnesses. What wonder that the prediction should have a fulfillment? And yet, even among the Latter-day Saints there are some who find it difficult to believe that God deals directly with man; that the heavens actually opened at the beginning of this dispensation; that the Father and the Son appeared in person to Joseph Smith the Prophet; and that angels ordained him and Oliver Cowdery to the Priesthood. But the great body of this people have accepted these things as true, have received a testimony that they are true. They do not attempt to strip Christ of His divinity; they do not doubt the miraculous phases of “Mormonism.” It is clear to them that the prophecies concerning it would have been uttered in vain, would have been invalidated had there been nothing marvelous in connection with the Lord’s great latter-day work.

There is a disposition in these modern times to test the foundations of things; and it is not altogether of evil significance. The Lord has decreed that everything that can be shaken shall be shaken; and I think whatever can be, ought to be shaken. The gospel, going forth from Zion, is shaking the na-

tions; the Lord is threshing them by the power of His Spirit. But the world will retaliate; they will come against us, and shake us if they can. Everything not built upon the rock will crumble and go down. Even the most sacred principles, and the most thoroughly established facts of history, are called in question by modern scientific and philosophical criticism. The iconoclast is abroad. Look to your idols; for everything that can be broken will be broken, and the debris removed to make way for a better and higher order of things. But truth will endure, and withstand successfully every assault made upon it.

I picked up a magazine the other day, a scientific periodical, issued about a year ago, in which was an article entitled, “The Ethnological Background of the Eucharist.” The writer of it undertakes to prove that the sacrament of the Lord’s Supper, instituted by the Savior on the night of His betrayal, and given to His disciples as a solemn reminder of His sacrifice, is of human origin—was not originated by Christ at all, but introduced into the Church by the Apostle Paul, who discovered it through his wide knowledge of doctrines and ordinances that preceded the coming of Christ; such as those of the Gnostics, and the Mithraites, worshippers of the sun-god. The article goes on to show that there are indications that these ancient peoples practiced a ceremony similar to the Eucharist, and that even savage tribes and barbarians have sacrificial customs suggestive of the sacrament of the Lord’s Supper. Hence this author jumps to the conclusion that it is of human origin, a natural growth, and not a supernatural revelation. In short, that the Euchar-

ist is an example of ceremonial evolution.

How can the Christian Church meet such an argument? The early Christian Fathers tried to answer it by declaring that Satan had imitated the Sacrament instituted by Christ and placed it among the Pagan peoples around them. Unfortunately for this defense, however, the practice of such ceremonies among the Mithraites and the Gnostics was older than the introduction of Christianity. Christianity cannot answer, but "Mormonism" can. Standing upon a rock that is not to be shaken, we reassert the divinity of the Sacrament, without fear of successful contradiction. How will we answer modern criticism? Simply by proclaiming what God has revealed; that this religion, called "Mormonism" today, Christianity two thousand years ago, and known by some other nickname, doubtless, in earlier ages, is the Everlasting Gospel, not owing its origin to any man, nor to any time, but instituted in the heavens before the creation of this world, and revealed to men upon the earth at different times and in different places. "Mormonism" can say, with the Son of God: "Before Abraham was, I am." Adam had this Gospel—the Gospel of Christ—which was in the world before Christ's coming, and helped to prepare the way before His advent. One of the first things Adam did, after his fall from Eden, was to build an altar and offer a lamb thereon, to foreshadow the sacrifice of the Son of God. After the deluge, when Noah with his family came forth from the ark, one of the first things he did was to erect an altar and offer a similar sacrifice. He had the same Gospel that

Adam, Enoch, and others had before him; and the sons of Noah—Shem, Ham, and Japheth—who peopled Asia, Africa, and Europe, doubtless took with them, wherever they went, the traditions of the ancient faith, the faith of their fathers, and practiced their customs and observances. What wonder, then, that even among savage tribes, barbarous peoples, however ancient, there should be found remnants of this faith, fragments of this rock of ages; or that science should even discover remains of other revealings from God to man, of which the Bible—a mere skeleton of history—says nothing?

What is there in all this that should tempt a Latter-day Saint to throw away the revelations of God, and jump to the conclusion that these divine institutions are of human origin? Nothing, whatever. The foundation upon which we stand remains unshaken, unmoved by any discovery of science, or any onslaught of modern criticism.

One word more. It is an absurdity to speak, as some do, of religious truth and scientific truth, as if they were two different things. As if truth could be divided, any more than light, or eternal duration. Man, for his own convenience divides time into centuries, years, months, weeks, days, minutes and seconds, basing his calculations upon the movements of the earth and the heavenly bodies; but with God there is no past, no future; it is all present, no yesterday, no tomorrow,—only today. And light, whether it comes from the sun, or the moon, or the stars, is all one; the light of the sun being the same light that illumines our understandings. All light is one; all truth is one. Truth cannot contradict itself. If science

and religion—true science and true religion—seem, in the least, to disagree, it is simply because man has not discovered enough, and God, perhaps, has not revealed enough, to bring us to the point of reconciliation; but that time will come. There is no need to disbelieve, or to reject truth already revealed, either through religion or through science, while awaiting the Lord's time for clearing up the mystery.

"Blind unbelief is sure to err,
And scan His work in vain;
God is his own interpreter,
And He will make it plain."
Amen.

BISHOP CHARLES W. NIBLEY.

I confess to being just a little frightened in standing before such an audience as this, and following the speakers who have addressed us.

We are living in the most wonderful age that the world has ever seen. The first ten years of the twentieth century have been more eventful than almost any number of years in the past history of the world. The world has developed and grown rapidly. In the matter of population the increase has been great. In the way of material development the world has never seen anything like it before. Great undertakings have been projected, like the Panama Canal, which are being pushed to completion. The wireless telegraph and the flying machine are products of this new century—the latter made possible only through the wonderful development of the gasoline engine which is a rapidly developing power in doing the work of today. In every department of human affairs there is hurry and bustle as if there was not time enough to get the work done.

The principle of liberty which the Lord caused to be established in this land, many years ago, is rapidly spreading and growing in all lands. In these first ten years of the twentieth century we have witnessed political upheavals in many countries, which testify to us how this leaven of liberty is working. In Russia the people have secured something of representative government, which has been wrung from the Czar and his advisers and a parliament, or douma, has been established; something hitherto unknown in the great Russian empire. Even among the heathen in China, this same principle is at work, and representatives of that people are to meet in convention in 1913 and begin to assist in the governing of their own land. And so in Persia, and so in Turkey and to a greater or less extent in all parts of the world. In these recent years we see this spirit of liberty moving in the hearts of the people, overthrowing thrones and casting down the mighty ones of the earth. The people of the world are awakening from the sleep of centuries, and also from the degradation of centuries, and are coming gradually but surely into the light. In a material way, too, the people are improving, but whether the morals of the people are improving is an open question. Men of wealth and of large heart have given most liberally of their means for the establishment of schools, colleges, universities, hospitals, also for the promotion of science, and for the promotion of peace on earth. These benefactions are so enormous that they almost go beyond imagination. All of this is good and makes for the blessing and uplifting of humanity.

In the conquering of diseases too,

in medical science and surgery, there has been more development along those lines in the past ten years than in almost any other period of the world's history. The Yellow Fever, which always had been a scourge of the tropics, has been conquered in that time. Typhoid Fever may be said to have been practically conquered also. Consumption, the great white plague as it is called, if not entirely conquered is at least, to a very great extent, being subdued by the people learning just one practical common sense lesson, sleeping either in the open air or in rooms where there is abundance of fresh air. It has been discovered, too, in the ten years that I speak of, that the ordinary house fly is the most destructive and, perhaps, the most death dealing insect that exists in the world today, and that many diseases which have hitherto carried off millions of people can be practically controlled if we keep flies and filth out of our homes. This little fly, one writer says, carries more of death and destruction than all the reptiles, snakes, tigers, lions and all wild beasts in all the world put together. So we see men are growing in intelligence. The world, in respect to many of these matters, has grown and is becoming better. We know more about sanitary measures and how to live and how to take care of our bodies than we did formerly. Science is proving that that which has been revealed to the Latter-day Saints from the beginning, which we call the Word of Wisdom, is the truth, and is revelation from Almighty God; which scientific confirmation, though a little late, is, nevertheless, appreciated by us.

While all these good things which I have mentioned have come to the

world, and many more could be mentioned that are good, there is one thing so very needful for the happiness and well being of mankind that the world, instead of progressing in, has actually fallen behind and retrograded. That is, in the spiritual or religious side of life. Man is a being who must believe. Belief, says a distinguished writer, is great and life giving. So long as he is sincere in his beliefs, and in his worship, such belief and worship will, to a very great extent, shape and control his life. But when he is trying to believe something which has grown to be unbelievable, his worship then becomes an insincerity and hollow mockery. So we see throughout the land that the churches, instead of being reasonably well filled, are practically empty. Men and women do not take interest in religious matters. They are lovers of pleasure more than lovers of God, and have a form of godliness which, in the main, is an insincerity and is attended to for form's sake only. The knowledge of God does not yet cover the earth as the waters cover the mighty deep, not by a long way. Indeed what little conception of God the world has hitherto had is being very rapidly overthrown during these recent years.

Now, here is the mission of "Mormonism." Here is the great need of this Church; that faith shall not be abolished from the earth, from the hearts of the children of men. I thought, while sitting here today, when I heard some of these brethren of the apostles preaching, if ever there was a time, in the history of the world, when there was need for special witnesses for the Lord Jesus Christ that time is today. Never so much as today. If

ever, there was a time when there was need for the testimony of these men that are sent out, these seventies, these elders, testifying for Jesus, standing for Jesus; the miraculous Jesus, the Jesus who was begotten by His Father, the Lord God Almighty, and born of the virgin Mary—the Jesus of miraculous birth and miraculous life; who went about performing miracles and doing good, doing no evil whatever; the Jesus Christ who was crucified upon the cross, and who rose again. If ever there was a time that it was needful to stand for that testimony against the surges and billows of unbelief, that threaten the belief of the entire world, the time is now, right now. So this is our mission, my brethren and sisters; and you are sustaining it who are contributing of your means to send your sons and daughters to bear this testimony, that God has spoken in this last time; that the same Jesus shall be testified of as having, in a miraculous way, revealed Himself to the Prophet Joseph Smith. To testify of the miraculous coming forth of the Book of Mormon. To testify of the miracle of "Mormonism" in every way. "Mormonism" is very truly practical as well as spiritual, what with its colonization schemes, its building of roads, bridges, and canals, and carrying blessing with it to the people everywhere, in every way, yet with all the good in the practical or material side of "Mormonism" we need to testify of the miraculous "Mormonism" as well. The wonderful visions and manifestations made to the Prophet, the founder of "Mormonism," under the Lord Jesus Christ; the work which that Prophet did, all demand our testimony.

So you, my brethren and sisters, who are sustaining this work by contributing tithes and offerings, and by sending your sons and daughters out as missionaries, thus testify of the truth of this miracle of "Mormonism." The organization of this most wonderful piece of spiritual machinery, called the Church of Jesus Christ of Latter-day Saints, is a miracle in itself. We must instill this faith in the hearts of our children, and try to get it established in the hearts of the children of men everywhere. This is very important. To accomplish this work our children should be educated. We believe in education; but some of us send our children away from home to be educated, and many of them come back seemingly determined to claim relationship with the apes rather than with the angels. They lose their faith by failing to call on the Lord in faith. Without faith it is impossible to please God. We must teach faith in God and in His Son Jesus Christ. Faith in the Prophet Joseph Smith; faith in the Book of Mormon, faith in the miraculous birth, life and resurrection of the risen Redeemer.

On next Sunday week all Christendom will be celebrating Easter Sunday. The theme of their sermons will be "He is not here, He is risen," and yet many disbelieve that He did really rise from the grave, that He is a living personality today, and that He will come again. How many of those who will hear in the churches throughout the land about this risen Redeemer believe that He is risen indeed? Perhaps not one in a thousand. So "Mormonism" is here with a mission and the Lord has provided men and women who are stalwart and true

to carry on this work. His servants are determined men of God. Men of faith who believe that God has spoken; who are assured in their very souls that this is His special work; that He has established it, and they believe and accept it without reservation or equivocation. I bear witness of it. Jesus Christ is the Son of the Living God, whom to know is life eternal. I bear witness of His mission, of His life and of His resurrection. If we Latter-day Saints do not stand for this faith, shall the Son of Man, when He cometh, find faith on the earth? I tell you, mighty little, indeed, unless the Latter-day Saints, and their sons and daughters after them, carry out the mission whereunto we are called.

I know that these men who are called to preside over the Church of Christ are men of God. I bear witness of that also, for I know them. It has been my high privilege to know, better than most men, better than almost any, of the life and labors of President Joseph F. Smith, and I know what manner of man he is. I testify to you that he is a man of God, choice and most precious, as I believe, above every man whom I know or have ever known; honest, sincere, devoted, patient, forgiving, loving and most precious. This is the kind of man that God has called to lead His Church, in this the beginning of the twentieth century. At the beginning of this century Lorenzo Snow was President of the Church; and, by the way, Pope Leo, the thirteenth was sitting in the papal chair at Rome as president of that Church. It is scarcely worth while, except to refer to association with other churches.

tions of individuals or societies, to

I bear testimony to you, also, con-

cerning the integrity of these men, the twelve apostles, special witnesses of Jesus Christ, that miraculous Jesus, that same Jesus, the risen Lord. They are men of God, every one of them, and on Easter Sunday and indeed on every Sunday and every other day, they believe with all their souls,—with all the earnestness that men and women command, and they try to make other people believe that Jesus has indeed risen, that He is the Redeemer of the world; and they try to instill that faith into the hearts of the children of men. I bear witness that these seventies are of the same high class of men, men of faith, men of God, who have that same testimony in their hearts, ready to stand before all the world and testify that God, our Eternal Father, has revealed that Jesus is the Christ, that He has risen, that He lives and that He will come and reign upon the earth.

Now, my brethren and sisters, this then is the great mission of "Mormonism" and herein is the great need of "Mormonism" in the world. It has its practical and temporal affairs, all of them good, as we heard from our president at the opening of the conference; but with all that, with all its good work in practical matters, the greatest and highest need of all is this testimony of Jesus Christ, which must stand, and which we must not allow to perish from the earth. Amen.

ELDER BRIGHAM H. ROBERTS.

(Of the First Council of Seventy.)

It has become something of a truism with the Latter-day Saints, that every conference is the best one. The last conference is always the best. I feel in my own heart

that this is the best conference I ever attended. My spirit, in listening to the brethren, has been lighter and my heart better satisfied when contemplating the truths to which our attention has been called. I do not know how well I shall succeed in concentrating my thought and giving expression to some reflections that have passed through my mind; and certainly I never felt more dependent upon the Lord and the inspiration of His spirit than I do at this moment. There is one thing that has occurred to my mind several times, by reason of that which has been spoken to us. It is an historical incident. It is recorded of the first Christian emperor of Rome, that when leading his armies against those who were contesting with him the mastery of the Roman empire, that at mid-day he saw in the heavens a luminous cross, and written upon a scroll were these words, "By this conquer." This vision of the day was supplemented by a dream of the night, in which the Christ appeared to Constantine and instructed him to place this insignia of the cross and these words, "By this conquer," upon his banners, and success should crown his arms. It is a question with historians, whether this circumstance really happened, or was only an invention of a man noted for his cunning, Constantine, and if we judge the circumstance by the character of the man, we could at least readily believe that it was an invention. But whether an invention or not, it is certainly a wonderful legend, and it will introduce an idea that came to my mind in respect to the matters of our conference, and in relation to the Latter-day Saints and the great work of God committed to their hands. If you view our people with reference to their

numbers of course we are an insignificant people. If you regard them in relation to their influence in the financial world, we are almost a negligible quantity. If we think upon ourselves as we are regarded by the great religions of the world, we are almost contemptible. If you regard us from the viewpoint of learning and philosophy, we cut no great figure. And so, viewing the matter, I asked myself the question, and submit it to you, wherein, then, lies our strength? From what source shall we draw confidence needful to our strength in the great conflict with the world, that confronts us. When I asked myself that question I can, at least in mental vision, see in the heavens a scroll, and upon it, these words—"Principles—by these conquer." The principles, of course, are those of the gospel of Jesus Christ. Therein lies our strength—not in numbers, not in wealth, certainly not in political influence, certainly not in renown for learning, but in the truth or principles we have received from God, we are strong; not so much, either, because of the little truth that has been revealed to us, the little knowledge to which we have attained, but more because of that great ocean of knowledge that we have access to, through one of the great principles we announce as a doctrine to the world, namely this: "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important truths pertaining to the kingdom of God in these last days." Through the acceptance of that doctrine we have access to God's hidden treasures of knowledge; which, in comparison of that which men in this world have received, is as some mighty ocean to a lakelet.

We have only a part of that truth; but we have in the foregoing article of our faith the principle through which more of that truth can be learned. Now, do not misunderstand me; I do not for an instant belittle the truth we have already received, because of this great ocean of truth that exists, at present, outside of our consciousness. In this new dispensation of the gospel, we indeed have received great truths, and precious withal. God has revealed himself unto His Witness of the new dispensation, Joseph Smith, in a most effective, splendid manner. We know something of the character, and even something of the form and features of that mighty Intelligence that stands in the councils of the gods, and out of whose wisdom and power creation and guidance comes as to the affairs of this universe. God has made known unto us, indeed, that Jesus Christ is the express image of the Father, and that as the Christ was, in form and feature, in intellectual and moral quality, in the attributes of soul, so indeed also is the Father. To know this and to know it well, to have it take possession of the consciousness, so that when God is spoken of, the image of the Christ, holding—as He announced to His disciples that He did hold—all power in heaven and in earth; to have such a consciousness of God, so that when His name or title is spoken this vision of God, revealed through the person and nature of the Christ arise, is a very great truth indeed.

The efficacy and power of the atonement of the Christ has been revealed to us. The Church of the Christ with all its order of officers, and with the channels of communication that it opens with God, has been established, which is great

gain. To know the means through which we can appropriate the atonement by the Son of God for man—that indeed is great and precious knowledge. These truths, spoken this morning, by Elder Penrose, in relation to the eternity of the relationships of men and women in and after the resurrection of the dead; the renewed assurances of the resurrection from the dead—all these truths that God has made known to His Church, through the principle of revelation, that we accept as true; and as the medium through which God imparts truth unto His Church and unto the world—these, indeed, are great truths and should be held—and we do so hold them—in reverence in very deed. So that in my passing remark and imperfect way of putting the thing, as to the little we know in comparison of what there is yet to learn, it was not my intention, for a moment, to discredit these splendid truths that we have received, merely because I called attention to the fact that outside of these things are many, very many things, yet for us to learn and for God to reveal. The truths of the gospel, and God's method of teaching those truths to the world are such that they appeal to the humblest people. We may say, as one of the world's great poets once said: "Religion * * * is surely a simple business, as it equally concerns the ignorant and the learned, the poor and the rich." One of the most beautiful things in the New Testament is the declaration of the Son of God, in reference to the class of people to whom the gospel was preached in His day. You will remember that His forerunner, John the Baptist, was thrown into prison, and while passing through that gloomy period of his life, he

sent messengers to the Christ, saying, "Art thou he that should come, or look we for another?" Jesus sent the disciples of John back to him with this message, "Say that the sick are healed, that the blind see, that the lame walk, and unto the poor is the gospel preached." So far in our experience, it has been with us as it was in the former dispensation of the gospel, namely, that it has been the common people who have heard our message gladly. But while that is true, it still remains true, also, that this faith of ours, this system of truth so well adapted to comfort the heart of the common people, the lowly, the simple-minded, the humble people who readily believe, while it is within their reach, and their souls can be filled with it, bringing joy and comfort to them—yet this Mormonism, so long despised as a religion that can only thrive where ignorance is most pronounced; whose officers are reputed in the world to be anxious to keep their people in ignorance, that they may rule them to their advantage, and as with a rod of iron—this religion that has such a reputation in the world is nevertheless essentially a religion for intellectual men. It is a religion the philosophy of which, it seems to me, must appeal to the highest intelligences of the earth, when they shall come to know it. I should be disappointed in it if this was not true; for while religion must appeal to and satisfy the emotional nature, it must also appeal to and satisfy the intellect. I find that satisfaction in the religion of Jesus Christ as made known in the new dispensation of that religion which we have received—the dispensation of the fulness of times.

Of course, the subject that opens up before one by indulging in these

reflections, is altogether too large for treatment in a few moments; one thing only can I briefly refer to in this kind. It has been my pleasure and duty, during the past few months, to review and set in order for the study of our Seventies' quorums the doctrine of the atonement of Jesus Christ; and this late inquiry into that subject has had a wonderful effect upon my own thought and state of mind. I have for many years believed in the atonement of Jesus Christ and have accepted its symbols in baptism and in confirmation; and have repeatedly renewed my acceptance of that atonement by accepting the sacrament of the Lord's supper. It has been a matter of faith with me and of knowledge, by the testimony of the Spirit of God to my soul; but upon close inquiry, by deeper delving into the subject, my intellect also gives its full and complete assent to the soundness of the philosophy and the absolute necessity for the atonement of Jesus Christ. That this atonement, the method and manner of it is the only way by which there could be brought to pass an at-one-ment, a reuniting of soul of man with soul of God. I account it for myself a new conversion, an intellectual conversion, to the atonement of Jesus Christ; and I have been rejoicing in it of late, exceedingly. I am convinced that when men of intelligence can be brought to the point of being sufficiently humble to read again the Book of Mormon, and to take into account the high purposes for which it was written, viz., to testify to the truth of the Jewish scriptures, but more especially to testify of the Christ, to bear witness of Him both to Jew and Gentile; testifying that Jesus is the Christ, and that there is no

other means of salvation provided but through His atonement. When they will consider the message it has to bear upon these important questions, and will stop sneering at such human elements as may be in it, and will examine once more its teachings upon the great theme of salvation through the atonement of the Christ, they can indeed find wisdom and philosophy and truth in its doctrines. I proclaim to you, my brethren and sisters, that in the Book of Mormon, more than in any other book written in this world, and I do not except the New Testament—in the Book of Mormon more than in any other book, we have there the ne-

cessity of, and the truth of the atonement of the Christ taught to the children of men as nowhere else. I rejoice in these truths; may the Lord seal them upon our hearts and give us grace and strength to live in harmony with them, is my prayer, in the name of Jesus. Amen.

The choir and congregation sang the hymn:

We thank Thee, O God, for a Prophet,
To guide us in these latter days;
We thank Thee for sending the Gospel
To lighten our minds with its rays.

Benediction was pronounced by Elder Samuel O. Bennion.

Conference adjourned until Sunday morning, April 9th.

THIRD DAY.

In the Tabernacle, Sunday, April 9th, 10 a. m.

Conference was called to order by President Joseph F. Smith, and he announced that overflow meetings will convene this morning, and afternoon, in the Assembly Hall, for the benefit of the many who can not be accommodated in the overcrowded Tabernacle.

The choir sang the hymn :

O awake! my slum'ring minstrel,
Let my harp forget its spell;
Say, O say, in sweetest accents,
Zion prospers, all is well.

Prayer was offered by Elder Melvin J. Ballard.

The choir sang the hymn :

I know that my Redeemer lives;
What comfort this sweet sentence gives!
He lives, He lives, who once was dead;
He lives, my ever-iving head.

ELDER DAVID O. M'KAY.

Meaning of God's word should not be modified.—Science proves that alcohol, even in small quantity, is injurious.—Pathetic appeal of an Indian chief.—Prohibition a good business proposition.—Evil effects of use of tobacco demonstrated.

You who have been called upon to occupy the position of instructing the congregations of Israel will know what responsibility rests upon him who has the duty of edifying and instructing the soul; and I would ask you, this morning, who realize this that you will offer the prayer for me that you have desired

others to offer for you, for I assure you I sense the need of God's help and inspiration this morning.

On the 27th of February, 1833, the Prophet Joseph Smith received the revelation recorded in the 89th section of the Doctrine and Covenants. Seventy-eight years have passed since God gave that revelation to His Church, through His great latter-day prophet. I want to read a few paragraphs from that section:

"Behold, verily, thus saith the Lord unto you, in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation.

"That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him.

"And, behold, thus should be wine, yea, pure wine of the grape of the vine, of your own make."

It is recorded that the Lord said to His servants that in consequence of the adulteration in the wine produced from the grape of the vine, pure water is acceptable to Him, even in the administration of the Lord's supper.

The particular sentence that I wish to call attention to is this: "Inasmuch as any man drinketh wine or strong drink * * behold *it is not good*, neither meet in the sight of your Father." That is the word of God to the people of this gener-

ation. It stands with just as much force as the words of the Savior, "If any man will do His will he shall know of the doctrine, whether it be of God or whether I speak of myself." Latter-day Saints, you know this statement of the Savior's is true; we testify that if any man will do the will of God he will get the testimony, in his heart and in his life, that the Gospel of Jesus Christ is true. We accept the words of the Savior, "Except ye repent, ye shall all likewise perish." Those eternal truths, so tersely expressed, we accept as true. We may not live up to them wholly, but as a people we accept them, because they are the word of God. Just so strong, just so eternal stands this truth expressed seventy-eight years ago, the 27th day of last February, "Strong drink is not good for man." Yet those seventy-eight years have passed, and during that time this doctrine has been preached every week, if not every day, in some congregation of Israel, and still we find in our midst a few who say, by their acts, It is good for man. I am glad when I study this passage, to find that the Lord did not say, "Strong drink to excess is not good;" nor "Drunkenness is not good." Suppose He had weakened that expression by modifying it and saying, "Strong drink in excess, or when taken in large quantities, is not good," how soon we should have justified ourselves that a little drink is good. But like other eternal truths it stands unqualified; *strong drink is not good*. I have met men, particularly during the agitation that is now manifested against the liquor evil, who have said: "I do not want to be deprived of the privilege of taking a little, if I want it. When I think it is going to do

me good, I want to take it." Others, I rather think, would say that the Church is a little too strict in regard to the word of wisdom: "A little beer," they say, "does not hurt any one; a little wine is not injurious." Well, it is sufficient for me to know that God has said, "Wine, strong drink, is not good for man;" and I wish that all Israel would accept that divine statement, and prove in their lives to the whole world that they accept this as a revelation from God. That is the best way to close your saloons in your towns. It is the most effective.

But we have many in our towns who do not accept that as the word of God; then I suggest that they accept the *confirmations of science* of the truth of that statement of the Lord's. Recent investigations by scientific men prove conclusively the truthfulness of this revelation, of this doctrine. I have in mind one series of investigations carried on by a man who started his investigations with the avowed purpose of defending the virtue of a little wine and beer, that is, taken in small quantities. Professor Kreplin of the Heidelberg University, of Germany, a few years ago, carried on a series of experiments among his students. Professor Kreplin, of all men, we are told, was one particularly qualified to make such an investigation, because he is accepted as authority throughout all the scientific world. Now, mind you, he accepted the truth that wine taken in large quantities was injurious, but he wanted to prove whether there was not a little virtue in these intoxicants when taken only in small quantities. So he took several students who were willing to make the experiment, and tested them on a series of problems in addition. For

six days, a half hour each day, these students worked the best they could at their problems. Then a little alcohol was given them, about two and a half tablespoonfuls in the wine they drank. They continued their work until the thirteenth day, Professor Kreplin measuring accurately each day the result of their efforts. Every day during that time, up to the thirteenth day, after they began to take that alcohol, the students diminished in their ability to add. Then they were deprived of the drink, and they added until the nineteenth day, and each day they increased until they regained their former power or ability which they manifested when they were in their normal state. Then alcohol was again given them in small quantities and again the diminished power was manifest; and so the test continued until it was proved conclusively that alcohol diminishes the intellectual power, even when taken in small quantities. They tried it in that same city with the typesetters. Four experts were taken, and alcohol administered in small quantities, and then taken from them, and the same work performed. Four of these experts were tested, and the same result, the same testimony is given to the work by the typesetters that is given by the test of the students, that alcohol, even small quantities *is not good for man*.

The Swedish government tried it among its soldiers. I think it was Lieutenant Boyl who was given that responsibility, and he chose his sharpshooters; watched carefully the tests, and noted the rapidity of the shots when the men were not under the influence of alcohol. He counted the number of shots when in their normal state and compared the number when small quantities of

alcohol had been administered, sometimes even twenty-four hours before the test; and in all cases but one the test proved that the soldier in his normal state excelled himself when he was under the influence of the liquor, that is, when he had liquor in him, even to the extent of three tablespoonfuls, though taken hours before the test, or immediately before, he could not come up to his record made when he was in his normal state. The government soldiers there proved the truth, by experiment, that alcohol, strong drink is not good. But here—The students *thought* they were adding more rapidly when they had the alcohol in them; the typesetters *thought* they were doing more rapid work when they had the alcohol in them; the soldiers *thought* they were shooting more rapidly when drinking; but in each case they were deceived. The professors and those conducting the experiments proved beyond a doubt that the men upon whom the test was applied undermined their ability when they had taken the drink, though but little had been given to them; and this was extended to quantities.

I am glad that our government, the greatest on earth, has also declared that strong drink is not good for man. It came about this way: One hundred years ago or more, this government made a celebrated treaty with the Indians, the treaty of the five nations. Soon after that treaty was made, the chief was invited to a banquet at Baltimore, and he was asked to give a speech, and to ask for what he wanted. "Little Turtle" was his name, and the interpretation of that speech is in the archives of the Congressional library at Washington. The representatives of our government, no doubt,

expected him to say what material gifts his people would like from the government. This is what he said:

"Brothers and friends,—It is this liquor that causes our young men to go without clothes, our women and children to go without anything to eat. Sorry am I to mention it to you, brothers, that the evil is increasing every day. Brothers, when our young men have been out hunting and return home loaded with skins and furs, on their way, if they come along where some of this whiskey is deposited, the white man who sells it tells them to take a little of it and drink. Some will then say, 'No, I do not want it.' They go to the next; it is there again offered. They refuse again, the second time; and finally the fourth or fifth time one accepts it and takes a drink; and getting one he wants another, then a third and fourth until his senses have left him. After his reason comes back again, he gets up and finds where he is. He asks for his peltry. The answer is, 'You have drunk them.' 'Where is my gun?' 'It is gone.' 'Where is my blanket?' 'It is gone.' 'Where is my shirt?' 'You have sold it for whiskey.' Now, brothers, figure to yourselves what a condition this man must be in. He has a family at home, a wife, and children that stand in need of the profits of his hunting. This, brothers, I can assure you is a fact that often happens amongst us. As I have before observed, we have no means to prevent it. It is not an evil, brothers, of our own making. We have not placed it amongst ourselves." [Can you doubt that the blood of Israel was in that old chief's veins?] "It is an evil placed amongst us by the white people. We look up to them to remove it out of the country. Our repeated entreaties to those who brought this evil amongst us, we find, have not the desired effect. We tell them, brothers, to fetch us useful things; bring goods that will clothe our women and children, and not this evil liquor that destroys our reason, that destroys our health, that destroys our lives; but all we can say on this subject is of no service, nor gives relief to your red brethren. Our young men say we had better be at war with the white people. This liquor which they brought into our country is more to be feared than the gun and the tomahawk. There

are more of us dead since the treaty of Greenville than we lost by the six years' war; and it is all owing to the introduction of this liquor amongst us. Brothers and friends, since the introduction amongst us of what you call spirituous liquors, and what we think may justly be called poison, our numbers have greatly diminished; it has destroyed a great number of your red brethren."

I will not say that this speech was the only thing that influenced our government to make the treaty with the Indians, but it was one thing that influenced them, and whatever else entered into it, this fact remains, *that the government has declared that, so far as the Indians are concerned, strong drink is not good.* Soon after that, Congress passed this law:

"The United States agrees to maintain strict laws in the territory of said nation, against the introduction, sale, barter, or giving away of liquors or intoxicants of any kind or quality." And when these nations were about to be admitted as a state, in the Union, the people were concerned deeply as to this question, whether saloons would then be established in their midst. You will recall the fight that was on there, for two years, and you know that it was finally settled by the uniting of the Indian territory and the State of Oklahoma, and the whole was called Oklahoma; and in the constitution there today we find a repetition of this promise by the government, that for the next twenty-one years, at least, there is a total prohibition of the sale, barter, or giving away of intoxicating liquors in the new state of Oklahoma, and as long thereafter as the people maintain it, that is, until they, by vote, change that constitution. Our government, in its treaty with

these Indians, affirms the truth, strong drink is not good.

You have confirmed it in your own experience. There is, perhaps, not one person in the sound of my voice who cannot now think of some dear relative, or some dear school-mate or friend whose life testifies that strong drink is not good; and you know that at one time that young man said: "I will take only a little. I can stop it. I have not the appetite." But it soon got hold of him, and diminished his power from the beginning until he lost wife—(I have in mind one man now, as I repeat these words), until he lost wife, children, position, honor, life itself. You, perhaps, have stood by the grave of just such a loved one, and you felt and knew that he was filling a drunkard's grave.

Well, but we all accept that truth, you say, and the only question is upon the best means of ridding ourselves of the evil. On the twenty-seventh of June, this year, all Israel, at least in this state, shall have an opportunity to declare themselves in favor of or against God's truth that alcohol, strong drink in any of its forms is not good for man. They will tell you, We want to get rid of the saloons all right, but we can't do it. Prohibition, they will say, will not prohibit. I say, prohibition will prohibit as well as any other law will prohibit the transgression of it. Two things we ought to keep in mind,—First, we want *the sentiment of the people back of it*; and second, *we want officers elected in the communities who are in harmony with that public sentiment*. Who make the public sentiment? You people; every man, by the expression of his thought, by his act, in his business

circles, in his meetings, in his home everywhere; every one contributes to that public opinion. Do not think that other men control it; and conclude that just because another man says public opinion is not in favor of it, that you are justified in changing your idea on it. You contribute to that public opinion. If you think strong drink is not good, then give expression to that thought, and you contribute in making the public sentiment or opinion in your community in favor of the truth—Strong drink is not good for man. It is in your power to elect men who will enforce that law. I have in mind now the remark of one of our best chiefs of police who, when asked the question, "If this state go dry, can you with your force find out where they are selling liquor unlawfully?" "Yes," said he, "if the public sentiment is back of it, we can stop the illegal selling." The testimony of twenty-nine district judges of the thirty-eight in the state of Kansas is to the effect that prohibition prohibits; that this law can be enforced just as well as the law against horse-stealing or any other crime. Governor Stubbs of that state testifies to the same fact.

They will tell you that we will go dry if our neighboring town will go dry. For example: Fairview will vote dry, if Mount Pleasant will go dry. Ogden will go dry, if Salt Lake will go dry. That argument can be answered by showing that it is a poor business investment for any town to license saloons. They will say, also, that it will demoralize our business interests—we need the revenue. Oh, I wish that objection might be answered as a Japanese lawmaker answered a similar objection, when that government was passing a prohibitory law

against the use of cigarettes. A man arose in the house of peers, M. Izawa, and said: "A few days ago some one sent us some printed matter. What was written thereon? It was written that should this bill become a law of the nation, there would be a loss of yen 200,000 to the national treasury. Nonsense! He is a traitor! He is willing to sacrifice the character of our youths simply for yen 200,000. What wickedness! Such person would most surely try to urge the use of opium by and by. As there are such traitors, this bill must by all means be carried unanimously, and thus the honor and wisdom of this House will be vindicated before the public."

The bill passed unanimously, and today, that prohibitory law is in force in the country of Japan. But that is not a sufficient answer to those who think of it in a business way. You know it is sometimes charged that it is a utopian idea to seek for prohibition under present conditions; but it is also a practical idea, for the largest business concerns in the United States today have adopted it; the railroads controlling a business that excels all others unless it be the insurance companies, have adopted prohibitory measures among their employees. It was not so a few years ago. Now, they have not adopted it just for moral purposes; they found out it was to their financial interest, to introduce prohibitory laws. I could read of railroad after railroad that has passed prohibitory law in regard to its employees, and today the railroad men stand on a much higher elevation, and the million men engaged in that work, carrying in their power millions of people, occupy a higher position, socially,

morally, and financially, because of the adoption of these measures. The insurance companies the same. Here is another thing: a Mr. Boyce, who has studied this question, for years, in the United States, gives out the statement, that crime, in the United States costs this government \$6.20 for every man, woman, and child in the nation. He says further that the crimes due to alcohol cost out of that \$6.20, \$4.34. This average is obtained after careful study—the result of an investigation of years. What does it mean when applied? It means that in Ogden, where there are fifty saloons, approximately, each one giving to the city council a license, that is a contribution or tax of \$1,200 a year, gives to the city council an income of \$60,000 a year—quite an income; it keeps down your taxes; doesn't it? So men say "we do not want to do away with that revenue. We do not want to do away with it because we need that revenue to pave sidewalks, to build the sewer, to bring the water from the mountains into our homes." They did not stop to consider the cost of paving streets with the broken hearts of women, and the depraved souls of men. But \$60,000, let us see,—if those figures of Mr. Boyce be correct, Ogden pays \$4.34 for the 26,000 people in that town, making an expenditure of \$112,000 to offset the \$60,000! Salt Lake City has about 140 saloons, each one paying \$1,500 annually, making an income to this city of \$210,000, approximately. Ninety thousand inhabitants here. According to the average of crime in the United States, Salt Lake pays out \$390,000 when it receives only \$210,000. Cut down that expense of \$4.34 to \$2.17 and then where is the gain? Where is the gain? ~

A few years ago, a slave in the United States was worth \$1,000. Is not your boy worth as much, from a business standpoint? And the state is only a business. Is not that boy worth a thousand dollars to the state and to this nation? Count the number of ruined boys at a thousand dollars; add that to the expense of crime and then see whether it is good business to keep the open saloon. I think it is not. We are standing in our own light. Governor Stubbs, after twenty years experience, that is, after Kansas has had twenty years experience, gives this testimony regarding the financial phase of it: "I assert," he says, "that the business of Kansas has made more progress since the banishment of the saloon and the adoption of prohibition." Wichita was the last town in Kansas to go dry. The great argument was that it would ruin business. This is the testimony: "Three years ago, open saloons were abolished in Wichita. Since then weekly clearances have increased from \$1,400,000 to \$3,200,000," and so on, showing improvement on all sides.

There is another evil that is second only to the saloon evil, namely, the evil of cigarette smoking; which is growing among the young. The Lord says, in the same revelation, "Tobacco is not for the body, and is not good for man." Let the quorums throughout the Church make a strenuous effort to free every man and boy who has contracted that habit, from the indulgence in it. Science proves, experiments prove in athletics, among soldiers, in the schools, the government, the railroads, the truthfulness of God's word in regard to tobacco. The waste in this government annually, from this source, is enormous.

When we say it costs three million dollars, eight million dollars. Whatever the total is, I can't recall, it means nothing to us; but the superintendent of the sanitariums in England, Australia, and America, has placed this so that we can understand it:

"The amount spent in the United States alone, for tobacco, each year, would enable me to provide 30,000 families each year with all the necessities of life; in addition I could grant an allowance of \$5,000 to each of 10,000 families; to each of 10,000 others I could give \$10,000; to each of 1,000 other heads of families I could make a Christmas present of \$50,000; to each of another 1,000 I could give \$100,000; and besides to each of 500 of my best friends I could make an annual allowance of \$1,000,000. After doing all this I would still have left each year \$20,000,000 to bestow on charitable institutions, and at least \$10,000,000 left to keep the wolf from the door. Four hundred years ago," he says, "the use of tobacco was unknown in civilized lands. Today it is used by men, women, and children. Degeneracy has been the result. What the coming generations will be, if this curse continues to increase, as it has in the past, does not present a picture pleasant to contemplate."

Brethren and sisters, the Lord has said to us, these things are not good. We know that He has spoken, and that He has given this and other truths to the world. Oh, I plead that we may, as a people, stand true from now on, as we never have before, to this divine word, that we may set an example to the world, in temperance, and sobriety, and that our fair state and every city therein, Salt Lake and Ogden included, may declare on the 27th of June, against the vile, insidious, treacherous and damning influence of the open saloon. May we live up to the other principles of the Gospel of Christ, and show to the

world that God has spoken to us, that Joseph Smith was a true prophet, that his successors are inspired men and His prophets, that the president of this Church stands as His mouthpiece to the people, and that the Latter-day Saints—reviled and persecuted, however much they may be—stand today as the choicest and purest people in the world. This is my prayer, and I ask it, in the name of Jesus Christ. Amen.

The contralto solo, "Fear not ye, oh Israel," was rendered by Sister Florence Jeppesen.

ELDER J. GOLDEN KIMBALL.

(Of the First Council of Seventy.)

In a revelation given in the year 1831, the Lord says:

"Behold, thus saith the Lord unto the elders of his Church, who are to return speedily to the land from whence they came. Behold, it pleaseth me, that you have come up hither;

"But with some I am not well pleased, for they will not open their mouths, but hide the talent which I have given them, because of the fear of man. Wo unto such, for mine anger is kindled against them.

"And it shall come to pass, if they are not more faithful unto me, it shall be taken away, even that which they have;

"For I, the Lord, rule in the heavens above, and among the armies of the earth; and in the day when I shall make up my jewels, all men shall know what it is that bespeaketh the power of God."

In connection with the revelation I will say this: The day of the Laodicean is past, "because thou art lukewarm, and neither cold nor hot," saith the voice that spake on the Isle of Patmos, I will spue thee out of my mouth. "There are whole men whose mere bodies are in

shameful service, but these half men, these Laodiceans, are the servile souls; they are not worth the trouble and expense of damnation." (Laughter.)

I am very proud to say of myself, as I am going to speak about myself, a few minutes, although it is a little personal, I am proud to testify to the Latter-day Saints that I feel in my heart that every servant of the Lord who has spoken from this stand has felt perfectly free to say the things that they felt were proper to say, and which they were inspired of the Lord to say. I appreciate the difficulties; I comprehend that there are those, perhaps, in the Church and out of it, that cut, and cull, and criticize, and that is about all they do do; they are disposed to close the mouths of the prophets. I have not had very much experience in prophesying, but will ask the Latter-day Saints: If you prophesy do you stop to think about it, and wonder how the people will receive it? I take the position that there is no man living that was inspired of God, and prophesied in the name of the Lord, who took time to think about it; inspiration does not come that way.

I remember something I said once; I tried to forget it, but it got in the Associated Press, and it went all over the land. It is the only time I ever did get any notoriety. (Laughter.) The grave question was, did he say it? I could not help but think of the young man who opened this meeting by prayer, of his own volition he got the signatures of eighteen men, intelligent men, business men, who signed a document to the effect that I did not say it. But the word had gone out that I did say it. Some of the brethren said, "Well, it sounded like him." Another good brother

that wanted to help me out, said, "He did not say it, but he was not wise." That good brother killed me right there. (Laughter.) You let it go out only once, among the children of men, that you are not wise, and you might just as well go off and die. (Laughter.)

We know what has transpired in this conference. The president of the Church of Jesus Christ of Latter-day Saints delivered his message, that a wayfaring man could read as he walked, or that a child could understand, and yet he was made an offender. Are we going to close our mouths? Are we going to be hushed to silence, and be timid about calling this people to repentance and teaching them the word of the Lord? Well, I guess not, I haven't enough at stake. "I do not know just where I am going, but I know mighty well I am on my way." (Laughter.)

I will deliver a word to this generation, and I have it written down—You reporters have got to give it right, because I am going to read it. I have thought it out, and I am fixed and fastened; I have got both feet on the ground.

It shall not be my intention to cut, and cull, and criticize, but I assume that the Bible, Book of Mormon, and Doctrine and Covenants communicate to us a correct knowledge of God, and human duty and destiny, or that nothing whatever is known of them. I have a fervent faith that God reveals His mind and will to the servants of the Lord. I believe in revelation; I believe that God can communicate to me all things that pertain to me and to my labor; and I assert that in the degree in which these books have been received by the Latter-day Saints, as a rule of faith and duty,

have those thus receiving them found rest, peace, fearlessness of the future and hope of everlasting happiness.

I do not get down in print very often, but today I am going to get in print with my testimony of this work, after over twenty years' labor. I know that "this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." "All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son and he to whomsoever the Son will reveal Him." That is how we find it out. I am a son of a prophet, but I never got my knowledge and information from my father. I expect to get it from the same sources from which he received it; and if I live as close to God as he lived, I will have the same knowledge of God as he had, and know that Jesus is the Christ. I have faith in God. These are some of my reasons, and that is why I love God. I think God, the Father, and Jesus Christ, the Son, are greater than men, greater than any prophets who have ever lived on earth. The Doctrine and Covenants tells us that "God does not walk in crooked paths, neither does He turn to the right hand, or to the left, or vary from that which He has said; therefore His paths are straight, and His course is one eternal round." "He is the God of Truth, and cannot lie." "He is no respecter of persons." "He is the God of love, of knowledge, of power, of justice, of judgment, and of mercy."

Now, why should we not have faith in God the Father and in Jesus Christ. You all have an equal chance; He is no respecter of per-

sons; He is a God of truth. You never need be in doubt about those matters. I think some of us are mistaken; I think we have gone off wrong; I think that we expect salvation without doing very much to get it. It is all in vain for men to think that they merely need to have faith, and repent, and be baptized, and receive the Holy Ghost by the laying on of hands, and then their salvation is made sure. There never was a greater mistake. "It is in vain for persons to fancy to themselves that they are heirs with those or can be heirs with those who have offered their all in sacrifice, and by this means obtained faith in God, and favor with Him, so as to obtain eternal life, unless they, in like manner, offer unto Him the same sacrifice, and through that offering obtain the knowledge that they are accepted of Him."

"For a man to lay down his all, his character and reputation, his honor, and applause, his good name among men, his houses, his lands, his brothers and sisters, his wife and children, and even his own life, counting all things but filth and dross for the excellency of the knowledge of Jesus Christ, requires more than mere belief that he is doing the will of God." It calls for an actual knowledge, does it not, Latter-day Saints? A man who gets off on this is in a very sad condition. Some of us know how a man feels who hasn't that spirit—one who has become careless and indifferent. The Lord knows if there is any one I sympathize with it is a man who is not doing his duty and who is a member of this Church, because I know how he feels. I am going to tell you how he feels, because I know whereof I speak. I have been in that place, in the history of my life.

"A man who considers his religion a slavery has not begun to comprehend the real nature of religion. To such men, religion is a life of crosses and mortifications. They find their duty unpleasant and onerous. It is to them a law of restraint and constraint. They are constantly oppressed with what they denominate 'a sense of duty.' It torments them with a consciousness of their inefficiency and with a multiplied perplexing doubt of the genuineness of their religious experiences. They feel themselves enchained within the bounds of a religious system." That is the feeling of every man who is careless, and every man who is indifferent. Are they happy in that condition? I say no; only those are happy who are doing their duty. I think it is about time some of us got "off the train." It doesn't take much courage to get in the Church, but I want to tell you it takes a mighty brave man to get out of it. The question is, do we really love Christ? That is the whole question. I am made to feel more and more that the religion of the Latter-day Saints is to be tested in this generation. "Our fathers died for the faith, and so with our mothers, and we are living on the faith of our fathers and mothers, a great many of us." We have never made the sacrifice, and we are unwilling to prepare ourselves for it. I remember, only a short time ago, that we had recommended to us in a certain district seven or eight elders to be ordained seventies. They were interviewed properly by one of the brethren, and after they got through interviewing them, they asked me if I had anything to say, and I said, "Yes." I asked these seven men if they had ever been on a mission? "No, sir." "Have you ever been inquired af-

ter?" "No, sir." Some of them were pretty near as old as I am. "Have you any desire to go; if you have, raise your right hand." There was not a hand that went up. Have any of you brethren made the effort to prepare yourselves?" Not a hand went up. Now, those brethren were good men. I will tell you seventies how you can tell that you really are seventies. After you have been ordained a seventy, by proper authority, if the time never comes in your life that you desire to go on a mission, and that you make no effort to go, it shall be evidence to you that you are not a witness for God, that the spirit of your calling has not yet come to you. Now, I take it for granted it wont come very often to some of us, but it ought to come in every man's life in this Church—that he has that hunger, that desire, and makes the effort to be a witness for God and preach the gospel.

Brethren, in conclusion: I am not satisfied with my labors. I want to make that confession before the Latter-day Saints. I feel that I have not done my full duty; in that regard, there is no man in the Church more unhappy than I am; but it is a result of my condition, my physical condition. But, I have filled my niche, and I have filled it the best I could. I want to say to the Latter-day Saints, the brethren of the authorities have extended to me every kindness that can be extended to mortal man. I want to express my appreciation of their kindness in relieving me of some responsibilities, and let me live a little bit longer. I have given you Latter-day Saints the best of my life, the best effort of my life.

Now, brethren, I plead for fraternity; I plead for love of each other. If we can't find friends

among the Latter-day Saints, and those who will speak a good word for us, even when we are "unwise," without putting in those infernal expressions, "Yes, he is a good man, but if—" I wish to the Lord you would leave those things out.

The Lord bless you. Amen.

ELDER RULON S. WELLS.

(Of First Council of Seventy.)

I desire to indorse, with all my soul, the remarks of my brethren who have preceded me. I rejoice exceedingly in the spirit of this meeting, for I recognize it as the Spirit of the Lord.

While Elder McKay was addressing this congregation, upon the subject of the Word of Wisdom and the great cause of temperance, I thought, too, how long has this word been preached to the Latter-day Saints, and how often have I heard people express themselves that they thought there was altogether too much stress laid upon the Word of Wisdom, and why do we not speak upon the weightier matters of the law? It is the customary thing, when this subject is being treated upon to refer to it as the great law of health. Statistics are presented whereby it is conclusively shown that our physical organization, our mental faculties, our bodies, are impaired in their usefulness and in their powers by the violation of this law of temperance. It is my purpose, while indorsing it as the great law of health, to refer to it now from another standpoint. I believe that it is not only a law of health unto the people, but that it is the basis of our moral life. What shall we call the weightier matters of the law, if it be not virtue, hon-

esty, sobriety, integrity? I believe that underlying this law of health we also find the basic principle of spirituality, of moral life. The man who yields to the bowl will yield to other temptations. The man who is able to say No to it can also say no to other temptations when they come to him. And is it not true that those who yield to the use of strong drink have little power of resistance to say No when the tempter comes in their way to lead them into the paths of evil in other forms? The mind and the body, the spirit and the body, are closely associated, the one depending upon the other; and a strong mind should have a strong body to sustain it. The development and the care we take of our bodies, the improving of our physical condition is felt upon our spirit as well. Whenever we cleanse and purify the body, by abstaining from those things that are impure, unhealthful, and unwholesome, we elevate the soul of man; for the body and the spirit constitute the soul of man, the relationship between the two is very close, you cannot impair the one without impairing the other. The man who is able to resist the temptation of those things which appeal to his appetite, his physical appetite, obtains power to overcome and resist evil in all of its forms. How can we, then, lay too much stress upon the Word of Wisdom, and upon that which pertains to our physical development, or that which pertains to the health of the body, for it is an important part of the soul of man. The Word of Wisdom has always appealed to me from this standpoint as well as from the other. I believe that every one who obeys it, and avoids those things that are harmful to the body, will obtain

spiritual, as well as physical, power; his intellect will improve, and his desire for good will be increased.

It seems to me, although I understand it is merely accidental, that a more fitting time for this people to give expression to their views on the question of Temperance, could not have been chosen than the day selected, June 27. It was on this day, in 1844, when the martyr of this latter dispensation gave his life for the cause of right. He devoted his life, and finally gave it up, to establish truth in the earth. I hope that every Latter-day Saint will make it known what his or her sentiments are. What difference does it make, in one sense, whether or not the cause of temperance shall succeed—let it at least be understood that this people are in earnest, are sincere, and that they do believe in that principle. To my mind, every man that votes for the open saloon is voting against principle; and I do not believe that he can justify himself in that attitude. Can we become a party to the evil? Is the saloon a good thing? If it is let us tolerate it, let us encourage it, and build it up; but if we are convinced that it is an evil, let us do our utmost to abolish the evil. If we consent that it shall exist in our midst, if we, the people, authorize our representatives who shall sit in the councils of our government, to issue licenses permitting it to continue, and receive money for it, we become a party, and the taint of impure money is upon our souls. That is the way I feel in regard to the saloon. I do not believe that Latter-day Saints can justify themselves in voting for an evil and becoming a partner with the evil doer.

Let me call your attention to

paragraph four of section 89. (Word of Wisdom.)

"Behold, verily, thus saith the Lord unto you, in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation, that inasmuch as any man drinketh wine or strong drink," etc.

I have often read this passage and wondered what was meant by it. What connection is there between the evils and designs existing in the hearts of conspiring men and the indulgence in strong drink prohibited by this revelation?

Let us see: All over this fair land we read of a conflict between the "wets" and the "drys." How vast sums of money are being raised to defeat the cause of Temperance. Irrespective of whether the saloon interests have a right to resist the efforts of the people to do away with their unholy traffic. I mention it here merely to show that they *do* resist—that they are organized—that they raise immense sums of money; and for what? To defeat temperance; that they may continue *their* business, of destroying manhood, undermining character, debauching both men and women, corrupting politics, and making criminals and all this without having to their credit one single redeeming feature, not one. What good can be traced back to the saloon? Has anyone been made better or nobler through its influence? Has it been a public benefactor? Has it been a friend to the home? A promoter of happiness or prosperity? No, but still they organize and raise money. No noise about it but quietly, secretly they get together, concoct their schemes,

lay their plans, conspire and plot to defeat the right. There is money in this business and they must save it at all hazards. What care they as to the effect of their business as long as they make money? What care they for the morals of the community—for the virtue of the young? What care they for the misery, the poverty, the wretchedness which they scatter abroad. How many votes are bought with Rum? They can afford to spend great sums of money for their success. I will not undertake to suggest the extent of their machinations nor the various uses to which money can be and is applied for defeating the right, but leave it for you to consider.

My brethren and sisters, it is in consequence of these evils and designs among others existing in the minds of conspiring whiskey men, that the Lord through His Prophet hath warned us and doth now forewarn us against the evils of Intemperance.

May the Lord help us to do our duty, on June 27th, and every day intervening between now and then, in working up, at least among the Latter-day Saints, a sentiment that shall sustain the right,—I ask it, in the name of Jesus Christ. Amen.

President Joseph F. Smith announced that a meeting will be held outdoors, this afternoon, adjacent to the Bureau of Information building, in addition to the Conference meetings in the Tabernacle and Assembly Hall.

The choir sang the anthem, "God is our Refuge and Strength."

Benediction was pronounced by Elder German E. Ellsworth.

Conference adjourned until 2 p. m.

OVERFLOW MEETING.

An overflow session of the Conference was held in the Assembly Hall, adjoining the Tabernacle, at 10 a. m., Sunday, April 9th, 1911. The services were presided over by Elder Joseph F. Smith, Junior.

The Farmer's Ward choir, under direction of conductor Einor Christofferson, rendered the musical exercises.

The choir sang the hymn:

Come, dearest Lord, descend and dwell,
By faith and love, in every breast;
Then shall we know, and taste, and feel
The joys that cannot be expressed.

Prayer was offered by Elder George H. Brimhall.

The choir sang the hymn:

Prayer is the soul's sincere desire,
Unuttered or expressed;
The motion of a hidden fire
That trembles in the breast.

ELDER JOHN L. HERRICK.

(President of Western States Mission.)

Speaking at the anniversary meeting of the organization of the Relief Societies, in Denver, about three weeks ago, I chanced to refer to the condition of the women in our Church, how we honored and respected them, as God expects us to honor them, and, at the conclusion of our meeting, some of the sisters, who have never had the opportunity of living in Zion, said to me that they were glad the subject was brought before them in that light, because they had not, up to that time, heard any particular reference to the women by the other elders whom they had met. I said to them that had it been their good fortune to live in Zion, or at least in some of the stakes of Zion, that

they might hear frequent reference made to the women of our Church, and the important positions they occupy in our organizations, and associated with the affairs of men. But their remarks led me to think, Is it possible that when our elders go abroad that they forget the mission of women in our Church? Is it possible that they forget the important work accomplished by their mothers, their wives or their sisters? Is it possible that they minimize in any way the wonderful part that woman plays in the great plan of life and salvation? It occurs to me now that there are many here who have been on missions, and many others who may go, to such I say, I hope that wherever you are, either at home or abroad, that you will always be found voicing the praises of the women of "Mormondom," and testifying in regard to the great sacrifices they have made in the interest of the work of God.

A short time ago, in one of the magazine articles that are appearing at this time, I read some of the statements attributed to a man who is considered to be a prominent writer, and he said, among other things, that the women in Utah are degraded, that they are nothing more nor less than slaves to the work of the home; that they are ignorant, and that, with the exception of bearing children to unscrupulous men, they know little of the real mission of woman. I thought how I would like to hear the voices of the women of this Church, if their voices could be heard abroad in this land, proclaiming to the world what their actual condition is, in refutation of those false assertions. I have spoken to some men who are well acquainted with writers of this country, and I asked

them what the reputation of this man was, who had made such a slanderous statement about the women of Utah. "Why," said one of them to me, "that man's word cannot be taken on any subject. He does not state the truth. It does not matter what subject he writes, upon, he grossly exaggerates it." It is very surprising that one of the great magazines of this country has opened its pages to a writer of that kind, a man who came to Salt Lake City, last year, and sought from a cab driver, one of the many dispensers of fairy tales that can be found upon these streets, some of the information which he is now giving to the world.

I read some lines of poetry sometime ago, by Ella Wheeler Wilcox, who shows the real condition, in America at least, today, and I should like to repeat them to you, and possibly make comparison with our people:

"When God had formed the universe,
He thought
Of all the marvels therein to be wrought,
And, to His aid fair Motherhood He
brought,

"My lesser self, the feminine of me,
She will go forth throughout all time,'
quoth He,
"And make my world what I would
have it be.

"For I am weary, having labored so,
And for a cycle of repose would go
Into that silence which but God may
know.

"Therefore I leave the rounding of
my plan
To Motherhood; and that which God
began,
Let woman finish in perfecting man.

"She is the soil, the human mother
earth;
She is the sun, who calls the seed to
birth;
She is the gardener who knows its
worth.

"In me all seed of any kind must
spring;
Divine the growth such seed and soil
will bring,
For all is me and I am everything.'

"Thus having spoken to himself aloud,
His glorious face upon his breast he
bowed,
And sought repose behind a wall of
cloud.

"Come forth, O God, though great thy
thought and good
In shaping woman for true mother-
hood—
Lord, speak again, she has not under-
stood.

"The centuries pass, the cycles roll
along,
The earth is peopled with a mighty
throng,
Yet men are fighting and the world
goes wrong.

Lord, speak again, ere yet it be too
late;
Unloved, unwanted souls come through
earth's gate;
The unborn child is given a dower of
hate.

"Thv world progresses in all ways
save one,—
In motherhood, for which it was be-
gun.
Lord, Lord behold how little has been
done.

"Children are spawned, like fishes in
the sand;
With ignorance and crime they fill the
land.
Lord, speak again, till mothers under-
stand.

It is not all of Motherhood to know
Creations' pleasure and deliverance's
woe.
Who plants the seed should help the
shoot to grow.

"And 'tis not alone for Motherhood
to breed
The human race, but to know and
heed
Its holiest purpose and its highest
need.

"Lord, speak again, so woman shall be
stirred
With the full meaning of that mighty
word,
'True Motherhood;' she has not right-
ly heard."

There can be no question, referring to the first half of these lines, that this woman speaks the truth—as God would have it known to humanity. The greatest law that He has given to man and to woman is to multiply and replenish the earth. Motherhood is the greatest blessing that God confers on woman. Woman's lot is hardest in this life, I believe; and that is one reason that she is better than the average man,—because of having to pass through so much tribulation. It is said that woman, every time she bears a child into this world, lays her life on the altar. It is indeed a wonderful sacrifice. And then this thought, that “Woman is the soil, the human mother earth;
She is the sun who calls the seed to birth;
She is the gardener who knows its worth.”

Had these words been spoken by an inspired man, either in ancient or in modern time, they could not have been more truly said. The latter part of the poem brings this thought, that many women today do not know what that message is to them. If they do, they do not appreciate it, for they do not live in accordance with this greatest commandment of God, they are not bearing children, they are not raising them properly; but, on the other hand,

“Children are spawned like fishes in the sand,
With ignorance and crime they fill the land.”

The imputation contained in this verse surely cannot be urged against the women of “Mormondom.” The figures that were given out by President Smith in his remarks at the opening of this conference, on Thursday last, will give

the lie to any such thought. When we consider the birth-rate among the members of this Church, and compare the figures with those of the rest of this great country of ours, or with other countries of the world, I say to you that any one who declares that women of our Church are not keeping this greatest commandment of God says something that is untrue.

The Savior said that “man is not without the woman, neither woman without the man in the Lord.” My brethren and sisters, God expects us to care for and to love our wives and our children; He expects us to provide for them and love them all the days of our lives. I hope that all who are here today will see to it that no man or woman shall say in your presence, unrebuked, aught against the women of the Latter-day Saints. They have borne serious hardships and trials when their husbands and fathers have gone on missions, hardships even exceeding those borne by those who have left their homes and gone into the world to preach the gospel. They are entitled to our love, to our consideration, and to our blessing.

God bless us all in this work, and make us equal to every emergency that we may be called upon to pass through in life, is my humble desire in the name of Jesus. Amen.

ELDER JOHN F. TOLTON.

(President of Beaver Stake.)

I have been very much impressed with the proceedings of our conference thus far. I have rejoiced under the inspiration and teachings of those who have addressed us. It seems to me that the principal theme of the teachings that have

been given unto the people, during the conference, has been that upon each member of the Church there is a responsibility resting that he, or she, must bear evidence unto the world, in conduct in life, of the purity and sincerity of the teachings proclaimed by the Latter-day Saints. We stand as a light upon a hill before the world today. In other words, "Mormonism" is on trial; the acts of the Latter-day Saints are being watched by the world, and we are being judged by that which we engage in and do as a people. I rejoice in the spirit of this work, for I know it is the work of God. We who have embraced this Latter-day work have a great mission to perform in the world. That mission is to bear witness of the Lord Jesus Christ, to bear testimony of the truths of the gospel, as revealed in the day and age in which we live; not so much in word as in deed; not so much in endeavoring, by conversation, to convert those who are in our midst, as by our daily lives. We are required to let our light so shine that all men beholding our good works may realize that this is indeed the work of our Father. "Mormonism" stands today for truth, and righteousness. It stands for the liberty of men, from a religious and social point of view. We bear the message unto the world, that those who will accept "Mormonism" and live in the true spirit thereof, that it will bring joy into their lives. We truly testify that it brings happiness to our homes and families. It places mankind on a higher level, makes better citizens, better husbands and wives, and so we bear evidence of this to the world.

There is a spirit manifest in the world of mankind today to belittle the work of our Redeemer, to place

as a standard for men the precepts of their fellow men, directing our attention from that course in life that the Gospel has prescribed for us to follow, holding out for veneration the ideas and thoughts of men, in contradistinction to the great eternal plan of salvation that God has revealed. One of the tenets of our faith, or principles of our belief as enunciated in the Articles of Faith, given unto the world by the Prophet Joseph Smith, is this: "We believe all that God has revealed, all that he does now reveal, and we believe that He will yet reveal many great and important truths pertaining unto the kingdom of God." There may be some matters in connection with the great plan of life and salvation that have not been entirely made clear to the Latter-day Saints; but if we will act upon that which God has revealed for the salvation of His children, if we will follow the teachings of the gospel as taught by the Latter-day Saints, and manifest those teachings in our lives, there is no need for us to go into channels of science, so called, and endeavor to demonstrate by that means some of the great and eternal truths. We are not in the line of safety when we depart from the revealed word of God and seek to ascertain, by scientific principles, which have not yet been proven entirely true, a means of salvation for the human family.

God has revealed himself unto the children of men in this day and we have learned from the revelations of Jesus Christ unto the people in this age of the world, that we are in the express image of God, we are His children; that Jesus is the Savior of the world, that He came in the meridian of time and gave His life as an atoning sacrifice for the sin of our father Adam, thereby

removing from the human family that fetter with which they were bound, and opened, through His atonement, a means of salvation whereby we might come forth from the tomb and enjoy a fulness of eternal life in His presence. This applies to all mankind, thus striking off the bands of death, bursting open the grave, and ushering in the resurrection. These are glorious results of the labors of our Lord and Redeemer. Why should we, knowing these things to be true, having a testimony and witness in our hearts that Jesus is the Christ, the Mediator between man and our Father in heaven, the Author of our salvation, and that His is the only name given under heaven by which man can be saved, as stated in the scriptures of divine truth, knowing these things, why should we seek elsewhere for the greatest of all divine blessings, or for a demonstration of these eternal principles?

Our young men go into the world to bear witness of the truth, to preach Christ and Him crucified. There is a spirit in opposition to the Latter-day Saints, but when the light of truth has come, when that enters into the hearts of men and women, they can then see and understand what the message of "Mormonism" is unto the world. It means life eternal. All mankind will be judged by the tenets of the gospel of the Lord Jesus Christ. We may in a manner deceive ourselves, in this life, by following after the teachings of men; they may appeal to us and to the desires of our hearts, but there is nothing that is reliable except the word of God, for the word of God is "sure and certain." It is an anchor to our souls, it elevates man from the lower planes of life, gives us higher ideals to live for, and places before

us the responsibility attending our actions in this life. We are interested, in the first place, in our individual salvation. We are interested also in the salvation of the sons and daughters that God has given unto us in this life, and in the salvation of our relatives and friends. We are also interested in the extensive plan of salvation, in bringing to a knowledge of the truth those who are honest in the world, who have not yet received the message of "Mormonism."

I rejoice today, my brethren and sisters, in the opportunity of engaging in the work of the Lord. I bear testimony to you that this is the work of God. If the world, who do not believe in "Mormonism," or the message that we have to bear, could witness the large attendance at this conference, and the interest that is manifested by the Latter-day Saints, it would be to them, it seems to me, a testimony that they could not ignore, for there is evident sincerity in our form of worship, in our devotion, in our acceptance of the revealed will and word of God. If we live up to that testimony, manifest its truth in our lives, show the fruits thereof, then we have accomplished, in a measure, that for which we came upon the earth. I have heard it advanced, by honorable men with whom I have spoken, that the great duty of our lives is to observe the Golden Rule, to "do to others as we would have them do unto us." But the Savior gave us, in His day, to understand that that was not sufficient, that there is something greater for us to live for than the mere observance of this golden rule. We are told that when a certain young man came unto Him and said, "Master, what must I do that I may have eternal life?" the Savior said unto him

that he should keep the commandments, that he should love the Lord with all his might, mind and strength, and his neighbor as himself; that he was to honor his father and his mother, and commit none of the crimes that were forbidden in the Law of Moses, etc. But the young man said unto him: "Lord, all these things have I observed from my youth up; what else must I do in order that I may obtain eternal life?" Then the Savior said unto him, "Sell all thou hast and give unto the poor, and take up thy cross and follow me." The proclamation of Christ's gospel is our mission to the world, the mission of "Mormonism." We declare unto the world that we must love God, the eternal Father, honor our earthly parents, observe to do those things that are in harmony with the scripture, the revealed will of God, and, in addition, we are to practice charity, giving unto those who are in destitute circumstances, then take up our cross and follow God.

I bear testimony unto you that the gospel of Jesus Christ has been revealed in this day and age of the world, that Joseph Smith was a prophet of the living God. In so far as we are following in the footsteps of the prophet, Joseph Smith, observing those things that the Lord revealed through him, we are the chosen people of God. Our mission is to convert the inhabitants of the world, and bring them to a knowledge of the truth. Our mission is to proclaim the truth unto all mankind, calling upon them to accept the testimony of the Latter-day Saints, and repent.

May the Lord bless us, inspire us with His Spirit, direct our footsteps in the paths of duty, that we may come nearer unto our Father in

heaven, that our testimonies may be strengthened from day to day, I ask in the name of Jesus. Amen.

The ladies' chorus, "Lift up thine eyes," was rendered by members of the choir.

ELDER CHARLES A. CALLIS.

(President of Southern States Mission.)

My brethren and sisters, I feel in my heart that we should be a very grateful people. One of the great poets said that the crime of ingratitude was among the basest of crimes, and I believe it. I am grateful unto God for the prophets and apostles that He has established in this Church. I am thankful unto Him that one of the apostles presides in this meeting. They are given us by the Lord "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith."

The Apostle John said, that "if we walk in the light, as he [God] is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." What joy, what pleasure is there outside the pale of the fellowship of our brethren and sisters? To have fellowship one with another, to have a membership in the Church of the first born, is worth more than all the joys of the world, or the gold and the silver that are hidden in the depths of the earth. If a brother dislike a brother, if he has a feeling in his heart against one of his brethren, that feeling engenders prejudice in him against other brethren. It colors his opinions, and it is apt to warp his judgment with

respect to all mankind. It is necessary that we walk in the light in order that we may have fellowship one with another, and we will not then depart from the path of virtue and rectitude, and make shipwreck of our faith.

The Apostle Paul said: "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye, through his poverty, might become rich." What have we gained by reason of the earthly poverty and sufferings endured by the Lord Jesus Christ? We have gained eternal life, or the means of obtaining eternal life, and God has said: "Behold, he that hath eternal life is rich." We can see this same principle exemplified in the lives of the Latter-day Saints who are sending their sons and daughters into the world to preach the Gospel. Many a mother in Israel, because of the strain upon her financial resources in keeping her son in the mission field, is wearing a last year's hat, dress and coat. As a servant of the Lord, I say unto you, that the sacrifice you are making is sacred unto the Lord. By your faith and self-denial you are placing within the reach of men and women the means of securing the riches of eternity.

We are walking in the path of humility, and God is making us a power for good in the world. After all, brethren and sisters, there is more strength in the humility that comes from trusting in the Lord Jesus than in the strength of worldly power. "When I am weak," said Paul, "then am I strong." So long as the Latter-day Saints put their trust in God; so long as they walk in the light, they will be clothed with a power that is invincible. They are guided and led by men who

are blessed with inspiration and revelation from God: they have been led out of the darkness of the world into the sunshine of political and religious liberty. If we continue to pray to the Father and work hard to have our prayers fulfilled or answered, God will give us a goodly portion of His Holy Spirit. No man or woman need ever be afraid that the Almighty will suffer His chosen people to be led astray by any man or set of men. I care not for the theories men may frame as to our existence, or the beginning of our existence. I know that God has said, through His Holy Spirit, that we are His sons and daughters, and that is comforting to my soul. We stand upon a sure foundation, for our faith rests not in the wisdom of men, but in the power of God.

It is true that many of our young men who go into the world to preach the Gospel, are not learned, that is, so far as worldly wisdom is concerned; but I believe, my brethren and sisters, that you and I, in a measure, at least, are responsible for this. God, in His wisdom, has caused Church schools to be established. He has placed at the head of these great institutions men of God, men of wisdom, men of character like President Brimhall, whose whole souls are in the work of the Lord. They yearn for the redemption and the advancement of our young men and young women. Are we giving them earnest support? Are we giving them, not only the support of our faith and prayers, but are we sending our children to these schools, in order that they may become qualified to go forth as ministers of the Lord Jesus Christ? I have noticed in the mission field that young men who have attended

these Church schools, are ready and qualified to enter upon their missionary labors at once. They are learned, to a certain extent at least, in proportion to the time that they have been under the instruction of teachers in these institutions, in the principles of the Gospel. But, more than all that, they come to the mission field with the Spirit of God in their hearts. They have the spirit of the work, which, after all, is of infinitely more value than the letter of the law, for "the Spirit giveth life." And when these boys, if you please to call them boys, stand before congregations, they speak, not in the wisdom of men, but by the power of the Holy Ghost. The Book of Mormon declares that when a man speaketh by the power of the Holy Ghost his words are carried unto the hearts of the children of men. In many of the pulpits throughout Christendom today men are preaching more to win the praise of men than the approval of God, and their words, therefore, are as "sounding brass and a tinkling cymbal." But the servants of God, blessed with the Holy Ghost, the power that comes from above, and which enlightens the understanding of the people, preach under that influence, and their words go direct to the hearts of their hearers.

A long time ago there were certain men, alchemists, they were called, who sought to transmute the baser metals into gold, but they failed. By right use, we may convert our gold and silver into "treasures in heaven." Croesus, the rich king of antiquity, when he was dying, said: "What I have kept I have lost; what I gave away I have." His worldly possessions were slipping from his grasp but the money he had given for good

and holy purposes was treasure laid up in heaven awaiting him "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." We shall not be blessed for the amount of money, nor for the number of acres we have left behind us, but we shall be blessed and rewarded for that which we have given for the upbuilding of God's kingdom, and the advancement of righteousness in the earth. Is tithing a sacrifice? No, not in one sense of the word. It is the best investment we can make, for it is a treasure laid up in heaven. The tithing that we pay will make us rich, but the means that we leave behind us will not be to our advantage when we go to the spirit world to be judged according to the deeds done in the body.

Let us bring up our children in the fear of the Lord. Let us educate them properly; send them to institutions where they are taught the word of God, where the heart, as well as the intellect is educated. God sets great store on the heart. Solomon said: "Keep thine heart with all diligence, for out of it are the issues of life."

I am reminded of a story told by the late Count Tolstoi, which I think will illustrate the point I wish to impress upon your minds, viz: that there is something else that should be sought besides worldly wealth; and that, after all, the pursuit of, and the acquisition of earthly riches do not bring lasting pleasure and joy. The Count relates the story of a man who was land hungry. You know lots of men, don't you, that are land hungry, they want to go into a strange country and get much land. This man was one of that class, his present possessions were insufficient for his de-

sires. So he journeyed to a far-off country, where there was a large tract of land to be secured for a low figure. He came to a vast domain, and the owner of it said to him: "Leave your money here, and all the land you can encompass between now and sunset shall be yours, but if you fail to get back to this point by sunset, you lose your money and the land, too." This was at sunrise, the man laid down his money and started out on a line due east. He walked at first, but the greediness of his soul quickened his pace into a run. He went in this direction as far as he dared to, for the sun was mounting high in the heavens. Then he ran in a northerly direction until the sun was in the meridian. Weak, and well nigh exhausted he laboriously and painfully ran toward the west, and the sun was rapidly nearing the western hills. Mustering all of his remaining strength for the final effort, bordering on the verge of absolute exhaustion, he managed by painful exertion and agony of mind and body to reach the starting point just as the sun sank out of sight. He had won the land, but in doing so, sacrificed his life, for he fell down, beside his money, dead. His servant dug a hole to bury his body, and the man was soon forgotten. Do we not find similar cases among people we know? They exhaust their lives, spiritually and physically, to amass wealth. They disregard the welfare of their children. Their sole object in life is gathering money. They neglect their Church duties. They feel that they cannot afford to pay their tithing; and when life's race is ended, when they are nearing the end of their earthly existence, behold, they are so exhausted that they pass away

and miss their reward in the eternal mansions of our Father.

God grant, my brethren and sisters, that our souls may ever be attuned to the dictates of the Holy Spirit; that our lives may begin and end in the service of the Lord, in the spirit of sacrifice, that every one of us may always have a humble heart and a contrite spirit. God grant that we may never forget what hath been done for us by the Lord, is my prayer, in the name of Jesus. Amen.

ELDER ALONZO A. HINCKLEY.

(President of Millard Stake.)

My brethren and sisters, I hope to be led by the influence of the Spirit of the Lord, to be perfectly in tune with His Holy Spirit, that He shall manifest through me something, or some lesson, that He would wish taught.

It is my privilege to preside over a stake of Zion that, from point of territory, is perhaps one of the largest stakes of Zion, but, from the point of population, it is one of the smallest. Our stake boundaries are exactly the same as the boundaries of Millard County. At this time there is hardly a county that is receiving more attention, perhaps not a county receiving more advertising, from the point of available land and water, than is Millard County. All of the waters of the Sevier river have been filed upon, and title obtained and reservoirs prepared for the impounding of that water. We think that, within the next year or two, we will not have to report that Millard Stake is one of the small stakes of Zion in point of population. There is no county within the State of Utah that has as much

available land, and as much water that is available to apply upon this land, as the County of Millard. Under the wise direction of those who have charge of these projects, we hope, and believe, that our county will be well populated, that the broad acres, which President Lyman is pleased to term desert, which lies between the eastern and western part of the stake, will be largely cultivated, and be inhabited by good, thrifty citizens.

I was thinking, while the brethren were talking here today, that we could preach a good gospel sermon by the lives of the Latter-day Saints of that stake. I believe that we have not, not to my knowledge, at least, in a population of five thousand souls, one case of immorality at this date. I believe that we are free from the bondage of debt. We are not given to speculation. We have no producing mines, and but few people that leave the farm; as a consequence, our people are of modest means. As a witness to their faithfulness in the payment of tithes, let me make this announcement, that while we have suffered from loss by dams being swept out of the Sevier river, and while we had the responsibility and expense of building an academy which cost about twenty-one thousand dollars, yet the tithes of Millard Stake have increased until the year 1910 is shown to be the best for the payment of tithes in the history of that stake. When we listened to the figures that were given by President Smith, regarding the birth rate among members of the Church, which we were pleased to hear was heavier than among the people of any other country upon the face of the earth, it was gratifying to us to know that Millard Stake really exceeded the

splendid record that was made by the Church.

As a people we live in peace and harmony. Only a small percentage of the population of Millard County are not Latter-day Saints, and among the small percentage there is no enmity toward us that I know of. Those that are not of our faith are good citizens, and there are no poor in Millard Stake. The Latter-day Saints, I believe, are recognized by all as neighbors that are honest, true, just, virtuous and benevolent, and that they believe in doing good unto all men. One of the greatest testimonies that I have, that appeals to me, is the fact that we never have a Latter-day Saint who is true and faithful in the discharge of his duty but who is contented and satisfied, and lives in the enjoyment of peace, under the direction and influence of the Spirit of the Lord that gives joy and satisfaction.

I thank the Lord that the rewards for faithfulness in the Church are not all postponed until after the resurrection. I thank the Lord that while we live in hope and faith, and in a knowledge of the glory and blessings that await us in the future, yet the Lord rewards us every day of our lives by the whispering of peace unto our souls, giving us a knowledge of divine approval when our lives are in harmony with the requirements of the gospel. I appreciate this. The Lord teaches us through the gospel that we should lend a helping hand unto the erring, reach out and reclaim them, and save them, if possible. In the beautiful lesson taught in the parable of the prodigal son, we learn that when he had gone off and had wasted his goods, until the day of repentance came, he then thought of that which he had left behind and longed to re-

turn unto his father. We can appreciate the spirit of that father when he received the repentant son back, placed his splendid mantle upon him, killed the fatted calf for him, and placed a ring upon his finger. I also appreciate the lesson that is taught in the case of the other son, who had remained at home and who had been faithful, but was somewhat jealous of the attention that had been given to the wayward son, the father said unto the faithful one, "All that I have is thine." So, we learn that it is never too late to repent. We can repent and we will be rewarded for true repentance for returning unto the Lord. But if we never do that which necessitates repentance and returning, all that the Lord has will be given to those who are thus faithful from beginning to end.

I thank the Lord that I have a testimony of the divinity of this work, and I rejoice in the knowledge that Joseph Smith was a prophet of God. I rejoice also in the knowledge that Brigham Young, and the other presidents of the Church who have died and gone, were prophets. In my faith, I sustain also Joseph F. Smith, the present living head of the Church, as a prophet, seer and revelator. When I lift up my hand to sustain the authorities of the Church, the apostles and the presiding patriarch, as prophets, seers and revelators, I mean, before the Lord and before my brethren, that I sustain them in very deed as such; and when they speak, under the inspiration of the Spirit of the Lord, I accept it as the voice of the Lord unto me and unto His people. I thank the Lord for all that he has done for us, and pray that His Spirit shall abide with us and lead us in the path of duty. We

should teach the gospel by our daily walk in life, for that is the most magnificent sermon that it is possible for us to preach. My words would be of but little value to the Latter-day Saints if I should teach them that the Word of Wisdom is the mind and will of the Lord, if my daily walk in life did not conform to my precepts. I think that the mother's word and influence are seriously affected if she, through any weakness, real or imaginary, feels justified in partaking of tea or coffee, while she admits before her family that such indulgence is contrary to the mind and will of the Lord. It breeds a spirit of disrespect for the revelations of the Lord when we treat any of His requirements or commandments with indifference, or as of little consequence. The Lord desires that we shall prove ourselves the best people upon the face of the earth, having received the truth, that we shall exemplify the truth in our lives.

I have this hope, and I speak now of Millard Stake of Zion, that if those who shall come among us and make their homes with us, shall go upon the irrigation ditches or upon our construction work, that they shall discover that the young men of Millard Stake of Zion, who do such work, do not indulge in profanity, and that they keep the Word of Wisdom. I trust they shall discover that the voice of prayer is heard among those who work daily upon those public works; that a blessing is said upon the food before it is partaken of. If they go among the families of the people, I hope they shall discover that the father, the mother, the son and the daughter prays. If they purchase from us our farm products, I trust they shall discover that we give two

thousand pounds for a ton; and that we are not dissipated in any way, but that we teach and practice the gospel of Jesus Christ in our daily walk in life. We brand as infamous the lies and misrepresentations that are made against our people. Those who are honest that come into the midst of our people shall see and understand that we have been accused falsely; they shall discover, that our lives bear witness to our faith in the Lord and the saving power of the gospel; that they may do so is my prayer in the name of Jesus. Amen.

ELDER JOSEPH F. SMITH, JR.

Blessed are they who obey when they hear the truth.—Admonition to reverence the Sabbath day.

I was asked the question, yesterday, why the Latter-day Saints meet in general conference twice a year. There are many reasons that might be given why the Saints so assemble. The most important one, perhaps, is that the Lord has commanded it. We meet together to hear inspiring words and to be built up in the faith. We meet to be instructed in our duty as members of the Church that we may more humbly and perfectly walk in the way of the Lord, keeping His commandments that faith might increase among the Saints, and our hearts be inclined towards our heavenly Father. For the same reason we meet from time to time in stake conference in the various stakes, and in ward conference in the several wards throughout the Church, that we might be taught the commandments of the Lord.

We have heard many things during this conference that will be for our profit, providing we reflect up-

on them and remember them, putting into practice such things as have been presented to us for our consideration. What does it profit us in assembling together to hear the words of the Lord as they may be given unto us from His servants, if we go back to our homes and forget all that we have heard? What will it profit us when we are admonished to keep the commandments of the Lord if we go home and forget those commandments, and return, if we have been in the habit of walking in the ways of men, back into those ways? The Lord will judge us according to our works; He will judge us according to our knowledge and our opportunities. We are His people, with whom He has made covenant. He has gathered us out from the nations of the earth through the preaching of the gospel of salvation that we may learn of His ways and walk in His paths and rejoice in His truth.

It is eighty-one years since the Church was established; and during all that time the people have been admonished and instructed in the way they should walk. The parents have been taught almost daily the things that have been presented to us this morning—that they should teach their children the principles of the gospel, that they might not depart from them when they grow up and reach the age of accountability. We have received the truth and we know the truth. If we live not in accordance with the truth, then we will be held responsible. We know that it is required of us to pay our tithing. Blessed is the man who keeps this commandment. We know that the Lord has commanded us that we should observe the Word of Wisdom. Blessed is the man and blessed is the woman

who keeps this commandment, for the Lord will nor forget them. We know that we have been commanded from the beginning that we should pray; that we should gather around us in our homes our children and teach them the spirit of prayer; that they might offer up their thanksgivings to their heavenly Father for His mercies and blessings unto them. We have been taught to observe the Sabbath day from the beginning, and to keep it holy. And many other commandments, which we hear reiterated from the stand and which we read in the Scriptures, God has given unto us, that we might grow nearer unto him and be built up in the faith and strengthened. No commandment, at any time, has He given us, that was not for our comfort and blessing. They are not given merely to please the Lord, but to make us better men and women, and worthy of salvation and exaltation in His kingdom. We know our duty; we know what is required of us, and that the Lord will not hold him guiltless who, understanding these things, will go contrary to that which he has been commanded.

The time has nearly expired, but I want to say just one word or two in relation to the Sabbath day. We have heard of many other things this morning, the word of wisdom, of prayer, of tithing, and other principles. I want to say a few words in regard to the observance of the Sabbath day and keeping it holy. This commandment was given in the beginning, and God commanded the Saints and all peoples of the earth that they should observe the Sabbath day and keep it holy—one day in seven. Upon that day we should rest from our labors, we should go unto the house of the Lord and offer up our sacraments

upon His holy day. For this is a day appointed unto us on which we should rest from our labors and pay our devotions unto the Most High. On this day we should offer unto Him our thanks and honor Him in prayer, in fasting, in singing, and in edifying and instructing each other. There was a time when the people throughout the world observed this commandment better than they do today. I can remember the time in this city, not many years ago, when it was considered a sin for a baseball game to be played on the Sunday. It was an unknown thing for a theatre to be open on the Sabbath day; but today things have changed, and such things are common among us. This very afternoon and evening in this city and in other parts of the great nation, theatres will be open and crowded to the doors. I fear, so far as the community in this city is concerned, that all who attend those places will not be from among those who have no membership in the Church. Some who call themselves Latter-day Saints will be there, as will also those of other faiths who profess a belief in the Redeemer of the world. Yet the Lord has commanded that we should observe this law. During the greater part of the past week and extending into this week, out near the lake, there is what is called an aviation meet. Men with machines of marvelous construction are flying in the air. They will do so today. I trust no Latter-day Saint will be there on the Sabbath day, disregarding the divine law. I have heard that two of the men who have been flying out there, who are representing the Wright brothers of Ohio, have refused to take part in the program on the Sabbath day. I hope this is true; it comes to me

merely as a rumor. I understand that these men, Orvil and Wilbur Wright, will not take part nor permit those who represent them to take part in any such exercise on the Sabbath day, thus setting an example to others; setting an example of righteousness to the Latter-day Saints and to all the world, and showing that they are not afraid, even in the face of opposition and ridicule, perhaps, to keep this commandment which God has given them.

I hope the time will come—I don't know that it will before the millennium—but I hope it will come in this State, when we can have men in our legislature who will have enough regard for the law of God to give unto the people a legitimate law for the proper observance of the Sabbath day. We have not been able to accomplish it yet; and, I am sorry to say, some of the members of the Church sitting as legislators have been numbered among those who have not seen fit to give unto the people a law that would be suited to the proper observance of the Sabbath day. They have lacked in courage, I say it with shame, for it is a disgrace to them and a reproach unto the people.

Now, brethren and sisters, when we go from this conference to our homes, let us go filled with the Spirit of the Lord, with the determination to live our religion, to keep His commandments faithfully that His Spirit might be with us. The time will come, just as sure as we live, that there will be a separation between the righteous and the unrighteous. Those who will not keep the law of the Lord will deny the faith, for He will withdraw His Spirit from them if they do not repent, after laboring with them

and doing all that is possible to keep them in the line of duty. He will withdraw His spirit from them and they will be left unto themselves. They must take one side or the other, for this separation must surely come. Let us see to it that we are numbered with the children of the Lord. Like one of the prophets of old, let us say: "As for me and my house, we will serve the Lord." And may He bless us. Amen.

The choir sang the anthem, "Hosannah."

Benediction was pronounced by Elder Reuben G. Miller.

Adjourned until 2 p. m.

SECOND OVERFLOW MEETING.

Another meeting of the Conference was held in the Assembly Hall, at 2 p. m., at which Elder Charles W. Penrose presided.

The Farmers' Ward choir was again in attendance.

The choir sang the hymn:

Come, thou glorious day of promise,
Come and spread thy cheerful ray,
When the scattered sheep of Israel
Shall no longer go astray.

Prayer was offered by Elder Ferdinand F. Hintze.

The choir sang the hymn:

Zion stands with hills surrounded—
Zion, kept by power divine;
All her foes shall be confounded,
Though the world in arms combine.

ELDER CHARLES W. PENROSE.

Preliminary remarks.—Attacks upon the Church.—Necessity of sustaining its authorities.

Brethren and sisters, I congratulate you on having a suitable place in which to assemble, seeing that the tabernacle is full to overflowing.

I hope you will enjoy the meeting that is convened in this place. It does not matter much where it is so long as we have the right spirit. We shall enjoy our services and the remarks that will be made by our brethren who have been selected to address us. If you will give us your attention, and keep as quiet as possible so that the voices of the brethren may be heard distinctly in every part of the building, I am sure that we will receive good instructions suitable in our present condition and circumstances.

We have some selections, too, to be rendered by the Farmers ward choir, which has become somewhat famous for its good music. And I pray that the blessing of the Lord will be upon us, and that we shall have a time of rejoicing and instruction.

It will be necessary, first, before we introduce the speakers, to present the general authorities of the Church, that you may have the privilege of lifting up your hand just as though you were in the big tabernacle. For if there ever was a time in the history of the Church when the Latter-day Saints ought to have the opportunity of showing their faith and confidence in and devotion to the men who are called to guide us, it is at the present time, when floods of vituperation and calumny are poured forth, and when there is a special endeavor to black-

en their character before this nation and before the world. This is one of those things that occur almost periodically, and when the flood-gates of the regions below seem to be open to pour forth venom against the servants of the living God; and as is usually the case, and has been from the beginning, their chief attacks are directed against the man who stands at the head, the Prophet, Seer and Revelator called to preside over the Church.

Elder Charles W. Penrose presented the names of the General Authorities of the Church, and they were severally sustained in the positions named, by unanimous vote of the congregation.

ELDER MELVIN J. BALLARD.

(President of Northwestern States Mission.)

It has been said that a few years ago a party of tourists returning from a trip on the continent of Europe met one evening in a hotel in the city of Paris, and among other things were discussing points of interest which they had seen on their trip. Each one of four among the party appeared to have visited a famous obelisk, and one of the number said that its color was white. This was disputed by a second visitor, who said that it was blue; and still a third person insisted that both of the previous speakers were mistaken, and that its color was green. Each was sure that he was right, when a fourth person spoke up and said that he too had visited the obelisk, and that each one of these gentlemen was right and that each was wrong, for, said he, "it is white on one side, it is

blue on another, and green on a third side. The trouble with you, gentlemen, is that you did not go all the way around it." As I read that story recently, I thought of the wonderful variation in testimony which has been borne recently with respect to "Mormonism." We have been listening the last few days to testimonies of those who are in sympathy with the work of the Lord, wherein they have told of their strong faith in His cause, the truthfulness of the principles of the Gospel, the righteousness of the lives of the men who are associated with this Church as the leaders of the organization.

There has preceded our conference a series of attacks upon the character of the work, and individual members of the organization, wherein, perhaps, some of the failures that we have made (for we are not perfect, the net gathers of all kinds of fishes, and there are some among us who make their failures and mistakes), and perhaps this has furnished the foundation and the basis, in a number of instances at least, for the attacks that have been made, and these have been enlarged and exploited to serve the purpose of those who have it in their hearts to hurt and to injure. As I study human nature, I find that notwithstanding we try to look at the same thing alike, there is such a difference in our individual make-up and temperament, also in the environments which surround us, that we cannot always look at the same thing and describe it alike. The attacks which have been made upon the sacred scriptures have aimed at the fact that the Apostles Peter, James, and John have not borne testimony in the same identical manner with reference to the

life of Christ. I call attention to the fact that these men all looked upon the Master from the same point of view, believing Him to be the Son of God; and when these men described such scenes as Christ before Pilate, though their descriptions are about the same, yet there are some slight variations in detail, but not sufficient to contradict their testimony of His mission and character. Some of those who related the life of our Savior, because of previous training in a certain direction were inclined to state that which appealed to them most strongly; one, because of his temperament and training in mathematics and tax collecting, was attracted by certain phases of the life of Christ; while John, the spiritually minded man, saw in that life the greatness and the spirituality of the Redeemer.

If that is true of men who try to tell the truth, and are in sympathy with the object of which they speak, then, we shall find in like manner more diversified opinions as we shall find men more widely separated in their view-point. As instance the testimony of a bitter apostate, who has had his mind darkened against the word of God and the leaders of the Church, whose own wicked life has colored his vision, and he pours forth all the venom of his distorted mind upon the people he once loved, though they have not changed since he loved them. No one else can see things just as he sees them. Then you have the example of the man who writes only for the monetary value of the story to him, who is paid to exploit his theme, and who gives it color without venom, but maliciously distorted, nevertheless. Then you have still other phases represented, until you reach

the burning, strong testimony of men and women who know the whole truth, who have gone all the way round, who have seen it and know it in all its phases, whose minds are free from malice and hatred, who have borne testimony of the truth and seen the majesty of it, as it has been divinely made known to them. You have their testimony as to the uprightness of the lives and characters of our leaders and the nobility and value of the organization. So, my brethren and sisters, when you shall consider the possibility of human nature to err and get in the dark, and how it is influenced by its prejudices, you shall then perhaps more easily understand the great diversity of opinion expressed and sent broadcast about us.

But, whose opinion shall we receive? I was asked not so very long ago, by a very respectable man of the northwest, if it was possible that magazines of the character of those that have been attacking the Church could be mistaken, for they have a respectable standing in the community. I answered him that if these magazines are mistaken on their present attitude toward the Church, it is not the first time they, and other equally as respectable papers, have been on the wrong side of great questions. The world's judgment against the Latter-day Saints is no evidence that we are wrong by any manner of means. My researches into the history of the past reveal the fact that not only in religious matters, but in scientific matters, and in the matter of the coming forth of truth from various sources, there has been a disposition on the part of the world seriously to condemn and reject that which is true. I might call your

attention to the fact that some three hundred years ago all the world believed that the earth on which we now live was flat, a great expanse in the universe, and that the stars, the sun and the moon, each made their revolutions around the earth, and that it was the center of space and did not move in space. When Galileo, the great and inspired philosopher, first announced that the earth was only one spark or gem in God's great universe, that it moved together with other worlds with which it was associated, that the sun was the center of the solar system, and that the conditions of night and day were produced by motions of the earth, he was haled before the highest tribunal of his day, and condemned for advancing a doctrine which was false and in contradiction of the scriptures; he was condemned to suffer a cruel death or recede from his position. In order to save himself for future struggles in maintaining the truth, and realizing a denial did not change the truth which he had discovered, he said that he would recant his statement; but, aside to his friends, he said, "The world moves just the same." In later years, when he again revived the doctrine and gave further evidences of its truthfulness, he was again haled before the high tribunal and condemned, and burned at the stake for having taught a doctrine which now everybody who is posted at all knows to be absolutely correct. So in numerous other things, we have discovered that the judgment of the world has been wrong.

I content myself by calling your attention to the one gift of God to man. Great and good as are the gifts of scientific, psychological, and philosophical research, and the gift

of wisdom manifest in discovering the electric telegraph, telephone, and all the glorious things which minister to the want and comfort of man, mounting far above them all, greater than all combined is the precious gift of God to man, His Son Jesus Christ. Did the world receive Him? No; condemned, executed between two thieves, buried in the oblivion which they hoped would cover him so that future generations would know nothing of him, nor the part they took in his execution, expecting to prove to the world that they had merely rid their nation and their people of a malefactor who was unworthy to live. Was the world right or wrong? They believed that they were doing right. The world erected monuments to the princes who exterminated Christians, in the hope that coming generations would pay reverence to those princes for having rid the world of the abomination known as Christianity. The world has returned, not to place its laurels upon the monuments erected, but to honor the names of those who suffered, and condemn those who erected the monuments, as having raised their hands against the most precious of all doctrines, and the most glorious of all individuals who have ever visited the world, the thing that the world needed most of all.

And so will the world be proven to be wrong in its present judgment of the "Mormon" people. As shown, it has not been the first time that it has been mistaken. The world will not be satisfied, perhaps, by our testimony so far as it is favorably expressed. There is one way, thank God, that we can answer all accusations and charges. The Master stated that way, and

the manner by which our true character may be determined, the conclusive evidence is, "By their fruits ye shall know them." He thus announced the way by which we or any other people may prove our claim, or rather may prove ourselves worthy of what we claim to be. And so to this let us direct our attention just a few moments.

You have heard some statistics during this conference, vital statistics, and I refer to these again because they show some of the remarkable fruits of the system. We are told that, in 1910, there were thirty-eight births to every one thousand members in the Church of Jesus Christ of Latter-day Saints, an excess over the birth rate in the United States, by comparison of the latest statistics, of twenty-five per cent. That means that the Church of Jesus Christ of Latter-day Saints shows a birth rate far in excess of that in the United States; and I presume I am not far from the truth when I say that the United States leads the world in this matter, consequently we have an excess in our birth rate over any nation, or country, or people. Is that desirable fruit, or undesirable? Why, the greatest statesmen in the present age are exercising their persuasive powers to the uttermost in endeavors to induce men and women in our country, and other civilized nations, to honor the first great law of God, "Multiply and replenish the earth." Thank the Lord, men and women in our Church keep the ranks replenished, and give at least our quota to make our nation endure in greatness. Thank God that the doctrine of race suicide which exists in the world has not become popular among us and is not breaking down

the high ideals that have been held before our eyes by the men and women who lived according to God's law. In the world, where do we find increase principally? Children are rare among the exceeding wealthy or those living in affluence, luxury and ease; neither do you find large families among those steeped in transgression and sin. Children are more numerous in that greater and better element of mankind called the middle class, the honest men and women who believe in honoring the great command that I have announced, which was given to man in the beginning of his habitation upon the earth.

We were told that the death rate in the Church of Jesus Christ of Latter-day Saints is nine and a fraction per thousand, while the general death rate in the United States is seventeen per thousand. The death rate, Brother Grant tells us, among individuals received in life insurance associations seldom comes as low as ten per thousand. Are these fruits desirable or undesirable? Do the people of the world know how to live properly and perpetuate life? The great medical philosophical and psychological schools vainly strive to advise the people to live according to natural ways and means by which life may be perpetuated. God gave to this Church the great key of health, about which so much has been said in this conference; and, thank the Lord, a great majority of the Latter-day Saints obey the Word of Wisdom, and thereby a foundation is laid in themselves and their children for strength of body and of mind. By reason of obedience in these things, they receive the blessings of health and strength, and long life.

We were told that the divorce rate in the Church is so low that it is only about one-fifth the general divorce rate in the United States. Are these fruits desirable? Most assuredly they are. There is a great cry for ways and means by which there may be a curtailment of this evil of divorce, loosing the bonds of matrimony. Does the record speak well for the Latter-day Saints? Surely it does. The great cause of the divorce evil in the United States today is the unfaithfulness and infidelity of men and women to each other and to their families. How have Latter-day Saints been trained? You know, when we were boys we were told to hold virtue so sacred that we would rather lose our lives than to ruin or despoil the virtue of any woman, that personal purity was more sacred to us than our lives. We do not have a double standard of morality. Thank God, we have listened to the advice of our fathers, and accepted the teachings of the gospel, and have produced, notwithstanding some mistakes and failures in other respects, a generation of young men and women whose equal in these things cannot be found anywhere in the world. Are these fruits desirable? O, my brethren and sisters, I desire with all my heart that the young men and women of this Church shall show forth by their lives even stronger testimonies than these, and that they shall be a sufficient answer to all our accusers—not our words, but what we are. The world has many new systems of philosophy, new religions, and new theories of solving problems of life, such theories are very plentiful, but they have not yet succeeded in producing a race of men and women

superior to the children of the Latter-day Saints. And so, my brethren and sisters, while we are growing in numbers, I trust we shall be noted also for our growth in virtue and every good and desirable thing.

By the way, it is complained just now that the reason why we ought to have immediate attention is that we are increasing so fast. We haven't any disposition to wrangle about that question, we acknowledge that we are growing. I noticed in statistics published by the *Literary Digest*, about six weeks ago, a statement concerning the leading churches of the United States, showing their rank twenty years ago, their place today, and the increase in population in the twenty years. The Roman Catholic church was ranked as number one, twenty years ago, and is the same today, and shows an increase of ninety-five per cent in that period. So they go in their list until we reach church number fifteen, which the table shows has made the greatest growth in the United States in the last twenty years, and the statistics are not ours, that is the Church of Jesus Christ of Latter-day Saints. Now, among the fifteen churches on the list here enumerated, until we reach this "Mormon" Church, there is not an increase in position of any one of them of more than two points. Whereas, the Church of Jesus Christ of Latter-day Saints was rated as church twenty-one, twenty years ago, and as church number fifteen this year, an increase of six points, a showing two hundred per cent better than the others. Then in point of membership, none of the fifteen have a greater increase than ninety-eight per cent except the Church of Jesus Christ of Latter-

day Saints whose increase is two hundred and fifty per cent! In this connection I will say that, four weeks ago, in the city of Portland, I heard an address given by the secretary of home missions of the Methodist church, who said that unless there was a change in their methods of proselyting they would soon be decreasing. Said he, \$40,000 expended in the city of Boston netted but twenty-one converts; \$50,000 expended in the city of Chicago had netted but forty-four converts; and he made the further remarkable statement that last year the great Methodist church, which stands as the second largest church in the United States, with a membership of 3,180,000 souls, showed an increase of but 40,000 last year. Compare that with the Church we represent, with a membership of about 500,000 souls, showing an increase of 16,000, and contrast it, in view also of another fact, that of the 40,000 souls introduced into the Methodist church last year only five per cent were men and women over twenty-one years of age, ninety-five per cent were children. Its power to appeal to the matured judgment of men and women of this country must surely be waning, when it can claim only five per cent of its converts from the ranks of matured minds. Not so with the Latter-day Saints. Our increase has been very satisfactory, and has come largely from the mature, thinking men and women of the country. I know it is so in the Northwestern States mission, and I am sure that it is so elsewhere. Now, is this growth and increase desirable? I maintain that it is, and ought to continue, for the world's good. The best men and women are crying out in their souls

for that which we have, though they know it not, and the Church of Jesus Christ of Latter-day Saints has that which the world needs, and which the world must have to save itself.

We need not be alarmed at the assaults which have been made. The Church of Jesus Christ of Latter-day Saints shall not falter, nor waver, nor shall it be harmed by the present attack. I bear you witness, as I mingle among people outside of Utah, and know what the sentiment is, that thinking minds of the present day have been stirred up by the recent articles to a spirit of enquiry such as they have never manifested before. We have opportunities for gospel conversations such as we have not had before. Recently we had an opportunity to answer the enquiries of the president of one of the greatest colleges in the west. He recognized that these stories did not contain the truth, and he wanted to know what the truth is. I can say that the commonwealth here, our glorious Utah, where so many of us were born, is being injured more seriously than is the "Mormon" Church. The Church thrives in spite of persecution, but the citizens of the State of Utah suffer from the indignities and vilifications that are being published. Thirty thousand home seekers came into the northwest during last spring. It has been my privilege to meet thousands of them on the trains, and I have taken the opportunity of making a canvass among them, and to ask them "why don't you go to Utah?" I have exploited some of Utah's resources and her opportunities, and the answer has been, in many instances, that they were prejudiced against Utah be-

cause of the recent agitation that has been going the rounds of the press. So, Utah is suffering more than the Church of Jesus Christ of Latter-day Saints. God bless Utah, the vales we love, the place of our birth and our homes.

The Church shall stand, and thrive, and increase in its numbers, and shall never diminish. We are only just beginning; we are but forming the nucleus of a great and mighty organization that shall grow as fast as it can absorb new members, and it shall increase in its absorbing, and shall yet be numbered by millions of the children of this generation. This is my testimony, and faith, and I may say, I speak it with knowledge. We missionaries go not to the world with a spirit of resentment, but in the spirit of love we approach their homes, and if they turn us away, we still feel that we have brought to them the most precious of all gifts, and that we have honored that household to which we have come with our message, offering the most precious boon that could be bestowed upon them, none greater has ever been offered to this world in all the years of its history. In all our labors we try to show that we love the whole world; in the spirit of kindness we work among them, not with a spirit of retaliation, but of forbearance,—showing by our lives and the examples which we set that we are what we claim to be: members of God's Church; not perfect men, but seeking according to the knowledge that we possess, and the Spirit of the Lord within us, to perfect our lives in harmony with the laws of God's truth, and inspire them to do likewise, which may God grant us the opportunity to do, is my prayer, in the name of Jesus Christ. Amen.

A sacred song, entitled "Face to face," was sung by Mrs. F. M. Bishop.

ELDER HUGH J. CANNON.

(President of Liberty Stake.)

My brethren and sisters, those who have attended the sessions of this conference can testify that the Lord has been with us. He has manifested Himself to us again this afternoon, and I am sure He will continue to do so during the remaining part of this meeting.

Several thousand faithful Latter-day Saints have come together, with prayerful hearts and with a desire to be fed with the word of life, to be built up in their faith and strengthened in their desire to serve the Lord; where this is the case it is absolutely certain that they will not go away hungry. Of course, the thought does come to an individual who may be called upon to speak, that because of some delinquency on his part he may not have as much of the Spirit of the Lord as he would like, and consequently no man, at least no thoughtful man, ever attempts to address a congregation of the Latter-day Saints without a feeling of fear in his heart. I can think of nothing more appalling or terrifying to me than to attempt to address this people without the assistance of the Spirit of the Lord. It would be impossible for me, through any power which I have or any ability which may be mine, to instruct those who understand the Gospel of Jesus Christ quite as well, or in many cases very much better than I do.

I believe the Lord designs that we should exercise our faith for those who are called upon to address us,

because by its exercise it becomes stronger, and if there ever was a time in all the history of the Church when Latter-day Saints needed to have their faith strengthened it is at the present time. Surrounded as we are by the temptations and allurements of the world and with all the responsibilities of life which rest upon us; it is of absolute importance that we grow in faith and in the knowledge of the Lord, and in the knowledge of His plan concerning us, because unless we do we simply cannot succeed. While the Church will of course go on to fulfill its grand destiny, those who do not cultivate faith, and do not have this principle in their hearts, will fall by the wayside and will not be able to keep pace with the Church itself. There are many examples in the scriptures of how faith comes to those who ask for it and who endeavor to earn it by pursuing an upright life. Christ said, "Whatsoever thing ye shall ask of the Father in my name, believing, ye shall receive." My prayer constantly to the Lord is to give me faith, to give me a knowledge of His plan and purposes, to help me to understand the part which I should perform in the carrying out of that plan.

We have heard a good deal during this conference about the things that are being said of us. We could not endure those things, nor stand to be ridiculed and assailed, unless we understand the future to some extent, and have an assurance that the Lord will overrule all things for the good of His people. You all remember the occasion when one of the rulers of the synagogue came to Jesus and asked Him to come to his house because his daughter was dying. With His usual sympathy the

Savior consented, and when they were on the way they met a messenger from the house of this man who said to the ruler, "Trouble not the Master, because your daughter is dead." The man no doubt was overwhelmed with grief. But what did the Savior say to him? I think in all the scriptures we cannot find a more beautiful saying, no sentence more full of meaning than the four simple words of the Savior, "Fear not, only believe." And that is the statement of the Lord to us in this day. We can take it to ourselves. "Fear not, only believe." And if we have this assurance in our hearts it matters not what the world may say, we can stand aside and watch the Lord work this thing out. I do not mean that we should stand aside in idleness, for we must do our part. But we need not worry regarding what they say, because the Lord will take care of those who assail His work. That is my testimony. I know this is His work, and that those who make war upon it will be held responsible for what they do, even though the results of their efforts may be overruled for good.

As has been testified by Brother Ballard, people enquire concerning our doctrines because of the assaults which are made upon us, but even if the Lord does overturn these attacks to our good, it will not relieve those who make the attacks from responsibility. The Lord is with us, He is with this work, and He wants us to "believe and fear not." I presume there are few, if any here who have ever listened to the audible voice of the Almighty. We are not permitted to behold His person, but we do see Him in all His marvelous creations, see Him, if we

have faith, as distinctly and with as much assurance as though He stood before our natural eyes; and as though we were able to see His person, to behold His face and to touch His hand. To those who understand the Gospel, and the whispering of the Spirit of the Lord, He is visible in all these things, and we are able through the influence which He gives us, through our prayers, to hear His voice, though it may not be audible to our natural ears. I bear testimony to you, my brethren and sisters, that God does live, that He rules, and that He will overturn all things for the good of this people.

Before I conclude, I want to say one thing in regard to what has been said by several of the speakers in this conference, and which was dwelt upon so splendidly by Brother McKay this morning. My heart rejoiced in listening to his remarks. I thank the Lord for what has been said regarding this question, the Word of Wisdom, and the evil of the saloons in our midst. For my part I have always been opposed to them with all my soul, and with all my strength, and my desire is to maintain that same position in the future. I realize that speaking on this subject will not accomplish the work. If we succeed we must do something more than speaking, we must be up and doing, we must get into this battle, and fight and fight, and organize and work, and if we do not do that, I feel very certain we will not succeed.

May the Lord bless us and help us to accomplish all that He designs us to do in this life, and finally save us in His presence, I ask it in the name of Jesus. Amen.

ELDER MARK AUSTIN.

(President of Fremont Stake.)

I feel certain the Latter-day Saints will be a great, grand and a good people, when I realize the fact that we have so much valuable instruction imparted to us from time to time by the servants of the Lord. One of the strongest evidences to me of the divinity of this great work, among many others, is the fact that the Lord has entrusted it not only to those who are skilled in education and in learning, but also to the unlearned. He has sent them out into the world to meet the mighty ones, and all classes that are to be found. We have been told in this conference that not one of those thus sent out has been converted to the teachings which are found in the world; it may be that a few, a very few, have made, possibly, a partial failure of the work, because, no doubt, of their own weakness. The great majority of them have been strong and powerful, and have been able to deliver the gospel message that has found lodgment in the hearts of those that have desired the opportunity of becoming acquainted with that divine plan which would save the souls of men. These have been gathered into the fold, and they have taken up the work of God, regardless of what it cost them, and have rejoiced in this, the greatest thing in life. We can fully understand that, if we understand "Mormonism," so called.

I have rejoiced during this conference in listening to the mighty testimonies that have been borne by the servants of God under the influence of His Spirit; and I have very much rejoiced during this session in listening to the testimony of Elder Ballard and others of our brethren who have spoken, who

have labored for the salvation of the souls of the children of men. What a mighty work; what a splendid good thing. If the world could understand the purpose we have in delivering this message, what a blessing it would bring to them. But it seems that these things are hard to understand. It takes a good deal to make the sacrifice, as the world understands it, because of the conditions under which they are living. They find it requires a great sacrifice to become members of this Church and defend it, and we cannot stand unless we do defend it. I am thoroughly convinced that we must be active. Inactivity is death. Therefore it is necessary that we actively live for and defend the truth, this will bring joy to our souls, and we will increase in the knowledge of this great Latter-day work.

I pray that the Lord will bless us and help us to understand the part that we should take and to do it, and never be ashamed of His work, nor of His servants, whom He has called to minister among the children of men. I respect them for the sacrifices they make when they labor as they do unceasingly, that they may be faithful in their calling to the children of men. I pray that God will bless us and bless His work that it may cover the earth as the waters do the mighty deep; I ask it in the name of Jesus. Amen.

A male quartette, "Savior, comfort me," was rendered by members of the choir.

ELDER NEPHI L. MORRIS.

(President of Salt Lake Stake.)

We are approaching the close of one of the last sessions of a very enjoyable and profitable conference

of the Church. I have had the pleasure of attending some of the sessions, and have read the proceedings of the others. I am very thankful that in my own heart I have feelings of harmony and approval of all that has been taught and done, with which I am acquainted.

I rejoice in the prosperity of the work of the Lord. I thank and praise Him that I have been given a lot among this people, and that I am called to labor in His service. I enjoyed the remarks which were made this morning in the general assembly in the tabernacle, as well as those made this afternoon by the mission presidents. One of the greatest assets to our cause is our missionary system. We could not suffer greater loss than the discontinuance of that system of proselytizing which has been characteristic of the work of the Lord in this dispensation. The renewal of spiritual force and enthusiasm, which comes to all our communities and organizations from these elders who return from the nations of the earth, where they have been bearing glad tidings of great joy, rekindle in us at home the spirit of missionary work. How infallible is the key given us by President Kimball, this morning, with respect to the spirit of the Seventy. Said he, Have you ever felt a desire to go upon a mission? if you have, you have enjoyed the spirit of a Seventy. If you have never had that desire, you have not received of the Lord the spirit of your calling, even though you have been ordained a Seventy. My own experience confirms that statement, for I know it to be true. A desire to convey to the world the message that the Lord has committed to us is an evidence that we have received the Spirit of the Lord. If

I have any advice to give to the Latter-day Saints, it is this, to continue to prepare the young men for missions in the world, and to help them to shape their affairs so that they may go upon missions when they are called, without delay, without begging for time, without any disposition to procrastinate or postpone the day of their departure, for there is no greater blessing that comes to the youth of Israel than this opportunity to preach the gospel to the nations of the earth.

We have many demands upon us for missionaries. We have many young men who are not adequately prepared for this service. I have sometimes felt that those who hold positions of presidency should give them a few months, or a year, if necessary, to prepare themselves for a call. Let them know that the eye of the presiding officers is upon them, expecting them to be able to respond at some future date. We have many young men whose hearts are turned in other directions, for the lack of proper teaching in their homes, and I hope the Latter-day Saints shall not overlook the great importance of preserving and maintaining in the home the spirit of the gospel by proper religious devotion and proper Christian examples. The home is the stronghold of the Church, as it is of the state, as it is of society; and if the home be not pure, maintained upon principles of virtue, faith and industry, the state, and society and the Church will correspondingly suffer. The mother and the father at home should try to preserve among us these principles for which we stand as a people.

I believe all that President Ballard has said of a complimentary character with respect to the Latter-day Saints. I can readily see

how he has become well supplied with these facts and figures, in speaking in defense of our people to the world. I don't know that I should be so much inclined to speak of these things to the Latter-day Saints themselves, for I fear some of us may be somewhat too much inclined to rest contented upon what we think we are and overlook the evils that are among us, and the sin—to use a common, plain term—of which some are guilty. I do not wish to be pessimistic. I would rather speak of the good things than the bad; but I do not believe that we as a people are living exactly as we should. I do not believe that we are living up to the Word of Wisdom as faithfully as we should. Too many of the elders of Zion are not strictly observing that principle. Yet, in spite of this shortcoming, the average standard of morality among our people, I believe to be higher than that of the world or of any other people.

Another thing of which I am convinced is one that brings a great deal of sorrow to my soul, and that is that the standard of morality is lower among some of our young people today than it has been. It would be a miracle if it were otherwise, because of the prevalence of evils in our midst, due to city life which has grown remarkably in the last few decades, and the destructive influences which are aggressively at work in all cities, increasing as cities increase in population, for the destruction of virtue in boys and girls. You, perhaps, in the country, little dream of the insidious efforts made by the powers of evil in this particular direction. The powers of evil are so great that it seems that some must fall, but there is altogether too much liberty given

to our young people in going to places of amusement without restriction and without chaperones. I repeat, too much liberty is given to our young people. And the use of liquor, in public and in private places, the use of cigarettes and other kindred vices are on the increase, and have brought about the results which I speak of, so lamentable in their nature, lowering the standard of virtue. I could give you facts which would be appalling if you knew them, disclosed in the Juvenile Court and in the public schools that prove conclusively, I believe, what I state here. I speak of these things in order that we as men and women who are called to look after the interests of the youth of Zion shall not be derelict in the discharge of our duties. The teachers visiting on the blocks, the Bishops, High Councilors and Stake Presidencies should be roused to look after the welfare of the Church through its members, so that if any guilt exists among the Saints of God, they can lend a helping hand for its eradication; and they need the co-operation of the fathers and mothers in their homes in order to work effectually for the salvation of the young.

With President Cannon, I thank the Lord for the splendid discourse that Apostle McKay delivered this morning. I thank and praise the Lord for the inspiration of His Spirit which was characteristic of that address. The Latter-day Saints have made high professions, as we are inclined to do always, with respect to temperance. But I doubt if we are making the headway we should in this regard. Two of the witnesses to the Book of Mormon were excommunicated from the Church. One of the charges pre-

ferred against them was that they failed to observe the Word of Wisdom. If they did that fifty and sixty years ago, I imagine we have not made the progress we should, for I have heard of no man being cut off from the Church for not keeping the Word of Wisdom in modern times unless it became a most flagrant case.

We as a people are approaching a great opportunity in our history. Our standards are higher than the standards of the world. We largely predominate in this State, and through an act of the legislature we are given an opportunity this year to express ourselves by the ballot as to whether we will tolerate the saloon. For this reason, I think the remarks made by Elder McKay very fitting and proper, and I am satisfied they will bear fruit. Perhaps fifty per cent of the crime is traceable, directly or indirectly, to the use of liquor. We have been altogether too much afraid of what has been called the "business interest" upon this question. It is not a question of how much money is involved, to me. It is a question of what is right. I understand my duty and my calling to be to work for the right; and on the liquor question I expect to work until success shall eventually come, for truth shall triumph as sure as God lives. The right side of this question is plain to every Latter-day Saint and to every rightly inclined individual. No one can speak in defense of the saloon if he regards the welfare of mankind, for it does no good, and it does incalculable harm. There can be no doubt of this. Every year that this nation lives, there is a sacrifice of its citizenship to the extent of 100,000 men upon the altar of intemperance—100,000 men's lives

lost every year by reason of over indulgence in intoxicating liquors. Talk about conservation! The Department of Agriculture spends millions annually to teach men how to produce and preserve the right kind of stock, such as hogs, horses, and sheep. It spends millions in the conservation of our streams and our forests, very wisely too. But scarcely anything has been done with respect to the conservation of the greatest resource of all, man himself. And the greatest enemy which he has is intemperance. While perhaps the nation is not prepared to take hold of this question by federal law, it is only the principles which we are now pursuing which will eventually lead to the enactment of a measure which will effect the destruction of this evil. Until we do this, we shall not have succeeded in our mission as a nation. The world has seen nation after nation sink into oblivion from all their glory and achievement, despoiled and destroyed by intemperance, and immorality so closely allied that you cannot possibly separate them.

I urge the Latter-day Saints, wherever they live, to observe the law of God first, and let each one make himself one who does not need the enactment of a prohibitory law respecting liquor, or the adoption of a local option law to turn his city or his county dry. Make of yourself a temperate man, not only temperate, I will say—a total abstainer. That is the higher standard. And then help your weaker brother who may not be so able to overcome the evil. It reminds me of Carlyle's philosophy, "Let him who would reform the world make himself an honest man, and he will be sure there is one rascal less in the world." It is a good thing to

start with number one. I have heard of advocates of prohibition who, when they feared their county was going dry, would lay in a large store of liquor. Such men do not help the cause. Such hypocritical examples are injurious to the case. Now we have an opportunity, next June, of deciding what we shall do with respect to this important question; and I believe the position of the Latter-day Saints may be vindicated upon this question. It is strange how every age has its opportunity to decide between good and evil. This may not be, in the minds of some, the great question which I believe it to be; but I do not recall a more serious question coming before any nation than that which we have to combat today. You remember the opportunity came to ancient Israel to decide whether they should receive Him who was sent to them. They pushed Him aside with open palms, and said they would not have Him. Said that He admitted Himself to be king of the Jews. And when Pilate, sitting in the seat of justice asked and plead with the Jews, "Whom will you have released unto you?" According to the law, one prisoner might be released unto them annually. "Whom will you have released unto you, Barabbas or Jesus?" The Jews, stiff-necked and hard of heart, said, you remember: "Release unto us Barabbas. As for this man, crucify him, crucify him. Let his blood be upon us and upon our children after us. Release unto us Barabbas." It is not a question of as great moment, perhaps; but it is a similar question, and we as a people have to decide this day whom we shall have in this year of grace, the year 1911, whether we shall have the Christ or Barabbas; and

God give us the wisdom and the courage, "God give to us the Christ whom we desire above all else in the world."

May God's peace be upon the Latter-day Saints, and His choice blessings upon the servants of the Lord, is my prayer in the name of Jesus. Amen.

ELDER CHARLES W. PENROSE.

Closing exhortation.—Timely advice. Testimony of the Truth.

I thank the choir of the Farmers ward for their presence with us this afternoon, and their excellent musical services.

I am glad to meet with so many of my friends of the Latter-day Saints in conference, and I hope they will take with them to their homes the spirit that has pervaded the conference, and particularly I commend to them the advice given this morning, and again this afternoon, in regard to the 27th day of June, 1911, the anniversary of the death of our martyred Prophet. On that occasion the people of Utah will have the privilege of showing by their votes whether they are in favor of the traffic in alcoholic stimulants which cause so much misery, or whether they desire good regulations, peace and order in their respective communities, and I endorse what has been said concerning this subject. It is a matter of religion with us, not a mere political affair—one of party in any sense of the word; people of all parties and sects and persuasions, and religions can manifest on that day what their sentiments are with respect to this great question affecting all humanity.

Brethren and sisters, take with you to your respective fields of la-

bor and to your homes, wherever you reside, the spirit of this conference. And when the time comes show by your acts and by your votes whether you are on the Lord's side or on the other. You cannot be on both sides at the same time.

I bear testimony to this congregation, as I have had the privilege of doing many times in years that are past, that God, the Maker of the universe, is our Father, the Father of our spirits; that Jesus of Nazareth, who was crucified on Mount Calvary, is His Son, in the body as well as in the Spirit, and that He is our Savior. I bear testimony that Joseph Smith, who was slain for the word of God and the testimony which he bore, was a Prophet of the Most High, raised up to usher in the last and greatest of dispensations. I bear testimony that the covenants that we have made with God to serve Him and keep His commandments are recorded on high, and we shall have to meet them on the great day of accounts. If we fail to keep them we cannot obtain the fulness of the blessing of the gospel of peace. If we live according to the principles that God has revealed through that great Prophet, this Church will overcome the world, the flesh and the devil and establish the kingdom of the Most High which will prevail over all the earth, and they who are faithful unto the Lord will obtain the great reward. Thrones, dominions, principalities, and powers and exaltation in worlds without end shall be the portion of the true the faithful Saints of the living God.

May the Lord help us to be faithful in all things and to overcome all things that we may inherit all things in His glorious presence. Amen.

The choir sang the anthem, "Awake my soul."

Benediction was pronounced by Elder Joseph R. Morgan.

OUTDOOR MEETING.

Thousands of people gathered on the Temple grounds, unable to obtain admission to the Tabernacle or Assembly Hall, and an outdoor meeting was held for their benefit, at 2 p. m., near the Bureau of Information building. The services were presided over by Elder Seymour B. Young. Music was furnished by Prof. Wm. C. Clive's orchestra, and Prof. Andrew G. Bowman led the singing.

The congregation sang the hymn:

Come, come, ye Saints, no toil nor labor
fear,
But with joy wend your way;
Though hard to you this journey may
appear,
Grace shall be as your day.

Prayer was offered by Elder Benjamin Goddard.

The congregation sang the hymn:

We thank Thee, O God, for a Prophet,
To guide us in these latter days;
We thank Thee for sending the Gospel
To lighten our minds with its rays.

ELDER BEN E. RICH.

(President Eastern States Mission)

I feel quite at home in speaking in the open air. There are very few States in the Union in which I have not spoken in the open air. As a missionary that has spent some sixteen or seventeen years in the missionary field, it has been my lot to bear witness to the cause which we represent, many times; and I think

there is no place where an elder can speak where he enjoys more of the Spirit of God than when speaking in the open air. The cause that we represent should be very near and dear unto us, and if we thoroughly understand it, it seems to me as though nothing but going back into darkness will cause us to lose the faith.

An impression was made upon my mind while we were singing the opening hymn. My mind reverted back to the history of this Church, and a panorama of the trials and the tribulations seemed to pass before my gaze. I am reminded of the hardships passed through by the Prophet Joseph, and the weapons which were used against him in trying to destroy him during the early history of this Church. I recall the trials in Manchester, the trials in Kirtland, the tribulations in Missouri, the hardships passed through by the Saints in all those places, which finally terminated, so far as the mortal days of the Prophet Joseph Smith were concerned, in the tragedy at Carthage. I remember also the history of the trials of the Saints, our fathers and our mothers, in Nauvoo, and after that time, when they were driven from their homes there, and finally, with that unflinching faith they had in the leader God gave to them to take the place of the Prophet Joseph, they set their faces toward the setting sun, to go into the unknown west. It was when they were ready for this journey that President Brigham Young called William Clayton to him, and said to him, "Brother Clayton, I want you to prepare a hymn that the Saints can sing while we are camped upon the prairies, and wherever God will lead us, something that will give them hope." And Brother Clayton went

away, and, I think, in the course of a couple of hours, he had not only composed the hymn, but he had set it to music, and he sang it before that great leader, Brigham Young. Now, with this little piece of history, knowing how this hymn had its origin, so that you will appreciate it more, I am going to read the hymn that was sung at the opening of this meeting:

"Come, come ye saints, no toil nor labor fear,

But with joy wend your way;
Though hard to you this journey may appear,

Grace shall be as your day.
'Tis better far for us to strive,
Our useless cares from us to drive.
Do this, and joy your hearts will swell—

All is well! all is well!

"Why should we mourn, or think our lot is hard?

'Tis not so; all is right!
Why should we think to earn a great reward,

If we now shun the fight.
Gird up your loins, fresh courage take,
Our God will never us forsake;
And soon we'll have this truth to tell—
All is well! all is well!

"We'll find the place which God for us prepared,

Far away in the West,
Where none shall come to hurt or make afraid;

There the saints will be blessed.
We'll make the air with music ring,
Shout praises to our God and King;
Above the rest these words we'll tell—
All is well! all is well!

"And should we die before our journey's through,

Happy day! all is well!
We then are free from toil and sorrow too;

With the just we shall dwell.
But if our lives are spared again
To see the saints their rest obtain,
O how we'll make this chorus swell—
All is well! all is well."

What do you think, my brethren and sisters, of the faith of that band

of pioneers? This country was unknown to them. They believed that God had given to President Young a vision of the future home for the Latter-day Saints. They had faith in their leader, and they were willing to go into the unknown with him; and felt that if they died before their journey was through, all was well with them. We are the children, the grand-children, we are the offspring of men and women to whom this gospel was carried in various parts of the world; and what a debt of gratitude do we owe to their bravery, their faith, their integrity to the cause of God! God is no respecter of persons, and He is as near to us as He was to them. The faith that God planted within their hearts, He is willing to plant within our hearts, if our works are like unto the works of our fathers. There is a price set upon every blessing from God, but it is not measured in dollars and cents, it is within the reach of all alike; and the price consists in works, works of righteousness. There should be no one to whom the gospel has been brought, and whose condition has been bettered thereby, who should ever forget the faith, the integrity, the honesty, the bravery, of those who had such confidence in Brigham Young as to follow him into these valleys of the mountains.

It is sung that "God moves in a mysterious way, His wonders to perform," and perhaps if all had been peace with our fathers and our mothers, all of the purposes of God would not have been fulfilled so quickly, so minutely, as they have been fulfilled, notwithstanding the trials and tribulations that came upon our people. "It needs be that offenses come, but woe be unto them by whom they come." The offenses that did come hastened the fulfill-

ment of the revelations of God Almighty.

There stood upon the earth a great and mighty Prophet of God seven hundred years before the birth of Christ, whose prophecies were translated into different languages over three hundred years before His birth, in the city of Alexandria. God gave to him a vision of the future, and a vision of that building yonder (the temple), showing him that the Mountain of the House of the Lord would be established in the tops of the mountains, and that people from almost every nation upon the earth would say, as they are now saying, "Come, and let us go up to the Mountain of the Lord, to the House of the God of Jacob, where we can learn of His ways, and walk in His paths." That great miracle, if you are minded to call it a miracle, the fulfilling of that prophecy, was brought about largely by our people being forced to come up into the tops of the mountains.

When we speak of miracles, we call them miracles, but, when rightly understood, there is no such thing as miracles. We call those things miracles simply because we do not now understand the law by which they are brought about. It is true, upon the rough seas, the Savior of mankind stretched forth His hand and said to the angry waters, "Peace, be still," and the waters were calmed, and the ship was safe, but the one who uttered these words was the King of heaven and earth, to whom all power had been given, and when He commanded the intelligence of the winds: listen and obey! and the waters became calmed, it was more the principle of obedience that brought about the calmness of the sea. We plant the grape vine, we pour water

upon the ground; it goes into mother earth; creeps up through the sap of the vine, it finds its way into the bud of the flower, and then into the berry, the grape; it is then crushed, and other elements work upon it, and we have the wine. But, when they filled the pots with water at the behest of Jesus of Nazareth, and He commanded, all the necessary elements went into the water, and turned the water into wine, the seeming miracle was done by Divine authority, by obedience to that Being to whom was given all power over the elements, and who could, if He had so desired, have summoned the armies of heaven to His defense. "The glory of God is intelligence." "No man can be saved in ignorance," and this faith that God has given to us is intended to exalt us in the presence of God, with intelligence, so that we can know, and control, even as our Elder Brother was able to control, while He was upon the earth. Faith will take immortal men into the presence of God; not only that, but will make them like unto God, exalt them as kings and priests in the celestial kingdom of our heavenly Father. The race is not given to the swift, but to him who endures to the end.

I see before me many elders who have labored under my direction, both in the Southern States and in the Eastern States, during the period of thirteen years that I have presided in these missionary fields, and I wonder if your enthusiasm is the same as it was when you were standing in the open air, preaching the gospel of life and salvation. Do not let it cool off. Do not be afraid. The work of God is true, and it is going to rule this universe some time. It has been decreed by the Almighty that sometime the earth and the fulness thereof "will be

given to the Saints of the most high God, and they shall possess it forever and forever." I did not receive my testimony from men; I know it with every fibre of my being. When I go over on the other side, I want to meet my parents who were among the pioneers of 1847, and not be ashamed when I look them in the face. I want to keep the faith as they kept the faith. You keep it as your fathers and mothers kept it, and remember that God Almighty brought our fathers to this country, therefore we are indebted to Him for every blessing that we enjoy today.

May God bless you in the name of Jesus. Amen.

ELDER JUNIUS F. WELLS.

In looking about from this temporary stand over the heads of this large assembly, my soul rejoices in reflections that are started by listening to what we have heard of the coming of the pioneers, of the faith that led them to these valleys of the mountains, and that has converted us, and brought us here from the various parts of the earth to worship God, to participate in this conference, and to enjoy the spirit of it.

In my youth, in my childhood, I played upon this temple block. I recall it before any buildings that we now see were erected upon it, although the house of the Lord, the temple of our God, was commenced before the time that my memory goes back to. The great tabernacle—I recall well when it was being built, and the old tabernacle in the corner, that stood before it, and ten or fifteen rods northwest from here, the old bowery, which stood before it. In it was held the nearest thing to an open air meeting that

I was acquainted with in my childhood. In the old bowery, I remember listening to the words of President Brigham Young and Heber C. Kimball, and other leaders of the Church. I have lived to see, since those days, which were in the beginning of things in this great city of Salt Lake, the wonderful development and progress that has taken place. I have lived to see the fulfillment of the prophecies of God concerning the growth of this people; to see the triumph of truth over error; to see the mercies and blessings and support of our Father in heaven, in preserving His people in possession of this land, and in control of its greater interests.

I rejoice when I look upon these buildings and contemplate the spirit and feeling that led President Young to erect the tabernacle, that there might be room in which the Saints could assemble to worship God at our conferences. When I think of this glorious house of the Lord, in which the ordinances of everlasting life can be performed for the living and the dead; when I look yonder and see one of the finest educational institutions that there is in the west, a creation of our faith and the labors of our hands; when I see, in fulfillment of one of the earliest revelations given in the dispensation of the fulness of times, this splendid hostelry that has been reared, a monument to the good taste, the hospitality, and the good will of our people toward mankind; because it was said we should have in Zion a house in which the stranger might be received and entertained within our gates, into which the noble, the great, and the learned of the world should come, and should receive of our hospitality. I am happy when I think of this great institution across the road, the larg-

est and finest publishing and printing establishment in the west. Out from its presses go tens and hundreds of thousands of copies of sacred and glorious works, bearing testimony to mankind of the intelligence, the faith, and devotion of the people, whose lives were planted in these valleys of the mountains in the days when they were desert, and of their determination to be in the forefront of all things that make for the comfort, happiness, intelligence, education, development, and progress and uplift of mankind. I am glad that we have upon the site of the old school house, where I first went to school, the Vermont building, the Deseret Museum, now being prepared so that you can go there and see an accumulation of some of the most wonderful things that have ever been discovered in these mountains.

We have all about us the evidence of God's help, of His support, of His good will towards us. We have survived the onslaught of every influence and power that could be raised against us, as a people, to prevent the achievement that you see here manifested in these structures round about you. The very first thing that I remember in my life was standing by my mother's knee in an open air meeting at the head of Big Cottonwood Canyon, while my father read before the congregation assembled there, the announcement that an army, the army of the United States, was marching toward us to destroy the Mormon people. I remember, five years after that, scurrying cat-corner across this block, from the old school in Union Square, where Brother Rich and Judge Smith, and some others, I see here, used to go, because the guns of an army were being trained upon our homes and

the home of the President of the Church. I recall the efforts that have been made by legislation and by extra judicial procedure to hinder the progress of this work, to embarrass and hurt, and if possible, destroy, those who are engaged in it; and how futile all these efforts have been. Today, while we may not be the most numerous, and it is not our destiny ever to become so, we occupy a unique position before mankind. We are setting an example of the best that there is in the world, and right here in Salt Lake City, in spite of all opposition, in spite of the incoming of wealth from the outside, from wealth that our people have produced from within, we have thus far maintained the lead. We have, as I have stated, the best churches, the best hospital, the best school-houses and gymnasium, the best hotel, the best printing establishment, and the best of everything that makes for religion, for social progress and welfare, for education, and for the entertainment and happiness of the people.

Now, if God will continue to be as good to us as He has been in the past, we should be able to maintain this position with respect to our fellow men. It is my testimony, and my belief, that it is the destiny of the Latter-day Saints, to occupy that position in the lead, and that God has called us by His own voice to take the lead; to teach mankind the truth, to declare that He is, and that He loves His children, and is concerned with respect to them; and that He calls them from the length and breadth of the earth to come up to Zion, that they may learn of His ways and be taught the truth, the everlasting truth, that will save their souls.

May He grant to us, every one

of us, the opportunity of bearing the testimony that is within us of the divinity of the work that we are engaged in. I know, as Brother Rich has said he knows, in every fibre of my being, that the truth has been taught by the leaders of Israel: that the Prophet Joseph was called of God; that Brigham Young was a man of God, a prophet, a seer, a revelator, to this people; a mighty leader, made great and powerful and influential, by the blessing and inspiration of the Holy Spirit. I know the men that have succeeded these in the leadership of this Church, have been men of God; and that there never breathed a truer, more faithful, devoted, sincere, honest, servant of Almighty God than Joseph F. Smith, the present president of this Church.

My brothers and sisters, my friends, the truth that has been given to us has made us free. We stand here, and before all men, delivered from the shackles of traditions that are false, made acquainted with the mind and will of the Almighty, concerning us; knowing that we may walk according to His will and live according to His design and purpose in placing us upon this earth; and that we may assist in bringing to pass the redemption of mankind and the establishment of truth and righteousness that is destined to prevail over the earth.

May God grant that our testimonies and our faith may ever increase within us, for Jesus' sake. Amen.

ELDER JOSEPH B. KEELER.

(President of Utah Stake.)

My brethren and sisters and friends, this is a new experience to me, but I trust that I shall have

sufficient of the Spirit of the Lord that I may say a few things that will be of interest and comfort to those who are assembled here this afternoon.

I was reminded, when listening to the brethren speak, of a word that is set forth in the Doctrine and Covenants, in the first revelation, wherein the Lord is giving the reason for His Church to be organized in these, the latter times. Speaking of the commandments, these commandments that are in this book of Doctrine and Covenants, and why they were given to His servant, Joseph Smith, he says, among other things, "That every man might speak in the name of God, the Lord, even the Savior of the world; that faith might increase in the earth." That is one of the reasons for this great latter-day work, that faith may be increased in the earth, because, without faith it will be impossible for men and women to be saved in His kingdom. The brethren have referred to the many and mighty works that have been performed by the Latter-day Saints, and to the words of prophecy, wherein they look forward to the building up of a great commonwealth in this western country. They have referred to material works, wherein these great structures that have been referred to, have been reared. Now, why all of these things, is more than we can tell upon this occasion—why all of these things? They have been accomplished because of the faith that was generated in the hearts of men and women, our parents who came here, who started out, many of them, without knowing whither they were going or where their feet would find rest, and came here because they had implicit faith in God—the very thing that God de-

sired that men should have—that faith should increase in the earth. Now, what we behold today, what we see and understand of this great work, is a result of the faith of those who have lived before us, and those who are living now. How shall we, the posterity of these pioneers, how shall we, men and brethren, increase our faith, that we, likewise, may accomplish something in the earth toward our present, our temporal and our spiritual salvation. We will get this faith by living the gospel as it has been revealed to us in these latter times. We will generate faith sufficient that we will be enabled to accomplish that which God desires us to accomplish, we who are living in this day and generation.

The mind of man is peculiar, it is wonderful. It is past finding out how it is that it can be wrought upon by the Power from on high, that it can accomplish things that are wonderful in the sight of men. If men would live and women would live day by day, as best they know how, as they associate one with another, in their various walks, in their various businesses in life, if they, under the light of the Spirit of Truth, would seek to do, day by day, that which their hands find to do, and that which their hearts desire to do, they would generate this faith, they would build it up in their hearts, and they would become a mighty power.

Brother Wells referred to the fact that this people are few. There is an old prophet in the Book of Mormon, who looked down to our time, before the coming of the Savior, and noted that the Church was small, its members were few, but there was a mighty power with the few.

My brethren and sisters, we have one of the grandest opportunities

that was ever presented to a people upon the face of the earth, to learn the things of God. The Lord has made Himself manifest to this people, and, although their numbers are few, they have the power, through God, within them, to accomplish everything that has been promised that the people of God should accomplish in these latter times. This Gospel of the Lord Jesus Christ is broad enough, high enough, deep enough to comprehend all things, and to save every man and every woman that has come upon the face of the earth; not only those that have lived when the oracles of God have been upon the earth, but those who have died and passed away. This gospel will be preached to all, to every creature, everyone will have an opportunity to accept or reject the principles of the gospel.

There stands before us a monument of God's goodness, that wonderful temple, in which the ordinances for the dead may be accomplished. There is only a little beginning in that work. The dead are being redeemed, children are being united to parents, husbands and wives are being united in eternal relationship, and the great links of kinship from Adam down to the present time are being welded. Those who have passed away at times when darkness has been upon the earth, and gross darkness found in the minds of the people, will have a chance to hear the everlasting gospel, the gladsome sound, and embrace the same; and the work will be done for them here upon the earth by their children whose hearts will be turned to them, and there will be great rejoicing in heaven and on earth.

Now, there have been committed to the Latter-day Saints these pre-

cious principles, principles of salvation, which are to make happy all of the children of men, and place them in a position to enjoy all that is possible for their souls to enjoy, and this all has come about by the goodness of our God.

I bear testimony to you, my brethren and sisters and friends, that this is the work of Almighty God. I know it; no man has told me, I know it for myself, and not for another. I bear testimony that inasmuch as we will be obedient to the principles of the gospel, as taught by the Latter-day Saints, we shall come to a knowledge of these things. We need not depend upon any man for this knowledge, each will know it for himself, and know it better than anyone can tell him. I testify to you that the living oracles are upon the earth today, that President Joseph F. Smith is really and truly a prophet of God, and president of God's work here upon the earth. May this testimony be in the hearts of every one of you, my brethren and sisters and friends, is my prayer in the name of Jesus. Amen.

ELDER STEPHEN L. CHIPMAN.

(President of Alpine Stake.)

My beloved brethren and sisters, I trust that during the few moments that I occupy, I may be impressed to say something that will be beneficial and of profit to those who may listen, as well as to myself. I have had many reflections while the brethren have been speaking to us. I have thought of the power of God that has been made manifest upon many occasions, that has been an evidence and a testimony to me of the divinity of this great latter-day work, in which we are engaged.

I have listened with a great deal of interest to the remarks of our

brethren. I have been acquainted with these men for many years, and I know them to be men of God, men of great worth in the community, in the labor of love that we have espoused, in preaching the gospel, in building up Zion and instilling into the hearts of the young and rising generation the principles of the gospel. The power that attends these principles in the growth and development of our young people is what we need in our midst.

I was reflecting when President Rich spoke of the young men who had been on missions continuing at home in the same good missionary spirit that had predominated in their hearts and in their labors in the mission field. I have had the pleasure, and the privilege of preaching the gospel in some of the nations of the earth, and I can say that the spirit that is usually manifest among the elders, is a spirit of love, the spirit of charity, the spirit of forgiveness, the spirit of willingness to go and to come at the bidding of those who preside over them, in preaching and presenting the principles of the gospel to the inhabitants of the earth.

We discover that some of our young men, on their return in our midst, become somewhat luke-warm and careless pertaining to their duties and labors in the stakes of Zion. It has been my prerogative and privilege to preside over a stake of Zion now for ten years, laboring with the young people, preparing them to go abroad and preach the gospel, and to labor at home in the various organizations of the Church, schooling them in the principles of the gospel, so that they would be more useful in the sphere in which they operate. We occasionally discover among our young people, es-

pecially among the young men, a spirit of indifference and carelessness as they grow up in our midst. I think perhaps this is due to the fact that we, as fathers and mothers, do not follow up, as closely as we should, our young men and young girls in their amusements and in their work. We too freely allow them to go and come as they please, and they have acquired more or less a spirit of independence and freedom in having their own way.

This reminds me forcibly of a play put upon our stage at one time, where a young man, who had formed a habit of drinking and smoking, and possibly profaning and doing other things that sometimes young men subject themselves to, he, singing upon the stage, made the statement, "I have had my own way. Don't I look it?" He certainly did look it; and I think this is the great trouble with some young men, they have had their own way, and they look it.

Solomon said, "Train up a child in the way he should go, and when he is old he will not depart from it." Some of our people, I think, mistake this reading. They think if they *teach* their children correct principles that they ought to grow up and be all right; but this is not always the case. Our children should be trained to make themselves useful from their infancy up, they should be doers of the word as well as hearers, and when they get old, they will not depart from it. It has been my experience and observation that among the young men who go upon missions and receive honorable releases, when they return home there are some who resume objectionable habits in which they had indulged before they went away. In most of such cases

where they do fall away, it is because they had not formed proper habits in their earlier lives.

I was reading, a short time ago, a statement of one of the professors in a California university, where he said: "You permit young men to sow their wild oats, as you call it, and as a rule, they will continue to sow wild oats in their manhood." I believe there is regrettable truth connected with this.

I notice young men and young ladies who take active part in our Mutual Improvement Associations, our Sunday Schools, Primaries, and other organizations and quorums of the Church, if they work and labor diligently in these quorums, they grow and develop in the gospel. These are the young men and women who remain stable as a rule, in the Church. These are the young men who fill honorable missions and then come home and remain faithful, who are obedient under the direction of those who preside over them.

I pray that the Lord will bless you, increase your faith, and strengthen your testimonies concerning this work. I testify to you that I know, as I know that I am standing here, that this is really and truly the work of God. It has not been instituted by men, it has been instituted by God, and it will stand forever.

May God bless you, and may we hold on to the iron rod, which is the word of God, I ask in the name of Jesus. Amen.

ELDER BENJAMIN GODDARD.

(Supt. of Bureau of Information.)

I am glad to meet this large assembly here, and to join with you in the spirit of praise that goes out

from every heart for that which God has accomplished for Israel. I realize that you have already expressed your feelings in the song of praise, "We thank Thee, O God, for a Prophet." I believe that you meant every word that you sang, that you are grateful unto God for every revelation that He has given, for having sent unto us a Prophet in the person of Joseph Smith, and that unto that Prophet He gave sacred revelations and has given unto us also light and wisdom, and made known unto us the will of God.

I rejoice that God and His Son, Jesus Christ, vouchsafed to appear unto the youthful Prophet, and established in his young heart the truth that a mighty, a marvelous, a wonderful work, was about to come forth among the children of men. I rejoice with you that God fulfilled His promise, that Moroni, the prophet, appeared, giving unto Joseph the Prophet sacred records pertaining unto the ancient people who lived upon this continent; that subsequently other messengers appeared, and made clear unto the Prophet's mind every principle pertaining to the restoration of the gospel in the latter days.

We thank God that He has blessed the efforts of our prophets, that He has blessed our elders, our "boys" who have gone forth in weakness unto the nations of the earth, and that He has made them mighty in gathering in scattered Israel. I rejoice in the opportunities given to spread the truth upon this sacred block, and to correct the many misrepresentations that are made concerning us. Some people delight in telling stories which mislead the visitors.

Two weeks ago, a gentleman ac-

accompanied a few tourist friends upon this block, and declared: Why, the "Mormons" believe that the statue Moroni, on the top of the temple, in a very short time will come down and minister unto the children of men—that the bronze image will come to life. Of course, it afforded us opportunity to declare the truth. We say that the statue represents Moroni, the angel of the last dispensation; and that Moroni *lives*. He lives now. He appeared, a resurrected being, unto the Prophet Joseph Smith, and declared unto him that the time had already come when the records of the people who lived upon this continent should be brought forth. We are pleased when we have such an opportunity of declaring more forcibly the truth, that this is the work of God, that the angel, Moroni, actually lives now, and has ministered in our day.

Other misrepresentations are made regarding our sacred temple, and we have opportunity of explaining the work associated with salvation of the dead; and that in accordance with that which God has revealed, our people go there and are baptized for their dead, that they might live: for we are seeking to save souls, not to destroy them. We bear testimony to all, to every nation, kindred, tongue and people that our work is for the salvation of souls, and for the redemption of the living and the dead. It is the plan of salvation. God has revealed it, and as He gives us strength, we will declare it. "This gospel of the kingdom must be preached as a witness unto all nations, and then shall the end come."

May God help us to be true unto that which God has given, is my prayer in the name of Jesus. Amen.

Prof. Andrew G. Bowman sang the sacred hymn, "I need Thee every hour."

PRESIDENT SEYMOUR B. YOUNG

(Of First Council of Seventy.)

What we have heard from the brethren today in regard to our faith, and the introduction of the gospel in these latter times, are testimonies that have come from the hearts of these elders who have been faithful during long years of experience in proclaiming these great principles pertaining to the Gospel of our Lord, Jesus.

I had designed, in arising before you, to make some remarks in relation to this building here, the Bureau of Information, which was found to be a necessity when vast numbers of tourists and visitors, from all the civilized nations of the earth, with their faces set toward Utah and the great west, began to come here by thousands and tens of thousands. At one of our general conferences in the year 1901, or just prior to that, one of the brethren said it would be a very good thing to establish a place where tourists and visitors could come and be informed concerning the history of the Latter-day Saints, and of their intentions for the future, and regarding the life of the people in their homes throughout this intermountain region. Accordingly, in 1902, the Church erected a small, frame building, near where this beautiful structure now stands, and when that was finished, the people began to flock to it, visitors from the United States, and from the old world.

Two years later it was found that a larger and a better building was

needed, and so the frame one was removed and the present brick structure was erected. In the year last past, 1910, the eastern portion of the building was added, for the benefit of the numerous visitors to this temple block. Brother Benjamin Goddard, the director of this institution under the Presidency of the Church, with fifty or more helpers, male and female, are daily engaged in receiving the visitors. I am proud to say to you that since the opening of this building, the establishment of this bureau of information, we have, in the ten years, had visitors to the number of about 2,000,000 generally intelligent people, averaging about 200,000 each year, among whom are found the very best classes of people that the world contains today, and including some of the nobility of Europe.

When I use the word nobility, I speak of the ranks established among the crowned heads and noble families of Europe, as they are recognized there. But, I recognize this grand truth, my brethren and sisters, and friends, that there are no more noble people in the earth, nor ever will be any more noble people visit these grounds than I see before me today. I realize that, of the working men, manufacturers, and the many other classes of people who have come here as tourists and visitors, the farmers, tillers of the soil rank among the best on the earth. There are no more noble people than those who cultivate the soil God has given them, make it produce the necessities of life, and provide comforts and blessings for themselves and their families. I refer not only to Latter-day Saints, but also to our friends that are gathered in the different states, neighbors to our people in these great

western communities. I say again, they are among the noble people of the earth. We are trying to teach them the Gospel of the Lord Jesus Christ, as we have learned it. We have learned that humility was necessary, and that faith in God was also a requisite. When we have attained humility and faith, we desire further to learn how to serve the Lord and keep His commandments. Hence, our elders teach that it is necessary to be so humble, so contrite in spirit, that we will desire, that we will not rest contented, until we have done as did our Savior, our Lord Jesus, when He came to John in the wilderness, and said: I seek baptism at your hands, John. He demanded, it is worded, and that demand was no doubt made in such gentle language that this prophet, (who was that prophet who had lifted his voice against Herod's sin and iniquity), this prophet from the wilderness, John, said to him: "I have need to be baptized of thee, and comest thou to me?" We know, my brethren, sisters, and friends, this fact that, if it was necessary for our Lord, our Redeemer, to receive baptism from the hands of one who was called and ordained to minister in that service, it is absolutely necessary that we follow His great and glorious example. We must go into the waters of baptism, for the remission of our sins, that we may stand spotless and clean before our Maker; then receive the laying on of hands, by one called and appointed to that authority, for the reception of the Holy Ghost, which shall lead the minds of all who accept these glorious principles to greater light, greater knowledge, and greater wisdom than could be possessed without it.

My brethren and sisters, speaking of that great temple which is in our view, I remember very well the days of the dedicatorial service therein, and I remember one fact I learned there that brought to my mind great comfort and joy; I heard a prophet of the Lord testify that he had received a vision from the eternal world. In that great house President Woodruff stood up and testified: "About three years ago," said he, "I recived in vision a visit from President Brigham Young. President Brigham Young came to me, and said, 'Brother Woodruff, take the keys of the temple, and unlock the doors and let the people in.'"

Brother Woodruff said, "At that time I was president of the apostles, President John Taylor was then living, and was President of the Church of Jesus Christ of Latter-day Saints; and I marveled that Brigham Young had come to me and given me this commission; but today," said he, "President Taylor has passed away, and I have been called to occupy this responsible position, of president of the Church; and now I no longer marvel, for I have done as I was commanded, and I have taken the keys to this holy house, and I have opened the doors and I have bid the people enter."

Now, my brethren and sisters, as has been testified to you today, that building stands as a monument of the faithful labors of the Latter-day Saints. When Brigham Young came here, a pioneer, with his faithful little band of one hundred and forty-three persons, he placed the point of his cane in the ground, nearly at the southeast corner, it is believed, of where the building now stands, and he said, "Here we will build the house of the Lord, a temple to our God." Forty years after

its commencement it was finished; it was begun in 1853, and completed in 1893.

Now, my brethren and sisters, it was for no ulterior or wicked purpose or plan that that magnificent structure was erected. It was reared by the faithful labor and toil of the Latter-day Saints; and, especially in the first few years of its progress, the building was continued by the help of the people while in extreme poverty, with very little means to push it forward. Hence its development was slow. But, at its completion we were satisfied, because testimonies were borne in that sacred building, during the dedicatorial services, that God had indeed accepted it, even as He accepted those temples that had been builded before. This fact was verified by the inspiration of the Spirit of the Lord resting upon those brethren who testified that God had indeed accepted the labors of the Latter-day Saints, and sanctioned the placing of His name upon that sacred building.

Now, my brethren and sisters, I thank you very much for your attention here this afternoon, and I thank our visitors also. I say to all those who have been here to view these temple grounds, and hear about the Latter-day Saints, you are welcomed, heartily welcomed by those who labor here in this bureau of information. I repeat, you are welcome here today, my brethren, sisters, and friends; we greet you as friends, and we are glad to see you always. May God bless you wherever you go, in all your walks of life. If there are any here who have not had faith in the gospel, as we have faith in it, I trust that your hearts may be softened to that degree by what you have heard, and

what you may hear in the future, that you too will receive the spirit of repentance, and draw near unto God, and be enabled to work out your salvation and redemption; in the name of Jesus Christ. Amen.

The congregation sang the hymn; Praise to the man who communed with Jehovah!

Jesus anointed that "Prophet and Seer"—

Blessed to open the last dispensation; Kings shall extol him and nations revere.

Benediction was pronounced by Elder Francis McDonald.

CLOSING SESSION.

In the Tabernacle, at 2 p. m.

President Joseph F. Smith called the meeting to order, and stated that President John Henry Smith, who is rapidly recovering from recent serious illness, sends loving greeting to the Saints assembled in Conference.

The choir sang the anthem, "From afar, gracious Lord, Thou hast gathered Thy flock."

Prayer was offered by Elder C. F. Middleton.

The choir sang the anthem, "Awake, my soul;" Thomas Ashworth and Margaret Summerhays rendered the tenor and soprano duets.

ELDER ANTHONY W. IVINS.

"By their fruits ye shall know them."

—Law of investigation before judgment established at Runnimeede.—The Church and its members invite righteous criticism.—Love of God and loyalty to country characteristic.—Degradation of "Mormon" women an outrageous calumny.

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?"

"Even so every good tree bringeth

forth good fruit: but a corrupt tree bringeth forth evil fruit.

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

I am a believer, my brethren and sisters, in the infallibility of the law suggested in these words of the Savior of the world. By it all things must stand or fall. However much I might desire to avoid it, I know that inevitably a time must come when I shall be judged according to the deeds done in the body. I know, too, that I shall be judged righteously, not by the testimony of wicked men, men unfamiliar with my life and works, but that I shall have a fair and impartial hearing and a righteous judgment. For this principle, this doctrine was settled more than six hundred years ago, upon the field of Runnimeede, and it has continued to prevail until men, today, stand united in the doctrine, that before conviction there must be evidence. Those stalwart men who stood there with arms in their hands before a tyrant king, declared that the assertion of wrongdoing was not sufficient to justify conviction, and that from that time forth men must be judged by their peers, dispassionately, fairly, honestly judged. Thank the Lord that doctrine has survived the centuries and has become so thoroughly established that I have confidence that eventually intelligent people will be brought to reach conclusions by having applied it. It is not always easy in the beginning to distinguish right from wrong, truth from error; for vice, sometimes, comes clothed in the garb of virtue; and evil is, sometimes, presented in a manner so attractive that it appears to us to be good; but always we know that in the end the truth must be manifest.

I am reminded that last season I visited the field of a neighbor of mine. He was a good farmer, and had prepared the ground admirably. He had sent up here into the north for seed, and had sown it with what he supposed to be alfalfa. It came out of the ground beautifully, and he was congratulated by his neighbors that his sowing had been successful. I drove down past the field, and as I looked at it in the distance I felt, also, impressed that he had accomplished a splendid work. When we got nearer, I said to my son, "Stop a minute, I want to examine that field more critically." I went over and examined the leaves of the plants, and said, "It isn't alfalfa at all; when it comes to mature it will be a crop of sweet-clover;" that plant with little value, almost a nuisance in some instances; and my conclusions proved to be correct. The seed itself had been so similar—perhaps an expert might have detected the difference, but the farmer himself had never suspected the imposition, and it required time until the crop had developed, that he might know that he had been imposed upon. Some years ago, while I lived in Mexico, I sent to a nurseryman in the State of Ohio for a collection of roses. They came, and I planted them. They were just little slips, all looking very much alike. In fact, I gave particular attention to some shoots which looked more vigorous than others, I cultivated them, and they grew. Finally, the second year, they produced blossoms and I was surprised to discover that they were wild roses, just the little roses that grow upon the creek bottoms, that could be found anywhere; but their companions, all around them, were producing the most beautiful flowers. The bud which had been grafted in-

to the wild root or stem had been broken off—I do not suppose it was intentional upon the part of the nurseryman—and the wild buds had come out, and produced wild fruit. I said, there is no avoiding that fundamental truth, "As the fountain is, so will the water be;" as the seed is so will that be which it produces. You cannot gather figs from thistles. A good tree does not produce bad fruit; neither does a bad tree produce good fruit. The Church of Jesus Christ of Latter-day Saints stands upon this ground.

I think I voice the sentiment of every man and woman who have identified themselves with the Church, when I say they are willing to be judged by their works, by the fruit which has been produced; but they ask that they be judged righteously. They have never been averse to righteous criticism; they invite it; they seek it; but they do object and are opposed to judgment pronounced by those who are unacquainted with the truth, by those who, perhaps for personal reasons, are opposed to the truth and enemies to it, and so must all things stand. The great Catholic church, professing as it does, to be the legal successor of the Church of Christ, as He established it, must show by its fruits that the claim is just and true, or else the time must come when it will be repudiated. Protestantism must stand upon the same ground; for if Protestants produce the fruits of the gospel of Christ, if they show by their works that they are in reality reformers, who have improved upon conditions as they existed in the primitive Church, and that they are doing the will of the Father, as exemplified in the life and teachings of the Savior of the world, they may stand; but if it shall be shown, eventually, that

they lack the power of God, that the fruits of the gospel of Jesus Christ have not been produced, they must be rejected.

The day was when it was popular to attack the doctrinal principles of the Church of Jesus Christ of Latter-day Saints. The articles of faith of the Church, contained upon this little card which I hold in my hand, a card printed in a foreign language, which I used in my youth as I preached the doctrines of the Church, have been before the world for eighty years. In the beginning it was not unusual that these doctrines were attacked; but you do not hear so much of that in these days; men have learned by experience that it is useless to attack those principles, if they profess faith at all, if they accept the Bible as their guide in religious life; they have long since discovered that those doctrines are invincible, and have ceased to assail them. They attack us now in another way, publishing to the world that while the doctrines of the Church of Jesus Christ of Latter-day Saints appear to be good, while they appear to be scriptural, while the things we proclaim to the world and teach publicly at home appear to be good, that there is underlying it all a sinister motive. They say the Church is not sincere, that it is not a Christian organization at all, but that it has behind it all some sinister motive by which it is hoped that men and women may be deluded and led into error until a great establishment may be builded up antagonistic to the spirit of Christianity, antagonistic to the institutions of our country, by which the government may be overthrown, or some other awful thing, I do not know just what it is that they apprehend, accomplished. Now, I want to ask in

all candor, you Latter-day Saints who have been identified with the Church from the beginning, have you ever, any one of you, discovered in the published utterances of the representatives of the Church, or secret counsels anything which would suggest, in the faintest degree, that the Church of Jesus Christ of Latter-day Saints is a treasonable organization, that it has in it anything which is antagonistic to the principles of civil government as they exist in this republic, or in any of the other governments of the world? I know what you will say; every one of you would rise up to say, No; there is nothing of that kind in it. Then I would like to ask the world to review the history of the Church, during the past eighty years, and let us see if we can find some single act of the Church itself, or any individual, which suggests treason; for treason and sedition, if it were true that they existed in the Church, would make it unworthy a place in this government or any other; because treason, or sedition, that which seeks to destroy, that which seeks by improper means to establish itself and overturn existing conditions, is unworthy in any state, unworthy any community, unworthy of any Church.

I do not expect, this afternoon, to go into detail in establishing the truth of what I say, but I want to make this appeal to the American people. I feel as though "Mormonism" is on trial today; it has been on trial, in fact, from the very beginning. Two thousand representatives of the Church are out in the world; they are preaching the doctrine of repentance; they are preaching the doctrine of good works; they are emphasizing the doctrine contained in this scripture.

which I have read, that without works it is impossible to please God, and that men and communities and nations must, eventually, be judged by the deeds done in the body. They are admonishing men and women to lives of righteousness, and virtue, and truth, and goodness, and are lifting up their voices in opposition to the very appearance of evil. On the other hand, millions of people are reading today the declaration that the Church of Jesus Christ of Latter-day Saints is a treasonable organization; that it does not stand for truth; that it does not stand for righteousness; that it does not stand for morality; that it does not stand for the institutions of this country of ours. I simply want to ask the American people—and I have faith in their integrity and the justice of their conclusions—that before deciding this great question, you take the trouble to investigate, that you take the trouble to determine what have been the fruits of “Mormonism” during these past eighty years, and then be ye the judges as to whether the fruit is good or bad, and be slow to listen to men who have been cast from the Church because of their unrighteousness. Be slow to listen to men who, because of their own disappointment, would seek to make it appear that the Church is doing the very things which it has positively refused to do in their behalf. I ask you to suspend judgment until you shall have thoroughly investigated the truth. The Church has no fear of the ultimate result. We are not a people who blow trumpets before us as we go.

We believe that good citizenship consists in obeying the law, in defending the government in which we live. We do not hasten into war, because we do not believe in

it; we believe it to be unnecessary; but, nevertheless, if it shall come, we believe it to be our duty to defend those principles of liberty and right and equality which were established by the Father; and as an earnest of our belief, circumstances considered, we have performed our full duty. We went into the war with Mexico, under conditions that no other people in the world have furnished an army. We did our part, small though it were, in the Civil War. We have done our part in the Spanish-American war. We stand ready, distasteful though the duty might be, to perform our part wherever necessity may require. It stands to the credit of this people, so far as I am aware, that not one of the members of the Church has ever been found in armed opposition to organized government. Some one, perhaps, says: “Why, were you not in armed resistance to the government of the United States?” No; we never were. It is very true that in 1857 an army came to Utah—and why? Because, as I said in the beginning, vice clothed in the garb of virtue had made it appear to the president of the United States that out here in the Salt Lake Valley a people were in rebellion; that they had destroyed the records of the courts; that they had expelled the representatives of the United States; that they refused to recognize the properly appointed governor of the territory. So the president of the United States, believing these things, sent a new governor, with an escort to establish him in the place to which he had been appointed. What did the Latter-day Saints say? They said, “We want an impartial hearing; these things are not true;” and they did take up arms that they might delay the

coming of that army, and the dreadful results which might have followed its arrival, until the truth might be known. What was the result when it was known? When an impartial man came, he found the records intact; he found the people ready to welcome that new governor, and to install and protect him. There was not one scintilla of truth in the charges which had been made. The end had come, so far as that question was concerned, and deception was no longer possible; and it was proven, just as it always has been and always will be proven that the Church was true to the government, true to their professions of righteousness. Now, my brethren and sisters, I bear witness to you that just as this question to which I refer was shown to be an effort upon the part of those who were opposed to that which was right, to bring trouble to an innocent people, so has every other question which has arisen and which has appeared to place the Latter-day Saints in opposition to the government of this country, upon close examination proven to be wrong. It always must be so; it can be no other way.

They say that "Mormonism" goes out into the world and gathers up women; that it brings them here to degrade them; that it is a menace to the sanctity of the American home. Who says that? Any woman who has ever been converted to the truth, any woman who has repented and lived the life which ought to characterize a follower of Christ? No, not one. It may be that some man or woman has fallen away; it may be that some man or woman who has come from abroad and been gathered up here with the Church, has gone back to the world and again be-

come addicted to sin; but if that is the case in a single instance, it is because they have gone away from the truths of the gospel and the covenant which they made, and have lost the faith. Now, do you suppose that it would be possible for the Church to dominate one or two hundred thousand women, and keep them here against their wills, to be degraded? It is a ridiculous argument upon the face of it; it is not true. If it were true, the Church would be unworthy, and the opposition shown today would be just; but it is not true. You who have come from abroad; you who have identified yourselves with this Church; you who have been brought out from the sweat-houses of the old world and established in your own homes, and have been made independent, you who have reared families in the fear of the Lord and have become patriotic, law-loving and law-abiding citizens of this republic, every one of you knows that I am speaking the truth. You know that, rather than degradation, there comes to every one through the gospel of our Lord Jesus, an uplifting that can not be found in any other philosophy in the world. We want the world to know that; we want them to understand it.

Another thought has come to my mind—one that I had not intended to mention. The world says, "You people marry more than one wife, and in this you degrade woman and drag her down." I only want to say that the doctrine of plural marriage, as it existed in the Church, in the beginning, is no more understood by the world than are others of the simple doctrines of the gospel which it teaches. The conception has been entirely wrong. We only ask that the world shall

become acquainted with these women, that they may be witnesses in their own behalf. Why, the government, you know, thought, years ago, that our women were being degraded, and that they would liberate these enslaved women in Utah. They appropriated a large amount of money and came here and built a great home, and said, "Come, now, all of you women, you oppressed women, you degraded women; come up here; the government will give you protection; its strong arm is around you, and its hand over you." I believe there was one woman who availed herself of that opportunity; (President Smith: "And she was not a member of this Church") and some one says she was not a member of the Church. (Laughter.)

Now, my brethren and sisters, and my friends, I refer to these things because they are true, and we want you to know the truth; we want you to believe in us; we want you to believe that the virtue of the Latter-day Saints, as a people, stands today pre-eminently above the virtue of any other people. I will not say equal to it; I know that I speak the truth in the statement I have made. Yet, men would have you believe that somewhere in the Church, back of it all, there is a system by which men may gratify their carnal desires and by which women are debauched. A more abominable misrepresentation of truth could not be presented to the world. No man can stand in this Church who violates his virtue; I do not care who he is; and it is a fundamental law of the Church, that men cannot and must not consort with women, except they be their wives; neither young men, nor old men, nor middle aged men; and if they do that they are

cast out from the Church. That is one thing that is the matter with some of them who are villifying the Church. When they get out, their wicked work begins. The very first effort that was ever made to discredit the Prophet Joseph Smith, so far as I am aware, and to discredit the Book of Mormon, was by a man who had been cast out of the Church because of his wickedness, because of his adulterous practices. So it has been from the very beginning.

They say we have a great religious-political organization here which has in it a design to dominate the politics of this nation; and there is great danger that this little handful of people, in the very near future, may become so powerful in the United States that they will control its destinies, or a part of them, at least. Suppose a thing of that kind were possible—what would be the result? Would it be a menace to this nation, that there should be dominant here a community of men and women who believe in God the eternal Father and in His Son, Jesus Christ; who believe that this government was founded of God, by inspired men? Would it be a menace that there should be industrious, God-fearing, religious men and women in greater number in these United States? Would it be a menace to this government, let me ask, if there were a few more men in the Congress of the United States who stand above the contemptible things of this world, men of faith? Are you going to disfranchise a whole people because they believe in God and His destiny, and His power? Are you going to prevent a man from exercising the rights of American citizenship, because he is a religious man? We ask you to judge those

men who have gone up from among the Latter-day Saints to the Congress of the United States in the past, those men who are there to-day. All we ask of you is to judge them righteously, to judge them by their fruits, to judge them by comparison with their co-laborers. Then we ask you, would it be a menace to this government or to this people if there were more such men there? I think you will conclude, with me, that it would not be a menace, but on the contrary, that it would redound to the credit, the honor, and the blessing of this people, could such conditions be established.

Now, my brethren and sisters, I must conclude. By their fruits ye shall know them. We stand ready to be judged by it, and we are not going to be driven away from the truth; we are not going to be driven away from our loyalty to this government; we are not going to be driven away from our great mission which requires us to preach repentance in all the world and establish righteousness; we are not going to be driven away from these duties by any man or set of men who shall seek by falsehood and misrepresentation to drive us away from the position that we occupy. I know, and you know that deep down in the heart of every Latter-day Saint, every boy and girl, every man and woman in the Church, there is that profound faith that no other flag on earth shall wave over this nation. You know that deep down in the heart of every Latter-day Saint there is a sentiment that justice and right must ever be maintained in this nation; and you know, just as well, that down in the heart of every Latter-day Saint is that determined faith that no sect nor creed, be it "Mor-

mon," or Catholic, or Protestant, shall ever dominate this nation to the exclusion of any of the rights of citizenship which are guaranteed to people under just laws. You know it is there, and wicked men will never be able to drive the Latter-day Saints away from that position, however much they may try. We may have to pass through the narrows; we may suffer, for sometimes the truth does suffer. I am reminded that they said the same thing of the Savior of the world that they have said of us; they said that His doctrines were treasonable, that He was not Caesar's friend, that He pretended to be a king; and He answered, "Yes, I am a king, but my kingdom is not of this world." The kingdom of God which we preach is the kingdom of righteousness, that should be in our hearts and in our lives, and that kingdom teaches us obedience to the laws of the land, the civil laws, and we shall sustain and uphold them; that we are going to do.

My brethren and sisters, be obedient. The Lord will take care of this work; it is His, and He will vindicate it. The time will come, and it is not very far distant either, when its calumniators will be known; and just like that wild rose, away down there in Mexico, they will be dug up and cast into the fire and burned, because they will have been proven worthless. But the good will remain; truth will prevail, and righteousness cover the entire earth. When that time comes we are not a bit afraid to meet the issue, because we know that we can make a good showing, and that our conscience, before God and man, will be found to be void of offense.

May the Lord bless you; may He

bless His work; and may we always be able to properly defend it, at home and abroad, wherever we are, I pray, through Jesus Christ. Amen.

Sister Lizzie T. Edward and the choir sang the anthem, "The nations bow to Satan's thrall."

ELDER JOSEPH W. M'MURRIN.

(Of the First Council of Seventy.)

In standing up in the presence of this great congregation this afternoon, my brethren and sisters, I certainly feel, as others of the brethren have expressed themselves, a great need for the help of the Lord, and for the inspiration of His Holy Spirit. It is not my intention to occupy much of the time, as it is very valuable, and there are others of the brethren to address the people who are assembled together in this sacred building. I feel, however, that I desire to say a few words regarding the many misrepresentations that are made relative to the doings of the representatives of the Church of Jesus Christ of Latter-day Saints. Reference has been made, in our meeting this afternoon, to the stories that are in circulation against the people of the Latter-day Saints, and in relation to the motives of the missionaries who are sent into the world to preach the gospel. It has fallen to my lot, my brethren and sisters, upon various occasions, to go abroad as a missionary. I recollect very distinctly, at the present moment, when I was called upon my first mission, about thirty years ago. In a meeting with other elders, who had received a similar call, instructions were given by the presid-

ing authorities of the Church, as is the custom prior to missionaries going out to various fields of labor. I do not think I can forget the stress that was laid upon one feature of the work, by those brethren, in giving the instructions to the missionaries who were at that time going abroad in the world, and that was in relation to their deportment with the opposite sex, and also in relation to respect for authority in the home, more especially for the authority of the head of the home. We were instructed that we were not, under any circumstances, to baptize any woman, who was a married woman, without having obtained the consent of her husband; and we were also instructed that we were not to baptize children who were under age, unless we had obtained the consent of their parents or guardians. It was the instruction that we should teach women to hold sacred the obligations that they had taken upon themselves at the altar of marriage, that they were to have respect to the feelings and wishes of their husbands, and that we were not to be instrumental, in any way whatever, in breaking up homes. I have been abroad in the missionary field, since that period and have had the privilege of laboring as one of the presidency of one of the great missions of the Church; and in that position have received many elders who arrived in the country where I was laboring. As one of the presidency I joined with my associates in giving the elders instructions along the lines I have named; and I wish to bear witness that just such instructions have been imparted to the missionaries, according to my own knowledge, during the past thirty years at least. The instructions that I have received myself,

and the instructions that I have imparted to other missionaries who have been going abroad or, who have been appointed to labor under my direction have always been in conformity with the words that I have spoken. Missionaries have always been careful, in the world, not to induce either men or women to forsake their homes, but more especially have they been particularly careful not to interfere with the gentler sex. No men in all the world are as free from improper conduct with women. I thought that I would like to bear this record and this testimony in the midst of this great congregation of people.

My brethren and sisters, I do not know whether we appreciate the blessings that have come to us as members of the Church of Christ, whether we have been able to recognize the wonderful power that is in this work. I once heard a very noted infidel bear a remarkable testimony in regard to the strength of "Mormonism," Mr. Charles H. Bradlaugh, the great English apostle of infidelity. On one occasion, while laboring in the British mission, I attended a lecture delivered by him. The subject was: "Is Christianity a persecuting religion?" He told a very startling and remarkable story in relation to the evil that had been wrought among men in the name of religion. A young man who attended the lecture asked some questions of that noted infidel; he wanted to know how it was that the early Christians had survived the persecutions of the mighty empire of Rome? and why it was that their determination to destroy the Christians and break them up had failed?—if that failure was not an evidence of the superior power of God, and that

there was some supernatural influence over those early Christians? otherwise, they would have been destroyed, as the weak power usually succumbs to the greater or stronger power. In answer to the questions that were propounded on that occasion, which I do not give in detail, the noted infidel said: "Young man, away off in the western part of America, there is a people who have had a like experience, who have been opposed by a mighty nation, and who have come in conflict with the religious prejudices of all the peoples of the earth, and in spite of that opposition, and that religious prejudice, and the bitter persecutions that have followed them they still survive; and their survival, and the success to which they have attained is more remarkable than the history of the early Christian church. Are you prepared to say that because of their remarkable story they have had the special favor of God resting upon them?" My brethren and sisters, I felt to thank God for that testimony. When one of the great intellectual men of the age sought for a parallel for the community that was established by the Lord Jesus Christ in the meridian of time, afar off in this western land, in these mountains that we inhabit, he found that people. I could not help but feel that like causes produce like effects; and because of the call of God and the authority that has been bestowed upon men in this dispensation, like unto the former dispensation, we have met with this opposition.

Thank God for the truth, and power, and strength of "Mormonism." I bear my testimony that it is the religion of the Lord Jesus Christ, that it is the power of God unto salvation, and that it will re

main and accomplish that which has been spoken concerning it by the mouths of inspired men. God help us to remain with it, and be true to it forever, in the name of Jesus Christ. Amen.

ELDER JOSEPH F. SMITH, JR.

The greatest event in the modern world.—The gathering a fulfillment of predictions of ancient prophets.—Rejection of the Gospel of Peace will bring God's displeasure.

"And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hammath, and from the islands of the sea.

"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

Eighty-one years ago, in the little town of Fayette, Seneca county, New York, the Lord set up an ensign to the nations. It was in fulfillment of the prediction made by the prophet Isaiah, which I have read. That ensign was the Church of Jesus Christ of Latter-day Saints, which was established for the last time, never again to be destroyed or given to other people. It was the greatest event the world has seen since the day that the Redeemer of the world was lifted upon the cross, and meant more to mankind than anything else that has occurred since that day. No event should have been heralded among the people with greater effectiveness, and received with greater evidences of joy and satisfaction. The nations should have rejoiced and welcomed

it with gladness of heart, for with it came the establishment of divine truth in the earth,—the Gospel of Jesus Christ, which is the power of God unto salvation unto all who believe. The world had been without this gospel for many hundreds of years; ever since the great apostasy and turning away from the truth which had been established by the primitive Church.

Following the raising of this ensign, the Lord sent forth His elders clothed with the priesthood and with power and authority, among the nations of the earth, bearing witness unto all peoples of the restoration of His Church, and calling upon the children of men to repent and receive the gospel; for now it was being preached in all the world as a witness before the end should come,—that is, the end of the reign of wickedness and the establishment of the millennial reign of peace. The elders went forth as they were commanded, and are still preaching the gospel and gathering out from the nations the seed of Israel unto whom the promise was made. Thus our fathers were gathered and brought into the true fold in fulfillment of the prophecies made in ancient times by men inspired of the Lord, that He would recover a remnant of His people from the four corners of the earth. Scattered Israel is being gathered into the fold. Some have rejected the testimony of the elders through ignorance and prejudice, not understanding the significance of the message delivered unto them. Others have rejected the truth wilfully because of the evil in their hearts and their subjection to unrighteousness.

From time to time, some one, filled with hatred of the truth, in

the blind desire to destroy the work of the Lord, appeals to the nations to cast out the elders of Israel who are carrying this message of salvation unto all who will believe, and warning others that they may be left without excuse. It would be a sorry day for any nation, where the gospel is being preached, should it conclude to drive the elders of the Church from its borders and deny them the right to preach the gospel among the people. The elders insure peace unto the nations, so long as they will hear the message of salvation and will protect and defend the truth. When the time comes that the nations will cast the elders out, and no longer receive their testimony, but "bow to Satan's thrall," as we heard in the anthem this afternoon, woe be unto them. We read in the word of the Lord that after the testimony of the elders will come wrath and indignation upon the people. For after their testimony will come the testimony of earthquakes, that shall cause suffering and sorrow and men shall fall upon the ground for fear. There shall come also the testimony of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds. All things shall be in commotion and men's hearts shall fail them because of fear that shall come upon the people. These things shall follow the testimony of the elders of the Church of Jesus Christ of Latter-day Saints, when the people of the world reject them and drive them from their borders. We go unto them with a message of peace, of truth, of eternal salvation, calling upon them to repent of their sins and enter into the true fold, where they may receive rest. When

they will not do this, but to the contrary, will listen to the unrighteous and condemn the truth, then God will withdraw the Gospel from among them. In that day the time of the Gentiles will be fulfilled, and the gospel will be carried to the Jews. For this gospel must be preached to them as well as to the Gentile nations, and a remnant of the Jews will gather—as they are gathering since the dedication of their land for their return—in Palestine, and as a remnant of Ephraim and his fellows are now gathering to the land of Zion. The Jews, in due time will be established in their own land, and the Lord will come, according to His promise, unto His people in the hour of their distress, and will deliver them from their enemies. Then will they look upon Him and discover His wounds and shall say: "What are these wounds in Thine hands." And He shall answer them: "Those with which I was wounded in the house of my friends." Then will they fall down and worship Him as their Redeemer—the Son of God. After that they will be cleansed of their sins and shall receive the gospel. And the nations that seek to destroy Jerusalem in that day will the Lord destroy, for he shall be King over all the earth and righteousness shall prevail among the people. Zion shall be established on this continent; Jerusalem will be re-established on the old continent, and wickedness will depart from the earth; for when Christ comes and the righteous with Him, the wicked will be as stubble and will be consumed.

Therefore, I desire to bear my testimony unto all people and say unto those who raise their hands against this work, see that you do it

not, for this is the work of God. He has established it, and when you reject it, you reject Him, and after the testimony of the elders will come the testimony of trouble and distress as the prophets have predicted.

May the Lord bless all the Latter-day Saints and all the honest and upright everywhere, and help us to be faithful and true, that we may keep His commandments and escape from the destruction that in due time will come upon the wicked, is my prayer, in the name of Jesus Christ. Amen.

AUDITORS' REPORT.

Elder Heber J. Grant read the report of the auditing committee of the Church, which was as follows:

Salt Lake City, Utah, April 5, 1911. President Joseph F. Smith and Counselors:

Dear Brethren—The undersigned committee appointed to audit the books and accounts of the Church, have completed their labors, and have to report that they have examined and audited the books of the various departments and offices to whom are entrusted the collection, care and distribution of the income of the Church, and, commencing with the accounts of the Trustee-in-Trust, which as you are aware, cover the bulk of the concentrated income and disbursement of the income of the Church, we are pleased to report were found in excellent shape from an accounting standpoint, and that all receipts and disbursements appear accurately entered on the books. We also found the books and accounts of the Presiding Bishop's office as heretofore, in an excellent and accurate condition. When you bear in mind that this office has to deal with some 62

stakes, 700 wards, and 21 missions, not to mention the great number of accounts of the various auxiliary organizations of the Church, you can well understand the great volume of business transacted in the Presiding Bishop's department; and it is a pleasure to say that this great complex and voluminous amount of business is economically, carefully and correctly entered in the books of this office, and that we found everything in a satisfactory condition. This office also collects and enters on proper books and records a large amount of statistical matter, not having to do with financial matters, but pertaining to Church activities, which we found very valuable and interesting, and we commend these to your consideration.

Very respectfully, submitted,
your brethren,

W. W. RITER,

AUGUST W. CARLSON,

JOHN C. CUTLER,

HEBER SCOWCROFT.

General Auditing Committee
of the Church.

On motion, the report of the Auditing Committee was accepted, and approved, by unanimous vote of the congregation.

STATEMENT BY THE FIRST PRESIDENCY.

Elder Grant also read the following, self-explanatory statement by the First Presidency of the Church:

To the officers and members of the Church of Jesus Christ of Latter-day Saints, in general conference assembled:

Dear Brethren and Sisters:

Ever since its organization, April 6, 1830, the Church of Jesus Christ

of Latter-day Saints has been bitterly assailed, the chief darts of slander being aimed at its leaders. Its first president, Joseph Smith, was the target for the shafts of abuse even before that date, as he was attacked by professing Christian ministers when he first announced, in 1820, that he had received a heavenly manifestation of vital importance. Misrepresentations followed him until the day of his martyrdom, in 1844, when he was cruelly and lawlessly slain at Carthage, Illinois. His successor, the great pioneer and colonizer and patriot, Brigham Young, came in for his full share of calumny and abuse, during all the years of his successful career as the founder of a splendid commonwealth in the midst of the Rocky Mountains. Each head of the Church, in his turn, has been libelled, lampooned, caricatured and vilified, and, until they closed their eyes in death, their names were associated with everything that is evil, although they were men of the highest type of honor, integrity and sincerity.

It is not strange, therefore that the present incumbent of the office they held so worthily, should be subject to similar treatment. And yet, in view of the fact that the various falsehoods uttered against the Church and its presiding officers have been repeatedly refuted and exploded, it is somewhat surprising that the old, stale and shattered fabrications are raked up and used anew in the opening years of the enlightened twentieth century. But they have been for some time newly exploited through respectable magazines (mostly from pens that cannot be regarded as worthy of such recognition), with the same purpose as that which animated anti-"Mor-

mon" writers and speakers from the beginning.

It is a question whether silence should be maintained, as a sign of that contempt that is felt for those attacks and their authors by the objects of their spleen, but there are so many requests for replies, or at least explanations, for the benefit of inquiring minds, that perhaps it is proper that something should be officially stated for the good of the reading public.

The investigation by the committee on privileges and elections of the United States senate on the right of the senator from Utah, Reed Smoot, to the seat to which he was duly elected, that was prolonged for nearly four years, disposed of most of the old stories now revamped and patched up for current use. But several large volumes have to be waded through to obtain that definite information, while the mingled nonsense and venom poured forth from month to month is in present view and in popular form. Yet, after all, there is so much of frothy verbiage and proofless assertion that it is difficult to grasp anything definite enough, in the adroitly framed sentences, to hold up to view and expose its fallacy. However, there are some charges that are more or less direct, which it may be well enough to briefly answer.

The Church is accused of violating certain pledges to the national government. It is also asserted that the president of the Church receives several millions of dollars annually by enforced levies upon the members, this revenue being in his absolute control, unaccounted for and at his personal service. It is further alleged that he, with a few other ecclesiasts, dictates the political affairs of the state, sending sen-

ators and representatives to Congress, and ruling the community with an iron hand, to the subversion of individual liberty and the destruction of American citizenship. In support of these charges there is nothing presented except vituperation and the repetition of fictitious narratives, really grotesque in their palpable absurdity. We hereby denounce them as utterly false and without foundation.

First, as to pledges or compacts by the Church to the United States government: This charge, on its face, is ridiculous no matter how often or forcibly it is repeated. The compacts or agreements between Utah and the government on which statehood was achieved, were not made, and indeed could not be made, by the Church or its authorities. They were required by the enabling act framed by Congress and were fully compiled with by the state in its constitution, and this was officially announced in the president's proclamation. The only pledge made by the authorities of the Church that could be construed as a compact, was that contained in a petition for amnesty for certain persons who were in legal jeopardy, or imprisonment, upon charges growing out of the anti-polygamy laws of Congress. This was framed in December, 1891, and signed by the then presidency and apostles of the Church, and the promise made was in these words:

"As shepherds of a patient and suffering people we ask amnesty for them, and pledge our faith and honor for their future."

This may be coupled with the so-called manifesto of President Wilford Woodruff, adopted by the Church in conference assembled, Oct. 6, 1890, in which he announced

his intention to live according to the laws of the United States, and declared: "My advice to the Latter-day Saints is that they contract no marriage contrary to the laws of the land." Since that time the Church has not performed any plural marriages or authorized any violation of the law thus forbidden. But there were some persons who construed the language of that manifesto to signify plural marriages within the boundaries of the United States, that being "the land" wherein the laws spoken of extended. They therefore went or removed to Mexico and thus acted on that which they believed to be right without violating the manifesto. They looked on plural marriage within the United States as *malum prohibitum* and not *malum in se*.

When this condition was discovered a further declaration was made by President Lorenzo Snow, who succeeded President Woodruff, in which he announced that the manifesto extended to every place, and that "the Church has positively abandoned the practice of polygamy or the solemnization of plural marriages in this and every other state, and that no member or officer thereof has any authority whatever to perform a plural marriage or enter into such a relation." This was published in the *Deseret News* at Salt Lake City, Jan. 8, 1900.

Rumors of surreptitious unions contrary to these official announcements being circulated, the present president of the Church, on April 6, 1904, reiterated the universality of the inhibition, and proclaimed that any person entering into or performing a plural marriage would be liable to be dealt with according to the rules of the Church and excommunicated therefrom.

Such violation of these positive declarations as have been reported, wherever proven by sufficient evidence, have been dealt with by Church tribunals, and the offenders have been disciplined or excommunicated. This course will be maintained, with due regard to the rights of individuals and the laws of the Church, common rumor or gossip without evidence being insufficient in a trial either civil or ecclesiastical. We protest against the charge that the Church or its leading officers encourage the resumption of plural marriages, and hereby declare the same to be absolutely false.

As to the insinuation that the Church has broken a compact not to dominate again in political matters, we challenge the production of any such pledge. There is no such agreement to be found. The authorities of the Church never assumed to dictate to members politically. The Church never attempted to dominate the State, and has not done so since the Constitution was framed. There are political aspirants who have attempted to dominate the Church, and who, failing in their endeavors, have become so rancorous in their disappointment that they waste time, money and reputation in fighting the Church and those officers thereof who have refused to employ the influence thus desired. In Utah every citizen is perfectly free to vote as he or she elects by an absolutely secret ballot. Primaries, conventions and the political machinery used by the several political parties are in vogue, and senators are chosen by the legislature, and representatives by popular vote as elsewhere. One striking fact for the consideration of fair minds is,

that with all the stories of Church dictation not a solitary instance can be cited in which any Church member has been disciplined for voting for or against any candidate or proposition. Advocates of each party take the platform and freely ventilate their views and feelings as to their opponents, and if there is anything really objectionable, it is the excess of that liberty in the indulging in personalities and other extremes of partisanship which are greatly to be regretted and ought to be condemned. But the Church does not interfere with or attempt to curtail the freedom of its members. The principal accusers of the Church as dominating in politics are persons who have sought for that influence in their own behalf and are enraged because they could not obtain it. There are politicians who exercise their personal influence to effect their own ends, and yet deny to a Church-man the right to express an opinion even when asked for it. We claim for Church officers as well as Church members all the rights and privileges of American citizens, no less and no more; and do not claim, or exercise, power to compel, or coerce, or infringe upon the liberties of any person, and all assertions to the contrary are infamously untrue.

Charges of disloyalty, treason, and kindred absurdities that appear from time to time, to disturb the public mind, are sufficiently answered by the responses which have been made invariably when our country has called for aid in times of war or seasons of peace. There is no instance referred to by our detractors of anything we have done or attempted, to give color to their monstrous untruths. But history affords striking incidents of the fur-

nishing of men on the plains to protect the mails from Indian depredations, of service during the Civil War, and of devoted warriors in the Spanish war, and in the Philippines, who were scions of leading "Mormon" families.

The subject of Church revenues may be touched upon perhaps with profit. The Latter-day Saints believe in tithing. It is a principle of their faith. It is an ancient observance reaching back to patriarchal times, as related in the Bible. It was established in the Church in the year 1838. The manner of its payment and disbursement is revealed by Divine authority and has appeared in the Church books ever since that date. It is complied with religiously by the Church authorities themselves. It is not the property of the president. He does not claim it or collect it. Tithing is received and receipted for by the local bishops in the respective wards, who are under the supervision of the local presidents of stakes. The whole income is accounted for to the presiding bishopric of the Church and is under their direction. Their office contains complete records of all the tithings paid during each year. Each tithepayer will find in that office his record. The entire receipts and disbursements are there accounted for in the most complete detail. An auditing committee composed of men well known in the community for their independence of character and business integrity, not of the leading authorities of the Church, chosen by the general conference, thoroughly inspect and report annually upon them. The funds thus received are not the property of the president of the Church or his associates, nor of the Presiding Bishopric, nor of the

local bishops. They belong to the Church and are used for Church purposes, including the building and maintenance of temples, meeting-houses, schools, colleges, universities and other structures, the aid of the poor and afflicted, the extension of missions abroad and the help of new colonies at home, and sundry other objects, and but a small amount is used for the support of persons devoting their whole time to the service of the Church, and that not out of the tithing, but from the proceeds of investments made with profit. This includes the presidency and other Church leaders. All the monstrous tales told of the wealth at the command of the heads of the Church are distorted emanations from disordered brains, or wilful untruths manufactured in order to deceive the public.

It is impossible to take up all the misrepresentations given to the world by anti-"Mormon" preachers and writers. They have one merit. They stir up interest in what is called the "Mormon" question. People are led thus to investigate and many of them find out the truth, and unite with the people who are so greatly maligned. Our doctrines are open to the world. They are not secret or clothed in mystery. We proclaim the pure gospel of Christ as revealed from heaven in these last days through the great prophet of the nineteenth century, Joseph Smith. We invite all mankind to look into our teachings and promise all who obey them a witness of their truth by the power of the Holy Ghost which makes men free indeed.

We love our country, and pray for the perpetuity of its government, we support its institutions, we venerate the Constitution. We are

proud of our state, and no one on the face of God's footstool need fear the growth and spread of "Mormonism," for it is the truth revealed anew from heaven, and it promotes freedom, peace, industry, temperance, faith, hope and charity, and stands for human rights, the salvation of mankind, and the glory of the most high God.

JOSEPH F. SMITH,

ANTHON H. LUND,

JOHN HENRY SMITH,

First Presidency of the Church of
Jesus Christ of Latter-day Saints.

On motion, the document submitted by the First Presidency was received, and the statements therein contained were heartily endorsed, by unanimous vote of the congregation.

AUTHORITIES SUSTAINED.

Elder Hyrum M. Smith presented the General Authorities of the Church, to be voted upon by the assembly, as follows:

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as First Counselor in the First Presidency.

John Henry Smith, as Second Counselor in the First Presidency.

Francis M. Lyman, as President of the Twelve Apostles.

As members of the Council of Twelve Apostles: Francis M. Lyman, Heber J. Grant, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George Albert Smith, Charles W. Penrose, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins and Joseph F. Smith, Jr.

John Smith, as Presiding Patriarch of the Church.

The Counselors in the First Presidency and the Twelve Apostles and the Presiding Patriarch, as Prophets, Seers and Revelators.

First Seven Presidents of Seventies; Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart and Levi Edgar Young.

Charles W. Nibley, as Presiding Bishop, with Orrin P. Miller and David A. Smith as his first and second Counselors.

Joseph F. Smith, as Trustee-in-Trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as Church Historian and General Church Recorder.

Andrew Jenson, Brigham H. Roberts, and Joseph F. Smith, Jr., Assistant Historians.

As members of the General Church Board of Education: Joseph F. Smith, Willard Young, Anthon H. Lund, George H. Brimhall, Rudger Clawson, Charles W. Penrose, Horace H. Cummings, Orson F. Whitney, and Francis M. Lyman.

Arthur Winter, Secretary and Treasurer to the General Church Board of Education.

Horace H. Cummings, General Superintendent of Church Schools.

Board of Examiners for Church Schools: Horace H. Cummings, Chairman; George H. Brimhall, James H. Linford and Willard Young.

Auditing Committee: William W. Riter, August W. Carlson, Henry H. Rolapp, John C. Cutler, and Heber Scowcroft.

Tabernacle Choir: Evan Steph-

ens, Conductor; Horace S. Ensign, Assistant Conductor; John J. McClellan, Organist; Edward P. Kimball and Tracy Y. Cannon, Assistant Organists; George C. Smith, Secretary and Treasurer; Noel S. Pratt, Librarian; and all the Members.

Duncan M. McAllister, as Clerk of the Conference.

Each and all of those named were duly sustained in the positions designated, by unanimous vote of the Conference.

President Joseph F. Smith, after announcing the commencement of organ recitals in the Tabernacle, said, "These will be free as usual. I do not think any church in the world gives to the world and to the members of the church more free literature, more free art, or more free gospel than does the Church of Jesus Christ of Latter-day Saints."

Following which President Smith said: "It is also proposed that Brother A. William Lund be sustained as an assistant historian." Carried.

PRESIDENT JOSEPH F. SMITH.

CLOSING REMARKS.

I regret that we haven't a little more time, but we will try to make the best we can of the little remaining.

I have a resolution, forwarded to me by the Ogden tabernacle choir, which I desire to read, because I think it shows a very excellent spirit:

"At the regular rehearsal of the Ogden tabernacle choir, Thursday evening, last, the following motion was made and carried unanimously: 'That we extend to the director and members of the Salt Lake tabernacle choir the sincere hope that they may be truly successful in holding up high ideals while on their trip to New York. They will represent the entire state of Utah, and as such representatives we desire to uphold and sustain them in every way possible. Bon voyage to the Salt Lake tabernacle choir.'"

The choir sang the anthem, "There's a sound from the vale."

Benediction was pronounced by Patriarch John Smith.

Conference adjourned for six months.

Prof. Evan Stephens conducted the singing of the choir and congregation at all the conference meetings in the Tabernacle, and Prof. John J. McClellan played the accompaniments, interludes, etc., on the great organ, assisted by Edward P. Kimball and Tracy Y. Cannon.

The stenographic reports of the discourses were taken by Elders Franklin W. Otterstrom, Frederick E. Barker, and Fred G. Barker.

DUNCAN M. McALLISTER,
Clerk of Conference.

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HELD IN THE
Tabernacle and Assembly Hall
Salt Lake City, Utah, October 6, 7, 8, 1911
with a full report of the discourses

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SALT LAKE CITY, UTAH

GENERAL CONFERENCE

OF

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

FIRST DAY.

The Eighty-Second Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a. m. Friday, Oct. 6, 1911, President Joseph F. Smith presiding.

AUTHORITIES PRESENT.

There were present of the First Presidency, Joseph F. Smith, Anthon H. Lund, and John Henry Smith; of the Council of the Twelve Apostles, Francis M. Lyman, Heber J. Grant, Reed Smoot, Hyrum M. Smith, George Albert Smith, Charles W. Penrose, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins and Joseph F. Smith, Jr.; Presiding Patriarch John Smith; of the First Council of Seventies, Seymour B. Young, Brigham H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin and Charles H. Hart; (Levi Edgar Young was in attendance at later sessions); of the Presiding Bishopric, Charles W. Nibley, Orrin P. Miller, and David A. Smith. There were also a large number of Presidents of Stakes and Missions, with their Counselors, Bishops of Wards, Patriarchs, and

numerous other prominent men and women representing various quorums and organizations of the Church.

President Joseph F. Smith called the assembly to order, and the conference services were commenced by the choir and congregation singing the hymn:

Redeemer of Israel, our only delight,

On whom for a blessing we call,

Our shadow by day, and our pillar by night,

Our King, our Deliv'rer, our all!

Prayer was offered by Elder German E. Ellsworth.

The choir and congregation sang the hymn:

Come, come ye saints, no toil nor labor fear,

But with joy wend your way;

Though hard to you this journey may appear,

Grace shall be as your day.

'Tis better far for us to strive,

Our useless cares from us to drive.

Do this, and joy your hearts will swell—
All is well! all is well!

PRESIDENT JOSEPH F. SMITH.

OPENING ADDRESS.

Vilification of the Saints and their leaders a strange phenomenon.—

The world not injured by our be-

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lief.—Only Gospel truths taught by the Prophet Joseph Smith.—The doctrines divine, the hatred unjustifiable.—Personal denial of wrong doing.—Eternal relationship of parents and children.—Distant colonization objectionable.—Peace, goodwill, and industry enjoined.—Satan's rage increased, and his power diminished, when Saints are faithful.

I desire to express our feeling of welcome and good cheer to all the Latter-day Saints who have assembled here this morning for the opening session of our Conference. We are glad to see you, and we thank you for your presence here, for we feel that your presence is an evidence of the interest that you feel in our Conference, and in the great work of human redemption, in which you and we all are and should be earnestly engaged. It is a matter of congratulation, I think, to the Latter-day Saints that they are led by a spirit that inclines their thoughts, their minds and hearts towards the performance and accomplishment of the duties and responsibilities that rest upon them, and I take it as an evidence of your good faith, and of your fervent belief and feeling in the cause in which we are engaged, that you are present here today.

I hope and pray that the Spirit of the Lord, the Spirit of wisdom and of eternal truth may pervade all the sessions of this Conference, including the meetings or gatherings of the various organizations which will hold their conventions during the time of the Conference. I hope that those who shall address the people may be led by the Spirit of God in their remarks, that they may speak words of comfort, of instruction, of wisdom and testimony to the Latter-day Saints regarding the

great work of God that has been established in the latter days in the earth.

Whatever may be the feeling of those opposed to the work of the Lord, whatever may be the feeling of the unbelieving and scornful, and those that are contemptuous toward the work of the Lord, let the spirit of wisdom, of good judgment, of intelligence govern and direct all the acts and labors, and all the thoughts and desires of the Latter-day Saints. It matters but very little to me what men may think of me, or what they may say about me, so long as I can maintain a consciousness of having righteousness in view, of having an earnest desire to do good and not evil, and so long as I am conscious that I am, to the best of my knowledge and understanding, following the dictates of my conscience, and the promptings of the Spirit of the Lord to me in the line of my duty. Yet we often wonder why people are led by such a spirit of bitterness, of animosity and opposition to any people or to any individual whose record in life has been, barring the common weaknesses of common mortality, absolutely above reproach. It is surprising how men can become so vile as to publish and declare slanderous things, falsehoods and misrepresentations with regard to men and people who have never in their lives done any man or woman, or any community of people in the world, any harm; who have never injured a soul, and whose whole life and mission, hopes, labors, and earnest desires have been to benefit the world, and to bless and ameliorate the condition of mankind. It is surprising that such is the case. Such has been the case from the beginning of this work until now.

and such will continue to be the case so long as we abide in the truth, and are guided by the spirit of revelation, and have an earnest desire to do good to the children of men, and there are men who are full of wickedness and sin.

It was said away back in the early days in the State of Missouri, by the leaders of the persecution against the Saints there, that all they desired was that the Mormons, or the Latter-day Saints, should discard their idea of revelation from God in this dispensation; that they should renounce their faith in Prophets and their claim to the Apostleship, and to the restoration of the Holy Priesthood; that they should scatter abroad, cease to organize, and to maintain their organization, and become "like the rest of us." That was all that they demanded in that early day, and it is a very true and correct index to the feeling of our enemies that has existed ever since, to the present time. Men are moved by some influence, some spirit—judge ye what the nature of that spirit or influence is—to try with all their power to demoralize, debase, and sow the seeds of unbelief, the seeds of corruption, error, lack of faith, and desire to do good; to sow the seeds of disruption in the hearts of the people called Latter-day Saints, in order that their desire might be accomplished, that they should become "like the rest of them," like the rest of the world, and what is the difference? The difference is simply this: We believe just as the best Christians, or so-called believers in Christ in the world believe, that Jesus is the Christ, the Son of the Living God; that He is the Savior of the world; that He is the Redeemer of men from sin and

from death unto life; and there is no people, whatever their profession may be, that believe in Christ more firmly, more perfectly, more confidently, than do the Latter-day Saints—but where is the difference? The difference, so far as that belief is concerned, is this: that the world say all that is necessary is to believe and you will be saved, but the Latter-day Saints declare that it is simply a mockery for men to say they believe in Christ, and refuse to do the works that He did; it is simply folly; it is un-Christian; it is inconsistent for men to say that all that is necessary for men is to believe in Christ and they shall be saved, when Christ Himself declared that He required all men to do the works that He did, and to keep the commandments that He gave unto them. This is the difference. We believe that it is necessary to do the work that He did. We believe it is necessary to implicitly obey His commands and to follow in His footsteps, to emulate His example to the best of our ability, that we may become more and more like unto Him. Now, so far as that is concerned, wherein is man injured? Who is hurt? Who in any sense in the world sustains any wrong at the hands of a people who believe in doing the works that were commanded of the Lord, and in following in His footsteps? Who is wronged by it? But the trouble is just as the Savior said: "If the light had not come, then would ye have been without condemnation." But this is the condemnation of the world, the light has come into the world, and the world loves darkness more than it does the light. That is the condemnation, and there is where the shoe pinches.

And what is the difference? We

believe in the Prophet Joseph Smith; we believe that the Lord God Almighty raised up that boy and made him a Prophet; a Seer and a Revelator, and that through him, or that instrumentality, the Lord Almighty has restored to men the fulness of the Gospel of Jesus Christ, which is indeed the power of God unto salvation. The world don't believe it. They are welcome to their belief, whether it be belief or unbelief. We are not here as censors upon the judgment or belief of the children of men. We are not here to bring any railing accusations against men for their belief. Let them believe and worship how, where and what they may. That is their prerogative. But we object to their bringing railing accusations against our belief and our faith. We think that we should have the same privilege and liberty to believe as we please, that the world has, and that we accede to the world; and because we believe in Joseph Smith as a Prophet of God, the world is in no wise injured by it, but on the contrary, it is vastly benefited by that belief, at least to the extent that that belief takes hold upon honest men, and brings them to a knowledge of that great truth.

What did Joseph reveal? He revealed, or has been the instrument in the hands of God of revealing to the world Jesus, the Son of God, in His own person. He has been the instrument in the hands of the Lord of bringing the light to the inhabitants of the world that God lives, that Christ lives, whom to know is life eternal, and whom the world have ignorantly worshiped as a myth, as something that fills the immensity of space, but is indescribable; a something that is almighty and all-powerful and all-

present, but without personal existence. Joseph has revealed to the world that Jesus Christ who was crucified and rose again from the dead, is a personal Being, in whose likeness and image man is made, or is begotten in the world, and that the Father is a person in exact similitude to the Son. We have the history of the Son, given us by His disciples who sojourned with Him while He was in the mortal flesh: that He was born of His mother, Mary; that He was called the carpenter's son; that He grew to manhood; that He taught the Gospel of Jesus Christ, and illustrated the example of righteousness, that is the true type for all mankind to imitate and follow; that He possessed power over death, and though they put Him to death, He rose again, and that while His body lay in the tomb, He proclaimed the same Gospel that He preached to the living, to those that were confined in darkness, and banishment from the presence of the Lord, in outer darkness, because of their wickedness while they were in the flesh; and quickened by the Spirit He went and preached the Gospel to them as He had preached it to the living; and that when He rose and identified Himself beyond the possibility of any doubt to the minds of those who witnessed and saw Him, and knew Him, and afterwards testified of Him to the world, that He was the same that was crucified, bearing the marks of the nails and of the spear in His body; that He was not a spirit; that He was flesh and bone as tangible as man, and that a spirit had not this flesh and bone as He had. He declared this to the world: This same physical, tangible entity called Jesus of Nazareth, the son of Mary and the Son

of God, in His resurrected body, came to Joseph Smith, revealed Himself to Joseph Smith, the same God, the same Christ, the same Redeemed of the world that was crucified on Calvary; and, that God, the Father, is like His Son; that it would be inconsistent and impossible for a spirit to beget a man like Christ, and therefore the Father and the Son are the exact resemblance of each other. Joseph revealed this to the world. Who is hurt by it? Who is injured by this fact and by this revelation to the children of men? In what respect is the world worse off for having received this knowledge? I tell you that the world would be better off, a thousand times better off, if they would but consider this truth and receive it in their hearts, and then be guided by the doctrine that Joseph Smith was the instrument in the hands of God in revealing anew to the world.

This, then, is the difference, but wherein are you injuring anybody by it? What wrong are you doing? None whatever. Why should men be embittered against you because of this, because of your belief in Joseph Smith? Why should they become your enemies because you declare your faith in a new revelation from the Father and from the Son to mankind for their guidance? Why should they? Let me tell you why: for the very same reason precisely that the embittered and unbelieving Pharisees and hypocrites of the Savior's time persecuted the Redeemer of earth, for the very reason that they later put to death the disciples of Jesus Christ, whom He ordained as Apostles and as special witnesses of Himself, who bore testimony of Him and of the Gospel to all the

nations of the earth. They put them to death one by one, some of them in the most cruel manner, simply because they preached Jesus Christ, and Him crucified and risen from the dead, and ascended into Heaven, and sitting with all glory and power and majesty and might at the right hand of His Father, God. The world felt injured by it. Why? Because it laid the axe at the root of the tree of error, of superstition and of tradition, of lack of faith, and unbelief. It laid the axe at the root of the tree of wickedness, in the world, and of ignorance of God and His principles, and the plan of life and salvation, and the world hated the disciples because of it, and they hated the Son of God because of it, and they crucified Him. They hated the disciples because of it, and they put them to death. That is why they hate you, for the same reason, that is those that do hate you, those that have exercised their power, their will and their thoughts or minds sufficiently to be imbued with the spirit of persecution and hatred against the light and the truth.

What else did Joseph reveal, or did the Lord, rather, reveal through him? He revealed the identical Gospel, precept for precept, principle for principle, doctrine for doctrine, ordinance for ordinance, the exact Gospel of Jesus Christ that He taught Himself, and in no way did Joseph Smith vary in the least degree from the doctrines taught by the Son of God, even to the doctrine in which the Lord Himself declared that if the Jews who were finding fault with him were the seed of Abraham, they would do the works of Abraham. So that I stand here without any fear of rational or reasonable or justifiable

contradiction, to say that the Prophet Joseph Smith revealed no principle to man, that was not taught, believed in, accepted and approved by the Son of God when He was on the earth, not one thing, and we can prove it—prove it by Scriptures, and from history. But we need not enter into that. What did he reveal? He revealed the Father and Son, and the Holy Ghost, which is a personage of spirit, and not a personage of flesh and bone as God is, and as Jesus is. He revealed the doctrine that you must believe in God, that you must believe in Jesus Christ and in His power of redemption; that you must believe, and believing, you must repent of your sins. Now, that is a terrible crime in the eyes of some people, to be required to repent of their sins. If some men in the world, that have taken up arms against the Latter-day Saints, were to repent of their sins, God knows there would be nothing left of them. (Laughter.) Consequently it is an awful crime to ask men to repent of their sins, but that is what the Lord taught through Joseph Smith; repentance of sin, then baptism by immersion with Christ, being buried with Him in the water, in the liquid grave, and coming forth again out of the liquid grave in likeness of His resurrection from death to life, baptism by immersion, and the baptism of the Holy Ghost, by the laying on of hands; these are necessary for the salvation of the children of men. Joseph taught this. Who else taught it? Jesus taught it. Paul taught it. Peter taught it. James taught it. John taught it. Matthew and Luke and all the Apostles anciently taught this same doctrine, and left their testimony on record.

and it has been handed down to all subsequent generations to the present and we have it to look at today. But some people think it is a crime for Latter-day Saints to hold to such doctrines as these now, in these latter days. They say it is presumption and assumption for man to say he possesses authority to baptize for the remission of sins, and to confer the Holy Ghost by the laying on of hands. It was not an assumption in the days of Christ, nor was it a presumption on their part. Authority was given them, and they were sent out in the world to preach these doctrines, and baptize those who would believe; and those who should believe and should be baptized should be saved, as the Apostles have said. And yet Christ Himself has said, "And they that believe not shall be damned." That was His word; that was His decree and His law, and who will question the right of the Redeemer of men to say the way in which they shall be saved, and the way in which they cannot be saved? Who shall question His right to say that? Joseph repeated it. We believe it. We have accepted it, and in this respect we differ from the generality of mankind, and they are wroth about it, angry about it. Then what; was that all? No; the Lord revealed to the Prophet Joseph Smith that having been washed clean, having been cleansed from sin by baptism for the remission of sin, by one having authority from God to do it, that thereafter they were to live pure, chaste, holy, upright lives, and sin no more, if they could live without sin, or at least to do as nearly that as it is possible for human creatures to do, who are possessed of the weaknesses that beset human nature. That was the doctrine of Jo-

seph Smith, to live righteous lives; inasmuch as you have been purified, inasmuch as you have been cleansed from sin, inasmuch as God has remitted your sins through obedience to the ordinances of the Gospel, that you shall thereafter keep yourself pure and unspotted from the world. Anything wrong in that? Is the world injured by that? Any man injured by that procedure, or by that counsel and requirement? No. Well, then, what?

Then the Lord revealed the great principle of organization, by which His Church is to be governed, which the Lord Himself established in the Church, the authority of the Holy Priesthood, that of the High Priesthood, the Apostleship, the Seventies, and the Elders, and then the organizations of the Lesser Priesthood—the Bishops, the Priests, the Teachers and the Deacons—God established these organizations in the Church for the government of the people. What for? To oppress them? No. To injure them? No, a thousand times, no. What for? That they and their children might have the benefits of these organizations for instruction, for admonition, for guidance, for revelation, and for inspiration to do that which the Lord requires at their hands, that they may become perfect in their lives, and that they may perfect the organization to which they belong in the Church, as the Lord God has revealed those things to us; that thereby we may become stronger, more intelligent, possessed of greater faith, of broader understanding of the truth, and of a higher conception of God's principles and purposes, for the existence of the children of men in the earth, and for a broader and more perfect

comprehension of the ultimate result of obedience to the laws of God. Is there anything wrong about it? Has anybody been injured?

Some people think that we are wonderfully injured, terribly wronged in consequence of these organizations. I am accused of being tyrannical and unjust. I am accused of robbing and wronging the Latter-day Saints. Well, you know about that. If there is a Latter-day Saint, or a latter-day sinner beneath the sun, anywhere on earth, in hell, or anywhere else that can point the finger to an act of mine, wherein they have sustained injury and wrong, God knows I will go farther than they could ask me to go, to make it right. I have never wronged any man, woman or child to my knowledge; and I defy wicked men or good men, or women, or anybody else, to point to an act of mine wherein I have violated God's law of chastity. Well, why do you say it? Because no man on earth knows it better than I do myself, and yet my companions, my associates, those who have dwelt with me in secret and in public, those who know me can bear testimony to the same thing. I never used a dollar belonging to the Church of Jesus Christ of Latter-day Saints, that I did not have a legitimate right to use, and that, too, by the consent and approval of my brethren, who have the right to say how the funds of the Church shall be expended. I pay my tithing and offerings precisely the same as you do, who are as faithful about it as I am. We do not all do our full duty with reference to this. Many of us shirk our responsibilities in regard to that, to some extent. That is, we feel a lack of faith in the princi-

ple and in the promise of the Lord, and we do not always come up to the full standard of the law.

Now, the Prophet Joseph Smith has also revealed to the world a principle that has been practically kept hid from the foundation of the world. What is it? The union of husband and wife for time and for all eternity. Who knew anything about it? Who comprehended the principle? Who understood the responsibility that dwells with the union of husband and wife, till Joseph Smith revealed it in the simplicity and plainness with which he has revealed it to the world? The world hates that principle, that is, some do, not all of them, because a great many now are beginning to be leavened with the leaven that Joseph Smith has put into the lump of meal, and now you will hear both ministers and laity say, "Oh, we hope to have the privilege of seeing and knowing and embracing our wives and our children in the world to come." But the Lord revealed that principle to Joseph Smith, and he taught it to the world, and I thank God for that principle. It has opened my eyes. If anything in the world could have made me a better man, or a better husband, if such a thing is possible for me to be a good husband at all, it is that principle that the Lord has revealed, which shows me the obligations that I am under to the mothers of my children. He has taught to us the principle and the ordinance of the everlasting covenant, the union of parents and children for time and all eternity. What did the world know about it? Nothing. And yet the world is mad about these things, that is, the majority. I modify it, because I believe that there are thousands and tens of

thousands of men in the world that are not identified with the Latter-day Saints, who actually believe those principles, and would accept them if their financial and social conditions in the world and their good name or reputation would only permit them to become members of the Church in good standing, and not lose their favor with the world—they would be glad to do it. They believe the doctrine. And not only that, but the Lord revealed through the Prophet Joseph Smith the necessity of the children turning their hearts towards their fathers, and revealed to the world the fact that the hearts of the fathers were already turned towards their children in the dispensation of the fulness of times, and that there was a work most sacred and most important that the children must perform, if they have the opportunity to do it, for the redemption of their dead, that have died without the knowledge of the Gospel. God has revealed these things through the Prophet Joseph Smith to the world, and the world don't like these things. Why? Because they are in advance of anything that they are willing to accept.

These things go beyond the mere belief that a man will be saved and exalted into the highest glory of God simply by saying on the gallows that he believes in the Lord Jesus Christ. That is a fallacy. Every man will be judged according to his works, whether they be good or whether they be evil, and that is a doctrine that was advanced and taught by the Prophet Joseph Smith in plainness that cannot be ignored; every man will be judged according to his works, whether they be good or whether they be evil. Anything short of that would

not and could not be of God, if God is just, if God is righteous, if God is impartial; then this principle of justice is a righteous principle, and it certainly has emanated from God, and not from Joseph Smith, nor from man.

It would be unfair for me to occupy much more of your time this morning. I thank my God for what is called "Mormonism." I thank the Lord that He has permitted me to come into the world in this dispensation. I am full of gratitude to my heavenly Father that He has honored me with the Holy Priesthood; that He has called me to be a witness of Him, and a witness of His Son Jesus Christ to the children of men. I thank God my heavenly Father that He has honored me in the midst of my brethren, that He has given to me their confidence and their love, and that I am sustained and upheld by them in my ministry. I feel grateful and thankful for all these things; for these are better to me by far than any favors, praise or honors the world could bestow, and I have no fear of the evil that is said of me by wicked and corrupt men.

I believe in the Gospel in its fulness. I believe in the Holy Priesthood, in its power, in its rightfulness to administer in the temples and in the waters of baptism, and in the laying on of hands for the gift of the Holy Ghost, and for healing of the sick, and for ordinations, and for all other purposes for which the Priesthood is rightfully used. I believe in the gathering of Israel, and I believe that the day will come when the valleys of the mountains will become too straight for the people of God. I believe that the time will

come when we shall have to colonize abroad, when we shall have to spread abroad in the earth, for I believe that the Lord designs that eventually the people that will name His name in righteousness, and that will believe in the name of the Lord Jesus Christ, together with His works, will spread over the earth, and especially spread over this land of Joseph, which the Lord has preserved in which to establish His kingdom and His Church in the latter days. I believe that as much as can be, but I do not believe that the time has yet come when our people can scatter abroad here and there, singly or by twos or threes or by little companies, away off into Central America, away off into Southern Mexico, away off into the northern limits, and away down to the western sea, or over onto the Atlantic seaboard. I do not believe the time has come that we can diffuse our strength and scatter ourselves abroad in the world, or colonize to such an extent and carry out the purposes of the Lord. I don't think that time has come. When it comes the Lord will make it manifest, and we will be able to do it too when that time comes. I believe that an overruling providence compelled us to establish settlements in Canada when they were established there, and I believe that the same providence overruled and compelled us to establish settlements in northern Mexico at the time that they were established there. I believe that President Young was moved by a correct principle, and by prophecy and inspiration when he determined that we should settle in Arizona and New Mexico in the south. I think that he was moved by the spirit of

wisdom when he determined that we should settle at and in the vicinity of St. George, and we should build a temple and establish a colony there. I believe this. Why? Because he directed those movements by the inspiration of the Almighty, and therefore it was right, and when the Spirit of the Lord moves upon His servants who preside over the Church to build colonies in distant lands, it will be time enough for you to go, and we will call you to go, some of you; but not till then.

Now, my brethren and sisters, in conclusion I want to say this: you may think perhaps that I have devoted too much time in criticising, making illustrations between the doctrines of the Church of Jesus Christ of Latter-day Saints, and the doctrines of the world. You may think I have been too generous in my use of reference, at least, to those who despitefully use you, and who persecute you, and who say all manner of evil against you falsely. You may think so, but I have done it merely with a view to showing the contrast between the spirit of the evil one, and the Spirit of the Gospel of Jesus Christ. Our spirit is a spirit of peace, of good will to ail mankind. We are seeking to build up and to establish righteousness in the hearts of the people, and I want to see you, as members of the Church of Jesus Christ of Latter-day Saints, male and female, so industrious, so active in the discharge of your duties as Latter-day Saints, so humble, so submissive to the will of the Lord that you will not have time to spend in magnifying the weaknesses, the follies and the faults of your neighbors and of your fellow members of the Church. The Lord knows

there is evil enough said in the world thoughtlessly, and without any particular intent to do wrong, but merely through the weakness of men to talk, talk, talk and say nothing—let us work and not talk. Let us at least try to say no evil of our fellow members in the Church. Let us cease to magnify the follies and the weaknesses of members in the Church. Let us cease to find fault with those that preside over us, the Bishop and his counselors, the Presidency of the Stake, and the members of the High Council. Let us cease to find fault with industries which are instituted in our midst for the purpose of giving to the people prosperity and advancement, a means wherewith to build themselves up, and with which to build up, or help to build up Zion. Let us not find fault with these things.

I have a letter in my pocket today from a member, at least a former member of the Church, who is now ready to leave the Church, and wants his name taken from the records, because the sugar factories run on Sunday, and I am the President of the Utah-Idaho Sugar Company. My friends who are largely interested in this industry have honored me by making me the president of that organization. This man writes to me and demands that I shall stop the making of sugar on Sunday, and if I do not he wants his name taken from the rolls of the Church. Well, now, you can't reason with a man of that kind. You can argue with him, it is true, but you can't reason with him, for a man of that description has no reason, he is not capable of reason. The fact is that our sugar factories have brought more prosperity, more wealth into our country than

any other single industry that has ever been established among us, and for nine months, at least nine months in the year, those sugar factories not only keep every Sabbath day holy, and do no work in it, but they keep every other day in the year, or in those months, sacred, too, for they do not do anything; they just lay idle for nine months in the year; but when they start, the juice from those beets has to run through miles and miles of piping, of tubes that are heated at a certain temperature, that is necessary to evaporate the water from the juice, condense the juice into a condition to make sugar out of it; and if you stop that one day, you ruin the whole run for at least twenty-four hours, and perhaps a great deal more. And what else? Why, every stockholder and every man who raises beets in the country would be ruined, for the beet factories would have to shut up; they could not succeed if they did not, when they opened, run night and day, Sundays included, through to the end. It is the fool that saith in his heart, "No one has wisdom but me."

Now, my brethren and sisters, we are doing the best we know how. Our lives, our labors, our efforts, our intentions, are like an open book to all who may read clearly, and they may run while they read. I want my brethren and sisters to do as I am trying to do, and I don't want to say it boastfully, for I do not feel that way. I want you to pay your tithing as honestly as I do. That is all I will ask of you to do in that regard. And if you will pay your fast donations for the poor, and if you will help to maintain your ward organizations as you should, as members

of the Church, in which promise of blessing is involved in every instance, I can tell you that the world will have less and less power, and less and less reason to say—I was going to say evil things—but they will find less reason and less occasion to say flattering things of us, because we will be that much better, and the better we are, the more the devil will rage, and the more bitter he will be. But as President Young said at one time, and as repeated later by President Woodruff, the more righteous and upright, pure and undefiled, the Latter-day Saints become, the less power will Satan have over them, for in proportion to your unity and uprightness, honesty, and fidelity to the cause in which you are engaged, in such proportion will the power of the adversary be weakened, and those who are seeking to entice your sons and daughters into haunts of shame, and dens of wickedness, that they might be defiled, corrupted, wicked and "like the rest of" them will have less power over you, if you will watch your children better, and live better lives yourselves.

God bless you, is my prayer, in the name of Jesus. Amen.

Elder Edwin Tout sang as a tenor solo, the hymn entitled, "Oh Home Beloved," the words of which were written by Prof. Evan Stephens.

PRESIDENT ANTHON H. LUND.

Recent persecution has increased investigation.—Missionaries diligent, and the work prospering.—Immigrants, and others without homes, advised to locate in rural districts.—Young members of the Church should attend the Church schools.—Home products and home-made goods should be given preference.

Brother Stephens wrote the words of the beautiful song to which we have just listened. With you I have enjoyed the discourse of President Smith, and I hope that we will all remember the teachings he has given us. I am pleased to see this large congregation at the beginning of our conference. I believe we will have a time of joy and edification while we are together, and I pray that the Lord will bless all who shall address us, that they may be able to give us the word of life.

Since last conference the work of the Lord has progressed encouragingly, and we have good reports from all the missions. There has been some persecutions. Some have sought to stir up the people against the Latter-day Saints, and to get our Elders expelled from the nations in which they are laboring. Even in good old England we have had something of this kind, to such a degree that one of the clergymen recommended that the Elders be carried across the island and dumped into the sea. I do not think that this opposition has had any harmful influence against the Church. In fact, it has caused more inquiry to be made concerning the principles we believe in.

Some ladies in the East who are much opposed to Mormonism, hired a man to go abroad to speak against us. When he got to England he started to tell great things. Much of what he said was not true, and it was not difficult for President Clawson and the Elders to prove that his statements were contrary to facts. When this became known the storm subsided there. Then he went to Holland, and to Denmark; and so much was said

by him, and by a certain priest there, that Brother Andrew Jenson felt it went too far, and he had them brought before the court for libel. Our American man got away. The other one had to meet the issue in court, and did not want to take the official oath. He had to do this, but then he had forgotten everything; he did not know what he had said; however, when the testimony was read to him, he was forced to say yes or no. In Sweden also some stir has been made, and for the first time since Brother Forsgren went to that country, in 1850, four Elders have been notified to leave. In Sweden the laws have been against us, and they have been able to imprison our Elders, but they have not expelled any of them from the country during the last sixty years. In Denmark, where we have perfect religious liberty, there has been quite a number forced to leave the country in years past on the plea that Denmark has the right to say who shall be her guests, but not lately. During this last onslaught the Danish press was friendly to the Elders. The latter declared that the accusations were not true, and so the press took up the matter and demanded that the charges be proved by those who had made them. They were given a chance to do this, but failed to bring proofs.

The missionaries have been very faithful in bringing the glad message unto men. They are diligent; they report their labors weekly and monthly, so that the presidents of the different missions know exactly what the brethren are doing. They have held a great number of meetings; many books and tracts have been distributed, and many conversations held, to inform men and

women concerning our faith and belief. Even as far as South Africa a little breeze of persecution has been felt, and some of the custom officers did not want to have our Elders land. I think, however, when they learn the untruths that have been told, they will feel to give our people the same liberty as any other religious sect or denomination. Our Elders do not feel discouraged. They rejoice with those whom they are able to bring into the fold of Christ, and the people who join, rejoice in the doctrines of the Gospel, in the testimony they have received, and in the love they feel for one another.

The spirit of gathering is upon the people, though our Elders are not preaching it; but when people join the Church they desire also to go to the headquarters, where they can learn more concerning the ways of the Lord; and for this reason, emigration continues, notwithstanding the Elders who go abroad have been instructed to try to keep the people at home, to help build up stronger branches, and assist in the work of propagating the principles of the Gospel.

Concerning the emigrants I want to say that when they come here, the Saints should try to do what they can for them. Remember that in most cases they have used all their means to come here, and they arrive without any money, so that if they do not meet acquaintances, and nobody receives them, they feel tempted and discouraged. This is the very time when the friendly hand of the brethren should be extended unto them to make them feel that they have indeed arrived in Zion. It takes very little to do this. They are mostly people who are of the laboring class. All they desire

is to get employment. I would advise the emigrants not to try to make a start in the large cities, but to get out into the settlements. They may not be able to get the class of work they have been accustomed to in the factories and the different employments they used to be engaged in, but in going out to the settlements they will be more likely to get a home of their own and in some degree become independent.

I rather deprecate this flocking to the large cities and leaving the rural districts. I believe that persons can sooner make themselves comfortable homes out in the rural districts than they can in the large cities. I allude to such as have no regular profession or trade. For them to locate in the cities means that they will probably always live from hand to mouth, while out in the country there is still lands to be taken up, and homes to make.

Some think when they come here and see the comfortable homes of many of their brethren, that if they had only come here in the early times they would have had a much better chance to obtain property. Well, you who came here before the advent of the railroad, as was alluded to yesterday, know that to build up a settlement meant much work and many hardships. There was a great deal of labor to do to bring about the conditions of today. There were roads to make into the canyons, fields to be cultivated, fences to be built, school-houses and meeting houses to be erected, a great deal of labor to be done in common before we saw things as they are seen today in our midst. Those who come today, though they may not be able to take up lands in the neighborhood of large cities as cheaply as former-

ly, still they come into a country where much of the hard labor has been done, and they can join with their friends, their brethren and sisters, in enjoying the fruits of the labors of the pioneers. But there are places—new places where they can go. There is the Uintah country, where there is plenty of land and water; and to our young men who have no homes, I would say: go to such places. Try to get land. Land will grow in value, and the land-owner is the one that is more inclined to be patriotic, both to his country and his Church. Try to get places of your own, where you can feel "This is my home. No landlord can tell me to leave. I am independent, though it is but a small cabin." Young man, don't be satisfied to spend your young life in day wage earning. Of course, there are many that must do this, many are adapted for it, and it is perhaps the life that they like most and would make them the happiest; but to our young men generally, who have initiative of their own, I would say, strike out for yourselves, and though it means hard labor, and in many cases deprivation of things you could have in the city, yet by and by, what you are doing will come back to you with more than interest, and you will be thankful that you have started for yourselves. This is a week day, and we can talk about temporal affairs, I suppose.

I want to say a word in regard to our Church schools. The Church expends a great deal of means for Church school education. It is not simply to give our young men and women an education. We have splendid state institutions, and now high schools are springing up everywhere, where a good secular ed-

ucation can be obtained. Our Church schools are not running in opposition to any of these. Of course, it may be that some of the courses are running parallel. That can not be entirely avoided. But in our Church schools we are teaching the principles of the Gospel; our religion, and this can not be done in the high schools or state institutions. It is necessary that the latter be kept free from religious teaching, because nobody would like to send children to an institution where they would be taught a religion not believed in by their parents, and hence our state institutions and common schools are kept free from religious instruction. The Latter-day Saints, however, feel that of all teaching, the teaching that leads to God and gives the children a knowledge of why they are here upon the earth, and what they must do to obtain eternal salvation, is of the greatest importance. This is what we are trying to give in the Church schools. We are glad that our people are in favor of education, and that they make so many sacrifices to have their children educated. I hope that our children are taking advantage of these opportunities, and that they are striving for an education for education's sake, and not with the idea in mind that by being educated they can make money without labor, and that labor is beneath them. We want our children taught that all labor is honorable, and that the hand ought to be trained just as well as the brain. This will make the best citizens. And again, brethren and sisters, remember that in the Church schools we are at liberty to teach the principles of religion and morality, and to instill in the hearts

of our young men and women love of God and the things pertaining to Him. I would like to encourage our people to take advantage of the Church school system at the side of the others, and any man who is going on a mission—and nearly all our young men will have that privilege—ought to have an opportunity of going to a Church school. We find that when such go abroad they are better qualified for the work to which they have been called.

A word to the people of the rural districts, our farmers. I want to put them in mind of what they can do. When I hear of so many things being imported into our state that could be raised here, I think that we are not using the wisdom that God has given us. We send our products east and west, and have them packed and returned to us, and we buy them here back again. Such a course needs no comment. I hope that our industries may multiply, that those who understand manufacturing will take hold and start such enterprises in our midst. We have too few of that kind. And then our farmers, instead of devoting themselves entirely to raising wheat or grain, ought to try to turn their attention to raising other things that will pay. Those who live where there are sugar factories are blessed in having the opportunity of raising sugar beets, which bring the ready cash. When beet-raising was first tried, it was thought that it would not pay, but we find that in all the districts where there are sugar factories, the people are thankful that they have the opportunity of raising beets. People living in other districts too far from the factories think that they cannot raise beets to advan-

tage, but this is a mistake. I had a talk with the editor of the "Indiana Farmer," and he informed me that the farmers in Indiana have learned that by raising sugar beets and using them on the farm, they can make every ton into nine or ten dollars; especially by feeding them to the hogs. And here let me say that we import too much bacon. We send hundreds of thousands of dollars out of the state to buy bacon and hams, which we could raise at home just as well, and we would know better what kind of meat it is we get. I am not encouraging people to eat pork, but they ought to raise hogs enough to furnish the state with all the ham and bacon required. And I could mention many different things that we import, and which we could produce ourselves. Canneries ought to be established wherever we can raise the meat, fruit and vegetables for the canneries, so that we could export instead of import such things. Now, time will not allow me to talk more on this subject, but it is an important one and our people ought to give it some thought. We want to raise wheat and grains, the different cereals, but other things ought to be combined with it, because mixed husbandry is found to be the most profitable.

Before I close I would like to say to all of you, let us remember the saying of Jesus: "Seek first the kingdom of God and His righteousness;" and to seek His kingdom is not alone to find it and to do the first things required, but it means to continue to keep His commandments, to work for the upbuilding of His kingdom, and to exercise that righteousness which belongs to Him. Let us show to the world that we are earnest and

sincere in that which we have received. Let it not be a matter of indifference to us, but every one seek to be full of the Spirit of the Lord, feel its burning influence within us, and ever be ready to do what we can to further the purposes of the Lord in this our probation. God bless you all. Amen.

PRESIDENT JOSEPH F. SMITH.

President Taft's address heartily endorsed.

I do not know how many of the Latter-day Saints present at this meeting were not here yesterday, when we had the the pleasure and profit of listening to the President of the United States, addressing the people from this stand on the great subject of Universal Peace. I hope the discourse that the President delivered here yesterday may be published in all the newspapers that every man and woman who reads the papers in the state may have the privilege of reading the sentiments expressed by our nation's Executive. I would like to say to you, that I sat her and listened with deep interest to his words, and I endorse without reserve every sentiment that he so ably and so eloquently expressed with reference to the great principle and glorious hope of "peace on earth and good will to man."

The choir and congregation sang the hymn:

We thank Thee, O God, for a Prophet,
To guide us in these latter days;
We thank Thee for sending the Gospel
To lighten our minds with its rays.

Benediction was pronounced by Elder Joseph E. Robinson.

Conference adjourned until 2 p. m.

AFTERNOON SESSION.

Conference was resumed at 2 p. m.

President Joseph F. Smith called the meeting to order.

The choir and congregation sang the hymn:

O ye mountains high, where the clear
blue sky
Arches over the vales of the free,
Where the pure breezes blow and the
clear streamlets flow,
How I've longed to your bosom to flee.

Prayer was offered by Elder Melvin J. Ballard.

The choir and congregation sang the hymn:

Now let us rejoice in the day of salvation;
No longer as strangers on earth need
we roam,
Good tidings are sounding to us and
each nation,
And shortly the hour of redemption
will come.

PREST. JOHN HENRY SMITH.

Establishment of this Government, and restoration of the Gospel, causes for rejoicing.—The Latter-day Church organization continues in its perfected form.—Priesthood and Saints fulfilling sacred duties.

I desire that you will give me the benefit of your faith and prayers, that the time which I occupy may be profitable to you as well as to myself. I rejoice in the fact that there are present upon this occasion all of the First Presidency of the Church, that there are present all of the Council of Apostles except Brother Clawson, who is engaged earnestly and fully in his duty of helping to proclaim the Gospel among the nations of the world. I am pleased that the Seven Presidents of Sev-

enties are all in the city and are present excepting one of them, who may have been delayed or detained in the performance of duties resting upon him. The Patriarch of the Church, and I believe the Presiding Bishopric in their entirety are here today.

I rejoiced very much this morning in the telling Gospel discourse delivered to us, following his words of welcome, by the President of the Church of Jesus Christ of Latter-day Saints, to hear his voice declaring the mercies of our Heavenly Father, and bearing witness of the truth as established in the day and age in which we live, and expounding and explaining to us those primary doctrines of the Gospel, and reasoning with us upon those advanced principles of the Gospel revealed in this dispensation, with which the world at large has not been acquainted. It was a pleasure to me to hear his testimony to the mission and ministry of Jesus Christ, the Redeemer of the world, and to hear him declare in words of soberness the fact that the same Gospel, which was introduced by Him in that former dispensation, has been renewed to us in the dispensation in which we live, and that man was privileged to gaze upon the face of Jesus Christ and of God, our Heavenly Father.

The impress of the spirit of the work of the Almighty should gladden the heart of the aged who have left fatherland, connections and relations, and national ties, that they might be engaged in that wonderful work, having heard that message, "Come out of her, O ye my people, that ye receive not of her sins, and that ye partake not of her plagues;" that the trials and tribulations that would beset the na-

tions would surely come in the due time of the Lord, and that as the warning cry went forth, declaring the glad message of the visitation of our Father in heaven, and His introduction of that heavenly messenger, the Savior of the world, and that the human family should again hear, in language clear and explicit, the doctrines announced by the Redeemer of the world. Joy abounded in my soul in the re-declaration in the presence of this vast congregation, of these truths, and of the nature of that work which lay upon the shoulders of the men and women to whom that warning had come, and into whose soul the impress of the Spirit from on high had found place and lodgment, and had led them to gather in this land, this land dedicated under our Father in heaven for the accomplishment of His great purpose, the uplift and blessing of the human race.

I rejoice in the declaration that came through the fathers called upon to establish this republic, in the Declaration of Independence, uttered and promulgated and expounded among the people of this land, the principles involved in the Constitution of the United States, and the opportunities that were to be placed within the reach of the children of men, to believe in God and to obey the laws and ordinances of the Gospel, that no one should molest nor make them afraid. While in the application of the great fundamental law, that opened the doors of liberty to the human race, it has been in the keeping of the American people, the law itself remains untarnished. Some, in their misapprehension, or over-zeal in regard to the regulation and care of their fellows, have failed to appreciate the fact that it was

the design of providence to guard the consciences of men and open up to them the great privilege of religious freedom. They are at liberty to accept the doctrines of Buddha if they choose, or to believe in the mission and ministry of Mohammed, or to regard and honor the laws and views presented in the Koran, or in the doctrines announced by Moses, following the Jewish theories and ideas; they also who should believe in Jesus Christ in these latter days, and literally accept His doctrines, should with their fellow men enjoy their right to those laws, and live in harmony with the rules and principles set forth in the doctrines announced in this latter time, even as they were announced in that former day.

My brothers and my sisters, I rejoice when I think of the completeness of the organization of the Church of Jesus Christ of Latter-day Saints; when I remember that the promise was given in the commencement that this work had been divinely established and would never again be taken from the earth; that this organization, with its prophets, its Apostles, its Pastors, its Teachers and its Evangelists, should remain unbroken. I remember that the Prophet Joseph Smith himself ministered under these rules and regulations, and that, after his passing there came to the front that grand man who led us to these mountains, with the band of other grand men, among the truest and best that ever breathed the breath of life, that came with him and continued the work, maintaining each principle and doctrine, announcing the glad message that had been entrusted to their watchcare. Having themselves been in the mission field, declaring the

truth and pointing the way of life to mankind, raising that appeal which led you to gather into your mountain homes, "Come out of her, O ye my children, that ye receive not of her sins, and that ye partake not of her plagues."

There has been a continuance of the Church organization in an unbroken phalanx, with its Presidency holding the keys and rights of that presidency; the Council of the Apostles, complete and perfect, stalwart and true men, devoted to the cause, utilizing their talents in every way to extend the good work, and free themselves from the sacred responsibility that God our Father placed upon their shoulders. I rejoice when I remember that their associates, the Council of Seventy, devoted and true, have kept their faces in the direction of the extension of this great work; and that the great body of High Priests, Seventies, and Elders, in their entirety, have kept aflame in their hearts the message entrusted to their watch-care, and have been true in the fulfillment of the duties that have been imposed upon them.

As I gaze into the faces of this body of men and women, and recognize their worth, understanding the message they have in hand, the sacredness of the obligation that rests upon them, I pray my God that nothing shall ever cause one of them to waver from the truth. Their faces aflame with goodness and gladness, with the teachings and instructions and complete organization, from the Presidency, the Presiding Patriarch, the Apostles, the First Council of Seventy, the High Priests, the Patriarchs throughout the Church, the great body of Seventies, the great body of Elders, they recognize the fact

that this world is unconquered by the word of God. They have been sent into the world to fulfil that mission of conquering the world by the declaration of the truth, by the advice and counsel of righteousness, by themselves walking so clean and free from the trammels of crime that they can look at the best people in the world, wherever they may be found, and declare, "I know that God lives; I know that Jesus Christ is the Redeemer of the world; I know He is the veritable Son of God, that He has opened the door to the human race, and the doctrines essential to the salvation of mankind are the doctrines announced by Himself. Thou shalt believe in God the Eternal Father; thou shalt believe in the Redeemer of the world, and thou shalt witness thy belief by burial in baptism, and in the confirmation and receiving of the Holy Ghost, realizing that this message of morality, and the observance of these ordinances, rests upon every man and every woman in the land, to receive and apply them in their lives."

This body of men standing at the head of this work in a solid phalanx should never turn their backs to their fellow men, but with their faces looking to mankind, should proclaim unto them, "This is the way, walk ye in it." Christ is the Redeemer of the world. The theories and fallacies of men in regard to this matter, seeking to make a myth of Him, are not true. He is the Christ, He is the Way and the Life. He is the Redeemer of the race, and should be magnified and sustained by every Christian in the universe. Standing before you, I declare my absolute knowledge that He is the Son of God; that He is my Redeemer and your Redeem-

er, and that by Him, and through Him, and of Him the race will be reclaimed, and in no other way.

May heaven's blessings abound in your hearts. May you have the power to impress upon your sons and daughters that faith which will lead them along the lines of righteousness, and away from the schemes and devices of designing and misleading spirits, that the wicked may not be successful in entangling them in the meshes of crime. May you be enabled to say, as you point to the head of this work, "There stands the man God selected; here is the Church organization Jesus established, unbroken from the day it was fixed by the Prophet of the Lord, and God said it never would be taken from the earth or given to another people." It will never be given to this little organization, or that little party withdrawing from this work. Here stands this organization true to God, true to the principles He has announced, true to every requirement placed upon their shoulders, as men have ever been true to the obligations placed upon them.

My brothers and my sisters, I am happy to be with you. I rejoice in the knowledge of the truth of this work, and bear my witness, in connection with my brethren, of its place and purpose and mission in the world, and to say that the men who speak of its overthrow, its displacement, its failure to accomplish its mission, are dreaming myths, for this work will not fail. God has decreed its success, and it is to become the joy of the race. Amen.

Sister Margaret Summerhays sang a soprano solo, entitled "Great peace have they that love the Lord."

ELDER HEBER J. GRANT.

Saints give abundant evidence of love of God and mankind.—“Mormon” missionaries’ self-denial rewarded by God’s approval.—Divine truth of their message proven by their virtuous lives. Love of money a cause of loss of faith.—Knowledge imparted by the Holy Spirit makes men steadfast.

It is always a pleasure to meet with the Latter-day Saints in stake and general conferences. I rejoice in the very splendid turnout that we have had during the meetings on this occasion. I do not remember to have ever seen so large a gathering at an opening session of any of our conferences as we had here this morning. It shows to me the faith of the Latter-day Saints, and is an evidence of their desire to hear the word of the Lord through the general authorities of the Church, who as a rule address the people assembled on these occasions. I earnestly desire that the time which I may occupy here this afternoon may be for our mutual benefit.

I rejoice in the gospel of Jesus Christ, and in the knowledge which I possess of the divinity of the work in which we are engaged. It is ever my earnest prayer that I may remain firm, steadfast and faithful, that I may not turn to the right nor to the left, but may walk in the straight and narrow path that leads to life eternal. This prayer which I offer for myself I also offer daily for all the Latter-day Saints; and I constantly pray that the honest world over may see and comprehend the truth. I pray also that those of us who have received a knowledge of the truth may live according to the teachings of the Savior, that we may so order our lives that other men, seeing our good deeds, may

glorify God, and that they may be led to the truth.

We find in the 22nd chapter of St. Matthew the following:

But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

Master, which is the great commandment in the law?

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbor as thyself.

On these two commandments hang all the law and the prophets.

The longer I live, the more I study the gospel, the more I come in contact with men, the more forcibly am I impressed with the truth of the sayings of our Savior in the words that I have just read to you. If we did in every deed love the Lord our God with all our heart, with all our mind, with all our soul, there would be no need of urging from time to time upon the people the necessity of keeping the commandments of the Lord. It would be a pleasure to them to serve God and keep His commandments. We are told that where a man’s treasure is, there will his heart be also, and if we loved the Lord with all our heart and mind and soul, serving Him would be the great object of our lives, and the treasure we would work to gain would be His love. If we followed that second commandment, to love our neighbor as ourselves, there would be no need of bishop’s or High Council trials; our difficulties would all be settled amicably, if we really and truly loved our neighbor. It would be almost a waste of time to appeal to the peo-

ple for donations, to urge them to be liberal, to be generous, to strive for the benefit and welfare of their fellows.

While we as a people do not fully come up to the requirements of the first great commandment, nor completely meet the requirements of the second, yet, I bear my testimony to you here today, I believe that of all people upon the face of the earth, there is no other people who love the Lord their God as do the Latter-day Saints. There is no other people upon the face of the earth who give such absolute evidence of their love of God by their acts, by the sacrifices they make, by the labors they perform, by the diligence with which they strive to serve God and keep His commandments. I believe there is no other people to be found on the earth that compare to the Latter-day Saints in these respects. I believe also that there is no other people to be found where there is as much of brotherly love, of real harmony and good will, and a desire to bless their fellows, as can be found among the Latter-day Saints. Not only do we love our neighbors, but I believe that there is a greater love in the hearts of the Latter-day Saints, (and that they prove it by their acts,) for their fellow men, not of their own faith, than is to be found in other communities. I believe that we evidence this by the labors that we are performing. Reflect upon the fact that there are at the present time over two thousand men, in nearly all parts of the world, proclaiming this gospel of Jesus Christ that you and I have received; that they are neglecting their business, that they are separated from their families, from their friends, from their loved ones, from all that is near and dear to the na-

tural heart of man, and the labor which they are performing is a labor of love, without hope of reward whatever in this life. They have a hope of reward, of course, from God our Heavenly Father, who rewards us by a rich outpouring of His Holy Spirit whenever we are engaged in His work.

This labor which is being performed is costing on an average in the neighborhood of, if not fully, twenty dollars per month per capita for each and every one of those two thousand men, so that we find there is expended, while proclaiming the gospel, forty thousand dollars a month in expenses, as an evidence of the love of their fellows by these men and their families, who are supporting them. I feel that it is not exaggerating at all to say that these men would average, if they were at home laboring for the material things of this world, at least sixty dollars a month per capita for their time; therefore we find that the Latter-day Saints, by giving their time and their means to promulgate this gospel of Jesus Christ which we have received, that they are contributing in round numbers one hundred and sixty thousand dollars per month as a substantial evidence of their love of their fellows, and of their desire to bring to them the knowledge of the gospel that they possess.

The world has said that Joseph Smith was a fallen prophet. They say that the leaders of the Latter-day Saints are wicked and corrupt men. Even our enemies bear witness that the rank and file of the Latter-day Saints are a good people. They say, it is only the leaders that are bad, and that are full of wickedness and robbery, and all manner of evils; and the Prophet Joseph Smith

was the worst of the lot, because he established this terrible gospel called "Mormonism." The Savior said, "By their fruits ye shall know them," and this is the infallible rule that you and I and everybody else can lay down, by which to judge men—by their fruits. By the fruits of love of our fellows, we stand supreme above all the world in preaching this gospel. Freely we have received, and freely we give. This gospel of Jesus Christ, which the world says is a delusion, a snare and a fraud, to each and every man who goes out to proclaim it, and who lives an upright and virtuous life, it brings peace, it brings joy, it brings happiness unspeakable. In standing up and proclaiming that Joseph Smith was a prophet of the true and the living God, there are hundreds, yes, there are tens of thousands of men who have gone out to preach this gospel, and who can bear witness that God their Heavenly Father, by the inspiration of His Spirit, blessed them and gave them utterance in proclaiming the fact that Joseph Smith was a prophet of God, far beyond their natural ability of expression. They are able to bear witness that peace and joy oftentimes filled their very beings in testifying to the divinity of the mission of this man as a prophet of the true and living God; and that, after they have sat down, they have wept for joy because of the blessings of the Lord which have come to them while thus testifying.

It fell to my happy lot to labor for three years in Great Britain, and other parts of Europe, as the President of the European Mission. I came in contact with thirteen hundred Elders during that time, and I bear witness to you that those boys were sweet, that they were

clean in their persons, in their thoughts, in their acts, that they were in very deed representatives of the gospel of Christ; that they were leading God-like and Christ-like lives. I bear witness to you that every one of them was ready and willing to testify, and did testify time and time again in my hearing, that under the influence of the sweet spirit that comes from our Heavenly Father, that they had had times of joy beyond their ability to express, in proclaiming this gospel of Jesus Christ. Do you mean to tell me that the fruits of the gospel, that brings joy and peace and happiness unspeakable to those that are proclaiming it, that are honest, that are upright, that are diligent, that are true,—do you mean to tell me that if that gospel was vile and wicked that it would fill the heart to overflowing with gratitude in those that are proclaiming it? Why, it is an absurdity.

I have often remarked, in public and in private, that, to me, one of the greatest of all the great testimonies of the divinity of the work in which you and I are engaged, is the fact that no man, in all the eighty years that this gospel has been proclaimed, has ever returned to us from a mission and announced that he has found the truth in some other part of the world. It is not to be found. Ministers warn their congregations against the Elders. They warn their congregations in the world against reading our tracts, against studying our literature, or listening, or having anything to do with the "Mormons." Did I warn one single, solitary Elder out of the thirteen hundred that I labored with, against the gospel that any man might have to give him? No. I warned him against doing evil. I

warned him to shun wine and women, in the language of the late President Wilford Woodruff, "as he would the gates of hell." I warned him to live sweet and clean and pure, and to bow down and pray God, day by day, for the guidance of His Holy Spirit. I told him to study the Bible, to study the teachings of the Savior and of His Apostles, and proclaim the gospel of Jesus Christ to the people. I said, keep yourself sweet and clean and pure, and study the gospel, and God will bless you; and God did bless them. Do you mean to tell me for eighty years God would allow men to go on, year after year, living virtuous, upright, honest lives, proclaiming a gospel that was not true, and that He would never bring one of those honest souls to a knowledge of the true gospel? What is the result on the other hand? Hundreds, yea, thousands have been pricked in their hearts, and by the inspiration of the Spirit, and the revelations of God to them, they have received a knowledge of the divinity of the work in which we are engaged. They have received the witness of the Holy Spirit to them, satisfying their souls, satisfying their very beings, causing them to cry out in joy that they know that God lives, that they know Jesus is the Christ, that they know Joseph Smith is a Prophet of the true and living God. No man on earth can say that he knows that what they say is not true. He may not believe their testimony, but he cannot rob them of the knowledge that they have. I may proclaim that I love my family, and a man may say, "I don't believe it," but that does not change the knowledge that I have that I do love them. When a man has received the witness of

the Holy Spirit, when a man has received the knowledge that this gospel is true, and he knows it, and he proclaims it, the whole world, not believing, cannot change the knowledge that he has. The Latter-day Saint possesses this knowledge, and it is this knowledge that they have of the divinity of this work that enables them to live nearer to the first great commandment, than any other people, to love the Lord with all our heart.

The average man that did not have a knowledge of the gospel of Jesus Christ would never be an honest tithe-payer; he would not have the courage to obey that law. The natural selfishness of man is so great that he would not and could not do it. Why, we love money to such an extent that many people will sell their very souls for it. The great criterion of success in the world is that men can make money, but I want to say to you Latter-day Saints that to do this is not true success. As a man grows and increases in the things of this world, if he is not careful, he will lose the Spirit of the Lord, and he will set his heart upon the things of this world, and if he loses the Spirit of the Lord, and fails to be honest with God in the payment of his tithes, as strictly and honestly as he would account to a partner if he were engaged in business, that man will lessen his strength, will lessen his power, will lessen the testimony of the Spirit of God within his soul. There is no question of it in my mind. We must be honest with the Lord. The great trouble is that there are many people who, as they grow and increase in the things of this world, set their hearts upon them and lose the Spirit of the Lord. Therefore, that which is counted by

the world as success is failure; because if a man starts out for a prize and he fails to secure it after laboring nearly a lifetime for that prize, certainly his life has been a failure. I know many individuals who, when they made small sums of money, were absolutely honest with the Lord, and paid one-tenth of it; but when they made large sums of money they paid all the way from one per cent, instead of ten, up to two or three per cent. What is the matter? Why, the appetite for money grows upon a man, increases and strengthens unless he is careful, just as much as the appetite for whiskey, and it gets possession of him, and he loves the money instead of loving it only for the good that he can do with it. He does not estimate properly the value of things. I once wrote a little sentiment for the Improvement Era, which was published fourteen years ago, as follows:

Not he who merely succeeds in making a fortune, and in so doing blunts the natural affections of the heart, and chases therefrom the love of his fellows, can be said to be truly successful: but he who so lives that those who know him best shall love him most; and that God, who knows not only his deeds, but also the inmost sentiments of his heart, shall love him; of such an one, only— notwithstanding he may die in poverty—can it be said indeed and of a truth, “he should be crowned with the wreath of success.”

Speaking of the wrong estimate of things calls to my mind a little incident that I have related many times in public, of a good old sister, a faithful Latter-day Saint up in Scotland. I had a very fine valise presented to me by some of my business associates before I went on a mission. It was an alligator hide

valise, and it had on it those great big lumps, you know, that the alligators grow on their backs, about as hard as steel. This good sister, who had been used to seeing “bags,” as they call them over there, that were very smooth, and that cost six or eight shillings, said, “Oh, I do wish somebody would give Brother Grant a decent, respectable looking bag. What a pity it is that he has to carry such an awful looking bag.” If somebody had given me a valise costing two or three dollars, she would have thought I had a treasure. I don’t know what this valise cost that my friends gave me, because you know they say you must never look a gift horse in the mouth, and I didn’t ask the price, but I did price one before this was given to me, that was not as nice, and the price was thirty dollars, so I suppose this one I had cost over thirty dollars; but the good sister, I am sure, would not have given six shillings for it. She did not know its value. The next conference I attended was out at Sunderland, and there is one little section of the railroad that runs out there that carried only third-class passengers. In the compartment where I was there were some first class passengers, who had changed to third at the Junction. You know, people ask why “Mormons” always travel third class, and the answer is “Because there is no fourth class.” I leaned back in the seat, closed my eyes, and the gentlemen who had been traveling first class thought I was asleep. One of them said, “I am sure that gentleman is an American.” The other one said, “How do you know?” “Oh, I am positive of it, I am sure of it.” The other one said, “I am not. How do

you know?" And he said, "Nobody but an American would waste so much money on a bag." So you see he knew the value.

The world thinks like the good old sister that we are wasting our money, because we will not exchange a forty or fifty dollar valise for one worth half a dozen shillings. They do not know the truth. They do not realize the value of the gospel of Jesus Christ. They do not know, for instance, the healing power of Almighty God that is in this Church. They do not know that there are men living who, but for the power of God, would not be here. I say to you that I know that I myself am a living witness of the healing power of Almighty God; that there are others now sitting upon this stand who would not be here today but for the restoration of the gospel of Jesus Christ, with all the power, with all the authority, with all the graces, with all the gifts that were ever enjoyed by former-day saints.

This is God's truth that you and I have embraced. It is the gospel of Jesus Christ, and may He help us, that we may in very deed follow the admonition of the Savior, and so live that other men, seeing our good deeds, shall glorify God and be led to the truth, is my prayer and desire, and I ask it in the name of Jesus Christ. Amen.

At the close of his discourse, Elder Grant, by request of President Smith, read a telegram from John W. Young, of New York City, in which Brother Young expressed sentiments of high esteem for President Smith and his associates, and deep interest in the welfare of the Church.

ELDER REED SMOOT.

Good resulting from malicious articles recently published in magazines.—Change manifest in attitude of intelligent people concerning the Church.—Pleasure in defending "Mormon" doctrines.—Ward teachers should more frequently visit homes of the Saints.—The great modern sin of immorality.—Saving of wheat recommended.

My brethren and sisters, I am suffering this afternoon from a severe headache, and I hope that while I occupy the short time this afternoon allotted to me, that I may forget it, and that I may have a portion of God's Spirit to be with me. I hope to be led to testify to His goodness, not only to myself, but to His people in general.

"I am not ashamed of the gospel of the Lord Jesus Christ, for it is the power of God unto salvation." I know as well as I live that, if the world is to be redeemed and mankind saved, it can only be through the power of the gospel of Jesus Christ. The longer I live and the more I see of this world the more positive I am that God is with His people, and blessing them in every way promised through obedience to the gospel. He is blessing you spiritually and temporally. I know of no people in all the world upon whom the blessings of our Heavenly Father are so bounteously bestowed. He is also blessing us with increased faith, and I believe that He is blessing us with greater knowledge of things divine.

While we see on all hands opposition to God's work, criticisms against His servants, falsehoods expressed, both from pulpit and press, I desire to testify to you that, as far as the people of God are concerned, they are growing and increasing in knowledge, in numbers,

in faith, and, I believe, in the confidence and respect of honest men and honest women throughout all the world. I recognize that the recent magazine articles published against us are having their effect both for good and evil. I am sure they are having the effect of prejudicing unthinking people against the work of God and His people, while on the other hand I am sure they are having the effect of calling attention of thoughtful men to the fact that they are written by untruthful men, and the statements made are false upon their face. I have tried to figure out the effect these malicious, false, lying articles have had upon the Church, and I have come to the conclusion that among the millions of persons that have read the articles, a great many have had their prejudices increased, and, on a basis of one hundred of these, most of them unthinking people, there are at least, fifty others who detect the purpose and object of the articles and their absolute falsehood. This being true, a feeling of sympathy has been created in the hearts of the latter towards a people so wickedly maligned; and I have also noted that they are the men and the women who think. They are the intelligent class of people; and I believe the result in the end will be for the good of the work of God.

I have faith that God will overrule all things for the advancement of His work. I am confident that if we are true to Him and keep His commandments that it will be but a short time until we will be known for good throughout the world. For eighty years we have had bitter opposition. For eighty years the press of the country has been filled with anti-Mormon articles. Eighty years

is a short time, a mere passing moment, compared with eternity, so there is no reason for discouragement. I believe that it will not be many years before the honest people of the world, as well as the press and magazines, will be looking for and publishing the good and beautiful things found in the great plan of life and salvation as revealed through the Prophet Joseph Smith, instead of, as at present, seeking for everything that can cast a reflection upon the organization and members of the Church.

I have taken great pleasure, and shall always do so, in explaining the articles of our faith, our ideas of this life and the life to come, our faith in God and His Son Jesus Christ, our form of baptism and its object, our belief in the laying on of hands for the gift of the Holy Ghost, as well as all the principles and ordinances of the gospel as revealed to the Prophet Joseph Smith. I testify to you that when explaining these great truths and especially our belief as to the hereafter, in the life to come, where we expect to meet our loved ones and know them, they appeal to many men and women. People are curious to know what our belief is on all questions that modern Christianity teaches, and some express themselves as not having known that we believed in Jesus Christ. It has always given me pleasure in testifying to our belief in Jesus Christ and Him crucified; our belief in God the Eternal Father; our belief in the literal resurrection of Jesus Christ, and that He is the actual Son of God. There is life, there is truth and power in "Mormonism." No man need be ashamed of its principles and its mission, nor need he at any time or in any place offer

any excuse for the doctrines that have been revealed by God, and His Son Jesus Christ, in this dispensation.

My brethren and sisters, our greatest danger is within, and not without. Have we a testimony that God lives, and are we living so as to maintain it? Are we consistent and loyal supporters of the laws of God—if so we need fear no opposition. I think that, taken as a whole, no people on earth comes nearer living correctly; yet we must not close our eyes to the fact that we have failings and shortcomings. I believe that one of the weaknesses in our Church work today is the neglect of ward teachers to regularly visit the homes of our people. It is true that we are all teachers, but there are certain men selected in every ward whose special duty it is to visit the homes of members of the Church. It is the teacher's duty to call at every home, no matter what position the head of the house occupies, whether it be the President of the Church, a member of the quorum of the Twelve, the president of a stake, bishop of a ward, or the humblest member in the ward. As soon as the teacher enters the door of a home, if it is the home of a Latter-day Saint, the family should be called together for instruction. The teacher then presides, and it is his duty to expound the principles of the gospel, to inquire as to the faith of each member of the family; whether they are attending to their prayers, whether there is anything in their home life contrary to the teachings of the Church and the Spirit of the Lord Jesus Christ. From the reports we receive, there are homes that are not visited once a year. This is not as God intended. I plead with the

bishopric of every ward where such a condition exists, to rectify it as quickly as possible. Instruct your teachers to visit every home at least once a month, and oftener if necessary. I believe that if this is done there will be a reformation in the lives of many.

As I scan newspaper reports from all parts of the world, and as I see the conditions of society in different sections of this country, I am convinced that one of the greatest evils now sapping the spiritual and physical strength of the people of the world is the evil of immorality. I take pleasure in testifying, for I know it is true, that the Latter-day Saints are as clean and virtuous a people as live on the earth. But, fathers and mothers, I call your attention to the fact that we are not entirely free, as a people, from this curse. There is a responsibility upon you fathers and you mothers to see that every child that God has given you is reared in the atmosphere of virtue, and that your daughters and your sons, for the Latter-day Saints have no double standard of virtue, are guarded and protected from every evil or evil influence. Every boy and every girl in the Church should grow to manhood or womanhood clean and free from immorality. Fathers and mothers, I beseech you not to let your girls walk the streets at night, bareheaded and unprotected. I wish I had the power to reach the ear and heart of every mother and impress upon her the evil of this disgraceful practice, the temptations accompanying it. Many may think there is no danger, but I know there is. No good can come from it, but evil and shame may be the result. The Bible, the Book of Mormon, the Doctrine and Covenants, all of the

works of the Church teach us the value of a virtuous life, and the evils following an unclean life. I trust the time will come, through the teachings of the Church, and the watchfulness of the parents, when we can say there is no immorality among us. There is work for the teachers, for the Priesthood, for every father and every mother in Israel, as long as there is one case of immorality in all the Church. We might say, as one of old, that "I am not my brother's keeper," but I say to every Latter-day Saint that I believe it is your duty, if you see a young boy or girl going wrong, to call the attention of the parent or guardian to it. It may be that you will receive a rebuff, but you will have the satisfaction of having done your duty. If the rebuff is given, I believe the time will come that the parent giving it will be sorry for it.

Nothing can happen to the Church, or in the Church, but what it affects all the members of the Church. No evil can be inflicted upon any part of it without affecting the whole body. I pray of you, when you see temptations and vice all around you, to guard well the children that God has given you. I thank God for the teachings of my parents. I thank Him for the example which they set me, and I desire to say to all Israel that it was the teachings and the example that I received from my parents that has kept me clean, as far as the vice of immorality is concerned. I have said many, many times to men of the world that if I should violate the law of chastity, I would leave the "Mormon" Church, or I would humble myself and seek God's forgiveness.

In connection with my brethren

who have spoken during this conference, I have a testimony that God lives, that Jesus is the Christ, that this is His work, and that it will never be taken from the earth again; that we are God's people and that, as we strive to do His will, so will He bless and protect us. This is my testimony to the Latter-day Saints. It is my testimony to all the world, and God grant that you may have the same testimony. May you never waver in your duty or your loyalty to God's work, or to any requirement the principles of the gospel impose upon you. A testimony that God lives is one of the peculiarities of "Mormonism;" it is one of the promises of God to those that seek Him, and it is one the world cannot comprehend, nor can any person comprehend it until he has placed himself in a position to receive it, by complying with the requirements made of him by God.

I am pleased to see the people prospering as they are, and I am more than pleased to see throughout this State bounteous crops and harvests, and let me ask you, my brethren and sisters, to take care of them. Do not waste any portion of these bounties, but save all you can, for, in these days of unrest—and we see it on all hands—no man can tell what a year will bring forth. It would not surprise me to see the time come when the people will suffer for want of sufficient breadstuff. I hope the people will have at least a year's wheat supply on hand, rather than, as many are today, being in debt for the wheat consumed during the year past. So presidents of stakes, bishops of wards, leading brethren, wherever you give advice, encourage the people to take care of all the bounties that God is bestowing upon them, and I know if

you will do it it will be better for every man, and every family.

May God give us strength to do our duty. May He give us a determination to live by every word that proceedeth from His mouth, and be loyal and true to His work, I ask it in the name of Jesus Christ. Amen.

The choir and congregation sang the hymn :

Guide us, O Thou great Jehovah,
Lead us to the promised land,
We are weak, but Thou art able—
Hold us with Thy powerful hand.
Holy Spirit,
Feed us till the Savior comes.

Benediction was pronounced by
Elder Samuel O. Bennion.

Conference adjourned until Saturday, Oct. 7th, 10 a. m.

SECOND DAY.

In the Tabernacle, Saturday, Oct. 7th, 10 a. m.

Conference was called to order by President Joseph F. Smith.

The choir and congregation sang the hymn:

How firm a foundation, ye Saints of the
Lord,
Is laid for your faith in His excellent
word!
What more can He say than to you He
has said,
You who unto Jesus for refuge have
fled?

Prayer was offered by Elder John L. Herrick.

The choir and congregation sang the hymn:

Praise to the man who communed with
Jehovah!
Jesus anointed that "Prophet and
Seer"—
Blessed to open the last dispensation;
Kings shall extol him and nations re-
vere.

PRESIDENT FRANCIS M. LYMAN.

Faith is only one principle of salvation.
—The Church prepares its members for eternal life.—Possession of the Holy Spirit the strength of the Saints.
—All who hold the Priesthood should be teachers and exemplars of righteousness.—Acceptance of Priesthood implies willingness to perform duties thereof.—Duty of prayer incumbent on all.—Loyalty inculcated.—Exhortation to be pure in heart, and remarkable for good works.

My dear brethren and sisters, I trust that the same good spirit that attended the speakers yesterday may be with us this morning, and during all the sessions of the conference. We were greatly pleased with the

remarks of our brethren yesterday, and no doubt we were reminded again of the doctrines that have brought us together, and that, with the spirit that has accompanied them, has so thoroughly established this people. I see before me, I am persuaded, some of the choicest and most faithful of the Latter-day Saints; men and women who have been thoroughly tried, well experienced in the plan of life and salvation, the people that are generally with us on such occasions. Through my mind, yesterday, passed the thought, how precious it would be if all the Saints could gather with us, if we could all be together, and all have the privilege of enjoying the same spirit that we enjoy on such occasions. That is not possible, but it impresses me with the importance of the responsibility that rests upon the brethren and sisters who do gather together, and can be here, and will always be here, while they live; the same class, that is, the same percentage of the people from all the stakes of Zion, and representatives from the missions, and brothers and sisters who bear responsibility in the Church. We heard yesterday some of the excellencies of the gospel of salvation, the principles of truth that commend themselves to all honest people whose ears and hearts are open to receive the word, and without which principles we are advised that men cannot be saved. We all remember that expression of the Apostle Paul, in regard to the principle of faith, that I have thought has unwittingly, deluded

PRESIDENT FRANCIS M. LYMAN.

the Christian people generally in the world, for he declared that "*Without* faith it is impossible to please God." Naturally, it has been taken that *with* faith the Lord may be pleased, and that too with faith alone. But we have come to understand that faith, genuine living faith produces the very important principle of repentance, and that without repentance it is not possible to please God. Without baptism for the remission of sins it is not possible to please Him. Without the gift of the Holy Ghost it is not possible to please Him. But, with these great and superior, and primary principles in the gospel of life and salvation, we have discovered and have proven in our lives that men may be saved.

I thought, while the brethren were talking yesterday, that it would be a good thing to bring a little scripture to your attention—these brethren—Stake Presidencies, High Councilors, Bishops and counselors, High Priests and Seventies, these men who are looked upon and considered the teachers among the people—and while I do this I trust that your hearts will be touched, I trust that your souls will be so opened by the presence of the Spirit of the Lord that you will not forget this scripture. It is homely, somewhat, but very important. It is a scripture that was given eighty-one and one-half years ago yesterday, on the 6th of April, 1830, and I am persuaded that it has not had quite the weight in our hearts that it should have, hence I desire to draw it to your attention, or your attention to it, and have it impressed upon your minds, for the conditions that are laid down here, that entitle the children of God to that saving ordinance of baptism, is of greater importance, I believe,

than we have attached to it. I believe that the brethren, the Elders in the world, have not been quite as careful in this regard, nor the brethren at home, the bishops who hold the key to open the door for everybody who comes into the Church. The bishop is the master of the situation in his ward, and everybody in his ward in the Church coming into the Church, born of Latter-day Saint parents, and so forth, all these are under the direct care and supervision of the bishop of the ward. I want us to discover the fact that this Church, with its order, its organization, perfection and authority, is most admirably planned and arranged by our Heavenly Father for the salvation of the children of men, for their training, their bringing up, and for preparing us for salvation in His kingdom; not only intended for our entrance into the kingdom, but to maintain our standing, fellowship, and growth therein, so that, though we are very enthusiastic, very devout and faithful in the beginning, that we shall continue in that condition until the finish of our contract with the Lord; that is to the end, and the end is when we die; that is the end of our obligation, taking us finally into the presence of God, with our sins forgiven and blotted out. We are not there yet, but we will get there very soon, one at a time, or a few at a time, as we came into this world. This is the scripture that I desire to impress upon your hearts, and that when we go home we can impress it on the hearts of those who could not come, officials and others, so that this may ring in the hearts and souls of Latter-day Saints. It is in regard to the manner of baptism, and in regard to the conditions that should obtain, and that must obtain,

in order for us to receive the blessings of salvation that we seek, all those who humble themselves before God, and no one else can have this blessing.

"All those who humble themselves before God, and desire to be baptized and come forth with broken hearts and contrite spirits, and witness before the Church that they have truly repented of all their sins"—that is not a part of them, but the whole of them,—“and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end”—and I have told you what the end is—serve Him to the end of this probation, this mortal life of ours,—“and truly manifest”—that is, without any deception—“truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into His Church.”

And all those who do not thus come before the Lord, humbling themselves, and with these conditions, shall not be received into this Church. Now, if there have been any received into this Church that have not met those conditions, they are at fault and they have not pleased the Lord. Their faith has not been genuine, for genuine faith produces genuine repentance, genuine baptism, a profitable and acceptable baptism unto the Lord, and the gift of the Holy Ghost by the laying on of hands. Now, that is a splendid condition for people to be brought into when they enter this Church, and the Lord understood that the day this Church was organized, just as well as we begin to understand it today. When we have thus received the gospel, when we have received that measure of genuine faith, when we have obtained that gift from God, repentance that worketh reformation and that puts us in condition that our sins may be washed away—for sins are not washed away without genu-

ine faith and repentance—and baptism is not acceptable to the Lord unless that same faith and repentance be attained to by those who would be baptized, then water baptism may follow, and then baptism of fire and the Holy Ghost. This is the secret—right here lies the secret, my brethren and sisters, of the strength of this Church. It is the individual testimony and witness of the Holy Ghost in the hearts of the people, that establishes every man and every woman in righteousness, in purity, in faith, in morality, in uprightness and undefiled. How beautiful that is! What splendid doctrines! What great improvement that does make upon the natural, mortal, fallen man; and the fruit of it is to be discovered among the Latter-day Saints today in good measure. There is room, of course, for more to be good, faithful and true than we have today, and there will be no doubt in the future.

Now, the Lord is pleased with you. He is pleased with us so far as we have entered this Church properly, so far as we have remained in the Church, in His work, in obedience, in humility, and in faith and devotion to Him, as we have entered it. Every man who has so come into the Church has that witness and testimony abiding in his heart of the Father, the witness of the Father and the Son, for the Lord has declared Himself unto us; He has come unto us and borne witness to us of the doctrines that are presented, that they are true. Latter-day Saints know that they are true. They know it, having demonstrated and proven them to be true, and having the witness of the Spirit of the Lord, which inspires their hearts and brings joy and happiness to their souls, and in

that is the strength of the Church. There are no standing armies; there is no compulsion; nothing of a physical nature brought to bear upon the Latter-day Saints; no man is compelled to take a position; no man is compelled take an ordination; no man is compelled to labor after he has received these favors; but they are instructed, counseled, labored with, they are persuaded, and generally converted to the importance of maintaining their standing and fellowship, that has prompted them to come into the kingdom and to maintain these conditions while they live. We feel their importance, and we recognize them among the brethren at home and abroad.

We are very anxious that this same spirit and desirable condition shall be not only maintained by the presiding brethren, officers in the Church, and those who stand at the head of departments in Zion, and at the head of missions in the field, but that the Elders—and all are Elders who bear the Melchizedek Priesthood; the Apostle is an Elder and should be addressed as an Elder instead of an Apostle; you should say “Elder Lyman,” and the same to these brethren who hold the Apostleship. The Apostleship is a sacred term that ought not to be used in common parlance as we use it today. It was not in former times, in the days of President Young. It was after his death that Elders that are known as the Apostles in the Church were spoken of, or spoke of themselves as “Apostles.” They are the Elders, the chief Elders of the Church. They are the Elders who hold the keys of the kingdom, and who bear the responsibility of the kingdom at home and abroad, under the direction of the First Presidency

of the Church, and we are Elders, and so are all who bear the Melchizedek Priesthood; and it happens today that all the bishops in the Church bear the Melchizedek Priesthood, every one of them.

Then we have the Lesser Priesthood, the Aaronic Priesthood—the Priests and the Teachers and the Deacons. We heard a little yesterday,—I am not sure but I think it was Elder Smoot, who dropped the thought that we are all teachers. If you remember and will read this scripture, it is right here, I need not give much time to speak in regard to it, but you can study it for yourselves, in the twentieth section of the Doctrine and Covenants, you will find that the duties of a teacher are shared by the deacon. He is to work with the teacher, if occasion requires; and I have discovered, I think, in my ministry among the people, that the occasion always requires that the deacon should share with the teacher; and the teacher's duty is to watch over the Church always, and to be with and strengthen the Church. Now, if Elder Smoot was correct in that assertion that we are all teachers,—and I am willing to grant that—I don't know of any more important and valuable calling or appointment than that of a teacher. I understand that our Savior was the greatest of all teachers, and it was not too small a work for Him to pay attention to the teaching of the word of the Lord, and training the people, and so it should be from the greatest to the least in this Church; and the greater men are, the greater responsibility and the more they are elevated before the people, the greater teachers they should be, and of all teachers, the bishops of the wards should be the greatest teachers in

the wards. They should be men, as Paul happened, accidentally, maybe, to say on one occasion when he was talking to Timothy, in his letter he said that the bishop, among other things, after telling that he should be blameless, the bishop should be without fault; he should be a perfect man; just do everything exactly right; but the injunction that I refer to is that the bishop should be "apt to teach," given to teaching. It should be natural for him to be a teacher, for if there be any fault with the teachers, they are his teachers; he has selected them; he has blessed them and set them apart; and if they be faulty and do not know exactly how to do things, the reproach be upon the bishop of the ward.

Another scripture I want to draw your attention to, and I want to expound a little scripture and extend a little scripture, as I have had occasion to remark in some conferences, to expound a scripture and extend it. Now, parents in Zion who fail to teach their children faith in the Lord Jesus Christ, repentance and baptism, the laying on of hands for the gift of the Holy Ghost, the sin be upon the heads of the parents. Now, may I extend that scripture a little, so that it will not only take the father and mother of the children, but will take particularly the father of the ward, and say that the father who fails to teach his children how to teach, and fails to give them instruction, and fails to train them and bring them up in the way they should go, that when they are old they are competent teachers,—the bishop who fails to do this, with the assistance of his counselors who are chosen High Priests, and should be just as good as the bishop—the reproach be upon their heads. The

responsibility that rests upon us, my brethren, who bear the Priesthood—for when men are ordained to the Priesthood, the Lesser Priesthood and the Greater Priesthood, when they receive these offices in the Priesthood it is indicative, it makes plain to the Church and to the world that these men are called with divine authority, that responsibility rests upon them, that they are expected to be workers.

Do you know now, I want to extend our practice a little farther than we have been doing. When we want a president of a stake, we want him for work; and his counselors the same. When we want a high councilor, we want him for work. When we want a bishop, we want him for work. When we want his counselor, we want him for work. When we want a man to preside over a mission, abroad in the world, we want him to work. When we want an Elder to go into the world, we want him because we have work there. There is employment in preaching the gospel. We want him to go out because there is something to do. Now, we have dropped somewhat into the fashion of ordaining Seventies and of ordaining Elders and ordaining Patriarchs; and the brethren don't go to work. Now, suppose when a brother is ordained an Apostle, or is ordained a Patriarch, he does not go to work. Why, he does not get the spirit of his calling. It is the man who takes hold of his ministry and the responsibility that is put upon him, who gets the spirit of his calling. It is so with a Seventy. He is ordained a Seventy and that is all—just ordained a Seventy, or he is just ordained an Elder, or just ordained a Priest, or Teacher or Deacon, or any of the

offices in the Church, and he does not go to work; there isn't employment for him; the bishop has not so trained the material in his ward that when they are ordained to any position in the Priesthood, that there is employment. A man should work. It is indicative that he should work. He should be a prayerful man, at least when he receives the Priesthood. No man in this Church is entitled to receive divine authority from the Lord, and then forget Him. No man is entitled to receive the Priesthood in this Church, and stay at home on the Sabbath Day, and not partake of the sacrament. No man is entitled to have the Priesthood who does not remember the Lord and bow his knee before Him in the season thereof; and the Lord has said in a scripture that I may refer to. He that doth not pray, doth not say his prayers, remember his prayers before the Lord, in the season thereof, shall be had in remembrance. If you remember, that is what the Lord said to Zion, the children of Zion, and we are among them. That is what He said to the inhabitants of Zion, a commandment that He gave, that those who do not pray before the Lord in the season thereof, shall be had in remembrance; that is, shall be remembered by the bishop or by the judge of my people, and he is the judge of the people.

The bishop is the judge of every man, woman and child in his ward, and he is responsible; that is, he is responsible to take care of them, and to mind his own business in his ward, just as the president of the stake must mind his own business in his stake of Zion, and let nothing escape him. Now, the bishop is under obligation to instruct every man that he ordains, every man that

he allows to be ordained and directs to be ordained, every man that is called to any position of responsibility in his ward, it is the business of that bishop, as a good father of the brethren, and fathers of the people, to instruct that brother if he receives the office of an Elder in order to go and be married in the Temple, to bear the Melchizedek Priesthood,—it is the business of that bishop to give instructions such as he will never forget in his life, tell him that it is his business to go home from the Temple, with his wife sealed to him for time and eternity, and be a faithful worker at home. He can always find something to do. He has the home to regulate. He has the order of prayer to regulate at his own hearth. It is his duty to offer prayer in his home.

These Latter-day Saints pray, they pray in the morning and they pray at night, and that is the season of prayer. And then they pray secretly. What do they pray for? Why, I have had brethren say, "If we were prayed for and remembered as you brethren are, it would be different. We all pray for President Smith and for the General Authorities. We pray for all these quorums of the Priesthood, all these presiding brethren. If we had the benefit of prayers, we could be good people as you are." They think we are remarkably good, and we are pretty good. Well, now, what about our prayers? I want to know if there is one person in this Church that prays more faithfully for President Joseph F. Smith than he prays for you. I would like you to bear that in mind, my brethren and sisters who are here, that there is not a family so separated from the ward, and so far out on the range and in the mountains and canyons,

and neglected and overlooked and forgotten, almost, maybe, by bishops of the wards,—President Smith never forgets to pray for that family or that man; he never forgets to pray for that woman, that mother in the family; never forgets to pray for the smallest, simplest child in the family. We pray every morning for you. We prayed this morning, I did, I prayed for you, and I presume you prayed for me. I prayed for all; my heart was opened so I could pray for all Latter-day Saints. I prayed for our government, our country. I thank the Lord for the strength of the country, of these great United States. Oh, what blessings they have vouchsafed to us, that we have been preserved, and that the Church is established, and so settled and fixed and protected by the wall of strength that God has established in these United States. How thankful we ought to be. We remember our neighbors; we pray for them; we pray for their conversion, and we set good examples before them.

We do not patronize the saloons, we do not patronize any of these evils that are about us. You know that we come to you with good in your stakes of Zion. There is not a presidency of a stake that we have not blessed and set apart and helped to select, not a high councilor. There has not been a Relief Society, not a Mutual Improvement Association organized, not a quorum organized, not a mission established in any part of the earth, but what the presiding officials have gone out with blessings, and with instruction in the hands of the servants of God who bear the Holy Priesthood. And then we do not forget them. We pray for them. We pray for them when they go,

we pray for them when they return, we pray for them while they are abroad. I hope the Latter-day Saints do pray for us. I hope you pray for us at least as well as we pray for you; for I pray always for you, for every family in this Church. There is not sickness in any home but what we pray for the sick, as well as those whose names sometimes are handed in, that is to pray for especially. We have those requests by letter, sometimes—Please remember my wife, my daughter or son—and we pray for them. We call upon the Lord to notice that there is sickness in a home, that there is calamity or trouble or distress or sorrow somewhere, and we want it relieved. We call upon the Lord. That is what we do; and then we behave pretty well.

We are sober men, moral men, we are not corrupt and defiled. We don't come to you with corrupt doctrines and principles to defile you. Have you been so instructed? Has any bishop, any elder, any seventy, any department of the Church been injured because we have carried corruption and trouble to them? No, we have been good to you, good to you all the time, and you have fed us and been good to us and kind to us, and slept us, but we have never trespassed upon you. We have never been inclined to trespass upon you, but to defend you and help you and instruct you, and reprove you if it were necessary, if you were in transgression and sin. We have tried to have you help us, and you have helped us. There is wonderful improvement made during the last decade or more, two or three decades, so far as my acquaintance has been with you brethren here, you leading, presiding brethren. I have been with you on all

occasions and under all conditions and circumstances, when we have had our troubles and little contentions, and little divisions, and so forth, and we have always given you good advice and set you good examples. These brethren here on this stand, whom you know, you know our hearts just as well as we know our own, and you are witnesses; the people are our witnesses throughout this Church. They know we have been faithful and true to them, and that we have taught them to be loyal—loyal to our government, loyal to the government of God, and loyal to the government of our great country, for it is the Lord's country. He has established it and established this people. He has gathered the people, not only the Latter-day Saints, but He has gathered the oppressed and the downtrodden and the sorrowful and the humble and meek of the earth. God has gathered them to the land of Zion, the land of the pure in heart, the land where the pure in heart should dwell, and where all who dwell should be pure in heart.

Now, we want the Latter-day Saints to benefit, we want you to profit, we want you to take home to your wards and to your stakes of Zion the instructions and spirit of this conference, you brethren who preside, and that you shall attend to your own business; for the stakes of Zion are so extended, the wards are so numerous, and the General Authorities sitting in this little square here,—there are not many more than a score—upon whom rest the responsibilities of caring for the whole people at home and abroad, and to the preaching of the gospel throughout the world. And we need your help; we want you to be good;

we want you to be faithful; we want you to be sober; we want you to be moral in principle, in spirit, in body; we want you to be clean and pure and faithful and humble. We want you to be humble, yourselves, before God. We want you to remain humble before God. We want you to repent of all your sins. We want you to take upon yourselves the name of the Lord Jesus Christ. We want you to serve Him and honor Him. Having the commandments and observing them it will be positive evidence that you love the Lord, and if you do this the Lord will come unto you. He will love you, and the Father will love you and love us, and He will come unto us and manifest Himself unto us. He will not manifest Himself unto those who do not remember Him, and do not keep His commandments. Those who remember Him and love Him will keep His commandments, and the keeping of His commandments is positive evidence that they love Him.

We want our brethren and sisters, we want the Latter-day Saints to love the Lord, and to honor Him and to serve Him with full purpose of heart, for we want to be saved; we want you to be saved; we want to be together when we get on the other side, under good and favorable conditions. We will be better men there. We may not think there will be much change, but we will be a very great deal better men on the other side than we are here. Our children will love us better; the wife will love the husband better, and our neighbors will love us better, because the faults and failings and weaknesses that were manifested here will disappear. We discover them every day. They will disappear. They are of the earth

earthly, and we will act like men on the other side. We will be better. We will live and repent, and our repentance that we maintain through this life will have its genuine fruit of success and of relief from sin and transgression, and our minds will be freed from any weight of sin or trouble that we had in this life.

We are going through a world of sin and distress and danger, yet it is a good world. I don't want to say a word against it, and I calculate to stay here as long as I can; but it is a world of danger, and trial and tribulation and hardship for men and women, but it is possible for us to endure, it is possible for us to serve the Lord; it is possible for us to do what is right, and nothing that is wrong. It is not necessary for us to do wrong, and we want to quit doing wrong and work righteousness and serve the Lord. Let the bishops then, the presiding brethren in the wards, remember these things. I talk to them because there are more of them here than I will see again until next April. I will not meet many of them between now and then, possibly, and we want the bishops to go into their wards, and we want them to take care of the people that are at large, the people who are roaming, and who are not gathered together, and who do not gather together in the ward meetings, who are not heard and seen there. Bring them together, hunt them up, try to know every family and to know what is the matter with every family, and draw their attention to the fact that if they do not partake of the sacrament, and do so worthily, it is positive evidence that they do not remember the Lord. If a man remembers the Lord he will keep His commandments, and we do keep

them just to the measure of our love of God. You know where you are at, without me trying to find out. I could not if I tried, possibly, but you know. If you are serving the Lord and keeping His commandments perfectly and fully, that is positive evidence you love the Lord. If we do not do these things, we do not love the Lord as we should,

I pray the Lord to bless you, my brethren and sisters. I testify to you that this is the Lord's work. Our Heavenly Father, by His Son Jesus Christ, has established this work, and kingdom. He brought the Prophet Joseph Smith and made him a Prophet, and inspired and qualified him, and sustained him to his death, to the shedding of his blood. Our Father in Heaven did this through His Son Jesus Christ, and established this Church, and it is growing, it is spreading, it is gaining strength. But are there not some who are weakening? Yes, I suppose so. Some will be weakening, some will die off and pass away, but the Church will endure, and never grow less than it is today. It will grow stronger.

I have another thought that was expressed by one of the brethren here. You remember it. You heard it yesterday, that in a little while, the virtues of the Latter-day Saints will begin to be advertised and shed abroad among the peoples of the earth as a remarkable people. We will be a remarkable people, for we will be a sober people, a moral people, an upright people, people who are reliable and trusted in business matters and everything else; reliable in politics and government and governmental affairs. We won't rob the treasury, or rob anybody, or do anybody harm, but be conscientious, upright, good and re-

liable. If government authority is trusted in our hands, or in the hands of any of our brethren, it will be safe and there will not be a defaulter. It is a reproach to a people who have a defaulter. It is a reproach to us when we fall into sin. We want always to be free of these things, and stand in the presence of the Lord approved of Him.

I thank the Lord that we have been pretty good. I have no bad things to say about my brethren. I love them with all my heart. They are just as tender to me as my own dear children, just exactly, and I know my brethren, I know their hearts, every one of them, and you know them. They are just as true as steel, faithful, ready to live always in the service of God; then we will die when we can't help it, but we don't intend to die as long as we can help it. We intend to stay here and assist in the building up of the kingdom. We want to be servants of God. We desire to serve Him and assist in the accomplishment of His purposes in the earth. We desire to live a long time and bless the people. We desire to extend our hands over all Israel, and to bless them, and our neighbors included in Zion; for we are greatly mixed up at the present time, and there are very many good precious people among us, good, honest and moral people, to say nothing about those that are otherwise, either with us or on the outside.

Let the Latter-day Saints serve God, and love Him, and honor Him, and keep His commandments, and be united in listening to counsel and walking uprightly before the Lord, and deal justly and properly on all occasions, and in regard to all matters of every nature. That is our

exhortation, and that is the doctrine we have been carrying to the people. We have gone for the good and virtuous in the world, and called men to repentance. We do not want men who do not repent. This is the gospel of repentance that is entrusted to us, which shall be preached to every creature, and he that believeth and is baptized shall be saved, and he that believeth not, but rejecteth the message God has sent, will be condemned. It can't be helped. Be pure and upright and conscientious, and love the Lord, and He will come to you with His Spirit and sustain you now and forever, which I humbly pray in the name of Jesus Christ. Amen.

Mr. Edward C. Clifford sang a baritone solo, entitled "Glory to God, who from the heavens above."

ELDER HYRUM M. SMITH.

Qualifications of successful Teachers designated.—Detailed statement of Teachers' duties.—Proper deportment of family when Teachers visit.—The faithful strengthened, the slothful encouraged to good works, by Teachers.

¶ The reference of the brethren to the question of teaching among the Latter-day Saints has given me a desire to speak a few words upon the same subject. It has come prominently before the attention of the General Authorities of the Church that there is a great lack of teaching among the stakes of Zion, and in the wards of the Church, a very great neglect of duty on the part of those who are called to be teachers among the people, and, as a consequence, the Saints in their families are not being visited and instructed as the Lord designed that they should be.

In the organization of the Church, the Lord has provided officers in the Holy Priesthood, and has defined their duties. We have been informed that it is the teacher's duty to be a watchman over the Church, to strengthen them, and to see that there is no iniquity in the Church, neither backbiting nor evil speaking, and to see that the people attend to their family duties and their Church duties. Brethren, we who are called to be teachers, many of us at least, have not as fully as we should have done, performed the labor allotted unto us.

Now, there is a certain preparation that should be had on the part of a teacher prior to his entering into the homes of the Saints to instruct them in their family and religious duties. In the first place, he should be duly ordained to the holy Priesthood, and called and set apart to labor among the people. Now, authority is not all that is necessary in order to be a successful teacher. He must have knowledge also, for except he have knowledge concerning the things of God, how can he impart instruction unto the Latter-day Saints? Therefore, the brother holding the Priesthood and designated as a teacher among the people, should have a knowledge of the truth. He should be well informed upon the principles of the gospel. He should be familiar with the doctrines of life and salvation. He should be a student of the Scriptures. He should understand the word of the Lord, and be familiar with His commandments. And when he has this knowledge, then he should have a desire in his heart to impart of this knowledge unto the people, and to see that the people are instructed in the gospel, and are obedient thereto. Before a

teacher attempts to go into the homes of the people on any special visit, he should make his going a matter of prayer before the Lord. As has been suggested by President Lyman, he should go before the Lord and ask His blessings upon his labors, that he might enjoy the inspiration of the Spirit, that by the Spirit he may be directed in whatsoever things he should say and do.

When he has made this preparation, and is qualified through knowledge and testimony, then when he enters into the homes of the Saints he can make inquiry of them concerning their condition and their conduct and their standing as members of the Church. The authority of the Priesthood gives him the right to ask questions of the family as to their diligence in keeping the commandments of the Lord, as to their faithfulness in performing the duties that the gospel enjoins upon them. The teacher has the right to inquire into everything pertaining to the welfare and standing of the people who call themselves Latter-day Saints. He may ask them if they live in peace together, if there is love and affection existing between husband and wife, if there is proper affection and love in the father and the mother for the children, and whether or not the children respect and honor their fathers and their mothers, as the Lord has commanded. He may inquire if the children live together in love and peace as brothers and sisters ought to live, and if the family engage in prayer night and morning; and if the parents teach their children to pray vocally, and believe in and remember their secret prayers, as commanded in the revelations of the Lord. He may inquire of the Saints if they backbite or speak evil of

their neighbors, or of one another, or if there is quarreling or contention, or dissension and lack of brotherly love and kindness exhibited in the family, on the part of any member towards any other member, or on the part of members of the family towards their neighbors and friends. He may inquire if the Saints sustain and uphold the Priesthood of God, and those whom the Lord has called to preside as general authorities in the Church, or as the local authorities in stake or ward or branch; whether or not they accept the restoration of the gospel and believe in it and believe in the Prophets who have been inspired and raised up to perform the work the Lord has allotted them in the latter days; and whether or not they accept the organization of the Church. The teacher may inquire of the family if they attend their sacrament meetings on the Sabbath day, and partake of the sacrament and if they do so worthily; and if they honor the Sabbath day and keep it holy. These servants of the Lord may also inquire if there are members in the family who take the name of the Lord in vain; if they are honest and if they are truthful, and if they are pure. All these things the teacher has the right to inquire about, and it is his duty to inquire about them. ✓

As a part of the preparation of a teacher it would be well, it seems to me, to find out the condition and the standing of the members of the Church in the district, as shown by the ward records, and besides this, as I have shown, he has the right to inquire of the family and the members thereof in all things pertaining to their standing and fellowship and conduct as members of the Church. The teacher should be prepared,

and able to expound the word of the Lord, and to preach the gospel, and to correct whatsoever ought to be corrected that he discovers in the family, or in any member thereof. He should also teach the first principles of the gospel. He should inquire of the parents if they have taught their children the gospel of faith in the Lord Jesus Christ, and repentance of sin, and baptism by immersion for the remission of sins, and the laying on of hands, for the gift of the Holy Ghost; and if they have taught them to pray, and walk uprightly before the Lord. And then, according as his findings may be, he can preach or give counsel or instruction. He should be prepared to answer questions that might be asked of him by members of the family, thereby enlightening their minds or removing therefrom doubts that may be lurking there concerning the doctrines of the Church or the principles of salvation. He should be able to make clear to the understanding of all the members of the household everything pertaining to this glorious latter-day work.

Now let the teachers go forth and do their duty, and accomplish the strengthening of the Church, and the increasing of faith among the people and stir up the Saints to greater diligence in the performing of the duties and obligations of their membership in the Church.

Now, my brethren and sisters, I would like to say a word pertaining to the duties of the Saints. You fathers and mothers, you heads of families, you parents of children who have homes in Zion, and you children, what is your duty with relation to the coming of the teachers into your households? It is the duty of the father or the head of the

house to welcome most earnestly the servants of the Lord, to call his wife and his children together, and to bring order and peace in the house, and to introduce to his children or family the teachers as the servants of the Lord, who have come in the name of the Lord, and with the authority of the Priesthood, to teach the family and to inquire into their welfare and their conduct. Then the family shall submit to the instructions that the teacher shall be led to impart unto them, and there shall be no spirit of resentment or objection on the part of members of the family to the questions or inquiries that may be made of them by the servants of the Lord.

I have been informed by some teachers that there are some members of the Church who object to the teachers inquiring into their personal lives, and conduct, and questioning them about their faith in the gospel and their obedience in keeping the commandments of God considering them impertinent and unnecessary. Well now, you Latter-day Saints, if there are any who take such a position as that, you are in error, you are mistaken, and you don't understand the rights of the Priesthood as you should, nor the object of the coming of the teachers to your homes, as you should, neither have you the proper spirit in your own heart, if you resent the good will of the teachers when they ask these questions in order to find out your condition, that they may help you and bless you, and be a strength and a power to you in helping you to overcome the weaknesses of the flesh. You cannot show disrespect to the Priesthood without bringing upon yourselves the displeasure of the Lord.

Most of us men in the Church hold the Priesthood ourselves, and if a teacher comes into my house and he holds a lesser office in the Priesthood than I, and for that reason or any other I resent his making inquiry into my personal life and conduct, and standing in the Church, I disrespect the Priesthood. If I disrespect the Priesthood as it is held by another, I dishonor the Priesthood as I may hold it myself, and I should not do that. We should respect the Priesthood and honor it, no matter who holds it, and especially should we honor and respect a man who endeavors to magnify his calling in the midst of the Saints.

Now, I would like to say that much for both teacher and those who shall be taught, that we shall teach our children and set them the example, when the teachers come into our houses, of respect for them as the servants of the Lord; show them that if they respect the teacher who holds the Priesthood, they likewise respect their father who also holds the Priesthood, and that in dishonoring any servant of God who holds that Priesthood, he dishonors his own father, and himself, and whosoever dishonors the Priesthood of God, shows dishonor to God Himself. Therefore, welcome the teachers to your homes, listen to them, answer their questions. We all may rest assured that whenever we object to any question that a teacher may ask, as he is moved upon and inspired by the Spirit of the Lord, we condemn ourselves. Where is the man who pays an honest tithing who will object to the teacher asking him if he pays his tithing? Why, instead he will feel a little sorry if the teacher does not ask him that question, so that he may answer, yes, honestly, before

the Lord I pay my tithes and my offerings. We will only object to those things wherein we fail to do our duty. If we object it will be when we are at fault. If we do not pay our tithing and offerings we do not want to be asked if we do pay them. If we are not pure in heart we would not like to be asked if we are. If we take the name of God in vain, why some of us would not like to have the bishop, or his representative, the teacher, inquire of us if we keep the Lord's name holy; and if we desecrate the Sabbath day we may feel a little offended if we are asked about it, but we should not be. If we have the proper spirit, the proper understanding of the rights of the Priesthood, and of the organization, and authority of the Church, then even if we have offended in some things, we will have the spirit of humility and confess our sins, acknowledge our shortcomings, and have in our hearts the desire and show a willingness to be assisted by the teachers in overcoming these things; that through the instructions and the counsel and the good feelings of these servants of the Lord, we ourselves may be helped in overcoming these weaknesses of the flesh.

Now, I pray the Lord to bless us all, that we may put into effect the organization of the Church, to the end, that every home shall be visited by those holding the Priesthood, and that every man visiting shall be endowed with knowledge and inspiration and ability to teach, and that every family will have the spirit of reception, to receive and rejoice in whatsoever instructions may be imparted, and to receive likewise with humility whatsoever reproof may be found necessary to be given by those who are our instructors. Thus may

the Church be indeed blessed and benefitted, and the people strengthened, and iniquity be done away, and sin be repented of, and righteousness and good feeling and love for God and man, and a determination to serve Him and keep His commandments, be manifest on the part of every member in the Church of God, in the name of Jesus. Amen.

ELDER GEORGE ALBERT SMITH.

God's commands an expression of a loving Father's wishes.—Each member of the Church may receive inspiration.—Responsibility shared by all in God's work.—Liberty and blessings assured only by righteousness.—Admonition to sustain the laws and government.

I have listened with very great interest, and I am sure with much profit to me, to the kind words of counsel and admonition that have been delivered to us by our brethren. I have thought what a beautiful organization we are identified with, and how merciful the Lord has been to us His Children in this day and age of the world. It is not hard for me to comply with the requirements that are made of me by my heavenly Father, and I realize that His teachings to me come through those whom He has chosen. When I was a child I recognized, or thought I did, that the commandments of the Lord were His laws and regulations for my guidance. I thought I recognized in the disobedience to those laws that punishment would follow, and as a child I presume I may have felt that the Lord had so arranged affairs and so ordained matters in this life that I must obey certain laws or swift retribution would follow. But as I grew older I have

learned the lesson from another viewpoint, and now to me the laws of the Lord, so-called, the counsels contained in the Holy Scriptures, the revelations of the Lord to us in this day and age of the world, are but the sweet music of the voice of our Father in heaven in His mercy to us. They are but the advice and counsel of a loving parent, who is more concerned in our welfare than earthly parents can be, and consequently that which at one time seemed to bear the harsh name of law to me is now the loving and tender advice of an all-wise heavenly Father. And so I say it is not hard for me to believe that it is best for me to keep the commandments of God.

I rejoice with you, my brethren in the privileges that we enjoy. I am grateful for my standing in the Church. I am thankful for all that has been given to me, and I am particularly pleased today to be considered worthy to enjoy the companionship of such men as those who are called to preside in Israel, and of such men and women as are in this congregation, and are scattered throughout the length and breadth of these great valleys of the mountains. I believe in you, my brethren and sisters. I have confidence in your faith and in your integrity, as I have confidence in those who preside over us. I realize that you are entitled to the same knowledge that he is who presides over the Church. You are entitled to the same inspiration that flows to those whom God has caused to be ordained as His leaders. You are entitled to the inspiration of the Spirit, and the knowledge that He is your Father, and when I say you I speak of all those who have obeyed the command-

ments of our Father, and have partaken of the sweet influence of the Spirit of the Lord in the Church of Christ. But, I realize that as each of us is entitled to the inspiration of the Lord in proportion to the manner in which we live a godly life, there comes to each of us a responsibility to do for others what has been done for us.

I realize, my brethren and my sisters, that I am responsible to the Lord for the furtherance of this work as the President of the Church is. I realize that each of you also are responsible to Him for the promotion of this work, as are those who preside over you. I cannot say, "Am I my brother's keeper?" I cannot shift the responsibility to those who preside over me, but standing in the ranks of the children of our Father I must bear my portion, I must carry that part of the load that the Lord places upon me, and if I shirk, then I realize that I forfeit the blessing that would come to me by obedience to the commandments of our Father. There is just one point that I desire to touch, that was upon my mind before I came to the stand, and that is the condition that confronts us in this great nation. The Lord has given us a free country in which to live. It is only free to us so long as the laws that govern it are obeyed by the people who live here. The spirit of unrest that pervades the world is in fulfillment of the prophecies that the Lord made, that in these latter days there should be wars and rumors of wars; that there should be earthquakes, and the sea should heave itself beyond its bounds. I see in the daily bulletins as we read them in the press, the fulfillment of prophecy. I see the hand dealings of

God with the children of men. Oh, how my heart is filled with gratitude that my lot has been cast in the land where the people of God dwell, the land of Zion, the land that is choice above all other lands, and that we enjoy the liberty of the government in which we live. I feel that, as long as the people of this land obey, or strive to keep the commandments of God, this liberty will continue to flow unto us, and that when selfishness, vice and crime arise, whether it be at the head or at the foot, there is a sapping of the vital life of the institutions of this land that bodes nothing but evil for us. I do hope and pray that the sons and daughters of God, born and reared under the folds of Old Glory, or who have made this their home, may stand true and faithful to the institutions of our country, and may ever raise their voices in defense of the law of the land, for it is the law of God to us in so much as it is for the uplifting of the children of men. Let us not associate ourselves with bands of men, or associations of individuals, who may be finding fault and criticising, striving to tear down, villifying men who are called to preside over us, destroying, as far as their influence may be, the free institutions that our Father has blessed us with. Oh, my brethren and sisters, let me plead with you that each of us, wherever we may be, may raise our voices in the interest of law as it has been established, and will continue to be administered in the land in which we live. Let us not be among those who breathe the spirit of treason. Let us not be among those who encourage the spirit of anarchy, for I say to you that our only hope, and the hope of the sons and daughters

that God may bless us with, to enjoy peace and liberty in this land, is in standing by the Constitution that God has inspired to direct this government. Let us stand by the law-makers, and encourage them in the making of just laws, and stand by the executive departments, and the judiciary in the administration of those laws. God's house is a house of order, and we may only hope to enjoy His blessings by being orderly in our lives, and by sustaining those institutions that He has given to us, not to curtail our joy, not to prevent our happiness, but that our happiness may be complete, and that our joy may be full.

May the Lord of Israel bless us, and may our brethren and sisters of other faiths, seeing us with a determination to be true children of the Lord, seeing in us a desire to be loyal to the institutions of our country, recognizing that beneath the folds of the flag that gives unto us the evidence of our liberty, we are marching onward steadily, with our faces to the responsibilities that confront us, not selfishly but with a desire to associate with all good men and women, and a desire to bless every child of our Father, wherever he may be. Let it be known throughout the land in which we live that in the valleys of these mountains there stands a body of men and women true to the institutions of our country, true to the privileges that God has blessed us with. If we will do this He will be pleased with us, and those who misunderstand us will realize some day that we are indeed their friends, their brethren and their sisters.

May the Lord continue to bless those who preside over us in the

nation, and those who have been called in the midst of this people to preside, that we may not forfeit in any way the blessings of our Father by our lack of obedience, or our lack of faith; and by and by, when each of us shall be summoned home, as President Lyman has said, we will be ready, whether it be one by one or in groups. When we get to the other side we may be able to strike hands or look in each other's faces. We may feel that we have fought the good fight, and that we have kept the faith, and that we may receive at the hands of our Father that welcome plaudit, "Well done, good and faithful servant."

May the Lord be with you all, and His blessings abound in your homes, and among all the people who are striving to do right in the world, and may peace abound in the land in which we live, and harmony and union abide in the hearts of the Latter-day Saints, is my prayer in the name of Jesus Christ. Amen.

PRESIDENT JOSEPH F. SMITH.

Reverence due to Teachers.—Teachers visit all as *members* of the Church.

There is just a few words that I desire to say in relation to the subject on which some of the brethren have dwelt this morning, which I have no doubt they perfectly understand, but which, so far as I have heard, they omitted to say, and that is this: that the teachers who visit our homes do not come to visit us as Elders, or Seventies, or High Priests, or Apostles or Presidents. The teachers have jurisdiction over the membership of the Church, or the members of the Church, and

when they come to visit us in our homes they, in their calling as teachers, visit us as members of the Church, and not as officers or members of the Priesthood. Consequently it is the duty of all members of the Church, no matter who they are or what Priesthood they hold, nor what office they hold in the Church,—it is their duty to disrobe themselves, if you please, of all authority except the right of membership, or to be members in the Church of Jesus Christ of Latter-day Saints, for it is the duty and prerogative of the teacher to inquire into the standing of members of the Church. Now, if we will only bear that in mind we will have no difficulty at all with reference to our "high and mighty" positions in the Church.

When the teachers visit us we will remember that we are simply members of the Church, and it is the duty of the teachers to visit the members and to teach the members and to instruct the members of the Church, and to see that the members of the Church have no hard feelings, one against another; that the members of the Church are united in their family capacities, and that they are in fellowship with the people of God, with their neighbors and with all mankind, and especially that they are in fellowship with God. That is the duty of the teacher, and when we keep that in mind everything respecting the duties and authority of the teachers will be plain and clear to us. I want to say this too, that if somebody should happen to mount upon the "high horse" of his authority in the Church, it will be very becoming in the teacher to gently take him off his "high horse" and bring him down to the level of his membership, and let him un-

derstand that he (the teacher) is there to teach him as a member of the Church, and not as an officer of it. The teacher has a right to inquire into the performance of the duties of all members and learn whether they are doing their duty as members in all things, or not.

The choir and congregation sang the hymn:

There is beauty all around, when there's
love at home;
There is joy in ev'ry sound, when there's
love at home.
Peace and plenty here abide, smiling
sweet on ev'ry side,
Time doth softly, sweetly glide, when
there's love at home.

Benediction was pronounced by Elder Rey L. Pratt.

Conference adjourned until 2 p. m.

AFTERNOON SESSION.

Conference was resumed at 2 p. m., in the Tabernacle.

President Joseph F. Smith called the congregation to order.

The choir and congregation sang the hymn:

O, say, what is truth? 'Tis the fairest
gem
That the riches of worlds can produce;
And priceless the value of Truth will be,
when
The proud monarch's costliest diadem
Is counted but dross and refuse

Prayer was offered by Elder David H. Cannon.

The choir and congregation sang the hymn:

God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

ELDER CHARLES W. PENROSE.

Christ the Revelator of truth.—God's purposes to be consummated in this age.—Man's spirit, and his immortal body, described.—Conditions of mankind after resurrection.—Eternal life explained.—Eternal life bestowed on those who live by laws of Truth.

If there is any one in this congregation who appreciates more highly than I do, the opportunity we have of assembling here to worship the Lord and receive instructions from His servants, it is because he has greater powers of appreciation and of enjoyment than I have. What there is of me in body and in spirit enjoys to the full this grand occasion, to assemble in general conference and unite our faith and our attention, to receive the impressions of the Holy Spirit upon our souls, and to be instructed in our duties, to be brought to a common understanding in regard to the principles of eternal life. This I suppose is the object we have in view—to gain eternal life, which means a great deal more than is generally understood in the world. We sometimes, in fact very often, quote the words of our Savior in that sublime prayer which He offered to the Lord, to be found in the seventeenth chapter of St. John's record and testimony, called the "Gospel of St. John." He said, "This is life eternal, to know Thee, the only true God, and Jesus Christ whom Thou hast sent." For many centuries the world has been in comparative darkness in regard to the true God, in regard to the relationship between Jesus Christ and Him, and between us and our Eternal Father. Thus far, I think, we have learned a great many things concerning our divine parentage, and the obligations we are

under to Him for life, being, light and intelligence, and for the means to obtain the great gift of eternal life in His presence.

We yet know comparatively little concerning Him and His ways, but we have started on the right track, and we expect some time to see Him as He is, in all His glory and might and power, and to be made like Him, to be associated with Him, to be in full harmony with Him, and with beings of a like nature, and to enter into that blessing which is called eternal life.

We are indebted for that which we know, and may be indebted for that which we expect to know about our Eternal Father, to Jesus Christ His Son, "whom He has made heir of all things, and by whom also He made the worlds." He is the real witness for God in the earth. He was "God manifest in the flesh" when He dwelt among men. And it is by Him and through Him and of Him that all the truths which have been communicated to mortals, from the beginning of this world, have been made known. He is the chosen representative of the Father, and in Him dwelleth "the fulness of the Godhead bodily." He has had and now has under His direction men, mortal men, to represent Him, as far as He can be represented in mortality, and to carry on His work under His direction, and we are indebted, as an instrument in His hands, to the great Prophet of the nineteenth century, Joseph Smith, for bringing forth many grand and glorious truths concerning Deity and His work and His ways, His laws, His commandments, and His precepts. Sometimes we attribute these grand principles which we have received to the man through whom they came. We

talk about "the religion of Joseph Smith." We talk about "the philosophy of Joseph Smith." But he never claimed that the religious truths which he brought forth, or the philosophical principles which were embodied therein, were his. He was an instrument in the hands of God of conveying divine truth, that truth which, as we have sung in the hymn this afternoon, is eternal and abideth forever.

Truth does not change with the centuries. It will not change with the eternal ages. The truth of God abideth forever. That which is true, coming from Him in one age of the world, is true in another. That which is true on one of His worlds that He has created, is true in all the worlds that He has caused to be organized and sent forth, each in its place, rolling in space, revolving upon its own axis, preserved in its own sphere, in its own orbit, and with the others contributing to the glory of God and bespeaking His handiwork. Truth never changes. Our conception of a truth may change as we grow in wisdom and understanding, and in clearness of spiritual vision. That which appeared to us to be true at one time we may find out later to be incorrect, and so it is we who change, and not the truth that changes.

President Smith, in that grand discourse he gave to us at the opening of this conference, referred to the Prophet Joseph, and to some of the glorious principles which have been revealed from heaven through him. These are but the beginning, the droppings of the shower of the great flood of truth which is to come. We are living in the dispensation of the fulness of times, and in this dispensation—the grandest and greatest of all, will be gathered in

one all things that are in Christ, not only His people gathered from the various nations to Zion to build it up, to prepare the place for His feet, but the hosts that have passed away, whom He will bring with Him. Not only are the people to be gathered together, but the glorious truths which have been made manifest in the ages that are past will all be brought forth in the dispensation in which we are living, and things kept hid from the foundation of the world will be made manifest; for the Lord has promised it, and His promises never fail of fulfillment. This dispensation in which we live is signalized by a great many things that are different in some respects to former dispensations, this being the great work of consummation of the purposes of the Almighty. The Father and the Son themselves appeared and opened this dispensation by speaking to the boy Joseph Smith.

There is some little difference of opinion in regard to that great manifestation, on which I would like to say a word or two this afternoon. The Prophet Joseph Smith gives a brief account of that visitation, which is to be found in the book called the Pearl of Great Price. We can there learn the main particulars in regard to that manifestation from on high, and it is well for us to read the Prophet's own words, so that we may know and understand how he considered it. Now, he called that manifestation given to him a "vision." Some of our brethren argue that it was not a vision, but that it was a reality. Well, is not a vision of that kind a reality? I view it in that light. I understand that Joseph Smith, when he had that manifestation which he repeatedly called a vision, actually

saw the beings whom he described. To explain it properly we have to read MOSES in his account of the vision of God that he had. That also is in the Pearl of Great Price, in the Book of Moses, chapter 1:11, and he explains it in this way: That he beheld the Lord and saw the glory that was round about Him, but he said "Not with my natural but with my spiritual eyes, for my natural eyes could not have beheld." Joseph, like Moses, saw in "vision," or with his "spiritual eyes." The fulness of the glory of God was not displayed to Moses even on that occasion, for no man, the Lord said, could behold the fulness of His glory and remain in the flesh.

Now, here is a principle that we should understand. "There is a spirit in man," or in the body of man. "Man," the Lord has revealed, "is spirit," and that part of man which is spirit was "in the beginning with God;" and that Jesus, the Savior of the world, was "in the beginning with the Father, and is the first-born." We, then, are His brethren and sisters. We were in the beginning with God, and we could behold Him with our spiritual eyes before we had any bodies of flesh and bones. Now we are in the body, we find that we are of a dual composition, that is to say, we are composed of those two first principles spoken of in the ninety-third section of the Doctrine and Covenants (verses 1-34). I use the term "first principles" because the Prophet Joseph used it when speaking on the subject. What are the "first principles" in the constitution of man as a mortal being? We are told that there are certain elements which enter into our composition, and that these elements are eternal; without beginning and without end. They

are spirit and element—a term that is there used in the sense that we use the word matter—spirit and element, or spirit and “matter,” if we use that term, though both are substantial, so the Prophet Joseph has explained by the revelations of God; for even spirit, which is so refined, so subtle in its nature that we cannot see it with our natural eyes, is material and eternal in its essence. So are the grosser elements that enter into the composition of our bodies. They are derived from the particles of which the earth is composed and from the atmosphere around it—the heaven and the earth. The first principles of element or matter are eternal, without beginning and without end. They may be organized, they may be disorganized, but in their essence they are eternal, and it takes the compound, the union of the spirit and of the element or matter to make a perfect being. Complete happiness cannot be obtained when these are separate. When the spirit of man is separate from the body it cannot receive “a fulness of joy;” it is not in a perfect condition. Man is perfect so far as the spirit state is concerned—in his spiritual being as an individual and as a son of God, begotten of the Father; he is perfect as to that “first estate,” but that is not the fulness of perfection that exists in the personality of our Eternal Father, and to obtain eternal life, as the term is used in the revelations of God, we have to be made entirely and completely like Him from whom we have sprung. “The spirit and the body are the soul of man, and the resurrection from the dead is the redemption of the soul.” And we are told in the Book of Mormon, as well as in the Doctrine and Covenants, that in the

resurrection from the dead, when all shall be raised, “every man in his order,” the spirit and the body will be joined together, and they will “not die after;” we are there told that the resurrection will come to *all* mankind, the great and the small, the good and the bad, all races and tribes and beings who are of the seed of Adam will be raised from the dead, and their bodies will not die after.

Now then, some may ask, perhaps, “well, isn’t that eternal life, and will not eternal life come to all mankind, irrespective of their acts, if they are all to be raised from the dead and quickened so that they will not die again? No, that is not the eternal life that is spoken of in the revelations of God, to be the reward for, or the great effect of doing that which is right and avoiding that which is wrong, and becoming completely and perfectly like our divine Father. Some of our brethren in regard to that point—the universal resurrection—have been confused a little, because of an expression to be found in that glorious record called The Vision, in section seventy-six of the Doctrine and Covenants, one of the grandest things, I think, that was ever written. Of course I am not acquainted with all the literature of the ages. I am somewhat acquainted with theological writings of later times, but I have never read anything that can be compared with that glorious vision seen by the Prophet Joseph and Sidney Rigdon, and recorded in that section of the Doctrine and Covenants. Now, in that revelation we are told a little about the glories that are to come: those that are to be raised in the first resurrection and enter into celestial glory, or the glory of the sun are those

who obey celestial law, who have fitted themselves for celestial glory so as to be quickened thereby when they are raised from the dead, by observing every precept and every commandment and every law of God. This is a natural process by which our bodies are prepared to be quickened by the celestial glory, having rendered obedience unto the law, the spirit of which will quicken them. Next we are told about the terrestrial glory, that of those who shall enter into the terrestrial kingdom, whose glory compares with this just spoken of as the glory of the moon when compared with the sun. Then comes another division—that of the telestial glory like that of the stars in comparison with the others. Those who are fitted to enter into the telestial glory will be quickened by that glory, so the Lord says, when they have paid the just penalties for their sins and are raised from the dead; those who are only prepared to enter the telestial glory will be quickened by that glory. Then come those who are not worthy to enter either of these glories or kingdoms—the celestial, the terrestrial or the telestial. These are they who are called the “sons of perdition.”

✕ Satan is named Perdition, and the heavens wept over him when he fell from his high estate; and those who have followed him so that they become imbued with his spirit, which is the spirit of destruction, in opposition to the spirit which brings life, are his. The spirit of murder enters their hearts; they are ready to put to death even the Son of God, if His existence in life comes in their way. They received light and truth and then altogether turned therefrom. They gain power to attain to the highest

altitude of light and truth and glory, then they turn around and through falsehood and wickedness and corruption in their nature and in their works, they become servants unto Satan, sons of perdition. And the revelation says, that “all the rest, through the triumph and the glory of the Lamb, shall be brought forth by the resurrection of the dead” (verse 39). Now, then, because of that expression some of our brethren entertain the notion that the sons of perdition will not be resurrected. But the Lord has told us, as you will read in section twenty-nine of the book of Doctrine and Covenants, that “then shall all the dead awake, for their graves shall be opened and they shall come forth, *yea, even all.*” Very emphatic are the words in that section, verse twenty-six. The same doctrine is to be found in the Book of Mormon. But there is a passage in section eighty-eight, of the book of Doctrine and Covenants which will make the matter very clear to those who desire to understand it. I am not going to read this section; it is a long one and a most magnificent declaration of the purposes of God in regard to us in life, and the glory that is to come to us hereafter. In that section we have another declaration in regard to the resurrection, and the order of it, corresponding to that which we find in section seventy-six, but a little more explicit in some things, though not quite so much so in others. I will tell you what it says, and you can hunt it up when you go home. It is good for you to hunt up the Doctrine and Covenants and read the modern revelations of God. In that section the Lord gives an account of the coming forth of the different degrees among his children (as

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the several angels shall sound their trumps) and enter the celestial or the terrestrial or the telestial glory. And then, he says, "another angel shall sound his trump, which is the forth trump, saying, "There are found among those who are to remain until that great and last day, even the end, who shall remain filthy still" (verse 102). They also shall be raised from the dead, for it is written, "and they who remain shall also be quickened, but they shall return again to their own place" (verse 32). They are not worthy to enter into the telestial nor into the terrestrial nor into the celestial kingdom, and therefore, not being willing to obey law; but, as it is explained in verse thirty-five, "altogether abiding in sin, they cannot be sanctified by law nor mercy nor justice nor judgment, therefore they must needs remain filthy still." Because they became a law unto themselves, and would not abide the laws of God, neither in relation to the highest nor the other degrees that have been mentioned, and so they go away with the devil and his angels in eternity, and the height and extent and depth and the end of their torment no man knows except those who partake of that great condemnation.

So that, according to the revelations of God, *all* shall come forth by the power of Jesus Christ, and all who are worthy to enter into the celestial world will receive the celestial glory; those who were not valiant in the testimony of Jesus receive the terrestrial glory; honorable men of the earth, who were blinded by the craftiness of men, who did not receive the gospel in the flesh, but afterwards received it, inherit the terrestrial glory. Several classes are spoken of who inherit that

glory. And then a great multitude that no man can number, the vast majority of the inhabitants of the earth, who would not receive the testimony of Jesus, would not receive the truth of God when it was declared unto them, they go away into punishment and suffer the wrath of God according to the claims of eternal justice. Justice will be dealt out to them, and they will suffer according to their deserts, and pay the uttermost farthing for their debts, and then sweet mercy will be extended, and they will be brought forth and inherit the telestial glory. But the others, who are not fit to be redeemed, either in the telestial or terrestrial or celestial, are also to be raised from the dead, and because they would not abide in the truth made manifest unto them, but turned away from it willfully, going by degrees from wickedness to wickedness, from sin to sin, from darkness to darkness, they will go away into "outer darkness where there is weeping and wailing and gnashing of teeth." This is known as "the second death." They are banished from the presence and ministrations of God; they cannot inherit His glory; they cannot obtain the gift of eternal life, but they go away with the devil and his angels and suffer the wrath of God till justice shall be satisfied. When that will be we do not know, and we have no account concerning their redemption. They must, however, to suffer this capital punishment, first receive the truth and understand it. They must walk in the light to a high and clear extent, and then repudiate it and become a law unto themselves, so that they can no more be sanctified, but "must needs remain filthy still." But, all the rest, by the resurrection through

Jesus Christ and His power, will be brought forth in their time and in their place, and be redeemed into some degree of glory, and they will occupy that position for which they have fitted themselves by their own doings.

Now, about this grand gift of eternal life which is to be enjoyed by the faithful: is that inherent in everybody? Jesus Christ says that the Father gave Him certain souls whom He called His sheep. He prayed to the Father about them in the prayer that I have already alluded to. He says: "Thine they were and thou hast given them unto me, and I give unto them eternal life." In the tenth chapter of John and the twenty-eighth verse you will find the same sentiment repeated. "My sheep hear my voice and they follow me, and I know them and call them by name, and *I give unto them eternal life*, and no man shall pluck them out of my hands." Now, what does He refer to? Why, He is not speaking in regard to endless *existence*. Endless existence is the property of spirit. It is also the property of matter. One is as eternal as the other in its original essence or principle. Matter or element is eternal, spirit is eternal. But the sons and daughters of God who walk in His ways, who receive His truth which abides forever, who walk in its light, who conquer the lusts of the flesh and the pride of the world, the sins of the world and the powers of darkness, who overcome all things, who live by every word that proceeds from the mouth of God, who come into harmony with the great Eternal Father and Jesus Christ the Redeemer and beings of a like order, who become one with them and overcome all

things,—they shall inherit all things, and they shall be like the Father and like the Son in glory, in happiness, in power, in dominion, "heirs of God and joint heirs with Jesus Christ." They shall inherit eternal life, not merely endless existence.

Existence is one thing; life is a great deal more. There are things that exist, but they manifest no life. There are persons that exist and manifest but little life. There are others that have life so far as it can be enjoyed in mortality to the full. They are alive in body, they are alive in mind, they are alive in spirit. They are spiritually, intellectually, physically alive, and the power of increase is with them, and in the eternal world God will give this great gift eternally unto those who are worthy of it. These shall come forth in the first resurrection and inherit glory, immortality, eternal life and endless increase. One of the grand things referred to by President Smith as in the revelations of God to the Prophet Joseph, was the eternity of the marriage covenant, by which the man and the woman may be joined together according to God's order, and though death may part them, yet in the resurrection they shall come forth to be husband and wife, to be parents of children, to have the gift of endless, perpetual increase, the beginning of their kingdom and their glory in worlds without end. That is real life, the power to continue and the power to produce and to increase, the power of vitality in the spirit and in the body. That is full resurrection, and the body and the spirit being joined together,—you may call it a compound if you will,—the body and the spirit being joined together inseparably, receiveth a fulness of joy, a fulness of glory, just

like the Father, and just like the Son. Christ has passed through these conditions and is now an exalted being on high, exactly like the Father, who is a being with a body of flesh and bones quickened by the eternal spirit that quickeneth all things, and in Him dwelleth the fulness of truth and life and glory and power and increase forever and ever. And those who follow in the footsteps of Jesus Christ, who is now to all purposes like the Father, will inherit similar glory, and it will never fade away, and it will be exemplified in them to the full. The spirit of life will be within them in body and in spirit, and they will increase forever and ever, and like the blessing that comes to our elder brother, Jesus Christ, of the increase of their kingdom there shall be no end.

Now, my brethren and sisters, in order to attain unto this great glory—the gift of eternal life which comes to us from the Father, through Jesus Christ His Son, we must live for it. He will give unto us eternal life and we shall enjoy it to the full, if we are sanctified by the truth. That is a principle you will find in the prayer that I have alluded to, recorded in the seventeenth chapter of John. We have to be sanctified by the truth. We have to learn the truth and then live it. God will impart it unto us, here a little and there a little, line upon line, precept upon precept, and through His anointed servants whom He has called and appointed, He will convey to us those truths which we must receive in order to attain unto this great glory. Let us “live by every word that comes from the mouth of God.” Let us be ready and be instant, in season and out of season, to perform our

duties. Every man holding the Priesthood, every woman who is a member of the Church, strive to learn the truth as it is in Christ Jesus who speaks for the Father, learn the truth for ourselves, and be so imbued by the spirit of truth that we can discern truth from error and light from darkness, and then, having strength and power and ability in ourselves to live by it, overcome all things, and be prepared to inherit all things. God help us to do so, for Christ’s sake. Amen.

Brother David Rees sang a tenor solo, entitled, “Oh, Divine Redeemer.”

ELDER GEORGE F. RICHARDS.

Sacrifice made willingly for the Gospel’s sake.—Hymns sung in L. D. S. meetings should express true sentiments.—Musical ability a God-given talent to be used.

I have seen, heard and felt much during this conference for which I am thankful to the Lord. The large attendance at the meetings, the singing, the inspiring remarks and the influence of the Holy Spirit, all contribute to make this conference most interesting.

Those of us who have had years of experience in the Church, who have tried to conform our lives to the spirit and teachings of the gospel love to hear it expounded and when we do hear it touched upon by song or sermon it vibrates through our souls. From speaker to hearer the Spirit flows as oil from vessel to vessel, and we are able to testify to its truth.

My heart has been made to rejoice in the testimony of my brethren, and in the instructions they have given during this conference.

As I listened to the opening discourse yesterday morning by our beloved President, my mind seemed enlightened and my capacity enlarged to comprehend the beauties of the gospel, as I seldom have been privileged to do; and my love of the truth and my appreciation of what the Lord has done for me and for you in providing a means of salvation and exaltation in His presence were greatly stimulated.

I thank the Lord that I have been able to see the truth, to love it and to obey it; notwithstanding the gospel requires that we deny ourselves many things which our carnal appetites and desires crave, and the gratification of which would give us a degree of pleasure. Notwithstanding it requires us to sacrifice; in some instances, association with parents, wives, husbands, children, friends, occupation and place among the people, and to sacrifice our time and means. I thank God for the gospel. I desire to say unto this vast congregation that I find my greatest joy and satisfaction in denying myself, and sacrificing in this way for the gospel, to the extent that I have been called upon to thus sacrifice. It is my testimony to you, my brethren and sisters, and the stranger that is with us, that as we engage to serve the Lord, to keep His commandments, and in proper spirit deny ourselves and sacrifice for the cause of truth, we are better, happier and more hopeful. God sustains us by His power and by a testimony and assurance on every occasion that the thing which we have done is pleasing and acceptable unto Him. It is food to our souls, it sustains and builds us up, it gives us joy, and hope of the blessing of eternal life.

I know the gospel is true, and I

know the words to which we have listened during this conference are true, and I commend them to all who have had the privilege of hearing. The singing of the songs of Zion causes our souls to vibrate with a hearty response, and with our hearts full of joy and praise we sing to the Lord in our conferences, and in other meetings and worshipping assemblies. The Lord has said that when we sing His praises, when the sacred hymns are the sentiments of our hearts, they will be received by Him as a prayer, and will be answered in blessings upon our heads. I have been delighted with the singing during this conference, that of the choir and congregation, and also the vocal solos which we have heard.

Just a word of criticism in relation to singing, although I do not pose as a musician or a singer. In my traveling among the Saints, I have observed in some quarters that there is a disposition to displace the Latter-day Saint hymns with sectarian songs, which have been composed by those who know not the gospel, and not, in every instance, are the sentiments expressed in those songs in harmony with the truth. It is a matter of embarrassment to call our peoples' attention on such occasions to the necessity for culling out those hymns which do not express the truth, in which we can pour out our souls and sing with meaning and heart to the Lord, such as will meet with His approval and call down a blessing upon us. I suppose that some of our brethren, choir leaders, would say that these hymns are old, that we want something new, something full of life and vim. I want to call attention to the fact that that which is dearer to us than all else, the gospel of the Lord Jesus Christ, is not

new. There is nothing with which we have to do that is older than the gospel; there is nothing dearer. Do we love our fathers and our mothers less because of their age, because they are getting old? No; and I tell you that these hymns, which have been selected by inspiration from the Lord, they are never tiring to the Latter-day Saints. They contain valuable sermons, and the people like to hear them, and we ought not to tire in singing them. Even in vocal solos there are some in our hymn books, such as "O, my Father," "The Seer," "Come, come ye Saints," and others that cannot be outdone or improved upon. I think it would be nice for our singers to try and arrange beautiful music to these beautiful words of praise and prayer to God. I know it would be edifying and appreciated by the Latter-day Saints, especially since we are adopting as a practice in the Church, more universally, congregational singing.

I desire to call attention of the bishops of the wards, and the choir leaders, to the fact that there is much talent among the Latter-day Saints which is dormant, which ought to be developing, and which should be encouraged among the young people. That is the time, while people are young, to develop the talent, and to utilize the abilities of those who are specially gifted. They should be encouraged to use, to a greater degree, the talent which God has given to them. I recognize that all talents are God-given. This would enable the Saints more universally to join in congregational singing. Unto the people I would say, when you are solicited to join with the choirs of the Church to sing these hymns, you ought to feel that it is a mission, and feel that

you are honored, to be called to sing in the congregations of the Saints the hymns inspired of the Lord. This is a very important feature of the worship of the Latter-day Saints.

Brethren and sisters, I rejoice with you in the blessings of the Lord to us as a people; the blessings which I enjoy you enjoy; the knowledge and testimony which I have of the truth, I know that hundreds and thousands of you enjoy, in common with me. It is well for us to be reminded of these things as we always are when we meet in the worship of the Lord. I advise the Saints to be faithful in attendance upon their sacramental and worshiping meetings, as well as at your quorum and auxiliary association meetings, and thus give evidence to the Lord of your appreciation of what He has done for you.

I pray the blessing of the Lord upon all Israel. May His Spirit guide us in the ways of truth, duty and righteousness, that we may be saved in His kingdom, I pray in the name of Jesus Christ. Amen.

ELDER DAVID O. M'KAY.

The Church must be kept free from worldly evil.—Individual righteousness the strength of the Church.—Insidious forms and times of temptation.—Resistance of evil wins respect even of the wicked.—The Saints "peculiar" because unspotted from the world.

Wordsworth once wrote of Milton, "Thy soul was like a star and dwelt apart." It seems to me, after listening to the brethren testify to the principles of the gospel and the high standard of living among the Latter-day Saints, that this people "dwells apart," that they should be in reality "a peculiar people." I do

not mean that we are not to mingle with our friends who do not believe as we, neither do I believe that we ought to be exclusive; but as the Church of God we must "dwell apart." Now, in what way? James says that "Pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." It is in the sense of keeping ourselves unspotted from the world that I take it the Church of God should be distinct, in this sense, that the children of the Church be as a star,—pure.

In that most impressive prayer of the Savior's, already referred to this afternoon, He says, speaking of His Apostles, "These are in the world," and then adds these significant words, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." This is in harmony with the teachings of the Book of Mormon, as recorded in the 42nd chapter of the Book of Alma, where it is explained why the children of God are here in this world; *viz.*, to mingle with the sons of men, to gain an experience that will bring them back to God; but not to partake of the sins of the world. The Savior said to His Apostles on the same evening that He offered that beautiful prayer, "Be of good cheer. I have overcome the world." Going soon to meet His Father, He admonished them to follow His example, praying not that God should take them out of the world, but that He should keep them from the evil.

I have never met a member of the Church who would not express himself, and, if occasion arose, who did not so express himself, as be-

ing willing to defend his membership if this Church were attacked. I have seen boys, apparently indifferent to Church interests, on occasions stand out in expressive defiance of the attack upon the Church. We frequently arrogate to ourselves the thought that if there were any encroachment upon this Church, we would be ready to stand out and defend it *en masse*. That feeling, that spirit of defense is always looking for some exceptional manifestation of opposition, something great that is coming. When such comes, we think we shall be ready to defend the Church, when, perhaps this very day, there has been an encroachment upon our souls which has weakened our power to defend the truth. Trees that can stand in the midst of the hurricane often yield to the destroying pests that you can scarcely see with a microscope, and the greatest foes of humanity today are those unseen microscopical microbes that attack the body. It is the unseen influences at work in society that are undetermining the manhood and womanhood of today. It is these unseen influences that come from the world that get us when we are least prepared to defend ourselves. When we do not withstand the encroachments of these evil influences we weaken the possibility of defending the Church of Christ. This is an individual work, and what the individuals are, that the aggregate is.

I was with a party of friends recently, driving over a beautiful valley, not far from Salt Lake City. We passed a beautiful wheat field. It was an impressive sight really to see that dry farm of wheat, and one of the party expressed his admiration of the luxuriant growth in

the field, and looked at it in general. There it stood apart from the sagebrush and barren surroundings. But he was not satisfied with looking at it in the aggregate; the conveyance was stopped and he looked at individual heads of wheat, and exclaimed, "Look what large heads." Just one; it was the individual stalk that gave him that impression. That was not enough. He broke the head, shuffled it in his hand, blew the chaff away, and examined each kernel. "The kernels," continued he, "are plump and solid." After all, the test of that wheat field was the individual kernel of wheat, and so it is in a community, so it is in the Church. The test, after all, of the efficiency of God's people is an individual one. What is the individual doing? Each one should ask, "Am I living so that I am keeping unspotted from the evil of the world?" God wants us here. His plan of redemption, so far as we are concerned, is here, and you, my fellow workers in the Church of Christ, are carrying the responsibility of testifying to the world that God's truth has been revealed, and that men and women can live in this world free and uncontaminated from the sins thereof, as did the Lord and Redeemer in His day.

Now, what do we mean by the world? It is sometimes used as an indefinite term. I take it that the world refers to the inhabitants who are alienated from the Saints of God. They are aliens to the Church, and it is the spirit of this alienation that we should keep ourselves free from. We are told by Paul not to conform to the fashions of the world. Titus was warned not to partake of those things, the evils of the world, and to "Flee also

youthful lusts: but follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart." Purity of heart—Zion is the pure in heart, we have been told, and the strength of this Church lies in the purity of the thoughts and lives of its members, then the testimony of Jesus abides in the soul, and strength comes to each individual to withstand the evils of the world.

These evils present themselves insidiously in our daily associations. Thy come in the shape of temptations, as they came to the Savior after His baptism. What were those temptations? When Satan said, "Command these stones to be made bread," he was appealing to the appetite. He knew that Jesus was hungry, that He was physically weak, and thought that by pointing to those little lime stones which resemble somewhat a Jewish loaf of bread, he could awaken a desire to eat. Failing in that, when He received the divine word, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Satan then tried Him in another way. He dared him—an appeal to His pride, to His vanity, quoted scripture to support his temptation, for remember the devil can find scripture for his purpose, and "an evil soul producing holy witnesses is like a villain with a smiling cheek, a goodly apple rotten at the heart. Oh, what a goodly outside falsehood has." But the Savior answered him in terms of scripture, "It is also written, thou shalt not tempt the Lord thy God." What was the third? An appeal to His love of power, domain, wealth, "All these, (the kingdoms of the world and the glory thereof), I will give you," said the

tempter, "if you will only fall down and worship me." "Get thee hence, Satan, for it is written, thou shalt worship the Lord thy God; and Him only shalt thou serve." Now, nearly every temptation that comes to you and me comes in one of those forms. Classify them, and you will find that under one of those three nearly every given temptation that makes you and me spotted, ever so little maybe, comes to us as (1) *a temptation of the appetite*; (2) *a yielding to the pride and fashion and vanity of those alienated from the things of God*; or (3) *a gratifying of the passion, or a desire for the riches of the world, or power among men.*

Now, when do temptations come? Why, they come to us in our social gatherings, they come to us at our weddings, they come to us in our politics, they come to us in our business relations, on the farm, in the mercantile establishment, in our dealings in all the affairs of life, we find these insidious influences working, and it is when they manifest themselves to the consciousness of each individual that the defense of truth ought to exert itself. There may never come a great opportunity to defend this Church.

It may not be on the mountain's height
or over the stormy sea,
It may not be at the battlefront that my
Lord shall have need of me,
But if by still small voice He calls to
lands that I do not know,
I will answer, dear Lord, with my hand
in Thine,
I will go where you want me to go.

When that little small voice calls to the performance of duty, insignificant though it seem, and its performance unknown to any one save the individual and God, he who responds gains corresponding

strength. Temptation often comes in the same quiet way. Perhaps the yielding to it may not be known by any one save the individual and his God, but if he does yield to it, he becomes to that extent weakened, and spotted with the evil of the world. Let me cite an instance: A young missionary was invited to a wedding in a foreign country, at which two of his acquaintances were joined together in the bonds of matrimony, the ceremony being performed by a minister of another church. This young man was the only member of the Mormon Church present amidst the one hundred or more guests at the table in the hotel. By each plate was the wine cup, filled to the brim, and also a glass of water. After the ceremony, as the guests were all in their places, the minister arose and said, "Now I propose that the company drink the health of the newly married couple." They all arose. Now, propriety suggested that he take the wine cup. He was a missionary, he belonged to the Church that preaches the Word of Wisdom, revealed direct from God to the Prophet Joseph. Science since then has proved it to be indeed a word of wisdom. He was preaching that, and he was pretending to live it. Here was a time when he could indulge, no one would know; indeed it seemed to be the act of propriety, but he resisted. Now was the time to defend his Church, and that is what he did. He took the glass of water, and some of his immediate friends by him, dropping their wine cups followed his example, and at least half a dozen wine glasses remained untouched. Others saw it, and the circumstance furnished an excellent opportunity to converse with these

guests upon the Word of Wisdom. Was he humiliated? No, he was strengthened. Were the guests embarrassed? No. Did they feel to condemn him? No. Condemnation was replaced by admiration, as it always is in the hearts of intelligent and God-fearing men and women. I admire that counselor in the presidency of a stake who, at a political party last fall, when asked to drink the health and success of that party, left his champagne untouched. When the chairman came he said, "You did not respond to the toast for the success of the party." Aren't you one with us?" He said, "Yes, I did." The chairman said, "There is your champagne untouched." "But," replied the counselor, "you see the glass of water is empty. I do not drink champagne nor intoxicants, but I am with you in wishing the success of the party." The man grasped his hand and said, "I admire your strength in living up to your principles." They always do. Greater admiration have I for a young man who, in California a few months ago, was entertained by a man of the world and who refused a kind of entertainment which, if it had been accepted, would have deprived my friend of that which Latter-day Saints hold as sacred as life itself—his virtue. The man of the world was somewhat surprised, but at the same time admired the defense—for so I consider it—and the strength in that "Mormon" defending the truth and the principles of righteousness and the standard of living among the Latter-day Saints. Did that "Mormon" Elder lose anything? No, he is respected among the men today, the thinking men of the world. They always are. Now, as I say, these temptations come to us in business transactions, or

perhaps on the street car when we have an opportunity to refuse paying the corporation five cents. Stooping to cheat a corporation! Well, let us always remember this, that the corporation can afford to lose that nickel, but we cannot afford to take it, to steal it. It is an insignificant thing, isn't it? It is really a great thing, it is one of these insidious things stealing into the character of the individual.

Everywhere, in all places, let us remember that "Pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the sins of the world." Can we do it in aggregate? Is this just for the individual? Can we think of a body of men living this way, a hundred men and women, fifteen hundred men and women? If one can do it all can do it. I shall never forget, as long as I live, the impression my mother gave me when she told the story of those two thousand sons who went to battle under the leadership of Helaman. Think of those boys. Hold them as a pattern, you priests, teachers and deacons, yes, and high priests, seventies and elders. If two thousand men in that ancient time could live such lives, two thousand, nay ten thousand and a hundred thousand men can live it today. These were their principles, founded upon the principle of faith, inculcated into their hearts by their mothers, who taught them in their youth that if they prayed to God nothing doubting, their prayers should be answered. Such is their testimony; such was the result of their mothers' teachings, showing the influence of home on the boys' lives.

They were all young men and they were exceeding valiant for courage, for strength and activity, and behold this was not all. They were men who were *true at all times* and in whatsoever thing they were entrusted.

Now, I tell you that is good gospel,

Yea, they were men of truth and soberness, for they had been taught to keep the commandments of God and to walk uprightly before Him. Now, it came to pass that Helaman did march at the head of his two thousand stripling soldiers, to the support of the people in the borders of the land on the south by the sea.

You know the story, you know how successful they were, and how God blessed them, as He will bless every man and woman, no matter where he may be, who will stand for righteousness and truth, and live so as to keep himself unspotted from the world. As I think of these two thousand men going out to defend their homes, pure in their lives, steadfast in their testimony of God's truth, so I want to think of the Priesthood throughout all Israel, high priests, seventies, whose duty is to preach these things by their lives and words, of our elders, our young men, priests, teachers and deacons—a solid phalanx of men standing before the world as a light that cannot be hid, because their lives are clean and pure. They are unspotted from the world. Then

we shall indeed be a “peculiar people” and become as God would have us, because we are preaching the gospel by our acts. “If you love me,” says the Lord, “keep my commandments.”

May He help us to do it, keep us pure and free, our homes pure and true, that our children may breathe the atmosphere of purity and virtue, and we be ever true to the testimony of God that we have in our hearts; *viz.*, that the gospel of Jesus Christ is restored to the earth, that His prophets are upon the earth, that He revealed the grandest of truths to the Prophet Joseph Smith in this dispensation of the fullness of times, and that we holding the holy priesthood must carry the responsibility of setting the example of truth and purity unto the whole world—I say may He help us to do this, is my prayer in the name of Jesus. Amen.

The choir and congregation sang the hymn:

The Spirit of God like a fire is burning!

The Latter-day glory begins to come forth;

The visions and blessings of old are returning,

And angels are coming to visit the earth.

Benediction was pronounced by Elder Lewis Anderson.

Conference adjourned until Sunday, Oct. 8th, 10 a. m.

THIRD DAY.

In the Tabernacle, Sunday, Oct. 8th, 10 a. m.

Conference was called to order by President Joseph F. Smith, and he announced that an overflow meeting will convene this morning, in the Assembly Hall, for the benefit of the many who can not be accommodated in the overcrowded Tabernacle.

The choir sang the hymn:

An angel from on high
The long, long silence broke;
Descending from the sky,
These gracious words he spoke:
Lo! in Cumorah's lonely hill,
A sacred record lies concealed.

Prayer was offered by Elder Charles A. Callis.

Lizzie T. Edward, Pearl K. Davis, Fred Graham, and Moroni J. Thomas rendered a quartette, entitled, "As the dew from heaven distilling."

President Joseph F. Smith announced that part of the morning service will be devoted to an address by Elder Orson F. Whitney, in honor of the memory of a great man of God, the late Apostle Orson Pratt. By request of President Smith, the family and relatives of Apostle Pratt arose in the congregation, and it was observed that they numbered about four hundred persons.

ELDER ORSON F. WHITNEY.

Memorial Address in Honor of Orson Pratt, Apostle, Pioneer, Philosopher, Scientist, and Historian—Life and Character of "The St. Paul of Mormondom"—Illustrative Anecdotes All God's gifts designed for the Gen-

eral Good—The World gone Money-Mad—An Intellectual and a Spiritual Millionaire.

One hundred years ago, in a humble village of the Empire State, a man was born of whom it was said, as he lay in his casket at Salt Lake City on the 6th of October, 1881, that he had traveled more miles, preached more sermons, studied and written more upon the Gospel and upon science, than any other man in the Church. That man was Orson Pratt, and the speaker who eulogized him was Wilford Woodruff, his fellow Apostle and Pioneer.

There were many who knew Orson Pratt better than I, but none admired or esteemed him more. And yet my knowledge of him was not based upon intimate association; I scarcely knew him in a social way, and never had the opportunity to converse with him. My acquaintance with the man was wholly of a public character, and the information I possess concerning his career is shared by tens of thousands.

He was of English and Puritan descent, his father's ancestor, Lieutenant William Pratt, being among the first settlers of Hartford, Connecticut. Lieutenant Pratt's father was Reverend William Pratt, of Stevenidge, Hertfordshire, England. Orson Pratt was born at Hartford, Washington County, New York, Sept. 19, 1811. His parents were Jared Pratt and his wife Charity Dickinson. Orson was

next to the youngest of six children. His elder brother Parley was destined like himself to become a noted preacher and writer, and one of the earliest settlers of the Rocky mountain region. Jared Pratt was a weaver and a tiller of the soil. He had no faith in creeds or churches, but taught his children to be moral, and to believe in the Bible.

Orson received his first schooling at New Lebanon, Columbia County, in his native State. To that place the family moved when he was three or four years old. He was sent to school several months in each year until the spring of 1822, when he hired out as a farm boy. Whether in school or out, his studious mind was always at work, and at intervals he picked up a knowledge of arithmetic, bookkeeping, geography, grammar and surveying.

Though a frequent reader of the Scriptures, he was not deeply concerned about religion until the autumn of 1829, when he began to pray fervently for spiritual light and guidance. About a year later two Elders of the Church of Jesus Christ of Latter-day Saints came into his neighborhood and held meetings. One of these Elders was his brother, Parley P. Pratt, by whom Orson was baptized on the nineteenth anniversary of his birth. October of that year found him at Fayette, Seneca County, the birthplace of the Church, which was then only six months old. While there he met the Prophet Joseph Smith, and was confirmed by him a member and ordained an Elder on the first day of November, 1830. His first mission, taken soon after, was to Colesville, in Broome County.

Early in 1831 he followed the fortunes of the Saints to Ohio, and at Kirtland, where he presided over the Elders, was ordained a High

Priest by Sidney Rigdon. From that time forth he was busy traveling, preaching, and building up branches of the Church. Among his converts in the Eastern States were his brother Anson, at Hurlgate, Long Island; Amasa M. Lyman, at Bath, New Hampshire; and the Farr, Snow, and Gates families in Vermont. At Kirtland he taught an evening grammar school, and was himself a student under Professor Seixas, a New York savant, who certified to his proficiency in Hebrew, after a course of instruction extending through eight weeks.

Orson Pratt helped to organize Zion's Camp, and during the journey to Missouri, whither the expedition went to reinstate the Jackson County Saints upon the lands from which they had been driven by mob violence, he had charge of several wagons. When cholera broke out in camp, he was one of those attacked by it, but his great faith and iron will saved him, while others perished. In Missouri he was a member of the High Council.

At Columbus, Ohio, in April, 1835, he learned that he had been chosen one of the Twelve Apostles, and was expected to be at Kirtland on the twenty-sixth of that month, for ordination. A journey of two days by stage-coach enabled him to arrive there on the day appointed, and he was ordained an Apostle under the hands of David Whitmer and Oliver Cowdery, two of the Three Witnesses to the Book of Mormon.

When the Church moved from Ohio, Orson Pratt was presiding over a large branch in New York City. Summoned to Far West, Missouri, which had become the headquarters of the Latter-day Saints, he was on his way there with his family, and had reached St. Louis,

where he was ice-bound, the rivers being frozen, when he learned of the expulsion of his people from that State. He rejoined them at Quincy, Illinois, in the spring of 1839.

During the previous summer, while the Saints were still in Missouri, the Prophet, voicing the word of the Lord, had directed the Apostles to take a mission to Europe, and the appointment designated the very date upon which they should leave Far West, starting from the Temple lot in that city. This was before the mob troubles arose, and before there was any prospect of an armed collision between Missourians and Mormons. But now all was changed! The Saints had been driven out; and it was almost as much as a Mormon's life was worth to be seen in Missouri. The day set for the departure of the Apostles was approaching, but they were far away, and the mob leaders were boasting that "Joe Smith's prophecy" concerning the event would fail. Joseph himself was a prisoner in the hands of the Missourians, as was his brother, Hyrum Smith, also Parley P. Pratt, and other leaders; but Brigham Young, Heber C. Kimball, Orson Pratt, John Taylor, and others of the Twelve were at liberty, and they determined to fulfill the Prophet's prediction. Accordingly before daybreak on the day appointed, April 26, 1839, they rode into Far West, held a meeting on the Temple lot, ordained Wilford Woodruff and George A. Smith to the Apostleship, and started upon their foreign mission; the enemy meanwhile wrapt in slumber, oblivious to what was taking place.

Delayed by the founding of Nauvoo, Illinois, and by an epidemic of fever and ague that swept over that newly settled region, the Apostles did not cross the Atlantic until

about a year later. Landing at Liverpool, penniless, and among strangers, they remained in Great Britain a little over twelve months, during which period they baptized seven or eight thousand persons, and raised up branches of the Church in almost every noted city and town throughout the United Kingdom. They also established a periodical, "The Millennial Star," with Parley P. Pratt as editor; published five thousand copies of the Book of Mormon, fifty thousand tracts, and three thousand hymn books; besides emigrating a thousand people to Nauvoo, and founding a permanent emigration agency. The British Mission had previously been opened by Heber C. Kimball and Orson Hyde, with their associates; now its foundations were laid broad and deep.

In the assignment of mission fields Scotland fell to Orson Pratt. It has been said that a Scotchman should always be in the right, for he is hard to turn. The Apostle proved the truth of this saying during his experience in and around Edinburgh, where he fasted, prayed, and preached for nine months, succeeding, after much difficulty, in raising up a branch of more than two hundred members. His patient zeal never flagged. His daily climbs up the slopes of Arthur's Seat, a mountain overlooking the town and from the summit of which he besought the God of Israel to give him the hearts of that people, is one of the picturesque episodes of "Mormon" missionary life. While upon this mission he published his pamphlet, "Remarkable Visions," the perusal of which drew many into the Church. He returned to America early in 1841.

During the next few years he

resided at Nauvoo, where he had charge of a mathematical school, and was a member of the City Council. He also filled missions in the East, and at the City of Washington presented a memorial, prepared by himself and others, signed by the members of the Nauvoo City Council, praying for redress of the wrongs suffered by the Saints while in Missouri. During his leisure moments he calculated eclipses and prepared an almanac for publication in 1845. It was entitled "The Prophetic Almanac," and was calculated from the latitude and meridian of Nauvoo and other American towns. "From 1836 to 1844," says the Apostle, "I occupied much of my leisure time in study, and made myself thoroughly acquainted with algebra, geometry, trigonometry, conic sections, differential and integral calculus, astronomy, and most of the physical sciences. These studies I pursued without the assistance of a teacher." He was in the East when the Prophet and the Patriarch were slain, and returned to Nauvoo soon after the martyrdom.

The exodus of the Latter-day Saints from Illinois began in February, 1846. The Mississippi River was frozen over, and some of the companies crossed on the ice. Orson Pratt, who had recently returned from another eastern mission, was one of the leaders of this migratory movement, which was destined to redeem an arid waste, and found an empire in the heart of the Great American Desert. During their slow progress over the snow-covered or rain-soaked prairies to the bluffs of the Missouri River, the pilgrims halted many times, and were even under the necessity of forming temporary settlements, Garden Grove and Mount

Pisgah, at which places the leaders, in council, decided to send a company of pioneers to the Rocky Mountains, in advance of the main body of the people. Preparations for this expedition were under way when, at the Bluffs, in July, 1846, the enlistment of the Mormon Battalion, five hundred volunteers, as part of the United States military force then invading Mexico and her provinces, postponed the departure of the Pioneers until the next season.

Orson Pratt was one of the one hundred and forty-three men led by President Brigham Young from the Missouri River westward during the spring and summer of 1847. They started from the "Mormon" town of Winter Quarters (now Florence, Nebraska), about the middle of April, arriving in Salt Lake Valley on Saturday, the 24th of July. Brother Pratt entered the valley three days in advance of the general arrival.

It happened thus. President Young, after leaving Fort Bridger, had been attacked by mountain fever, and under his direction Orson Pratt, with a number of men and wagons, led the way down Echo Canyon, up East Canyon, through and over the Wasatch Mountains toward the shores of the Great Salt Lake. From the summit of Big Mountain, on the nineteenth of July, Orson Pratt and John Brown, riding ahead of their companions, caught the first glimpse of the valley; and on the 21st, Orson Pratt and Erastus Snow, the latter a messenger from President Young, emerged from Emigration Canyon, a little south of where Fort Douglas now stands. They had a single saddle horse, and were riding by turns. The day being warm, Brother Snow

took off his coat and hung it loosely over the saddle bow. Missing it, he rode back toward the mountains to look for it, leaving his companion to walk on alone to the banks of City Creek. This stream then divided into two branches, one flowing south, the other west. Thus it was that Orson Pratt was the first of the Pioneers to tread the site of Salt Lake City.

Any other member of that historic band might have done as much had chance or destiny so decided; but how many of them could have laid out the town that was founded here that memorable summer? This honor also fell to Orson Pratt, who, assisted by Henry G. Sherwood, ran the original survey of Salt Lake City, on Monday, the 2nd of August. He ascertained the altitude of the Valley, and determined its latitude and longitude. We are also indebted to Orson Pratt and a few men like him for what we know of the experiences of the Pioneers during and after their journey to the West.

From the summer of 1848 to the spring of 1851, this Apostle presided over the European Mission, with headquarters at Liverpool. The British Isles contained at that time, according to his published statement, about 40,000 Latter-day Saints. President Pratt's reputation as speaker and writer had preceded him, and the sun of his fame now rose nigh to the zenith. As president, preacher, editor, and author, he labored almost incessantly. Every noted town in the three kingdoms heard the sound of his voice, deep, sonorous, powerful, proclaiming with fervid and fearless eloquence the principles he had been sent to promulge—the principles of the Everlasting Gospel. While edit-

ing the Millennial Star, he wrote, published and distributed many pamphlets on doctrinal, historical, and philosophical themes, and with means obtained from the sale of his works, supplied the urgent needs of a portion of his family who were still on the Iowa frontier. He was visiting them in the spring of 1850, when he received word from President Young that he was honorably released from his mission and at liberty to return to Utah.

In the Legislative Assembly of the Territory, almost from the beginning, Orson Pratt was a member of the Council, and he sat in every subsequent Legislature when at home. During several sessions he was Speaker of the House of Representatives.

As one of the corps of instructors of the University of Deseret, now University of Utah, he delivered, in the winter and spring of 1851-1852, a series of twelve public lectures on astronomy, which awakened general interest. He had now achieved fame in the field of higher mathematics, having discovered, in November, 1850, a law governing planetary rotation, and subsequently making other scientific discoveries. Professor Proctor, the astronomer, while lecturing at Salt Lake City early in the eighties, referred almost reverently to Professor Pratt, expressing the opinion that there were but four real mathematicians in the world, and that Orson Pratt was one of them. He was such an ardent lover of knowledge, and so anxious to disseminate it, that he offered to teach the youth of the community free, if they would give their time to study.

In August, 1852, he took up a temporary residence in Washington, D. C., where he published "The

Seer," a periodical devoted to the dissemination of "Mormon" doctrines. In its columns appeared the revelation on Plural Marriage and Joseph Smith's prophecy on War. At the same time he presided over the Latter-day Saints in all the States of the Union and in the adjoining British provinces. Then followed another presiding mission in Great Britain, from which he returned by way of California, while Johnston's army, sent to Utah to put down an imaginary rebellion, was in winter quarters east of the Wasatch Mountains.

The spring of 1864 found the Apostle at Vienna, endeavoring to obtain a foothold for missionary work in the Austrian capital. But the laws of that country were too stringent for such an undertaking, and he, with his companion, Elder William W. Riter, returned to England. There President Pratt published, in May, 1866, an edition of his mathematical work, "Pratt's Cubic and Bi-Quadratic Equations." Three years later, in New York City, he transcribed and published the Book of Mormon in the phonetic characters of "The Deseret Alphabet."

August, 1870, was made memorable by a great public discussion in the Salt Lake Tabernacle, where Orson Pratt, the "Mormon" apostle, debated with Dr. John P. Newman, Methodist pastor and Chaplain of the United States Senate, the question, "Does the Bible sanction Polygamy?" The debate lasted three days, and was listened to by ten thousand people. The umpires, chosen by both parties, rendered no decision—that being one of the preliminary conditions—but it was the general verdict of "Mormons" and Gentiles that while Newman was the

more eloquent, ornately so, at least, Pratt was the better informed, and the more logical. Both men were thorough scriptorians, but the Apostle surprised even his learned opponent by his profound knowledge of the original Hebrew, and his clear-cut mathematical demonstrations. The Boston "Banner of Light," commenting on the result, said: "Some one carrying more guns than Dr. Newman will have to be sent out missionarying among the 'Mormons.'"

In 1874 Orson Pratt became the Church Historian, an office held by him during the remainder of his days. In 1877 he went to England to transcribe and publish an edition of the Book of Mormon in the Pitman phonetic characters, but was recalled almost immediately by the death of President Brigham Young. The ensuing autumn found him revisiting scenes of early "Mormon" history, in company with his fellow Apostle, Joseph F. Smith.

December of that year brought another mission, the last one undertaken by this valiant veteran in the cause of Christ. It was his fifteenth voyage over the ocean; this time to stereotype and publish at Liverpool the Book of Mormon and the Doctrine and Covenants, as arranged by him in paragraphs, with footnotes and references. He also published while there his astronomical work, "Key to the Universe." In London he made a discovery regarding the Great Pyramid of Egypt, a discovery conclusively demonstrating to his mind that the date of the organization of the Church of Jesus Christ of Latter-day Saints is symbolized in the chronological floor line of the Grand Gallery, in that ancient monument.

The Apostle was now advanced in

years, almost upon the summit of his three score and ten. His appearance was truly patriarchal, hair and beard being white as snow. Powerful in build, though of but medium stature, he was still mentally and physically strong. During the whole period of his final mission, ending in September, 1879, he worked, for weeks at a stretch, not less than eighteen hours out of the twenty-four. The enfeebled state of his health after his return showed that the heavy labor had told severely upon him.

Two years later, on the third day of October, he died at his home in Salt Lake City. Just before breathing his last, he dictated to President Joseph F. Smith, who took down the words as the dying man uttered them, this epitaph, to be placed upon his tombstone: "My body sleeps for a moment, but my testimony lives and shall endure forever."

"The St. Paul of Mormondom"—as Tullidge styles him, was a preacher eloquent and powerful, a theologian learned and profound, a linguist to whom dead languages were an open book, a writer lucid and logical, a scientist of eminent attainments. Essentially a sage, having the philosophical temperament as well as the philosophical cast of mind, he might easily have been classed with the Wise Men of Greece, or even with the Hebrew Prophets.

The philosophical side of his nature may be illustrated by an anecdote. One of the evidences of the humble circumstances in which he lived was a weather-beaten though respectable straw hat which he wore both summer and winter. One day his daughter, Mrs. Joseph Kimball, asked him: "Father, why do you

wear a straw hat in winter?" "To keep my head warm," he answered. "But," she persisted, "is a straw hat warm in winter?" "Warmer than no hat at all, my daughter," was the reply—worthy of a Diogenes.

Another incident tells something of his power of concentration, and his ability to control his feelings—all the more remarkable, when it is known that Orson Pratt was as high-spirited as he was fearless and determined. He was preaching at Liverpool, in the open air, when a noisy fellow, pushing his way through the crowd and planting himself squarely in front, began to denounce him. The speaker, without deigning to notice the interruption, raised his stentorian voice, and going right on with his discourse, poured forth a volume of sound that completely drowned the voice of his would-be disturber. The fellow then shouted his objections, but the Apostle, still further increasing his own lung power, again rendered the tones of the hoodlum inaudible. This was kept up until the latter ceased from sheer exhaustion, and retired amid the laughter of the bystanders. The orator then lowered his voice to normal pitch, and continued his subject to the end.

Orson Pratt stood at the head of a patriarchal household, the husband of several wives, the father of forty-five children, thirty-two of whom, evenly divided as to sons and daughters, survived him. Many of these are present today. His direct descendants—children, grandchildren and great-grandchildren—now number nearly four-hundred.

It was a foregone conclusion that with a family so large, and a life so devoted to the public interest, he

could hardly have died wealthy, even had he so desired. But it is exceedingly doubtful that he ever cherished such a desire. Had he been asked the question, once put to Agassiz, "Why do you not use your ability to acquire a fortune?" he would probably have answered, as did the greatest naturalist, "I haven't the time."

He may have lacked the gift. Be it so. Perhaps he had other gifts, just as great, and even greater. The mind must be fed, as well as the body. "Man shall not live by bread alone," and he who ministers to the intellect and the spirit is, and ought to be, as consequential in any community as the capitalist, the business man, the politician, the executive, whose skill is in governing men, or in acquiring and managing property, and ministering to the physical needs of his fellows. It may yet transpire that the true mission of the man of affairs, in one of its functions at least, is to free such men as Orson Pratt from the excess of business cares and burdens, and give them time to devote to other pursuits, just as important and quite as useful, in the long run, as those which the many most appreciate. Doubtless there were times when this man found it difficult to provide for his family the bread that perishes. One reason was that like his great Master, our Elder Brother, he had to "be about his Father's business," feeding a starving world with the bread of eternal life.

Why should any man assume, be he writer, preacher, or financier, that his ability was given for his own exclusive benefit, and his neighbor's ability for the benefit of the public? No gift from God was ever intended for self aggrandizement.

All such endowments are altruistic in purpose, and were designed for mutual help and the general good. Nor should aptitude in any direction be rated at its mere market value. Men pay most, as a rule, for things of least consequence. The gifts of the Gospel, which are not to be purchased, which are beyond all price, would be discounted in any market in the world. They who despise any of God's gifts are fit subjects for the divine clemency. They should be forgiven, "for they know not what they do." All kinds of good men are needed in the work of the Lord, and some day, under a better social system than now prevails, they will be found laboring, every man for the interest of his neighbor, "and doing all things with an eye single to the glory of God."

"Without purse or scrip"—that was the insignia of the Apostolic mission; and He who gave that mission "had not where to lay his head." Not that He was powerless to provide for Himself and His friends, for He possessed all things; but He made His servants poor, that the world might be proved, and the Lord's true disciples known. He who gives even a cup of cold water to a servant of God athirst, shall in nowise lose his reward.

The American nation—the whole civilized world, or a great part of it, has gone money-mad, grasping after gold, and caring little or nothing as to how they acquire it; marrying for money, stealing for money, killing for money—anything to get money. "Put money in thy purse," seems to be the slogan of the present hour; which might be well enough, as to money honestly obtained, if more people were found willing to open their purses, take the money out again, and use it as the

divine Giver intended it to be used. "How much is he worth in dollars and cents?" or "What is his capacity for making and keeping?" is too often the gauge of a man's greatness in these modern times. A false standard, unworthy of a great nation and a great people.

What a predicament the world would be in if our Heavenly Father should act upon that principle? God's greatness is shown not so much by His ability to create and possess, as by His willingness to bestow, to give, to share, to minister to the welfare and happiness of His children, to provide ways and means for their advancement, opening for them the avenues of progress leading to those summits of glory which He Himself has attained. And He expects us to be like Him, to emulate His example, to be perfect even as He is perfect, according to our sphere.

Thank heaven there are some men and some women who bow not down to the god of gold; men and women who are not for sale; men and women with whom the Giver, not the gift, is supreme. Such a man was the Prophet Joseph Smith. Such were his associates and his successors. Such men lead us today, and such are all true Latter-day Saints, the world over.

Such a man was Orson Pratt, a true and genuine Apostle. "A rich man," said President John Taylor at his funeral. Yes, for "he who hath eternal life is rich." Eternal riches was his quest. In moderate, even lowly circumstances, so far as this world's wealth was concerned, he was rich in powers of mind and accumulations of knowledge; an intellectual and a spiritual millionaire.

Brother John T. Hand sang a

tenor solo, entitled, "If with all your hearts ye seek Me."

ELDER ANTHONY W. IVINS.

Tribute to founders and leaders of the Church.—Repentance and righteousness inculcated.—Characteristics of a righteous man.

After listening to the eloquent remarks which have just been made, and thinking of the many good things which have been said during the sessions of this conference, I feel very much as Alexander expressed himself at the death of his father, Philip, that there was nothing more left to be done; because it does seem to me that the doctrines of the gospel of Christ, that the ideals which it holds up to us, and which we are all expected to seek after and to emulate, have been so fully expounded that no man or woman who has been present need leave this assembly, this great conference gathering, in doubt as to his duty or her duty as a member of the Church of Jesus Christ of Latter-day Saints. For me to attempt to continue the subject treated by Elder Whitney would be like coming down from Point Lookout, on the Emigration Canyon railroad, into Liberty Park, in order that we might view the beauties of this valley. But his remarks have suggested one thought, a thought to which I shall venture to give a few moments discussion, and in order to emphasize it I will first read this brief verse from Proverbs, "Righteousness exalteth a nation, but sin is a reproach to any people."

I would like to amplify that and say that as righteousness exalteth a nation, so it exalteth a community, so it exalteth an individual; and as

sin is a reproach to any people, so is sin a reproach to any individual. The one outstanding characteristic in the life of Orson Pratt—and when I refer to Orson Pratt I refer also to those men with whom he was associated, and with whom he labored—the one thing which has always appealed to me, the one thing which stands out in bold relief above all others, is the righteousness of their lives. They were not sinful men, but men who sought to do God's will, men who loved the Lord with all their hearts, men who devoted their lives to the welfare of humanity, because they loved their fellow man. To sin is to transgress the laws of God, and this they did not do. To sin is to be disobedient to the divine will, and this they did not do. To sin is to violate the command of God, either in purpose or in conduct; this they did not do. To sin is to perform any act which we know to be wrong, or to leave undone any known duty.

I love the memory of these men, the memory of the men who founded the Church of Jesus Christ of Latter-day Saints, men whose history has been written into the pages of the history of this Church, and the men who are now associated with it, directing its destinies, and managing its affairs, because I know them to be righteous men, and I know that God will exalt them. I know that He will exalt and magnify His people because of righteousness, not that righteousness prevails perhaps to the degree that it might, not that we are all entirely free from sin, not that we all do the will of the Father as we ought, not that there are not some of us who violate the command of God in purpose and in conduct,—but I sincerely believe, and that belief is the re-

sult of careful observation as I associate with the people, the great masses of Latter-day Saints are like these men, these historic men whose memory we hold so dear. They are righteous men and women.

Let me appeal to you, my brethren and sisters, you Latter-day Saints who are here this afternoon, that you remember this scripture which I have read, the far reaching importance of it, the effect upon the lives of individuals, communities and nations of works of righteousness, its effect for good, and the far reaching effect of evil, of transgression of the law of God, of sinful practices of sinful acts. If my brethren and sisters could think of this important question as I think of it, I feel certain that there would not be a soul in the Church whose resolution would not be to serve the Lord their God, and if there are sins, if there are those who have transgressed, thank the Lord for the doctrine of repentance, for He has provided that sinful men and women, men and women who have transgressed His laws may repent and receive a remission of their sins. I believe you will all agree with me that the tendency of the world at large is towards transgression of God's laws. Men and women are inclined to be sinful, and sin shuts us out from the presence of God and results in spiritual blindness and death, and so must we have continued forever, had not the Lord in His mercy, through the atonement of His Son Jesus Christ, provided that through repentance from sin we may be forgiven, and our sins be blotted out and remembered against us no more. We may thus be re-established in the faith of our fathers, and in the fellowship of our brethren and our sisters.

Christ taught repentance from sin. John the Baptist proclaimed repentance, called upon people to forsake their sinful habits, to be baptized in the name of the Lord Jesus Christ for the remission of sins, and he declared to them that He who should come after, who was greater than he, would baptize them with fire and with the Holy Ghost, the Spirit of the Lord which fortifies us against sin when we have received it. And so the transgressor is not left without hope of everlasting life. It is only required of him that he come back to the Lord in humility, that he come back to Him in faith, that he repent of his wrongdoing. This it was which brought joy to the father of the prodigal son, not that he had been a transgressor, not that he had wasted his substance, not that he had consorted with wicked men and women. This did not make him better, far from it, but when repentance came to his heart and he returned and said, "Father I have sinned against heaven and before thee, and I am no longer worthy to be called thy son. I am willing to come back as thy servant, to serve thee henceforth, only that I may be forgiven." The heart of the father was touched. Why? Because this my son who was dead, this my son who had gone away from the truth, my son who had forgotten the Lord, forgotten me his father, is alive again. He has repented of his sins, he has seen his error, he has come back to me, and I forgive him with all my heart. And he rejoiced, just as the good shepherd rejoiced who, leaving the ninety-nine sheep which he had carefully gathered into the fold, went out into the storm and sleet of the mountain to look for the one lamb which had been lost, and when

he found it he came back rejoicing because he had found that which was lost.

Christ bore witness to us that there was greater rejoicing in heaven over one sinner who shall repent and come back to the Lord, than over ninety-nine just men who need no repentance. He did not mean by that to depreciate the value of righteousness and the appreciation in which God our Father holds righteous men and women who have been faithful all their lives, but to illustrate the awful condition of a fallen soul; to illustrate the condition of one who denies God and gives way to sin, and is left without hope of everlasting life. When such a one returns it is like one redeemed from the dead. So, my brethren and sisters, men and women, our Father has placed us here that we may preach repentance to our fellows, extend the hand of sympathy to those who are in error, that we may redeem, if in our power it lies, the sinner in our midst, and bring him back into the fold of Christ. This characterized the lives of the men who founded this Church. This characterized the lives of all men and women who have believed in Jesus Christ as the Redeemer of the world, and it ought to characterize the life of every Latter-day Saint.

As I contemplate the truths of the gospel which have been expounded at this conference, this conviction comes to me, that I must be a righteous man, and yet I must not be a self-righteous man. I must be righteous in humility before the Lord, never glorying in my own strength, lest I fall. I must be a charitable man, and yet I must, be just, for whenever my charity shall prompt me to subvert justice, that

which is righteous and right, I have perverted that great command of the Almighty. I must be tolerant in my views, but my tolerance must not lead me to indulgence, or to approve of indulgence in others. I must tolerate them in righteousness, in that which has the approval of the Lord and all good men, but not farther than that, for the Lord cannot look upon sin with any degree of allowance. I must be temperate, and teach others temperance. I must be truthful and teach truth to other people. I must be liberal, but I must not be extravagant, because that would be displeasing to the Lord. I must be an industrious man, laboring, striving after those things which are necessary in order that my wants and the wants of my family and the necessities of the Church of which I am a member may be provided for; but in my industry, in my desire to acquire and accumulate I must not be selfish. I must not seek to unrighteously possess myself of that which belongs to another, but carefully consider the welfare, the rights, property rights of my brethren and sisters. I may be ambitious, for the Lord desires that we shall strive for better things; but my ambition, the accomplishment of my own purposes must never be at the expense of that which properly belongs to my fellows. I must not destroy or tear down in order that I may build myself up, but in humility labor, accepting that which comes to me with gratitude to the Lord, seeking to add to it by righteous means. I must be charitable; I must love my fellow men; I must seek to administer to him. In other words, I must do just what this passage of scripture says I ought to do. I must endeavor in my life to be gov-

erned by principles of righteousness and not transgress either in purpose or in conduct the commandments of the Lord my God.

Now, my brethren and sisters, if we can all go out with this truth fixed in our hearts, resolved that as the Lord gives us strength so will we become, if we are not already, so will we continue who are already, to be righteous men and women, fearing to do wrong, daring always to do that which is right, advocating the truth, with our faces firmly but not aggressively set against evil of all kinds, that we may not be intense partisans, but that we may with firmness, consistency, and humility continue true to the commandments which God has given us, advocating them in the world and exemplifying them in our lives. Then, the Lord will always be with us, and He will magnify and exalt us, and He will make us what He desires that this Church shall be, a light to all the world, setting examples worthy of emulation, that other men and women, seeing them, may be led to glorify the name of God our Father and to repent of their sins and keep His commandments. To this end may the Lord bless us and help us, I pray through Jesus Christ. Amen.

President Joseph F. Smith announced that another overflow meeting will be held in the Assembly Hall, at 2 p. m., also, if necessary, an outdoor meeting will be held outdoors, near the Bureau of Information, at the same hour.

The male members of the choir sang the hymn:

The morning breaks, the shadows flee;
Lo! Zion's standard is unfurled.
The dawning of a brighter day
Majestic rises on the world.

Benediction was pronounced by Elder Junius F. Wells.

Conference adjourned until 2 p. m.

OVERFLOW MEETING.

An overflow session of the Conference was held in the Assembly Hall, adjoining the Tabernacle, at 10 a. m., Sunday, Oct. 8th, 1911. The services were presided over by Elder Hyrum M. Smith.

The Temple choir under direction of Prof. C. J. Thomas, rendered the musical exercises.

The choir sang the hymn:

Sweetly may the blessed Spirit
On each faithful bosom shine;
May we every grace inherit;
Lord, we seek a boon divine.

Prayer was offered by Elder Ferdinand F. Hintze.

The choir sang the hymn:

Ere long the vail will rend in twain,
The King descend with all His train;
The earth will shake with awful fright,
And all creation feel His might.

ELDER GERMAN E. ELLSWORTH

(President Northern States Mission.)

I am pleased, my brethren and sisters, to have the privilege of attending this general conference of the Church. I have been delighted and instructed by the counsel, advice and admonition that we have received thus far.

I sincerely pray that, while I occupy the time, the Spirit of the Lord will direct me, that I may clearly express the thoughts that come to me while standing before you. In the opening address, our

beloved President, touched upon many of the glorious things that were revealed by the Lord to the Prophet Joseph Smith, for the education and preparation of His children upon the earth, to help them to come back and dwell with Him. Among the others, there was one thought which has been beautifully expressed by the poet that struck me forcibly. It is found in the hymn, "O My Father," wherein it says:

"I had learned to call Thee Father,
Through Thy Spirit from on high,
But, until the key of knowledge
Was restored, I knew not why."

Most little children in the earth have been taught by parents and teachers to worship some kind of a Supreme Being, and for lack of power to explain their God they have taught them to worship our Father as a reality. Naturally, they have looked upon "Our Father in Heaven" as a personal being, the prototype of men, and in whose image we were created. It is only when the children have grown older that they worship the Lord (if they worship at all), in the abstract. They try to worship a being without body, without parts, and without passions. In this regard, we were like the rest of the world until the restoration of the Gospel. But, when the "key of knowledge was restored," we then understood really who God and Christ are. They visited the Prophet Joseph Smith, and revealed again Their true character to the world, which revelation enables us to know better than the rest of mankind who God and Christ are. As one of the speakers quoted yesterday, "To know Thee, the only true God, and Jesus Christ whom Thou hast sent,"

is life eternal." True, we have the scriptures that have been an aid in bringing much light and information into the world, but in addition to the ancient scriptures, we have the glorious revelations and manifestations of our Heavenly Father to the Prophet Joseph Smith, and the Church of Jesus Christ of Latter-day Saints, which light and truth is causing thousands in the denominations and sects of the world to also believe in a personal God. As Latter-day Saints we ought to rejoice in these things. It has also been revealed and taught to the Latter-day Saints that, associated with our Father in Heaven we have a Mother there. The poet, in the same verse partly quoted above, gave expression to this beautiful truth:

"In the heavens are parents single?
No; the thought makes reason stare!
Truth is reason; truth eternal
Tells me I've a Mother there."

The people of the world, in a large measure, after eighty years have elapsed, are growing in belief in the consistency of this idea; they are beginning to say if we had a Father in Heaven, we must have had a mother, and to sustain that thought they quote the scripture, "God created Adam and Eve in His own image, male and female created He them."

During the late conference of the Northern States Mission, in Nauvoo, the fact was impressed upon my mind concerning the great liberty, rights and privileges that were asserted by the Prophet Joseph Smith should belong to women, in the organization of the Relief Society of the Church of Jesus Christ of Latter-day Saints. Since that time many organizations have

sprung up among the women in this and other lands. They have been given a chance to become in very deed the helpmeets of men, and their equal in many of the walks of life. Today we find numerous societies, clubs and organizations for the betterment, education and up-building of the women of the world. They have been given liberty, and opportunity for advancement far more since the Prophet Joseph Smith's day than in almost any other period in the history of the world. This is in keeping with what was promised concerning the last days, that knowledge should be multiplied, and that "truth should spring out of the earth and righteousness look down from heaven," not only for the blessing of men, but also for the women, for all of God's children, both male and female. I believe that the light of the Gospel is now rapidly permeating the whole world, and particularly the Christian world, along the lines revealed to our great Latter-day Prophet, and these truths are being recognized as coming from the Lord. Thousands now are heard to express a belief in God as being our Father, and having some kind of personality. Some sectarian ministers are now preaching that Christ was the revelation of God the Father to the children of men; and, while many may still believe that He is a spirit, or an essence, or some other substance, they are tending toward an absolute belief that Christ was a resurrected man, or a resurrected Redeemer, with a body of flesh and bones.

I believe, too, that the Christian world are fast growing to comprehend the true mission of women in the earth. Particularly in the last few years is this manifest. The

thinking classes are now proclaiming to the world that the highest mission of women is to be mothers, and to seek to build up a better race—to successfully do their part in peopling the earth with a noble and intelligent class of citizens. In harmony with this idea, one of the present-day poets has expressed the same truth of motherhood in heaven as found in the "O My Father" hymn. I will read this to you, for it illustrates how the spirit of the Gospel is taking hold of the children of our Father, and it is in harmony with the declaration of President Joseph F. Smith concerning light coming into the world through the Prophet Joseph Smith. The poem is entitled "Completion," by its author, Ella Wheeler Wilcox, but I have called it "Eternal Motherhood," and it is, as I have said, in harmony with the idea of our having a mother in heaven, and in harmony with the light that has been given to the world, in relation to this subject.

When I shall meet God's generous dispensers

Of all the riches in the heavenly store,

Those lesser gods, who act as recompensers

For loneliness and loss upon this shore,

Methinks, abashed, and somewhat hesitating,

My soul its wish and longing will declare,

Lest they reply: "Here are no bounties waiting:

We gave on earth, your portion and your share."

Then I shall answer: "Yea, I do remember

The many blessings to my life allowed;

My June was always longer than December,

My sun was always stronger than my cloud,

My joy was ever deeper than my sorrow,

My gain was ever greater than my loss,

My yesterday seemed less than my tomorrow,

The crown looked always larger than the cross.

"I have known love in all its radiant splendor;

It shone upon my pathway to the end.

I trod no road that did not bloom with tender

And fragrant blossoms planted by some friend.

And those material things we call successes,

In modest measure crowned my earthly lot,

Yet was there one sweet happiness that blesses

The life of woman which to me came not.

"I knew the hope of motherhood; a season

I felt a fluttering heart beat 'neath my own;

A little cry—then silence. For that reason

I dare, to you, my only wish make known.

The babe who grew to angelhood in heaven,

I never watched unfold from child to man,

And so I ask that unto me be given That motherhood which was God's primal plan.

"All womankind He meant to share its glories.

He meant us all to nurse our babes to rest,

To croon them songs, to tell them sleepy stories,

Else why the wonder of a woman's breast?

He must provide for all earth's cheated mothers

In His vast space of shining sphere on sphere,

And with my son there must be many others—

My spirit children who will claim me here.

"Fair creatures by my loving thoughts created—

Too finely fashioned for a mortal
 birth—
 Between the border of two worlds
 they waited
 Until they saw my spirit leave the
 earth.
 In God's great nursery they must be
 waiting
 To welcome me with many an in-
 fant wile.
 Now let me go and satisfy this long-
 ing
 To mother children for a little
 while."

Now the light along this and every other line revealed to the Prophet Joseph Smith is permeating the hearts of the children of men, and though they have not acknowledged the source; the time will soon come when they will be glad to give credit where credit is due, and even praise the Lord for that source by which light and information have been given to the world. The Latter-day Saints, above all people, have defended and upheld the high moral standard of woman, and her divine mission and work in the earth. The Lord has acknowledged their labors upon the earth; He has borne witness in the hearts of the women that they are placed upon the earth to be mothers of the children of God, and in rearing their sons and daughters have joy and satisfaction. The women of Zion can rejoice and take heart in the great calling given them, in being privileged to be the earthly mothers of the elect sons of our Heavenly Father. God loves them, and has manifested that they are blessed above all other women of the earth. They will be thrice welcome in His kingdom for their faithfulness and devotion to their high calling of motherhood.

May the light and intelligence that God has so abundantly given to the Latter-day Saints eventually

permeate the hearts of all the children of men, till God's kingdom is established and His will be done in earth as it is done in heaven, is my prayer in the name of Jesus. Amen.

ELDER MELVIN J. BALLARD.

(President of Northwestern States Mission.)

Our beloved President, Joseph F. Smith, in his opening address to this conference, made reference to some of the material things in which the Church has been interested. It has caused me to think, my brethren and sisters, that God is interested in the material condition of His children, as much, perhaps, as He is in their spiritual welfare, for, to Him, all things are spiritual. I have discovered this, as you who have been preaching the gospel have also, that it is exceeding difficult to interest in our message men or women who are hungry, or who are in dire necessity for the things of life, or whose lives are so depressed by long hours of service that they are too tired to become interested in the gospel.

Looking over the past, we discover that God has always been interested in the material welfare of His children. How bounteously He has provided the things of life that men are in need of, in the forming of the earth, in the organizing of the elements, in the soil and the water, the coal, iron and oil, the gold and the silver, and all things that are calculated to make life enjoyable upon the earth. And God designs that His bounties should be distributed in a just and right manner, that those who labor should enjoy the fruits of their labor, that the idler should "not eat the bread or wear the raiment of him who la-

bors," and that there should be a just and honorable distribution among all His children. In the early ages of the world He gave, together with many spiritual laws, temporal laws also for the material interests of His people, the observance of which so perfected them in material as in spiritual things, that we are told of at least one great community who had "all things in common," and became perfect, so much so that God removed them from the knowledge of the world, or at least from that particular part of the earth, so that their place of habitation has not yet been discovered by men. I refer to Enoch and his people, whom the scriptures say were translated because of their perfection. Again, among the laws God gave to Moses He condescended to speak of material things. Many of these laws were intended as a "schoolmaster" to bring them to greater things that God had in mind for them, both spiritual and temporal.

When Jesus ministered among men He announced advanced spiritual laws, and, in all probability, He gave information with respect to material things as well. I cannot think that the apostles, of their own initiative, began to establish that order of things that made them to have "all things in common," so that the people brought, the scriptures tell us, all their earthly things and put them down at the apostles' feet for a common store. So also in the establishment of this latter-day work, God has likewise been concerned for the material welfare of His people. Many of the revelations given to the Prophet Joseph Smith, deal with temporal things, imparting information calculated to be an essential blessing to the peo-

ple. The Prophet, himself, was instructed to labor for the material welfare of the people, in the building of cities, and in assisting to establish mercantile and other institutions looking to the benefit of the people; he seemed to keep these material things in mind, so much so that many on the outside have found fault with the Prophet on this account. I believe that they who complain have not properly understood the object the Church had in these matters.

I begin to realize the necessity of the Church taking interest in more than the spiritual welfare of the people, and I notice that this idea is growing in many of the leading churches of today. Recently a certain congregation in the east, replying to questions sent to them by the minister as to why they did not attend church, expressed themselves as being dissatisfied with what they heard there. One of the delinquent's said: "The reason is, you are always telling me about the time that I am going to wear a white robe; why don't you tell me how to get a few white shirts now?" I believe that feeling will continue to grow. There is complaint against the ministers, who are referred to as "sky pilots," that they live above the things of the earth, and are soaring beyond the comprehension of mankind, who are in need of assistance in the settlement of problems that ought to be solved now. Not that we contend the church should usurp the functions of the state, but, wherein the state lacks in ministering to the wants of the people, the church should provide for those wants.

We have discovered in the revelations of God to this Church, that He has provided, even in the mi-

nutest detail, for the government of the life of each member, his physical conduct as well as his spiritual regulation. For example, we are told we should "retire early to rest, and arise early, that we might be invigorated and refreshed;" that we should abstain from the use of tea, coffee, tobacco, liquor and other things that are injurious. Attention has also been paid to regulating the amusements of the people, in the dance, the theatre, etc. Members of other churches have ignored these dangers, and permit their children, in many instances, to mingle with men and women who have no character; nor do they seem to feel any responsibility for the moral welfare of their young men and women. We believe that the Church was justified in taking into consideration the needs of its boys and girls, and providing for them necessary and proper amusement. We believe that the Church has been justified in looking to the material welfare of the people in all directions.

Not long ago, an editor in the city of Vancouver, B. C., made an attack upon us, sarcastically, saying that we ought to go to the back-doors of Europe and bring the poor out to our communities, and make them till the soil, and then extract one-tenth of their earnings from them, that being the method, he said, by which the Church has become wealthy. It is no reproach upon us for preaching to the poor; don't you remember it was the poor that had the gospel preached unto them in the days of the Savior? If a tenth of their earnings has made the Church "immensely rich," what has the nine-tenths done for those who were before always dependent, having to go to the poor house when old age came upon them, and never

knowing the joy of owning their own homes. It is true that in the days that are past the Church did, through the Perpetual Emigration Fund, aid many men and women to come from the land of their nativity to this glorious land, and assisted them in becoming located upon the soil, helped them to acquire homes; and saw them become independent, ninety per cent, we are told, eventually owning their own homes. The Church influenced them to construct irrigation ditches; and lent them aid and assistance in many ways. It helped them in the disposal of their crops; it assisted in the construction of a railroad, that enabled the products of the country abroad to be brought in, and the shipping out of products grown or manufactured here. Before the days of the railroad, the Church interested itself in the beet sugar industry, bringing machinery across the plains with ox-teams; but owing to the people not understanding beet culture as they do today, that enterprise was a failure then. But today, that industry has been established very largely through the efforts of the Church, so that beet farmers are now the most independent farmers in the community, they are well to do, as a rule, and this industry has been a great blessing to them in many respects.

The Church authorities saw the prices that were charged by transient merchants who brought their goods here to be sold, and, by their instigation, a commercial institution was organized, which purchased goods in large quantities, shipped them in cheaply, and, by selling to the people at reasonable figures, it became a great blessing to the men and women struggling here for a livelihood, and for means to rear

and educate their children. This institution has since been a great price leveler. The Church sought to establish woolen mills, iron works, shoe factories, and other enterprises calculated to be a blessing to the people. It did not leave them in ignorance, but built school houses and meeting houses, and gave them opportunities to acquire information, until now our state ranks third among all the states in our Union in the matter of our education. No wonder the "Mormon" men and women pay their tithing; they have received abundant returns in the numerous blessings that have flowed to them in a material way and also in a spiritual way. They have never been robbed by the Church, and have no reason to complain, but many reasons to rejoice.

I do not raise any objection to the Church interesting itself in enterprises for the blessing of the community. I expect to see the day when the Church will aid even more than it is doing now. The law of tithing was calculated to be only as a "school master" to bring us to greater and better things. The greater and better things are that we shall reach that condition when we shall practice and enjoy that system of Enoch, which was revealed to the Prophet Joseph, and the keys of which are held by the Latter-day Saints today. This will eventually bring us to enjoy on an equality the material wealth of the world, so that we shall have no rich and no poor, and have no oppression of one by another. Men shall love each other, otherwise there would be no reign of peace, no millennium.

We have no quarrel with our Socialist friends. While we recognize they have some truth, yet what the world needs, more than socialistic

system and methods, is a people so trained that they can keep themselves in line, and maintain high ideals and standards. Why was it that many of the communities that were founded and established to colonize and develop the west, outside of the Latter-day Saints, failed? A man in Portland recently told me there was something remarkable about our people, as he recounted the failures of others and our successes. I stated, it is the unity of our faith, constituting within us a strong binding force, so that we have been enabled to stand together for a long period without getting results, not becoming discouraged, but continuing mutually working for the common good.

Let me tell you that the solution of the great problem that is confronting the world today, between capital and labor, shall be completely solved through the instrumentality that God has devised, and through the faithfulness of the Latter-day Saints. An ensign, and a pattern to the world in these things, shall be raised and established through the men and women who have obeyed the "school-master," and are prepared to learn better and higher things. Let us fix our eyes upon these things, for the Lord has decreed they shall be established. The men and women who do not obey the "schoolmaster," and keep themselves up to the standard of that law, will not keep the higher law. That man and that woman who pay their tithes, thereby witnessing that they are indebted to God, showing that they are but leasers of the portion of earth upon which they dwell, giving to Him grateful acknowledgment of His rightful ownership of it, and complying with the conditions upon

which final ownership may be secured to them as an everlasting inheritance, unto them only will there be given the greater things.

Every man and woman ought to feel thankful unto the Lord for the glorious privileges that we have of being material assistance unto the Church. I know it is a splendid system that has been devised and given to the Latter-day Saints. God wants to make us unselfish: He wants to make us generous. He loves a generous giver, and He provides such with what He designs they shall bestow. He wants, not our dollars, but our hearts. In giving, our hearts should go with the gifts, this makes us truly liberal, as He is liberal.

The father and mother who are constantly giving to their children, providing them education and giving them social position, as well as the necessaries and comforts of life, and denying themselves personal comforts in order to bestow the means upon their children, should have respect, grateful acknowledgment, and honor from their boys and girls. I have looked with sorrow upon boys and girls who have been indulged by their parents and then complained that they did not get more, that they were not given a better hat, or a better suit of clothes, and thus brought grief to their parents who were doing all they could for them, even with great sacrifice to themselves. I have looked with sorrow upon fathers and mothers under such conditions as these, when their children seemed to be ungrateful. What is the return that the father and mother want? They merely desire that their son or daughter acknowledge their obligation for the generous support and provision that is made

for them. Such boys and girls ought to go to their fathers and mothers, put their arms around them and kiss them and say, God bless you father, God bless you mother, I appreciate your sacrifice, and I want to do something for you. What can I do? That pays and compensates the heart of that father and mother.

God is like our fathers and mothers in His great, grand scheme of giving to and providing for His children, and He is grieved when He sees us receiving ungratefully the good things that He provides, coveting what He gives to others, and begrudging that which we should return as a tribute to Him. God loves to see a spirit of thankfulness manifested by His children.

God bless us and help us to keep fixed in our hearts and minds these things that He has revealed to us. Let us labor through these years of preparation—for we are in a state of preparation—to accomplish what the Lord has laid out for us to do, not only for our own salvation but for that of our children and, as much as lies in our power, for the salvation of all our brethren and sisters in the earth. God help us to live up to these high ideals, and merit His promised blessings, I ask in the name of Jesus Christ. Amen.

The choir rendered a selection, entitled, "Hushed was the evening hymn."

ELDER ANDREW KIMBALL.

(President of St. Joseph Stake.)

The Latter-day Saints are known as a peculiar people, and among their peculiarities is the fact that they are a plain and common-sense people, endeavoring to live in har-

mony as the sons and daughters of God. In listening to the remarks of those who have preceded me, I am strengthened in that thought, which I desire to dwell upon, that is, that we are looking forward to even a stronger degree of unity, not only unity in faith, but in material affairs as well. To attain to this position, I am inclined to advise, that those who are blessed today with the material things of life should restrain themselves a little, that they should hold back in the expenditure of funds upon their children, that there might, consequently, be a more equal condition. I regret to notice, without any disposition to criticize, however, the tendency towards classification. I have observed in our Church schools that parents who can afford to dress them well, are allowing their girls to attend school clad in silks and satins, with their heads adorned by expensive hats, and some of the boys also are dressed in the finest of fashionable clothing. The boys and girls that develop in this life to the best men and women, are usually children of poor parents. This habit I am speaking of to some extent humiliates the feelings of those not well off.

I notice that there has been improvement among the ladies in that they have acquired the habit of uncovering their heads in our meetings. There is a better condition in this respect, they are thus on an equality, not trying to outdo one another, or to distract the attention of the congregation. This is enough to make us feel better for the change.

If you carefully observe the men and women who have made the best of this life, you will find that generally, they are those whose parents

have not been able to squander means on their sons and daughters. At Berkley, California, one of the lecturers in the Summer School made this observation, that we must get back to first principles again. I submit, my brethren and sisters, that we ought to get back those sweet feelings that we enjoyed when the Saints would walk long distances to congregate, that they might have a good shake of the hands and meet on equality. I remember the early days in this valley, when our mothers wore the same kind of bonnets, and dressed in calico, they did not envy each other, they were all equal. But, I do not consider there is anything too good for the children of God, if we don't worship it. There is no fabric too nice for the pure daughters of God. It is the flaunting of rich clothing in such a way as to annoy those who are less fortunate in life that creates inequality and hurts the feelings of the people. I do hope, my brethren and sisters, that we will endeavor to restrain ourselves in the follies and fashions of the world. In my experience I have learned that the men and women we love most are not those who dress the finest, but are those who make the best of the opportunities presented to them. The man and woman that we place in any position any time we need them, are they who will work cheerfully and do anything that is desired of them. We can depend upon such men, whether it be in the digging of a ditch or speaking in the pulpit, whatever they may be called upon to do.

Regarding our missionaries, some of our Elders spend too much money in the world. While traveling in the mission field, I traveled al-

most absolutely without purse or scrip. It is to be regretted that some of our boys now find they have not enough faith to preach without purse or scrip in the world. We want our boys to go out among the people and win their way. "The laborer is worthy of his hire." I always thought it an unfair proposition that, when we go out and give our time, and make the sacrifice of the comforts of home, to carry the pearl of great price to the world, that the people are not willing to give us our food and a bed to sleep in. I think it is a mistake for us to spend so much money, we are not training the people of the world aright in that direction. I have experienced it, and know what I am talking about. In my own experience, and in association with other elders, I have found we have succeeded best when we went without purse or scrip.

In this great educational period every boy and girl must go to school, we want them to go and we desire that they should have educational privileges. But what is it doing for us at home? If we want to have a weak generation of boys and girls give them a fine education and all the money they want for fashionable clothes and amusements. The rank and file of this people, the substantial element upon whom God may rely, will go right along avoiding extremes, and can always be depended upon. If we are going to reach the splendid condition Brother Ballard has been telling us about, it will be by restraining ourselves, getting back into the ranks, and using the common sense God has given us, not following after the foolish fashions of the world. I submit it matters little what the position may be, as

a rule the strongest, the happiest, the best, and the wisest of men are those who dress simply and live simply, who work for the good of humanity. May God grant that we shall all realize these things, and march in the ranks with the people of God, who are building up His kingdom and accomplishing His purposes upon the earth, is my prayer in the name of Jesus Christ. Amen.

ELDER CHARLES H. HART.

(Of the First Council of Seventy.)

The question asked by one of old was, "Canst thou by searching find out God?" It is interesting to me to observe man's efforts, without the aid of divine revelation, to find out God. I would not disparage the argument from creature to creator, from design to designer; and yet I appreciate the limitations that there are to that line of argument. We have in scripture some instances of this process of reasoning "from nature up to nature's God." For instance, the Psalmist David exclaims: "The heavens declare the glory of God, and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard." There is also in the Book of Mormon a beautiful instance that occurs in connections with the controversy between Korihor, the anti-Christ, and Alma, the great high priest. Korihor had been putting forth his agnostic arguments, and Alma meets him, in part, with this remark: "The scriptures are laid before thee, yea, and all things denote there is a God; yea, even the

earth and all things that are upon the face of it, yea, and its motion; yea, and also all the planets which move in their regular form, doth witness that there is a Supreme Creator."

I noticed in the last number of the *Improvement Era* a beautiful selection along this line—

There is a God. The herbs of the valley, the cedars of the mountains, bless Him; the insect sports in his beam; the bird sings Him in the foliage; the thunder proclaims Him in the heavens; the ocean declares His immensity; man alone has said, "There is no God." Unite in thought at the same instant the most beautiful objects in nature. Suppose that you see at once all the hours of the day, and all the seasons of the year—a morning of spring and a morning of autumn—a night bespangled with stars and a night darkened with clouds—meadows enameled with flowers—forests hoary with snow—fields gilded by the tints of autumn—then alone you will have a just conception of the universe! While you are gazing on that sun which is plunging into the vault of the west, another observer admires him emerging from the gilded gates of the east. By what inconceivable power does that aged star, which is sinking fatigued and burning in the shades of evening, reappear at the same instant fresh and humid with the rosy dew of the morning? At every hour of the day, the glorious orb is at once rising, resplendent as noon-day, and settling in the west; or rather, our senses deceive us, and there is properly speaking, no east or west, no north or south in the world.

Proctor, the astronomer who once paid a just tribute to Orson Pratt whose memorial services are being celebrated today, Richard A. Proctor, in introducing his work entitled "Other Worlds than Ours," uses a scriptural quotation—"Lo, these are but a portion of His ways"—meaning the ways of the universe, the marvels of the universe—"Lo these are but a portion of His ways, they are but a whisper of His glory,

and the thunder of His power who can comprehend?" And yet, notwithstanding all the evidences that we have of the existence of Deity—and the strong and legitimate argument that we have from design to designer, yet that is not of itself sufficient to reveal unto us all the attributes of God. Mr. Herbert Spencer, the great naturalist, after a life time in the study of nature, declared,

But one truth must ever grow clearer, the truth that there is an Inscrutable Existence everywhere manifested to which we can neither find or conceive beginning or end.

Again,

Amid the mysteries which become the more mysterious the more they are thought about, there will remain this one absolute certainty, that we are ever in the presence of an Infinite Energy, from which all things proceed.

Sir Oliver Lodge declared:

To my mind a great world-soul intimately connected with our own, is the most reasonable explanation of the process by which things came to be.

But notwithstanding this process of reason, we should not lose sight of the fact that without revelation we could not know all the attributes of God—could not "find out the Almighty unto perfection."

Peter tells us in holy writ that, "all flesh is as the grass and the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away; but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." Just as the statue of the Prophet Joseph and the statue of his brother the Patriarch stand upon granite foundations, so the gospel of salvation is grounded

upon the granite bedrock of everlasting truth. It is an interesting fact that philosopher, poet and statesman, have grasped something of the great gospel truths. For instance, Joseph Smith placed emphasis upon the doctrine of faith. We have Sir Oliver Lodge asserting: "Faith and trust in the love and goodness underlying the universe seems to me to be the most vital and helpful thing."

Emerson exclaims:

Belief and love,—a believing love will lift from your shoulders a vast load of care. O, my brothers, God exists. There is a soul at the center of nature and over the will of every man so that none of us can wrong the universe. * * The whole course of things goes to teach us faith. We need only obey. There is goodness for each of us and by lowly listening, we shall hear the right word.

Carlyle gives us to understand that skepticism means not intellectual doubt alone, but moral doubt; all sorts of infidelity, insincerity and spiritual paralysis. That our minds are not given us to doubt with and cavil with but to come to some sure understanding upon matters concerning which we are to act.

Hugo tells us:

We live by affirmation, quite as much as we do by bread. That faith is a necessity, and woe to the man who believes nothing.

Carlyle also reminds us that

For man's well-being, faith is properly the one thing needful; how with it martyrs otherwise weak, can cheerfully endure the shame and the cross; and without it, weaklings puke up their sick existence by suicide in the midst of luxury.

Tolstoi, in his book, "What I Believe," confesses—

I only passed from Nihilism to the

church, because I felt the impossibility of living without faith—without a knowledge of what is good and evil, resting on something more than upon animal instincts.

Take the words of the statesman in addition to that of the philosopher. We have Senator Beveridge in his work, "The Young Man and the World," advising the young man who is about to become a teacher to see first to this question of faith:—"Speaking as one of the men of the street, as one of the millions, I think the best thing for you to attend to is this question of faith, Faith is only another name for power." Look to your faith then you who seek to save the souls of men. The Prophet Joseph taught the true relation between faith and works. Likewise one of the poets approaches a statement of our own belief in these words:

If faith produce not works, I see
That faith is not a living tree.
Thus faith and works together grow,
No separate life they e'er may know.
They're soul and body, hand and heart,
What God hath joined, let no man part.

So we might go on with the views of the philosopher, poet, and statesman, corroborating this principle upon which the Prophet Joseph gave us corrected information.

There was published recently in *Public Opinion* a quotation from a speech or the writings of the great English premier, William E. Gladstone, in reference to the inconsistency of the skeptic. He said:

I contend that the skeptic is of all men the most inconsistent and irrational. He uses a plea against religion which he never uses against anything he wants to do or any idea he wants to embrace, *vis.*, demonstrative evidence. Every day and all day long he is acting on evidence not demonstrative.

He then gives numerous illustrations, and goes on to say,

But when he comes to religion, he is seized with a great religious scrupulosity and demands as a pre-condition of homage to God what every where else he dispenses with and then ends with thinking himself more rational than other people.

This caused the editor of *Public Opinion* to remark:

We who believe ought not to stand upon the defensive. We have a right to demand that unbelief offer us some explanation of the phenomena of life, and show us that it is more probable than our explanation. What is your explanation of an intelligible universe if there is no intelligible God who has made us and who made it? What is your explanation of the fact that whenever man has emerged from a purely animal condition that there are altars and priests and temples and worship, if, in all these centuries he has found that worship unmeaning and unreal? What is your explanation of the fact that after eighteen centuries of moral and intellectual development and criticism and controversy, the Bible is still the world's best seller? What is your explanation of the fact that wherever the life and teachings of Jesus of Nazareth have become known He is the most revered and loved of all the figures in human history?

I think we have reached a stage in the history of "Mormonism" when we may properly assume the same attitude, and call upon the world to give its explanation of "Mormonism," of all the phenomena of "Mormonism." If individuals are not satisfied with the explanation that Joseph Smith gave of how he came by the Book of Mormon, and of the revelations contained in the Doctrine and Covenants, and of the translation of those ancient documents comprising the Pearl of Great Price, and of all the other numerous phenomena of "Mormonism"—if they are not satisfied, I

say, with his explanation of these things, then we may say to them, What is your explanation of how these marvelous books came into existence? Are you satisfied with the Spaulding theory, of how the Book of Mormon came to be? Are you satisfied with the thought that Sidney Rigdon wrote the Book of Mormon, while, as a matter of fact, he never saw it until after it was published and handed to him by Parley P. Pratt? So we may demand the world's explanation of other phenomena of "Mormonism." The teachings of these brethren who have spoken during this conference up to this time are a part of this system of "Mormonism;" and what is your explanation,—let me ask those who do not believe,—of these things? A testimony of these truths was deliberately sealed by the blood of the Prophet. What is your explanation of the marvels of "Mormonism?"

The responsibility rests upon the jury of the world who have access to the truth, to place a proper estimate upon the sincere testimony of the three witnesses, and of the eight witnesses, and the testimony of Joseph, and the testimony of the complete and perfect organization of the Church, and of the wonderful history of "Mormonism," and of all of its beautiful and divine doctrines:

Time does not permit a development of this theme; I can only suggest this line of thought to you. The Lord bless you. Amen.

The choir sang the hymn:

Come, all ye Saints who dwell on earth,
Your cheerful voices raise,
Our great Redeemer's love to sing,
And celebrate His praise.

Benediction was pronounced by Elder Joseph E. Robinson.

SECOND OVERFLOW MEETING.

Another meeting of the Conference was held in the Assembly Hall, at 2 p. m., at which Elder George Albert Smith presided.

The Murray choir, under direction of conductor W. F. Robinson, rendered the musical exercises.

The choir rendered a sacred chorus, entitled, "Sing and magnify."

Prayer was offered by Elder R. S. Collett.

The choir sang the hymn:

O awake! my slumb'ring minstrel,
Let my harp forget its spell;
Say, O say, in sweetest accents,
Zion prospers, all is well.

ELDER CHARLES A. CALLIS.

(President of Southern States Mission.)

It is my earnest prayer that the remarks I shall offer at this meeting shall be dictated by the good spirit. More than any other people on the face of the earth, the Latter-day Saints should be impressed with the sense of duty. It will indeed be an unfortunate thing for this people if they ever, at any time, lose this sense of duty. We hear a great deal of talk in these days about our rights, rights we think we ought to enjoy. But, I believe that if we, especially the Latter-day Saints, would think more about our obligations than our rights we would be a happier, a more devoted and a more grateful people.

Of all the people on the face of the earth, we should be the most grateful, for we have received more light and truth concerning spiritual things than have many of our fel-

low men. God has blessed us with the fullness of the gospel. The Prophet Joseph Smith opened the heavenly worlds to view, and unto us, by the gift and the power of the Holy Ghost, hath been revealed truths that are withheld from the people of the world who do not hearken unto the counsels of God. Indeed, the gift of the Holy Ghost is a strong proof that God is no respecter of persons, because to the poor and to the rich, the learned and the ignorant, if they believe and obey the gospel with sincere intent, is given the gift of the Holy Ghost, which "leads and guides into all truth." So then even the poor man who has never been in a university as a student may say, with Job, when given the Holy Ghost, "I know that my Redeemer liveth, and that in the latter day he shall stand upon the earth." He speaks from the heart, and this heart-knowledge is the most direct, the most convincing knowledge of the gospel that we can have. The Church of Jesus Christ of Latter-day Saints is faithfully pursuing its mission of preaching Christ and Him crucified. That is our mission, and, with God's help, we are pressing along our way.

It has ever been the case that when new light and truth have been introduced into the world, the powers of darkness have bitterly fought the introduction of that light and truth. "Mormonism" stands for the introduction of the whole truth concerning Jesus, the Christ. You will recall, in the days when Wycliffe and Tyndall were translating the Bible into the English language, that men and women might peruse the precious truths in that volume, the evil one stirred up the clergy against these men,

against the work that they were accomplishing, and with the sword and with the stake they fought the introduction of the Bible into the homes of the people; but the work was accomplished. One of these men gave up his life in order that the Bible might be translated into the English language and introduced into the homes of the people. God's word could not fail, for Jesus said, "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me." That was the reason why Satan fought the translation of the Bible into the English language. His work, has ever been and ever will be, to fight the gospel and purposes of Jesus Christ. Men, philosophers, to-day ask the question, why, in the centuries past, did the clergy, above all people, fight the translation,—the diffusion of the knowledge the Bible contains amongst the people? We must look for the answer in the saying of the Savior already quoted: "Search the scriptures; * * they are they which testify of me," Satan did not want the people to search the scriptures, he wanted to keep the prophecies contained in the scriptures and the mission of the scriptures from being fulfilled. He sought to have the Bible withheld from the people, that they might be kept in ignorance of the divine sonship of the Son of God. The time came when men began to deny their God:

Look in the world today at the number of ministers denying the divinity of Jesus Christ. They admit—and perhaps we ought to feel thankful for this gracious admission—they concede, that Jesus was a great teacher, a great man, but many of them deny His divinity, deny that he was the Redeemer of

the world. God in His goodness and mercy decreed that He would raise up a witness for the Lord Jesus Christ, when men should begin to deny Him, a witness who might convince them that Jesus is indeed the Christ. God has caused to be brought forth another volume of scripture, to testify to the divinity of the Lord Jesus Christ. Men said that the canon of scripture was full. They said that God had ceased to speak to men from heaven, and they seemed to rest in this belief until:

An angel from on high,
The long, long silence broke;
Descending from the sky,
These gracious words He spoke—
Lo! in Cumorah's lonely hill,
A sacred record lies concealed.

Joseph Smith, by the gift and the power of God, translated the Book of Mormon. What are some of the beautiful truths that the sacred Nephtite record teaches? Shining as gems of spiritual truth, these two great heavenly truths stand prominent: The Book of Mormon establishes the truth of the Bible. The Book of Mormon declares that Jesus was and is the Christ, the Son of God, the Redeemer of the world. A book declaring these two glorious truths is surely entitled to a fair and serious consideration. Compare the difficulties, the trials and persecutions that Joseph Smith suffered, in bringing forth the Book of Mormon, with the treatment and persecution that overtook Wycliffe and Tyndall, who brought forth the Bible in the English language, and the similarity is absolutely startling. The reason for the persecution in both cases is precisely the same, Jesus said, "Search the scriptures: for they are they which testify of me." Men began to lose

faith in God when "Lo, from Cumorah's lonely hill" was brought forth the Book of Mormon, that declares that Jesus was the Christ, and that men could not gain salvation except in and through and by the Lord Jesus Christ. And so the devil, knowing the power, knowing the light that was coming into the world, wielded all his powers in fighting that book, and its translator. Joseph Smith gave up his life as a martyr; his life was taken to satisfy the cruel unrighteous demands, and the hatred of those wicked men who persecuted him even to death's door.

In a short time, not long hence, philosophers, scholars and statesmen will ask, why did the people fight the introduction of the Book of Mormon, which is such a glorious and a powerful witness for the Lord Jesus Christ? History will repeat itself, and this answer will be given: Jesus said, "Search the scriptures; * * they are they which testify of me." The Book of Mormon is scripture, it is the word of God, it testifies of His Son, and because of that, evil powers sought to prevent its translation, and the introduction of that sacred book into the homes of the people.

My brethren and sisters, the efforts of the evil one will surely fail, for the angel said unto Joseph, "The knowledge that this record contains shall go unto every nation and kindred and people." The prediction made by the angel to the prophet of God is being fulfilled, and it will be completely fulfilled in God's own due time.

We are told in the scriptures that the Bible and the Book of Mormon shall be one in God's hand for the confounding of false doctrine. It was said of Joseph, who was sold

into Egypt, that he should "push the people together to the ends of the earth." By the Bible and the Book of Mormon false doctrine is being confounded; and as God has put them together—"one in mine hand"—we say "What therefore God hath joined together, let not man put asunder." The Latter-day Saints, imbued with the sense of duty, feeling that upon them rests the obligation to preach this gospel, will go forth by the power of God in the discharge of their duty, until the testimony of Jesus, which is the "spirit of prophecy" shall spread over the world like a sea of glory, until it covers the earth from pole to pole. To this mission, God grant that we may ever be faithful, is my prayer, in the name of Jesus Christ. Amen.

ELDER JOHN L. HERRICK.

(President of Western States Mission.)

The inspirational remarks of President Smith at the opening of the conference suggested to my mind this question: Is it worth while to be an exemplary Latter-day Saint? Emerson said, "A man is relieved and gay when he has put his heart into his work and done his best, what he has said and done otherwise shall bring him no peace." I believe those words.

In the missionary field we have opportunities for observing many things which do not ordinarily come to the attention of the people at home in the body of the Church and I call to mind an experience of recent date which will illustrate the point I would like to make: A professor of several years standing at the law school of Ann Arbor had moved to Colorado for his health,

and in talking with one of our members over a business proposition he made the remark, "I was in Ann Arbor for a number of years. I had occasion to know and see men who came there to study law and it was my observation that the young men who came from Utah, most of whom were known as 'Mormons,' were ahead of all others of the world that came to that institution. Let me ask you why," said he, "why is it that they made such records?" The answer was given that, undoubtedly, it was because of the lives that those men had been urged to live; that they had been taught in their youth to be virtuous, to abstain from alcoholic liquors and from tobacco, tea, coffee and stimulants of every kind. "Well," he said, "if that be the case, I would to God that my children might be reared in such an atmosphere instead of where they are today." It is not only those, my friends, who go to school to Ann Arbor and the colleges of the East or West—it is not only to those we are to look for exemplary men and women, but it is to every one of us, and if we wish for it in our hearts to be exemplary in our manners, in our habits, we do more than any other one thing in the world to advocate "Mormonism."

Let me give you another picture: A family with whom we became acquainted in Denver had visited a number of families in Utah, and we were invited to their home one evening to have dinner with a number of others of their friends, and as coffee was placed before us and we declined they asked why it was, and the opportunity came for me to explain that it was a part of our religion, a tenet of our faith, that we abstain from the use of such things. "Why, that is a peculiar thing!"

said the gentleman, "we have been out in Utah a number of times in the home of so and so," (and, by the way, the man he spoke of was a man of my own town and I knew him very well,—a man representative in the Church, too), "and they have put both tea and coffee before us in their home and we never knew that your people had such a law in the Church." Now, it may have been that those good people, out of generosity in entertaining the visitors, desired them to have what they wanted. It was not a question, hardly, of deciding that they *could* put on the usual beverage, as was illustrated a few days ago through one of the illustrious men of this nation, in addressing a toast to the Chief Executive of this country, when he said, "I propose a toast to our honored guest with the sparkling beverage sealed with the approval of the Almighty," and that was water. Perhaps our friends thought that they could not put water on the table without being thought lacking in courtesy when entertaining their friends from abroad, but it seems to me that we ought to live up to every principle in our homes, and let people who visit us understand how we live and what we do there. It will go farther toward impressing them with our belief and our faith than anything else.

Just now we in Colorado, of the Western States Mission, are in the centre of the fight being waged by a renegade member of one of the splendid and cherished families of this state, a fight that is intended to rid Colorado of the "Mormon Plague." Think of it! Well, I see in it only good, for at the time when one of his greatest efforts thus far made during his campaign, in one

of the churches in Denver a few weeks ago, a prominent citizen of this country, a man who has traveled world wide, stepped out on the street during a meeting one Sunday afternoon in Denver, with several hundred people assembled, and interrupted one of our speakers, saying, "Young man, permit me to say a few words." He took his place with the elders and said to the people, "I want to say to you that I have traveled all over the world. I have also traveled largely in Utah and wherever there are 'Mormons,' and I have done approximately two million dollars worth of business with them and have yet to lose a dollar, and I want to say to you here today that they are an honest people and a good people. Futhermore, when it comes to morality, you will not find angels in heaven any purer than the women and girls who belong to the 'Mormon' Church." He continued, "Utah ranks third in education in the United States. And who has accomplished that? Why the 'Mormon' people, because they have been in control of Utah for all these years. I was born and raised a Roman Catholic, but," said he, "I am going to raise my voice here and everywhere I go in behalf of that people." An acquaintance of his, a traveling man whom he had not met for several years, stepped out after he had concluded his talk, and said, "I want to say amen to what has been said by my friend, for I have had large business interests in Utah for over twenty years and what he has said to you is true." Another man still, a stranger to both, took off his hat and remarked, "The words spoken here are true."

Now, perhaps we may have a lit-

tle agitation; I don't doubt it; but when we can have men who will, of their own accord, stand up on the street corners and defend us, I think we have nothing particularly to fear.

My brothers and sisters, there may arise certain things in our lives which will bring to us the thought that good days are preparing for us; a raise in rents, a political victory; the return of a lost one; a bringing back to life of a dear one who was afflicted; all may tend temporarily to bring us to believe that all is well. But after all, it depends on individual action. Ours is essentially an individual work and each one of us will have to answer for his or her actions, not only in a measure to our friends and neighbors, but to our God. Again, the words of Emerson, "Nothing can bring you peace but yourselves. Nothing can bring you peace but the triumph of principles." We have the principles which will exalt and save us if we will rightly live them. Let us not fear the world. Let us admonish all to weigh well the principles that we teach and practice and see if they find therein anything objectionable. Let us look them straight in the face and say we claim the God given right in this free country to believe as we choose, "and allow all men the same privilege, let them worship how, when or what they may."

May the blessings of heaven be with you, my dear friends and likewise all Israel, that our principles may direct us aright, and that our examples may be such that they will attract the world; and that we may be saved in the kingdom of God, in the name of Jesus. Amen.

Brother Manasseh Smith sang a tenor solo, entitled, "Fairest Lord, Jesus."

ELDER FRANK Y. TAYLOR.

(President of Granite Stake.)

I pray, my brethren and sisters, that the Spirit of the Lord may direct my utterance this afternoon. I have been interested in what has been said in all the sessions of the conference, and in the remarks of our mission presidents this afternoon. It brings to my mind the thought that the fruits of "Mormonism" are good, particularly to those who are laboring in the ministry, devoting their time to the work of the Lord. I have often remarked that no greater blessing could come to a young man than to be called on a mission to proclaim the truth to the nations of the earth. If he does not do much good to other people, at least he makes a man of himself, and returns full of dignity, grace and testimony of the work of the Lord.

I was traveling in the southern part of the state a few years ago, with a man who was an atheist, a good man, but without faith in the work of the Lord. He formerly belonged to this Church, and had witnessed the grace and the goodness of it; but he had fallen into darkness, and the light within him had become very dark indeed. We were traveling together on the same train, and with us was a young man who had just returned from a mission, who was on the way to his little home settlement. We entered into conversation with him, and found him a splendid sample of youth and manhood, clean, and pure

in his habits. It seemed like his whole soul was full of sunshine and good cheer. He reported to us his missionary experiences, his call, and how gladly he had accepted it, and yet with what fear he went into the world, fearful of his lack of knowledge of the world and of what would happen in his case; but he had faith, and he went, believing in the Lord Jesus Christ, in the divinity of the mission of the Prophet Joseph Smith, and that this is the work of the Lord. He bore that testimony with faith and courage, in the face of the opposition of the world. He told us of his ups and downs, of the doors that had been closed in his face, of many evil things that had been said about him and his companions, the work, and the people living in these valleys of the mountains. Further, he related some of the pleasures that he enjoyed in his ministry, when proclaiming these things, and told of the witness he had of the Spirit of the Lord. In common with nearly all of our young men who have been out proclaiming this Gospel, he testified that the most pleasant time in his life was out in his missionary field. My friend was much entertained in the remarks which this young man had to make. He had known of other young men returning from missions, and had witnessed similar development evidenced in them. Quite a concourse of people was at the station to receive this young man, and the tears of joy and happiness witnessed in his behalf, in that settlement, had quite an effect upon my friend. After the train went on, he turned to me and said:

"I don't know what there is about this faith of yours that brings about this wonderful result. I have a boy

about the age of the young man who has just left us, and I would be glad to have him go out into the world as a missionary, if he could only come back with the same spirit, energy, life and beauty that this boy manifests on his return, because truly something wonderful has happened in his life. If my boy could go without his having to accept your faith, and get the education that these your missionary boys receive, I would rather have him do it than to have him take the same length of time in the best college in the land." Again he said, "I don't know what there is about your religion that brings this result, and yet I witness the result."

I tried to explain to him what there is in it that brings this result; but, of course, he would not accept my reasoning, because his darkness was so great, owing to lack of faith in this work. I knew him. He was a man of the world. I rejoiced that the fruits of this missionary work were so manifest. It is one example out of hundreds and thousands of others of our boys who go out to proclaim this everlasting Gospel. The world ought to appreciate this fact! but they cannot understand why it is that the men who are more deeply interested in this work, who devote most of their time to it, should enjoy the spirit of their ministry and work. But the truth is manifest in the good life they lead, and the fruits of the ministry are good to behold.

In the stake where I preside we have a great many young men who go out to proclaim the Gospel, and when they go away I notice the class of young men they are; and when they return, I witness again the wonderful transformation that has come over them. They are in-

telligent, clean, sweet, honorable, young people, and a credit to the Church of Jesus Christ of Latter-day Saints. I would that all of us could be judged by the standard manifest in the return of the elder who has been out proclaiming this everlasting Gospel in the world. We need not be ashamed of them, or of their ministry, or of their work, because they add glory to the cause of God in the earth.

My father, in teaching me, was anxious, of course, that I should do honor and credit to my family name and do what is right and proper, and honorable, and straightforward in life. He desired me to occupy, possibly, some prominent place before my fellow men; but the greatest end to which he felt that any of us could aspire was to be a consistent an honorable, and an upright Latter-day Saint. In this achievement there is scope, he felt, for people to hold up their heads with credit before all men.

I feel, my brethren and sisters, that this missionary labor in the world is a glorious experience for our young people. I have noted what a wonderful influence it has, not only upon him who goes away, but faith is increased in the household from which he goes. They look forward with wonderful pleasure to the letters they receive from their boy, and to the testimony which he bears, the experiences that he has in the world, and the blessings of the Lord that come unto him. A miracle happens in his own life, when he goes out to preach the Gospel; while faith is increased in the hearts of his father and mother, his brothers and his sisters, and they all rejoice in a testimony of this work. Only a few days ago, I had a man call on me. He is a

member of the Church. He is a good man of the world, but he "doesn't do much" in the Church, though an honorable and a splendid man. His boy was called on a mission, had faith enough to go and went, and the parents rejoiced as did every one of the household. There was purity, virtue, and the spirit of the Gospel with them, and they rejoiced that a young man from that household was worthy to go out and preach the Gospel. Every once in a while, this father comes to me with a letter that he receives from this boy, and he thinks that his son is one of the most wonderful men in the world, because he has a testimony of the Gospel of the Lord Jesus Christ, and is living such a good life in the world. It brings joy and happiness to the Latter-day Saints to have young people go out and preach this Gospel. I feel that there ought to be a missionary spirit in the hearts of the people—that where fathers have boys who can go out and offer their services unto the Lord our God to teach His word unto the nations of the earth, they ought to rejoice. No father's hand or voice ought ever to be raised against the going forth of their sons, whenever they have an opportunity to go out and preach this gospel, because there is no greater joy or happiness can come to your children than to have them obtain a knowledge that Jesus is the Christ, and that the work that we are engaged in is the work of the Lord, our God. We should strengthen this missionary spirit in our midst.

I remember being in one of the cities of the United States, in a long, crowded thoroughfare, when I saw two boys hurrying along with the rest of the crowd, and I picked

them out. I did not know why, particularly, but in looking at them, there was something different about them from the people surrounding, and I made up my mind that they were Latter-day Saint missionaries. I had never seen them before, but I walked up to them, introduced myself, and asked them if they were from Utah, and lo and behold, the answer revealed that they were boys out proclaiming the Gospel. Something about these boys appealed to me, and I believed in my soul that they were Latter-day Saints. The thing that impressed me was that there was a purity about them that was different. There was an ambition, a hope, and something written in their countenances that impressed me as being different from their surroundings. I rejoice that our boys have this purity, and that they can go out into the world conscious that they are clean, and sweet, and pure from the sins of the world.

Now that is the boy who preaches the Gospel in the world; it ought to be equally true of our boys and girls here at home. We ought to be examples to the whole world, in regard to these things, and this missionary spirit ought to be prevalent here at home. Oh what happiness comes to the boy who goes out as a missionary to preach this gospel! He will endure the rebuffs and the scoffs of the world bravely, to be a minister of the Lord Jesus Christ, testifying of this work and the things the Lord has done for this people. I feel that we ought to exercise some of this missionary spirit at home. I believe that our home boys and girls should also enjoy the fruits that come to those who are engaged abroad in the work of the Lord, for there is am-

ple field for them to act as missionaries here at home. There is not a settlement in our land but what there is need to labor among the people and to teach the Gospel unto them. Right here at home we have abundance of material, and any number of men filled with the spirit of missionary work, and yet we have scores of people who belong to the Church of Jesus Christ of Latter-day Saints, and many other people who are not members of this Church, who would be glad of an opportunity to hear this Gospel and to whom they could preach. We could do much more of this work right here at home. I have often-times thought that there is room for wonderful improvement among our people in the matter of preaching the Gospel of Jesus Christ at home, particularly to those people who are weak in the faith, who do not comprehend fully the glory and the goodness of this work. We ought to go out of our way to try to build them up, and bless them, and do good unto them. I wish that our missionaries, when they come home, could do a little more of this work among their companions who have not the same light and understanding that they have—that they would go out among those who perhaps have made some mistakes in life, and who are not living up to what they should, and try to bring them back to a realization of the truth, and to activity and resolution in their religious life and duties. I have sometimes used this expression to our people; we go out into the world to preach the Gospel, and we have the doors slammed in our faces, many and many a time, and after awhile we get some of these people to accept our tracts. We labor with them as

we ought to labor with them, and we spend time and means to bring them into the Church, and when we have done that, we feel that we have done a wonderful work, and we have. We do not ask so much about these people, as to their life in the past, as long as they will repent of their sins and renew themselves in the waters of baptism that they may receive the gift of the Holy Ghost. Yet I feel that many missionaries come home and feel that their missionary work is ended, and there is no opportunity to labor further; but I say unto you that there are hundreds and thousands right here in the wards and stakes of Zion who need laboring with, and if our missionaries would exercise the same spirit of love and charity and kindness, with them as with people in the world, they would do a wonderful work. One of the difficulties about these matters is this, that we are so apt to see mistakes in the people with whom we are familiar, so much so that we cannot see much virtue in them; but I believe that if we would work with the Spirit of Christ, right among our own people here at home, that we might garner many precious souls into the work of the Lord. We are so apt to see the mistakes of our neighbors that we cannot imagine there is any good in them, and we make up our minds that they have gone to the bad; but seldom will one find any one who will not be susceptible to the influence of some good spirit that may work with them. I have had many young men tell me that they have never been labored with in the spirit of kindness, and that their mistakes have been magnified; what they need is some good man to put his arm around them and try to lead

them back into a better way. I feel that in this work there is great room for the returned missionaries to preach the Gospel of Jesus Christ to their neighbors. All of us who hold the Priesthood of the Lord Jesus Christ should exercise it for the building up of the kingdom of God, and the dissemination of His word. I want to tell you that if it were my boy who thus needed to be brought back into the right way, I would be thankful to the man who would go out of his way to exercise that kind of a spirit to build him up, and to make him feel anew the spirit of the Gospel. I believe there is no kind of work in Zion of more importance than that. We ought to exercise charity, and be willing to put forth our efforts for one another, and especially to such as are in need of an awakening. I feel that we ought to do this among the Latter-day Saints at home, and try to magnify the cause of Christ here, so that we may have more of these boys imbued with this spirit, and thus testify to all mankind that the fruits of the Gospel of Jesus Christ are good. God bless you. Amen.

ELDER SAMUEL O. BENNION.

(President of Central States Mission.)

I have listened with interest to the remarks of the brethren who have preceded me, and I trust that the few moments I stand here, I may enjoy the same spirit that directed their words.

These brethren have alluded to the interest that some people are taking in our religion, who are not of our faith, and it reminded me of the remark of the Savior when He said, "And this gospel of the king-

dom shall be preached in all the world for a witness unto all nations: and then shall the end come." There is no question but that honorable men and women of the earth will, sooner or later, according to their day and time, listen to the teachings of the elders of Israel, for the gospel they teach is the "gospel of the kingdom" that was preached by the Savior. It is destined to attract the attention of the world, and they will listen respectfully to the proclamation made by elders of the "Mormon" Church.

The world understands "Mormonism" better today than ever before. When men take a stand of opposition now, and criticize the acts of the "Mormon" people, it usually happens that their antagonism makes friends for us. We need not be afraid, for the Lord Almighty is the author of what is called "Mormonism." He stands behind it because He revealed it unto the children of men through the Prophet Joseph Smith, and it will resound through this earth, until every man and woman under heaven shall have a chance to receive or reject this gospel of the Savior of the world.

The Lord revealed unto the Prophet Joseph Smith this principle, that no man can be saved in ignorance, and that, before men should stand before the judgment bar of God, every man or woman, either in this world or after departing, will have the privilege of understanding the gospel of the Redeemer, so that they may be able to accept or reject it. I listened to a sermon, delivered a short time ago by a noted divine of the Presbyterian church. He took for his subject the "Country Church." He stated that in company with some

companions in the ministry, he had been holding a conference, and in that conference the subject of the country church was considered, and they deliberated upon the best methods to reach the people in the country. He said they were sadly neglected. They are a fine class of people, men and women who are producers, able to pay their debts and to support a minister, and who would do so if they had the chance. But he criticised their ministers this way: he said they preferred to live in the cities. When a certain district in the country wanted to have religious services, they sent to the city for one of the ministers to come down there and hold service with them on the selected Sunday. He said that a woman living in the country might just as well send to town for a dress, or a man living in the country might just as well send for a suit of clothes already made up, and take chances on the fit. He said the ministers in the church must mingle with the people, labor with them, live with them, and thus create an interest among them. He declared that the Church in the world that is growing fastest is the "Mormon" Church, there is no church that equals it. He further said, they had preachers generally that appealed to men, and that their missionaries visited the country districts frequently, and their churches were filled wherever they went.

My brethren and sisters, I cite you this for the reason, it is evidence that the world is taking notice of "Mormonism," and taking notice of the labors of the Elders of Israel out in the world, and the growth of the "Mormon" people. This gentleman did not understand that the Elders have within their

hearts and within their minds a knowledge that God lives and that Jesus is the Christ, and that "Mormonism" is the Gospel of the Redeemer by which man may be saved in the presence of Almighty God. Moses, in speaking to ancient Israel, said, "The secret things belong unto the Lord, our God; but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law." The Lord revealed unto the Prophet Joseph Smith the true condition of affairs as they existed in the religious world. He told him that he should not join any of the denominations extant at that time, that they had a form of godliness but they denied the power thereof, that while they honored God with their lips their hearts were far from Him. Joseph Smith was God's authorized agent in restoring the gospel to mankind. When we go out into the world, and preach in the country churches that have been neglected by the ministers of the world, we gather the honest hearted men and women everywhere that the gospel message reaches. The Savior said, "My sheep hear my voice, and a stranger they will not follow, and they come unto me." So when the Elders go into country districts, and upon the streets of cities, and wherever they may have the opportunity to preach, men and women of the character named by the Savior thus hear His message, and a stranger they will not follow. It is not to be wondered at that people of the world are beginning to take notice of "Mormonism." We are making friends in every land and clime in this world today; we are becoming better known.

I had a conversation a short time ago with a gentleman who lives in

Pueblo, Colorado, in President Herrick's mission field. He is president of one of the great banks in that country. In speaking of the apostate to whom Brother Herrick referred, he said, "We know the Mormon people, and we know that writer wants to organize us into some kind of a club to fight you people, but," said he, "we know the Mormon people too well; and he received no encouragement there." I say to our brethren, we need not be afraid to go on missions, if we live our religion. When men are called to go into the nations of the earth to preach the gospel they should cheerfully respond. The Lord will open up the way for them to go into the world, and successfully proclaim the message that the Father and the Son delivered to the Prophet Joseph Smith. They can fearlessly declare that God lives, that He has a body, that He is able to speak; to see; to hear; to walk and talk; that He is in very deed the true and living God. There are people in this world who profess Christianity, thousands of them, who are teaching today that God has not a body, that He is a spirit without body, parts or passions. The Lord has revealed the truth about Himself unto ancient and latter-day Israel. This important truth has been given unto us as a weapon to overcome the error which the adversary has disseminated, and gives every one a chance to use the free agency that God has given unto His children.

I am sure that there are many people in the world who love the truth. There is faith in the earth, and since the days of the Prophet Joseph Smith faith has increased. In support of this statement I will relate an incident that happened a

short time ago. A certain jury that had been sitting in a case, and were to decide whether a man was to be hanged or not, before they rendered their decision, they went into their room and there those twelve men knelt down and prayed unto the Father that they might render a true and a just decision. I say that I believe faith is increasing in the world, and that many men and women will yet join the Church of Jesus Christ of Latter-day Saints, because of that faith. They will go down into the waters of baptism as soon as they are converted. The duty of preaching the gospel unto the children of men is ours as long as the Lord permits us to live on the earth, and remain faithful unto Him.

The statement recorded by Moses in the twenty-ninth chapter and twenty-ninth verse of Deuteronomy is correct. We know that it is wrong for us to use intoxicating drinks; it is wrong for us to defraud; or to commit sin of any kind. If we observe that which the Lord has revealed unto us, we will not err, we will respond better to the will of the Master. The Lord has sent His servants in the earth; it is just the same as though He had Himself laid hands upon the heads of those who preside in this Church. When the Lord called Edward Partridge into the ministry as a bishop in the Church, He said, (36th section of the Doctrine and Covenants): "I will lay my hand upon your head by my servant Sidney Rigdon." There was an ensample. This work that the Lord revealed unto the Prophet Joseph Smith will stand, and the principles thereof are given to aid in accomplishing His work. The men and the women who

go forth and preach the principles of the gospel, at home or abroad, are assisting the Lord. We have a work to perform for the Lord each day.

It ought never to be said of any man in the Church, that he ever raised his voice against the bishop, or against any of the presiding officers of the Church. In the days when Israel demanded a king, and said: "We want to be like these other people who live in the land; we want a king, we demand of you a king," the Prophet Samuel was troubled, and he knelt down and prayed unto the Lord and asked what he should do. And the Lord said unto him: "They have not rejected thee, but they have rejected me, that I should not reign over them." The Lord has revealed many things unto us. We hear them in our homes, in our conferences, in our Sabbath day meetings and elsewhere, and we ought to be familiar with them. The Lord has given unto us much knowledge, and therein is power that we might be able to withstand the attacks of the adversary, though those attacks be as numerous as the microbes that have been alluded to by other speakers.

I pray that the Lord will bless us, latter-day Israel, that we may have faith to overcome our weaknesses, and that we may be true men at home or abroad, and live as the Lord requires us, that no man nor set of men may justly condemn us. The Lord bless you. Amen.

The choir sang the hymn:

Master, the tempest is raging!
The billows are tossing high!
The sky is o'ershadowed with blackness,
No shelter or help is nigh.

ELDER WILLIAM T. JACK.

(President of Cassia Stake.)

Truly "the song of the righteous is a prayer unto the Lord." I feel that we have been highly favored this afternoon in our services in this hall, in listening to the sweet singing and music that has been furnished by the Murray choir; indeed, the singing that has been furnished during the former sessions of this conference in the great Tabernacle; as well as here, has been an inspiration to all those who have attended.

I have rejoiced very much, my brethren and sisters, in the privilege that I have of attending this conference, listening to the testimonies and the instructions that we have received from the brethren. I rejoice very much in the testimony that we listened to at the morning session of this conference, by President Joseph F. Smith, the man who is the mouthpiece of the Lord unto us at the present time. I rejoiced in the testimony that he bore concerning himself. I have watched his life for more than fifty years, and he voiced my sentiments when he mentioned that period of his own life. I have looked upon him all my life as being a model of purity, as being the most absolutely just man that I have ever known. I have admired him for his sterling integrity, his great strength of character, his inspired mind, and for his ability to get, I believe, nearer to the Lord than any man I have been privileged to know in my life. I hope that those who comprise the membership of the Church of Jesus Christ of Latter-day Saints appreciate this man as does your humble servant, that we appreciate all our

brethren who stand as leaders in Israel, and that we show our appreciation of them by acting upon and carrying out their precepts, and following their splendid example.

I rejoice very much in the gospel of the Lord Jesus Christ. My heart has been made glad this afternoon, in listening to the stirring remarks of the previous speakers, brethren who are in the midst of the battle in this great work, mission presidents who are laboring in the field in the forefront of the fight for righteousness. It is safe for us to listen to their testimonies and to accept their counsels, because they are men of God, laboring for the gospel of righteousness, and they enjoy the inspiration of the Almighty. The gospel will bless us at home, the same as it has done for many of us in the mission field, if we will only apply ourselves in the same diligent manner. The reason why some of us do not feel as good, perhaps, as those who have been out in the mission field as messengers of salvation, is due to the fact that we are not as active at home as we were when we were abroad. If we will continue missionary work, take upon ourselves the duties and responsibilities of disseminating the gospel at home, we will enjoy the missionary spirit in our lives, and the Lord will bless us and inspire our minds, will strengthen our memories, and cause us to expand in our intellect and feelings, and increase in wisdom, and in understanding of His divine will and purposes, so that we will not be at a stand-still at home, as, I am sorry to say, some of our brethren are who have returned from active missionary life.

We have heard this afternoon of the field there is for missionary

work here at home. How true that is; and yet some of our brethren who were active in the world fail to appreciate this fact, and are not as active at home as they might be. I remember a young man to whom I listened as he bore his testimony after returning, and in one of his remarks he said he was thankful that his preaching days were over. I wonder if there are many who feel the same way after returning home, thankful that their missionary days are over? It has been said by one of old that the "race is not to the swift nor the battle to the strong, but to him that endureth faithful to the end." We may run swiftly, and do an exceptionally splendid work for two or more years, as our missionaries do; but if, when we come home, we forget the Lord, fall back into the ways of the world, and give way to weaknesses that some are addicted to before they go into the missionary field, we will not enjoy the Spirit of the Lord at home.

I believe, my brethren and sisters, that it is our duty, as Latter-day Saints, that we should kneel down in our homes morning and night, and pray to the Lord to prosper His work upon the earth. I thought today while sitting here that, in a sense, the Lord cannot prosper this work unless we will take hold of the duties and responsibilities that rest upon us as consistent members of the Church, as faithful men and women. This Church cannot be better than its membership. When speaking with men in the world that say the "Mormon" people are all right, that they find no fault with the rank and file of the "Mormon" Church, but complain against leading authorities of the Church, I feel in my soul to wish that all the

members of this Church were nearer to coming up to the standard of those men who stand at the head of the quorums of the priesthood. There is plenty of room, it seems to me, my brethren and sisters, for us to make an improvement in our lives as members of the Church. There is a great responsibility resting upon every one of us. It seems to me there is no other church in the world that has to meet the responsibility of the action of the humblest member of that church to the extent that is true of the Church of Jesus Christ of Latter-day Saints. When there is one member of our Church, in the communities in which we live, that goes astray, or brings upon himself reproach, he does not suffer the contumely alone, but the stigma is cast upon all members of the Church who reside in that locality, and some even blame the whole membership of the "Mormon" Church, and claim that it is the fruits of "Mormonism." While this is not a proper view to take, it is the view that many in the world take, and I presume that, to some extent, they are justified in that view, because we hold up a higher standard than does any other religious organization in the world.

We claim that our Church has been organized by divine direction, that the Lord Himself has been instrumental in bringing forth this work, that is known in the world as "Mormonism," and that He has revealed the glorious principles of truth that we have accepted as our rule of faith and our guide. We claim that we are constantly receiving revelations from the Almighty, that we are guided day by day by those revelations, and that we have in our midst prophets, apostles, and inspired men. Now,

you can see readily how much better we ought to be than the people of the world; it is quite natural for them to look for more from us than from people who are not able to make such professions. It would be a victory for the adversary if he could induce the Latter-day Saints to forget their high calling, and come down to the standard of their fellow men in the world; the enemy of righteousness would then have accomplished his purpose. It is his design to impede the progress of this work. He cannot do it, as far as the majority of this people are concerned. I feel sure it is impossible for him to overcome the high authorities of the "Mormon" Church, because of the purity of their lives and the devotion that they manifest to this work of the Almighty. I believe it is not possible for the adversary to come into this congregation, nor any other congregation of the Latter-day Saints, and successfully combat this work. That is not his plan of operation; his plan is to influence the individual members of the Church, some of us with discontent, some with fault finding, some with a failure to pay tithing, some with neglect of one duty and some with another, until we lose the spirit of the work and forget our high calling and destiny.

Now I feel that, as members of the Church of Christ, we ought to examine ourselves, each one of us, and find out where we and our families stand, see that our boys and girls are being taught in the fear and nurture of the Lord, and that they are being preserved from those evils that are extant in this age of the world. I believe with all my heart that we are living in the hour of God's judgments, and

that the adversary is spreading before our young people those temptations that, if he succeeds, will lead them away from Christ and from His work. I feel that we cannot be too careful, circumspect, and conscientious before our families, to preserve our integrity and fidelity, and make every possible effort that our children may grow up around our firesides, free from allurements and infatuation that would cause them to fall. They should be made to feel in their souls that their father and mother are honest, and that there must be something in this work, something that has induced them to willingly make sacrifices, and that they do make them cheerfully for the gospel's sake.

I pray that the Lord will bless us, that the spirit of this conference may be taken to our homes and may sink into our hearts, and that we may realize the great obligations that rest upon us as members of the Church of Jesus Christ of Latter-day Saints. I trust that we will constitute ourselves missionaries at home, first with our own households and then with the families of those that are around us, our friends and associates. We find, in the stake in which I have the pleasure to live, that there are thousands of good, honest men and women coming in from the eastern states, and from other parts of the country, casting their lots with us in the new lands that are being opened up for homes, and I find that there is the best field for missionary work, perhaps as great as can be found anywhere in the world.

We have a great many men in the Church who have the spirit of the gospel with them, but they are never prepared, financially, to go out into the world and preach the

gospel. They are willing to go if they had the means, but they never get the means to enable them to respond to a call to go abroad. Now we are going to get around this fall, up in Cassia stake of Zion, and we are going to call a hundred or more of just such men, and give them a mission in that stake, give them some books and tracts, and send them forth among the people to preach the gospel. In this manner, I believe the people will be benefited, and our brethren who engage in that work will be benefited, and good results will come to the great work that we are engaged in.

I rejoice in the testimony of Jesus. I know that the gospel is true, and I know that it will save all those who shall endure faithful unto the end. I hope that we will remember the duties and responsibilities that rest upon us, and that we will do our full duty as members of the Church of Christ, which I ask in the name of Jesus Christ. Amen.

ELDER GEORGE ALBERT SMITH.

Admonition to sustain the Church authorities; and do the will of God.

We will now present the general authorities of the Church, and we desire that each one of you here will vote as you feel that you ought to vote. In voting for the general authorities of the Church, we exercise the individual privilege that we have to sustain them, and, if we think there is any good reason why they should not be sustained, it is our privilege to vote against them.

I feel to say to the Latter-day Saints today that, as far as I am concerned, this conference has been profitable to me, and I hope that we may all go home with this feeling.

I believe it will be profitable for us to examine ourselves and see wherein we may make improvement in our lives, that we may continue to enjoy the blessings of the Lord, and that we may indeed increase within us the measure of power of the Spirit of God. You may fall, and I may fall by the wayside, but, as sure as the sun shines, this is the work of Jehovah, and He will communicate a knowledge of it, by the power of His Spirit, to the hearts of the children of men.

Let us obey those who are in authority over us, and sustain them not alone by word of mouth, but by acts and efforts; through this obedience we may know every moment that Jesus is the Redeemer of the world, and that there is placed within our reach His gospel for the uplift and salvation of the human family.

Let each one of us who are here today examine ourselves, find wherein we are short of what our Father in heaven would have us be, repent of our sins and turn unto Him with full purpose of heart. I promise you, in the name of the Lord, if we will do this that this conference will have been productive of good for us as long as we remain upon the earth.

May the Lord add His blessing. May peace, joy and comfort be in the hearts of the Latter-day Saints. May the gospel of our Lord find its way into the hearts of the children of men, that they may be touched by its purity, and by the evident divinity of the work that the Lord has established for their salvation, that they may understand the desire of our Father, and may be saved. May we put our shoulder to the wheel, each and all of us, and help to carry this work to a successful fruition,

that in the end of our lives there may come unto all of us that welcome plaudit, "Well done, thou faithful servant." This is my prayer in the name of Jesus Christ. Amen.

Elder Bryant S. Hinckley presented the names of the General Authorities of the Church, and officers of General Boards of auxiliary organizations, and they were severally sustained in the positions named, by unanimous vote of the congregation.

The choir sang the anthem, "Damascus."

Benediction was pronounced by Elder Mark Austin.

OUTDOOR MEETING.

Thousands of people gathered on the Temple grounds, unable to obtain admission to the Tabernacle or Assembly Hall, and an outdoor meeting was held for their benefit, at 2 p. m., near the Bureau of Information building. The services were presided over by Elder Benjamin Goddard. Music was furnished by Prof. Wm. C. Clive's orchestra, and Elder Evan Arthur led the singing.

The congregation sang the hymn:

We thank Thee, O God, for a Prophet,
To guide us in these latter days;
We thank Thee for sending the Gospel
To lighten our minds with its rays.

Prayer was offered by Elder Wm. H. Smart.

The congregation sang the hymn, "America."

ELDER BENJAMIN GODDARD.

(Of Bureau of Information.)

My brethren, sisters and friends, we all rejoice and thank God for the privilege of meeting in General Conference, and we cannot fail to notice, from the increased attendance at each succeeding conference, that "Zion is growing." For many years past, it has been impossible to accommodate the visitors in the buildings on Temple block during the sessions, and when the weather is as auspicious as on this occasion, the large crowd assembled on the outside cannot all hear the speakers in an open-air meeting.

We are glad to greet you in this meeting, and regret that we cannot provide seats for all present. We observe that in the congregation we have representatives from many countries, and from the islands of the sea. Elders who have labored in New Zealand will remember how patiently the Saints in that far-off land would remain at such meetings as these, seated upon the ground or standing for eight and nine hours at a time.

However, we do not intend to weary you at this session, but we trust that all who have come to worship may be blessed in this gathering. I commend unto you again the thought that "Zion is growing." It now appears that the time will come when the Temple block will not hold the assembled Saints at conference time. Our buildings are already too small, and the words of our hymn are applicable to this feature of our work, as well as to the spreading of the Saints into the different localities where they dwell.

We often sing

Give us room that we may dwell,
Zion's children cry aloud;
See their numbers how they swell!
How they gather like a cloud!

Zion, now arise and shine!
Lo, thy light from heaven is come!
These that crowd from far are thine;
Give thy sons and daughters room.

We feel that God will respond to this plea, for the Spirit that has caused Israel to gather together has emanated from Him.

May the blessings invoked upon this congregation by President Smart be realized. May our hearts indeed be receptive, and may our souls be blessed by the truths that may be given unto us.

The brethren who will speak, come before you in all humility, and with no other desire than to serve God, and respond to the call made of them. It depends largely upon us how much blessing we receive from the Lord at this meeting. We rely upon the promise "Blessed are they who hunger and thirst after righteousness, for they shall be filled." May the Spirit of the Lord satisfy the cravings of our hearts, in the name of Jesus. Amen.

ELDER REY L. PRATT.

(President of the Mexican Mission.)

My brethren and sisters, I sincerely desire an interest in your faith and prayers, and in your sympathy, that I may be able to say something upon this occasion that will be beneficial.

* In the little experience that I have had in the preaching of the gospel in the world, I have learned this one lesson better than any other, that man of his own strength is not capable to teach his fellowman the things of God.

I rejoice in this privilege, and it is to me indeed a pleasure to see so many of my brethren and sisters congregated together on this spot to partake of the good spirit that has been poured out upon the people during our conference. I am thankful for the gospel, and I am thankful that I am a partaker of its blessings; and that I have been counted worthy to spread the gospel message in the world.

We read in the Scriptures that John saw that in the last day an angel should fly through the midst of heaven, having the everlasting gospel to preach unto those who dwell upon the earth, to every people, every nation, every kindred and every tongue. We also find that the Savior commissioned His apostles, after His resurrection, to take this same message and preach it unto every creature, saying that those who obeyed it, those who put it into practice, should be saved. It has been my privilege to be engaged in this work during the past five years, and it does me good to know that the gospel is being preached throughout the world, and that thousands are receiving its message. I know, with Paul, that it is the power of God unto salvation, and I know that it is the only plan by which man can be redeemed.

The Scriptures that I have cited teaches that the gospel is not alone unto one people, not alone unto those who are in a state of enlightened civilization. The gospel is unto every creature, and it is for the purpose of saving all mankind and bringing them to a knowledge of the truth, and saving them in the presence of our Father in heaven. It is for the purpose of teaching mankind faith in God, that true God whom to know is life eternal. It

is for the teaching of mankind that they cannot be saved in His presence in their sins. If men are wicked, they must repent, or they cannot be brought into that state of salvation that is prepared for those only who will accept the truth. It is a mistaken idea to believe that men can be saved in the highest degree of glory in any manner of sin. Men must be pure,

I rejoiced in the remarks of our beloved Apostle McKay yesterday, when he taught so faithfully the duties of those who receive the gospel. I tell you, my brethren and sisters, that if there are men in this congregation who are addicted to the habit of drinking, before they can be saved in the presence of our Father in heaven, they must repent of that evil; and I say the same to any who may be guilty of taking advantage of their brethren. They must repent or they cannot be saved. And I say the same to young people who, perchance, are addicted to any evils that exist in the world today, they must become clean. They must emulate the great example that was set us by our Savior, and be free, and clean, and pure from everything that is evil. Men may say that it is impossible for us to attain this in mortal life. I had the privilege of traveling with a learned Greek in Mexico, away down near the Isthmus of Tehauntapeck, and I had an opportunity to explain to him some of the principles of our gospel. He is a man that speaks about ten different languages, and has traveled this globe over, and he says that he has investigated most creeds, and he believes it utterly impossible for men in this mortal sphere to attain to that condition of perfection. He was particularly emphatic in the

statement that he believed that the people among whom I am called to labor, the Mexicans, the Lamanites, descendants of Father Lehi, who reside on this continent, are incapable in their nature of receiving and putting into practice these principles. But, I testify to you, my brethren and sisters, that the gospel is for the salvation of every man who will avail himself of it, and it makes no difference unto the Lord the color of a man's skin, or the nation to which he belongs. When the gospel message is presented to him if he will accept it, he has the power to cast out of himself every evil that he may have inherited, or that he may have acquired, and though his sins be as scarlet, he can be washed pure and white as wool by the blood of our Savior, through obedience to the principles of the gospel. I testify to you, because I know whereof I speak, that although the people among whom I labor have been brought low, in the providences of the Lord, and have been in the dregs of degradation, sin and crime, I have seen them washed clean, and made pure, and many of them are today the equals of any men and women that live on the earth in purity, and in goodness of life. There is no other power under the sun that could have done this for them except the gospel of our Savior, and His redeeming grace. ✓

It is a grand mission, my brethren and sisters, to carry this message into the world, and I have received more joy, more satisfaction, and more consolation in my labors among those who know not the truth, than I have in any other duty, or privilege, or pleasure that I have enjoyed in my life. I say to the young and the middle-aged, and the

able-bodied, that there are millions yet who have not heard the gospel, millions who are seeking for the truth, millions who are in error because they do not know any better, and what a blessed privilege it is to carry the truth that we have received, and redeem those who are in such a condition! Woe unto us, I say, woe unto me if I do not preach the gospel, for freely I have received, and it should be our desire, and it is our duty to give freely. Not only preach it in the world, but live a consistent, a clean, and a pure life at home or abroad, that those who are not of us may see our good works, and be led to glorify our Father in heaven because of them.

My brethren and sisters, I love this work. I am glad to have this privilege of speaking to you today and bearing my testimony that I know that the gospel is true, that I know it will never be taken from this world again until this world is redeemed. My prayer is that the blessings of the Lord may be poured out upon this people, that they may continue to grow in numbers and in good works, and that the gospel may continue to be carried unto all the world until the prophecy of the Savior is fulfilled, when He said that this gospel of the kingdom should be preached in all the world as a witness before the end should come, a witness that men have the privilege of accepting the gospel, which is the power of God unto salvation, and that none may present themselves before our Father in heaven on the grand judgment day and be able to say, "Lord, I had not the privilege in my mortal life of hearing those principles."

May God grant that we may have the spirit of this work upon us.

Particularly I appeal to the young men. Pray for it, my brethren, the desire to carry the gospel unto the world; pray for the privilege. Avail yourselves of every opportunity to acquire knowledge, and the Lord will prepare you and will grant you this grand favor; and He will fill your hearts with joy such as you have not yet felt, if you do so. May this be our happy lot; and may the Lord bless you all, I ask in the name of Jesus. Amen.

ELDER JOSEPH ECKERSLEY.

(Of the Presidency of Wayne Stake.)

I rejoice exceedingly in the spirit that has been manifest in the proclamation of the gospel by the servants of the Lord during this conference. As we meet this afternoon, in this overflow meeting of the conference, under the canopy of heaven, and shadowed by the temple of the living God, I am reminded of the prophetic words of Isaiah when he said that, "it shall come to pass in the last days the mountain of the house of the Lord shall be established in the tops of the mountains, and shall be exalted above the hills, and all nations shall flow unto it, and many shall say, Come let us go up to the Mountain of the Lord, to the house of the God of Jacob, where we will learn of His ways and walk in His paths, for the law shall go forth of Zion and the word of the Lord from Jerusalem." The object of our Heavenly Father in gathering together His people from the various nations of the earth has been to teach them in His ways. It is true that in the nations where they were born, there is opportunity, for a few of them at least, to learn something of the ways of the Lord.

I am reminded of the remarks of Elder Goddard at the commencement of this meeting, that there are gathered here people from many nations, and we are a few out of the many that heard the glad tidings of great joy that were proclaimed in our fatherland. The question has occurred to me, while sitting here this afternoon, whether the Latter-day Saints, generally, who have gathered up to Zion, are as faithful, earnest and devoted in the performance of their religious duties as when they received the light and the truth in the old countries? In the prophecy that I have quoted, we are reminded by Isaiah that the object of gathering was that the people should be taught in the ways of the Lord. In order that we may be properly taught, it is necessary to have authorized teachers; and this leads me to the thought that no man, as stated by Elder Pratt, is competent, of his own wisdom, of his own understanding and learning, to declare the things of God. In contemplating the remarks of Elder McKay yesterday, with regard to the Latter-day Saints being a peculiar people, I am reminded that we are peculiar in this particular, that, unlike all other "orthodox" Christians, we believe that men must be called of God to preach the gospel and officiate in the ordinances thereof. It was declared by the Apostle of old, "How shall they hear without a preacher, and how shall he preach except he be sent?" I draw your attention to the fact that the Son of God, the Redeemer of the world, came not unto mankind claiming any authority of Himself, save that which was given to Him of His Father. He proclaimed, "My doctrine is not mine, but His that sent me, and if

any man will do the will of the Father, he shall know of the doctrine whether it be of God or whether I speak of Myself." Surely, if any living being had a right to claim authority for himself, it was the One who purchased the world by the shedding of His own blood; but He recognized that eternal principle of authority. He knew because He was present in the grand councils of heaven before this earth was created, when the plan of salvation was formulated. He understood that He had been chosen of the Father, and that council, to be the Redeemer of the world. He glorified in the privilege of coming to earth to perform His mission, but He gave the glory, thanksgiving, and credit unto God the Father, whose will He had come to do.

The Apostles did not call themselves to the ministry. They did not assume to preach the gospel to the children of Judea before they were called. No, they were attending to their duties, their labors and various avocations of life when the Savior went to the sea shore, and while some of them had their nets in the sea, in the very act of catching fish, the Son of God called them to be fishers of men, and thus He *selected* them from that and other avocations of life. He told them that they had not chosen themselves to be ministers of the gospel, but He had called them, and "as the Father has sent me, even so, send I you." He gave them the commission to go abroad and preach the gospel; and, being called by the proper authority and power, we find that wherever they went signs followed their ministry, and the seal of heaven was put upon their labors. After the ministry of the Savior had closed, after He had made the great

atonement and sacrifice, and after His resurrection, when all power was given unto Him in heaven and in earth, and He came to reason, counsel, and advise with His disciples, and to teach them concerning the future, in His last instructions He commanded them to go into all the world and preach the gospel to every creature, saying, they that believed on Him, and were baptized with the baptism that He had instituted, should be saved, and they who believed not should be damned. Hence, we see that the Apostles of Jesus Christ were called by divine authority. They received their commission before His death and resurrection, and later, at His last appearance, He gave them power and authority to go into all the world.

I have not the disposition to refer to the subject of the apostasy that followed the ministry of the first apostles of Jesus Christ, but I desire to draw the attention of the Latter-day Saints, and my friends who may not be of us who are present here this afternoon, that through all the ages of darkness, and the ages of reformation, since the advent of the Lord Jesus Christ and the Apostles, until the coming of the Prophet Joseph Smith, no man assumed to say that he had received a visitation from God. No man assumed to say that he had been directly sent of God to preach the gospel, as Jesus proclaimed He was sent, as the apostles proclaimed they were sent, or as any of the other prophets anciently declared they received their commission of God. True it is that there have been many good and noble ones, men who have devoted their lives, men who have sacrificed their time and all they possessed for the progress of the

truths that they believed in. I think of the early reformers, of Luther, Knox, Calvin, Wesley and all the army of noble men whom God raised up to prepare the way for the coming of greater and better things, paving the way, so to speak, through those dark ages, that conditions might be favorable for the restoration of His Gospel and Holy Priesthood, and yet these men did not assume, as I say, to have been called of God.

I think of the words of Charles Wesley, who was led, in thinking of the apostolic dispensation, to utter these words, a sentiment of his brother John and of the early reformers:

"O, what an age of golden days,
O, what a choice, peculiar race,
Washed in the Lamb's atoning blood,
Anointed kings and priests to God."

What a glorious vision he had of that early dispensation of gospel gifts, and privileges and blessings. And then looking around in the world about him, summing up the faith of all the various religious sects, he says,

"Where shall I wander now to find
Successors they have left behind?
The faithful, whom we seek in vain,
Are 'minished from the sons of men."

And then, in an exhortation to the Christians of that age, he says,

"Ye differing sects who all declare
'Lo, here is Christ,' or 'Christ is there,'
Your stronger proofs divinely give
And show me where true Christians
live."

Yes, if Charles Wesley had lived in these days, we might have thought he was a Latter-day Saint.

At heart, he was a saint of God, but the fulness of light and truth had not then come, though these reformers had a glimpse of it. They had their place in the great work of human redemption, and God will remember them, as He will remember every soul for the good that they do in this life. It was left for Joseph Smith, the boy who sought the Lord in the woods, to receive the fulness of authority and power, and the principles of life and truth that should save mankind.

We may, in our skeptical minds, object to the manner and method in which God revealed the truth in the last age, but if there were time, we would show that the way the Lord has worked among the children of men has always been taken exception to by the worldly intelligent, learned, prudent and wise. As the heavens are high above the earth, so are the ways of the Lord higher than the ways of man, and so are His thoughts more profound and deep. We have reason to rejoice and be exceeding glad that God in these last days has again spoken, through His instrument and prophet, Joseph Smith.

My testimony to you, because of the experience that I have had, is that no man is qualified to teach the truth unless he be sent of God. He may attempt to teach the truth, may seek to preach the gospel, but the seal and power of God will not and cannot accompany his testimony and his words. The Lord has called men to proclaim His word, by divine authority, and I am sure that, as we have listened to the words of inspiration that have fallen from the lips of the Elders during this conference, our hearts have rejoiced greatly in the God of our salvation.

I desire to say just one word by

way of admonition, counsel and exhortation, to the Latter-day Saints that are present here this afternoon. Let us go to our homes with a renewed desire to practice the counsels that are given to us at our conferences, and for that matter, that are given to us every time we meet and listen to the servants of God. Let us be assured that they will never lead us astray, that God is at the helm, that this is His work, that He is inspiring His servants, and that this work will increase and grow, until it fills the whole earth. I rejoice in the beautiful principle that was touched upon by Elder Pratt. The day is hastening on, brethren and sisters, when every knee shall bow and every tongue confess that Jesus Christ is the Redeemer of the world, to the glory of God the Father.

I rejoice in the comprehensiveness of the gospel of Jesus Christ, in its saving power; and I rejoice in the principle that every soul will be judged according to their own works. I thank God for these precious principles, that every man and woman who desires salvation may be saved. "Come unto Christ all ye that are weary and heavy laden, and you shall have rest." Go unto the Master, ye that are burdened and weary with the cares and trials of life, or even with your sins. Go unto God and confess your faults. Harken unto the voice of the men whom God has raised up, to whom He has given divine authority, and you shall know that God lives, that Jesus is Christ, the Redeemer of the world, that Joseph Smith was a prophet of God, entrusted with power and authority to minister in His name and to delegate that authority to others. As a result of his

ministry, and the authority delegated to the servants whom God has called, this gospel has been carried to the various nations of the earth; and this afternoon, in this beautiful space, we have the privilege of worshipping God according to the dictates of our conscience.

My brethren and sisters, may God bless us and give us a desire in our hearts to live those principles that we received in our fatherland. May we seek earnestly for the faith that was once delivered to the saints. May we believe with all our hearts in the gospel of gifts and blessings, the gospel of power and of redeeming grace. I thank God that I can bear testimony to these things, that God has in these last days spoken from heaven, has given divine authority to men, not only to preach His gospel, but to administer in the ordinances thereof, ordinances that bring spiritual and temporal life and salvation. When you look upon me and see the ravages that disease wrought upon me, you look upon a monument of God's saving power and mercy. I bear testimony that God lives, that all the world sooner or later will know this truth and believe it, for every knee shall yet bow and every tongue confess that Jesus is the Christ, to the glory of the Father.

May we go home with renewed desires to serve the Lord, to give our life in His service, and we will have joy in time and glory in eternity. May God grant it, through Jesus Christ. Amen.

Prof. Wm. C. Clive rendered a violin solo, a beautiful arrangement of the old melody, "Home, sweet home."

ELDER JOSEPH R. SHEPHERD.

(President of Bear Lake Stake.)

To speak in the open air, my brethren and sisters, is a new experience for me. I therefore pray that the Lord will sustain me, that I may be able to be heard by this large congregation. I have rejoiced exceedingly in the testimonies of my brethren who have spoken here this afternoon, as well as in the proceedings at the regular meetings of our conference.

One of the testimonies, it seems to me, of the divinity of the work in which we are engaged, can be witnessed upon this block when the semi-annual conferences of the Church are held. Where in the world will you find such a general response to the call of any other church for a gathering of its members as you will see upon these grounds at each conference? From all parts of this country the Saints gather to hear the word of the Lord. I doubt if such a sight as this can be witnessed anywhere in the world, tens of thousands gathered from various parts of the United States, from Canada, from Mexico, and from islands of the sea, to hear the servants of the Lord. When we witness the conduct of these people who gather to these conferences, we also have another witness that they are engaged in the work of the Lord, for the test can be applied, according to the words of our Master, "By their fruits ye shall know them," and thus we may see that the people gathered at this conference, belong to the Church of Christ. We cannot gather grapes of thorns nor figs of thistles. When we wish to judge a system, we must judge it by that

which it produces. We must judge it by that which is manifested by the people, by their acts, by the lives of all those that belong to the organization or system, and we invite the world to thus investigate "Mormonism." We invite the world to compare the results of "Mormonism" with the results of any other system of religion that has been promulgated on the earth in these latter days. We are willing, with all of our weaknesses, to submit to that test. We acknowledge that we have failings, we know that many of us can improve in our lives, and yet, with all of this, we know that, as a result of the Gospel of Jesus Christ, and the organization which He has established in this day, that there has been gathered from the nations the best people upon the face of the earth. And this is as it should be. We should be as a light set upon a hill, whose light cannot be hid; and if we are not better than the world, then we have failed in performing that which God designed that we should do.

As I came to this conference, I came with a full car-load of brethren and sisters from our little town, and attached to the train was a car that had been set aside for those who wished to indulge in smoking tobacco. I am proud to say that that car was empty all the way along, and that not one of our brethren took advantage of it for that purpose. This is one of the fruits of Mormonism. We have some among us who use tobacco, but take the people as a rule, they are living godly lives, they are striving to redeem themselves and their families, and further than that to redeem the world.

I want to impress upon you, my brethren and sisters, the necessity

of our living good lives in accordance with the principles of our religion. "By their fruits shall ye know them." I believe that the truths of "Mormonism" are having more effect in the world, and with those with whom we associate by reason of the every-day conduct of the Saints than by their preaching. I believe that by setting good examples, by living righteous and pure lives, that we are making the greater impression upon those with whom we associate. Therefore, how necessary it is that every Latter-day Saint, male and female, old and young, should realize that wherever they go, and under whatever circumstances they may be placed, their lives should be such as to command respect, and be a silent witness and testimony to the world that their good life is a result of the teaching of that system of religion commonly called "Mormonism."

I have talked with many people who have come from different parts of the nation, business men, tourists, and others, and I say to you it is my opinion that the pure lives, the excellent example that is set by the Latter-day Saints as a people, is doing more to break down the prejudice of the world at large, and is doing more in commanding respect, than any other thing that we can do. Again I say that is as it should be. We cannot expect to gather good fruit from a corrupt tree, neither will we get corrupt fruit from a good tree. These are the words of our Savior, and they are true. That is the test that will be applied, and, as I said in the beginning of my remarks, with all of our weaknesses, we are willing that this test shall be applied to the

Latter-day Saints, as compared with other religious organizations.

I presume that you will find no larger percentage of people who own their own homes, or who are independent so far as means are concerned, than among the Latter-day Saints. I presume you will find no people where education is valued higher than it is among the Latter-day Saints, where the arts and sciences are encouraged more; nor a people purer in their habits and lives. I doubt whether you can find upon the face of the earth a people among whom there are so few who indulge in the intoxicating drink habit, and in the use of tobacco. All of these things are evidence that the source from which the people get their instruction is pure, and logically, we must infer that the source, the Church, is of God, because its teachings are uplifting, elevating, and are producing in this western country a people who can stand up and look the whole world in the face, and are not ashamed of their religion.

I repeat, this is as it should be. I wish to impress upon every man, woman, and child claiming to be Latter-day Saints, the necessity of living pure and circumspect lives, because wherever you go you are either supporting, encouraging, and working for the benefit of this Church, or else you are pulling it down—one or the other. Your conduct in life will either add to the dignity of the Church or else bring reproach upon it. How pleasant it is to go into communities where the greater number of that community do not belong to the Church, but who speak well of some individuals in that community who are Latter-day Saints. On the other hand, how

discouraging it is if our young men, or older men, who may be working or traveling among those who are not of our faith, conduct themselves so as to bring reproach upon the Church. Let us live, my brethren and sisters, so that, whether we be at home or abroad, we always are witnesses for the kingdom of God, and are always seeking to build up the kingdom.

We do not have to go upon missions to perform missionary work, we can be missionaries at home. We can be missionaries in our traveling, wherever we may be. The gatherings at these conferences are a testimony to the people that there is something behind this work that is above the wisdom of man, and thinking people must come to the conclusion that it is supported by a divine power. How pleasant it is to see upon these grounds so many people who are not using tobacco. Wherever in the world can you find such a large concourse of people as are attending this conference and see so few who are smoking tobacco? You cannot find it, you may go anywhere you please. Now this is a testimony that the work of the Lord is reforming the people. We have been gathered, as has been stated, from all parts of the world. We have been brought here to learn of God's ways, and we are learning of God's ways, and we are setting an example to the world. May God help us to let our light so shine that those who see our good works may be led to glorify our Father who is in heaven, and give credit to that organization which God has established in these last days for bringing about the redemption of mankind, is my prayer, in the name of Jesus. Amen.

ELDER MOSES W. TAYLOR.

(President of Summit Stake.)

The last time that I had an experience of this kind was in the Southern States. It was in a place where many had not seen a negro. That may be a surprise to some of you people. A committee of citizens had invited a noted negro preacher to come out into the mountains of North Carolina and preach; and they had engaged the Methodist church. But when we went to the church to hear this great negro preacher, he did not come. Then the committee came to the Elders and said, "You will have to take his place." We said to them, "We are in a Methodist church, and the Methodist minister is here. Go to him and have him preach." They went to him, and he said, "No, sir, I will not preach after you have asked the Mormon Elders. I will not do it;" and he took his hat and went home. Then they came to us; and we said that inasmuch as this was his church, we had rather go out under the trees and preach. So they invited the congregation out under the trees, and we delivered our talk. I think the Lord sometimes opens the way for the Elders that they do not always have to hunt up congregations.

Another time, when I was down in Tennessee, we had been through the country and made appointments for meetings. A man by the name of Turner had given us the privilege of preaching in the church at Bethel, at 11 a. m. The night before we had stayed a mile or two from the meeting house, and desired to get to the church at 9 o'clock for Sunday School, but when we started out, and were going through the

woods in the morning, it seemed to me as if I heard a voice saying, "Don't go to that Sunday School," and I stopped. My partner had stopped and said to me, "Brother Taylor, the strongest impression that has ever come over me in my life has come to me that we must not go to that Sunday School." So we agreed that we would stay there. We stayed in the woods, and about the time for meeting, went down to the meeting house, and found all the shutters closed. There wasn't any Sunday School. There had been none held, and we wondered what was the matter, but when we went to go, a man rushed up and said, "Do you know, when Squire Turner was entering the meeting house this morning, Squire Hawkins struck him in the face and knocked him to the ground because he had allowed you the use of the church, and Squire Turner and his friends, about thirty in number, and Hawkins and his friends about thirty in number, all had a free fight. Now," he said, "You men had better get right out of here just as quick as you can, because Squire Hawkins' men are gathered at his house, and Squire Turner's men are gathered at his house, and if they come here you will be killed." I thought, "Well, it will be a mighty good thing to get out." My companion, who was a little bit of a man, rose up in his dignity, and he said, "No siree, we are out here to preach the gospel, and we are going to preach it to you folks right here under the trees, and if you will stay here, we will talk to you. I thought, "Well now, we are in for it," but I got up along side of him just as bravely as I knew how. We got our hymn books and opened them up, and were just going to sing

when a young lady came rushing through the trees and said, "Gentlemen, I am a daughter of Squire Turner. He is the man that gave you the privilege of the church, and he is your friend. Now, he is so enraged and so insulted with the fact that he has been struck, that he is gathering his friends, and just the minute you start to sing and commence meeting, they will start out and hunt up the other crowd and some will be killed." My companion said, "We are not here to get our friends into trouble, and we will go away." We started to walk down the road; and the same man came up and said, "Don't go that way, that is where Squire Hawkins lives. Go out this way." But my companion said, "We know somebody down here, where we can get a dinner, so that is where we are going," and we walked on. We came to a large mansion, and on the lawn there were about forty men. Instead of going on the other side of the street, we kept on that side, and, wanting to be polite, I walked up to the fence and said, "Good morning gentlemen; this is a beautiful day." Not one spoke back to me, but looked around on the lawn like they were hunting for four leaf clovers, and I said to my companion, "If they won't speak to us, we have done our part," and we walked along. The next day we were passing by a hedge nearly as high as this wall, [Temple block,] and we heard two men talking. One of them was saying to the other, "Have you read the paper this morning? Well, there is a Mormon giant come into our community, and his name is Taylor. He challenged forty men to fight him yesterday, and they were all afraid of him." Now, I believe, you know, that the Lord

sometimes "magnifies us in the eyes of the people."

We had appointed a meeting for the next day, Friday, and the minister of that place decided that he would hold meetings all day, (our meeting hour was four o'clock). He commenced at 10 o'clock with a prayer meeting, and went right on through the day. We went to hear his services, and a multitude of people gathered. About 3:30 I remembered that I had left my Bible home, at the place we stayed the night before. I got up and went out of the meeting. Outside of the meeting house there was a pole fence, and some large trees on the other side of it. Under these trees was a crowd of men, and among them was the man that I had stayed with, so I climbed over the fence and went over toward him, and all the men separated. I went down between two lines of men, and said to him, "Eph, I forgot my Bible, and left it at your house; give me the key, because our meeting is going to start." He never said a word, but started off and climbed the fence, and I went after him. When he got into the lane and was going home, I said, "Eph, you haven't answered me yet, you have closed up like a clam." "Well," he says, "I was so mad I couldn't speak. Just before you came out of that meeting house those men had got a bucket of tar and a pillow full of feathers, and had said they were going to tar and feather you and your companion, and I had just said to them, 'the whole crowd of you darsn't lay your hands on that man Taylor, and if any one of you lay your hands on that man Church, I will grind you to powder.'"

Now, the next day, we went to the place where the minister had

deserted the meeting house, left the people without a preacher and they called upon us to talk to the people. I have the Yankee habit of whittling and, after the close of the meeting, I was over by the stove with a stick whittling. When nearly all the people had gone out, a big fellow about six feet tall and weighing about two hundred and fifty pounds, said, "We want a sign: we want a sign: and then just as soon as you give us a sign, there are forty of us want to join your church." He addressed himself to me. I was whittling away, and said to him, "All right. How would you like to be struck dead?" He said, "Not that, not that, not that," and backed out of the house as fast as he could, and all his crowd with him. As we were going to dinner that day, he followed us up, and came shivering and shaking, and said, "Mr. Taylor, I do not want you to think I am your enemy. I want you to think I am your friend."

While Brother Shepherd was speaking to us just now, there was a story came to my mind. The circumstance happened in the stake which Brother Shepherd comes from, and made a great impression upon my mind. President Budge, who used to be the president of that stake, told me the story. There is a man up there named Wright. He was in one of the wards, and took it upon himself, one day when the bishop wanted to present something for the benefit of the people, to oppose that move. It didn't suit Brother Wright, and so he got up in the meeting and opposed it with all his heart. He got so anxious about it, and got himself so worked up and so mad, that he marched out of the meeting house; but, as he was going out, just as he opened the

door, he saw a man standing there, who had been peeking, looking in through the crack. This man shut the door and said, "You've done just the right thing, you've done just the right thing." Brother Wright looked at him, and said, "Did you say I did the right thing? Then I must be wrong, because you have never been right—you have been wrong in everything that has happened in this community since I have been here, and because you say I am right I know I am wrong." So Brother Wright turned round and went back and said, "Bishop, I know I am wrong. Brother so-and-so met me outside the door and said I was right, and I want to apologize because now I know I am wrong."

I presume you have all been reading the inscriptions on the monuments. My father was with the Prophet and Hyrum Smith in Carthage Jail, and he was wounded in several places, and stood upon exactly the same spot as the Prophet stood when he was killed. When he was lying down and the doctor came in with a pocket knife, and was cutting the bullets out of him, he wanted to know where the Higbees and the apostates were who had brought about the martyrdom. He wanted to swear out warrants against them. The impression has always come to me that there is no man or set of men since the days of the Prophet Joseph Smith, that have raised their hands against the Prophet of the living God and have prospered in the land—not one, and their names will go down to oblivion, while those who stand up for and sustain the prophet of the living God will live forever, and their names will be perpetuated here on earth.

Now, once in a while I hear some-

one say about the Prophet Joseph F. Smith, that they do not agree with him, and at the same time extol the prophets who have passed away. I want to testify to you to-day that one living prophet is worth more than a grave-yard full of dead ones. I testify to you that I want to sustain the living prophet, whoever he is. Of course, in sustaining him, you sustain the others, but you cannot sustain the dead prophets and not sustain the living. That is absolutely impossible. I do not want to see the Latter-day Saints get led away by every fad and fancy. I say to you that the men of this nation, a good many of them, are striving right now to knock the cornerstone from under this government. They are following a whole lot of fads and fancies, and if the Latter-day Saints live like they should be living, and sustain the Constitution of the United States, they may soon be called upon to govern; but if they follow every fad and fancy, and do not keep on solid ground, they will never be able to rule. Good men and good women cannot help but be rulers in the land in this world, and in the world to come. But, when you follow the vices in the world down you go.

I had an experience in Nevada recently. I was at a great big ranch, and on that ranch the foreman was a big man. I happened to be there negotiating for the purchase of it, and of course was a kind of an honored guest, and sat up near the head of the table. We had a man there that pretended to be an apostate, and rather boasted about it; and one morning he commenced to talk about what foolery it was for us to drink water. When the Chinaman waiter came and said,

"A little more watee?" This man said, "Why don't you drink coffee and tea? I do not object to you not drinking liquor or smoking tobacco, but it is nonsense not to drink coffee and tea." There happened to be a young man there, a grandson of Erastus Snow, a great big healthy fellow weighing over two hundred pounds. He was out there surveying for the Ranch Company; and so I said to him, "Now, Mr. Snow and I are the only ones here drinking water, there are thirty or forty men around this table, all the rest of you drinking coffee and tea. We are willing to stand up and take an examination, physical, intellectual, or any other way against the whole crowd." The foreman of the ranch said to them, "He has got the dead cinch on you." When Brother Snow and I were alone I told him how I appreciated his conduct, for he was adopting the virtues of the men among whom he labored, but none of their vices.

The next day the apostate took another tack. He said, "It's all nonsense for your elders to go into the world to preach the gospel, and eat the food of the poor people." So I said to him, "Now, you have become a comparatively wealthy man, but you would have been living in Denmark and working for thirty cents a day if it hadn't been for the gospel. When the elders came to your father and mother they said this, 'We have a certificate from the prophet of the living God that says that every man, woman, or child that provides for the comfort of these Elders, shall be blessed of the Lord.' Now, I want to testify to you today, and I want you to agree with it, that the Latter-day Saints have been blessed of the Lord, and the people out in the world who

have entertained them, have been blessed of the Lord." And he said, "Well, I guess that's true."

Now, I say to the Latter-day Saints, you need have no fear to send your boys on a mission, and you need not be anxious to send them fifty dollars or seventy-five dollars a month either. I heartily agree with President Smith on that question. I have traveled without purse or script and got just as good treatment without it as I could possibly get with it. It may be necessary to send some money, but do not send too much. I had the opportunity of presiding for a short time over a mission, and I tell you that those who live nearest the gospel in that respect are the best Elders, and those most likely to make a failure are the boys that get too much money.

Now, may the peace and blessing of heaven be with us, I ask in the name of Jesus. Amen.

The congregation sang the hymn:

Do what is right; the day-dawn is breaking,

Hailing a future of freedom and light;
Angels above us are silent notes taking
Of every action; do what is right.

Benediction was pronounced by Elder Tamihani Te Awe Awe.

CLOSING SESSION.

In the Tabernacle, at 2 p. m.

President Joseph F. Smith called the meeting to order..

The choir sang the Temple anthem, "Hosannah," composed by Prof. Evan Stephens.

Prayer was offered by Patriarch Joseph E. Taylor.

The choir sang the anthem, "Restoration of the Gospel."

ELDER JOSEPH F. SMITH, JR.

Latter-day visions and revelations.—

The sublime doctrine of salvation for the dead.—Temple work an important part of God's great plan of salvation.

—Organization of genealogical societies inspired by the Lord.—Vicarious work for the dead a serious responsibility.

We have listened during the various sessions of this conference to the preaching of the gospel in power and plainness, in such a manner that it must appeal to the souls of all the Latter-day Saints. With you, my brethren and sisters, I have rejoiced in these principles which have been presented for our edification, and that we might be strengthened in the faith and live more nearly our religion which has been revealed to us from heaven in these latter days—the dispensation of the fulness of times. We have been taught faith in our Lord and Redeemer, and in the Father of us all; the necessity of repentance from sin; baptism by immersion for the remission of sin; and the reception of the Holy Ghost through the laying on of the hands of the Elders of Israel. We have been taught the doctrine of the atonement; the universal resurrection of the dead, and the exaltation of the righteous in the celestial kingdom of our Father. We have been instructed in our duties as members of the Church and as officers therein, by men holding authority, who have spoken as they were moved upon by the Holy Ghost, and who have not spoken as the Scribes and Pharisees, for the words which have been uttered here have been true. It seems to me they should appeal not only to the Latter-day Saints, but to all the honest in heart who may hear them.

One of the things that is difficult

for me to understand is why men will harden their hearts, and close their eyes against the truth when it is spoken in such plainness and power, accompanied by the Spirit of the Lord. We know these things are true, and that Joseph Smith was called and sent into the world to establish again the kingdom of God in righteousness, that the gospel of repentance might be preached in all the world, among all nations, kindreds, tongues and peoples, that those who believe and repent might come out of Babylon and be redeemed from their sins. I rejoice, as my brethren have rejoiced and as the Saints have rejoiced, in this knowledge of the truth.

There is one phase of this great subject of salvation that appeals to me, that I desire to speak of, briefly, this afternoon. It has already been alluded to in part. (It is our duty to save the world. That is our mission, in so far as they will listen unto us and receive our testimony. All those who reject the testimony of the Elders of Israel will be held responsible, and will have to give an accounting for their stewardship, just as we will give an accounting of our stewardship as Elders and teachers of the people.)

Early in the year 1836, after the completion of the Kirtland Temple, the leading brethren of the Church assembled from time to time in that building in solemn assembly, to be instructed in their duties and to learn the ways of the Lord. On these occasions preceding, at the time, and following the dedication of that house, the Spirit of the Lord was poured out upon them in power; the heavens were opened; many of them saw visions; angels appeared to them, and they were instructed. Principles were revealed

that had been kept hid from the world, and on one occasion, on the 21st day of January, while they were thus assembled, wonderful heavenly manifestations were given, and the Prophet tells us what he saw. Said he:

The heavens were opened upon us, and I beheld the celestial kingdom of God, and the glory thereof, whether in the body or out I cannot tell. I saw the transcendent beauty of the gate through which the heirs of that kingdom will enter, which was like unto circling flames of fire; also the blazing throne of God, whereon was seated the Father and the Son. I saw the beautiful streets of that kingdom which had the appearance of being paved with gold. I saw fathers Adam and Abraham, and my father and mother, my brother, Alvin, that has long since slept, and marveled how it was that he had obtained an inheritance in that kingdom, seeing that he had departed this life before the Lord had set His hand to gather Israel a second time, and had not been baptized for the remission of his sins. Thus came the voice of the Lord unto me, saying—All who have died without a knowledge of this gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord, will judge all men, according to their works, according to the desires of their hearts. And I also beheld all children who die before they arrived at years of accountability, are saved in the celestial kingdom of heaven.

This was a glorious revelation of truth, not understood in the world previous to the receiving of this vision. And the Prophet saw that which was yet future, as well as what was already past, for he beheld his brother Alvin, who died before the gospel was restored; he saw his father and his mother taking part in the glory of the celestial kingdom, yet his brother Alvin had

not been baptized for the remission of his sins. The Lord says that we cannot enter there without baptism for the remission of our sins. Little children are redeemed, of course, for they are without sin and receive salvation through the atonement of Christ, which was made in their behalf as well as in behalf of all people. His father and mother were still living in the flesh, so he saw that which was yet future. Alvin died before he had the opportunity of receiving a remission of his sins. At the time of his fatal sickness the bringing forth of this work had merely commenced. He approved of it and encouraged his younger brother to continue in the labor which the Lord had given him to do; but he did not enter that celestial kingdom until after the gospel was restored to the earth in its fulness. And then the Lord taught the people, through His servant the Prophet, the means by which those who would have received the truth, but were denied the privilege, might receive it and enter into this kingdom. We who have received it have the right and the power, which has been delegated unto us, to go into the house of the Lord and there be baptized in behalf of our dead, that they also might receive salvation in common with us, and this was done for Alvin Smith. It has been done for thousands and tens of thousands of true, faithful souls who were denied the privilege of receiving the truth in the flesh, but afterwards received it and had a remission of their sins, after repenting of them, and received the laying on of hands for the gift of the Holy Ghost by proxy, according to the vicarious work that the Lord has delegated unto us and commanded us to perform in behalf of the dead.

All who would have received the truth will enter into that kingdom, those who have lived in the ages past, when the gospel and the authority were not on the earth, as well as those who received it here. All, even down to the end of time, shall receive salvation who will repent of their sins and come unto the Lord with a desire to keep His commandments and serve Him and obey Him in all things. They are heirs of the celestial kingdom. Therefore, as we have heard this afternoon in the singing of the choir, the Lord has prepared the temples so that the Latter-day Saints can go to them, not only to receive ordinances in their own behalf, but that they might also perform these same ordinances in behalf of their dead, that they might be redeemed from their sins, for they cannot personally receive baptism and the laying on of hands for the gift of the Holy Ghost now, because those ordinances belong to this mortal life. They have passed into the life beyond, therefore it is necessary that some one perform this work for them by proxy. This is not strange. Some people scoff at the idea and say that it is impossible for one man to act in behalf of another, and yet they accept Christ as the Redeemer of the world and they say that He came into the world and took upon Him our sins, that we might be redeemed. He having power to do that for all of us, surely He has a right to say to us that we shall have power, in a lesser degree, to perform ordinances in behalf of others.) And so He has done.

Now, all who will listen to the truth and receive it shall become members of the Church of the First

Born, and shall enter into the celestial kingdom. Those who reject it after it has been preached to them will not have this privilege, as we have already heard at this conference. Children are redeemed because they are without sin. (Those who die without law will be redeemed, because they will be judged without law, but all who have received law and who have known the truth in a degree will be judged according to the truth that they have known, and if they have not lived up to that which they have known, or which they have been taught or had the privilege of receiving, then they cannot enter into this celestial kingdom. It is, however, our duty to save the world, the dead as well as the living. We are saving the living who will repent by preaching the gospel among the nations and gathering out the children of Israel, the honest in heart. We are saving the dead by going into the house of the Lord and performing these ceremonies—baptism, the laying on of hands, confirmation, and such other things as the Lord requires at our hands, in their behalf.) But we are going to save even those who reject the truth, those who have been blinded by the craftiness of men, those who have received the truth in part, for not all who have entered into the kingdom of God shall enter into the celestial kingdom, for they will be judged, each one according to his works. If we have not kept the law of that kingdom; if we have not been true to the covenants we have made with the Lord, then we will not receive the fulness of glory in His kingdom, and thus the scriptures tell us that those who are not admitted into the celestial kingdom, but into the ter-

restrial are those who died without law, and also they who are the spirits of men kept in prison, whom the Son visited and preached the gospel unto them, that they might be judged according to men in the flesh.

These are they who are honorable men of the earth, who were blinded by the craftiness of men. These are they who received of His glory but not of His fulness. These are they who received of the presence of the Son but not of the fulness of the Father, wherefore they are bodies terrestrial and not bodies celestial, and differ in glory as the moon differs from the sun."

Following this remarkable vision and revelation of truth in the Kirtland Temple just a little more than two months, other visions were received, they were the manifestations of holy messengers in that same house. Among them came Elijah the Prophet, who laid his hands upon the head of Joseph Smith and upon the head of Oliver Cowdery, his fellow servant, and conferred upon them the keys which he held of the turning of the hearts of the children to their fathers, and from that time forth the spirit of Elijah's work, the planting in the hearts of the children the promises made to the fathers, was poured out upon the people. Not only the Latter-day Saints, but upon the honorable people of this land and of Great Britain and other nations of Europe. The Kirtland Temple was not a complete structure as we build Temples today. No provision was made in it for the salvation of the dead. When it was built this glorious gospel of salvation for the dead was not understood, but in that building these principles were revealed, and when the Lord called upon the people later to build an-

other temple to His name, he commanded them to build in it a baptismal font and make it a structure, where the salvation of those who had gone to the great beyond might be brought about. The font was prepared in it, and the people went into it and were baptized in behalf of their dead.

In the year 1844, the year of the martyrdom, a number of men met together in Boston, Massachusetts, and organized themselves into a society for the purpose of gathering up the records of the dead, filing them away and preserving them. The following year, 1845, their organization was incorporated, and is known today as the New England Historical and Genealogical Society. From this time the spirit spread among the people until to-day similar societies can be found in great numbers of the states of the American Union, in most of the countries of Great Britain, in some of the larger cities on the continent of Europe, in Scandinavia, in Germany, where the hearts of the children, since the restoration of those keys, have turned towards their parents. The people are searching among the records of the dead, gathering them out, compiling them, publishing them, and making it possible that the Latter-day Saints may obtain them, go to the house of the Lord and perform these ordinances—these saving principles in behalf of their dead.

This is a great responsibility that rests upon us, for the Prophet says it is the burden of the scriptures, and if we fail to do it in behalf of our dead we do it at the peril of our own salvation. We cannot be saved without them, and they cannot be saved without us, that is the faith-

ful, because there must be a welding, a joining together of the generations from the days of Adam to the end of time. Families will be joined and linked together, parents to children, children to parents, one generation to another, until we shall be joined together in one great grand family with our father Adam at the head, where the Lord placed him. So we cannot be saved and exalted in the kingdom of God unless we have within our hearts the desire to do this work and perform it so far as it is within our power on behalf of our dead. This is the responsibility and the duty that rests upon the Latter-day Saints, and the Lord will hold us responsible, and we will not be found guiltless of the blood of our generation and of our relatives who were true and faithful to the truth so far as they knew it, unless we do something in their behalf. This is a glorious doctrine, one of the grand principles of truth revealed through the Prophet Joseph Smith. We should take advantage of our opportunities and prove ourselves worthy and acceptable in the sight of the Lord, that we might receive this exaltation for ourselves, and there rejoice in the kingdom of God with our relatives and friends in this grand reunion and assemblage of the Saints of the Church of the First Born, who have kept themselves free and unspotted from the sins of the world.)

The Lord bless us and grant that we may have the desire in our hearts to magnify our calling and to serve Him in faithfulness in all these things, is my prayer in the name of Jesus Christ. Amen.

Brother David Rees, and the

choir, rendered the sacred song, "Hosannah."

PRESIDENT SEYMOUR B. YOUNG

(Of First Council of Seventy.)

My brethren and sisters, Charles Dickens wrote, "If you would understand the feelings of your fellow man, try to put yourself in his place." I realize the responsibility resting upon the brethren who arise to speak to this vast congregation, and I can say today, of a truth, that I have been greatly edified and instructed by the remarks of my brethren during the sessions of this great conference. Nothing of greater interest has transpired during our meetings than the salient points expressed by each speaker on the subjects by them handled. The address on the life of the Pioneer, Orson Pratt, reminded the people of the labors of that great man, especially those who have been somewhat conversant with his life and history and his devout and unceasing toil for his fellow man. We were reminded of his charming personality, and of his devoted friendship to all who had the pleasure of his acquaintance and friendship. This afternoon we have been interested very much in the subject of the temples of our God, and the work that has been done in these great edifices for the benefit of the living as well as the dead. In the dedication of the Kirtland Temple the Prophet Joseph gave utterance to this beautiful prayer, a portion of which I will read, found in the 109th section of the Book of Covenants:

Thanks be to Thy name, O Lord God of Israel, who keepeth covenant

and sheweth mercy unto Thy servants who walk uprightly before Thee, with all their hearts;

Thou who hast commanded Thy servants to build a house to Thy name in this place [Kirtland].

And now Thou beholdest, O Lord, that Thy servants have done according to Thy commandment. * * *

For Thou knowest that we have done this work through great tribulation; and out of our poverty we have given of our substance, to build a house to Thy name, that the Son of Man might have a place to manifest Himself to His people.

The following afternoon, Sidney Rigdon was called upon to speak, and given a portion of the time of the dedicatorial services. In his utterance of a great sermon—for I believe that he was under the inspiration of the Spirit of the Lord, for that was in the day of his fellowship with the Church and with the Prophet Joseph—he said:

In times that have passed and up to the present day the Christian churches of all the civilized world have builded places of worship, houses where they have met together, and churches to accommodate the people in their religious services, and one church has been dedicated to the name of Paul. Another church has been dedicated to the name of Peter, and another to the name of James and John, and so through the catalogue of names of holy men, of prophets and apostles that have spoken under the influence of the Spirit of the Lord, and so have hallowed their names and the memory thereof to future generations, and their names have been used, and the buildings of the churches have been dedicated to these prophets and apostles, and their names inscribed upon the lintel of the doorway. It has fallen to the lot of a people who have received revelation through their prophet today, and who have been organized by the power of the Lord into quorums of the Priesthood, the despised people called Latter-day Saints they are the first to build a house of worship, and place upon it the name of

Jesus Christ and devote it and dedicate it to Him, and by the power and testimony that has rested upon the congregations of this people in these assemblages we know that it has been accepted by Him.

The Lord chose a boy, if you please, as we were told yesterday. Joseph Smith was only a boy when the Lord called him, when appeared unto him the Father and the Son. They sent before them their messenger, the Holy Ghost, to rest upon the boy to drive away from him the evil influences that were struggling to overcome him, and prepare him by the endowment of this holy power to receive the visitation of the Father and the Son. This was not the first record that we have of a like visit ushered in by a like presence. You remember what Luke says in regard to the birth of the Savior of the world, in the most ideal language that was ever used. No one of the evangelists comes near to him in the expression of the truth of that event as it occurred. The Angel Gabriel came to Mary and he said to her, "Hail, thou that art highly favored above women!" And she knew not what to make of the salutation and then the angel continued and said, "The Holy Ghost shall come upon thee, and the power of the Highest"—who is the highest? God the Eternal Father—"the power of the Highest shall o'ershadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God."

So we know that the Lord can prepare the least of His servants or handmaidens for the labors and for the ministry that He places upon them. We have another very glorious example of the Lord calling a small boy, much younger than

the Prophet Joseph when he received the visitation of the Father and the Son. I allude now to the Prophet Samuel. Samuel was given to his mother Hannah. She was the wife of Elkanah, a High Priest, and she was childless, and her sorrow knew no bounds. She sought the Lord in her home in her private chamber, and she also went to the temple and prayed upon the steps of the temple, without the door of the temple, and one day as she was praying for relief from her reproach in Israel, because she was barren, Eli in a heartless manner said to her—Eli, by the way, was the High Priest of the temple—he said to her, “How long wilt thou be drunken? put away thy wine from thee.” And she said to him, “I have drunk neither wine nor strong drink, but have poured out my soul before the Lord.” When Eli heard this his heart softened and he said to Hannah, “Go in peace; and the God of Israel grant thee thy petition.” We are told that she vowed in her heart and covenanted before the Lord that day that if He gave her a son she would devote him to the work in the temple of the Lord all his days. Sure enough, the Lord answered her prayer and gave her a son, and when he was of very tender years she brought him to the temple, and he made his abode there with the High Priest Eli, and slept near him in the temple. And one night a voice said “Samuel!” And the boy arose quickly and went over to Eli, and said to him, “Here am I; for thou calledst me.” “I called not,” said Eli. Samuel returned to his couch again, and the voice came again to him, “Samuel!” And he arose again and went to Eli, but Eli said “I called not, my son.” But after the third time, said Eli to him,

“It shall be, if he call thee, that thou shalt say, Speak, Lord; for thy servant heareth.” So when the voice came again calling Samuel the boy answered accordingly, and the Lord gave him a commission, a command to call Eli to account for the wickedness of his sons. There are very many examples, very many records, but these are salient points that I think of now that will bear us out in the testimony that we give of the divine mission of the Prophet Joseph Smith. Although he was called to the ministry when a mere boy, how well he filled that ministry and mission given to him by the Son of God.. How eagerly he gave the strength of his young manhood, as he matured in years and grew in knowledge, and as the Lord revealed unto Him, line upon line, and precept upon precept, of how and when, and the proper way to minister in the Gospel ordinances; and at the completion of the temple he gave this wonderful prayer, a portion of which I have read. About six days after, the following revelation was given to Joseph the Seer and to Oliver Cowdery:

The veil was taken from our minds, and the eyes of our understanding were opened.

We saw the Lord standing upon the breastwork of the pulpit before us, and under His feet was a paved work of pure gold in color like amber.

His eyes were as a flame of fire, the hair of His head was white like the pure snow, His countenance shone above the brightness of the sun, and His voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

I am the first and the last, I am He who liveth, I am He who was slain, I am your advocate with the Father.

Behold, your sins are forgiven you, you are clean before me, therefore lift up your heads and rejoice.

Let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, built this house to my name.
* * *

And the fame of this house shall spread to foreign lands, and this is the beginning of the blessing which shall be poured out upon the heads of my people. Even so. Amen.

After this vision closed, the heavens were again opened unto us, and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the Ten Tribes from the land of the north.

After this, Elias appeared, and committed the dispensation of the Gospel of Abraham, saying, that in us, and our seed, all generations after us should be blessed.

After this vision had closed, another great and glorious vision burst upon us, for Elijah the Prophet, who was taken to heaven without tasting death, stood before us, and said:

Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come.

To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse.

You have heard from Elder Joseph F. Smith, Jr., this afternoon in regard to the principle of baptism for the dead. This was the covenant that was established by the visit of Elijah, in fulfillment of the promise made to the Prophet Joseph when the Angel Moroni first visited him, and informed him concerning the plates, the record from which the Book of Mormon was translated. This work has been going on since that day, sometimes interrupted by force of circumstances, in the times that the people were gathering from their homes in the east to this land in the great western desert. As soon as the labors could be again perfected and a temple could be built, the labor and the

work has gone faithfully forward, and many hundreds of thousands of our dead kindred have received, or will receive the benefit of the ordinances performed for them in these holy houses which the Lord has permitted us and assisted us to build. Every one of them, all four temples in this country, have been dedicated to the name of the Lord God of Israel, and He has accepted of that dedication and allowed His name to be placed upon them, every one of those holy edifices.

My brethren and sisters, I must not take more of your time. May the Lord bless you and increase upon you the desire to keep every commandment that He has given unto you, that you may have joy and rejoicing all the days of your lives, and be fitted and prepared to associate with those for whom we have labored here in the flesh, for the redemption of our kindred, as we shall meet them again if we are faithful and true.

May this be our happy portion in the name of Jesus Christ. Amen.

Patriarch John Smith.

My brethren and sisters, I was in hopes that this task would pass by, as I have often said, preaching is not my forte.

I have listened attentively to all which has been said during the conference, and I can endorse everything which we have heard. I realize that the Spirit of the Lord has been here during this conference, and has actuated those who have spoken to us. I trust that which we have heard will sink deep into the hearts of the people who have heard it, that we may all profit thereby.

I ask God, the Eternal Father,

to let His blessings rest upon all Israel and guide all of us in the true path, pour out His Spirit in rich abundance upon all who bear rule in His Church; that He may especially bless those who are called to preside, the First Presidency of the Church, the quorum of the Apostles and their associates.

I trust that the Latter-day Saints may remember what they have heard during this conference, that they may go forward in the path of righteousness. I bear testimony of the goodness of the Father unto His people, and pray that we all may walk in the true path and be qualified for every duty, filling the mission whereunto our Father has called us, that we may be worthy of His blessings, is my prayer in the name of Jesus. Amen.

AUTHORITIES SUSTAINED.

Elder Heber J. Grant presented the General Authorities of the Church, to be voted upon by the assembly, as follows:

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as First Counselor in the First Presidency.

John Henry Smith, as Second Counselor in the First Presidency.

Francis M. Lyman, as President of the Twelve Apostles.

As members of the Council of Twelve Apostles: Francis M. Lyman, Heber J. Grant, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George Albert Smith, Charles W. Penrose, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins and Joseph F. Smith, Jr.

John Smith, as Presiding Patriarch of the Church.

The Counselors in the First Presidency and the Twelve Apostles and the Presiding Patriarch, as Prophets, Seers and Revelators.

First Seven Presidents of Seventies; Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart and Levi Edgar Young.

Charles W. Nibley, as Presiding Bishop, with Orrin P. Miller and David A. Smith as his first and second Counselors.

Joseph F. Smith, as Trustee-in-Trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as Church Historian and General Church Recorder.

Andrew Jenson, Brigham H. Roberts, Joseph F. Smith, Jr., and August W. Lund, Assistant Historians.

As members of the General Church Board of Education: Joseph F. Smith, Willard Young, Anthon H. Lund, George H. Brimhall, Rudger Clawson, Charles W. Penrose, Horace H. Cummings, Orson F. Whitney, and Francis M. Lyman.

Arthur Winter, Secretary and Treasurer to the General Church Board of Education.

Horace H. Cummings, General Superintendent of Church Schools.

Board of examiners for Church schools: Horace H. Cummings, chairman; George H. Brimhall, James H. Linford and Willard Young.

Auditing committee, William W. Riter, Henry H. Rolapp, John C. Cutler, Heber Scowcroft and Jos. S. Wells.

Tabernacle choir: Evan Stephens, conductor; Horace S. Ensign, assistant conductor; John J. McClellan, organist; Edward P. Kimball and Tracy Y. Cannon, assistant organists; George C. Smith, secretary and treasurer; Noel S. Pratt, librarian; and all the members.

General board of Relief Society: Emmeline B. Wells, president; Clarissa S. Williams, first counselor; Julina L. Smith, second counselor; Olive D. Christensen, secretary; Amy B. Lyman, assistant secretary; Emma A. Empey, treasurer. Members of the board: Sarah J. Cannon, Romania B. Penrose, Susan Grant, Emily S. Richards, Julia P. M. Farnsworth, Phoebe Y. Beatie, Ida S. Dusenberry, Carrie S. Thomas, Alice M. Horne, Priscilla P. Jennings, Elizabeth S. Wilcox, Rebecca N. Nibley, Elizabeth C. McCune, Susa Young Gates, Edna May Davis, Sarah McLelland and Elizabeth C. Crismon.

General board of Deseret Sunday School Union: Joseph F. Smith, superintendent; David O. McKay, first assistant superintendent; Stephen L. Richards, second assistant superintendent; George D. Pyper, secretary; John F. Bennett, treasurer. Members of the board: Joseph F. Smith, David O. McKay, Stephen L. Richards, Levi W. Richards, Francis M. Lyman, Heber J. Grant; Hugh J. Cannon, Andrew Kimball, James W. Ure, John F. Bennett, John M. Mills, William D. Owen, Seymour B. Young, George D. Pyper, Henry Peterson, Anthon H. Lund, George M. Cannon, James E. Talmage, Horace Cummings, Josiah Burrows, William A. Morton, Horace S. Ensign, Henry H. Rolapp, Harold G. Reynolds, John Henry Smith, Charles B. Felt, George H. Wallace, Howard

R. Driggs, Robert Lindsay McGhie, Sylvester D. Bradford, Nathan T. Porter and Milton Bennion.

General board Young Men's Mutual Improvement Association: Joseph F. Smith, general superintendent; Heber J. Grant, assistant superintendent; Brigham H. Roberts, assistant superintendent; Moroni Snow, general secretary; Aids: Francis M. Lyman, John Henry Smith, J. Golden Kimball, Junius F. Wells, Rodney C. Badger, George H. Brimhall, Edward H. Anderson, Douglas M. Todd, Thomas Hull, Nephi L. Morris, Willard Done, LeRoi C. Snow, Frank Y. Taylor, Rudger Clawson, Rulon S. Wells, Joseph W. McMurrin, Reed Smoot, Bryant S. Hinckley, Moses W. Taylor, B. F. Grant, Hyrum M. Smith, Joseph F. Smith, Jr., O. C. Beebe, Lewis T. Cannon, Benjamin Goddard, Geo. Albert Smith, Thomas A. Clawson, Lyman R. Martineau, Charles H. Hart, John A. Widtsoe, James H. Anderson, Anthony W. Ivins, Oscar A. Kirkham, Anthon H. Lund, Geo. F. Richards, Nephi Anderson, John H. Taylor.

General board Young Ladies' Mutual Improvement Association: Martha H. Tingey, president; Ruth May Fox, first counselor; Mae Taylor Nystrom, second counselor; Joan M. Campbell, secretary; Alice K. Smith, treasurer; Alice C. Tuddenham, musical director; Mattie Read Evans, organist; Elizabeth T. Sardoni, assistant organist. Aids: Adella W. Eardley, Sarah Eddington, Agnes S. Campbell, Ann M. Cannon, May Booth Talmage, Emma Goddard, Rose W. Bennett, Julia M. Brixen, Augusta W. Grant, Mary A. Freeze, Estelle N. Caldwell, Emily C. Adams, Mary E. Connelly, Elen Wallace, Lucy W. Smith, Jane B. Anderson, Letitia

Teasdale, Edith R. Lovesy, Laura Bennion, Rachel Grant Taylor.

Members of the General board of Primary Associations: Louie B. Felt, president; May Anderson, first counselor; Clara W. Beebe; second counselor; Frances Thomasen, secretary; Ida B. Smith, librarian; Isabelle S. Ross, physical director; Ann Nebeker, assistant physical director; Emma Ramsey Morris, chorister; Ivy Allen, organist. Honorary members of the board: Lillie T. Freeze, Josephine R. West and Aurelia S. Rogers. Advisors to the board: Hyrum M. Smith and George F. Richards. Aids: L. L. Greene Richards, Camilla C. Cobb, Eliza S. Bennion, Edna Harker Thomas, Alice L. Howarth, Emma Romney, Rebecca Nibley Whitney, Zina Y. Card, Amy Lyman, Laura Foster, Edith Hunter, Erma Bitner.

General board of Religion Classes: Anthon H. Lund, superintendent; Rudger Clawson, first assistant superintendent; Hyrum M. Smith, second assistant superintendent; J. D. Cummings, secretary. Members of the board: Anthon H. Lund, Rudger Clawson, Hyrum M. Smith, Horace H. Cummings, Rulon S. Wells, Joseph W. McMurrin, John Henry Evans, William A. Morton, Joseph J. Cannon, George Albert Smith, Charles W. Penrose, Orson F. Whitney, James E. King, George F. Richards, John Henry Smith, Heber J. Grant, Anthony W. Ivins, George H. Brimhall, Joseph F. Smith, Jr., P. A. Jensen, and Willard Young.

General board of the Genealogical Society of Utah: Anthon H. Lund, president; Charles W. Penrose, vice president; Joseph F. Smith, Jr., secretary and treasurer; Joseph Christenson, librarian; Anthon W.

Ivins, D. M. McAllister and Heber J. Grant.

Duncan M. McAllister, as clerk of the conference.

Each and all of those named were duly sustained in the positions designated, by unanimous vote of the Conference.

PRESIDENT JOSEPH F. SMITH.

CLOSING REMARKS.

Saints advised to live in unity, and keep out of debt.—Statement concerning expenditure of tithing.—Reasons for the Church assisting in building Hotel Utah.—Voluntary obligation assumed by members to sustain Church authorities.—Blessings invoked upon Priesthood and People, and the Nation.—Mocratic spirit a national menace.

If there are any two individuals in this congregation, or who may have attended this conference, who have any ill-feeling in their hearts toward each other, or toward any one else, I hope they will go home, and that any or all others to whom the thought applies, will go home from here and be reconciled to each other, and become good neighbors and abide in good fellowship in the Church. If there is any one here who is in debt I would advise that when he goes home, and when I go home, too, that we will begin with a determination that we will pay our debts and meet all of our obligations just as quickly as the Lord will enable us to do it. If there is any one here intending to go into debt for speculation, and especially if he is intending to borrow money to buy mining stock and other scaley or uncertain things, I would advise him to hesitate, pray over it, and carefully consider it before he

obligates himself by borrowing money and going into debt. In other words, keep out of debt if you can. Pay your debts as soon as you can. That means me as well as any one else.

If there is any one in the congregation who has been negligent in observing the law of tithing, I hope he will go home from this conference with a new awakening in his soul to keep this obligation that rests upon us as members of the Church of Jesus Christ of Latter-day Saints, that there may be plenty in the storehouse of the Lord to meet all the necessities of the Church in a financial way. We feed the poor, and we maintain our temples, we assist our missionaries to return from their missions, we sustain our Church schools, which are numerous, and expensive, and we are doing every other thing that we feel is wise and proper for us to do, with the means we have for the building up of Zion. We have succeeded in purchasing, as far as we could, the property that was offered for sale surrounding this temple block, with the express intent to keep it from going into the hands of persons who would make an improper use of it. It has cost us a great deal, for generally when people realize that the Church wants or needs to get anything they have for sale they want to get all out of it they possibly can. I am sorry to say that, but I suppose it is human nature for some people to do so. We have been under the necessity of improving some of this vacant land which we have purchased, and that has cost money, but now, instead of it being unoccupied, unimproved, a source of expense to the Church, we have built upon it and now it pays for itself, or meets its own obliga-

tions and helps the Church just a little.

We have helped to build one of the most magnificent hotels that exists on the continent of America, or in the old continent either. I am told that it is equal to any in the world, in its facilities for convenience and comfort for its guests, for sanitation, for its situation, and architectural beauty, and in many other ways. Well, some of our people have thought that we were extravagant. I would like you to turn to the book of Doctrine and Covenants and read the commandment of the Lord to the Prophet Joseph Smith in the city of Nauvoo.* The people were requested to contribute of their means to take stock in this building, and they and their children after them, from generation to generation, should have an inheritance in that building; for it was intended for the beauty of the city, for the glory of that stake

*See Doctrine and Covenants Section 124:22-24.

"Let my servant George, and my servant Lyman and my servant John Snyder and others build a house unto my name, such an one as my servant Joseph shall show unto them, upon the place which I shall show unto them also. And it shall be a house for boarding, a house that strangers may come from afar to lodge therein, therefore let it be a good house, worthy of all acceptance, that the weary traveler may find health and safety while he shall contemplate the word of the Lord," etc.

"This house shall be a healthy habitation," etc., etc., and again:

"And let the name of that house be called Nauvoo House, and let it be a delightful habitation for man, and a resting place for the weary traveler," etc. (v. 60) And like the corner stone of Zion "Which shall be polished with that refinement which is after the similitude of a palace." (verse 2, sec. 124).

of Zion, and to accommodate the stranger from afar who came to contemplate the doctrines of the Church and the work of the Lord.

We are not responsible for the character of men who come here and are entertained in the hotel. We did not make or form their character, neither are we responsible for their conduct. Men who come here to this city from the world are generally men of the world, men accustomed to the habits of the world. Now, I hoped, and I prayed, and I voted and did all I could in the hope that the good people of this city would vote it "dry," so that we would not be compelled to allow a saloon or bar to be operated in the Hotel Utah. If you had voted it "dry," we would not have had any bar there. It would not have been necessary, because the people that come here would have to put up with the law, and with the conditions in the city, but it "*went wet*," and therefore the people that visit us want something to "*wet up*" with once in a while, and unless it is provided for them they will go somewhere else, and instead of beholding and viewing the beauties of Zion they will go where they will see everything that is not beautiful, and be associated with that which is not good, instead of being where they can see the best side of everything.

The building itself has been built by a company called the Utah Hotel Company. Not one of them is a hotel keeper. They know nothing about the science of hotelries, or of keeping a hostelry or managing a hotel, so they rented it. They have rented it to another company called the "Hotel Operating Company," an operating company which has been formed with a capital of

some \$300,000.00, I believe, and they have rented the building and are responsible for the running of the hotel. They are paying those who built it, that is the "Utah Hotel Company," the interest on their money as it falls due, and also interest on the bonds that have been issued for the purpose of obtaining the money necessary to put it in commission. Now, we do not want the Latterday Saints to go off and condemn Joseph F. Smith or Anthon H. Lund or John Henry Smith, or anybody else, because there is a bar in the Hotel Utah. We are not responsible for it. We do not go and drink there. We invite you to keep out of the bar and not go there to drink; you don't have to; therefore we advise you on general principles to observe and keep the Word of Wisdom, both in the "Hotel Utah" and in your own homes, and wherever you travel. Keep the Word of wisdom, which is the word of the Lord to His people. I could say more perhaps, but I think I have said all I need to on that score.

Now, my brethren and sisters, I want to thank you on behalf of myself and counselors, the Council of the Apostles, the Seventies, the Patriarch, and the Presiding Bishopric, who are the general authorities, for the unanimity that has been manifested here by the uplifted hands of this vast congregation, with reference to the matters that have been presented to you. I understand this as an evidence of good will, of faith and of fellowship on the part of this vast congregation to all the authorities, both general and local, or auxiliary, that have been presented before you, and that you will all abide the pledge you have given to the Lord

and to one another by the uplifted hand, that you all mean to uphold and sustain these officers in all these various organizations, from first to last, that you will not backbite them, that you will not find fault with them without a cause, that you will not try to injure their influence or hinder their progress, or interfere with their legitimate work but that on the contrary you will do everything you can to help them, to benefit them, bless them, and encourage them in the good work in which they are engaged.

Now, may the Lord God Almighty bless and preserve His servants from evil works, from all error and mistakes. Oh, that the Lord God will guide His people and not leave them to the guidance of man. I testify to you that no man has ever led the Church of Jesus Christ of Latter-day Saints, in the sense that by his own wisdom and intelligence, and by his personal power and influence he did it. I maintain and testify to you that it has been the power of God that has guided this people, from the Prophet Joseph down to the present moment. No man of himself is responsible for it. Therefore I pray that the Lord may bless His servants; that they may do nothing contrary to His will; that they may do nothing injurious to His work; that they may not lay any block or obstacle in the way of the progress of the kingdom of God; that they may do nothing to grieve or hurt the feelings of the faithful children of the Father throughout all the Church. And I pray God to bless every organization of the Holy Priesthood that was revealed through the Prophet Joseph Smith, from the deacon to the apostle, each

in its place, and each man in his place, and that the Lord may help each one to perform his duty, whether that duty may be great or small.

I pray God to bless the teachers, the men that are called by the bishops and sent out among the Latter-day Saints to teach them the principles of right living, principles of the Gospel, the principles of unity, of harmony, of righteousness and of equality and justice, the principle of love and kindness between husband and wife, between parents and children, between neighbors, and in every way to teach the people righteousness, faith in God, in Jesus Christ, and in the Holy Spirit which proceeds from the Father and the Son, and bears witness of them to the children of men; faith in the Prophet Joseph Smith and in the divinity of his mission, faith in the intent and purpose and power of God to carry out His purposes and designs among the children of men, and faith in the destiny of God's work, in the destiny of His people, that we may not wander away nor be misled into error and doubt by those who are cunning and crafty, and who lay in wait to deceive and mislead the people of God, from their righteous ways.

I pray God to bless all our auxiliary organizations, from the first to the last, that they may do their duty, that they may not sit idly down and neglect to work. The idler is not in favor before the Lord, and he that is idle is in danger of temptation, and of falling into the power of the adversary. We are only safe when we are doing, when we are at work, when we are in earnest, when we are engaged in the discharge of our duty, and when this condition exists with

us we are safe, for then we are in the hands of God and not in the hand of the adversary.

O God, bless the Holy Priesthood, the noble men, pure men, just men; men of honor, men of integrity, men who have gathered out, many of them, from the nations of the earth for the love of the gospel; and many of them have been born under the covenant of the Holy Priesthood, and I pray God to bless you, my brethren, with an abundance of His goodness, of His mercy and loving kindness, that you may prosper in the land, that you may be indeed truly His servants.

I pray you and I pray God to help you, fathers and mothers, to teach your children the principles and precepts of the gospel of Jesus Christ, that they will grow up without sin unto salvation. I pray that God will help you to rear your children in the love of truth, in the love of virtue, free from the contaminating vices of the world, free from defilement, from drunkenness, from the use of tobacco, from strong drinks and narcotics, and vices of every description; that you will teach them to be pure in their lives—in their habits, that they may be holy temples in which the Spirit of the living God may dwell and find congenial habitation. It is your duty to do it, and it is my duty; it is the duty of every man living to teach his family these things, and bring them up in the way they should go.

May the Lord bless our Presiding Bishopric, on whom rests so much responsibility of gathering and assisting in keeping the records, receiving and disbursing the tithes of the people for every purpose for which it is appropriated

towards the building up of Zion, the building of temples and school-houses, the compensation of teachers in our schools, the care of the poor, and the paying of other expenses. O, may the Lord bless our Bishopric that they may be fathers and not masters, that they may be tender in their hearts towards God's poor, and wise and prudent with reference to the "poor devils" who would impose upon them and upon the Church if they could. May the Lord bless them with wisdom, knowledge and understanding, that they may not be deceived, that they may not yield to any kind of evil temptation, but that they may be true and faithful before God, that they will be able to give a faithful account of their stewardship before all the people of the Church, and when necessary before the people of the world, but more especially before the great Judge of the quick and the dead, for it is to Him that we will eventually have to answer for every work and every word that we have done and said in this life; for every man will be rewarded according to his works, whether they be good or evil.

The Lord God bless Israel, not only all Israel but the honest in heart in all the world. The Lord bless the executive of this great nation, the man that stands at the head, together with his cabinet, that they also may be men of wisdom and of sound judgment, that they may be able to devise ways of peace and good will on earth, that there may be peace everywhere, that war may cease, that strife, contention and oppression of every description may be checked and subdued by the wisdom of the great statesmen and capable and honest judges of our country.

One of the greatest menaces to our country is that of the combination of men into irresponsible, reckless mobs, wild with prejudice, hatred and fanaticism, led by men of ambition, or passion, or hatred. There is no other thing in the world that I can conceive of so absolutely obnoxious to God and good men as a combination of men and women filled with the spirit of mobocracy. When men combine together to stop or shut off the food supply from the mouth of the honest laborer, to starve the man that is willing to work, and the wife and the children who are dependent upon him, because he is not willing to join a mob, is one of the most infamous perils and menaces to the people of our country today. I do not care who they are, or what name they go by. They are a menace to the peace of the world, and I hope and pray that President William H. Taft, and his cabinet, and the Congress of the United States, will be able to devise means and measures by which the constitutional laws of this government will be executed for the protection of the lives, the liberty and happiness of all its people, against mobocracy of every kind or description, whether it be in the form of soulless corporations, monopolies or other combinations, it matters not to me. Let the strong hand of the government put a stop to anything that is tyrannical and unjust, to anarchy and all else calculated to sow the seeds of destruction, poverty and ruin upon our land.

Now I must quit so you can catch the train. The Lord bless all Israel. The Lord bless our government and make it great, and help those who are at the helm to increase its greatness, that it may be sustained

on the principles of eternal justice, righteousness and truth.

I pray God to bless our choir, not only this choir, but all the other good choirs of the Latter-day Saints, and especially this on this occasion when it is about to start from here to visit New York and to sing for the world. I pray that the Lord will give them success, help them to win honor and laurels for the people of Utah, for the singers of Zion, and especially for the great Salt Lake Tabernacle Choir. The Lord bless Brother Stephens at their head, and Brother McClellan and those assisting them, that they may be true to their trust, honorable and faithful, and carry with them the virtues and honor that men cannot bestow, and can only exist in the souls of the righteous.

The choir sang the anthem, "God is our refuge and strength."

Benediction was pronounced by Bishop Charles W. Nibley.

Conference adjourned for six months.

Prof. Evan Stephens conducted the singing of the choir and congregation at all the conference meetings in the Tabernacle, and Prof. John J. McClellan played the accompaniments, interludes, etc., on the great organ, assisted by Edward P. Kimball and Tracy Y. Cannon.

The stenographic reports of the discourses were taken by Elders Franklin W. Otterstrom, Frederick E. Barker, and Fred G. Barker.

The discourses delivered in the Tabernacle, reported by Elder Otterstrom, were transcribed by Mrs. John Meibos.

DUNCAN M. McALLISTER,
Clerk of Conference.

Eighty-second Annual Conference

of the

CHURCH OF
JESUS CHRIST
OF LATTER-
DAY SAINTS



HELD IN THE
Tabernacle and Assembly Hall
Salt Lake City, Utah, April 5, 6, 7, 1912
with a full report of the discourses

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No. 6 MAIN STREET SALT LAKE CITY, UTAH

Eighty-Second Annual Conference of the Church of Jesus Christ of Latter-day Saints

FIRST DAY

The Eighty-Second Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a. m. Friday, April 5, 1912, President Joseph F. Smith presiding.

AUTHORITIES PRESENT.

There were present of the First Presidency, Joseph F. Smith, Anthon H. Lund, and Charles W. Penrose; of the Council of the Twelve Apostles, Francis M. Lyman, Heber J. Grant, Hyrum M. Smith, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith, Jr., and James E. Talmage; of the First Council of Seventies, Seymour B. Young, Brigham H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin and Charles H. Hart; (Levi Edgar Young was in attendance at later sessions); of the presiding Bishopric, Charles W. Nibley, Orrin P. Miller, and David A. Smith. There were also a large number of Presidents of Stakes with their Counselors, Presidents of

missions, Bishops of Wards, Patriarchs, and numerous other prominent men and women representing various quorums and organizations of the Church.

President Joseph F. Smith called the assembly to order, and the conference services were commenced by the choir and congregation singing the hymn:

Come, come ye saints, no toil nor labor
fear,

But with joy wend your way;
Though hard to you this journey may
appear,

Grace shall be as your day.
'Tis better far for us to strive,
Our useless cares from us to drive,
Do this and joy your hearts will swell—
All is well! all is well!

The opening prayer was offered by Elder Moses W. Taylor.

The choir sang the hymn:

An angel from on high

The long, long silence broke;
Descending from the sky,

These gracious words he spoke:
Lo! in Cumorah's lonely hill,
A sacred record lies concealed.

PRESIDENT JOSEPH F. SMITH.

Joy derived laboring in cause of Truth—Enemies arrayed against Church on false premises—Temporal and spiritual condition of Church members highly satisfactory—Each faithful Saint entitled to personal revelation—Charge of "Commercialism" repudiated—Tithing disbursement supervised by eighteen honest men—Consistency in prayer—Development throughout eternity.

I feel very grateful for the privilege I enjoy of meeting with you here at the opening session of this, the eighty-second anniversary of the annual Conference of the Church. I esteem it a great privilege to be permitted to live and be associated with my brethren and sisters in the great cause in which we are engaged. Personally, I have nothing but this cause to live for, for the rest of my life. It has been very much, almost entirely the object of life with me, ever since my childhood: and I am very thankful that I have had the privilege of being connected with the missionary work of the Church, and I hope and trust that I may be able to continue in this ministry the remainder of my days. I feel in my heart that there is nothing greater for me, or for any other man living, than to be identified with the cause of truth, and I verily believe that we are engaged in the cause of truth, and not error.

It is a source of gratitude also, and pleasure, to Latter-day Saints, to know that their enemies are not and have not been opposed, openly and avowedly, to the principles which we have espoused. As a rule, the opposition arrayed against the Church of Jesus Christ of Latter-day Saints has been arrayed against us from false premises, and

instead of our religion and the principles of the Gospel, which we have embraced, being attacked by our enemies, as a general thing, they have been attacking those things which they have falsely laid to our charge and of which we are not guilty. Our enemies would not appear to be very consistent to oppose the principle of revelation from God to man. They would not appear very consistent to oppose the Latter-day Saints for believing in the fact that the Lord Almighty is quite as capable of revealing Himself to the children of men in this dispensation as He ever was; and, therefore, when our enemies oppose us, or our faith in these principles, it is on the false premises that we only profess to but do not believe in them. They cannot, surely, array themselves against the principle of faith in God and in His ability to reveal Himself in our age of the world as He has ever been able to reveal Himself to the children of men; but they claim that we pretend to believe in these things when there is no such thing. Well, they are responsible for saying there isn't any such thing as revelation now; we are not responsible for that. On the contrary, we are responsible for declaring to the world that God has revealed Himself to man in this dispensation; and that He has done so to be consistent with Himself and with His eternal purposes, that He might make Himself known to His children in this age as well as in any other age of the world. And so we might go seriatim, throughout every doctrine and principle of the Church which has excited opposition in the world, and we will find that it is not always the truth that they are fighting, but it is

their construction of our views from their points of view. They charge us with errors of which we are not guilty. They charge us with acts that we have never performed, and with conduct that is entirely at variance and inconsistent with our lives and history. They have framed, in their minds, acts and beliefs and practices that the Church of Christ, never in any sense, has been guilty of or connected with; and yet they charge us with doing these things. To be more plain in the matter, to illustrate what I desire to convey to you: They charge us with being corrupt, with having practiced corrupt principles. They charge us with having been seclusive and opposed to the world, opposed to our national government, opposed to good, true, and wholesome laws, and to works of righteousness. Really, they charge us with being murderers, adulterers, and all manner of evil-doers. Much the same as was charged against the Son of God and the ancient Saints. They distort what we do believe into something that is entirely contrary to our belief, and then proceed to array themselves against us.

Now, let me say to you, if our enemies desire to oppose the Church of Jesus Christ of Latter-day Saints because we believe, with all our souls, in the divinity of Christ and the precepts and principles which He taught; if they are opposed to us because we believe that these principles have been restored again to the earth in this dispensation, and we have espoused them and are trying to live them the best we can, we have no fault to find with them. Let them find fault with our faith

as much as they will. We shall not complain of them, although we would regret exceedingly that they do not comprehend the truth as we comprehend it. I cannot find fault with my enemy for charging me with earnest and honest belief in the divinity of the mission of Jesus Christ. I cannot find fault with Him for charging me with believing in the divine mission of Joseph Smith. I cannot find fault with him for charging me with having faith in God, in Christ, and in the Holy Spirit, and for believing in repentance of sin and departing from it, and in the principle of baptism by immersion, for the remission of sins, and in the laying on of hands for the gift of the Holy Ghost. If they will charge me with these things, I shall not complain of them; but if they should charge me with falsely believing in them, or merely pretending to believe in them, they would be placing me in a false light, and would be charging me with that which is not true. It is in this light that I have spoken of this matter as I have. The world do not oppose us for what we do, but they oppose us for what they charge us with doing, which we do not do.

Our mission has been to save men. We have been laboring all these eighty odd years of the Church to bring men to a knowledge of the Gospel of Jesus Christ, to bring them to repentance, to obedience to the requirements of God's law. We have been striving to save men from error, to persuade them to turn away from evil and to learn to do good. Now, if our enemies will only charge us with doing this, all right; and if they wish to oppose us for doing this,

that is their business; but when they charge us with doing that which we have not done, believing that which we do not believe, practicing that which we have never practiced, then I pity them. I pity them because they are doing it in ignorance, or because they are wilfully disposed to misrepresent the truth.

I desire to say that, in my judgment, the Church of Jesus Christ of Latter-day Saints was never in a better condition spiritually or temporally than it is today. I believe that our priesthood quorums are in as good condition today as they ever were in the Church. I think, if possible, they are more effectually and efficiently organized, and in better working condition than ever they were before. I believe that the faith of the Latter-day Saints in the Gospel of Jesus Christ, in the divinity of the mission of Joseph Smith, is as good and as great today as it ever was, if it is not better. I believe that there is as much union and fellowship in the Church as ever did exist in it. I don't intend or mean to say that we have not, occasionally, discontented people, fault-finders. I presume that we will always have a few of them; but I do not believe that there were ever fewer of them proportionately than there are now. I do not believe that ever before, the Latter-day Saints generally understood the principles of their religion better than they understand them today. I do not believe that they were ever firmer in the faith, and I believe with all my soul that the Church is growing today quite as fast as in any period of its existence. I am quite satisfied in my own

mind that the presiding authorities of the Church were never more united than they are and never stood firmer together than they do now. I believe that the presidents of the stakes of Zion, at any other period of the Church's history, were never more faithful or more diligent in the performance of their duties than they now are. This is my judgment, from my point of view; and I think that, from my point of view, we are as capable of judging of these conditions as any men can be. We have no reason to complain, no reason to be in doubt.

Let me say, too, that I believe that the spirituality of the people of God, the people of this Church, is as great as it ever was. It has been charged, by public speakers abroad, and by men who we might suppose occupied positions in the community enabling them to know better, that the "Mormon" Church is losing its spirituality, that the spiritual things of the Church are waning among them. This is as false as can be. Let me say for their instruction, if such individuals will receive instruction from me, that there is not a man, or woman, or child, who is in fellowship or in good standing in the Church of Jesus Christ of Latter-day Saints, that has not received, by the laying on of hands, of those who have power and authority to confer blessings from the Lord to the children of men, the gift of the Holy Ghost—every man, every woman, and every child that has been baptized into the Church. Where will you go, outside of the Church of Jesus Christ of Latter-day Saints, to find a church or a religious community, no matter what its name or charac-

ter may be, that has received an equal advantage with this? where will you go to find a people, in the world, on whom has been conferred the gift of the Holy Spirit, by the laying on of hands? So far, then, from the truth is this statement that the Church is losing its spirituality, it is receiving additional gifts of the Spirit of God in every member of the Church added to it. And the spirit of inspiration, the gift of revelation does not belong to one man solely; it is not a gift that pertains to the Presidency of the Church and the Twelve Apostles alone. It is not confined to the presiding authorities of the Church, it belongs to every individual member of the Church; and it is the right and privilege of every man, every woman, and every child who has reached the years of accountability, to enjoy the spirit of revelation, and to be possessed of the spirit of inspiration in the discharge of their duties as members of the Church. It is the privilege of every individual member of the Church to have revelation for his own guidance, for the direction of his life and conduct; and therefore I aver—and I believe I may do so without any reasonable chance for it being gainsaid or opposed—that there is not another church in the world, or an organization of religious people, who are so universally spiritual in their lives, and who are so universally entitled to the gifts of the Spirit of God as are the members of the Church of Jesus Christ of Latter-day Saints. You are all entitled to revelation. It is your privilege to have it revealed to you whether I am a servant of God or a servant of men; whether I am in the discharge of my duty, or not; whether I, as a presiding

officer in the Church, am acting in the discharge of my duty acceptably to you and the Lord. It is your privilege to have revelation in regard to this, and to know the truth yourselves. And it is my privilege to have revelation from God, as an individual, for my own temporal guidance, as well as for my spiritual guidance; and I repeat again that there never was a time in the earth, since the Church was organized, when the spirituality of the people of God was greater than it is today.

The Church is charged with commercialism. There is not the least semblance of it, in truth. The Church is neither buying nor selling goods or chattels. It is not engaged in merchandising of any description, and never has been; and there could not well be a more false and groundless statement made against the Church than to charge it with commercialism. It is true that, unlike other churches or religious organizations, the people of this Church observe the law of tithing, which is the law of revenue of the Church. We do not pass around the hat to you, or the collection box, for means to defray the expenses incident to the carrying on of the work of the Church. You give it voluntarily. This reminds me of another falsehood that is spread abroad by our enemies, namely: That the "Mormon" people are compelled to pay tithing, that the authorities of the Church demand it of them, that it is made obligatory upon them, and is tyrannically exacted from them all the time, which is an infamous falsehood, a slander, for there is not a word or syllable of truth in it. The observance of the law of tithing is

voluntary. I can pay my tithing or not, as I choose. It is a matter of choice with me, whether I will do it or not do it; but feeling, as I do, loyal to the Church, loyal to its interests, believing that it is right and just to observe the law of tithing I do observe it—on the same principle that I think it is right for me to observe the law of repentance, and of baptism for the remission of sins. It is my pleasure to do my duty with reference to the observance of these principles, and to pay my tithing. The Lord has revealed how this means shall be cared for, and managed; namely, by the Presidency of the Church and the High Council of the Church; (that is, the Twelve Apostles), and the Presiding Bishopric of the Church. I think there is wisdom in this. It is not left for one man to dispose of it, or to handle it alone, not by any means. It devolves upon at least eighteen men, men of wisdom, of faith, of ability, as these eighteen men are. I say it devolves upon them to dispose of the tithes of the people and to use them for whatever purpose in their judgment and wisdom will accomplish the most good for the Church; and because this fund of tithing is disposed of by these men whom the Lord has designated as having authority to do it, for the necessities and benefit of the Church, they call it "Commercialism." What absurdity! You may just as well call their practices in passing around their contribution boxes, for collecting means with which to build their church, with which to pay their ministers, and with which to carry on the monetary affairs of their churches, "commercialism," as for them to charge us with "commer-

cialism," because we handle the tithing of the Church, and appropriate and use it for the benefit of the Church.

Before we get through with the Conference, we expect to hear some reports from the Presiding Bishopric, who are the temporal custodians of the means of the Church and whose duty it is to account for the receipt and disbursement of these funds; and you will be surprised, perhaps, to learn how generally and universally, in the Church, the means gathered from the tithes of the people are disposed of for the benefit of all the people—and not for a few. Then, I repeat, it is not that which we do, but that which they charge us with doing, that they are finding fault with. Well, let them find fault. It only proves their ignorance or their ill-feeling and lack of judgment in making complaints against the Church of Jesus Christ of Latter-day Saints.

Again, I repeat, that there are no more spiritually minded people on earth than the Latter-day Saints. There is no more prayerful people on earth than the Latter-day Saints. There is not another people who are nearer to God their Father than are the Latter-day Saints; for they have the right to go to Him in their secret chamber, at the altar of prayer in their own homes; they can bow down and get very near unto the Lord, nearer, I think, than any other people. I do not say it boastfully either; I say it as I believe it to be a simple truth. Does it not stand to reason that a man who has received the gift of the Holy Ghost by the laying on of hands a man that has been born again of the water and of the Spirit, in accordance with the plan that God has in-

stituted by which he may come into His fold, can get nearer to God than those that have not been born again, or those who have not been endowed with the Spirit of the Lord? Of course, it stands to reason, and it is consistent to claim that much for the Latter-day Saints. Our mothers, and the mothers of our children, whose hearts are filled with solicitude for the welfare of their children, having had conferred upon them the gift of the Holy Spirit, by the laying on of hands, can go to their secret chambers and bow down before God and commune with Him as no other mothers on earth can do, if they will only observe the principles they have embraced and will live up to their privileges. By the influence that they will thus gain over the hearts of their children they will lead them in the path of righteousness and truth, and bring them up in the nurture and admonition of the Lord, in the love of truth, in obedience to His commands, in such a way as others cannot do who are destitute of these privileges, blessings and endowments, so freely conferred upon the mothers in Israel. I am aware that there are those who will say: "That is boasting; that is like the Pharisees." They will liken this talk of mine to that of the egotistical Pharisee, illustrated in the parable of the Savior: "Oh, Lord, I thank Thee that I am not as other men." But it is not true. That would be another false charge. On the contrary, it is in the same spirit that the sinner appealed unto the Lord: "Oh God, be merciful to me, a sinner." The man who possesses the spirit of revelation can realize whether he is a sinner, whether he is prone to evil, whether he is mag-

nifying his standing before the Lord, or not, better than a man that has not the Spirit of the Lord in him, can he not? Is the man that is ignorant of the principles of the Gospel, and of the way in which he should reach the Father and commune with Him, more likely to be acceptable to God in his prayers than one who knows how to approach the Lord, who has received the truth in his heart, who will pray to God in the spirit of prayer and true devotion.

The Latter-day Saints possess that spirit; they know how to approach the Lord; they do not call upon Him to be heard for "much speaking." When we pray, we pray to the Lord for that which we need, that which we feel is or will be good for us, or necessary for our well-being and happiness; and when the Lord has blest us in our labors, crowned our efforts with success, and we have laid up, in store, an abundance of bread, we are not so inconsistent as to repeat the Lord's prayer: "Give us this day our daily bread." We do not have to do it, but we thank Him daily for the bread we have. We thank Him for the blessings that we enjoy, and we acknowledge His goodness and mercy in bestowing upon us the blessings that we possess. But we do not have to repeat the Lord's prayer, every day, which was given to His ministry, the apostles in ancient times when they were sent out like lambs in the midst of wolves, and He taught them that they were not to take thought of what they should eat or what they should drink, or wherewithal they should be clothed; that the Lord would feed them; that the Lord would open the hearts of those they ministered

unto, to provide for their necessities. Go, and when you pray, pray for what you need. What did they need? Bread, bread for this day. "Give us this day our daily bread; leave us not in temptation, but deliver us from evil; for Thine is the power, and the kingdom, and the glory, forever and ever." Our ministers pray this prayer when they are out in the world depending upon the Lord for His goodness, and guidance; but when they are at home with their houses supplied with all that is needful, and their granaries full, and all else that they need, then, instead of saying, "Oh Lord give us this day our daily bread" we say, "Oh Lord, we thank Thee for what Thou hast given us; bless it to our good, and help us to make a wise and proper use of it." That is the way the Latter-day Saints pray. You pray with intelligence; you pray with understanding; you approach the Lord with a knowledge of what you should do, and how you should approach Him, and how you have a right to ask Him for the blessings you need, even to the laying on of hands upon the sick, praying for them, and rebuking disease, that they may be healed under the blessing of the Lord; and that the world does not possess.

Now I think I have made clear, what I said in the beginning, that some people in the world are charging us with things we are not guilty of. They are arraigning us before the bar of public opinion for things we are strangers to, things we do not believe, things we have never done, things we have no connection with whatever, only in the imagination of our enemies. When they charge the Church with commercial-

ism, they charge it with that which is false. When they charge the Church with losing the spirituality of the Gospel of Jesus Christ, they charge it falsely; it is not true. The Latter-day Saints do pray, and they are more faithful than most of the people of the world. Now, I may say, consistently, that there are good people in the world, people who are just as faithful to what they know, as we are faithful to what we know; and I judge in some instances you will find examples of people out in the world who do not know as much as you do of the Gospel of Jesus Christ, who have not the testimony of the Spirit in their hearts as you have, of the divinity of Christ and of Joseph Smith, who are just as devout, just as humble, just as contrite in spirit, and as devoted to what they know, as some of us are, and they will be rewarded according to their works, every one of them, and will receive a reward far surpassing anything that they dream of.

Some people dream, you know, and think, and teach that all the glory they ever expect to have in the world to come is to sit in the light and glory of the Son of God, and sing praises and songs of joy and gratitude all their immortal lives. We do not believe in any such thing. We believe that every man will have his work to do in the other world, just as surely as he had it to do here, and a greater work than he can do here. We believe that we are on the road of advancement, of development in knowledge, in understanding, and in every good thing, and that we will continue to grow, advance and develop throughout the eternities that are before us. That is what we believe.

I believe in the Latter-day Saints. I believe they are a people who will do their duty, as a general thing. That there are delinquents, that there are those who are slothful, that there are those who are indifferent, and that there are those who have not the faith they should have, we know; we understand that; and that there are some, occasionally, who go wrong entirely, do wrong entirely; we know and understand that. But the vast majority of the Latter-day Saints are good and faithful members of the Church. God blesses them; they are in fellowship with Him and with each other.

Now, the Lord bless you. I did not expect to talk so long when I got up, for I did not feel at all in the humor of talking. I have been suffering, for a short time, with a severe cold, as many others are at this time of the year; and I presume I will feel the effects of this exertion, a little. But, I bear my testimony to you, I know the truth, so far as I have gone. I do not know it all, but what I do know, what I have learned, I know. Not only do I *know* the truth, so far as I have learned it, but I go a notch higher, I know positively that I *do know* the truth of some of these principles we have received. I know that the principle of faith in God, in Jesus Christ, and in the Spirit of the Lord, and the Holy Ghost, is a correct principle. I know that the principle of repentance is a true principle, and I know that I know it, too. I know that baptism by immersion for the remission of sins, by one having authority, is a true principle, because Christ taught it; Christ obeyed it, and would not fail, for anything, to ful-

fil it—not that He was sinful and needed to be baptized for the remission of sins, but He only needed to do it to fulfill all righteousness, that is, to fulfil the law. I know that that is a true principle. I know that it is a true and righteous principle to keep one's self pure and unspotted from the world, and I *know* that I *know* it, too. I know that it is just and true that men should not steal, nor lie, nor commit adultery, nor bear false witness against their neighbor, nor do anything like unto it. I know that these are true principles, and I thank God, that I do know it, and that it is in my heart to observe and keep these things. I know, too, that it is a proper thing for us to accept and honor the Holy Priesthood that has been restored to the earth in this dispensation, through Joseph the Prophet. I know that is good, because it is calculated to uphold the truth, and sustain the Church, and develop men in knowledge, in good works, in fidelity to the purposes of the Lord, and it is essential to the proper government of the people of God in the earth, and for our own individual government, the government of our families, the government of our temporal and spiritual affairs, individually as well as collectively. I believe that every individual in the Church has just as much right to enjoy the spirit of revelation and the understanding from God which that spirit of revelation gives him, for his own good, as the Bishop has to enable him to preside over his ward. Every man has the privilege to exercise these gifts and these privileges in the conduct of his own affairs, in bringing up his children in the way they should go, and in

the management of his farm, his flocks, his herds, and in the management of his business, if he has business of other kinds to do; it is his right to enjoy the spirit of revelation and of inspiration to do the right thing, to be wise and prudent, just, and good in everything that he does. I know that this is a true principle, and I know that I know it, too; and that is the thing that I would like the Latter-day Saints to know.

And I know this, that God has organized His Church in the earth; and I know that when He designs or purposes to make any change in the manner or matter of governing or controlling or presiding over the affairs of His Church, that He will make the change, and He will make it in such a way that the whole people of the Church, who are doing right, will understand and accept it. I know that the Lord will not raise up "Tom, Dick, or Harry," here, there and everywhere claiming to be Christ, or "one mighty and strong," claiming to be inspired and called to do some wonderful thing. The Lord will not deal with men in that way; that while organization of the Church exists, while quorums and councils of the Priesthood are intact in the Church, the Lord will reveal His purposes through them and not through "Tom, Dick, or Harry." Put that in your little "note books" now, and remember it; it is true.

Now, the Lord bless you. God bless this people. My heart is filled with love and gratitude to God, and with love and blessings for the Latter-day Saints, from every part of the land, and everywhere. I

pray that God's blessing may rest down mightily upon you, and that you may prosper in all your efforts for good, and in every lawful business in which you are concerned, as individuals and as communities, that you may live in harmony, in peace and good-will, that you may be generous toward the erring. Try to save men and not destroy them. Set an example before the world, that they cannot gainsay, and so that they cannot condemn you for your conduct or acts; and if they condemn you at all, that they will have to conjure up something that is not true and then fight it, as the prejudiced world is doing in relation to the Church of Jesus Christ of Latter-day Saints.

There are our Elders over in Great Britain meeting with bitter opposition; and here in our own land are falsehoods being circulated of the most infamous character, and by the most keen subtle and cunning processes that ever were known to man, intended to destroy the influence of this people, but error, and falsehood will fail. And "truth is mighty and will prevail," therefore, we can afford to wait. Let the evil one exhaust his efforts, and do his worst; and the Lord will overrule it, in the end for the good of His cause, and for the discomfiture of His enemies; which may God grant, is my prayer, in the name of Jesus. Amen.

The favorite hymn, "Oh, my Father," translated into the Spanish language by Sister Samantha B. DeFoley, was sweetly sung by Sister Amelia Margetts.

PRESIDENT ANTHON H. LUND.

Prayer should include thanks for blessings received, and supplication only for what is needed—Purpose of the Sacrament should always be remembered—Love and devotion best express gratitude for the Atonement—The Redeemer the great Exemplar of forgiving.

In presenting myself before you, I ask an interest in your faith and prayers. I have enjoyed the remarks of our President, and know you all have, and I was pleased to hear the testimony that he was able to bear in regard to us as a people. I don't believe that we are retrograding, or losing our spirituality. I believe the Latter-day Saints are growing and progressing, and that they love the truth which they have received in the Gospel. The Latter-day Saints have reason to be more thankful than any other people on the earth, for what the Lord has done for them.

We ought to show in our every day lives a deep devotion to the principles of the Gospel, and to our Heavenly Father. It should not be merely in words and expressions, but it should pervade our whole being. When awake in the morning, our thoughts should be directed to the Author of our being, with thanks for the protection during the night, and with a prayer for His guidance and protection during the day; and, when we lie down at night, our last thoughts should be directed to Him, thanking Him for what we have been able to do during the day, and communing with Him in our meditations. Our devotion should be shown in calling together our family at the family altar, in the morning and at night, and there bring before the Lord our

petitions and supplications. The President told us not to use superfluous words, not to pray for that which we have, but rather give thanks for it, and pray for that which we need. In going to our Heavenly Father in prayer, let us go as children to their Father, knowing that He loves us, and is willing and able to bestow upon us that which is necessary for us to receive. Let our prayers ascend in faith, not as an experiment, not in words spoken by rote, but let our words be the heartfelt supplications for that which we stand in need of, and desire to receive; and if our prayers be answered, let us not forget to thank the Giver. If the things which we so much desire are withheld from us, let us not feel in our hearts that God does not hear prayers, or answer them. We desire not things that would be an injury to us. He understands us and knows what would aid and assist us, and in His wisdom He often withholds from us that which we earnestly desire. I believe most of us have found that at times we have asked for things which, if they had been granted, would not have been a blessing to us, therefore we ought to follow the example of our beloved Savior in the Garden of Gethsemane.

It is Good Friday today. This is celebrated by the Christian world in commemoration of the sufferings of our Savior. Eighteen hundred and seventy-nine years ago last night, He spent some time in the Garden of Gethsemane. You know how He suffered, in contemplating that which was before Him, the bitter cup that He was to drain. He asked His Father: "If thou be willing, remove this cup from me;

nevertheless, not My will, but Thine be done." Now, this is what we all should feel to say. Today, Good Friday, the day on which He suffered so much for us, let us not forget to let our thoughts go to Him in thankfulness.

Every Sunday the Latter-day Saints meet in their houses of worship, they partake of the Sacrament, and there covenant with the Lord to take upon them the name of His Son, and that they will always remember Him, and keep His Commandments. Let these covenants be made in earnest; covenants meant to be kept, not just while we are partaking of the emblems of His body and blood sacrificed for us, but all through our lives. Day by day we should remember Him and show our love for Him in doing His will as He has shown His great love for us in giving His life to atone for the whole human family. What greater love could any one have than to give his life for his brethren? He did so; He brought about the atonement and bought us back unto our Heavenly Father. He carried out the plan that was laid before the world was. It was not a happen-so or chance work.

The Lord, when He prepared this world for us, saw that it was necessary for His children to become acquainted with good and evil. We knew only that which was good in that former world where we lived near Him, as was sang in the hymn to which we have just listened. We had not experienced that which was evil. We were not able to have joy because we had known no sorrow. This earth was prepared for us; this was the school we had to pass through; and the Lord, seeing what would take place, pre-

pared the Lamb, "slain from the foundation of the world" to atone for men, and regain all that was lost in the Fall. Jesus accepted of this mission. The sacrifice that was to be made for the human family could only be made by one who had not sinned Himself. It would have to be done by One who voluntarily offered to do this, in order that justice might be satisfied and mercy be extended to the sinner. We learn in the revelations of the Lord that the fall extended to all, and that the grievous consequence of the fall was banishment from the presence of our Heavenly Father. The consequences of the fall were both temporal and spiritual. Jesus came; He made the sacrifice. He did it willingly. He was without blemish or fault. No sin was found in Him, and as such He was a proper subject for the sacrifice. We should always remember Him, keep His commandments, love one another, and then we can claim that we love Him and the Father. That love should pervade our very being, and then it is easy to serve Him. The temptations and trials that may come to us, are more easily overcome and borne if we have His love in our hearts and His spirit with us.

Crucifixion was one of the most exquisite tortures that the Roman mind had devised. What an example He gave us while upon the cross, suffering as He did, He still could say: "Father forgive them; they know not what they do!" Can we follow His example and feel that way towards our enemies? He showed Himself, in that very thing, to be above His fellows. It is God-like to forgive; it is human-like to want revenge. We are quick to

want to revenge ourselves when we are wronged; and there can be no greater wrong done than when an innocent person is put to death. Yet He could, with all the earnestness of His soul, pray for His brethren, those erring ones who had gone so far as to take His life, and ask the Lord to forgive them, for they knew not what they did. The great multitude, no doubt, was in that condition, but there were others who knew better—the guilty ones to whom Peter said: “Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.”

The Sunday before, when He came to Jerusalem from Bethany, the populace had met Him, and hailed Him as the King of Israel, the Son of David, and made a great uproar in the streets,—and now, five days afterwards, they took part in the cry: “Crucify Him!” But remember the forgiving heart of the Savior, how He could endure His trial and suffering, and yet ask the Father to forgive them.

Now, when anyone offends us, brethren and sisters, let us remember the example given us, let us not take offense at every little thing that may appear offensive to us, for in the great majority of cases, when we investigate the matter, we find that no intentional offense was meant, but only thoughtlessness was the cause. Often, we do not try to examine into it; we take it as an affront, and forget the advice given us that if we have ought against our brother, we should go to him and make it right. Let us, the Lord’s family here upon the earth, brothers and sisters, not forget to show brotherly kindness and love

one another. If we do not do so, we cannot expect the love of our Heavenly Father. If we are not willing to forgive one another our offenses, we cannot ask Him to forgive us our offenses. In the prayer that Jesus taught us, He gave the condition upon which we could obtain forgiveness, namely, by asking the Lord to “forgive us our debts as we forgive our debtors.” We must cultivate this feeling. We must live in harmony with one another, and unitedly take hold of building up the kingdom of God upon the earth.

How thankful we ought to be that God has given us the testimony of the truth, that we know that Jesus is our Redeemer, that we know that His Gospel has been restored to earth, and that Joseph Smith was a Prophet of God. I thank Him for this knowledge I have received, and I know that all Latter-day Saints feel to give thanks to the Lord for it. Now, let us show in our every-day work that we are thankful to the Lord, and willing to keep His commandments and do what He has asked us to do. God bless all. Amen.

President Joseph F. Smith made announcements, including a notice that members of the Church attending Conference, who need lodgings, or board, can receive entertainment by applying to the committee acting under direction of the Presidents of Salt Lake City Stakes.

The choir sang the Anthem “Jesus, I my cross have taken.”

Benediction was pronounced by Elder Richard W. Young.

Conference adjourned until 2 p. m.

AFTERNOON SESSION,

Conference was resumed at 2 p. m.

President Joseph F. Smith called the meeting to order.

The choir and congregation sang the hymn:

We thank Thee, O God, for a Prophet,
To guide us in these latter days;
We thank Thee for sending the Gospel
To lighten our minds with its rays.

Prayer was offered by Elder David H. Cannon.

The choir and congregation sang the hymn:

O, say, what is truth? 'Tis the fairest
gem.

That the riches of worlds can produce;
And priceless the value of Truth will be,
when

The proud monarch's costliest diadem
Is counted but dross and refuse

PREST. CHARLES W. PENROSE.

The Power of Truth—The Testimony of the Spirit—A Divine Message—Liberty of Thought and Speech—Opposition overruled for good—Order in Revelation—Difference in Seeing the Right and doing It. Every Saint to Do His Duty.

I feel that we are highly privileged in being permitted to assemble on this occasion to worship the Lord, and to engage in the duties of this conference. I was greatly pleased this morning with the meeting that we held; to see so large a congregation, notwithstanding the condition of the weather, and it being the first meeting of the conference, to see this house well filled and to notice the attention of the congregation, and the spirit in

which they appeared to receive the instructions which were imparted. There was a splendid influence here. I am sure that we all felt the unity of the faith and enjoyed the impressions of the Holy Spirit while our brethren were instructing us. The powerful testimony that was borne by President Joseph F. Smith found a full echo in my heart, and I believe it did in the hearts of all who were assembled. It is a great thing to know that we are engaged in the work of God, to be certain of it, to have no doubt about it in our minds, and feel it in every part of our nature, to have it stamped upon our being. To know this by the inspiration that comes from on high, by the gift of the Holy Ghost, conferred upon us in the way that the Lord has appointed—by the laying on of the hands of His servants, after we had received, in faith and in repentance, the ordinance of baptism for the remission of sins. We are all on a level in this respect, no matter of what race or nation we may have come. We are all baptized with the same baptism, and have received of the same spirit, and according to our diligence in searching after truth, it will be made manifest to us.

As we have just sung, Truth is priceless; it is the beginning and the end of all things; it is "the sum of existence." We are in a position to receive truth day by day and year by year, that we may "grow in grace and in the knowledge of the truth." It is a little surprising, however, to find sometimes a few of those who have received the Gospel and have had the witness of the Holy Spirit, and have borne testimony many times to this fact, allowing themselves to be drawn aside

to the right or the left, and getting their minds enshrouded in darkness instead of walking in the light. But I am glad to say that such persons are but few and far between, and the great body of the Church is in unity in doctrine and principle and in recognizing the organization that our Heavenly Father has established for the government of the Church, for its perpetuation, for its extension in all the world, so that it may continue and abide and may not be taken away again from the earth. I was very glad to hear what the President said this morning, looking along this line, that the Church was never in a better condition than it is in at the present day, that the Saints generally are striving to keep the commandments of God, that they are endeavoring to walk in the way of life and light and truth, that the Church in every respect, not only spiritually but temporally, financially and in every other way, is in a flourishing condition, and this in spite of all that has been done against it, to obstruct it, to hinder its advancement.

There has been an effort from the very commencement, on the part of the powers of evil, to prevent the progress of this work, and it has gone so far as endeavors to crush out the lives of our leaders. The spirit that has brought that about still exists in the world and will until it is entirely overcome by the power of light and truth, and the Spirit of the Lord poured out upon the nations. This is one strong evidence of the divinity of the work in which we are engaged—I mean the turmoil that it excites in the world, the opposition which it meets from the various denominations of religion, Christian and Pagan. The

numerous errors that exist in the world and the divisions which have been in the world for many centuries, continue to increase. Not only are there sects multiplied upon sects, but in and among themselves each sect has its own divisions and strifes, so that there is no real unity in the different organizations of religion in the world. Now, if our faith, if our Church—(I call it “our Church” because we have made it ours by accepting the Church of the Lord. It is, indeed, the Church of Jesus Christ of Latter-day Saints, and we have accepted it and have been baptized into it, and have become part of it, and it is a part of us. I feel in all my being, that I have a part in it, and it has a part in me. I belong to it and it belongs to me, so I say *our* Church;) if our Church were to move among the various different sects and parties in the world, and become harmonious with them, even as much as they are harmonious with each other—which is not very much,—if that were the case, why we would become one of them; that is all.

But there is something distinct and different altogether in the Church to which we belong, from other organizations in the world. We do not wish to interfere with them. We do not wish to block the way to the dissemination of their views and ideas and doctrines, because we believe in the great principle of free agency which our Father recognizes, and with which He does not interfere—the right of every individual to accept that which appears right in his own eyes, and as far as he has legitimate power, to endeavor to extend that among others, to bring others to see

as he sees; we believe that we should recognize the right of all people to their own views and opinions on such matters. So we do not wish to interfere with them in the least degree, but we want the same freedom that we accord to them. We want to have the liberty, in proper ways, without interfering with others, to proclaim our faith, to bear our testimony, to carry our message; for we have a message—this whole people, the Latter-day Saints—we have a message, and it is to all the world, to every nation, and kindred, and tongue, and people; and that message has come down from on high. It is from God, through Jesus Christ our Redeemer, and has been brought here by angelic messengers. And the authority and power to proclaim this Gospel in the name of Deity has been given to this Church, the authority to administer in the ordinances of the Gospel, so that they will be accepted on high—so that what is loosed on earth, by this authority, will be loosed in heaven; and that which is sealed or bound on earth, by it, will be recognized in heaven, will be valid, and will be looked upon as being the same as if administered in person by the Divine powers above. Now we want to have the liberty to carry this message to all the world; and we intend to struggle for it. We do not expect to take up carnal weapons. The Lord has promised that He will fight our battles, so far as they are concerned, but we have to stand up for the truth as we understand it, as it has come into our souls and has become part of our nature.

We want to carry this to all the world and proclaim it to all na-

tions because this is a mission which the Lord has given to us. We in our first estate as spirits, the sons and daughters of the Eternal Father, have been chosen and selected to come down on the earth in these latter days, so that we may engage in this work. This is what we are here for. While we are endeavoring as far as we can to provide for ourselves those things that are necessary for the good of the body, and for its continuation in health and vigor, and to surround ourselves with all the creature comforts that can be produced from the elements; yet, at the same time, we have this important mission before us, and it is of primary importance to us; it is the first thing with us; it is the Kingdom of God and the righteousness of God that we place before all earthly things. We have come here for this express purpose, and this is our mission in the world; and we want the privilege, because we consider it to be our right, to carry this work forward in freedom and without let or hindrance in all the world.

We expect to meet with opposition. We expect that the people of the world will differ from us in our views in these matters, but we would like the privilege of comparing our views with theirs, comparing our doctrines with theirs, comparing the ordinances of our Church with those they have, comparing the order of that which we call the Priesthood, i. e., divine authority, comparing the order that has been established in this Church by revelation from God, with the various orders of so-called priesthood or authority to be found among the nations—and to do this in the right

kind of spirit, in the spirit of kindness. Not that we want to make a tumult, not that we want to bring war upon us, but we would like the privilege, freely and without let or hindrance, to compare our doctrines and Priesthood, that have come from on high, with those various notions and opinions and orders and ordinances and organizations of the world. And then we are perfectly sure the honest in heart, those that really want the Truth, those that love right and justice and mercy and are looking after eternal things, will be glad to accept this glorious latter-day work which we desire to establish in the earth. But we may expect that there will be a great deal of animosity exhibited against us by the people of the world; so we need not be surprised when we hear of mobs, whether they be raised in England or in other parts of the British Isles, or upon the continent of Europe, or even in the United States, in the land of freedom, in the land which is expressly consecrated and devoted to liberty. We have had to meet with this kind of opposition even in the United States. And it is here on this soil that the blood of the prophets has been shed, who did no harm to any one, but who brought the eternal truth of God from Heaven, to proclaim it to the world. And it was the truth which they had to deliver to the people that aroused and enraged so-called Christians who were in opposition to them. Well, this is very lamentable, but something of this kind will continue until the tide shall be turned, and the preponderance in the world of the influences that exist will be on the side of right, of liberty, of truth, and of justice, and mercy, and kindness,

the spirit or desire to arrive at that which is true, and to live it; for it is one thing to learn the truth, and another thing to live by it.

There is a great deal of light in the world in regard to many things that are not practiced. There is much admiration of virtue exhibited in the writings of both men and women. Even in those works that are called novels, virtue is lifted up and vice is frowned upon; and, generally speaking, in the stories that are written, virtue becomes triumphant at the last. Yet the very people who read these predictions, and some of those who write them, are corrupt in their hearts, and do not practice that which they teach, or which they pretend to admire. So there is a great deal of actual evil and wickedness in the world, although there seems to be a very general perception of what is right when it is placed before mankind. Now, as I have said, it is one thing to learn the truth and another thing to live by it; and we Latter-day Saints should set an example in this before all mankind, for we are not only to be teachers but exemplars of the principles of righteousness. We are to establish righteousness in the earth, and to be the instruments in the hands of God of establishing righteous government. Not that we have any warfare with this government, or with any of the governments of the world; they are in the hands of the great Eternal Father, and in due time He will turn and overturn and establish His own purposes and His own government on the face of the earth. We are the preparers of the way for the establishment of the Kingdom of our God. We are preaching "the Gospel of the kingdom," the Gos-

pel which, if it is received by the people, will bring them to works of righteousness as well as to be believers in righteousness. Now, my brethren and sisters, we should take this into our minds, into our souls, that we are not only to be teachers of the word of the Lord, but we are to live the things that we have received and which we desire other people to understand.

This Church to which we belong has been organized in all its various departments for the purpose of leading people in the right way, the way of truth, the way of the Lord, that we may be keepers of His commandments; "not teachers of the word alone, but doers of it too." And the Lord has organized His Church in such a way that we have, all the time, some one to give us instructions, directions, precepts, suggestions, commandments. Not that any force is used in this Church to compel people to do right or to refrain from doing wrong. Full liberty is given to every soul in this Church to pursue such course as he or she may please to take. But at the same time, there is an opportunity open for every one to do what is right, individually and with a view to the good of the whole community. Because, although we must work out our individual salvation, yet we are so connected in this Church, by being members of the same body, that what we do or leave undone has its effect upon those with whom we are associated. We are united in a splendid organism, conceded by many people who have examined it, but do not believe in its divinity, as the finest organization in the world. We are in unison with them in that view. It is complete and

perfect, because it is divine; it has not emanated simply from the mind and brain of men. It has come from God out of heaven. It has come down on the earth to stay here and to accomplish the divine purpose foreseen by all the prophets of old. It is the beginning of that great kingdom about which the prophets of old wrote, and the seers and sages and poets of old sang and rejoiced over. We are in the Church of the living God. It is the beginning of that kingdom that is to come. Spiritually it is the Kingdom of God, and by and by all things predicted concerning God's government on the earth will be fulfilled, when all nations shall bow in obedience to Him, when they shall cease their wars, and turn their spears into pruning hooks and their swords into plow-shares, (using the figurative expressions of ancient writers), when all this will be fulfilled and the kingdoms of this world will become the kingdom of our God and His Christ, and He shall rule and reign in Mount Zion and in Jerusalem, and before His ancients, gloriously, as the prophets predicted. This is to be a kingdom of righteousness, a kingdom of truth, a kingdom of equity, of kindness, of brotherly love and of unity, a kingdom and organization in which the utmost fraternity will prevail. Men and women will be brothers and sisters in very deed, God will be our Father, and all mankind our brethren. We believe in the Fatherhood of God and the brotherhood of man. This spirit must prevail in the midst of the Latter-day Saints, or we shall not be able to accomplish the work that has been assigned to us. But it will be done, for God will raise up others

and fill our places if we do not take this course ourselves.

Now, we are here in conference assembled that we may confer with each other to know what there is to do in the great work which the Lord has committed to us. Let us turn our attention to ourselves, individually, and to the immediate associations and organizations, and quorums, and societies to which we belong, and ask ourselves the question whether we are doing our duty; whether we are living for the truth; whether we are desiring to establish notions and ideas of our own, that we may gain applause, that we may gain the good-will of men, or whether we are conforming ourselves to the principles and precepts, and the order and doctrines, and everything pertaining to our standing in the Church that has been set up by the authority of God, in the way that He has appointed, through those whom He has placed over us, in our respective wards, and stakes, and in the Church at large. Have we done our duty in the past? If not, let us make up our minds today that henceforth we will do that, in the present and in the future, and will make it first and foremost in our thoughts, and in our lives, and in our doings, in all our business affairs, and in everything in which we are engaged; that we will have our eyes fixed, primarily, upon the building up of the Church and Kingdom of God and the accomplishment of His divine purposes in relation to the children of men. We all belong to some special organization. If we are in the Priesthood we belong to an organization called a quorum; if we are not in the Priesthood, and some-

times if we are, we belong to some of these auxiliary societies that have been established—the Sunday Schools, the Relief Societies, the Young Men's and Young Ladies' Mutual Improvement Associations, the Religion Classes, and the Primary Associations, and so forth. All these have been established in the Church as aids, to keep us in the right way and to engage our attention, to enlist our energies, to confirm us in the faith, and bring us nearer and nearer to Jesus Christ, our Redeemer, our living head; that we may receive of the blessings that flow from His presence, and be baptized really and truly unto Him, that we may be one with Him.

Now, if we have neglected our duties in any respect, in regard to our associations together, or in our home circle, in the influence that we should carry with our families, to lead them aright; if we have failed at all in the past, let us not do so in the future. That principle of repentance—the turning away from wrong, and doing right—will always exist while there is anything to amend, to repent of. So there is room for all of us to amend and to repent of anything that is wrong about us, in relation to the past, and to determine in this conference that henceforth we will devote our energies, our faith, our strength, the means that God has blest us with, to build up His Kingdom, to send the Gospel to the nations of the earth, to gather in the upright in heart, to build up the stakes of Zion, to build up the wards thereof, to establish places of worship, to enter therein and worship the Lord, together, in the beauty of holiness, to attend to all the ordinances that pertain to the

Church of Christ, and obtain the spirit thereof, and to help build up the societies, and associations, and organizations of the Church whether they are auxiliary or belong to the Priesthood, that we will do our duty in these respects. There are, I have no doubt, today in this congregation, Elders who do not attend the meetings of their respective quorums. I have no doubt there are Seventies who do not care much about sending or carrying the Gospel to foreign nations. There are High Priests, no doubt, who are getting along in years, and so they do not gather with their brethren in their quorum meetings. And so with others. There may be, among all of us, some dereliction in these respects. Now, brethren and sisters, let us take upon ourselves today the spirit and power of our calling and our mission, and go from this conference determined that by the help of God we will neglect nothing that we ought to attend to; that we will do nothing, wilfully, that is wicked, or evil, or contrary to the commandments of God, and that we will promote peace and union and righteousness and brotherly love among those with whom we are associated or by whom we are surrounded.

Let us not introduce anything that will cause schism in the body or bring about division. "Mark them," the apostle of old said, "that make divisions among you." Do not attempt to do anything of that kind. There is no bondage upon the servants of the Lord or the handmaidens of the Lord in regard to free thought, to a full understanding of that which comes to their attention; but there is no man in our midst who has a right to in-

troduce anything contrary to or different from the revelations of God that have been recorded, or by way of commandment, except the man that stands at the head, and that is necessary for the order of the Church, for its unity and its strength, and its power in the earth. As the President told us this morning, and as we understand, the spirit of revelation is free to every man and woman in the Church who has been baptized and confirmed by the laying on of hands. That is a special blessing and gift—the gift of the Holy Ghost, the spirit of truth that guides into all truth, that takes of the things of the Father and of the Son, the things of eternity and reveals them unto mortals. We have the right to that spirit; but there are false spirits coming out in the world now as there were of old and let us be careful that we are not led away by them. Let us take that good spirit for our guide and also be guided by the rules and regulations and order established in the Church by revelation from God; and though we may all have the right to receive revelations from on high for ourselves, to govern our conduct, to regulate us in the family relation or in any capacity we are called upon to act in the Church, yet there is but one man at a time, according to God's direct word, who receives revelations for the government of the Church and to regulate matters pertaining to its doctrines and ordinances. The Lord told us in the very beginning that we were not to receive revelations of any who came among us except His servant who stood at the head, and if he transgressed, the Lord would remove him, and somebody else

would occupy his place. That is in accordance with the order of heaven. "My house is a house of order," said the Lord, "and not a house of confusion." As the President said this morning, if every Tom, Dick and Harry can start up and give a revelation, and pretend to have this and that authority and power and so forth, and people are led off by such individuals, there will be confusion worse confounded, and the order of the Church be disturbed if not obliterated. Now, the Lord has placed a man at the head to receive revelations for the Church, to stand at the head and regulate those affairs; and associated with his counselors and the Twelve and other orders of the Priesthood who take counsel together, everything can be regulated and placed in the proper order, and if there is anything which the Church is to receive as doctrine or for guidance in its discipline and order, it will come in the legitimate way through the head. Let every man, and every woman, and every boy, and girl, who is a member of the Church, seek constantly for the spirit of revelation, the Holy Spirit, the Comforter, the revealer, the manifestor of that which is right and true. By the influence of that spirit we can be guided aright, and we can be inspired to right action, strengthened against evil, fortified against sin, imbued with light and truth, and that good spirit which comes from above.

I was pleased to hear the remarks of President Lund in regard to this anniversary today, supposed to be the anniversary of the day when our Lord was lifted up on the cross. He was "despised and rejected of men, and was a man of sorrows and

acquainted with grief," and yet He was the Lord of life, and glory, and came here to die for us, to save us from our sins and the consequences thereof, to open the way whereby we could go back into the presence of the Father. He lived and died for us, yet notwithstanding that, when He came to His own, His own received Him not, but all kinds of ignominies were piled upon Him, and finally they inflicted upon Him the most cruel death that they knew anything about; and the people who strewed palm branches in His way, when He entered into Jerusalem, exclaimed, "Blessed is He that cometh in the name of the Lord," only about five days later cried out, "Away with Him, crucify Him; He is not fit to live." And if the Lord of life and glory endured what He had to bear in bringing light and truth into the world for the salvation of mankind was treated in that manner, how can we expect, as His servants, to be treated much differently even in this enlightened twentieth century!

Well, we will endeavor to bear the ills that we have to meet and we will try to endure with patience the opposition that is raised against us, knowing for a certainty that the Lord will overrule it all for good, that every weapon that is formed against us will eventually fall to the ground and we remain unharmed; and the very efforts that are being made in various parts to arouse the populace against us to do us harm, to speak evil against us, to say things that are untrue concerning us and our principles and designs, and every means so employed will, in the hands of the Lord, be turned around to sustain the good and upright and truth-loving throughout

the world. The Gospel of Jesus Christ will spread abroad, and that which is called "Mormonism" will increase and go forth in power and in strength, and everything predicted concerning it by the prophets of God will come to pass. Now let us do our part in forwarding this great work, and in that we shall have joy and satisfaction and the peace that passeth all understanding, the knowledge of God, the testimony of Jesus, and the power of the Almighty to be with us in public and in private, and by His strength we will prevail, and the kingdoms of this world will become the kingdom of our God and His Christ; and He will come and rule and reign over all. Blessed are they that labor in His cause, for they shall be crowned with glory in His presence. God help us to do our duty in all respects—through Jesus Christ. Amen.

Sisters Edna and Ida Evans rendered a duet, "The Lord is my Light."

PRESIDENT FRANCIS M. LYMAN.

Knowledge of God imparted by the Holy Ghost—Divine mission assigned to all members of the Church—Great and good people will be converted by the Lord, and join His Church—Prayer a duty and necessity of all Saints—Obligation for each to minister for benefit of all.

I pray that the same good spirit may assist me, the little time I undertake to talk to you, that was enjoyed by my brethren. It appears that the good Spirit of the Lord has been with us, generously, and that we have been instructed and exhorted very fervently, and that

we have been commended before the Lord for our good works and the success that has attended upon our ministry; for the brethren feel that the Church is in good condition, progressing, and that we are as faithful, if not more faithful, than we have been before. I believe that that testimony is true of those who are gathered here today and of those who are at home and could not be with us. We can't all come to Conference at one time. It is very difficult, at all times, for some people to make it convenient so that they can attend upon our General Conferences, and our stake conferences, and ward conferences, and mission conferences; but there is always a good strong representation of choice men and women who have been trained a long time in the Gospel, and who love the truth, love righteousness, and have a testimony in their hearts in regard to the truth, that they have found out the way of life, have found out the commandments of the Lord and are living those commandments pretty well, with ample room, no doubt, for improvement.

We are a peculiar people. I thought the President was rather impressing upon us, this morning, the features that emphasize our peculiarities. We are gathered together as religious people, generally, do not gather. We come from everywhere. Wherever the Gospel has been preached the people gather to the land of Zion; and we become neighbors, we become kindred and friends. We fellowship together, and we have one spirit. Though we talk different languages, yet we have one spirit, the Spirit of the Lord that is conferred upon us, in a goodly measure and in a degree

corresponding with our devotion and faithfulness, and of our repentance and works of righteousness. This is my testimony, in connection with my brethren, having traveled among the people for some years, and being pretty well acquainted with the brethren, particularly, who bear the Priesthood; and nearly all the male members of the Church are entrusted with divine authority, and speak of the divinity of the Savior—and the divinity of the mission of the Prophet Joseph, the divinity of this work the divinity of the Scriptures—the Jewish and Nephite Scriptures—and the divinity of the revelations given through the Prophet Joseph, our law-giver, the Lord's law-giver to us in this last dispensation particularly. I thought I was brought to this conclusion, in addition to what my brethren said, that your mission, our mission as members of the Church, as men bearing the Priesthood, that our mission is also a divine mission—so beautifully touched upon by the President, in regard to the Savior, and the principle of revelation for every person who has faith in God, and in His Son Jesus Christ, and in the Holy Ghost, and who repents of his sins, or her sins, is entitled, through genuine and proper baptism, to the remission of their sins, and to receive the baptism of fire and the Holy Ghost, that Spirit which bears record of the Father, and without which no man can know that God lives. They may believe, and they may have hope, but to have positive knowledge of God and of His Son Jesus Christ, the Redeemer and Savior of the world, and a testimony in regard to the mission of the prophets and of Joseph Smith,

the prophet of this dispensation, no man can have this knowledge except it be given him of the Father by the Holy Ghost.

It is as much the right of every other member in this Church as it is your right and mine, my brethren who are presiding, bearing the Priesthood and authority in the Church; it is the right of every other member to have that same spirit and to have it in rich abundance, in proportion to our devotion and faithfulness, and to know that this Gospel is true. We can know it by the Holy Ghost; we can know it is true; we can know of the divinity of this work in which we are engaged; we can know of the divinity of the lives and labors of the prophets that have gone before, and the patriarchs, and those who have represented the Lord in His divine authority among the children of men. Every member is entitled to that witness and testimony. Our mission is divine, is of God; we are called of Him, and He has converted us, and He has brought us to receive of the Spirit of Christ, to the remission of our sins; that is what the Father has done. We, under His direction, have been preaching the Gospel, expounding the Scriptures, advocating the truth and laying out the way of life and salvation to the children of men. But it is the Lord that has called you; it is His inspiration, His Spirit that has converted you and brought you to feel the truth, and to accept it, and to submit yourselves to it. It is the Lord that has brought you to repentance and reformation, and works of righteousness. Men have not done it; men cannot do it, cannot accom-

plish that mission; the Lord has done it.

I have been brought to realize, literally, that the Lord will be moving upon the children of men, and that He has already moved upon them and has enabled them to see the truth, and to see the Gospel, and to realize that there is truth in it, and power in it; and men will be brought to inquire after the truth. They are so inquiring now, and they will continue to inquire—great, and important, and remarkable men—and when His Spirit is bestowed, when the Spirit of Christ, following the exercise of men's agency, opening their ears and listening to the truth, with a desire to know, and the Spirit of Christ takes possession of them, then are they entitled to come into His Church—to receive the ordinance of baptism in water, and the ordinance of baptism by the laying on of hands for the gift of the Holy Ghost. When this is brought about, they will become established as we are, my brethren and my sisters, as we feel today, as we are established and as we hold on to the truth and are willing to suffer, willing to endure, willing to labor for the Gospel and for the kingdom, for the salvation of the children of men and for our own salvation. People will come from afar and will enter into the fold, and will labor as we are laboring. The Lord will have to accomplish that.

I have discovered that the work is too great for men to accomplish, and that the Lord will work among the peoples of the earth, and convert them, and bring them to see the truth. They will inquire after it, and when the Spirit of Christ takes possession of them, whether

they be great and remarkable among the children of men or not, they will receive the truth and they will submit to it, and they will listen, and obey. They will not allow business, they will not allow the wealth of the world, they will not allow the honors and the greatness of this world to stand between them and God, whenever they have so far listened to the truth and discovered it that they realize and appreciate it, and receive of the Spirit of Christ, entitling them to the remission of sins. You will find that they will take hold of the Gospel, and they will stand for the truth, and as you are willing and have been willing to sacrifice what you have had, you will find the great men of the world will come to that point also; and they will come to our defense and the help of the Lord. I anticipate that; am looking for it, and expecting it. This Church, after a little while, will be looked upon, among the churches of the world, and in the world, as respectable. We are pretty respectable now; that is, we are thought respectable by the people of the earth. We have been respectable from the beginning, before the world; and there are people in the world today, many of them, that consider the Latter-day Saints, the "Mormon" people, as the very choicest of people there are in the world; and they know it because they have discovered morality, purity, honesty, integrity, and devotion; they have found them a prayerful people, as suggested by the President this morning. They have been taught under the direction of the Lord, and have listened, and are following out His counsel.

I thought I would just read a lit-

the word here, in regard to this subject, and then apply it not only to the principle of prayer but to other principles; but most important, emphasized by the Savior Himself when He visited the Nephites, on one occasion, that is the occasion that I am speaking about now, He visited them a number of times and gave them very ample instructions. Wonderful and remarkable counsels were given to the Nephites by the Son of God Himself, in His ministry, after His resurrection and ascension to the Father. On the occasion referred to, He was talking to them particularly in regard to the Sacrament, and gave them special instructions. You will find it in the eighteenth chapter of the third book of Nephi. He says, after urging that they should remember these things and attend to them in the season thereof—the Sacrament, eating and partaking of bread and wine in remembrance of the body and blood of the Lord; He says:

“Therefore blessed are ye if ye shall keep my commandments, which the Father hath commanded me that I should give unto you.

“Verily, verily, I say unto you, ye must watch and pray always, lest ye be tempted by the devil, and ye are led away captive by him.

“And as I have prayed among you, even so shall ye pray in my Church, among my people who do repent and are baptized in my name. Behold I am the light; I have set an example for you.

“And it came to pass that when Jesus had spoken these words unto His disciples He turned again unto the multitude and said unto them”—the whole people as well as to His disciples that He had chosen and given authority to baptize and confer the Holy Ghost upon the people—

“Behold, verily, verily, I say unto you, ye must watch and pray always, lest ye

enter into temptation; for Satan desireth to have you; that he may sift you as wheat;

“Therefore ye must always pray unto the Father in my name;

“And whatsoever ye shall ask the Father in my name which is right, believing that ye shall receive behold it shall be given unto you.”

That principle holds good in regard to the principle of prayer; and it is important and indispensably necessary that the Latter-day Saints should be a prayerful people. The Lord has so arranged that the Priests in the Church shall take particular pains to teach the people to pray and to walk uprightly before the Lord, and to attend to all the duties that devolve upon them in their families. Now, this is one of the peculiarities of the Latter-day Saints, as well as many others—not only the gathering, but the principle of prayer. There is not a man in this Church, who thoroughly attends to his duties, but what not only upon the Sabbath day remembers the Lord and worships Him, and renews his covenants at the Sacramental table, but every other day. Every morning and every night of our lives, it is held important and necessary, by the Son of God, that we should bow the knee before the Lord, and that we should remember each other, that we should remember the work of the Lord, that we should remember the necessities of the children of men, and that we should pray for them, that we should call upon the Lord and ask for the blessings which we require and the success which we are entitled to attain to in our ministry. For we are ministers, we are called of God and inspired of Him to perform this labor.

I thought the splendid exhorta-

tion by President Penrose was something very fine, intense, and beautiful for us to listen to, that we should be found ministering faithfully every day of our lives, every man who has received divine authority from the Lord—just as much in the Deacon, the Teacher, the Priest, the Elder, Seventy, and High Priest, as it is with the brethren who are called to preside in the Church, and the general authorities of the Church, and in the stakes and wards in Zion. Every man who has this divine authority is called of God and is expected to minister, and magnify that authority constantly—not just for a little while, not that they be called on a mission abroad, but at home. That is the condition of the brethren, we understand, who are called upon to preside in wards, stakes, quorums, and associations, and that go on missions, every man who is called to this divine authority, whatever the office or position in the Priesthood may be, it serves notice on him that he is expected to be a laborer, just like the president of a stake, the Bishop of a ward, the president of a mission, just like the president of a quorum or council, or the superintendent of a department, whether brethren or sisters. They are called and are expected to labor; it is so understood when they are set apart; and it is just as true of every other person baptized into this Church, confirmed, and receiving the gift of the Holy Ghost, and receive the Priesthood. The brethren are called of God and are expected to open their mouths and to defend the faith and advocate it and teach it, at home among themselves, in the family, with their neighbors, and on all occasions, and to preach it to

the world by the good examples of their lives. That is what is understood. So that this Church reaches out and cares for all, because of its organization, for there is no one neglected, everybody is recorded and registered. It is understood what the enrollment is of every ward and quorum and association, how numerous they are, the Sunday schools and the like. Everybody is looked after; somebody to care for everybody; no one left to himself entirely without anybody to care for him and sympathize with him. We sympathize with each other, counsel each other, we compare notes, and moderate, and assist each other in our lives and labors; and that is what is necessary.

We can't all come to Conference. A few of the brethren are always here. You always see President Smith here, and his brethren on the stand, and these leading brethren in the stakes, the High Councilors, Patriarchs, and so forth. These brethren can come, with a struggle, but they are nearly always here; they come out faithfully, and they are among the very choicest of brethren, and they seem to be under the care and attention of the general authorities of the Church, and we are kept in pretty fair condition. Now, that should be true of us, then; it is just as true and should be just as true with those who are under our influence and direction, wherever we are. We should be just as faithful and devoted as those under the direction of the Presidency of the Church. It is necessary, and it will take as much to save others as it will to save us; and the Lord requires of us that we shall be devoted and faithful, and keep the commandments of the

Lord, and serve the Lord, and honor Him, and walk uprightly in His presence all the time; and those that can't come here, we must go to them. For the people everywhere are represented and have their representatives here, and the brethren who can come here, the Saints that can meet together in this Conference, and in quarterly conferences, and ward conferences should go out to those that are abroad and that are not gathered together, and cannot come together, because of sickness and other conditions. So there is quite a percentage of the people who cannot very well come together. Some of them are sick and need attention, consideration, consolation, comfort, and encouragement; and that is the labor that devolves upon these men who bear the Priesthood.

I have felt, and I hold, that whenever a man receives the Priesthood he should receive some instruction from his Bishop, from his president, from his file leader, that will put him in the line of duty; that every Deacon shall be a worker, that he shall have some ministry assigned to him; and every Priest the same—just as well as for me to have a ministry, or anybody else. The divine authority of the Lord is not given to us simply to magnify us and that we may feel that we have an important office or position in the Church, and that it is going to save us. It won't save us, it would be better that we had not received it; as there are expressions, I think, in the Scripture, that it would have been better for some people that they had never been born than to be born, and to be worthless, wicked and corrupt. Now, I say that it would be better

for man not to receive the Priesthood, not to receive an appointment or calling, and not to be baptized in this Church unless he intends to serve God and keep His commandments. Our probation is not very long. We can't tell when it will end; it is liable to end any time; and it is imperatively necessary that every member of this Church should be upon his mettle, advised, established, encouraged and fixed in his purpose to serve God and keep His commandments, and do what is right. For every member in this Church has all the authority that is necessary for works of righteousness; and there is no limit or prohibition upon men doing good, but we have no right whatever to do anything that is wrong; we do nothing that is wrong when in the line of our duty. We are not required to do wrong, but always to do right and to deal justly by all men, whether they be Latter-day Saints or not, whether they be our neighbors or our friends, if they be the children of God, and they all are, it is our duty to treat them in the spirit of righteousness and of charity, and to teach the Gospel by that great and eloquent sermon of example. That is what we should do.

With the good things said about us today, I think I would never do anything wrong, after President Smith said the good things to the brethren, prominent in the Church; he feels as though they are growing and improving right along, possibly in better condition than ever before; thank the Lord. Let us endure and continue to the end, I pray in the name of Jesus Christ. Amen.

ELDER HEBER J. GRANT.

Saints becoming more favorably known
 —Remarkable instance of conversion
 —“Honest people can not be satisfied with a dishonest religion”—No compulsion possible in Church affairs—
 Tithing a free-will offering, and source of blessings.

I always rejoice in having the opportunity of meeting with the Saints in our General Conference, for the reason that we are always blessed, and built up, and strengthened in the Gospel of our Lord and Master, Jesus Christ. I believe that every Latter-day Saint, who has received a testimony of the divinity of the work in which we are engaged, is in duty bound to give his or her best thought and best endeavor for the advancement of the Gospel at home and abroad.

I am convinced, from my observation, and associations with people, that the Latter-day Saints are becoming better known, that they are becoming known for their true worth. I believe there are many people who have thought that we were vile, wicked, and corrupt, who are now learning that we are the exact opposite. In ancient days it was believed by many that the Savior of the world and His apostles were vile and wicked men, and all manner of evil was spoken against them, falsely; nearly nineteen hundred years have passed away since the crucifixion of the Savior, and men now know that His teachings, and the teachings of His apostles, and the examples that they set before their fellows were for the uplifting and the betterment of the people. As the years come and go, and people have become better acquainted with the teachings of Joseph Smith and of his successors,

and of the apostles in this latter-day work, they are becoming convinced that these teachings are for the betterment of mankind. There are many men who can join in saying what a friend of mine once said in a letter to me—and say it honestly and conscientiously—that the only religious people that he had ever known who lived up to their professions were the “Mormons” of Utah.

So long as we know that we have the truth, so long as we love the truth, so long as we live the truth, we need have no anxiety or care regarding what may be said of us. It can never hurt an honest man for a dishonest and lying man to accuse him of dishonesty. If we know within our own hearts that we desire the good of our fellows, that we are laboring for the advancement and the spread of truth at home and abroad, that we would not knowingly injure any man on earth, and that we would willingly do anything within our power for the benefit of our fellows, what harm does it do us, as individuals, or the cause of truth, for people to write the exact opposite or to speak the exact opposite, regarding us or the truth? There are many people who are deceived because of untrue things that are said and written, and of certain pictures that are being exhibited regarding us which are vile and wicked, and which we know are libelous. It is an old saying that a lie can travel around the world while truth is getting his boots on; but the fact remains that the truth will, eventually, come uppermost; and when people hear or see things that are detrimental to the Latter-day Saints, and then become acquainted with them and find

that the exact opposite to what they have heard and seen is true, concerning the life and character of our people, then we are bound to make friends of all such persons.

I rejoice that many men of great intelligence have been converted to the Gospel of Jesus Christ, men of great experience and knowledge. I rejoiced exceedingly while I was in Europe in distributing, or at least in urging upon the Elders to distribute, a tract known as "My Reasons for Leaving the Church of England and Joining the Church of Jesus Christ of Latter-day Saints." This document was written by Col. R. M. Bryce Thomas, a retired officer in the British army. While traveling around the world and stopping here in Salt Lake City, in the old Templeton Hotel, his wife was taken sick, and sitting in the sick room, looking across the street, he saw constantly in front of him, on the old adobe building that was torn down to make room for the Hotel Utah, the sign "Mormon Publications for sale here." He kept seeing it daily, and seeing it till it got on his nerves, and he finally went and purchased some "Mormon" publications, read them, and he studied the people, and he found that they were sober; he found that they were industrious. He learned from those not of us that we were particularly kind to the poor; that there was no class distinction. He found many commendable things; and among other things that he found, he said, was the most magnificent choir that he had ever listened to in his life; and he went away from here impressed with the people, with their devotion, with their honesty, with their integrity; and he pursued his study of the Gos-

pel and became converted—absolutely converted. It has been said that the tenderest part of a man's anatomy is his pocket; and this man has also been absolutely converted in his pocket, as the presidents from the time of his conversion until the present time, who have presided over the London conference can testify, because, on a certain day each month, a remittance of one-tenth of that man's income reaches the London conference, in addition to a donation for the benefit of the poor. His pamphlet of thirty odd pages gives his reasons for joining this Church; and they are reasons that cannot be answered and that cannot be gainsaid, and that stand out prominently and solidly for the divinity of the work in which you and I are engaged. They are substantial reasons for leaving the church with which he had been affiliated all the days of his life.

What has this Gospel done? It has gathered in from every land and from every clime, honest-hearted souls; it has gathered men and women who have honestly and conscientiously labored to ascertain the truth, many of whom have been members of the various sects of the day, trying to find that peace, satisfaction and comfort which the Gospel of Jesus Christ ought to bring. If this religion called "Mormonism" by the world, was in very deed what our enemies say it is—a delusion, a snare, and a fraud—do you mean to tell me that it would satisfy men and women of honor, of integrity, of honesty, that it would satisfy their very souls? That they could live to be seventy-five, eighty and eight-five, and in some cases past ninety years of age, and be associated with this work from their

early manhood and womanhood, and that every day, week, month, and year, from the time they embraced the Gospel of Jesus Christ, it would bring them peace, joy, and happiness? It is absolutely ridiculous to suppose such a thing. Honest people cannot be satisfied with a dishonest religion. Honest, upright, and diligent people cannot have their hearts, their faces, and their very souls filled with joy, satisfaction and peace with that which is a delusion, a snare and a fraud. I tell you, my friends, that this Gospel of Jesus Christ brings joy, and peace, contentment, happiness, and satisfaction to every soul that has embraced it, and who obeys it.

We hear a great deal about compulsion in this Church. Read section 121 in the Doctrine and Covenants; and I bear witness to you here today, that the men holding the Priesthood of God, the leaders of this people, the prophets of God from Joseph Smith to Joseph F. Smith, everyone of them, have exercised that Priesthood exactly as indicated in that section. "No power or influence can or ought to be exercised by the Priesthood only by persuasion, by long suffering, by gentleness, by meekness, by love unfeigned;" and it has been exercised that way. Talk about compulsion in obeying the law of tithing! I bear witness—and I know that the witness I bear is true—that the men and the women who have been absolutely honest with God, who have paid their tithing as religiously and as correctly as though God

were their partner, and when they settled up their accounts at the end of the year that they had made a just division, and they paid their one-tenth, I bear witness that those men and those women testify to all the world of the blessings of God that have come to them by the fulfillment of this law, and that God has given them wisdom whereby they have been able to utilize the remaining nine-tenths, and it has been of greater value to them, and they have accomplished more with it than they would if they had not been honest with the Lord. I bear witness that the people who have fulfilled this law of God have been blessed, and have rejoiced in the privilege of showing their gratitude to God in a substantial way, for His blessings to them.

I rejoice in the teachings imparted during this Conference; I rejoice in the Gospel of Jesus Christ; and may God help us all to be loyal, to be true, to be patriotic, to serve Him with full purpose of heart, is my prayer, and I ask it in the name of Jesus Christ. Amen.

The choir and congregation sang the hymn:

Redeemer of Israel, our only delight,
On whom for a blessing we call,
Our shadow by day, and our pillar by
night,
Our King, our Deliv'rer, our all!

Benediction was pronounced by Elder Lewis Anderson.

Conference adjourned until Saturday, April 6th, 10 a. m.

SECOND DAY.

In the Tabernacle, Saturday, April 6th, 10 a. m.

Conference was called to order by President Joseph F. Smith.

The Brigham Young University choir, of Provo, and soloists, under direction of Prof. Anthon C. Lund, with Prof. Claire Reid at the great organ, rendered the musical numbers at the morning and afternoon sessions of the conference, this day.

The B. Y. U. choir sang the hymn:

O awake! my slumbr'ing minstrel,
Let my heart forget its spell;
Say, O say, in sweetest accents,
Zion prospers, all is well.

Prayer was offered by Elder Hugh J. Cannon.

The choir sang an anthem, entitled "The earth is the Lord's."

ELDER HYRUM M. SMITH.

Gratifying condition of mutual confidence in Church Leaders and members.—Utah people urged to sustain Utah products and manufactures.—Vital statistics of Church evidence superiority of its members.—Physical power or weakness of parents transmitted to offspring.—Long life and health insured by keeping God's laws.

I am very desirous my brethren and sisters, of enjoying that good spirit, while I speak, that the brethren have enjoyed who have already spoken in this conference. My heart has been full of gratitude,

while I have listened to the words which have fallen from the lips of the Lord's servants. It is a splendid thing to have presiding over us, men of undoubted integrity and unswerving faith in the gospel of Jesus Christ, and the utmost confidence, as well, in the Latter-day Saints, who have taken upon themselves the name of the Lord Jesus Christ and have covenanted with Him to serve Him and keep His commandments, and to labor to build up His kingdom and to spread a knowledge of the everlasting gospel among the children of men. It must certainly inspire us, as a people, with confidence in the leaders of the Church when we hear them bear such fervent testimonies of the truth, when we are unable to detect the least degree of doubt, or unbelief or uncertainty in their remarks concerning this great latter-day work. I rejoice to have part with them in the work of the Lord, and to be numbered with the people of God in this dispensation. I rejoice because of the general faithfulness of the members of the Church, and because of good works that the Latter-day Saints have done and are doing, and I live in hopes that the work shall progress in the future, and that our accomplishments shall be greater in the cause of Zion as time goes on.

My mind has been occupied with a great many thoughts, since the conference convened, and it is a little difficult to gather such of those

thoughts as would perhaps be the most beneficial to utter. However, I suppose, that a Latter-day Saints general conference, would not be entirely complete unless some few words were spoken about our home industries. I have visited the "Utah Products Exhibit" that is now on display in the Vermont Building, and I presume very many of you have likewise been through that building, looking at those products of our state. I was gratified in seeing what has been accomplished by way of producing here at home the necessaries and comforts of life. I was filled with a little greater pride in our State and in the people whose industry has brought about these results. We are certainly a favored people, in this part of the earth. The Lord has given us an incomparable climate; He has planted our feet upon the richest of soil. We have, the climate and the soil, and the water, and through the favor of God the proper blending of the elements that make for the production of those things that are beneficial and necessary to sustain life. Of course we have to make preparation. If we are tillers of the soil, we have to fertilize it, plow it, cultivate it; we have to select the seed and plant it with care, and watch it during its term of growth; and when this is done, almost invariably, our harvest is bounteous and our labors prove profitable. The fruits of our orchards are unsurpassed in excellence. Nowhere in our country, or in any other country, can there be produced better fruit than here in the valleys of the mountains; and the products of the farm, and field, and of the flock and herd, likewise, cannot be surpassed.

We are yet in our infancy with respect to the mill and the factory, and yet our mills and factories are now making many of the essentials and luxuries of life, which should fill us with gratitude to know that they are being manufactured here—things which have been imported very extensively heretofore. Now, I am a believer in producing at home everything necessary for our comfort and welfare as far as it is possible, and I am not a believer in importing those things which we ourselves can either produce from the garden, or the farm, or the orchard, or can manufacture in our various industries. I feel that those who have made this exhibition are worthy of commendation, and that no higher commendation could be paid them for their energy than to mention the good work they are doing, in a conference of the Church of Jesus Christ of Latter-day Saints.

I noticed the sign in the cabinet containing the products of the Knight Woolen Mills of Provo. It states that if every citizen, or individual who lives in the State of Utah would purchase one yard of the fabrics manufactured in those mills the company would not have to go out of the State for their business. I am satisfied that you cannot go out of the State and purchase better fabrics than are being manufactured now in the Knight Woolen Mills. I am satisfied, too, that everything that bears a Utah label is, or ought to be, the equal of, or an improvement upon a similar product no matter where it may be raised, manufactured, or put up; and the time should come—it ought to be here now, and should have come long ago—when the things

produced at home will be sought after and accepted, and demanded before anything else. Then it will be the same with respect to every industry, every home product, as with the woolen mills at Provo, that if we were to patronize them and support them, and use the products of our State, all of our present manufacturers, and many others, who will go into the manufacturing business, will find a splendid field for their operations. I commend again to the people of Utah, "Utah products" and I repeat the old *old* story that has been so often told from this stand, Let us patronize, support, and sustain our home industries, our home made goods, and give encouragement to those who have the determination or even the inclination to go into the business of producing at home the necessities of life for the support and sustenance of our bodies and the making of our homes comfortable and pleasant.

Now, much more could be said upon this subject but time will not permit, inasmuch as I would like to say a few words upon another subject which, also, except it was touched upon by some one of the brethren during our conference, the conference in my opinion would not be exactly complete. I want to speak just a word or two upon the question of the Word of Wisdom, another old story among the Latter-day Saints, but one, notwithstanding that it is "an oft told tale," has not altogether been learned to the extent of being remembered and practiced by all of the Latter-day Saints.

I was greatly interested last evening at the Priesthood meeting in hearing the report of Brother Wm. W. Riter, chairman of the Auditing

Committee of the Church, and of Presiding Bishop Nibley, concerning some of the statistics pertaining to the Latter-day Saints. I wish to refer especially to those statistics which had to do with the birth rate and the death rate among the Latter-day Saints. These statistics showed that the birth rate was high when compared with the birth rate of the country at large, and that the death rate was correspondingly low among the Latter-day Saints when compared with other peoples. It was stated that there are thirty-eight births per one thousand members of the church. I presume these figures refer to the stakes of Zion. It was also said however, that the rate is not as high as it ought to be among the Latter-day Saints; still it is high; but as long as it is not as great as it ought to be, I desire to encourage the Latter-day Saints more faithfully in fulfilling this great law that God has given, viz. multiply and replenish after our kind. To beget children, and rear them in the fear and admonition of the Lord, is one of the chief purposes of our being. The statistics show that, if we have thirty-eight to the thousand born in the Church, last year it means there were more than 12,500 children born among the Latter-day Saints. Then it was shown that six percent of these children died before they were one year old. We were likewise told that the death rate among children under one year of age, in civilized countries, was twenty per cent, and that 25 percent died before they reached their fifth year.

Now six percent is very low when we merely consider the percentage; but if there were more than 12,500

children born in the stakes of Zion last year and six percent of them died within the year what does it mean? It means that nearly 800, or well on towards a thousand of our little children, died before they were one year old; and *that*, after all, is a great calamity, a serious condition nearly a thousand children among us dying before they reach the age of one year. Untold sorrow and suffering have been endured by the fond fathers and mothers and families of these little ones who are taken from them in their infancy. Now, in my opinion, this is a far greater death rate among little children than should occur in the midst of the Latter-day Saints, and I believe that if the Saints would more fully serve God and keep His commandments—in other words, observe the laws of life and health—that far fewer of their children would die before they are a year old. A great many of them who now die would live, not only till they are a year old but live to grow and mature to manhood and womanhood, and become a strength and a power in the midst of the Latter-day Saints.

Our death rate was 8.6 per one thousand of our members. And that is a very low estimate, when compared with the deaths occurring about us in our country. When we look at the figures it means that two thousand eight hundred forty one Latter-day Saints died last year—of numerous complaints, various kinds of diseases, and by accidents and other causes, many of which troubles might have been avoided or overcome if the laws of God had been more faithfully obeyed. Thus an army of Latter-day Saints were destroyed last year largely as a re-

sult of disobedience to the laws of health.

Out of this number it was stated, however, that three hundred ninety-eight (398) died of old age. It was held up that this is a very remarkable showing, nevertheless it is not the showing that we ought to make and must eventually make as a people.

Our death rate must become much lower than that; and the percentage of those who die of old age must be greater than that. The time must come, and will come in proportion as we begin to serve God and keep His commandments, observing the laws of life and health which He has given, when most of those who die among the Latter-day Saints will lay down their bodies of old age, after they have fulfilled the full mission for which they have been created. We had a very renowned lecturer in our midst a short time ago, who declared that the three great plagues that decimated the race and destroyed life were: war; lust; and narcotism; and that the latter was destroying more lives than war. Now we are exempt from death to a very great degree, as a result of war. We are at peace, thank God. We are a peaceful people. We abhor bloodshed. We desire peace, that it shall prevail among men. And the second plague, I also thank God from the bottom of my heart, is not the cause of very many of the deaths among the Latter-day Saints, namely lust, which causes unspeakable misery and the death of untold thousands of people in our country and other civilized countries of the world; for as a result of evil and immoral practices children are born subject

to disease and are unable to cope with sickness when attacked. They come into the world handicapped. They are, some of them, deformed, some of them blind, many of them deaf, some are lame, and a great many are imbecile as a result directly of the immorality and lust of their progenitors. I say thank the Lord that this cannot be charged among the Latter-day Saints as the cause of many of the deaths in our midst. But I am not so sure about the third plague, namely narcotism, the use of so-called alcoholic beverages, intoxicants, the use of tobacco, and various drugs, and the use of tea and coffee.

I believe it can be shown that a great part of the little children, who die among the Latter-day Saints are born of parents who have transmitted to them, before their birth, the elements of weakness and disintegration as a result of their disobedience to the commandments of God, in partaking of the things forbidden in the Word of Wisdom. It is folly for men to suppose that they can break the commandments of God and that they will not suffer for so doing. Immoral practices of every kind stain and corrupt and defile those addicted to them, and likewise leave their mark upon the children; and their children, thus handicapped, have not the vitality, they have not the power to resist the inroads of disease and infection, and various kinds of trouble when they break out in our communities. On the other hand children of parents who have been true and faithful to God, in the keeping of His commandments, are endowed from their parents with stronger bodies and greater vitality and ability to with-

stand more successfully by far these things when they are attacked. "The iniquities of the fathers shall be visited upon the children unto the third and fourth generation of them that hate me," saith the Lord. The men and women who can be called them that hate God are the men and women who repudiate His laws and break His commandments, and defy Him by their disobedience. "But I the Lord will show mercy unto thousands of them that love me and keep my commandments." Therefore those who serve the Lord and keep His commandments, walking in His paths, observing the laws of life, transmit to their children the vigor, power, and strength to live and to grow, and to complete and fulfill the object for which they are sent into the world; and that object is to live.

God is the author of life, and not of death. He wants His children to live. Why, we are told that His very glory is to bring about the life, even the eternal life of man; and the Lord is anxious that we live in mortality successfully and long, and thus be better prepared to enter into eternal life in the hereafter. I would like to see the children of the Latter-day Saints so born—and they are entitled to be so born—that they may be exempt from these contaminating things and these destroying diseases that take away so many lives from among men. I am satisfied that only in the keeping of the commandments of the Lord can this be brought about; I am satisfied that by the keeping of the commandments of the Lord the prophecy of God shall be fulfilled, that in due time as the result of obedience,

children born shall live to be as old as a tree. None shall die until they die of old age, having fulfilled the measure of their mortal creation. Therefore, I exhort again the Latter-day Saints to live the law of God known as the Word of Wisdom, that they may enjoy and receive the promise of health and long life, and marrow in their bones, the power to endure, to run and not weary, to walk and not faint, and to put themselves in the condition where even the angel of death shall pass them by; for so the Lord has spoken.

I would like to suggest to the Relief Society sisters that they keep the Word of Wisdom; and I would like to commence at the very head of the Relief Societies in the Church, and go down through all the Relief Society sisters in the Church and plead with them who are the mothers, and the sisters who will be the mothers, of the children of God, to keep the Word of Wisdom that their children may be endowed with strength and power and vitality and energy, that they may live and not die. Besides, if you observe these laws, your faith in God shall be increased, and by virtue of your faith, you will have great power in the Lord to prevail in all the righteous desires of your hearts, even to the healing of the sick when perchance members of your household may be afflicted with disease, or accident, or trouble that threatens their lives. And what is more important than all, in addition to strong, vigorous bodies and active, bright minds, your children will grow up mighty in faith and the knowledge of the Gospel.

I would say to the elders in Israel who hold the Priesthood, keep the

Word of Wisdom; cease taking into your bodies forbidden and destroying things, such as narcotics of all kinds, that you may transmit to your children bodies strong and undeformed, and not weakened by disease or afflicted by deformity, or blindness, or deafness, or other disability. That you may be examples of righteousness before your children and before all men. I want to say to all you elders of Israel, and I can say it with the utmost thankfulness, that, so far as my knowledge goes—and I believe I know—the general authorities of the Church of Jesus Christ of Latter-day Saints, from the President down, are men who are setting an example before the people of faithfulness and obedience, with respect to the law of God known as the Word of Wisdom. They are not smokers of tobacco, nor drinkers of alcohol, nor of tea or coffee. They are exempt and free from those things, and they set us a good example. Let us follow that example and serve the Lord, and keep His commandments, that our children may be blessed unto the latest generation.

Now, may the Lord bless us and pour out His Spirit upon the Saints may we accept—oh, that the Lord could put into our hearts a willingness to accept—the advice and counsel that may be given to us from time to time, and fill our souls with a desire, above all, to serve the Lord, that we may live to fulfill our mission, work out our own salvation, train up our children in the way they should go that they may be prepared to spread the Gospel to the nations of the earth, and thereby become saviors of men, to call all men to repentance and to plead with them to turn from their

sins and serve God and keep His commandments, that they likewise shall be entitled to eternal life. May the Lord bless our brethren who shall follow in addressing this conference, pour out upon them that good Spirit, and use them as His servants, to speak to the assembled Saints, to their edification and advancement, to the strengthening of their faith and to the building up and promoting of all the glorious interests of Zion, is my prayer in the the name of Jesus. Amen.

"Lord God of Abraham," a baritone solo, was sung by Brother Lynn Gibb.

ELDER GEORGE F. RICHARDS.

Profound reverence for Jesus Christ and His mission—Resemblances in the life of the Savior and Joseph Smith—Unimpeachable evidences of the truthfulness of Joseph Smith's claims.

I sense very keenly, my brethren and sisters, the responsibility resting upon me in occupying this position, where I am expected to lead this vast congregation in profitable thought. I have absolute confidence in the power of the Lord to assist me, and believe that the faith and prayers of the Saints will avail much with the Lord. I therefore ask you, my brethren and sisters, to give me your faith and prayers, that I may be blessed and that you may be blessed.

The acoustic properties of this magnificent building are such that, if there were perfect quiet, a pin dropped on the stand could be heard in the most remote part of the building. That reminds me that we often, unconsciously, by the moving

of our feet, coughing, and moving about, disturb the congregation and make it impossible for some to hear. It also makes it necessary for the speaker, especially if he have a weak voice, to raise his voice so far above the natural tone that he disturbs himself.

I can bear witness to the truth of all that has been spoken thus far in this Conference, and I am thankful for it. I am sure that the faithful Latter-day Saints have received the same witness that I have had with reference to this matter.

In the hearts of the Latter-day Saints there are two names very closely associated, and very dear to us—the name of our beloved Savior, Jesus Christ, and our dear Prophet, Joseph Smith. The mission and labors of these two were not entirely unlike. We look upon the former as the noblest of all the sons of God, as the first born of our Eternal Father in the spirit, and the only begotten of the Father in the flesh, the Creator of all things, under the direction of the Father, the Redeemer and Savior of the world who voluntarily gave Himself to a life of sorrow and affliction, of trial and temptation, on whom was heaped all manner of indignities, who resisted all temptations to do evil, who denied Himself everything that was forbidden in the law of the Gospel, of which He was the author. He did all things that were required of Him, doing the will of the Father under all circumstances, and finally gave His life, a martyr, sacrifice upon the cross of Calvary, for all of our Father's children. This He did that we might be redeemed from the original sin, that we might live again immortal beings; that after we have laid off

these mortal bodies, our spirits shall take upon themselves again bodies which shall not be subject to death, nor to suffering as here in the flesh; also that we might be redeemed from the effects of our own sins and transgressions, and be saved with Him in our Father's kingdom, through obedience on our part to the laws and ordinances of the Gospel. We do love the Lord, Jesus Christ, our Savior. We love His name, and hold it most sacred, and we would not profane it. Only the base or the ignorant would do that.

We look upon Joseph Smith as one of the noblest of the sons of God, reserved in the spirit to come here upon the earth in these last days to be a prophet, yea the great prophet of the nineteenth century, of the dispensation of the fulness of times. His life was subject to sorrow and suffering, for his people, and he experienced constant anxiety and interest for the welfare of the Latter-day Saints and the children of men. He was persecuted as was the Savior, and was wont to swim in deep water, all the days of his short life; he was prosecuted in the courts, some thirty-nine different charges having been falsely brought against him, and he was as many times acquitted, for Joseph Smith was an innocent man. When the persecution became so rife, and he had thought to flee from it, that he might be of service perhaps for many years to come unto this people, whom he loved better than his own life, some supposed friends intimated that it was cowardice on his part to leave the people under these circumstances, and Joseph Smith remarked: "If my life is of no further value to this people it is not

to me;" and he returned. As he was going to Carthage, or about to go, he made this remark: "I am going like a lamb to the slaughter, but my conscience is void of offense toward all men;" and he met his death bravely. He was martyred and sealed his testimony with his blood. And we love him; he is our prophet, the prophet of the dispensation of the Gospel when we have figured, when it has been our privilege to tabernacle in the flesh. He has been the instrument in the restoration of the everlasting Gospel to earth, in the establishment of the Church and Kingdom of God, in the restoration of the Holy Priesthood, that power and authority to minister unto the children of men in the ordinances of life and salvation, and to preach this Gospel in all the world. The many revelations which the Lord gave through him to this people, for our enlightenment, for our comfort and joy, and our guidance through life, these all we appreciate, and it makes us to love more and more our dear and departed prophet, Joseph Smith.

We have received the witness of the Spirit, which has been promised to those who will do the will of the Father and yield obedience unto the ordinances of the Gospel. Through the Holy Ghost we do know that Jesus is indeed the Christ, the Savior of the world, and that Joseph Smith was a true prophet of God, and that this work in which we are engaged is the work of the Lord, the power of God unto salvation. While we cannot transfer this knowledge and impress of the Spirit of God to others, or transmit it to our offspring, yet the promise is to all that if we will

yield obedience unto the commandments of God we shall receive the Holy Ghost; and it is the office and mission of the Holy Ghost to bear witness of both the Father and the Son. No man can know that Jesus is the Lord but by the Holy Ghost; and by the power of the Holy Ghost we may know the truth of all things. So we promise to the people of the world that they, too, may obtain a testimony such as we have obtained, in the way in which we have obtained it; but there are other evidences, external evidences, I may say, which will appeal to the honest thoughtful man and woman, of the truth of the mission of the Prophet Joseph Smith.

I would like to refer to one evidence, which I think is one of the strongest evidences that we have of the truth of these things. I refer you to the time when Joseph commenced his ministry. He was living with his father's family in the township of Manchester in the State of New York. It was in the spring of the year 1820, and there was in that neighborhood at that time a great warmth of religious feeling; indeed, a revival of the various religious denominations. I give credit to that condition for the activity of the Prophet Joseph, in a religious way, at that particular time, for he attended their meetings, he read the Scriptures, and he was wrought up in his feelings. Being a virtuous, pure-minded, and conscientious young man, religiously inclined, he had a desire to join the church which would be recognized of the Lord, and to do his part; but it was difficult for him; in fact, impossible for him to determine which one of all these religious denominations was right. One day, while

reading the Bible, he came to the first chapter of James, reading the fifth verse, as follows: "If any man lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not, and it shall be given him." Joseph felt that he, indeed, needed wisdom from the Lord, at that particular time, and he believed in the Scripture, and was impressed with the truth and importance of that statement, perhaps as much as was the author himself when he made it. He decided to approach the Father in prayer. Accordingly, he went out into the woods, and there for the first time offered a vocal prayer unto the Lord. It was a prayer of sincere faith, and it brought an answer. He tells us that there appeared above him a light which far exceeded in brightness the noon-day sun, and that as the light fell upon him he saw two heavenly personages standing in the light, immediately above him, in mid-air, whose brightness and glory defy all description; that one spoke to him, calling him by name, and said to him, pointing to the other, "This is my Beloved Son; hear Him." Joseph, remembering what he had come to ask and to pray about, asked the simple question which of all these religious denominations was right, that he might know which one to join. To his astonishment, he was told that they were all wrong, that those religious professors were corrupt, that they preached for doctrine the commandments of men, having a form of godliness but denying the power thereof, and that their creeds were an abomination in His sight.

Now, this story told by Joseph was either true or false; and upon

the truth or falsity of these statements "Mormonism," so-called, must stand or fall; for, if false, then would Joseph Smith have been stamped as a base deceiver of men, an imposter whom God never could have thereafter honored in the way in which Joseph Smith claims that He was honored and recognized of the Lord. Had the Lord any righteous work to accomplish surely He would not have chosen an imposter to represent Him. On the other hand, if true, then we might expect further manifestations of a similar character unto the Prophet Joseph; and so Joseph tells us that he did have other manifestations. He tells us of his receiving the golden plates from which the Book of Mormon was translated, and with those plates the urim and thummim, or the holy interpreters, by the use of which and by the help of the Lord, through His Spirit, Joseph was able to interpret the engravings upon the plates; and by the assistance of Martin Harris, Oliver Cowdery, David Whitmer and others he was able to publish the Book of Mormon. In that book, in the fifth chapter of Ether, is a prediction by the angel Moroni when he sealed up the records, that when the book should come forth the Lord would raise up witnesses to testify of its truth. And the Lord did raise up witnesses; but, in the meantime, on the 15th day of May, 1829, Joseph and Oliver say that the angel, John the Baptist, appeared and, laying his hands upon them, conferred upon them the Priesthood of Aaron, and that later Peter, James and John came and conferred upon them the Holy Melchizedek Priesthood, with power to build up the Church and

Kingdom of God upon the earth—to seal on earth and it should be sealed in heaven, to loose on earth and it should be loosed in heaven. Now, what I want to say is this, that if it can be proven that any subsequent event related by the Prophet Joseph, of a divine character, was true, then that evidence will prove the truth of all the events which preceded it, and must of necessity prove that the first vision which he had and what the Lord told him was true. I will refer you to the three witnesses of the Book of Mormon. I will not read their testimony, it is familiar to most of you, it is found in the front part of the Book of Mormon. Those three witnesses, who were raised up by the Lord, and whose testimony was published unto the world as a savor of life or death, according as the world should receive or reject their testimony, they certify that an angel of God came down from heaven—this was in the latter part of June or possibly in the month of July, in the year 1829—and that he brought and laid before their eyes those golden plates from which Joseph Smith had translated the Book of Mormon. They saw the engravings upon the plates, and they heard a voice from heaven saying that they had been translated by the gift and power of God, and they bear their testimony that they do know that the Book of Mormon is true.

Now, the angel had told Joseph that this book contained a history of the ancient inhabitants of this continent, and also the fulness of the everlasting Gospel, as it was taught by Jesus Himself unto that people. We have affidavits referring to the character and the tes-

timony of these men, many years after their first testimony, which go to show that they maintained their testimony to their dying days, notwithstanding two of them, Oliver Cowdery and David Whitmer, left the Church. If time would permit to bring forth this evidence, it does seem to me that it would be convincing to the honest in heart. Now, here is the thing, brethren and sisters, this point, these witnesses to the Book of Mormon, their testimony, and also the testimony of the eight witnesses that they saw the plates in the hands of the Prophet Joseph, and they hefted them, and handled the leaves which had been translated; these testimonies are also proofs that Joseph Smith's first story was true, that he saw the Father and the Son, and also that he heard that which he says the Son told him of existing conditions. They are also evidences of the truth of the statement that John the Baptist appeared and conferred the Aaronic Priesthood upon Joseph and Oliver; they are also evidences of the truth of the statement that Peter, James and John conferred upon Joseph and Oliver the Melchizedek Priesthood. They are also evidences of the truth of all those sacred and important revelations which Joseph Smith received as recorded in the Doctrine and Covenants, prior to that date. This, I think, is logic which must be accepted. In order to disprove any feature of all those statements it is necessary to disprove the testimony of the three and the eight witnesses to the Book of Mormon, which cannot be done. This is evidence of the divinity or the divine origin of the Book of Mormon, and evidence of the divine origin and

restoration of the Holy Priesthood, the establishment of the Gospel of the Lord, Jesus Christ, upon the earth.

We have joy in contemplating these things, and we say to the world that there are a multitude of similar external evidences which will appeal to you if you will but investigate. No man can hope to find out the truth without investigation. No man can hope to find out God without investigation, but the promise is that if we will turn unto Him, He will turn unto us; and if we ask in faith, and seek with a determination that when we obtain the light we will yield obedience to it, the Lord will lead us by His Spirit until we have a perfect knowledge and testimony of these things. I thus bear you my witness and testimony to the truth of these things, and pray God our Father to bless you my brethren and sisters and friends, one and all, that all may be brought to the light of the everlasting Gospel, and eventually to salvation in His kingdom, through Jesus Christ. Amen.

"The song of Ruth," a soprano solo, was sung by Sister Anna Newell.

ELDER THOMAS E. M'KAY.

(Late President of Swiss and German Mission.)

Never before, my brethren and sisters, have I felt so keenly the necessity of the Spirit of the Lord to direct me as at the present time. I am very thankful, however, for this opportunity of making a few remarks upon the conditions that exist in the Swiss and German mis-

sion. I am thankful for the opportunity I have had of laboring among the people in the nations embraced in that mission. I am thankful because it has helped me to appreciate more than ever my beloved parents, my brethren, and my sisters. I always did love my father and my angel mother, but never before have I fully sensed the blessing that it is to a son, or to a daughter, to have such noble parents; and if any credit is due me for the labors that have been accomplished during the past three years in the mission field, I wish today, before you, my brethren and sisters, to give the honor to my noble father and to my angel mother. I thank my Father in heaven for such parents. I love, also, and appreciate my brothers and my sisters for the influence that they have had upon me.

I appreciate the brethren upon this stand. I am sorry, too, and have not yet become accustomed to being in a Conference here without seeing our beloved Patriarch, John Smith, upon the stand. This is the first Conference that I have ever attended without seeing him here, and also our beloved president, John Henry Smith. I am reminded, by the changes during the past three years, that the responsibility of carrying this work forward will soon devolve upon the young men and the young women of this Church.

I thank my Father in heaven for the privilege I have had of associating, during the past three years, with such noble young men as we have had in the Swiss and German mission. Your sons, over four hundred of them, passed through the mission office while I was there; and I am pleased to bear testimony to the integrity, the honesty, and the loyalty of these young men.

They are pure; they are living moral lives. Out of over four hundred and twenty young men who have labored there, only two have not been able to receive honorable releases, and one of them, since he has returned, is making good. I am pleased that I can make such a report. I am pleased also to state that, through the efforts of these young men, and the other young men who have been there before, and especially through the efforts of such men as Presidents Arnold H. Schultess, Hugh J. Cannon, Serge F. Baliff, Levi Edgar Young, and others who have presided over that mission, the mission today is in splendid condition. During the last three years over two thousand five hundred souls have been added to the Church.

It is true we are having some trouble in some of the cities in Germany, but this trouble, I believe, has been exaggerated. The people at home do not quite understand just what a "banishment," for example means. Some of the mothers who have sons there, think, perhaps, of Siberia when they read that word "banishment;" but I wish to correct that impression. My brethren and sisters, we are better protected in Germany today than the Elders are in Great Britain, or than the Elders are in our own America. The officials of the German government are not personally opposed to our missionary work. It is true they banish us once in awhile, but they do it because of complaints that are made against our missionaries, by some ministers, so-called. The officials who must act upon the complaints, as a rule, treat our missionaries quite courteously; in fact, they sometimes apologize for having to banish them. I wish to say

also that because of this trouble many of these officials, today, are investigating the Gospel. Our missionaries have been polite, courteous and pleasant to these officials. They have borne testimonies to them, and have given them our literature; and today many of these officials are doing all they can to favor our missionaries. As one told me, who had become acquainted with two of our missionaries who were banished, he said: "I have learned, through this investigation, that your young men here are the most moral young men with whom I have ever come in contact. Through their example I have become interested in your Church, and I wish to tell you, Herr McKay," taking my hand in both of his, as I said good-by, "that I will do all in my power to assist your missionaries and your members in their work in this nation. They are doing a good work. I would to God," he said, "that all our people were like your members in this country of ours."

In Hungary, which is also a part of our mission, we have freedom, and I wish to say also that that freedom was gained, very largely, through the influence of a young man who was at first prejudiced against us, and became interested in order, as he thought, to protect his sister. She was an "Israelite," as she called herself, a bright young woman who became interested in the Gospel, attended our meetings, and attended our choir practices. She and her brother were living together—orphans. Her brother became alarmed, and called her to task for visiting these "Mormon" meetings so often. She asked him, "Why do you object to my going to these meetings?" "Why," he said, "haven't you heard what kind of

people the 'Mormons' are?" "Yes," she said, "I have." "Well, then, why do you continue to go?" She said, "Where did you get your information regarding them?" "Why, I have read about them." "Who wrote those articles," she said, "friends, or enemies of the 'Mormons'?" "Why," he said, "I read an attack that was written by a minister who has lived among them." "Do you believe," she said, "all the stories that have been written about us as Jews? Would it not be better for you to come to these young men personally, and visit their meetings, and find out for yourself what kind of people they are?" He said, "I will do so." The result was that he became interested in our meetings, and in the missionaries. After the first meeting he came to the missionaries and said: "Why don't you hold these meetings publicly? The people don't understand you; they are laboring under wrong impressions." He was told that we did not have the privilege of holding public meetings, that they had to be held as private meetings. He wanted to know the reason. The result was he made an investigation. He was a young lawyer, and through his efforts we obtained—and the efforts also, I may state, of our American consul—we received our freedom in Brossau, on the boundary line between Hungary and Roumania. This young man, who is now an attorney corresponding to our district attorney, made a trip from Brossau to Budapest, a twelve hours' ride, and would not take one penny for his services.

Other examples could be given to show you that the officials of these nations are not personally opposed to the "Mormon" missionaries. I wish to state also that our Ameri-

can consuls throughout Europe, or that part of Europe belonging to the mission—Roumania, Austria-Hungary, Switzerland and France—treat us as American citizens, and, as many of them have told me, “It makes no difference to us whether you are Jews, Gentile, Mormon, or what your religion is, we will treat you as American citizens.” In Budapest we have our main Hungarian branch. Through the efforts of Elder Hill, who labored there, a number of tracts have been translated into that language, and a number of our songs; and the work is being carried on, now that Brother Hill is released, by Elders Spry, Parker and Johansen. These three young Elders are learning, and Brother Spry has made great progress in the Hungarian language. I am also pleased to state that progress is being made in France. We have a branch in Lyons, southern France, and several Elders in Menz; and now in Paris we hold regular services on Sundays, sacramental meetings for students and friends; and each Thursday evening a public lecture is given, and a musical program by our students. On Washington’s birthday, there were fifteen of our people gathered at our meeting place in Paris. Elder Barker of the B. Y. University is rendering great services for us in Paris.

The work in Germany is progressing, especially in the last two years, largely through our Sunday schools and choirs. In one of our Sunday schools, one of the last I visited, there were two hundred and twenty-two present, and out of that number seventy-five were children of non-members. These children become interested; they are placed upon the program, on the reviews

and their parents attend; in this way we meet the parents, and many of them are investigating the Gospel. Our choirs are making good progress, we have one organized in nearly all of our branches. I am pleased that I can make this report, and also to report that the people there, especially our members, are taking care of the Elders, and the members are paying tithing. I was told by one of the brethren, who had looked over the record, that our mission has a larger percentage of members upon the tithing record than any other mission or ward in the Church. The people are honest, and when they accept the Gospel they try to live it, and because of that they are being blessed and prospered. We are trying to keep them where they are; and because the majority of them are remaining, our branches today are larger than the average ward at home—that is, many of our branches. In at least fifteen branches we never have less than two hundred present at the meetings, and ninety per cent of our members attend the meetings.

I am thankful for the associations that I have had, especially with these four hundred and twenty young men. They have strong testimonies; they know, as I know, my brethren and sisters, that this Gospel is true; they know, as I know, that Jesus is the Christ. Thousands are asking the question today, and among them many so-called ministers: “Did Jesus ever live?” or, “Is Jesus the Christ?” My testimony to you, my brethren and sisters, is that God lives and that Jesus is the Christ. I know it as I know that I live. I know further that Joseph Smith was a prophet of the true and the living God, and that Joseph F. Smith, who

is at the head of the Church today, is also a prophet of God. I thank My Father in heaven for this testimony, because I have received it from Him, through inspiration; and for that testimony, my brethren and sisters, I am ready not only to spend six years in the mission field, but to devote my life in order to show Him my thankfulness.

God bless you, my brethren and sisters; God bless our missionaries, and those who have returned, that they may remember always that they are missionaries, representatives of the Church of Jesus Christ. God bless you all. Amen.

PRESIDENT JOSEPH F. SMITH.

I would just like to bear my testimony to you that the testimonies of my brethren, which have been so impressively spoken here today, and at other times, with reference to the divinity of the mission of the Prophet Joseph Smith, and of the gospel of Christ, and of the Son of God are true—for I know they are true.

The choir sang the anthem "Daughter of Zion."

President Smith read a telegram from John W. Young, expressing good-will to the Church and its leaders.

Benediction was pronounced by Elder Stephen L. Chipman.

Conference adjourned until 2 p. m.

AFTERNOON SESSION.

Conference was resumed at 2 p. m.

President Joseph F. Smith presiding.

The choir rendered a sacred chor-

us, entitled "Adoration," by Beethoven.

Prayer was offered by Elder Edward J. Wood.

A bass solo, "Within the Holy Temple," was sung by Brother Alva Woodward.

ELDER ORSON F. WHITNEY.

The Power of Testimony — Joseph Smith's Account of his first Vision—How he saw God—The Gift of Seership—Other Instances of its exercise—The Church on Earth a Reflex of the Church in Heaven—The Speaker's Testimony.

"The pure testimony poured forth by the Spirit.
Cuts like a keen two-edged sword."

So runs the old hymn, and I have been forcefully reminded of that declaration during the meetings of the conference; in fact, it has fallen to my lot recently to hear more than one powerful testimony from the servants of God, not only in this conference but in other places, and it has set me to reflecting upon the conditions that surround us at the present time. It has more than once been pointed out that most of our missionaries, traveling in the world, are not men of experience, of eloquence and argument, but mere boys who can only testify, or who mainly testify and exhort. Some have deplored this condition, and have thought they saw in it one reason to justify in part a prediction said to have been made by Andrew D. White to Count Tolstoy, to the effect that the third generation of Latter-day Saints would turn from the faith. Their grandparents and fathers and mothers might be firmly rooted and grounded, but the third generation would

fall away. Some have feared that the Church would be weakened from the fact that our missionaries, most of them, are not men of experience, of learning and scholarship, but are the striplings of the community. These are the ones who are preaching the Gospel; they do not reach the scholars, the learned men; they are not capable, it is thought, of impressing men and women of maturity; and it is argued that this bodes no good to the cause of Christ.

I was led to reflect that it was the testimony of a boy, a mere lad, that opened the dispensation of the fullness of times, and I know of nothing more powerful, more searching, more beautiful, more sublime, than that plain and simple testimony of the boy Joseph. I thought it might be well to recall that testimony, and to read it in part—the testimony of the Prophet Joseph Smith:

“It was on the morning of a beautiful clear day, early in the spring of 1820. * * * After I had retired into the place where I previously designed to go, having looked around me and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so when immediately I was seized upon by some power which entirely overcame me, and had such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me and it seemed for a time as if I were doomed to sudden destruction.

“But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to des-

truction,—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such a marvelous power as I had never before felt in any being;—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the Sun, which descended gradually until it fell upon me.

“It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me, I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other, ‘This is My beloved Son, hear Him.’

“My object in going to enquire of the Lord, was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right, and which I should join.

“I was answered that I must join none of them, for they were all wrong; * * * and many other things did He say unto me which I cannot write at this time. When I came to myself again, I found myself lying on my back, looking up into heaven.

“Some few days after I had this vision, I happened to be in company with one of the Methodist preachers, who was very active in the before mentioned religious excitement, and conversing with him on the subject of religion, I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behavior; he

treated my communication not only lightly, but with great contempt, saying it was all of the devil, that there were no such things as visions or revelations in these days; that all such things had ceased with the apostles, and that there never would be any more of them.

"I soon found, however, that my telling the story had excited a great deal of prejudice against me among professors of religion, and was the cause of great persecution, which continued to increase; and though I was an obscure boy, only between fourteen and fifteen years of age, and my circumstances in life such as to make a boy of no consequence in the world, yet men of high standing would take notice sufficient to excite the public mind against me, and create a hot persecution, and this was common among all the sects, all united to persecute me.

"I have thought since, that I felt much like Paul when he made his defence before King Agrippa, and related the account of the vision he had when he saw a light and heard a voice, but still there were but a few who believed him; some said he was dishonest, others said he was mad, and he was ridiculed and reviled; but all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise.

"So it was with me, I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak unto me, or one of them did; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me and speaking all manner of evil against me,

falsely, for so saying, I was led to say in my heart, Why persecute for telling the truth? I had actually seen a vision, and who am I that I can withstand God? Or why does the world think to make me deny what I have actually seen? For I had seen a vision. I knew it, and I knew that God knew it, and I could not deny it, neither dared I to do it; at least I knew that by so doing I would offend God and come under condemnation."

I have never heard an argument or an oration equal to that; and so long as we have boys, striplings, who can speak by the power of God, who can testify by the Holy Spirit, we need not despair. Mormonism has in its hand the mightiest weapons that man can wield, divine authority and the power of pure testimony that cuts like a keen two-edged sword. Argument has its mission, and God can inspire an argument just as readily as He can a testimony; but there is something peculiar about the power of testimony. It is a pioneer. Argument may come afterwards and fill up the gaps, build the bridges and the cities; but testimony goes before into the wilderness blazing a trail, and marking out the way. Joseph Smith said, "I saw and I heard," and who can gainsay it, especially when the words are accompanied by the mighty power, the convincing power of the Holy Ghost? No argument can stand against it, and there is enough force and virtue in such a testimony to bring the whole proud world under condemnation if they reject it.

How did Joseph Smith see God? Many attempts have been made to explain away this wonderful mani-

festation, the latest and most grotesque attempt being one that would ascribe the glorious vision and all that has sprung from it, to a fit of epilepsy! I suppose this theory rests partly upon the fact that the boy according to his own statement, found himself "lying on his back, looking up into heaven." Because he knelt to pray, and then, after the vision, found himself upon his back, it is inferred that he underwent some paroxysm, that changed the posture of his body, and that this change was the result of an epileptic fit. But Joseph explains it all—he tells what he passed through. The power of the evil one fell upon him,—pounced upon him, and endeavored to destroy him. Is it any wonder that the posture of his body changed?

While wrestling with that dreadful power, which tied his tongue so that he could no longer speak, he continued to pray in his thoughts; for "prayer is the soul's sincere desire," and men can pray secretly as well as orally.—Joseph continued to pray, in secret, and at the moment when he felt that he must abandon himself to despair, he was delivered, he saw a light, he heard the voice, and communed in vision with those heavenly Beings. He received more than he asked for. His only desire, apparently, in going to the Lord at that time, was to ask which of all the churches was the right one, in order that he might join it. His question was answered, but it was not the greater part of that glorious manifestation. The part that was greatest was the part that did not speak. What he saw was greater than what he heard. He beheld the Father and the Son, and they were in the form of man—were

personages, to whom he spoke, and who spoke to him; and there and then was restored to earth, after ages of absence, the lost knowledge of the true God. But the skeptical say he only thought he saw these things—he imagined he beheld these personages; and the commentator already quoted made the profound discovery that it was during a fit of epilepsy that the boy became possessed of the idea that he had communed with heavenly beings. Anything but to receive the simple truth! Anything but to accept the word of a prophet, inspired by the Spirit of the Most High.

Did Joseph Smith see the Father and the Son with his natural eyes? No; Joseph Smith was a man like unto Moses, for just as Moses brought to the ancient world the lost knowledge of God, who commanded that men should have no other Gods before Him—so Joseph Smith brought back that same knowledge to the modern world. While translating the Book of Moses, Joseph rendered with his own mind this passage, in which Moses describes the manner and means by which he beheld Deity:

"But now, mine eyes have beheld God, yet not my natural but my spiritual eyes; for my natural eyes could not have beheld, for I should have withered and died in His presence." Pearl of Great Price, Book of Moses, Chapter 1, Verse 11.

Joseph Smith being the interpreter of these words of Moses, we may reasonably conclude that the way in which he saw the Lord was the same way in which Moses had beheld him.

Moreover, Joseph himself, with Sidney Rigdon, thus testifies:

"We, Joseph Smith, Jr., and Sidney Rigdon, being in the Spirit on the 16th of February, in the year of our Lord one thousand eight hundred and thirty-two, by the power of the Spirit our eyes were opened, and our understandings were enlightened, so as to see and understand the things of God * * * And the record which we bear is the fulness of the Gospel of Christ, who is the Son, whom we saw and with whom we conversed in the heavenly vision." Doctrine and Covenants, Section 76, verses 11, 12 and 14.

There is the explanation of it. No imagination, and no epilepsy; it was an actual vision, but one seen with spiritual eyes. Were we not all spirits before we took these bodies? Did we not walk by sight while in the spirit world, keeping our first estate, proving our right, demonstrating our worthiness to come here and walk by faith, and keep, if possible, our second estate?

It must not be forgotten, either, that Joseph Smith had the powers of a seer—that he was "a choice seer," one doubtless prepared from the foundations of the world, to do the work he did, and to see what he saw. There may be such a thing as inherent power of seership, inherent in the spirit, for aught I know; but at all events we may reasonably conclude that this man came into the world to see, and was endowed with power by the God of heaven for that purpose; and there need be no strained attempt at explanation.

There is something so marvelous about it, however, and this is a day that questions marvels and miracles—that men would fain do away with it. It is too wonderful for modern

thought. Just as they would discard the divinity of Christ and do away with His miracles, so would they do away with the wonders that lie at the foundation of the Church of Jesus Christ of Latter-day Saints.

And yet, it was "a marvelous work and a wonder" that Isaiah predicted, when he foretold the work of the Lord as pertaining to these days—a work before which "the wisdom of the wise" should "perish," and "the understanding of the prudent" should "be hid." Then why marvel when the miracles begin, or rather, why reject those miracles? After reading the Bible for centuries, why is not the Christian world prepared for God's marvelous work and wonder, and why does it reject the testimony of his servants in relation to it? It was by the gift of seership, and by the power of the Holy Ghost that Joseph Smith saw the Father and the Son. And he beheld the angel Moroni by the same gift and power, and received from him the record plates of the Book of Mormon. He saw in like manner John the Baptist, and Peter, James and John, and received from them the Priesthoods of Aaron and Melchisedek, under which authority this Church was organized on the sixth of April of the year 1830.

I am told that Joseph Smith had such power as a seer, that after he had received from the angel those plates, he could sit in his father's humble cottage, while the record was secreted at a distance, and could read what was on the plates and relate it to those around him.

President Joseph F. Smith, with the late Orson Pratt, the Apostle, had an interview with David Whit-

mer, I believe in the year 1877, and he related to them a wonderful experience of his own, when he was sent from Fayette, New York, to Harmony, Pennsylvania, to bring Joseph Smith and his scribe Oliver Cowdery to his father's home, where they might continue in peace the work of translation. David Whitmer said:

"When I arrived at Harmony, Joseph and Oliver were coming towards me, and met me some distance from the house. Oliver told me that Joseph had informed him when I started from home, where I stopped the first night, how I read the sign at the tavern, where I stopped the next night, etc., and that I would be there that day before dinner; and this was why they had come out to meet me. All of which was exactly as Joseph had told Oliver, at which I was greatly astonished."

Six months after the Church was organized, Oliver Cowdery, Parley P. Pratt, and other Elders started upon a mission to the Lamanites; and, coming to Kirtland, in northern Ohio, they preached the Gospel there, and gathered into the fold quite a number, among them Edward Partridge, who became the first Bishop of the Church; Algernon Sidney Gilbert, Frederick G. Williams, Sidney Rigdon, and my grandfather, Newel K. Whitney. These disciples, hearing that the Church would probably move westward, began to pray for the coming of the Prophet. I have heard my grandmother and my father relate that when the Prophet came to Kirtland he drove in a sleigh and halted in front of the mercantile store of Gilbert and

Whitney. He sprang out, went into the store, walked up to the junior partner, and said: "Newel K. Whitney, thou art the man." Grandfather was astonished; he had never seen Joseph Smith till then—Joseph had never seen him with his natural eyes—and he answered: "Stranger, you have the advantage of me; I could not call you by name, as you have me." And the stranger then said: "I am Joseph, the Prophet. You have prayed me here. Now, what do you want of me?"

By what power did this remarkable man, Joseph Smith, recognize one whom he had never before seen in the flesh? Why did not Newel K. Whitney recognize him? It was because Joseph Smith was a seer, a choice seer; he had actually seen Newel K. Whitney upon his knees, hundreds of miles away, praying for his coming to Kirtland. Marvelous—but true!

Another incident in my grandfather's experience with the Prophet shows further this power of seership. In the year 1832, after Newel K. Whitney had become Bishop of Kirtland, they went down to Independence, Missouri, where Edward Partridge was Bishop in Zion, and while returning Bishop Whitney met with a serious accident. The coach upon which they were traveling had a runaway. The Prophet leaped from the coach and cleared the wheels, but the Bishop, attempting to do likewise was caught in the wheel and his leg broken in several places. As a result of this accident they were detained several weeks at Greenville, Indiana, where they put up at a public house; Elder Rigdon, their traveling companion, meanwhile going on to Kirtland. An attempt was made upon the Proph-

et's life by poisoning, so that he deemed it prudent to leave the place as soon as possible, and he proposed to the Bishop that they go at once. What followed is thus recorded in the History of the Church, as compiled and edited by Brother B. H. Roberts. This is the Prophet's own language:

"Brother Whitney had not had his foot moved from the bed for nearly four weeks, when I went into his room, after a walk in the grove, and told him if he would agree to start for home in the morning, we would take a wagon to the river, about four miles, and there would be a ferry boat in waiting which would take us quickly across, where we would find a hack which would take us directly to the landing, where we should find a boat, in waiting, and we would be going up the river before 10 o'clock, and have a prosperous journey home. He took courage and told me he would go. We started next morning, and found everything as I had told him."—Volume I, page 272.

Instances might be multiplied, if necessary. Not only by the gift of prophecy, but by the power of seership, Joseph Smith was able to forecast the future. It was by that miraculous power that he saw the Father and the Son. It was by that wonderful power that he and Oliver Cowdery saw Jehovah, Moses and Elijah in the Kirtland temple; and by which also Joseph and Sidney gazed upon the glories of the celestial, terrestrial and telestial worlds. By that marvelous power the Prophet, in all probability, beheld the great organization of the Church of God in heaven; for while organizing the councils and quorums of the Priesthood, he said:

"And it is according to the vision, showing the order of the Seventy, that they should have seven presidents to preside over them, chosen out of the number of the Seventy."—Doctrine and Covenants, 107:93.

Now, if he saw the Seventies in vision, why not the Apostles? Why not the First Presidency? Why not the stakes and wards, with their presiding officers, and even the auxiliary organizations? Who can say that he did not see them? Who can say that these quorums of the Priesthood, these auxiliary societies and associations, the Church of God in its entirety as it exists upon the earth, is not a reflex of the Church of God in heaven, so far as it is adapted to our present conditions; so far as it has been found necessary to organize it here; the eventual outcome to be a perfect Church, corresponding in every particular to the Church of the First Born; and this that the will of God may be done upon earth even as it is done in heaven?

Now, my brethren and sisters, I have never seen Joseph Smith; but I believe in him just as firmly and fervently as if I had seen him; I love him and revere his memory just as much as if I had known him in the flesh. I never saw Jesus Christ as Joseph Smith saw him. My gifts are different. I am not worthy, perhaps, of such an honor. If I have seen the Lord, it was in a dream; but it was enough—it was powerful enough for me. I saw Him, and I conversed with Him, and He told me what to do—but it was only a dream. I used to think that if any good boy would go and pray, the Lord would show Himself and speak to him just as freely as He did to Joseph. It was a

childish thought, and when I became a man I put away childish things. We all have access unto God. We can all receive revelation from Him, as President Smith has assured us; but men are not all the same; they do not all possess the same gifts, the same powers, the same privileges. There is one Spirit, but a diversity of gifts and manifestations. And when the Lord answers your prayers and mine, He will give to us, or send to us, or speak or otherwise manifest to us, according to our gifts, our capacities—and not those of someone else. But we can all have a testimony that this is God's work. I have that testimony. I believe this to be the work of the Lord. My name may be cast out as evil for that belief; I accept the issue; I believe this to be God's work; I know it is God's work; and I know that God knows that I know it; and I cannot and would not deny it for all the world. Amen.

Brother Leslie Hickman sang the sacred selection "Hosannah," as a tenor solo.

ELDER DAVID O. M'KAY.

Simple faith of the child should be emulated.—Surprising continuation of canards against the Church.—Utah publicity movement commended.—Advantages of residence in Utah enumerated.—Tribute to high character of Utah's "Mormon" citizens.—Futility of efforts to destroy the Church.

My heart is filled with joy for the rich outpouring of the Spirit of God during these meetings. Seldom if ever have I been more deeply impressed with the glorious and beautiful possibilities of the gospel of

Jesus Christ than I have during the sessions of this most successful conference. Oh, I am thankful to the Lord for my membership in the Church. I appreciate the fellowship and brotherly love of the servants of God. I have rejoiced at the glorious truths so eloquently portrayed to us by my beloved brother Whitney. I was particularly impressed with the simple remark that he used to believe, as a 'child, that he could go to God and talk to Him as he could talk to his earthly father or to an associate. In my soul I said, "and you could." I know that the simple faith of a child is answered by our kind Father in heaven in blessings and comfort to the little child. I will bear my testimony to that before this vast congregation. I know that God hears and answers the prayers of the child. I remember lying one night, trembling with fear. As a child I was naturally, or unnaturally afraid of the darkness, and would frequently lie wondering about burglars "bug-a-boos" and unseen influences. So I lay this night completely unnerved; but I had been taught that God would answer prayer. Summoning strength I arose from the bed, knelt down in the darkness, and prayed to God to remove that feeling of fear; and I heard as plainly as you hear my voice this afternoon, "Don't be afraid nothing will hurt you." Oh, yes, some may say—"simply the imagination." Say what you will, I know that to my soul came the sweet peace of a child's prayer answered. That is the faith which is inculcated into the minds of the Mormon boys and girls in every Latter-day Saint home throughout the land. I submit that where children are brought up in

close communion with our Eternal Father that there can not be much sin or much evil in that home. When a little suffering child burning with fever, will look up to his father and in simple faith say, "Papa, bless me," I want to tell you that from such homes arise the strength and the glory of any nation. Such are the homes of Latter-day Saints.

Why, then, do people revile the Church? Why do they think that we are not true Christians, that we are not loyal citizens, that we are not true men and virtuous women—and virtuous men, for there is but one standard of virtue in the Church of Christ for man and woman. We can exclaim with the prophet Joseph Smith, "Why persecute, for telling the truth?" Well, men and women who investigate the doctrines of the Latter-day Saints do not revile them, do not slander them; it is the men and women who are ignorant of what the Church is and what the people of God stand for; and their ignorance is played upon by malicious vindictive men who try to make capital out of the unpopularity of "Mormonism."

I have wondered recently at the means that have been brought to bear against the reputation of this Church, the most powerful known to this advanced twentieth century. First, the power of the pulpit. Almost universally, men who stand as guides to the people have felt it their duty to denounce the doctrines we advocate, to denounce the revelations of God through the Prophet Joseph Smith. Occasionally we have men come here who get a clear insight into what the Church is doing, who recognize the strength of the teachings as applied in the home life of the people, and who are brave

enough to declare to the world what they find. One of our brethren in Ogden, the Rev. Mr. Fisher, was brave enough to enlighten his fellow workers recently as to what he finds here. But, generally speaking, I say, the power of the pulpit has been arrayed against us. Following that, the power of the press. Has there ever been, in the history of the Church, such a wide spread attack, from the standpoint of the press, as there has been within the last few months? And it still continues, the latest being one of the London papers to publish to the world a lie against our state. And a stronger means of disseminating knowledge, even than the press, has been brought to bear against us. I refer to the motion picture show. When you read a book you depend upon the printed page for your mental pictures. If those characters are readily interpreted the reader will probably get the idea or the picture which the author intended to express; but when you may sit and see it acted, see it portrayed as naturally as though it were being enacted in the every-day life, then the mental pictures are given as definitely and as rapidly as the motions of the actors can portray them. I have here an excerpt from a letter of a young man who went into the missionary field a few months ago. He is the grandson of the late Apostle Franklin D. Richards, and is laboring in the mission from which so many of the founders of our church came, and among them his grandfather. He writes to his father Pres. Chas. C. Richards as follows:

"For the last ten days, the moving picture entitled, "A Victim of the Mormons" has been put on at different houses. Like the rest of

the pictures you have read about in the News this one is quite offensive to the 'Mormon' Elder. It is a foreign film, and portrays a 'Mormon' Elder enticing a young girl away from her home, taking her to Utah, eluding officers, etc. She tries to escape, and is rescued by her brothers, at which the Elder shoots himself." Continuing, he shows the inconsistency of it—the foreign officers, the foreign uniforms, the fake temple, and all that; and then says: "It is a shame that the men and women composing the national board of censorship for moving pictures cannot see the untruthfulness of the picture and reject it. Satan is surely filling the hearts of men and leading them astray from the true life. Last week we received a letter and a notice from the Evangelical Alliance of Greater Boston, called The Interdenominational Organization, to attend their service Monday, at 10:30. The subject for discussion—"The Mormon Hierarchy!" He and his companions accepted the invitation and listened to the remarks of two women whose attitude should be characterized as malicious, if it were not so pitiable. Commenting on the meeting he says: "You read her articles in the papers I sent you in December. It was just a repetition of that. Poor thing, she is getting worse every day. She will end in the mad house yet, I am afraid. Another woman took up the subject of 'Missionary and political activities of the Mormon Church,' repeated the same old lies about the missionaries, but praised Senator Smoot—said he was the greatest money senator in the Congress; that he was a very frequent caller at the White House; that he

was helping rule the nation; that Wall Street worshiped him—all told to emphasize her point that the Mormon Church was a great political machine, and if the people did not put it down, in a few years it would govern the country. She admitted that Senator Smoot was such a powerful man his influence was felt in Massachusetts legislature;" and so on. That is but one illustration. I cannot help but think of the attitude of that young man against those three forces which are being arrayed against his people. He and the two thousand other young men, who are in the field known that these ministers and motion pictures are defaming the character of the people of the Mormon Church.

Now, in view of these conditions, I hail with delight the movement now becoming popular, expressed in the slogan that hangs opposite the south gate of the temple block, and which I hope every man and woman in this State will echo from the bottom of his or her heart; it reads: "I am for Utah." It behooves every man and woman to be true to the standards of this State; and if we can be, we need not fear for any of these attacks from the outside. Eighty-three years ago this month the Lord said to the Prophet Joseph Smith, by way of comfort, and through him all the little Church, or the people who composed the Church at that time: "Fear not, little flock: do good; though all earth and hell combine against you, if ye are built upon my rock they cannot prevail." Just consider those few words, "Fear not little flock; do good." That is characteristic of the attitude of this work today—a calm-

ness, a dignity, an independence that puts it above all these trifling, yet sometimes disgusting attempts at persecution, at reviling, and slandering. Indeed the attitude of the Church is wholly in keeping with the admonition given by the apostle Paul:

"Recompense to no man evil for evil. Provide things honest in the sight of all men.

"If it be possible, as much as in you lies, live peaceably with all men.

"Avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

"Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

"Be not overcome of evil, but overcome evil with good."

That is just the effort that is now being put forth by the men who are back of this Utah movement, I believe. I was delighted to hear that the publicity bureau of this state is now sending out two hundred letters daily. I suggest that they keep in mind this statement, "Provide things honest in the sight of all men."

What are some of the honest statements that may be made about our State? When a man seeks a place for a home, he naturally asks the question: What will it do for me and my family in a material way? What may I obtain in an educational way? What does it offer socially? What is the spiritual standing of that community? Utah already ranks among the highest in all these features. In productiveness Utah's soil ranks among the first; indeed, for the production per acre, of the staff of life, Utah ranks second among all the States in the Union, and that too in the face

of the fact that three-fourths of the land producing wheat is what we call dry land that is, the wheat is produced on dry farms; and yet in the productiveness of the soil, she ranks, among all the states, second. In regard to the other cereals she ranks alternately first and second, oats, barley, potatoes; first in the production of sugar beets. Utah was the first State in the Union to raise a sugar beet on irrigated land. Utah was the first State in the Union to build a sugar factory, by machinery manufactured in the U. S. Utah ranks high, too, in offering advantages in stock-raising, mining, and fruit growing. How does she stand educationally? In the school year 1909-10 the state spent over three million dollars for the education of the boys and girls. The school property of the state is worth over six and one half million. The state institutions the University, and Agricultural College rank among the best in the country—The School of Mines in our State is among the best, I am informed, in the United States. From the School of Arts and Sciences, from the School of Law and Medicine, the students are admitted in any of the Universities of this country on an equal basis with the graduates from their own schools. Our Agricultural College, particularly, with the extension course, is an inspiration to all the farmers and stock raisers throughout this land—none better anywhere can be found. In addition to the excellent public school system, the Church is supporting a system comprising twenty-eight high schools, at an additional expenditure of over three hundred and sixty thousand dollars annually, thus furnishing high

school training to nearly ten thousand students. No better general educational advantages can be found anywhere, no matter where you go; and the result of it is that there are more people in this state who can read and write than can be found in any other state in the Union excepting, possibly, three. It is a little difficult to ascertain just the standing of Utah in regard to that. There are three ahead and I think one other on an equal basis.

Socially, how does she stand? Why, let this answer: a testimony of a United States consul concerning the boys whom he has met. Now, you know who these boys are. They are from your home, farmer. They are from your home, business man. They are from your home, school teacher. They are picked up from all parts of the Church; and so their standing is a fair index to the social conditions of the people. This is what he says.

"It is fair to state that for a clean, moral, economic life, for gentleness, and courtesy, and for a proper appreciation of their position as visiting foreigners, they form aside from their religion, the truest and most worthy types of the modern American citizen. They make no display of money. They do not talk of the power of the United States and backwardness of Europe. They seek the beautiful and the good, and take back with them to their homes the ambition for better and greater things for their people and for their country."

And of whom does he speak thus? As an illustration of the men he met, he says:

"Of five missionaries interviewed by me, one young man came from a position as clerk in a clothing store in Logan, Utah; another had been an ordinary painter in Ogden; another a carpenter in Salt Lake City; the fourth

had been a country school teacher; and the fifth had come from high school."

Socially, what kind of men and women may we meet? I have just been thinking of the presidencies of stakes, the bishoprics of wards, the young men and young women comprising the stake boards, the army of priesthood working in the high council—aggregate those workers and where in all the world can be classed a purer set of men and women? I am not given to say repeatedly that we are the best people on earth, and all that; because we have so many weaknesses, and we fail to reach our pretensions; but in these officers, we have a class of men and women who will compare socially and morally with any group of men and women in the world, the percentage of purity, I am sure, ranking near ninety-eight or ninety-nine per cent. I know them and so do you. Where do these men and women come from? Why, from the homes of the Latter-day Saints, representing all the people, wherever you find them located—no specially picked men. It is true, they are chosen because of their service and their ability to serve others; but they are generally representative of the social standard of the people.

Finally, what is the religious condition? Here, we find the headquarters of the Church of Jesus Christ, an organization where every man is a minister of the gospel; nearly one hundred thousand men and boys holding the priesthood, everyone of whom should be a minister, everyone carrying responsibility or doing good to his fellow men—and that too in an organized systematic way. Go into the homes; there you will find the true Latter-

day Saint and his family kneeling down before he partakes of his breakfast in the morning, gathering his wife and family around him and offering up his petition to his God. There the children take their turns in prayer. The same scene you will find at night, From these families men go out to preach the gospel—special men? Yes, special men like the one picked out from a little southern town here a short time ago. A prosperous business man received a call to go out to preach the gospel. He left his business, left all, and went to his missionary field so far away from his home that, to use the expression of one of the elders, if he had gone any farther he would have started back home. Down here in Thistle, only a week or two ago, I met his son a young man who had in charge several cars of cattle. He introduced himself; he said, "I heard you a few weeks ago, while visiting a conference." During the conversation I learned that when his father received the call to go on his mission, with only thirty days notice, it devolved upon the son to lead in the support of the family, and to keep his father out in the missionary field. He said, "I was not equal to running his business, yet, I am doing my best;" and he added "We are succeeding;" and he is. The more I think of that circumstance, the more deeply impressed I am with it—the father out preaching the gospel. Why, Because he knows the value of life; because he knows the Gospel of Jesus Christ is restored, his only motive being to preach that truth to the world—And here is his boy assuming the responsibilities of manhood, carrying on the work, supporting not only himself, but his father's family,

and his father in the mission field. Talk about development! Thank God for the Church that picks its young men up that way and puts responsibility upon them. For Utah? Yes. For the Church of Christ? Always. And if we can only be true to what we know is right, to what we know is the gospel of Jesus Christ, "Though all earth and hell be arrayed against us, they can not prevail."

God help us to go forth from this conference imbued with the Spirit of the Lord, that every man and woman who has an opportunity to work in the Church—and that means all—may be determined to live a life of virtue and purity that will command the strength of the world, and the admiration of it. In short, let us provide things honest in the sight of all men. If it be possible, so far as in us lies, let us live peaceably with all men—not overcoming evil by evil, or being overcome by evil, but overcoming evil with good. Then will the Church stand as a light to the world. That is her destiny; and though enemies may hurl their shafts to destroy, they will fail just as the beetles and the moths fail to obliterate the electric light in the street. Once in a while, perhaps, you have seen the light flicker when one would fall and be consumed; but next morning if you walked past, there on the ground you saw the beetles and the moths. They lost their lives in their vain and blind attempt at striking out the light. So must it inevitably be with those who oppose the Church of God. Men, misguided and ignorant may hurl themselves against it; but after all, if the members of the Church will only be true when the mists of ignorance and prejudice shall have cleared away, and

we stand in a true light, we shall find that every shaft that has been hurled against Zion has fallen; every tongue that has been raised against her has been confounded. God help us to be successful, to be true to the testimony; through Jesus Christ, Amen.

PRESIDENT JOSEPH F. SMITH.

I realize that it is a little late; but as this is the sixth day of the month, the anniversary of the organization of the Church, I would like to have presented the authorities of the church, for the action of this conference, at this meeting, before we adjourn.

AUTHORITIES SUSTAINED.

Elder Heber J. Grant presented the General Authorities of the Church, to be voted upon by the assembly, as follows:

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as First Counselor in the First Presidency.

Charles W. Penrose, as Second Counselor in the First Presidency.

Francis M. Lyman as President of the Twelve Apostles.

As members of the Council of Twelve Apostles: Francis M. Lyman, Heber J. Grant, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith, Jr. and James E. Talmage.

Hyrum G. Smith, as Presiding Patriarch of the Church.

The counselors in the First Presidency and the Twelve Apostles as Prophets Seers and Revelators.

First Seven Presidents of Seventies; Seymour B. Young, Brigham

H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart and Levi Edgar Young.

Charles W. Nibley, as Presiding Bishop, with Orrin P. Miller and David A. Smith as his first and second Counselors.

Joseph F. Smith, as Trustee-in-Trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as Church Historian and General Church Recorder.

Andrew Jenson, Brigham H. Roberts, Joseph F. Smith, Jr., and August W. Lund, Assistant Historians.

As members of the General Church Board of education: Joseph F. Smith, Willard Young, Anthon H. Lund, George H. Brimhall, Rudger Clawson, Charles W. Penrose, Horace H. Cummings, Orson F. Whitney, and Francis M. Lyman.

Arthur Winter, Secretary and Treasurer to the General Church Board of Education.

Horace H. Cummings, General Superintendent of Church Schools.

Board of examiners for Church Schools: Horace H. Cummings, chairman; George H. Brimhall, James H. Linford and Willard Young.

Auditing committee, William W. Riter, Henry H. Rolapp, John C. Cutler, Heber Scowcroft and Jos. S. Wells.

Tabernacle choir: Evan Stephens, conductor; Horace S. Ensign, assistant conductor; John J. McClellen, organist; Edward P. Kimball and Tracy Y. Cannon, assistant organists; George C. Smith, secretary and treasurer; Noel S. Pratt, librarian; and all the members.

Duncan M. McAllister, as Clerk of the Conference.

Trustees of the Brigham Young University: President Joseph F. Smith, Jesse Knight, Wilson H. Dusenberry, Susa Young Gates, Reed Smoot, Stephen L. Chipman, Lafayette Holbrook, Jonathan S. Page, Richard W. Young, Willard Young, Joseph R. Murdock, Joseph F. Smith, Jr.

Each and all of those named were duly sustained in the positions designated, by unanimous vote of the congregation assembled in Conference.

PRESIDENT JOSEPH F. SMITH.

I would like, also, to say this, that Brother Hyrum G. Smith, who has been selected to fill the vacancy resulting from the death of the late Patriarch John Smith, is a literal descendant of John Smith, but he is his grandson, and not his own son. The grandson has been a clean, pure, intelligent boy; he has been faithful and exemplary throughout all his life, and has never been addicted to any habits that he had to abstain from, to be in harmony with the principles of the gospel. The question of looking over the children and grandchildren of the Patriarch was submitted to the twelve apostles, as it is the duty of the twelve apostles to look after, and select, and ordain evangelists in the church; and after due consideration, they have unanimously recommended the grandson of the late Patriarch to fill the place of his grandfather.

ELDER B. H. ROBERTS.

The title of the beautiful anthem that will now be sung by the B. Y. U. choir is "The Lord hath brought again Zion."

Brother Arthur Shepherd's attention being called to the poetic character of this passage, he seized upon it, under a seeming spirit of inspiration, and wrote the music in which the words are set. When his composition was submitted to the music-publishing house in Boston, they asked him, by letter, where he found those beautiful passages of scripture.

I may say that in this anthem there is a concentrated expression of the great and true principles and message of God in the great last and new dispensation. There are two parts, the first of which is rendered in a solo; the second part as the chorus. The first part is recitative in its nature, and comes at the close of a solemn declaration of the Lord to the effect that those who reject His servants reject Him. And now the words of the anthem: (See Doctrine and Covenants, Sec. 84, verses 99 to 102).

The choir then rendered, in splendid style, the anthem referred to, Prof. Charles R. Johnson singing the tenor solo parts.

PRESIDENT JOSEPH F. SMITH.

I think it is generally understood, by the congregation, that the choir which has furnished us music today is the Brigham Young University Choir. Brother Anthon C. Lund is the leader. We feel to thank them for the most exquisite music they have furnished during the two sessions of this day; and we pray that the Lord will bless them henceforth and forever, in the good work that they are doing.

Benediction was pronounced by Elder Joseph R. Shepherd.

Conference adjourned until Sunday, April 7th, at 10 a. m.

THIRD DAY.

In the Tabernacle. Sunday, April 7th, 10 a. m.

The stand was tastefully draped in white bunting interspersed with green leaves. Pots of Easter lilies added to the beauty and symbolism of the decoration.

Conference was called to order by President Joseph F. Smith, and he announced that an overflow meeting will convene this morning, in the Assembly Hall, for the benefit of the many who cannot be accommodated in the overcrowded Tabernacle.

The Tabernacle choir sang the anthem "Unfold ye portals, everlasting."

Prayer was offered by Elder Wm. H. Smart.

An Easter anthem, "Christ is Risen," words and music by Prof. Evan Stephens, was rendered by the choir; Sister Rose Smithen and Brother Carl Samuelson sang the solos and duets.

PRESIDENT JOSEPH F. SMITH.

I would like to say to the congregation that the last beautiful song sung by one of our sisters, and one of our brothers, and by the choir, entitled, "Christ is Risen," is the latest production of our own Evan Stephens; but I trust it will be by no means the last.

ELDER ANTHONY W. IVINS.

Mexico a splendid country, but its people unfortunate—Possible intervention fraught with serious consequences—Condition of law and reason needed to bring peace—Murderous opposition always preceded civil and religious reform—The Gospel of Christ a present-day necessity.

On Thursday last I returned from Mexico, that country where nature has so abundantly scattered her bounties, but where men appear to so little appreciate their surroundings, and the blessings which might be theirs if they would only reach out their hands and take them. It is a good country, a country with great agricultural resources which have hardly been touched, a country which produces more silver than any other in the world, a country inconceivably rich in gold and copper, a country with fifteen millions of people waiting for men of intelligence to establish the mechanical and industrial arts under conditions which should be as favorable as in any other place in the world. The farms down there are not being cultivated to the usual extent. The railroads are idle; they are out of commission, except as they are carrying bodies of armed men from place to place, men who are engaged in mortal combat. Many of the mines are closed down, and the mills are idle. The workers are engaged in war instead of those pursuits of peace

which make for the betterment of countries and communities.

We can hardly appreciate and understand it here, with our peaceable surroundings. It hardly seems possible to us that in this age of reason, this age of intelligence, when railroads, and the telegraph and telephone have brought mankind in all the world into such close association that we have become, to a great extent at least, or should have become one great family, that it would be possible for men—men of one race, professing one religion, who ought to have but one general purpose—to be engaged in civil war, but it is the case down there nevertheless. We can scarcely understand and appreciate how intensely we are interested in that struggle. There are many thousands of Americans in the Mexican republic. There are four thousand Latter-day Saints there. They are scattered, the Americans are, from Chihuahua on the north to Yucatan on the south. They are without adequate means of protection. They own hundreds of millions of dollars of property in that republic, property which has been purchased with good money. That property, too, is without adequate protection. So the present revolution in Mexico has to deal with questions which have never existed in any of the many revolutions which have occurred in that country in the past; for not only Americans and American interests are involved, but the interests of other foreign nations; and it goes without saying that unless the people of that country shall prove themselves capable of giving proper protection to those foreign interests which exist that someone else must give protection to them.

We all know what that means. It means that this responsibility, this burden, will devolve upon the United States. I do not know whether we appreciate, or not, what it would mean to us should it become necessary for our government to assume to discharge this duty, this solemn responsibility which rests upon it. I view such a contingency, such a possibility, with abhorrence. It is an easy thing for us to talk about intervention in Mexican affairs by the United States. It is an easy thing for us to say that American interests are not protected. It is an easy thing for us to talk about the protection that is given to English subjects and German subjects throughout the world and to complain, perhaps, that similar protection is not given to representatives of our government. We must not lose sight of this one fact, that intervention upon the part of the United States, in Mexican affairs, means war. War means that at least one hundred thousand men representing the flower of American manhood will be needed before that country could be pacified. It means that men from Washington and Oregon, from Montana and Idaho, from Wyoming and Utah, California, Colorado, Arizona, and New Mexico, this entire Pacific slope, will be marched into that country; and if they go many of them will never return. That is what we are face to face with today, just as near to it as it is possible to be without becoming involved in that struggle. I thank the Lord with all my heart that there stands at the head of this nation a conservative man, a careful man, a good man, a man of tolerance, a man of patience, a man who stands for peace and for the adjustment of

those differences which arise between individuals, communities and nations by peaceful means, by resort to reason rather than resort to arms. I pray God that He will so overrule that the United States may not be involved in war with Mexico or any other country; and that ought to be the prayer of every Latter-day Saint; it ought to be the prayer of all American men and women who have the welfare of their country and their people at heart.

What is this trouble all about down there? That is what I have been thinking of while I have been away. Is there any condition in Mexico which might not be adjusted by resort to reason? Is there a condition there which might not be adjusted without the shedding of blood? Not at all. If men would be subject to law, if they would only honor, sustain, and uphold the wholesome and good laws which exist in all civilized countries, it would not be necessary to resort to arms in order that the rights of people might be maintained. I am not going to discuss the responsibility for this struggle—whether it rests with the common people who have arisen almost unanimously in the northern part of the republic, and demanded social and economic reforms, or whether it rests with the administration, with the government of that country, which has not been as good to the masses as it might have been in the past. I shall not discuss this. The condition exists. The remedy so far as I am able to observe, and the only remedy must be respect of law. Whenever people go outside of it, whenever they assume by force to accomplish that which they should accomplish by reason and by argu-

ment, by resort to the ballot to which they are entitled, they place themselves without the protection of the law; and that is what the common people down there have done. And whenever a government or an administration shall assume to pervert the law, shall entrench itself with power, and disregard the cries of the masses it cannot expect but that confusion will result.

So there is a great problem being worked out down there. The end no man can tell. I have been wondering since I have been there whether we are any better prepared in this twentieth century to adjust the differences which arise between men, between individuals and communities and nations, by reason, than we have been in the past. We ought to be; I hope that we are; but I tell you in reviewing conditions as they exist in the world, it appears to me that we have very much yet to learn. I do not remember in the history of the world any civil reform that has ever come to it that has not been established by force of arms. I do not remember an instance where a king or a dynasty, a power that has become established and has entrenched itself with armies and navies has ever yielded it up except by force of arms. It was the case in England. King John would never have yielded to the demands of the barons at Runnymede, and given us that great fundamental charta of English liberty, had he not been forced to do it; and yet the demand was only a reasonable one. The French revolution with all its horrors, its injustice, and the barbarous things which characterized it, nevertheless, made for the betterment of

the French people. German liberty was only acquired at the expense of the shedding of blood. Here in our own country, notwithstanding the fact that we demanded of England only that which was justly ours, only to be properly represented, that we might have an equal voice in government, as we bore an equal proportion of the burdens of government, they turned a deaf ear to our prayers. That right had to be established and maintained by force of arms. It seems to me that it might have been avoided. It seems to me that the harmony of the race might have been maintained, a great confederation established by which the rights of all would have been recognized, every man, every division, every part of the English empire granted the rights and privileges which belonged to it, without the shedding of blood, could reason have prevailed. I have never believed that the great civil war—the most disastrous war that this republic has ever known—was a necessity. I have felt that great responsibility rests with someone, those people who broke away from the confederation of states, who incited the animosity, the anger of the South against the North, and the North against the South, until the country was involved in civil war. I have thought that it might have been avoided, that the emancipation of the slaves could have been accomplished—I do not suppose there is a man in America today who will not admit that that was a proper thing to do, an act of justice to that race and people—by those pacific means which were recommended first, so far as I am aware, by the founder of this Church. I believe that it was possible.

Just the same with religious reforms. My brethren and sisters, I know of no religious reformer who has ever come into the world, demanding the most simple justice, demanding only that which was right, that which would improve the condition of human kind, that has not been persecuted that has not been killed. It was so with the Savior of the world, and yet we know that He advocated righteousness; but the fact was, and is to-day, people become so committed to existing things that they are exceedingly reluctant to accept anything which comes in contact with their preconceived ideas of right and wrong. So the Jews refused to accept Christ as the Savior of the world. They rejected His doctrine; they persecuted and crucified Him. Then, after a while, from the Church which He established, there evolved another system of religion, taking upon it the name of Christ, but in reality being anti-Christ, for it failed in all those things which He essayed to do, and did the very things which He opposed and condemned as wrong. The inquisition came; men were not permitted to worship God according to the dictates of their own conscience. The Duke of Alva went over into Holland and slew those people by thousands. Why? Had they done anything wrong? No; they only desired to worship the Lord as they saw fit; they only claimed the right to separate themselves from the Catholic church; but the church refused to admit it. If they had been governed by reason, and by those universal laws which guarantee to men the right to do as they please, so long as they do not in any way con-

flict with or infringe upon the rights of their fellows—that was all those Hollanders asked; but they were not to be left to do that in peace. So in France, the massacre of the Protestants there, and the persecutions of the early Protestant church in England; I cannot think of an instance—why, they would not even allow Quakers to unite together for peace, and in opposition to war, without persecution. They put them to death; they buried them alive, and those Quakers stood there and permitted their bodies to be buried, without resistance. And that was done in the name of justice!

The Bible could not be published and circulated among English people that they might become familiar with the word of the Lord, without opposition; and that opposition came, mind you, from the organized government itself. The only accusation made against John Wycliffe was that he desired to make the Bible as common to the people of England as it was wont to be to learned men and clerks; and for this, when the old man finally died, they took his body, heaped indignities upon it, burned it, and scattered the ashes abroad, that they might obliterate, as far as possible, his memory. And that was his only offense—he desired that the people might know the will of God by being made familiar with His word as it was contained in the Holy Scriptures. They did worse than that with Tyndale. After printing was invented, and he began the publication of the Bible, he was burned at the stake as a heretic; his last words were, "Oh, Lord, open the eyes of the King of England." There was no offense in

him; he only advocated righteousness; he only stood there in the interest of the King of England and his people; and yet that king consented to his death. Almost a parallel of the words of the Savior of the world when He prayed that His Father might forgive them because they knew not what they did.

Now, my brethren and sisters, that brings me down to another epoch in history, an epoch that will take its place, too, with others of the most important epochs that have marked the history of this world. The Church of Jesus Christ of Latter-day Saints was organized. The doctrines of the Gospel of Christ were promulgated. Joseph Smith declared to the world that in vision he had seen the Father and the Son. Was it an offense against the law? Was it an offense against morality? Was it not a thing that the world should have hailed with gladness and rejoicing, that in the dispensation in which we live our Father had been so merciful as to reveal Himself again to man, and that the voice of Christ, our Savior, had been heard, bearing witness to the fact that His kingdom and coming were at hand, and revealing again, through holy messengers sent from the courts on high to us, the fullness of the everlasting Gospel. What does it teach? what did Joseph Smith advocate? Study the doctrines that he taught, carefully, and you will find that they all make for the uplift of the human family—they are the doctrines taught by the Savior of the world, in their simplicity, in plainness, that man might understand them. The world would not accept it any more than they have accepted other reforms. They were

converted to their traditions; they were committed to existing conditions just as the Jews were. They could not be moved from their prejudice, their bigotry, their illiberality. They would not yield; they opposed the truth; they persecuted the Saints, and took the life of the prophet of the Lord. He went to his death just as William Tyndale went; just as Christ had gone—with a conscience void of offense towards God and all men; he knew that his garments were clean, that he had stood for that which was right, even though the world rejected it.

Now, what remedy have I to suggest for this condition of confusion that exists in the world—for it is not only in Mexico; there is war in northern Africa; there is war in China; hundreds of thousands of men are engaged in almost a life and death struggle in England. In British Columbia today thousands of industrial workers are in open rebellion against existing conditions. In our own country we have been upon the verge of one of the greatest industrial strikes that the country has ever known. England is building warships in order that she may be prepared for eventualities that may occur, in the fear of war with Germany. There is confusion in the world—my brethren and sisters. If you will read the twenty-fourth chapter of the Gospel as it was written by Matthew, you will find the words of our Savior verified, that the signs of His kingdom and coming appear, that the confusion which He predicted, the wars and rumors of wars are here. The reason for it all is that men refuse to be governed by law, by reason, and

by argument. There is just one remedy for this condition, in my opinion. These people are religious people. You may say that to convert them to Christianity will cure all of these evils. There is no people professing greater Christianity than the German people, or the English people. There are no people in the world who are more devotedly attached to the Christian religion, so-called, than these people down in Mexico. But it does not prevent war. It does not prevent confusion; it does not adjust those great religious and industrial problems which are before the world and which must be solved. We can not brush them aside; they are here; they are here demanding solution. The people in their ignorance and in their darkness are seeking to solve them by means which must inevitably fail. Socialism cannot do it; anarchy cannot do it; resort to force cannot do it. Just one thing, and that is repentance on the part of the people who make up the inhabitants of this earth; faith in the Lord Jesus Christ; conversion to these righteous principles which He taught, by which the rich are lead to respect the rights of the poor, and the poor to respect the rights of the rich, those doctrines which make us one in that universal brotherhood which would come to us were the Gospel of our Lord Jesus Christ accepted by the people of the world; and to teach this is our mission.

Do you suppose there could be war among Latter-day Saints? Do you, my brethren and sisters, who are here this afternoon, want to go out and kill anybody? No, no; in your hearts you abhor the thought. You live for peace; you advocate

peace; you abide by the law; you yield to it and to its demands; and if the law is not adequate, if the law is not sufficient, you know that you have it in your own power to correct and amend it until provision shall be made which will meet every just requirement of the human heart. I do not believe that it can ever be accomplished, I do not look for peace, I do not look for harmony, I do not expect that men will sheath their swords and live in love together, that the millennium, the thousand years of peace, will be established until the people of the world are converted to the truths of the everlasting Gospel of our Redeemer. The mission to so convert them rests with the Latter-day Saints, and we are discharging that responsibility as well as we can, under the circumstances by which we are surrounded.

My brethren and sisters, think of these things. Let us more fully appreciate them. Let us thank God for the tolerance of this government of ours. Let us thank the Lord that if our rights are not maintained as we think they ought to be, among other nations, if our government does not act, perhaps, just as promptly as we think it should do, that it is not because it lacks strength; it is not because it lacks courage; it is not because it lacks disposition, but it is because of the fact that, recognizing the rights of other people as well as the rights of its own citizens, it seeks constantly to keep within the law, that it may be absolutely justified in that which it does. Let us pray for peace. Let us pray for the maintenance of law and order, for without it anarchy will come; it will come to us whenever we go away from those safe-

guards, those guarantees which are the fundamental laws of this country of ours. We cannot afford to do it; it means confusion; it means anarchy; it means that the red flag will be carried just as it is being carried in Mexico now—wherever people shall assume supremacy over the law, instead of yielding obedience to it.

The Lord bless you, my brethren and sisters. Let us all pray for peace. Let us advocate peace. May we never forget that song which was sung at Bethlehem of Judea, when Christ was born into the world, the song sung by the angels of God: "Peace on earth, good will to men." I trust that the Latter-day Saints may be among the foremost in maintaining it, standing for law, standing for order, conservative, careful, trusting in the Lord. I could not help but contrast the attitude of the Latter-day Saints with that of other people, when President Taft's proclamation was issued, advising Americans to come out of Mexico, who were exposed to danger. There was a stampede down there; many American interests were abandoned; houses were locked up; property left; men and women came in train loads to the United States. I went down to that community of Latter-day Saints, in the very war zone, exposed to danger every moment of the day and night, not knowing when trouble might come. There I found the spirit of serenity, the spirit of peace, reliance upon God, reliance upon the law, demanding—although there was very little of legal authority to appeal to—the rights which belong to us and nothing more. It reflected the spirit of the Latter-day Saints, the spirit of

this work. It reflected the courage that men and women have who rely upon God rather than upon their own strength.

May the Lord bless you, and bless all the Latter-day Saints, and bless this nation; and may He turn away these clouds of war which are hovering over us, that peace may prevail, I pray, through Jesus Christ. Amen.

A baritone solo, "Hosannah," was sung by Elder Horace S. Ensign.

ELDER JOSEPH F. SMITH, JR.

Absolute certainty of resurrection of the Savior.—The Gospel applicable to all, living and dead.—Genealogical Society a Church organization; membership enjoined.

"Remember the worth of souls is great in the sight of God;

"For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men that all men might repent and come unto him.

"And he hath risen again from the dead, that he might bring all men unto him, on condition of repentance;

"And how great is his joy in the soul that repenteth.

"Wherefore, you are called to cry repentance unto this people;

"And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

"And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you bring many souls unto me."

These words were delivered to the Prophet Joseph Smith, through revelation from the Lord. Throughout the Christian world, this morning, the people are celebrating the

anniversary of the resurrection of the Son of God. Many who have assembled to do homage unto Him do not accept Him as the Redeemer of the world; but with us there is no reservation; He is indeed the only begotten Son of God, and through His grace, and the grace of His Father, hath redeemed us from sin on condition of our repentance. We know that He has risen from the dead, that He has ascended on high, taking captivity captive, and has become the author of salvation unto all who will believe, who will repent of their sins and accept Him as the Redeemer of the world. Latter-day Saints are not left in doubt regarding these things.

There were many witnesses who testified of the resurrection of the Savior at the time He came forth from the dead. He appeared first unto Mary at the tomb, later unto the twelve, or to the eleven, one of them having lost his apostleship, and afterwards unto a multitude of the saints. He labored among His disciples for some time, confirming their faith and strengthening them in the gospel of which He is the author. Of this they have borne record and have given their testimony to the world. But after the falling away from the truth, the world was in darkness, and without living witnesses of the resurrection of Christ until the restoration of the gospel in the dispensation of the fullness of times. At the present time upon the face of the earth there are many who can testify that Jesus is the Christ, for the Spirit of God has revealed unto them this truth; and no man can know that Jesus is the Christ unless the Holy Spirit reveal it unto him. The prophet Joseph Smith was

raised up as a witness of the resurrection of Christ, and was given power and authority to institute His gospel anew among the children of men. Others, also, beheld Him, in our own generation, conversed with Him, and were instructed by Him and were taught the principles of truth which make us free. They also have borne record to the world of these things. We know that He hath risen from the dead, that He might bring all men unto Him, on conditions of repentance—for no man can be saved in the kingdom of our Father unless he abides by the laws of the kingdom.

The laws of that kingdom are that a man must believe; he must have faith in the Lord; he must repent of his sins; he must receive a remission of sins through the water of baptism, and have hands laid upon his head for the gift of the Holy Ghost, by one who is empowered, having authority to officiate in these ordinances and then he must endure to the end, keeping the laws and the commandments given unto us by our Heavenly Father, otherwise he will lose his reward. Faith is not enough to save us. Our faith must be coupled with works, with good deeds, with a prayerful heart, and with the desire to magnify our callings before the Lord, laboring diligently all the days of our lives for the benefit of our fellow-men, bringing them unto repentance.

I have read unto you that the worth of souls is great in the sight of our Heavenly Father; and that our mission to the world is one calling them unto repentance. We call upon mankind to receive the Savior, to accept Jesus as the Redeemer of the world, to believe in

His gospel as it has been revealed anew, with the same ordinances, the same powers and privileges which were taught by the Master and made manifest during His ministry in the earth. And this does not mean that salvation is confined solely unto those who hear the preaching of the gospel among the nations of the earth; for our Father in heaven shall save all the workmanship of His hands, on these conditions which have been made, whether they be living, or whether they be dead. Our mission is twofold, to save all the living who will believe, and to warn all who reject the truth; that they may be left without excuse and to redeem the dead from their sins, or at least put the means within their hands, which were denied them in this life and of which they can partake in the spirit, that they also might receive salvation as well as we. The Lord has established among us temples where ordinances for the dead may be performed, and has empowered us that we might become saviors on Mt. Zion, and assist in our weak way in redeeming those who have died without a knowledge of the truth, or without the privilege of accepting it while they lived on the earth. This is in fact the greatest responsibility that has been placed upon us.

In the year 1894, President Wilford Woodruff and the leading brethren, under his direction and inspiration, organized in this Church a society to further the salvation of the dead; and they called upon the people, members of the Church, to become active in this organization. For it was organized with the idea in view of gathering together the records of the dead,

that they might be filed in a safe place for the benefit of the members of the Church, where they could have access to them, obtain the names of their dead, and go to the house of the Lord and there be baptized for them vicariously; for the Lord will accept, at our hands baptism in behalf of the dead, and we may, by performing this labor, open the doors unto those who are in the prison house, that they may come forth and be redeemed on like conditions with which we expect to receive salvation. We send our elders into the world to preach the gospel. We keep somewhere near two thousand of them in the various nations constantly. We never hear the question raised, when a man is sent to preach the gospel into some distant part of the earth, that it is useless for him to go there to preach, because his relatives did not come from there, and no benefit could possibly accrue to him through preaching the gospel among those who are strangers or aliens, so far as his immediate kindred were concerned. We go where we are sent; we preach the gospel, get the Spirit of the Lord, and rejoice in a testimony of this revealed religion which we have received, knowing that we are doing the Lord's will, and that we will be blessed for our labors without regard to whether we have been laboring among our own kindred or among the nations from whence our people did not come. We never raise that question. Strange to say, however, when we appeal to some of our brethren and sisters to join this society, who ought to have within their hearts the love of their departed ones, and

who should be possessed of the spirit that was promised when the Lord sent Elijah to restore the keys of his Priesthood to the earth, it is astonishing to find that they will raise the question: "What good will it do me to become a member of this society?" And they will say, "I do not know anything of my ancestors, and the records in your library will not help me." Or, "the work for our family is done so far as we are able to discover their names, and there is nothing new that we can gain from your books." Yet this is just as much an organization of the Church, and just as important and far reaching in its results, as the Mutual Improvement Associations, the Sunday Schools, the Relief Societies or any other auxiliary organization. I have a letter in my pocket received from a good brother who is representing this society, The Genealogical Society of Utah, in which he says that he had approached one of the leading brethren in his stake and wanted to know if he was not going to renew his membership in the Genealogical Society. This brother answered, No, for he had been to the library, had examined the books, and there was nothing there that would benefit him. He had not enough interest apparently in the salvation of the children of men to give his fee for membership and continue his activity in this organization, though perhaps the fee paid by him would be the means of purchasing some record that would contain the names of the dead that did belong to someone who was a member of the Church, and who did have faith enough to go to the house of the Lord and perform the ordin-

ances necessary for their salvation. But simply because there was no direct benefit in it for him, or simply because he could not locate his immediate relatives, he had no interest in the organization. Suppose we took this stand in the preaching of the gospel to the world, and felt so selfish and narrow that we would do nothing for the salvation of any save it be those of our own blood. What would become of the work? Was that the spirit of Christ? No; He came into the world to redeem the world from sin, and took upon Him the sins of all men, that they might not suffer if they would repent; and He never raised the question whether or not they were blood relatives. His idea was to fulfill the will of His Father, and because of the love He had in His heart for the children of His Father—and we are all brethren and sisters; we are all descendants from one head; in the broadest sense we are all blood kin—He did not question whether or not His mission would mean merely the redemption of those who were His immediate followers or those of His own house. Why, it was those of His own house that rejected Him. He came not only to save them, but He came and took upon Him the sins of all men. We ought to be broad minded enough and appreciate sufficiently that which was accomplished in our behalf by the Son of God, that we would be willing to do something also for the benefit of the human race, whether we can trace our genealogy back or not.

I speak as I have by request, and also by authority. I trust that the Latter-day Saints will get the spirit of this latter-day work and will labor not only for their own salvation

but also for the salvation of all the children of our Father, no matter where they come from—whether it is from the nations of Europe, from the islands of the sea, or any other place. I trust that we will have enough love for the gospel of Jesus Christ, enough appreciation for the great atonement that was made for us, and sufficient love in our hearts for our fellowmen that we will desire their salvation as well as our own. The first great commandment unto us is that we should love the Lord our God with all our hearts; and the second is like unto it, that we should love our neighbor as ourselves. We desire that the Latter-day Saints will get the spirit of salvation for the dead, that they will become members of this great organization, which was instituted in behalf of the dead, that salvation may come unto the countless millions who are now waiting for us to perform these labors that they might escape from the prison house and rejoice in a testimony of the truth and in the knowledge of their redemption from hell, and the grave. Our mission is one of love, of mercy; it is unto all the world, not unto a select few; and we should labor with all our mights for the salvation of souls, for great shall be our joy, in the kingdom of our Father, with those whom we may, perhaps, have been instrumental in converting, or may have aided, in obtaining the means of escape from the consequences of their sins through becoming saviors unto them on Mount Zion.

May we love the truth, my brethren and sisters, and not be narrow, not be selfish, not look for worldly gain, but take the broader view, and labor for the salvation of souls, and

assist in this mighty work which has been instituted by our Father, that all who are worthy of salvation may in the due time of the Lord receive it, and rejoice, as we expect to rejoice, in the salvation which will come to us through keeping the commandments of the Lord.

The Lord bless the Latter-day Saints, guide and protect them, give them courage to resist and overcome the world, and do all things in righteousness required of them, is my prayer, in the name of Jesus Christ. Amen.

ELDER CHARLES A. CALLIS.

(President of Southern States Mission.)

My brethren and sisters, I shall be very grateful unto you if you will give me an interest in your faith and prayers. I desire, in my remarks, to be in harmony with the spirit that has characterized and dictated the remarks of the brethren who have preceded me. I feel in my heart that we should be a thankful people. One great writer said, "Oh, Lord, that lends me life, lend me a heart replete with thankfulness." The Apostle Paul, speaking to the Corinthian Saints said, "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that we through His poverty might be rich." The same great truth is expressed in the Book of Mormon, wherein it is said that the Creator suffered Himself to become subject unto men in the flesh, and died for all men, so that men might become subject unto Him. This is the Lord's way of doing

these things. Consider the history of Joseph who was sold into Egypt, the history of Nephi of old, the history of Joseph Smith the prophet of God—the lives, the experiences through which these men passed, demonstrate the truth of Paul's declaration that through much tribulation we enter into the Kingdom of God. The leaders of this Church have been persecuted; they have been vilified; the Church itself has been traduced; its doctrines have been misrepresented; it has passed through much tribulation. But it is stronger today than it was yesterday. It will be stronger tomorrow than it is today. It will continue to grow in power, in strength, and in glory until all mankind shall be subject, not unto man, but unto the glory, the majesty, and the righteousness of God. We do not seek earthly dominion, but we do seek, we do hunger, we do yearn, for the souls of men, that they might be saved through Jesus Christ, and find that freedom, that liberty, that blessing, that comes through obedience to the commandments of the Lord Jesus Christ.

The preaching of the Gospel, as remarked by Brother Whitney, yesterday, is done in the spirit of testimony. I know that the sectarian world has sneered at what they were pleased to call our "uneducated ministry;" but I do not read in the Scripture, or in the Word of God that has been revealed to us in this day, that men are to be converted purely and solely by eloquence; but I understand that men are to be brought to God, as Zechariah said, "Not by might, nor by power, but by my Spirit, saith the Lord." The Gospel, which is to be preached by testimony, should be attended, Jesus

said, by the spirit of prophecy and revelation, and when men speak under this power their words go to the hearts of the children of men; and thus are men brought unto God. There is a great movement in the world today called "The men and religion forward movement." Men are beginning to realize that the pastors of the churches are unequal to the occasion of converting the people, and they are seeking to enlist the men, the laymen of the churches, in carrying the Gospel to the world. In this they are but following the example this Church has set. For, be it known to all men, that this Church does not follow; it leads. It is the Church of Christ; it is the ensample, the standard, and it is bringing men into the path marked by our Lord. It is showing the correct manner, the most effective manner of preaching the Gospel. Take our young men that go into the world. They hold the Holy Priesthood. They learn to do by doing. They have an interest in this work. They believe in God; they are ministers of Jesus Christ; and, armed with this power, they go forth and are interested in the work; and they accomplish a marvelous work and a wonder, by the blessings of Almighty God.

Oh, my brethren and sisters, look upon the condition of the world with respect to religious beliefs. What a splendid testimony it affords that Joseph Smith was indeed a prophet of God. Look at the doctrines that are rapidly passing away. Joseph Smith declared that he would break down superstition—not by an army, not by might, but by preaching the Gospel of Jesus Christ. Great men have

risen who have posed as infidels, and they have sought to break down Christianity, without giving anything as good in its place. But Joseph Smith did not do this; he sought to break down superstition, and succeeded by giving to men, in place of their erroneous beliefs, the pure Gospel of the Lord Jesus Christ; and the superstition which has tyrannized over men—the false doctrine that there is no hope beyond the grave, the false doctrine that infants are consigned to eternal punishment because they are not baptized—I say such superstition is passing away from the minds of men; and it is due to the Gospel revealed by the Almighty to the Prophet Joseph Smith. Doctrines to which the world has been dead for ages have come to light, through the preaching of this Gospel, and men are accepting them. Where did Joseph Smith get his power? From God, and God alone. He came with a message from God upon his lips, and the grandeur of this work, its glory, its increasing power proclaim with a voice that is being heard by all mankind that the martyr, Joseph Smith, because of the greatness of this work, is mightier in death than he was in life. For the work is greater than men and will continue to grow and prosper. The poet said:

"The dead have been awakened—Shall I sleep?

The world's at war with tyrants—Shall I crouch?

The harvest's ripe; and I pause to reap;
I slumber not. A thorn is in my couch.

Each day a trumpet soundeth in my ear,

Its echo in my heart."

Upon the tablets of the hearts of

the Latter-day Saints may there be written the glorious declaration of the Lord Jesus—"I must be about my Father's business," is my prayer in the name of Jesus. Amen.

PRESIDENT JOSEPH F. SMITH.

In order to extend greater privileges to our young men who may be called to go on missions, to prepare themselves to some extent by the study of the first principles of the gospel of Jesus Christ, a school of correspondence has been established, and Bishop Edwin S. Sheets has been appointed as the principal of this school, whose office is at the Bishop's Building, 40 North Main Street in this city. We would like the presidents of stakes and the bishops of wards to encourage their young men, and such of the young sisters who may be called upon hereafter to take missions abroad, to open a correspondence with Brother Sheets, that they may in that manner prepare themselves to some extent for missionary labor in the fields abroad. This, of course, applies to those who are not able to spend the time needed to go to the church schools and there take a regular course in missionary work. This correspondence course is for those who cannot spare the time, to go to school and who may use this privilege and opportunity to gain information by means of correspondence. In this way many of our brethren will find themselves much better prepared to go on missions than they would be if they were called without this preliminary investigation and preparation.

The choir sang the anthem, "The Lord now victorious"

Benediction was pronounced by Elder William T. Jack.

Conference adjourned until 2 p. m.

OVERFLOW MEETING.

An overflow session of the Conference was held in the Assembly Hall, adjoining the Tabernacle, at 10 a. m., Sunday, April 7th, 1912. The services were presided over by Elder Hyrum M. Smith.

The Twentieth ward choir, under direction of David J. Watts, rendered the musical exercises.

The choir sang the hymn:

My God, the spring of all my joys,
The life of my delights,
The glory of my brightest days,
And comfort of my nights!

Prayer was offered by Elder Joseph A. Buttler.

The choir sang the hymn:

He died! the Great Redeemer died,
And Israel's daughters wept around;
A solemn darkness veiled the sky,
A sudden trembling shook the ground.

ELDER MILTON H. WELLING.

(President of Bear River Stake.)

I am sure that the sweet influences of the Spirit of our Father in heaven which has attended the previous meetings of this great Conference of the Church has been a source of inspiration, satisfaction, and pleasure to all of the Latter-day Saints who have attended the meetings. I earnestly trust and pray that, during this service of the Con-

ference, the blessings of the Spirit of the Lord will attend us, as asked for by the brother who opened this meeting. I am very sure that not anybody here could feel more keenly the need of the inspiration of the Lord than I particularly feel at this time, and I pray that nothing I may say will in any way detract from the blessings that we have already received during the different sessions of this Conference.

The Lord has been very good to His people in placing in their midst inspired men, to direct and teach them the principles of the Gospel of Christ. I do not believe that any people in the world's history have ever been more favored with the personal ministry of men inspired of the Lord than are the Latter-day Saints. When I contemplate that truth, it is not a surprising thing to me that many thousands leave their work, semi-annually, to come up here to the center stake of Zion and partake of the influence of these teachings. I have great satisfaction in the fact that we have these men in the Church to instruct us. I hope that the teachings we receive at this Conference will be taken to heart by us. I believe that if we follow their instruction, and accept their testimony, we will become the greatest people upon the face of the whole earth; such is our destiny.

I have the honor to preside over one of the stakes of Zion, and I know that we out there in our homes appreciate the ministry and the blessings of these brethren of the General Authorities of the Church, who come to teach us from time to time. I appreciate the opportunity of standing here for a few moments this morning as the representative of near thirty-five hundred

Latter-day Saints who live in the Bear River Stake of Zion. I believe that they are a good people, and that they are striving to serve the Lord.

We have in our stake sought, during the last year or two, to emphasize the value of personal ministry of the ward teachers in the homes of the Latter-day Saints, and I want to bear my humble testimony to you that I believe there is no influence in the Church today that is more potent for the good of the Latter-day Saints than the regular visits of the teachers into their homes from month to month. We have found that to be true in our stake of Zion. The wards in which the homes have been properly visited by the teachers from month to month are the wards that are giving us the very best results. They are the wards that furnish the largest proportion of brethren and sisters to partake of the Sacrament regularly upon the Sabbath day. I testify to you, particularly you that are engaged in this teachers' work, that there is no greater calling in the Church today than that embracing the obligation and opportunity of entering the homes of Latter-day Saints and teaching them the principles of the everlasting Gospel. More than 85 per cent of the Latter-day Saints in my stake of Zion are visited regularly each month in their homes. We have maintained that record for a year past, and I do not believe there is a single phase of our religious activity that has not been benefited, augmented, and strengthened by the visits of these brethren in the homes of the people.

President Lyman was in attendance at our conference, three or

four weeks ago, and he asked what the results of this labor were in the homes and in the hearts of the Latter-day Saints. He asked if we were going to the people simply for the purpose of making a record of having so visited them; or whether our visits were accomplishing anything that was worth while. He wanted to know if we were causing the people to pray in their families, or causing any other uplifting influences to be manifest in their lives. I promised President Lyman, when he left us, that we would inquire of the Latter-day Saints in our stake how many of them were prayerful in their homes, and I brought down to him the information, last Saturday, that of the 3,500 people in the Bear Lake Stake of Zion, more than 72 per cent had family prayers in their homes regularly. I take it, my brethren and sisters, that this is a fair average. I hope that all of the Church is observing that great law as faithfully or more faithfully than we are doing there. We went into the homes of all the people, and where we ascertained that they did not pray, the teachers are trying to get them to pray. Where they did not attend the Sacrament meetings, our brethren are inviting them to come to these meetings, and we are teaching them the obligation that rests upon Latter-day Saints to meet together often to partake of the Lord's supper, and renew their covenants with their Father in heaven.

I have great pleasure in saying that this work in our stake of Zion has given us the satisfaction of feeling in our hearts that the Latter-day Saints are living today more nearly up to the principles of the

Gospel of Christ than they were living yesterday. The testimony of the brethren who have spoken previously in the Conference, the testimony of President Smith at the opening of the Conference, that the Latter-day Saints were better organized, and were better disciplined today in the principles of the Gospel of Christ, in the principles of right living—for this is what I esteem the Gospel of Christ to be—that they were better prepared to cope with the adversary than they had ever been in the history of the Church, that testimony found a responsive echo in my heart. I do believe that the Latter-day Saints are living their religion today as well as they ever did before. I do believe that the young men of Israel will be faithful to the teachings and the testimony of their fathers. When I think of the trials, when I think of the hardships that my father and my mother endured, that my feet might be firmly established here in the tops of the mountains, I feel that no disgrace could come to me so distressing in its nature as to reject their testimony, and I believe that spirit and feeling very largely predominates in the hearts of the young men of Israel today.

We get a testimony of the truth in the mission field, when we come in contact with conditions as they exist in the world. We then feel the need of drawing near to our Father in heaven. The army of faithful men that are coming back from the various missionary fields today are a continual source of inspiration to the Latter-day Saints who are at home. Our mothers are praying for these boys who are out in the world, and they obtain for themselves a testimony that the

Gospel of Jesus Christ is true. I am glad, as Brother Whitney said in the Conference yesterday, that these boys are teaching the Gospel through the power of example, and through the power of their simple testimonies. I believe that it has always been preached most effectually in that way. I believe that the Prophet Joseph Smith convinced the people of his day by the power of his simple declaration and testimony. All the leaders of this Church have taught it to us more in that fashion than in any other way up to this time. Our boys are simply following the dictates and promptings of the Spirit of God, when they go into the missionary field and declare the truth of the Gospel of the Lord Jesus Christ, without the spirit of controversy, but simply having a desire to proclaim the truths of the Gospel.

I know that the Gospel is true. I know that it has been restored to the earth for the salvation of the souls of the children of men. If the young men of Israel reject this truth and turn away from the testimony of their fathers, nothing can come into their lives that would more disgrace or dishonor their name or their memory. I testify that those who lead the Church, and those who go out into the different stakes of Zion to teach the Gospel to the people, are servants of the Lord. I never feel when they come to our stake but that they have brought to us the things that we have most needed for the particular occasion, and I am sure that is the experience of the Latter-day Saints who are here this morning. The thought that is in your heart is answered, and you are filled with a

spirit of rejoicing and thanksgiving when these brethren visit you in your homes in the different stakes of Zion; that also has always been to me a strong testimony of the divinity of the work of the Lord.

May God help all of us to profit by the efforts that are being put forth by the Priesthood of the Lord to direct us in the path of righteousness and truth. May we all be faithful to the testimony that we have received, and hand it down to our children untarnished and undiminished in its power to redeem the world of mankind, is my prayer in the name of Jesus. Amen.

ELDER JOHN L. HERRICK.

(President of Western States Mission.)

I heard a lady say as I came into this building, in answer to a question, "Were you not able to get a seat?" "O yes, I had a good seat, but I am coming over here to hear a speaker that I know." I do not know whom she referred to, though I do not think it was myself, for I do not know the lady; but I trust that we all came here today with the full purpose of heart of hearing the word of the Lord regardless through whom it comes. Much has been said during this conference, tending to remind us of the obligations that we owe to the Church, that we owe to ourselves and to our neighbors. I would like to read a few verses of a revelation given to the Prophet Joseph Smith regarding this thought, from section 68 of the Doctrine and Covenants:

"And again, inasmuch as parents have children in Zion or in any of her stakes

which are organized, that teach them not to understand the doctrine of repentance, faith in Christ, the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the head of the parents; for this shall be a law unto the inhabitants of Zion and of her stakes which are organized, and their children shall be baptized for the the remission of their sins when eight years old and receive the laying on of hands; and they shall also teach their children to pray and walk uprightly before the Lord. And the inhabitants of Zion shall also observe the Sabbath day to keep it holy. And the inhabitants of Zion shall also remember their labors, inasmuch as they are called to labor, in all faithfulness, for the idler shall be had in remembrance before the Lord."

There are three kinds of responsibility: first, parental, then collective, and then individual. This revelation from God teaches, commands in fact, that parents should have a regard for the careful teaching and training of their children. This training and this work, the influence of it, should commence even before the birth of the child, in order to have the most beneficial effect. We all know that it is a law that cannot be refuted, that if a child is properly taught in its youth when it becomes old it will not go astray. It is true that we all know of some individual cases where, perhaps, children have had the best of training, and yet have fallen away from the truth; but if we shall heed this commandment to Israel, we will rid ourselves as parents of the responsibility that God places upon us in bringing children into the world, a responsibility that cannot be evaded. And then, too, it should extend not only to our children, to our family or families, but to our neighbors, for we do owe something to them. The example that we give

not only to our nearest neighbor but to him who is afar off, if he chances to be here, stands for good or evil for this great Church. As our influence and our acts, if they be righteous, redound to the credit and to the glory of our Church, so do those things which are not pleasing in the sight of God, which are wrong, cast discredit and dishonor upon our Church.

The individual responsibility comes after the child is accountable, and only then, and we should endeavor to teach them the principles that have been made known by revelation, by word of mouth, to Israel, by the leaders of this Church in this conference, that they should keep inviolate the instructions that are given from time to time, be pure and chaste, be honorable and honest and fair in all things. In this connection, we should give careful thought, it seems to me, to a regard for doing whatever we are called upon to do. "The inhabitants of Zion also shall remember their labors, inasmuch as they are appointed to labor, [and we are certainly all appointed] in all faithfulness," and that means whatever may be the calling, whether it be a deacon or a high priest, we should fulfill that obligation to the best of the ability that God gives us.

I call to mind a legend of the great man, the great warrior, who had conquered nations and who had it in his heart to conquer the world, and he inquired wanting to know whom he should serve in order to serve the greatest thing there was in the world, because he had conquered nearly all. "Why," it was said to him, "there are more people following Satan than any one else, and therefore you should serve him.

So he began and served Satan, with the same determination and purpose as he had conquered nations. But there seemed to be something lacking. He did not get the consolation that he thought he would, and finally he inquired again, and he got this reply: "Serve Jesus Christ, for it is His teachings that will bring mankind and raise them from their sin, and elevate them in the world, and save them in eternity." And he began to serve, or he would serve Jesus. And when he inquired what he was to do, he was told that beside a river, on the opposite shore, an altar had been erected where those who would come to Christ could go and pray, and it should be his duty to carry all such on his back through the waters when they applied to him. "Know you who I am?" said he. "I am Alpha, that has conquered nations, and should I be called upon to do such menial service?" "Yes, if thou wishest to serve thy master, thou must do this thing." And he began and he carried many, many across the rocks, cutting his feet on the sharp stones. The work was hard, but he was strong in body and mind, and he kept it up; year after year did he do this service, and he became old, and was unable to proceed, as he thought, to go any farther, to carry any more across. Finally a voice came one day, "Alpha, I want to pray." He paid no heed, because he thought he was unable to assist. "Alpha, I want to go and pray;" and he looked, and beheld a child, and he determined to make the last effort, and he did. He took the child in his arms and started into the water; the swift current almost took him down, but he struggled until he gained the opposite shore

and placed that child on the altar, and through exhaustion following his effort he was almost ready to give up the ghost, when he heard this commendation: "He who doeth these things to the least of mine hath done it unto me." And he died.

Regardless of what duty comes to us, my brethren and sisters, let us seize upon the opportunity and do our full duty to our Church, to ourselves, to our neighbors and to the world. Then will God's blessing be with us to crown our efforts with success, and may we have the satisfaction to have that plaudit, "well-done," that we can get in no other way.

I bear you witness today that God's work is established in the earth, no more to be taken away, that this people whom we call Latter-day Saints are those who are destined to fill the world with the gospel of Jesus Christ. May God add His blessings to us, that we may be faithful in performing the duties that devolve upon us. I ask it in the name of Jesus. Amen.

A soprano solo, "The Palms," by Faurier, was sung by Sister Irma Pendleton.

ELDER JOSEPH E. ROBINSON.

(President of California Mission.)

It is indeed gratifying, my brethren and sisters, to meet with those who agree in faith and in doctrine. Frequently in the world, we meet with those who have diversified views, who teach different "principles of salvation," or who teach none at all. Recently I had the privilege of addressing a club whose members say they believe in neither

God, Christ, hell nor the devil, and yet this body of men and women employ and honor a chaplain. It struck me as peculiar, and had I not been acquainted with some of their tenets I should have wondered at their appointment: but even they contended for this fact, that there is some power, some subtle influence in prayer and pouring out the soul of man to the Universe, as they call it. It brings a surcease from disappointment and pain, makes hope glow anew from the ashes of despair, and, with faith, man may again face the problems of life and follow them to successful fruition, all through the strength of prayer. While addressing this audience I had occasion to speak of the Lord Jesus Christ, my theme being particularly the immortality of the soul and the hope of the resurrection, aye, its very assurance.

At the close of my address there was half an hour given for questions and for adverse opinions and criticisms, and this chaplain arose and said unto me: "Elder, you have mentioned the name of Jesus Christ; I would like to know if there is any evidence in history, whatsoever, that would prove that such a man ever lived." That may sound strange to you my brethren and sisters, who have come together here to pay homage to Jesus, the Christ, to revere His name, and to worship Him as one of those who have made it possible for this earth to be, for our lives and for our eternal progression. My answer to this man (knowing full well that he would not accept the testimony of the eight witnesses in the New Testament nor the testimony of the so-called early Fathers of the church) was something like this: At the

time of His advent and birth, according to the testimony of Tacitus and Suetonius, two pagan historians, the whole east was in a ferment of expectation, for tradition and precept and sacrifices from time immemorial had testified that there should be a king born to the Jews; a son and a child should be given them, upon whose shoulders should rest the government, and He should be the Prince of Peace, and should be worshiped as the Lord God Almighty Himself; and that, at the time of His advent, wise men of the east, others than those three spoken of in the scriptures, gave token of the fact that the time had arrived. And after and during His ministry, there arose men contemporaneous with Him who bore testimony of the fact that he did live and minister to the souls of men. Josephus, a Jew—and the Jews were prejudiced against Him, full of bitter prejudice at the time he wrote—mentions Him in his writings. He even said of Him; "If it be lawful to call such a creature a man, to speak of Him as man," testifying that He had lived among the Jews and ministered unto them as a prophet. Again Pliny, the younger, spoke of Him and His ministry, with Publius Lentulus, procurator of Judea, for just as consuls report to the home government anything of moment and interest to the home country, so did this procurator report to Cæsar and the Roman senate, and reported that one Jesus Christ, a Nazarene, was living amongst the Jews at that time, who he said, "is accepted of the Gentiles as a true prophet, but by His disciples and followers as the very son of God." And this man Lentulus described the Master, using these words:

"His hair is the color of a filbert when fully ripe, plain to his ear, whence downward it is more of Orient color, curling, waving on his shoulders; in the middle of his head is a seam, parting His hair after the manner of the Nazarites. His forehead is plain and delicate; the face without spot or wrinkle, beautiful with a comely red; his nose and mouth are exactly formed; his beard is the color of his hair and thick, not of any length but forked. In reproving he is terrible, admonishing courteous, in speaking very modest and wise; in proportion of body, well shaped. None have seen him laugh. Many have seen him weep. A man of surpassing beauty, excelling the children of men."

So the testimony of these three in particular can be cited aside from the tradition of the ancient church and from the testimony of the apostles and disciples, bearing witness that Christ did live and reign among the sons of men, or at least minister among the sons of men, in such graciousness that secured Him in the affections of His followers, and made Him even beloved and revered by those not of His own nationality; for the Centurion who came to Him, saying that he had a son afflicted in his house and begged of the Master to say but one word and he should be healed, said unto Him, when the Master said "I will go unto him at once," "I am not worthy that you should enter my house; I am a captain in Cæsar's household, and I say to this man, do thou this, or do thou that, and it is done; and if thou wilt but say the word, I know that my son will be healed." And the scriptures record the fact that Christ marvelled, for no such faith had He known, no not in all Israel; and He spoke the word and the boy was healed from that hour forth. So it shows, this example, the regard in which He was held by this man

not of His own household, not of the nation of Israel.

Today all Christendom is singing anthems of praise, praise and hosannas, as we do here today, because the Christ lives; and this day, to Christendom, means the day of His resurrection from the tomb, joy coming into the hearts of all men who believe in Him, because in Him they know they have a Redeemer from the tomb, and Savior from death and hell. We might, if our imagination were but keen enough, recall this glad Easter morning, at its first inception, when, after His hurried burial in a stranger's grave (for His death had not been anticipated and His tomb was not prepared, and so the tender women and His friends laid Him away in the grave of Joseph of Arimathea, until they could further care for Him and provide for Him a last resting place as they thought.) It was their Sabbath day, and it was forbidden by the law of the Jews that His body should remain longer upon the cross. It was taken down, and as I have said, hurriedly buried. And then, because of the conduct of Pontius Pilate, that none should come unto it for a certain time, the tomb being sealed by the seal of Cæsar of Rome, none were permitted to come to pay Him homage or respect until that period had passed set by the law; and as it began to dawn toward the first day of the week, came Mary Magdalene early to the tomb before it was yet light, bearing bandages and myrrh and spices to further prepare His body for its final burial. When she came to the sepulchre weeping, the stone had been turned aside, the seals broken, the soldiers dispersed, and as she looked in to the sepulchre she be-

held an angel, who declared unto her, "He is not here, He is risen." In her great grief she did not understand all that this message meant and would have conveyed had she known what we know of the resurrection. Sadly she turned away, in hope still that she might find His resting place. A personage approached down the path. Without lifting her tear dimmed eyes, thinking it was only the sexton or the gardener so early abroad, she said: "Where have they laid Him?" He spoke to her in a voice that made her fond heart thrill with joy untold, because she recognized the voice of her Redeemer and Lord, when He cried unto her "Mary!" and she lifted her eyes, and when she would have embraced Him He said: "Touch me not, for I have not yet ascended to my Father; but go to my brethren and say unto them, I ascend unto my Father and your Father and to my God and your God." And with winged feet she flew along the roadway to carry this glad message to the faithful hearts who had been bowed down in such distress and grief, because their Lord and Master, their leader, had been crucified.

Then for a time He walked the earth with them, and taught them, meeting them upon the holy day a week later, and still another week later, inviting them, upon His first visit, because they were afrighted and thought they saw His spirit, to handle Him, to observe the wounds in His hands and in His feet and side, and see that He was not a spirit; and He asked them if they had any meat there, and they gave Him a fish and a honey comb, and He ate of it to convince them that it was really and truly their Savior or

their Master with whom they had labored and with whom they had suffered. A week later He comes to them when they have met to praise Him again, to bear testimony of this glad Easter morning when He arose from the dead. But one who was doubting, one who had not been present, one who had heard only their testimonies, one who believed only in what he could see and handle, material-minded and hard-headed after the manner of most men, he said, "Why, you have seen His spirit, but the dead live not again; the body of man cannot rise from the tomb. Lazarus was brought back to life, and so with the daughter of Jairus, but the dead who are laid away as He has been do not live again." And as he contended with them in this fashion against their knowledge, the Master, even in His glorious resurrected manhood and immortalized state, stood before them, and He said, Come hither, thou doubting one; thrust thy hand into my side and feel the prints of the nails in my hands, and handle me and see that a spirit hath not flesh and bone as ye see me have. And Thomas fell and worshiped, exclaiming, "My Lord and my God!" The Savior mildly rebuked him in these words: Thomas thou hast believed because thou hast seen. Blessed are they who believe without seeing, who believe upon the testimony of these my brethren. Therein showing the key, the touch-stone of virtue and faith, for we are to walk by faith.

And so "Blessed today is he who cometh in the name of the Lord." Blessed and praised be the Lord, as was sung, "Hosanna unto Him who bringeth salvation." Blessed indeed is he who believes, having never

seen, and into whose heart has entered the peace of Christ which surpasseth the understanding of the souls of men, that peace which gives them an assurance of things as they were, as they are, as they are to be—truth, the “sum of existence.” In the mind of that man or that woman there is no doubt, no misgiving, no fear, no apprehension of the future, if they but keep the faith, that God will give to His flock the kingdom, that the Christ will reign over them, and that when He comes “they shall be like Him,” for so said John the beloved. In this assurance the grave is robbed of its victory, and death of its sting, all swallowed up in the assurance of eternal life and immortality.

We cannot ourselves circumscribe the powers of man. When we see an infant upon its mother’s knee, we know that, all things being propitious, it shall grow to manhood’s estate, to enjoy the full powers and capabilities thereof, and that so long as, undimmed by years and unhurt and unbroken by disease or accident, he will learn to show and perform great things. We do not know to what heights he may arise in his special field, unless we may see it in prophetic vision; but we know that what man has done man may and can do. But, cut short from his progress and achievement by death, then when you contemplate eternal life and immortality, who can circumscribe the possibilities of man, who can say how far he may go, or how short he may fall? The great pagan philosopher, Socrates, said that “this is the whole end and aim of man, to be like God, and he who follows Him shall become like Him.” So the Prophet Joseph Smith, in this age,

has added to this truth by the assertion that “As man is God once was, and that as He is man may become,” because He is our Father, and like begets like, and inherent within us are the attributes of divinity that shall lead us into perfection, which Christ intended His Saints to attain unto. John says: “When the Master shall come into whose hands He hath given all power, both in heaven and earth, who trampled death and hell under His feet, and solved the secret of the grave, we shall be like Him, if we love His appearing and keep His commandments.” O. the blessedness of such a thought! How full of inspiration! What an incentive to try for correct living! What a power is given us to bear under and forebear, when we know our real destiny, if we but keep the faith, if we but believe in Him and do His will, if we but keep ourselves unspotted from the world; and not only for us but for all the sons of our Father who will come unto Him, both those who are alive and those who are dead, for the Master whose body lay in the tomb “went and preached to the spirits in prison,” and one can imagine when he reads the words of David, pronounced outside the gates of hell, “Lift up your heads, ye gates, and be lifted up, ye everlasting doors; the king of glory shall come in.” And again, how all hell sat up with astonishment at the end, breaking in upon their solitude from without, when they had been “gathered together as prisoners in a pit” since the death of the first man cast out from Eden; how, when the time came and the doors were opened and the Master stood before them, Isaiah would arise and say: “Did

I not tell you that after many days we should be visited, and the sun of righteousness should arise with healing in his wings, and give gifts to men, and lead captivity captive and the prisoners from the prison house." And David, the king and poet, would say: "Having testified unto you, O Israel, that He would not leave my soul in hell nor would He suffer the Holy One to see corruption." Then might Isaiah say: "Did I not prophesy unto Israel, Thy dead shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust, for their dew is as the dew of the earth, and the earth shall cast out its dead, some as Daniel said, to everlasting shame and contempt, because they are filthy still; some to shine in the firmament as the stars forever, because they have constrained men to acts of righteousness."

Let us, my brethren and sisters, be among those who "fight the good fight," who "keep the faith," who "constrain men to acts of righteousness," that we with the love of the Lord shall shine in the firmament as stars forever. I ask it in the name of Jesus. Amen.

The choir and congregation sang the hymn:

Come, come, ye Saints, no toil nor labor fear,

But with joy wend your way;
Though hard to you this journey may appear,

Grace shall be as your day.

ELDER MELVIN J. BALLARD.

(President of Northwestern States Mission.)

While listening to the remarks of our beloved President in the opening of this Conference, and hearing his statement concerning the wilful

purpose of certain individuals who have had it in their hearts to destroy the influence and the character of the Latter-day Saints, by manufacturing from the whole cloth lies and falsehoods, for the purpose of deceiving the minds of the honest and of those who would, if they only saw the truth, receive it, I was led to think of a story I read, many years ago, concerning a man who lived by the side of a mountain. He came out one morning and found the earth enveloped in a great fog. He could see only a short distance ahead of him, but heard crackling sounds on the mountain side, the breaking of the bushes, but could see at first no object. He drew nearer to the location of the sound, and then, in the dim mist and fog, thought he saw a monster of unusual proportions, steadily creeping toward him. He became alarmed, but still desired to see more of this supposed monster. As he drew nearer still, he discovered to his astonishment, instead of it being a monster, it was a human being, a man, and, as it came still closer, to his great surprise, he found it to be his own beloved brother. I have thought how truly this represents the blinded condition of our brethren and sisters in the world with respect to the Latter-day Saints. Through the misrepresentation and falsehoods that have been manufactured, that have created the cloud or fog that has obscured the minds of men, they have been led to believe that we were monsters of some unusual proportions. In the times that are passed and gone, men were taught to believe that we actually had horns, and were unlike other human beings; that we were seeking the lives of our fellowmen, were

nothing short of cut-throats and robbers. Even now there are persons who quietly whisper as they come within the precincts of this city, to the first stranger they meet, "Will you please show me a Mormon?" The chances are they are already addressing a member of our Church. But the impression has been disseminated so generally that we are unlike everybody else, that we are possessed of such evil propensities, and are such monsters, from that which has been represented concerning us, that we are not even human beings.

Thank God, the mists that have obscured men's minds do not cloud them today as much as they did formerly—notwithstanding, a great effort is being made to manufacture more mist, more cloud, more fog to obscure the minds of men. The old system won't work so well today as it did formerly. The world is drawing nearer to the Latter-day Saints. The hundreds of thousands who are passing through this city, coming in contact with the members of the Church here, and observing it in its actual working operations are changing their minds, and we are coming closer to them. When I think of the representatives of this Church, the two thousand missionaries, or near that number, who are going from door to door, making themselves known as representative members of the Church, I am led to believe that their influence is causing a change of sentiment. Many times our missionaries have been denied the privilege and opportunity of living in the homes of the people, when it became known that they were "Mormon" Elders. Persons who have rooms to rent often turn our Elders away, or

sometimes, with much misgiving, receive them. In some instances the Elder does not let his religious belief be known until after he has secured his lodging and accommodations, where he is going to pay for his room; and then, when it is found out that he is a "Mormon" Elder, they are almost ready to turn him out of their door. But, I have not yet found in my experience, with hundreds of Elders, where a "Mormon" Elder stayed for thirty days in the home of a person who had the greatest prejudice, but that person has become a friend of the "Mormon" people. Some have said to me, as I have asked those with whom the Elders stay—as I go about among them from time to time—"What kind of men are these 'Mormon' boys? The answer is, they are the best, cleanest men we have ever met in our lives. When they come to say good-by, there are tears shed by some of those who first were doubtful of receiving them; and they have said to me, "Don't take them away from us! or, send some others back to us." I say again, as we are coming out among the world and letting them see what manner of men we are, and as they are coming nearer to us, the fog is disseminating, and they are recognizing us, not as the monster, but as human beings after all, like unto themselves. As they come still closer to us, and learn the intent and purpose of our hearts, they will find, too, that we are not only human beings, but that we are their beloved brothers, having the welfare of mankind at heart, and doing more for the world today, without earthly consideration, than any other community in the world.

"What greater love hath any man than this, that a man lay down his life for his friend?" Our Elders, when they leave their homes, have no fear whether they shall lay down their lives or not. They have the spirit that was in their fathers when they sang, "And should we die before our journey's through, happy day, all is well." The same spirit burns in the hearts of their sons and daughters, who leave their homes and take their lives in their hands. They, too, can say, "And should we die before our journey's through, happy day, all is well." It has been my sorrow to have to bring home two of our missionaries who died in our field, one since our last conference, and to have the great sorrow to bring them home to father and mother and other loved ones who had anticipated their return in life with all fondness and affection. The last one referred to had been out two years except two days, when he was stricken down and taken away from us, and we had to bring his body home. But it did not shake the courage of the brethren who remained, nor did it daunt the feeling of the parents and brothers and sisters at home. No the Elders are willing to go; and fear not the consequences. Not long ago, I stood by the side of a father, who went to San Francisco, to receive his son who was returning home because of sickness that he had contracted in the islands. He was being brought home to be nursed back to health again. The father stood on the pier, waiting for the ship to arrive, and when it steamed into the harbor the sad news was broken to him that the son, whom he had expected to receive and take home to nourish to health, had died and

had been buried at sea. Oh! the great load of sorrow that was cast upon his aching heart! He was to return to the family at home to bear that message to the mother of the boy; and he said to me, with tears streaming down his cheeks, "I loved him as I loved my own life; I have seven other sons, yet if I knew every one of them would come home or end their mission like that, I would give every one of them to the service of the Lord." What greater love has any people in the world than this, that they give their sons, their own lives, their means, and their all for the welfare of mankind. These Elders as they go from door to door have burning in their hearts a warm love and affection for their fellow men. How can they travel uphill and down, in the rain, in the snow, or in the mud, sometimes sleeping out of doors, seeking the souls of men, without begetting love for the children of our Father? I want to say to you, that the world will discover, as I have already observed, that we are their best friends, their own beloved brethren.

Not only will they discover this, but they will discover that they need us, and need also the message that we have to bear to the world; and that they cannot get along without it. Their great efforts to stem the tide of infidelity, to stop the ravages of that spirit of unbelief that is undermining the churches, destroying the ministry, and making vacant the pews, seem to be unavailing. Out in the city of Portland, Gypsy Smith, one of the greatest revivalists the world has to-day, held a series of thirty meetings, where thousands of people listened to his eloquence and came under the spell of his power. During

that time, some three thousand persons came forward, and signed cards that they would affiliate with some one or other of the hundred and ten churches that joined in that great revival. After the meetings were over, the choir of a thousand voices had been disbanded, the tabernacle was silent, and the men and women were left to themselves, a sad wail comes from the hundred and ten ministers who joined in the revival, that less than 10 per cent. of those who signed cards actually became identified with the church. What is the matter? O, there is that something lacking that took possession of the souls of men when they cried out on the day of Pentecost, "Men and brethren, what shall we do to be saved?" and the answer came from that authorized servant of God—not come here and sign cards or come here and give me your hand, but—"Repent of your sins, every one of you, and be baptized in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." That is what the world is lacking today; and they are trying to hold their fort, to maintain their cause, without those powers and blessings that come from the Gospel of the Lord Jesus Christ; and they fail.

A great religious movement has been inaugurated looking to interesting men in the church. Few men attend churches in the world. There is only a scattering few in the midst of a comparatively large attendance of women; and a movement, that has behind it millions of dollars, is being pushed from city to city to interest men in the church. When I have thought of this, oh, how my

heart goes out in gratitude to the God of heaven who has given us the key by which this great question can be solved. If they ever solve it, they will have to copy us, and learn of us. For, behold, the Church provides something for every male member to do—the Priesthood received by them placing a portion of responsibility upon each individual member. No man will be interested unless he works. The Lord has solved that question for us; and the world is trying to solve it without His aid and assistance; if they ever solve it, it will be because they have imitated "Mormonism" again.

A few weeks ago, I had the privilege of standing, with some of my brethren, in a sacred spot in the western part of New York, in the sacred grove. As we lifted up our voices in song, where Joseph knelt and poured out his soul unto God, my heart was melted and softened within me, and I felt then as I never have before in my life, that Joseph told the truth, the absolute truth, that indeed he did have the glorious vision, that the Father and the Son did stand before him, that he saw them and heard the voice of the Son of God. My heart went out in thanksgiving to have the assurance that Jesus, the Savior of the world, who died for men, who gave His life for us, who is the life and the way, still loves our Father's children, still has interest in them, and did come in the age in which you and I live, and spoke to man again.

Calling your attention to the remarks of President Robinson, that a great number of educated men disregard all the evidences that have been given with respect to the ex-

istence of Christ, throw it aside and disregard it, and even among those professing to believe the Bible there is a lack of faith that Jesus Christ was the Son of God, possessed of the powers He exhibited, according to the testimony of the writers of the Scriptures; I felt to say yes, we could repudiate all that, and yet "Mormonism" would establish the fact that Jesus Christ is the Son of God, that He lives, and that He did, in our own day, appear and talk to men in the flesh. That is our witness and testimony. Although all other evidences may be destroyed, we have this knowledge of Him, that He lives, and that He is the resurrected Son of God, that He is the life and the way. We do not know the means and ways by which He shall bring about the resurrection from the dead, neither do we know the means nor ways by which nature's products, that a few months ago seemed dead, are brought back. The flowers withered, the grass decayed and lying flat upon the earth; no evidence of life in the trees; they all seemed dead; yet, behold, by the magical powers God has organized in the sunlight, and the power of other agencies, here is new life springing up; the tree puts forth its bud, its leaf, the grass springs up again, and there is a complete renewal of that which was apparently dead. I have thought, in this connection, of the fathers and mothers, husbands and wives who have laid their loved ones away stilled in death, the lip that once spoke loving words speaks no more, the hand that fondly caressed us drops with no sign of life in it, and we say they are dead. They shall as surely live again as the tree that slumbers

through winter. While they shall not come forth by the light of the sun, that shines and gives life to vegetable nature, yet they shall live again just as really, truly, and certainly as these flowers shall grow again, when He who has the power of life within Him, even the Son of God, the Master of element, exercises that power to raise men from the dead. There is no doubt about that. The world needs the testimony that Jesus is in very deed the Christ, and that our Father in heaven is a reality, a tangible being and not a myth.

The world also needs the knowledge concerning baptism by immersion for the remission of sins, with the multitude of doctrines and principles relating to this matter! O, what a clearing up of doubt there was on this subject when, 83 years ago, John the Baptist appeared and laid his hands upon the heads of men, conferring upon them the Aaronic Priesthood, and told them the way and manner by which they should baptize by immersion for the remission of sins, and gave them authority to commission others. I say the world needs this knowledge; the people are wandering in darkness and ignorance without it; and they will never obtain the blessings they seek except by obedience to the law of the Lord, and the authority of Jesus Christ. Neither shall they be able to organize the Church of Christ, and give it all its officers, organization and working perfection, unless they receive authority from heaven, and adopt that method, pattern and system which was given to the Prophet Joseph by the revelations of God. They are seeking to solve the question of

finance, for maintenance of their churches. They are not able to do it except they shall take a lesson from "Mormonism." The great Baptist convention in the city of Portland a few months ago spent two days discussing this subject. I had a visit from two of the leading ministers who asked me to explain the system of tithing as adopted by the Latter-day Saints; after hearing my explanation, they readily conceded that it is the only thing. Again, I say, they need "Mormonism" to solve that question.

Also, in connection with the observance of the fast day. (In this relation, I desire to impress upon the Latter-day Saints at home and everywhere, that we are not, according to the report that has been made by the Presiding Bishopric, doing our full duty in this respect). How can the poor be provided for, and be properly taken care of? The Lord had devised the way and the means, through each and every one of His Saints fasting one day each month, that thereby they may feel the pangs of hunger, and sympathize with the hungry; that they may also be brought to realize, in this experience, their indebtedness to God for the food they have, and for the other comforts of life. As they experience these things, they gratify their feelings in giving to the poor that which they have saved by fasting, and this becomes a blessing to them both spiritual and physical, cultivating magnanimous and generous attributes, by denying themselves and ministering to those who are in need. Instead of our Church showing, in fast offerings, an average of only 17 cents per capita a year, it ought to show, at least, ten cents per member per month; there-

by we would, by complying with this, have saved the Church in the neighborhood of \$200,000 last year, that was taken from the tithes to help the poor. Let us set that example, brothers and sisters, in this respect to the world, that they may see how the poor may be provided for; for, if each individual in all the world fasted from two meals once a month, the money thus saved could provide ample means to care for all the poor in all the world. Let us maintain that standard the Lord has given, so that the world may see the beauty of this thing.

So, in my heart, I feel confident as I live that the world needs "Mormonism," and will come to understand it better as the years pass by. I hope that you and myself, and all members of the Church living in obscure wards, or stakes, or elsewhere, that we shall live up to the standard the Lord has given; and by our example, preach a sermon that our words cannot convey. I repeat what I have said before: If we ever convert the world, it will be through our lives, and not through preaching our doctrines, for they will be attracted to our lives long before they will appreciate the truth of the principles that have made our lives what they are.

God help us, my brethren and sisters, to appreciate these blessed privileges that have come to us, and let us be conscious all the day long that we are pioneers for the rest of the world. This Gospel is for all men, and God has called you and me, and our fathers and mothers, to pioneer the way, to fix the standards, to maintain the cause, come what will or what may, that eventually we may prove a bless-

ing not only to our own posterity, but to all the world, as God intended we should, even to aid in the salvation of the souls of men.

May the Lord help us in this grand and noble labor, I ask in the name of Jesus. Amen.

The choir sang the hymn:

Lo! the mighty God appearing,
From on high Jehovah speaks!
Eastern lands the summons hearing,
O'er the west His thunder breaks.

Benediction was pronounced by Elder M. M. Steele.

SECOND OVERFLOW MEETING.

Another meeting of the Conference was held in the Assembly Hall, at 2 p. m., at which Elder Heber J. Grant presided. The Twentieth ward choir again furnished the musical exercises.

The choir sang the hymn:

Hark! ten thousand thousand voices
Sing the song of jubilee!
Earth, through all her tribes, rejoices—
Broke her long captivity.

Prayer was offered by Elder Richard K. Thomas

An anthem, "The Holy Temple," by Joseph J. Daynes, was sung by the choir.

ELDER GERMAN E. ELLSWORTH.

(President of Northern States Mission.)

Our beloved President Joseph F. Smith, said, in the beginning of this Conference, that every faithful Latter-day Saint was entitled to the spirit of revelation to guide and

direct him in paths of righteousness, and to instruct him pertaining to the Gospel of our Lord and Savior Jesus Christ. The Prophet Joseph Smith, in his early ministry, declared in power to the people who listened to him a similar doctrine, that every one who would repent and be baptized for the remission of his sins should know that he was a prophet, and that this work was of the Lord. This is in harmony with the Master's words recorded in the 7th chapter of John, beginning with the 16th verse: "Jesus answered and said, My doctrine is not mine but His that sent me, and if any man will do His will he shall know of the doctrine whether it be of God or whether I speak of Myself." This doctrine of revelation has been true in every age of the world when the Lord has had a people upon the earth, or servants commissioned to do His will. It is true in this day when the glorious promise has been given that there will never again be a time when there will not be men and women who will have and enjoy the spirit of revelation, and know that God lives, and that His Church and Kingdom is in the earth.

In the meridian of time our Savior established His Church. He delivered the principles of life and salvation to all who would listen; but the world was not ready for the consummation of all things. The Church and the officers established by the Master were changed, and the ordinances of the Gospel also were changed. Instead of Apostles, Seventies and Elders, popes, cardinals, and other officers were created. Instead of the simple principles, much of heathen religion was grafted into the church. Following the

primitive days came a time of darkness, and after the darkness a day of reformation. The Lord inspired mighty men, Luther, Calvin, Huss and others, who arose in behalf of religious liberty and gave to the world much light and much freedom all in harmony with what was predicted should come to pass. Through many great men, and much tribulation, the world was prepared for the light of the restored Gospel and the establishment of the Church in the last days. Closely following the reformation, the Pilgrim and Puritan fathers came to this glorious land of liberty, that they might worship God according to the dictates of their own conscience; but though these Puritans, Pilgrims, Baptists and others like them came to gain liberty in worshipping God, they quarreled among themselves, and separated in religious factions; but in their jarring they learned much that has been good for us in this day. After gaining liberty from England, following a long struggle, good men and wise were selected to form the Constitution of the United States. Some of those men were so illiberal in their ideas pertaining to religion that, for a time, they refused to have a prayer offered in the constitutional convention; but the motion of John Adams finally prevailed, and a good churchman was selected to offer a prayer, that their minds might be moved upon to frame a constitution that would secure liberty to all who would come to this land.

As Latter-day Saints we believe that our Father in heaven looked down in tender mercy with an answer, and that the Constitution of this glorious country was inspired

of God. Our Father prepared this nation and inspired its laws, that He might establish a people in the land of promise that would teach principles of truth and righteousness. He likewise sent His heavenly servants to ordain men to the Holy Priesthood to officiate in the things of God. Since the establishing of this work we have been under persecution, notwithstanding our right to worship as we please. Satan has done his utmost to thwart the purposes of our Father, and from the time he attacked the Prophet Joseph in the woods, during that first prayer, he has attacked almost every other thing that has been done under inspiration from heaven. The Prophet Joseph, in his day, had gone through so much persecution that he said, when he was in Nauvoo, that "puny man might just as well put forth his arm to stop the Mississippi river in its course as to try to stop this glorious work of our Father." Men cannot stop it. It is not man's work; it is the work of the Lord. He has established it, He is at the helm, and has ruled and overruled all things for its onward progress. I am thankful, my brethren and sisters, that I know that it is decreed that this work will be bigger to-morrow than it is today. Every Latter-day Saint who has kept the commandments of our Father, and done His will, knows of the doctrine. The young men of Zion who go into the world, with little experience, just as soon as they do the will of the Father, or strike a blow for truth, learn that this is the work of God. They stand forth boldly before the world, and proclaim it to their fellow men. They proclaim it in power and simplicity, and their

testimony cannot be refuted, for it is the truth.

On one occasion a gentleman said to me, "Where did you get your authority, Mr. Ellsworth?" I told him I was ordained by so-and-so, who was ordained by some one else, and he was ordained by Joseph Smith, and Joseph Smith was ordained by Peter, James and John. "I don't believe it," he said. I responded, "That does not affect the truthfulness of the ordination; and may I ask, can you trace your authority so far? I have a connecting link to heaven, while you trace your authority transmitted by a few men, and they self-ordained." These young men who go out from Zion bearing testimony that God has established this work, may not be believed by the world in general, but it is true nevertheless. The Latter-day Saints, both at home and abroad, can lift up their heads and look the world in the face and rejoice in the glorious truths that have been given, and rejoice that they are privileged to be Latter-day Saints is very deed. I think it is a privilege and a blessing above all blessings that have been given upon earth to the children of men. We have a right to sing a new song, to rejoice in the truth, and put forth our best efforts in our work.

The Book of Mormon that was given to the world has been one of the greatest witnesses concerning the divinity of our Lord and Master Jesus Christ. While the world at large, has not accepted it, yet they cannot disprove its divine authenticity. Every man who has distributed that book, by selling it or otherwise, has sowed good seed. It carries a strong power of testimony and conviction of the truth, and

those in the world who have received that book in their homes have been softened in their feelings towards the Latter-day Saints. I am thankful beyond words for the opportunity that I have had in distributing this great testimony concerning the divinity of Christ. In the Doctrine & Covenants, we are given an admonition not to forget it, and not to forget the teachings given therein, and those who do will be under condemnation. I firmly believe that book is one of the greatest witnesses our Father has given in the last days to bring the world to believe in Christ, the Lord. Our friends in the world profess a belief in Christ as the greatest religious teacher; but it is truly a revelation to them to tell the story that Jesus Christ, who was born of Mary, was, in fact, the Only Begotten of the Father in the flesh. The Book of Mormon is most powerful in its testimony concerning the birth of Christ and His divine origin. It will help the world to know Him, and to receive the spirit of revelation in their hearts. It will help them to know that our Father has a work in the world that will save His children if they will but listen and obey. The last few years, in the United States especially, there has been a great work done in testifying of the truth of the Book of Mormon, and I rejoice in the spirit that has been manifested, and the work that has been accomplished. There have been upwards of 175,000 copies of the Book of Mormon distributed in the United States alone, and it is pleasing to know that the spirit of the book follows it in to the homes of the people. In almost every home where one of these books has been

left, our Elders find if not a friendly feeling that the spirit of animosity and hatred has been much lessened.

I rejoice to know that the work in the Northern States mission is increasing and that the people are looking with much favor towards the west and towards the Latter-day Saints. They are singing our praises concerning the material work that has been done in this part of the earth; and while they do not know that religion is the foundation of this great material success, yet in a few years, I am firmly convinced, they will discover that true religion has been back of and underneath this great movement. That it is God and His power and influence that have been the cause and motive power permeating all this wonderful work.

The world has not been able to destroy the work. The time is past for that, and the time is fast coming when they will be led to see that the truth is with us. The world contains many honest people, and their hearts are warm towards any good work that has gone forth in the world. They are doing much to care for the sick and afflicted, and the poor among them. They sympathize with the distressed and those who mourn, and they seem to be feeling after the truth. I believe we can look in favor upon them, and let our hearts go out in love toward them. Though we were driven from Missouri, and banished from Illinois, we can continue to send our sons and daughters, fathers and husbands back to them, with hearts full of love, and plead with them to repent, and worship God, and believe in his Son Jesus Christ as the Savior of the

world. We will continue to do that, for we can never convert them in any other way. Thousands who have reviled us have done it ignorantly, and thousands of those who have persecuted us have thought that they were doing God's service. The Latter-day Saints have no animosity in their hearts. They are sending their sons and daughters back to the very homes from which they were driven, and to the very states that banished their fathers and mothers.

I rejoice to have the privilege of laboring in that part of the world from which we were driven. We have found many honest men and women there, whose hearts are true, and we are growing more and more to love our brethern and sisters in the world, and to labor among them with hearts full of compassion and sympathy. Our Elders have gone to those cities, states, and counties from which we were driven, and the honest men and women are listening to their message, and receiving, by the spirit of revelation, a knowledge that this is the work of our Father in heaven.

I have had the privilege of laboring with about a thousand young men, and a few young women missionaries, and I do not believe that I can put my finger on one that has gone astray. Almost without an exception they have proven themselves true, and their testimony has gone straight to the hearts of the honest, and they can stand, rejoicing, this Easter Sunday, in the presence of a risen Redeemer. I feel in my heart thankful that we have a testimony of the truth, and have the privilege of bearing it to the children of men; that we do know that God lives, that Jesus is

the Christ, and that He has spoken in these last days to His servants and given unto us a message of salvation.

May we appreciate the position that we occupy in the world; and may the prophets of the Lord who stand at our head live a long time upon the earth, and be magnified in the eyes of the people. May they be given power over the hearts of the Latter-day Saints, that we may attain the full standard in the work that God requires. May the mothers in Israel impress their sons and daughters with the feeling that they are indeed the children of God, and that upon their shoulders rests the responsibility of proclaiming to the world that Jesus is the Christ, that He has started a work, a marvelous work and a wonder, the work of our Heavenly Father for the salvation of the souls of men, is my prayer, in the name of Jesus. Amen.

ELDER WILLIAM McLACHLAN.

(President of Pioneer Stake.)

My brethren and sisters, I feel very grateful, indeed, for the privilege of being a member of the Church of Jesus Christ of Latter-day Saints. Upwards of fifty years ago I became attached to the "Mormon" Church; and from the year 1863, in which I arrived in the City of Salt Lake, I have been a steady worker, though not so active as I would like to have been, in the Church. In the light of fifty years experience, or over, there is only one regret upon my mind, that is that I have not done more good, and been more useful in the hands of the Lord in helping to establish His work.

We are told by the Redeemer of mankind that "no man knoweth the things of God save by the Spirit of God," and that is the only means through which we receive a testimony and knowledge of the truth of this work. If there was no other evidence today that Joseph Smith was a prophet, that would be sufficient to convince me that he was sent of God. The doctrines that he taught, the promise that he made to the people, that if they would do the will of the Father they should know of the doctrine whether it was of God or whether he spoke of himself, is also convincing proof to me. I can testify for myself that, after being baptized for the remission of sins, I received a knowledge of this work, that it was of God, that Joseph Smith was a Prophet sent of God, and that every revelation that is recorded in the Doctrine and Covenants is evidence of the divine mission of that man. I have never in my life from the day I was baptized into the Church until now, read anything that would compare with the revelations given in the book of Doctrine and Covenants and the Book of Mormon. The light, the intelligence, the wisdom and the understanding that are communicated in these revelations to Joseph Smith, in his early youth, are inspiring to me. He grew rapidly in wisdom, and accumulated knowledge and understanding that were surprising, beyond anything that we have on record outside the history of the Redeemer of the world.

Men and women, if they will live their religion and keep the Spirit of God, will not deny the truth of this work. Men or women when they sin will lose the testimony of

the Spirit of God, it won't stay with them, and we are ourselves to blame if we get into this condition. It is not the Lord; it is not His servants or any one else, but the agency that we received from God is the cause of it, in that we were given to do as we please, and that agency permeates the spirit and genius of this work. When we come up before the Almighty to receive sentence for the deeds done in the body, how will men stand who have borne testimony of this truth and afterwards denied it? Can they say that they never had this testimony? Not so, but they will come under heavy condemnation from the Lord.

There is everything in this work to encourage men and women to be loyal and true to it. We will grow, we will increase in faith, in humility and in every good work, while we cherish and cultivate the Spirit that comes from the presence of our Father. Let us be faithful; let us be true Latter-day Saints. Let us look after our children. There is an immense work to be done in this city and in all the stakes of Zion. There are many thousands that need to be looked after. We want to save our posterity, our boys and girls, by setting before them a good example, teaching them correct doctrine, and leading them, by the influence of the Spirit of God, in the path of life and salvation. May God help us in this work, that our boys and girls may grow up in the faith of the gospel, and become mighty in the hands of God in the establishment of His great work in the earth. This is the greatest desire of my heart, to see the children grow up to be true and faithful Latter-day Saints.

God bless the Latter-day Saints, and bless our bretheren who stand at the head to direct the affairs of this work in which we are engaged. I pray that God will sustain them in the future, and bless them even more abundantly than He has done in the past. I have all the faith and confidence possible in these men, I wish to sustain them by every word and deed of my life, because I know that they are men of God, and that they seek the interest and welfare and blessing of the people, not only of the Latter-day Saints, but, as Brother Ellsworth has told us, they seek the salvation of all mankind. This spirit of liberty and tolerance should exist in all of us, to labor for the benefit of the children of men. The mission that we have today is broad and deep, and it takes into consideration the whole human family, no matter what race they belong to. We have got to labor for their redemption. It is the work that the Savior commenced, and that is handed down through Joseph Smith to you and to me. May God help us to faithfully perform the work that He has assigned to us, individually and collectively, is my prayer, in the name of Jesus Christ. Amen.

ELDER JOHN F. TOLTON.

(President of Beaver Stake.)

It may be somewhat surprising to the stranger within our gates that, during the proceedings of our conference this day, there have not been more references made to the occasion which the world recognizes as one of the greatest events in the whole year that of Easter Sunday, commemorating as it does, in their minds, and in their forms and man-

ner of worship, the rising of our Lord and Redeemer from the grave. We recognize as a people the importance of that great event. We recognize it as one of the essential principles in the redemption of the human family, for without the resurrection from the grave there would be no salvation for the sons and daughters of men. We do believe that the great event celebrated on this occasion should overshadow others, for we recognize in it, as I said, one of the essential principles of the gospel of the Lord Jesus Christ. To our minds it adds testimony and truth to the divinity of this work; and we believe that all men should ever bear in mind, not only on this one occasion of the year, but every day of the year, the life and divine mission of our Lord and Savior Jesus Christ, for He came into the world and gave His life that men might live.

We believe in the divinity of Christ. We believe that He was ordained to come forth in the meridian of time, to establish His work in the world, that men might understand the great plan of salvation which His life represented to them. We believe that in the establishment of His church He gave unto the world a set of principles that are not only calculated and intended to make better men and women in this life, but also to prepare us for the great life that lies beyond the veil. If we consider but one instance or one principle in the great catalogue that has been given unto us, we are not doing justice unto those other principles which are essential for the salvation of the human family. This day is being recognized, as I stated, by all Christendom, and all the sermons, perhaps,

of the Christian world that are being delivered from the pulpit today, are based upon that one great and divine truth, that Christ is risen from the grave, that He has burst the bands of death, and that He has brought to man immortality and eternal life if we will live according to the gospel which He established in the world.

I believe, my brethren and sisters, that there is one failing that some of the Latter-day Saints manifest, that is lack of sufficient interest in gaining a perfect understanding of all the principles of the Gospel of the Lord Jesus Christ. I believe that many are becoming lax, in a manner, with regard to our duties, with regard to understanding the great principles of eternal life; "for this is life eternal, that we may know thee, the only true and living God and Jesus Christ whom thou hast sent," Without that knowledge we cannot be saved in the kingdom of God. So in this world of enlightenment, in this age of the world when men are following the lines of least resistance, many are seeking after the pleasures of this world and forgetting the responsibilities that rest upon them as the servants and handmaidens of God.

We are given a mission in life, and that is to understand the purposes for which we were created, what our earthly mission is, and what is the destiny of man. We cannot understand these things without first seeking for light and truth, without studying the scriptures that have been given unto us for our edification and information. In the early rise of the Church, the Prophet Joseph Smith gave unto his people, and unto the Elders of

the Church, some of the cardinal principles by which they were to be governed in seeking for light, and knowledge, and intelligence. We have been accused by the world of being an exclusive and ignorant people, of being a people who inclined to not reach out into the revelations of science and thought according to modern age and usage. The fact is, if we would follow the instructions that have been given unto us by the Prophet Joseph Smith, there is no people in the world who should be broader minded, or be better prepared to understand the conditions and purposes for which mankind have been created, and placed upon the earth, than the Latter-day Saints. Let us read one declaration and see if that bears a spirit of exclusion. The Prophet Joseph gave unto this people this exhortation:

"That you shall teach one another the doctrine of the Kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand; of things both in heaven and in earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land, and a knowledge also of countries and of kingdoms."

Now, if we attempt to follow out this injunction, and prepare ourselves as Elders in Israel, as ministers of the gospel, as teachers of righteousness, as followers of the meek and lowly Jesus, there is a vast deal of labor in which we may engage, wherein we may secure our vindication and the conversion of

the world. Are we doing that, my brethren and sisters? Are we following those injunctions that have been given unto us by our prophet?

If we examine the character of amusements and entertainments that are being presented to us to-day, I fear that we will find we are falling short in the performance of our duties in this respect. There is a wonderful change that has taken place during the last decade, or so, in the character of the amusements that are being provided for us in the various communities in which we reside. The day of the legitimate drama has almost become obsolete, and in its stead has sprung up the numerous moving picture shows and vaudeville. Many of our people, citizens of this and other states are wont to waste their time and means in frivolous amusements. Much of our time might be better occupied in studying the history of nations, the wars and the perplexities, and the different subjects expressed in the injunction that I have read to you, rather than following the frivolous pursuits that many of our people are now indulging in. Pursuit of pleasure accomplishes nothing that is desirable, those who indulge therein show that they are at least mentally inactive or mentally lazy. I am afraid many are not studying the scriptures as we ought, not studying history, and not informing ourselves upon the great plan of salvation that God has revealed for the salvation of His children. We should be faithful and energetic in our lives remembering that we are not living for ourselves alone, but that we should be working also for the betterment and the conversion of the world to works of righteousness. If we are God's

people, as we claim that we are, then we are like a light set upon a hill that cannot be hid; the world is looking at us, and we should honor and magnify our calling. We should teach the gospel of Jesus Christ, not only by precept but also by example.

I pray the Lord to bless us, to strengthen us in our work, give us a living testimony of its truth, that we may not only bear record on this one day in the year, that Jesus Christ has risen, but bear that testimony each of the 365 days of the year, that our lives may be examples of righteousness, and that our skirts may be clear from the blood of this generation. I ask it in the name of Jesus. Amen.

The choir and congregation sang the hymn:

O, say what is truth? 'Tis the fairest
gem
That the riches of worlds can pro-
duce;
And priceless the value of truth will be
when
The proud monarch's costliest diadem
Is counted but dross and refuse.

ELDER SAMUEL O. BENNION.

(President of Central States Mission.)

I trust my brethren and sisters, the few moments that I occupy this position that I may be influenced by the Spirit of the Lord, that our time spent here may be of mutual benefit, that we may enjoy the privilege we have of meeting together.

I have listened with interest to the remarks of my brethren all during this conference. Out in the Central States, one of the worst winters that has ever been known in that country has just closed. From Dec.

25th until two weeks ago we have had snow almost over the entire country, with the exception of the far south. In Independence, Mo., snow fell 26 inches deep two weeks ago this morning; it fell in a little more than twenty hours. These conditions have handicapped the missionary work in that section of the country to some extent. The people are suffering greatly. The southeastern portion of Missouri was, and I suppose it is now, under three feet of water, overflow from the Mississippi. The entire south land along that great river, unless something takes place in a few days to prevent, will be under water everywhere. The levees close to Memphis, Tenn., have given way. People are fleeing to the high ground.

My thoughts at the time I visited in that section, concerning the conditions that exist there, along lines of industrial affairs were like these: How beautiful it would be if people living in this country understood the gospel of the Lord Jesus Christ, and would migrate to a land where there is no danger of overflow, where they would not be tried and tempted with starvation. I tell you, in the homes of these people there are thousands that are not many meals ahead. Commercial clubs and other associations are gathering the people upon higher land, little knolls, and carrying them from there to places of safety. The Lord has greatly blessed the "Mormon" people. When He gave to the Prophet Joseph Smith revelation to lead this people to the Valleys of the Mountains, He understood exactly the conditions that would exist and the events that would happen, during the time that the members of

His Church would be working in order to prepare a people to receive Him. Joseph Smith's prophecies are being fulfilled. He said that the people would have to come to Zion for safety, and this is taking place. Men are leaving their homes for some cause or another, and lots of them are coming to this western country, because of the spring flood that is sweeping all through that country. People here do not understand what deep water is, really know nothing about it. When a stream of water as large as the Mississippi river bursts its banks it carries everything before it, covering ten or fifteen miles of land, in some places 15 feet deep. Men, women and children have to leave everything that they have on earth, including their homes, perhaps forever, for when they return they may find them to have been swept away and the face of the country changed or removed entirely.

As I contemplate these things, I wonder if we realize and understand the blessings that we enjoy here in this part of the country. The Saints have been given special privileges, revelations, and commandments that enable us to overcome evils that prevail elsewhere; and that we may live according to the light of truth the Lord has placed Prophets, Seers and Revelators among us. He has placed officers in the church for the benefit of our children and for our benefit, that we might better observe the law and walk in the ways of the Lord. The Lord gave unto Moses commandments, and told him to teach the Israelites that that which the Lord had revealed was for them and for their children forever and ever, that they might observe the

law. We send out missionaries in great numbers, and give much time and attention to the establishment of the purposes of the Almighty in the earth, both at home and abroad, but show me a man or a woman who has ever taken an active part in the "Mormon" church, for the establishment of the principles of righteousness, that has ever been the loser, either at home or abroad. I tell you the man who labors either in his ward, in his stake, or in the missionary field, enjoys the spirit and the power of the Lord that is not known among the children of men at all, they do not know what it is, they cannot comprehend the sweet spirit and influence that accompanies the Elder of Israel.

During the past winter some Elders in the Central States, who had faith that they could preach the gospel entirely without money, have lived out among the people in the severe Winter weather. When it was 20 degrees below zero, we told our boys to come into some town, and take care of themselves. I know some Elders who had faith enough to deliver the message of glad tidings and great joy, during this past winter labored all the time out in the country districts, and have not used any money, and have been taken care of all the time. We had two Elders away out in Western Kansas, who had been sent out there by the conference president to visit some people who had written for the Elders to come to them, and the trains were blockaded and had not been moving for a week, and these boys went on sometimes as far in two days as a passenger train would run in one. It was a very remarkable thing. They were

out in the country absolutely without friends, so far as they knew, but the Lord took care of them. I don't know of any people in the world who have greater evidences of God's favor given to them than have the Latter-day Saint Elders, either at home or abroad. I want to refer you to the 84th section of the Doctrine and Covenants, the Lord has made a promise therein that is very wonderful, and that applies to any man who is called to carry the testimony of this Gospel into any land or clime, and under any circumstances, if he will do his duty as a servant of the living Lord. He says:

"Behold, I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come; and whoso receiveth you there will I be also, for I will go before your face, I will be on your right hand and on your left, and my spirit shall be in your hearts and mine angels round about you to bear you up. Whoso receiveth you receiveth me, and the same shall feed you and clothe you and give you money, and he who feeds you or clothes you or gives you money shall in nowise lose his reward."

Again:

"Any man who will go and preach this Gospel of the kingdom and fail not to continue faithful in all things shall not be weary in mind, neither darkened, neither in body, limb nor joint, and a hair of his head shall not fall to the ground unnoticed; and they shall not go hungry neither athirst."

Now, the Father and the Son, appeared unto the Prophet Joseph Smith, and he has testified to us and to the world that he saw two heavenly personages, and the one addressing the other, said: "This is my Beloved Son, hear Him." He testified this unto men who lived in

his day. Men living in this day have heard these men testify that they heard the words of the Prophet Joseph Smith. He has recorded his statements, and the Lord has given us this book of commandments for your good and for mine. When the call comes to go into the ward or abroad, no matter where, (to use a modern expression) "it is up" to that individual to receive the call, to prove whether he believes the word of the Lord or not, whether he is sincere or otherwise.

I repeat, the "Mormon" people are the most blest of any people under the sun. This land of ours produces beautiful crops in abundance, that are not surpassed in the world. The valleys of the Nile are not any richer, if they are as rich as these valleys of the mountains. The Lord took His people out from Missouri, and He took them over the Mississippi and westward to this country, for a purpose, that He might establish them here, that they might grow in numbers and increase in faith until He could accomplish through them His work of redeeming the souls of men from their fallen state. He sends forth men, at home and abroad, to bear testimony of Him, and declare the message of repentance and remission of sins. He gave unto Hyrum Smith this commandment, that he should teach nothing but repentance unto this generation, and I tell you that the longer I live the more need I see for that doctrine to be preached. The Lord loves His children, men and women, in all the world. He organized the earth, and placed us here, and sent His Son, who did rise from the dead, that He might be Lord of the living and of the dead, and estab-

lished through Him the laws and ordinances by obedience to which we might return unto the Maker, by which we might govern our lives, and prepare ourselves for eternal life.

The commandment and law contained in the 18th chapter of Matthew gives us to understand that there is more rejoicing in heaven over the return of one sinner than over ninety and nine righteous. He spoke it in a parable so that we might understand it more easily. He said, I love mercy and not sacrifice, I came into the world not to call the righteous but the sinners to repentance. As long as there is one son or daughter of His, one man who will listen unto His Gospel there will be His servants to preach it, for He loves His children more than any man can conceive. There will be no happiness in earth or heaven, among men or angels, without the redemption of the whole human family, and men can be redeemed only through becoming acquainted with what the Lord has for us to do, as made known in His Gospel. He said, through the Prophet Joseph Smith, that no man can be saved in ignorance, and that that person who receives more knowledge and intelligence than another in this world would have that much the advantage in the world to come. All men will stand before God to be judged of the deeds done in the body. No man can escape the judgment of Almighty God, and that His judgment may be just, He has sent His Gospel that every living creature and every one who is in the spirit world, may receive the Gospel if they desire it, that they might learn for themselves and intelligently select either to their ex-

altation or their condemnation. We are told that some are resurrected unto life and some are resurrected unto condemnation, according to their works. The Savior said, "By their fruits ye shall know them; a good tree cannot bring forth evil fruit, neither a corrupt tree good fruit."

I tell you, my brethren and sisters, that the longer this work continues in the earth the stronger it grows. Our boys and girls at home, who may be a little careless, some may say, are worth taking care of; they have been located in this blessed land, and they are precious in the sight of God. I do not think that things happen by chance, or come by chance. I believe that the spirits of our children were ordained to come forth in this day and age of the world; that it was understood by our Father in heaven, and their "times and their habitation," according to the Apostle Paul, was "aforetime appointed." None of us come here by chance. These boys and girls who grow up here in this atmosphere, in this glorious land, are worth caring for. The principle of charity must and shall be exercised among our people until we shall be able to govern and control in righteousness. It is doubtful if any man would go astray if he knew in his own heart absolutely that it would result in his damnation, that it would destroy his soul. Men are influenced by environment, and by others of stronger will power, and often he himself is undoubtedly too easily led; but the Lord is not willing, so Peter says, that any should perish, but that all should come unto Him, for, He said, "God is no respecter of persons, but in every

nation he that feareth Him and worketh righteousness is accepted of Him."

I bear testimony that I know that God does live, and that Jesus is the Christ, and that the work of God is established here in the earth; and I know those men who stand at the head of this Church are God's noblemen. They were "aforetime appointed" among the great spirits that the Lord saw, according to Abraham, gathered together, when He said, "These I will make my rulers and my leaders." And I tell you they work. I saw an example of that in what Brother Grant did last fall, when he rode nearly across the continent to make one little speech, but an important one, that took him about an hour only. He left a field of labor where he was needed, and rode a long tiresome journey to fulfill another appointment whereunto he had been called. By their works these brethren keep you and me in line, and help us to grow better, and establish faith among the children of men. You should pray in your hearts that they may be sustained by the Spirit of the Lord. Men and women in a ward should pray for their Bishop, that he may have power, that he might have revelation given unto him for their benefit and the benefit of the ward, that all may enjoy the spirit of the Gospel as Latter-day Saints. Pray also for the president of the stake. Pray for the Church, and for the work of the missions in the world, that those who sit in darkness and unbelief may be led to the knowledge of the truth. Pray that we may leave nothing undone that would assist in bringing about the redemption of mankind, and particularly

that nothing may be done on our part that would hinder them from receiving the Gospel. Elders rejoice to know that you are praying for them. Some of them, when they go out unlearned and unaccustomed to meeting men, are inspired by your faith in your pleading to Almighty God. I pray that they may be brave fearless and strong, men of wisdom and of power, that they may feel the authority of their office and calling to the glorification of the Church, and be blessed of God, the Eternal Father, in the name of Jesus. Amen.

William H. Russell sang the hymn, "Joseph the Seer," as a baritone solo.

ELDER FRANK Y. TAYLOR.

(President of Granite Stake.)

I have enjoyed exceedingly the sessions of the Conference, that which has been said, and the spirit that has accompanied the brethren who have been making remarks. The thought that has caused me to rejoice very much at this Conference has been that suggested by the words of good cheer and hope that have been given us relative to the beauties of the Gospel of the Lord Jesus Christ. I feel that there is everything that is good, noble, pure and blessed connected with the Gospel of the Lord Jesus Christ, and I think that we ought to appreciate it, and comprehend it; and we ought to give glory to the Lord for the many blessings that we receive under the teachings that come from the Gospel.

I like the spirit that is optimistic about anything; I am not impressed

with a spirit that is pessimistic. I like to hear things well spoken of, and to hear men and women well spoken of. I have met very few persons in my life but what I could see something good in them, some act they have done that was commendable; and I have met this kind of a person in the world, who has the happy faculty of seeing the bright side of people's nature, and the good that is in them. How much happier we would be if we would practice this in our lives, and if we would do as Brother Bennion said we should do, speak well of those who preside over us. I think that we should never forget, on the Sabbath day or any other day, to speak about some of the beautiful things that are connected with the Gospel to those that we come in contact with. Especially ought this to be so in our family circles. There is virtue and beauty enough in this Gospel to delight everybody. When I get a little blue, and want to be cheered up, I go to the Scriptures, and I invariably get consolation and happiness reading the life of our Savior, for His life is enough to cause everybody in this world to rejoice, and see the beauties and blessings that life holds forth for us. I frequently take the Bible, or the Book of Mormon, and read of His mission upon this earth, of His ministry, and of His goodness; and it seems like that, in almost every word that He utters, there is a sermon that will benefit us in our lives, and we can at least find something there that will apply to us, for we need building up and increasing in our faith.

I enjoyed the remarks of President Smith, in the beginning of this Conference, wherein he showed

forth to this people the beauties of this Gospel and the grand character of the man whom the Lord honored in establishing it here in this generation, the Prophet Joseph Smith; and when the song was being sung so beautifully by Brother Russell relative to the Prophet Joseph (it happened to be my father, President John Taylor, who wrote this poem) when he said he "loved to dwell on his memory dear," how true that was! While I have never seen the Prophet Joseph Smith, yet I believe that I have had his personal appearance, even the color of his hair, pictured to me until, if I were an artist today, I believe I could paint his picture from the impression that my father gave me of that grand and noble man, when I was a little fellow at my father's knee, and as I grew older in years, because I dearly loved him. I never heard my father speak of him only as the most noble man that he had ever seen or known. I thank the Lord that he painted this picture to me, for I know from the impressions that he gave me, and from the Spirit of the Lord, that the Prophet Joseph Smith was indeed a prophet of the Lord our God.

I am thankful that, around our fireside, my father was accustomed to magnify the servants of the Lord in our sight, so that we love them, and honor and respect them. I thank the Lord when I look back upon the life of Brigham Young, that I saw in him everything connected with his life that was meritorious. If I could only practice the things that he taught and exemplified it would make me a good man in life. I delight to know that, around our fireside, the Prophet Brigham Young was magnified in

our sight until we love his memory, and admire the beautiful characteristics of his soul. It is true also that, at my father's fireside, the other men that have held positions in the Church, were always held up to us as true and good and noble men.

I want to say to this congregation I believe it would be a good thing if we, at our firesides, were to magnify the men who are called to hold positions in the Church over us, so that the young people will be more likely to appreciate them. I testify that you will find enough that is good in these men, you find enough that is praiseworthy, so that you will save your boys and girls if they will be influenced to walk in their footsteps. I think we should follow this practice of seeing the good that is connected with the Gospel and the Priesthood of the Lord Jesus Christ, and not take the statements of the world against our leaders. We should testify, ourselves, to the goodness that is within us, and let our boys and girls who are growing up in these valleys of the mountains know and feel that we have the truth, the Gospel of the Lord Jesus Christ, that has been revealed to the Prophet Joseph Smith in its purity, and that there is everything in it to save them and make them noble and good, if they will follow in the practice thereof. I do think that it is right and proper that we should always, around our firesides and at our gatherings, speak of that which is good in our leaders, particularly before our children, and we ought not to be guilty of magnifying the faults, or imaginary failings, of these men or women before our children and young people to their detriment or hurt.

We should hold them up before our young people so that when our boys and girls meet them on the street, or any place they may see them, they will look up to them and respect them. If we will do this, it will be a blessing to our children, and it will be pleasing in the sight of our Heavenly Father. I know, as far as I am concerned, that I have never at any time known men to speak ill of any of our leading brethren, but it has left a bitter taste in my mouth. I have pleasure in standing up for these men, because in them I know I can find virtue and truth, and I have rejoiced when I have stood up in their defense, for I felt like a man in doing so, and I feel that if I would be guilty of speaking evil of and defaming these men I would be a coward.

We should teach this kind of principle in our gatherings, so that the Latter-day Saints who are holding positions in the Church may be sustained, that they may have our faith and prayers, and that our young people should look up unto them with pride and respect. I can remember when I was a little fellow, when President Brigham Young used to take trips down to southern Utah for winter, and come back up here in the spring, with what pleasure, as Sunday school children, we used to line the streets and welcome back the prophet of the Lord. We were taught to look upon him as a prophet, and always honor him as such; and I feel that this kind of faith should exist throughout the Latter-day Saints in all the world. We should not give credence to the reports of our enemies in connection with this people; on the other hand, we should take pleasure and happiness in extolling their virtues, and

their goodness, so that our boys and girls might point to them with pride, and seeing one of them can point to him and say, "That is an Apostle of the Lord Jesus Christ," and honor him in his place—"That is the President of the Church of Jesus Christ of Latter-day Saints, a noble man." When our boys and girls are taught thus to look at him and see him, they will honor him in his place and in his position.

I feel that it would be a splendid thing if, in all the households of the Church, all the people would honor those who preside in the Church, particularly in regard to our Bishops, men who are laboring faithfully and truly for the good of the people, who have no other object or purpose in view only the salvation of souls and the good of the people. How a Bishop would rejoice, and how he would enjoy his ministry, if all the people living within his ward would continually be patting him on the back and saying good things of him. He may have done many good things, but many of us are so critical that we observe only the bad thing that we imagine he has done; if he stubs his toe he is sure to be noticed. We should set an example by which these men should be magnified in their position in the minds of the people. I was in one ward where the young people had been taught to take off their hats when they met the Bishop, and I thought how respectful it was when they met the Bishop on the street that they doffed their hats to the Priesthood—not to the man who occupied that place so much, but to the position and Priesthood that he held. I felt that they honored him in his place, and I tell you this Bishop had joy

and happiness in his ministry, and he felt that the people were backing him as they should do. We owe it to them, my brethren and sisters, that we sustain, honor, and respect them, and that we labor with them to the very best advantage we can for the advancement of the work of the Lord.

I think it is a splendid habit to get into, to say good things of our people, to say good things of our country, of our nation. I was recently visiting a stake of Zion where the president of the stake has the happy faculty of seeing the pleasant side of everything in his stake, of the soil, of the people, of the horses and cows, of the climate and everything there is. I rejoiced to see that he had that kind of a spirit. I was recently in one of his meetings, and he pointed to a young man, and said, "Do you see that young man there?" "Yes." "He is the finest baritone singer in Utah," Pointing to another he said, "There isn't the equal of that young lady in playing the piano." And he saw the virtues of all of his people. He was visiting my home a while ago. He had a horse. He said, "Do you see that horse; it is the best puller in all our county." He had the habit of saying good things, and of seeing the good in all that surrounded him. The result is that he sees the good that is in his people, and the nice things in all the young folks around him, and he is not accustomed to pointing out their faults and mistakes. I am sure there is enough virtue and goodness in people's lives here upon the earth that might make us happy all the time, if we will see it. There is enough virtue in the Gospel of the Lord Jesus Christ that we can have much

pleasure in our lives if we will contemplate it and point it out.

I think the Latter-day Saints ought to be reading these Scriptures at their fireside. They ought to be reading the history of the Prophet Joseph Smith, so that our boys and girls may comprehend the goodness that was in him, and not be taken up with the falsehoods that are told about him by the people of the world, as well as about others of our leaders, which we read in newspapers, magazines and so on. I feel that we should offset this by showing up the virtue and the goodness of things around them. This should apply to our home, and all of our daily surroundings. What a beautiful home it should be, where the father is accustomed to appreciate the beauty, pleasure, and happiness of his wife, and speak of it to his children, and magnify in his home, at his fireside, the virtues and graces of his wife. What a splendid thing it is when the wife is accustomed to stand up in defense of the husband, and speak of him in honor before the children, so that the children shall be accustomed to look upon their father with pride, to look up to him as the choicest and best and most noble man in the wide world. If we will do that, the Spirit of God will be in that home, peace will abide there, and the blessings of our Heavenly Father will attend the inmates in that which they have. There is goodness and virtue enough in the Gospel of Jesus Christ. Within these valleys of the mountains there is enough good soil and good principles for all of us, if we will only accustom ourselves to seeing them, happiness may thereby radiate from us all around. I like to see a man honor his home and honor his

people. I like to see a man that is "for Utah." When I go out from here, I tell you I feel thankful when I re-cross the line and return to the home of my birth. I am for Utah; I am for the valleys of the mountains; I am for the Latter-day Saints; I am for the Gospel of the Lord Jesus Christ, and I am for all that is virtuous and good and true and noble in the world. I hope that I will not be guilty of pulling down my country; I hope that I will not be found guilty of speaking against those who preside in the nation; I hope I will not be guilty of pulling down those who preside in the state, or the city wherein I dwell. I can find enough virtue and goodness in them so that I can magnify them and help them out in their positions in my humble way, and I believe that this is what the Gospel of the Lord Jesus Christ expects of us. It is expected that the Latter-day Saints shall be happy in the land where they dwell. It is expected that they shall dwell in peace and happiness with their neighbors and friends. I hope that they will always seek to find in their neighbors, and in their friends, and in the land where they dwell goodness and virtue; if they will, they will always be possessed of happiness within their soul.

I hope that the Lord will give us of His Spirit, the spirit of this Conference, that we may go to our homes and speak good of the Gospel of Jesus Christ, and that we may see and speak of the virtue in those who preside over us. I am sure that we can see splendid character in the man that presides over us at the present time. I love to be in his society. I love to see his pleasant countenance, and to observe his

kindness and his exemplary life. I know that he is a man of God, worthy of our faith and worthy of the support and defense of every man in Israel. I stand up for him; I feel proud of him, from the crown of his head to the soles of his feet, and so with the others of our leaders in this Church. I feel proud that we have a man to preside over us who is like the Prophet Joseph Smith. I am proud of our young men, our Utah boys. I don't care where these boys may be found, whether upon the sea or upon the plains, or upon the mountains, or wherever their footsteps may take them, every boy that belongs to the Church of Jesus Christ will hold up his head and say, "I am not ashamed of the Gospel of the Lord Jesus Christ." They feel that it has power and spirit within it, and feel proud that they belong to such an organization, and that they are associated with such a people as this.

May the peace and blessings of God abide with us, and may we have a testimony ever burning within our souls, that this is the truth. I know that Jesus is the Christ; I know that Joseph Smith is a Prophet of God, and that this work that we are engaged in is God's work, and will never fail. In the name of Jesus. Amen.

ELDER HEBER J. GRANT.

The Father and the Son positively revealed in this age—The Spirit, and testimony of the truth, withdraw from transgressors.

I have rejoiced exceedingly in the testimonies that have been borne to us during our Conference. I feel that we have had a time of rejoicing and that the Saints have been fed the bread of life. I rejoice in a

knowledge of the Gospel and of the divinity of the work in which we are engaged. I rejoice that we have the testimony of the risen Redeemer given to us by men who have lived in our day.

We find recorded in the 76th section of the Doctrine and Covenants the following testimony:

"For we beheld the glory of the Son on the right hand of the Father, and received of His fulness, and saw the holy angels, and they were sanctified before His throne, worshiping God and the Lamb, who worship Him forever. And now, after the many testimonies which have been given of Him, this is the testimony last of all, which we give of Him, that He lives, for we saw Him even on the right hand of God, and we heard the voice bearing record that He is the Only Begotten of the Father; that by Him and through Him and of Him the worlds are and were created and the inhabitants thereof, and begotten sons and daughters of God."

We are not dependent upon the testimony of men who lived many hundreds of years ago, but we have the testimony that is given to us from the Prophet Joseph Smith, and from Sidney Rigdon that they saw the Son, that they heard the voice declare from the heavens that He was the only Begotten of the Father, that by Him and of Him the worlds were created, and that He lives, for they saw Him.

We rejoice in a knowledge of the Gospel of the Lord Jesus Christ. We rejoice in those who have been faithful and diligent in serving Him, and in knowing that each and every individual who keeps the commandments of God grows in the light and knowledge of the gospel. We rejoice in knowing that no man or woman ever loses the testimony of the divinity of this work in which we are engaged who keeps the com-

mandments of God. To me one of the greatest and strongest evidences of the divine character of the work in which we are engaged, (so far as the natural faculties with which God has endowed me are able to comprehend and understand) is that as men become careless, become indifferent, as they break the Word of Wisdom, as they neglect their meetings, as they fail to teach their children by precept and example the Gospel of the Lord Jesus Christ, that they turn away from the faith, the Spirit of God is withdrawn from them, and they are left in darkness. If men and women could neglect the duties devolving upon them, if they could do those things that are forbidden, and still grow in the knowledge of the Gospel and the testimony burn in their hearts, it would stagger the reasoning faculties with which God has endowed me. On the contrary, I have discovered that when men serve Him and keep His commandments, that they grow in the knowledge of the truth, that they grow stronger and brighter through the rich outpouring of His Holy Spirit.

I pray that all the remarks which have been made during this conference for the benefit of the Latter-day Saints, the instructions and admonitions that have been given may sink deep into our hearts, that we may live honest lives before God, in the payment of our tithing and meeting all our obligations to God and man; that we may support and uphold our institutions to help build up the manufacturing interests of our state, and that we may be Latter-day Saints in very deed, that the world, seeing our good deeds, may be led to investigate the Gospel and embrace the truth.

I pray that all these teachings and instructions that have been given for the betterment of the Latter-day Saints may find a lodgment in the hearts of those who have listened, and that the Saints may go forth from this conference with a determination in their hearts that they will serve God with more diligence in the future than they have ever done before; this is my prayer in the name of Jesus Christ. Amen.

"Send out Thy Light," by Gounod, was rendered by the choir.

Benediction was pronounced by Elder Wilford Woodruff.

OUTDOOR MEETING.

Thousands of people gathered on the Temple grounds, unable to obtain admission to the Tabernacle or Assembly Hall, and an outdoor meeting was held for their benefit, at 2 p. m., near the Bureau of Information building. The services were presided over by Elder Benjamin Goddard. Music was furnished by Prof. Wm. C. Clive's orchestra and Prof. Henry E. Giles organist, and Elder Alexander Campbell led the singing.

The congregation sang the hymn.

Come, come, ye Saints, no toil nor labor
fear,

But with joy wend your way;
Though hard to you this journey may
appear,

Grace shall be as your day.

Prayer was offered by Elder Alonzo P. Kesler.

ELDER BENJAMIN GODDARD.

(Supt. Bureau of Information.)

Dear brethren and sisters, we are glad to have so many in attendance at Conference, and to have such interest and attention manifested at our open air meeting. I trust that you will adapt yourselves to the prevailing conditions and not be restless. Some of our brethren are accustomed to open air meetings, and usually, upon the street corners, have a moving congregation, from the fact that the people know not the Gospel and many are not interested in their message. They often listen a little while and then move on. I trust that this will not be our experience today, we want you to stay with us. We realize the inconvenience of standing, but we believe that in this open air meeting the Lord can bless us, and will bless us according to the earnest desires of our hearts, just as well as if we were comfortably seated in the Tabernacle or in the Assembly Hall.

I made a remark a moment ago that reminded me of a little experience. I venture to relate it to you, as it may indicate that even here, when we are meeting under apparently disadvantageous circumstances, the Lord will bless us. During a mission performed in New Zealand some time ago, I was impressed that even in moving congregations, while the elders are scattering the seed, the Word of God, some falls upon good ground, and later brings forth good fruit abundantly. Many elders in the mission field, who have been laboring zealously in connection with the work to which they have been called, have, at times, been discouraged because they have apparently seen little

fruit from their earnest efforts. Such may have been the feelings of certain elders in Great Britain nearly forty years ago. I do not know who the elders were. I simply testify to the results of their work.

A young couple, just married before the time referred to, were passing through the streets of an English town on Saturday evening. They perceived a crowd on the street corner. The young woman desired to listen, and called her husband's attention to the meeting. "Oh," he remarked, we do not want to stop for a sermon tonight," but she insisted, and he stood with her, therefore for a short time. A young man was speaking. His name I do not know nor did they. The young man may not know the results of his labors until he reaches "the other side." But he was preaching the gospel of the Lord Jesus Christ, and that sermon, that fervent address, was accompanied by the Spirit of God, and the young woman felt the influence of it as she stood there in the crowd. She heard a few truths, not the fulness of the Gospel, but a little truth here and there, as uttered by the young elder. Finally her husband called her away and they rambled off, and did not hear another elder of the Church for more than twenty years. At that time the British Government offered inducements for colonists to go to the antipodes, to Australia, New Zealand and Tasmania. The young couple took advantage of these offers and emigrated to New Zealand, hoping to be thus benefited in securing a home. They located on the South Island, and soon made a clearing in the bush, removing the trees and

plowing the ground. Thus they started their new home, and commenced to rear their little family. There were no elders in that locality at the time, but twenty years after they heard the young elder in England, a newspaper reached their home from the most southern part of New Zealand, in which they read that two elders of the Mormon church had been holding meetings. The mother of the family exclaimed to her husband, "Those must be the same kind of people we heard before we left home." So much of the truth had sunk into their hearts that they had not been able to affiliate with any other church, having found nothing to satisfy the craving of their souls.

Accordingly the husband wrote asking the two elders to visit them. The elders did so, walking over one hundred miles in order to find the obscure dwelling in the bush. They found the father the mother and a large family of children ready to receive their message. They taught the same principles listened to in the English town so long, long ago. The family embraced the Gospel, every member joined the Church, and subsequently they gathered to Zion. In Salt Lake Temple the husband and wife were sealed for time and eternity. The children received their blessings there; and today the oldest son is back in New Zealand, the land of his birth, preaching the same Gospel. I refer to this for the encouragement of any of our elders, or any of the Saints, who in their weakness, have borne testimony to the Gospel of the Lord Jesus Christ. This is God's work. He recognizes our labors and will give the reward. Paul may plant, Apollos may water

but "God giveth the increase." The young elder preaching thus in Great Britain nearly forty years ago may have returned to his home discouraged, disheartened, not having seen the fruits of his labors. And yet, in the great hereafter, when "every man is rewarded according to his works," when "the books are opened" and every man receives his reward, when the sheaves are gathered in, it will not be a family but a multitude of people brought into the Church through the humble efforts of the elder upon the streets so long ago.

I therefore bear testimony to you, my brethren and sisters, that God has ablessing for us in this meeting. The Prophet of God has called these brethren to talk to us and, under the inspiration of the Almighty, we shall be blessed and strengthened in our faith, and we shall continue to partake of the good influence that has characterized all the Conference meetings thus far, for I feel that all the addresses have been faith promoting and soul inspiring. I pray that the Lord will bless us in this gathering, in the name of Jesus, Amen.

ELDER JOSEPH ECKERSLEY.

(President of Wayne Stake.)

In the summer of 1890 a young missionary in England was about to emigrate to this country, having filled a local mission of two and a half years. He had left the home of a sorrowing mother and his brothers and sisters, whom he might never meet again in this life. He was on his way to the railroad to take the train that would take him to his destination, where he would board the ship to bring him to Zion.

As he passed the market place of the little town through which he was passing, there was gathered a congregation similar to the one that is here this afternoon, excepting, doubtless, that they were very much divided in their opinions and religious conviction. The Salvation Army soldiers were preaching upon the streets, and had attracted a large congregation. The young man was attracted to the place, and stopped to listen. He remained for about five minutes, during which time this religious body sang a number of songs, made a collection, and retired without preaching any of their doctrines, but inviting the congregation to accompany them to their place of worship, to the "barracks," as they termed it. The young man left on his way to the railroad station, as he had very little time left to catch the train. But an impression came over him that it was his duty to return, mount the steps of the monument that had been occupied by the leaders of this religious sect, and preach to the congregation that had been gathered. He immediately yielded to the impressions of the Spirit, and returned. He was impressed, first of all, to quote the words of Isaiah the prophet that the Gospel was without money and without price; and the declaration that he made seemingly attracted the congregation, and they remained. Many others gathered, and for some time the young man, under the influence of the Spirit of the Lord, preached the Gospel of repentance and baptism for the remission of sins. The people were attentive. The Spirit of the Lord was present. The message of truth was carried home to many a heart. Some of the religious

body that had been holding the meeting remained behind to listen to the young man, and when he got through with his service, they were anxious to get him into debate, to destroy, if possible, the good effect of the meeting; but many of the people that were present impressed by the good Spirit of the Lord, came to the rescue of the young Elder and declared that he had spoken the truth in plainness, that he had preached the Gospel as contained in the Bible, and it was not necessary for him to be detained longer, as his train would soon leave. So he was excused. Ten years later that young Elder, after gathering to this country and becoming established, was called on a mission to his fatherland. He returned to proclaim the gospel, as he had done to the people in that country ten years previously. It was his pleasure to visit that little town. For some years no missionary work had been done in that section of the country; but, about two years before his return, the Elders had been sent there, and many of the people who were present at the open air meeting preached to by that young Elder when he was impressed as I have related, by the Spirit of the Lord, had gathered into the fold, and a very prosperous little branch of the church had been raised up in that part of the Lord's vineyard. When Brother Goddard was telling the experience that he was relating to you, I thought of this little incident that happened in Great Britain.

The Latter-day Saints are often accused by their enemies of hero worship. When they sing that soul-inspiring song that we have sung this afternoon, many who are op-

posed to the Church that has been restored to the earth, accuse the Latter-day Saints of worshipping the Prophet Joseph Smith. There can be nothing farther from the truth than an accusation of that kind. True it is, that the Latter-day Saints honor and revere the memory of Joseph Smith, and why not? If God, the Eternal Father, should condescend to honor and bless this man, why should his followers hesitate to give honor and praise where honor and praise are thus manifestly due? Do we not reverence the name of Moses? Do we not speak in respect with regard to all the prophets who have so earnestly labored to uplift and save mankind? Did not Jesus Christ Himself, the Son of the living God, magnify the prophets who had preceded Him? Did He not refer in terms of respect to the ancient prophets? Did He not give God the Father glory and praise for the work that the prophets had accomplished in their day and time? Then why should not the Latter-day Saints speak in honor and praise of the man who lived and died for the principles that our Father revealed for the salvation and glory of the human race? When we are accused of worshipping Joseph Smith we are accused wrongfully. We believe in Jesus Christ. We believe that He was the only begotten Son of the Father. We believe that He was sent into this world to do as He declared, not His own will, but the will of His Father, who had sent Him. He came into the world to restore the truths that had been lost by reason of the fact that the people were unwilling to accept the prophets, and had disregarded their message.

It must be remembered that there was a period of something like four hundred years from the coming of Malachi, from the time of his administration among the people to the coming of John the Baptist, and during that time there had been an absence, so to speak, of communication between God and man. No prophet came forward declaring "Verily verily, this is the way, walk ye in it." Those of you who are familiar with the Scriptures will remember the conditions that obtained in the days of Malachi, the spirit of apostasy that was rife among God's chosen people, and how Malachi verbally chastised them because of their unbelief, and because of their turning away from the truth, and predicted what would befall them as a result of departing from the truth and ignoring the message that the prophets had brought them; and this was the condition when the Son of God came. This was the condition when John the Baptist made his appearance. Hence he and the doctrine he preached were not popular. John the Baptist and the Savior were just as unpopular in their day as was the Prophet Joseph Smith in the day when he came. The body of believers who came into the fold, who were received into the Church of Christ by baptism were just as unpopular in the land of Judea, among God's own chosen people, as are the Latter-day Saints unpopular in this glorious country today, and in all the countries whithersoever they may be scattered declaring their truths.

Jesus came with this message, that He had been sent of the Father. He complained because of the unbelief of the people. The people professed to believe in Abraham

and in the prophets. Jesus told them that if they believed in Abraham they would do the works of Abraham. He simply repeated the truth as the prophets had before declared it and made known the fact that He had been entrusted with a special mission: He had been sent of the Father to preach repentance and to establish righteous laws and principles among the people; and He declared this truth "I am the way, the truth, and the life, and no man cometh to the Father but by me." The Latter-day Saints believe that Jesus was the light of the world. They believe that He did teach the truth. They believe that He had the authority and power to give laws to the people, even the law of His Father, which is the law of the Church by which all men come to a knowledge of the truth.

It has never been asserted by Joseph Smith, or any of his followers, that there was any virtue, any power, any authority, in this prophet of God except such as had come down from the heavens. Joseph Smith did not preach his own doctrine, but he taught the people to believe in the law of Jesus Christ, he taught faith in God the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost. He taught that all men will be punished for their own sins and not for Adam's transgression. He declared that through the atonement of Christ, all mankind may be saved by obedience to the ordinances of the Gospel. He declared that the laws and ordinances of the Gospel are; First, Faith in the Lord Jesus Christ; Second, Repentance; Third, Baptism by immersion for the remission of sins; and Fourth, the laying on of hands for the gift of

the Holy Ghost. He proclaimed that men must be called of God by prophecy and by the laying on of hands by those who are in authority, to preach the Gospel and administer in the ordinances thereof—and so we might go through all the Articles of Faith of the Church of Jesus Christ of Latter-day Saints, and we would not find one idea expressed that could lead to the conclusion that the Latter-day Saints have any other Savior than the Redeemer of the world, the Lord Jesus Christ.

But I believe, my friends, that the trouble with the world today, as it has ever been, is that they want to make excuses, they want to excuse themselves for not obeying the truth, on some premises that never existed. Joseph Smith magnified the Redeemer of the world more than any other individual, I believe, that has ever lived in these last days. How could he do that by the simple truths and principles that he taught? He did it by the unblemished and pure life that he lived. He did it by the testimony that he bore to the world. And he did it by willingly giving his life in evidence of the principles that he had declared he had received from God the Father.

Now, my brethren and sisters, and beloved friends who may not be members of the "Mormon" Church, let me ask you to consider carefully where you stand this afternoon. I think I can read upon the faces of this congregation that we have been gathered from the east and from the west, from the north and from the south, and have come up in obedience to the commands of the living God that we might learn of His ways, and that

we might walk in His paths. May I appeal to you this afternoon that you forget not your first love for the Gospel. May I ask that we continue to investigate those principles that were revealed to us in our fatherland. May I plead with you that you contend earnestly for the faith that was once delivered to the Saints.

I was delighted, in the opening session of this Conference, to hear the testimony of President Joseph F. Smith. The truth of his testimony found echo in my heart, when he said that the statement often made by our enemies, and perhaps inadvertently made sometimes by Latter-day Saints who go by outside appearances, that the Church of Christ is losing in spirituality and becoming entrenched in what the world calls "commercialism," was not true. I was delighted with the testimony he bore that the Latter-day Saints are making good in faith in God, in repentance; that they are not losing in spiritual gifts and in power. I believe that some are losing, but it is they who are not keeping the commandments of God. I can bear testimony in my experience, in my ministry, that faith in God is on the increase. I know that to be the case in the little stake where I live and preside. I know that by the power of God the sick are healed as they ever were in the time of the history of this Church, or in the Church of Christ anciently. I know that sinners who repent and come unto Christ and are baptized, having contrite hearts and a humble spirit, receive the testimony of the Redeemer as they ever did, and they know that Jesus lives. They know that Joseph Smith was His prophet. They

know that the Church of Christ is with men, with all its gifts and powers and blessings. I know that when men are humble, and trust in God, that He inspires them by His Spirit when they are called to address the congregations of the people. If they do not have the eloquence of orators, if they do not have the reasoning ability of great men, they have the testimony of Christ, which is the spirit of prophecy, which bears record to those who are honest and sincere, that they speak the truth. That is my individual and personal testimony.

I thank God for the testimony that is within me. I am grateful for what God has revealed to me, and for what he has revealed to you, and for His Spirit that testifies to all the Church when men speak by its influence and power, that they are operating under that influence.

Now, my brothers and sisters, may we be loyal to the faith. May we be true to one another. May we be true to the covenants we have made with God no matter where our lot may be cast, no matter what our occupation may be. Wherever we may be, whatever we are doing, let us be careful that every thought and every act of our lives is an evidence and a testimony to the world that we believe that Jesus is the way, the truth, and the light, and that we have accepted the way, and that we are walking in the light, and have received the testimony of the Spirit.

May the Lord bless us; and as we return from this Conference, may we go forth with renewed energy and desire to serve the Lord. May we sustain in every thought and every word and every act of our lives those principles for which

the prophets, ancient and modern, have lived and died. May we sustain the leader of this Church, whom God has called to direct in this last dispensation, by our faith and our works, and thus aid in bringing to pass the day when Jesus, the Prince of Glory and Peace, shall come to the earth, and when He shall reign and peace and righteousness shall be established.

"Hail, Savior, Prince of Peace,
Thy kingdom shall increase
Till all the world thy glory see
And righteousness abound
As the great deep profound,
And fill the earth with purity."

May God grant this in the name of Jesus Christ. Amen.

August Glissmeyer sang the hymn, "High on the Mountain tops," as a solo.

ELDER SYLVESTER Q. CANNON.

(Of the Presidency of Pioneer Stake.)

This is a new experience for me, my brethren and sisters and friends, to address an outdoor gathering. I have had the privilege of performing two missions in foreign lands, but in both cases they were in fields where outdoor preaching is not allowed. I have attended but one outdoor meeting during my missionary experiences, and I had at that time no opportunity of addressing those who were present. I rejoice in the spirit of this meeting, and I trust that I may be able to say something that will be of an edifying nature to those present.

While we were singing the first hymn this afternoon, my mind was led to reflect upon the conditions under which that hymn was writ-

ten, and also the conditions which prevail today as compared with that time,—the hymn "Come, Come, Ye Saints, No toil nor labor fear, But with joy wend your way." This hymn was written under circumstances, as most of you know, in which the people, of whom we form a part, were in a situation of a desperate character. They had been despoiled of their goods, they had suffered privations, they had been driven from their homes; many of their friends and relatives had passed away as a result of the persecutions they had to endure; and they were in the midst of privation, disease, and suffering, in the middle of the winter. Wm. Clayton, who belonged to the Church at that time of deep distress, wrote this hymn as an encouragement to the Saints to prepare for the emigration to this country, at that time a wilderness.

Now, in considering the conditions that surround us here, and the progress that has been made, I have been led to reflect upon the power of faith in the hearts of those who were a part of this Church at that time. I was led to reflect upon the declaration of Paul, as contained in the eleventh chapter of his Epistle to the Hebrews, where he says, "Now faith is the substance of things hoped for, the evidence of things not seen;" and in that chapter he goes on to illustrate the power of faith. I shall read only a few of the statements that he makes in that chapter. "For by it (faith) the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear—But without faith

it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." He goes on to tell of the faith of Noah, Abraham, and all those who were faithful men in the sight of God, men who accomplished things for the progress of His work and were mighty men of old. Now, we believe that a system of faith or religion that is not able to influence and establish in the hearts of its devotees a living faith, a faith sufficient to enable people to endure all things, to sacrifice all things, for the love of that religion, for the love of God, and sacrifice, if need be, their own lives, is not sufficient to bring men and women to salvation. It is necessary that people should have a faith sufficient to enable them to do everything, to sacrifice, if it were necessary, everything they possess for the love of the truth, for the love of God, in order that they may be able to obtain His favor and blessing.

We believe, in order to obtain salvation, it is necessary that men should have an idea that God actually exists, that men should have an understanding and an assurance that the course of life they are pursuing is in accordance with the will of God. If men have this understanding, these ideas, then they are on the way to salvation. Now, if men have the belief that God exists, they also must have an idea of His character, His perfection, and His attributes, they must understand that God is indeed a God of mercy, of justice, of omnipotence, that He loves His children, that He is unchanging, the same yesterday, today, and forever, that

He desires that all men should come unto Him, and live in accordance with His will, that they may obtain His favor and blessings.

If men understand that God has made known, at various times in history, His will, and has undertaken to send men authorized of Him to proclaim His will, to make known that which He desires of mankind, to call them to live in accordance therewith, we can then perceive that it is necessary that men should undertake to submit their own will, desires and inclinations to the will of God. If they do this, they will pursue a course of life that is in harmony with the will of the Lord, in accordance with the commandments which He has made known; and, in pursuing that course throughout their lives, they will eventually obtain salvation in the presence of God, our Eternal Father.

If mankind come to the condition of mind that they feel assured that God lives, they then understand that they can worship Him, they can understand His attributes, His character, and perfections, they can approach Him, and are able to ask Him for blessings, and seek to live in accordance with that which they feel He desires. As they grow in faith, as they develop a living faith, they will be able to sacrifice all that they possess for the love of the Lord, because of the fact that they have an assurance that He is willing to bless them; and through that faith and devotion they will obtain salvation.

The Latter-day Saints have accepted a faith which is indeed this living faith. It requires of men and women the sacrifice, if necessary, of their positions for the love of

God and for the advantage of His work. We have accepted it with that understanding. The Gospel of Jesus Christ at all times, in all ages when it has been upon the earth, of which we have any record in sacred history, has required of men and women that they should give themselves wholly and completely to the service of the Lord, that they should be willing to submit their desires, feelings and inclinations to the will of the Lord, and undertake to do His will as He has made it known. The greatest exemplar of this doctrine is the Savior Himself, the only Begotten Son of the Father, who came upon the earth to do the will of the Father. He was willing to submit Himself, even though He was one of the Godhead, to do that which God the Eternal Father had given Him to do. He came upon the earth and performed a wonderful mission, the mission which He was called to perform, the atonement. Although He was free to do that or not as He chose, He was willing in the hour of suffering, the very hour when the greatest sacrifice had to be made, to say, "Not my will but thine be done." He accomplished that atonement; He drank that cup of bitterness. He passed through death, and suffering such as men have never endured upon the earth, and was resurrected from the dead without His body having seen corruption. He was resurrected to eternal life, and triumphed over death, and became the mediator between men and God, whereby men also, through following in His footsteps, endeavoring to live as He lived, and to observe the principles and doctrines He established, may also come unto God and walk in the

way to salvation. Through perseverance along this course, men and women will obtain salvation in the presence of our Father.

This doctrine of the Church of Latter-day Saints is indeed a living faith, founded upon the principles of which I have spoken. It is necessary that men should have an idea that God actually exists. We have abundant evidences, before we join this Church, that God does exist, from various sources. We have it from tradition, we have it from sacred history, we have it from natural evidences. We can also in our own being feel that, inasmuch as we live upon earth and have being, there is one above us who is powerful, by whom all things have been created, and under whose guiding hand all things are regulated and controlled. We can understand the existence of a Supreme Being, through investigating the principles of the Gospel, as Jesus taught them, and as they are taught in the Church of Jesus Christ of Latter-day Saints. We can thereby obtain an understanding of the eternal nature of God, of His attributes, perfections and being. The Gospel teaches us that we are created in very deed in His image, that we lived before we came here, in the spirit; that we will exist after we leave this earth, and will be rewarded according to the deeds done in the body.

Now, the principles and doctrines of the Church of Christ, as stated by Brother Eckersley, are clear and easily understood. This is the substance of what I wish to say: Every principle, every ordinance, every doctrine, that is promulgated by the Latter-day Saints is entirely in harmony with, in fact, are exactly

the same as were preached by the Lord Jesus Christ and His apostles. They are in exact harmony with every principle that is contained in this Holy Bible; every principle and every doctrine that we believe in can be shown from the book itself, to be correct and in accordance with the Bible.

The Savior's disciples were told when He was leaving them, after He was resurrected, to "go into the world and preach the Gospel to every creature, he that believeth and is baptized shall be saved and he that believed not shall be damned, and these signs shall follow them that believe, In my name they shall cast out devils. They shall lay their hands upon the sick and they shall be healed." And many other signs of which He spoke should follow them that believed; they should receive of these gifts and blessings according to their faith. The Latter-day Saints believe in these things; they believe that God is the same yesterday, today, and forever. They believe that the doctrines which the Savior taught are and were the true principles of eternal life, and that, in order to be saved, mankind must accept these principles and obey them, in every period of the world's history, if they are to obtain salvation. And they must be taught these principles. These principles must be declared, and these ordinances performed, by men who are duly authorized of the Lord, in order that they may be recognized and sealed in heaven by our Eternal Father; otherwise they are of no avail. I repeat, they are not efficacious unless they are in accordance with His will, and performed by those who are duly sent and

authorized to perform them. The Latter-day Saints have accepted these principles. The Prophet Joseph Smith, of whom we have heard this afternoon, and in whom we believe as having been a prophet of the Lord, received them from heaven by revelation from God, and the principles which he taught are entirely in harmony with the principles contained in the Scriptures. This harmony is evidence that the principles which he taught were revealed from heaven. Joseph Smith was not qualified of himself, any more than any uninspired man is qualified, to make up a system of religion corresponding in every particular with the doctrines, principles, and ordinances which the Savior taught and established, and which were promulgated by His apostles after His death and resurrection.

Every principle and doctrine and ordinance in this Church is for the betterment, for the development of mankind, and there is in it principles, doctrines, and commandments for the improvement of every side of the human character. This of itself is a testimony to me of the divinity of this work. Among other things the people called Latter-day Saints have received what is called the Word of Wisdom. It was revealed to the Prophet Joseph Smith many years ago, long before the world, or even the learned men, except in a few instances, had declared the injury that would come to the human body through indulgence in tobacco, strong drinks and other articles of a narcotic and stimulating nature. The Prophet Joseph Smith declared that these things were harmful; he received this word from the Lord by revela-

tion. He advocated moderation in all things, temperance in everything; that men should not run to extremes in any particular, but endeavor to be moderate and temperate under all circumstances. We find today that men are coming to accept and advocate the identical principles that were declared many years ago by revelation from the Lord. Recently we had in our midst a renowned authority on health, on the human body, on those principles which go to make up healthy, strong men and women. If any of us who are believers in the doctrines of the Gospel had closed our eyes, and not known who was speaking, we would have declared that he was teaching the doctrines of "Mormonism" with regard to those things which concern the body; because he proclaimed principles which have been familiar to the Latter-day Saints for many years. They are now getting to be understood by the rest of the people of the world as necessary for human welfare.

The Latter-day Saints believe in virtue, morality. We understand that men and women cannot remain true, cannot have a living faith in God if they are immoral, if they are unvirtuous in thought, in word, or in act. It is necessary that we should be true and pure in order to obtain the blessings of the Lord, in order that the Spirit of God may be with us and inspire us. We believe these things; we know these things. I know, and I desire to testify to every one who is present, that men and women cannot remain in this Church unless they are pure, unless they are virtuous, unless they are upright in morals and every other thing. Men and women will

apostatize from the Church if they become unvirtuous. It is one of the principles of this Gospel that we must live pure lives; unless we do it we cannot be temples of the Holy Spirit.

We believe, as Latter-day Saints, in the law of tithing. The leaders of this Church have been accused of misusing the funds that are paid as tithing by the Latter-day Saints, because they teach this law, which was revealed to the Prophet Joseph Smith many years ago. Those critics do not understand the fact that practically all of the money thus paid by the Latter-day Saints is returned to them in a way that they will get the benefit of it. Those present at a meeting in the Tabernacle the other night heard statements read of the money expended in the work that is being done by this Church for the benefit of the people. It was shown that from 50 per cent to 90 per cent of all that is donated by the Latter-day Saints is returned to them, in their various stakes and wards, for their own benefit. It was shown also that in addition to this directly, that there was a very large amount of money expended for the benefit of those in need of charity, suffering or lacking for the necessities of life. It was shown also that a very large sum is expended year by year for purposes of education among the Latter-day Saints, for teaching our young people principles which go to develop men and women educationally, and also in the theology, the understanding of the principles of the Gospel. We believe in teaching theology in our schools, as well as other principles which pertain to life, which are a part of the proper education of

mankind. The Church is assisting, by its tithing fund, in performing a wonderful work in the way of missionary labor—such a work as has never been seen upon the face of the earth before. It has been taken as an ideal by many of the ministers in the world today. I know of many prominent men, in various churches, who point to the missionary system of the Latter-day Saints as being the ideal system, because it is the system which was inculcated and established by the Savior when He was upon the earth, when He sent His disciples out and said to them, Go out into all the world and preach the Gospel without money and without price. Preach the Gospel freely to all mankind; and he that believes the Gospel and is willing to submit his will to the Lord, and will develop a faith in God and submit himself to do the will of God, shall receive a testimony of it, and will obtain salvation through perseverance therein.

The work in which we are engaged is of such a nature that it is constructive. It is not merely a system of principles or theories, but it develops, as I stated, a living faith in the hearts of the people, whereby they are willing to go, if necessary, to the ends of the earth to accomplish that which is made known to them as being the will of the Lord. Young men and young women have been called to leave their homes to go out into all parts of the world to preach the Gospel, to spend two, three, or more years in this work, at their own expense, without receiving monetary help from the Church, sacrifice their time and means, and leave families for this purpose. They have done

so, and they testify to hundreds of thousands of people of the divinity of this work. The people have left their eastern homes, having been driven therefrom, through persecution, into a wilderness a thousand miles from civilization, and in the midst of that wilderness, have developed and established a system of community life that is unparalleled anywhere in the world today, a community life that is praised highly by people everywhere. If we work this out to its ideal condition, as we eventually will, it will be indeed the perfection and ideal that all people can point to with praise. The people have been constructive in their character as a result of the faith that they have espoused, and they work together in unity and harmony. The people were able to settle differences when they were all of one faith; there were few quarrels; everything was arbitrated. The courts did very little in the way of settling difficulties. They were settled peaceably, without expense, and without hard feelings toward each other, because the people were united. These things are evidences of the fact that this is more than a mere system of theories. It is a system of life. It includes principles whereby men and women may learn how to live; and that is the reason and object of our being, that we shall learn to live upon the earth as the Lord desires of us, that we may know how to live in eternity, when we leave this existence.

I rejoice, my brethren and sisters, in the testimony of the truth. I know that this work that was established under divine direction by Joseph Smith, was and is, indeed, "the power of God unto salvation" of all

that will believe and obey it. It is a system whereby men and women may come to know the Lord, and obtain a testimony in their hearts that it is true, that it is divine, that God has established this work to remain, endure, and continue, to prepare the way for the coming of the Lord Jesus Christ. I know also, that not only was Joseph Smith a prophet of the Lord, that not only was he authorized of God to establish this work upon the earth, but that every man who has succeeded him in the presidency of the Church, every man who has been called to labor in the ministry and Priesthood, has been endowed with power from on high, inasmuch as he has endeavored to labor according to the will of the Lord. I know that these men who have succeeded the Prophet Joseph Smith in this Church, as prophets, seers, and revelators, have been and are indeed inspired men. I rejoice in the fact that this is the case, that this work has continued, that there has been no break in the rightful succession in the presidency of this Church, and that we have at the head of the Church today a man who is indeed inspired of the Lord, endowed from on high, empowered by our Heavenly Father to direct this work; and with him are twelve apostles, also inspired of the Lord.

I rejoice in the testimony I have, because I know this work is true. I was born of parents who were members of this Church, and I have been taught from my youth up to seek the Lord in prayer. I have received testimonies in praying to the Lord, evidences of the divinity of this work. I have received answer to prayer in accordance with the faith that I have exercised. I have been

taught by my parents to be pure and virtuous, and I know that these same principles are inculcated in the hearts of all the Latter-day Saint boys and girls as they grow up, that they may remain true, and pure, and virtuous in the sight of God, and thereby continuing on may obtain salvation in the presence of our Father.

I pray that His Spirit may attend us, that everyone who is present, if we are converted to the divinity of this work, may seek to live it from day to day, from hour to hour, from year to year, and endeavor to make our lives better from one day to another, from one year to another, that we may progress in the principles of eternal life; and if we are not yet convinced that this work is true, that we will do as has been asked of us by the Apostle Paul, "Prove all things, and hold fast to that which is good." Seek and investigate these principles; if they are true, they are worth more than life itself. This religion is a living force in the world, and will continue to be so.

May the Lord bless and help us to be true to these principles, I ask in the name of Jesus. Amen.

BISHOP LORENZO N. STOHL.

(Of Third Ward, Brigham City.)

I do not happen to be one of the fortunate ones whom Brother Goddard referred to as being accustomed to out-door speaking. My experience along that line has been very limited. I spent a little more than three years in the mission field, and had the privilege only once of speaking to an out-door audience. But the result of that experience was very similar to that related by

the brethren who have preceded me. Two Elders of our conference, who were choice men, clean, pure, virtuous, and faithful, and honest before God and man, were selected to bear the message of the Redeemer to the people who resided in the City of Raleigh, North Carolina. They were counseled to travel without purse and without scrip, to deliver that message without price, neither teaching for hire nor divining for money; and because they traveled in this manner, as did the disciples of the Master, they were imprisoned by the city authorities, and finally driven from the city. Later, President Lyman and Apostle Cowley visited our conference, and they counseled that we try it again. This time it fell to the lot of a very good Elder and myself to undertake this mission, without purse, and without scrip. We did this, and called upon the same city authorities, whom we found very bitter and antagonistic toward us and the cause that we had the honor to represent. They advised us that not only the same treatment that was accorded our dear brethren would be given to us, but harsher methods would be resorted to unless we refrained from preaching the Gospel as we believed it, in the city of Raleigh. We reminded them of the fact that we were American citizens and intended to insist upon our rights as such. We desired to become conversant with the ordinances, which we did; and we complied strictly with them—as Latter-day Saints are accustomed to doing—living the law of the land and of God. We went in fasting and prayer, and the Lord most wonderfully opened up the way for us. As a result of the first meeting which

we held, under adverse circumstances and conditions, at the conclusion of the meeting, we had invitations extended to us to share the hospitality of the good people, and to preach the Gospel, as we believed it, in some of the homes of the people. Without going into detail, and in order to make a long story short, it resulted, while I was there with my brethren, in the organization of a Sabbath School, and in the baptism of a number of heads of families—I think more than a score. That was the condition I had the pleasure of leaving the city in, after the experiences that we had. It was simply the blessings of the Lord, we knew it, we saw how He opened up the way, and we gave to Him the honor and the praise.

My brethren and sisters, and friends, I have very much enjoyed the testimonies of our dear brethren, and listening to the beautiful teachings that God has seen fit to impart to us through His servants, at the various sessions of this Conference. To me, so far as I have been privileged to listen to them, it has been a veritable spiritual feast; and I most earnestly hope and pray that it will give to us such a renewed determination to serve the Lord, in spirit and in truth, that we will manifest in our every day life that we love Him, and appreciate what He has done for us, by living more closely in harmony with His holy laws and requirements.

I have been very highly pleased with the beautiful eulogies that I have listened to from my brethren, paid to our beloved Redeemer and His life's work and mission in the earth. Today, throughout all the Christian world, services are being conducted commemorative of the

death and resurrection of our Lord and Savior Jesus Christ. I do not recall the exact words of the Prophet Isaiah, but he testified to the fact that Jesus really took upon Himself our sins, the sins of the whole world; that He hath borne our griefs and carried our sorrows; that with our iniquities was He bruised, and with His stripes are we healed. I remember, as you do, the occasion in the Garden of Gethsemane, when Judas Iscariot had accomplished his "work of betrayal of his Master, when the soldiers of the high priests surrounded the Lord and His disciples, and were about to lay hold upon Him. You remember, Peter drew his sword and smote off the ear of one of the high priests' servants, but Jesus chided him for this and said, "Knowest thou not that even now I can call down more than twelve legions of angels? But thus it must be that my Father's will might be fulfilled?" The whole thought and purpose was, "Father, not my will but Thy will be done." This act, this testimony of His, in connection with many others, and, in fact, all the incidents of His life and teaching, goes to demonstrate clearly that it was a voluntary act on His part. "Greater love hath no man than this, that he will lay down his life for his friend." Now Jesus not only did this, but more. He bore our cross, He carried our sorrows, and took upon Himself our sins, as John testifies, "the sins of the whole world," and He suffered as no mortal man could suffer. I take it that the finite mind cannot even commence to comprehend the sufferings that He endured; no wonder that He sweat great drops of blood.

I glorify the name of Jesus Christ as my Redeemer. I praise Him, and feel to love Him for what He has done for me and you, and for all the children of men, through His glorious atonement, whereby He gained the victory over the grave, with the result that we will all be resurrected from the tomb. Paul says that "as in Adam all die, even so in Christ shall all be made alive." I remember the words recorded by John the Revelator, in the twentieth chapter of Revelations—how he goes on to explain about the resurrection of the just, that they are to live upon the earth, with their Redeemer, for a thousand years. At the expiration of that time, the general resurrection shall take place—and he says, "I saw the dead, small and great, stand before God, and the books were opened, and another book was opened, which is the Book of Life, and the dead were judged out of those things which were written in the books, according to their works; and death and hell delivered up the dead which were in them, and every man was judged according to his works." Therefore, we see how far-reaching is the effect of the atonement of our Lord and Savior, Jesus Christ.

The question that arises in my mind is whether or not our hearts are really in tune with our expressions in offering praise to Jesus, our Lord? Are we guilty, any of us, of worshipping Him with our mouths, doing Him nonor with our lips, and yet having our hearts far from Him? There have been people thus guilty, and it is possible that some are in that frame of mind today. The point that I desired to make was this: there is

no question as to the love of Jesus for us, but there is a question, perhaps, as to our true devotion and love for Him, and our appreciation of what He has done for us. Now, the way we can manifest that love, the only way we can truly and fully manifest it is to live according to the laws and requirements which He, as the author of the plan of life and salvation, has laid down for our guidance. He says, "Not everyone that saith unto me, 'Lord, Lord,' shall enter into the Kingdom of Heaven, but he that doeth the will of my Father, which is in heaven." He says, many shall come to Him in that day and say they once prophesied in His name, in His name cast out devils, and done many other wonderful works, and then will He profess unto them, "I never knew you: depart from me, ye workers of iniquity." "Wherefore," says He, "Everyone who heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock, and the rain descended and the floods came, and the winds blew and beat upon that house, and it fell not, for it was founded upon a rock; but everyone who heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, which built his house upon the sand, and the rain descended and the floods came and the wind blew and beat upon that house, and it fell, and great was the fall thereof." The people marveled at His teachings, for they said He taught them as one having authority, and not as the scribes, who were so imbued with the thought, and argument, and doctrine that all that was necessary was to confess God with our lips

in order to be saved. He taught them a different doctrine. He taught them as one having authority, that if they were to enjoy the blessings which He, through His atonement, had placed within the reach of everyone of the sons and daughters of Adam, they must comply with the teachings which He had laid down for their guidance. "Though he were a son," says Paul, "yet learned He obedience by the things which He suffered, and being made perfect, He became the author of eternal salvation to all them that obey them." He said, "Peter, lovest thou me? Then feed my lambs." On another occasion He said, "If ye love me, ye will keep my commandments." John testifies that hereby we may know that we know Him, if we keep His commandments. "But," says he, "He that saith he knoweth Him and keepeth not His commandments, is a liar and the truth is not in him." Now, then, this is the way in which we can manifest to God the Father, through Jesus Christ, His Son, our love and appreciation of their love for us. He gave His only Begotten Son that all who would believe on Him might be saved, providing they would believe with that faith which James, the apostle, characterizes as a living faith, an active faith, a faith that is not dead—because it is associated with works. He says, "Ye believe that there is one God. Ye do well. The devils also believe, and they tremble. But yet, know thou, O vain man, that faith without works is dead, even as the body without the spirit is dead."

I am proud to be able to say to you that the people of the Church of Jesus Christ of Latter-day

Saints believe in this living, active, vitalizing faith that will bring salvation in the presence of God. We believe in a practical religion, in doing as well as in saying things. I have a testimony, my brethren and sisters, that God lives, and that Jesus is indeed the Christ, the Redeemer of the world. I have a testimony abiding in my heart, for which I am deeply grateful, that Joseph Smith was and is a prophet of the living God, and that all who will obey the teachings of the Gospel, will find it verily, as Paul testified, "The power of God unto salvation." May this salvation be our lot, and that of all the honest in heart, is my earnest prayer for one and all in the name of Jesus Christ. Amen.

"Serenade," a violin solo, was rendered by Prof. Wm. C. Clive. The congregation sang the hymn:

We thank Thee, O God, for a Prophet,
To guide us in these latter days;
We thank Thee for sending the Gospel
To lighten our minds with its rays.

Benediction was pronounced by Elder Charles B. Felt.

CLOSING SESSION.

In the Tabernacle, at 2 p. m.

President Joseph F. Smith called the meeting to order.

The Tabernacle choir sang the anthem, "Judge me, O God, and plead my cause."

Prayer was offered by Elder Serge L. Baliff.

The choir sang Stephens' anthem, "Grant us peace, O Lord;" James Moncarr and Sarah Wood rendered the solo parts.

ELDER JAMES E. TALMAGE.

Easter significance—The Resurrection a matter of faith—Missionary work among the dead—The fathers and the children—"Mormonism" an up-to-date religion—Pre-eminently a Christian church.

It is with feelings of genuine gratitude that I stand before you to add my testimony to those to which you have listened. A more inspiring sight than that before me could scarcely be imagined, and certainly could not be desired. It is doubtful if anywhere else in this great land a larger gathering graces this Easter day. I feel that the Latter-day Saints have manifested most praiseworthy interest in their religion, most commendable sincerity, and genuine devotion to the cause of truth in the attention they have given in this Conference.

This is indeed a day of days to all Christians. While it is true that the Easter celebration has its counterpart in many pagan customs, nevertheless Easter stands today for Christian belief, profession, and hope. It is the gladsome day of the year; and we believe that in this present year the anniversary comes at very nearly the actual and correct date. It is the anniversary of the greatest event in all history, the most effective miracle known to man—a miracle surpassing all that the mind of man could of itself conceive. It was upon the day we now commemorate that victory over the tomb was proclaimed and the glad tidings of eternal life were made known.

The Latter-day Saints believe in a literal resurrection of the body. They accept the biblical doctrine

in all its beauty and simplicity. They do not invest it with foreign mysteries, nor do they read into the sacred record interpretation and meaning not inherent therein. The Latter-day Saints believe that this life is a necessary part of the education of the soul, that it is a stage marking advancement and progression; that only those of the sons and daughters of God who were worthy were permitted to take upon themselves mortal tabernacles upon the earth. They believe that death is just as much a part of the divine plan as is birth; and that death is but a passing from one necessary stage to another yet more advanced. They believe, without question or doubt, that the body and the spirit shall again be united in a literal resurrection; and be it remembered, the resurrection of the body is the controlling thought and the central idea of Easter service. The man who believes in the resurrection of the body must base his belief upon revelation; and the man who so believes is inconsistent if he questions the truth declared in absolute and literal revelation from God.

It is a fact that we look around in nature vainly for any analogy of the resurrection. I have never been in harmony with the attempts of some to find analogies in nature where they do not exist relating to this great event of such surpassing importance. The egg, which is exhibited as the Easter symbol, has been pointed to as an instance of life after death. It has been said that the coming forth of the bird from the tomb-like recess of the egg is an instance of the return of life from death. The analogy is faulty; the example is not good; for be it

understood that the egg that can hatch or may hatch is not dead; and if it be truly dead, it does not again come to life. The bursting forth of the buds in the spring time, the putting on of their foliage again by the trees, has been strained by some and pressed into service as another instance of a resurrection from the dead; but I believe that this is equally faulty, for the tree that is dead does not put forth leaves in the spring, and the plant that is dead does not again bear blossoms. The sleep of the insect by which it passes from the crawling larva into the death-like, corpse-like chrysalis, from which, after a time, the winged imago comes forth in all the glory of maturity, has been used by others as an instance of the resurrection. But, again, this is faulty and untrue, for the chrysalis is not dead, and if it were it would not burst forth into the winged beauty that crowns the sequence of insect life. When we accept these natural occurrences as analogies of the bodily resurrection from death, we are lead to regard favorably also that analogy which some attempt to affirm, that the crucified Christ was not dead, but that He was in a state of coma, or trance, and came out from that condition by a simple process of revivification, and was seen again of men, not as an immortal Being but as a man who had been revived from a faint. Jesus died upon the cross. His spirit was literally and actually separated from His body; that body was not in a state of suspended animation, while still alive, that body was dead in the sense of being an untenanted tabernacle of clay, and it was only by the power of God that it could be

again brought to life. Let us not deny the literalness of the resurrection as made known through the revelations of God. We believe that we shall in very truth die, and that the spirit—that immortal part of man, which existed before the body was framed, and which shall exist and continue to live after that body has gone to decay, that spirit shall take upon itself again this tabernacle of earthly element, immortalized, however, and destined to serve it as a fit garment through all eternity.

The Latter-day Saints have been charged with great literalness, with astounding simplicity, and as one critic put it to me, with a brutal materiality, in their doctrine. We acknowledge the charge in the sense in which it was meant, although we may object to some of the adjectives. The Latter-day Saints are just so simple-minded that they are willing to believe the Lord when He speaks, and take Him at His word. We rejoice in the hope and the assurance of a glorious resurrection. We rejoice in the work that was inaugurated at that first Easter period, for and in behalf of the dead. For while the body of the Christ lay in the tomb, as we learn beyond question, His spirit went to the spirits in prison, to those who were held in bonds because of their disobedience, to those who had not been privileged to learn of the redeeming efficacy of the Gospel; and He introduced and inaugurated there a missionary labor that has been going on ever since—a missionary work compared with which that which we attempt to do here upon earth, with our two thousand missionaries out in the field, is not even as a drop compared to the

ocean. Men are needed for missionary service among the dead. Who are the dead but those who once have lived? God is Lord of both the living and the dead; and all live unto Him. If it be true that the man who is now living cannot hope to enter into the Kingdom of God unless he complies with the simple law and requirement laid down by the author of our salvation, namely, that we must be born of water and of the spirit, that applies equally to each and every one of the uncounted myriads who have lived and passed beyond.

The doctrine of salvation for the dead came as a revelation to the earth. It had to be made known anew; for while it had been known of old, it, like many other of the saving doctrines of the Gospel, had been lost sight of and forgotten. The labor in behalf of the dead was cited by Paul, an apostle of old, as an argument and evidence of the resurrection; said he: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" Throughout the centuries of the deep night of the apostasy, not a single ordinance was performed in behalf of the dead. Yet, the ranks of the dead at that time were increasing by uncounted thousands. We are greatly behind in the work, but the Lord has provided a means by which it shall be done, and by which it is the privilege of those who come in at the door themselves to hold that door open to admit others, others who were once among the living and are now among the dead.

To me there is special significance in our assembling upon this block, by the great temple that is conse-

crated mostly to the work for the dead. For be it known that this great labor of temple-building, for which the Latter-day Saints are so well known and so widely famed, is very largely, though not entirely, a work in behalf of the dead. They are not giving of their substance to erect these great buildings for themselves, for aggrandizement, nor for the beautification of earth. The temple-building spirit manifested among the Latter-day Saints is the spirit of absolute unselfishness; it is the spirit of Elijah, the spirit by which the feelings of the children are turned toward the fathers, and the feelings of the fathers are directed toward the children; for no man stands upon this earth alone. We talk of independence. No man is independent. We are all interdependent; and we shall only rise as we carry others with us, and as we are assisted by others. My own mind is led to that great subject, and I have thought of it much as I have sat through the exercises of the morning, because of the fact that it was at the glorious Easter time the work for the dead was inaugurated; it was at this season the great missionary labor in the spirit world was begun, and the doors were there opened and a means of deliverance preached unto those who had been sitting in darkness, some of them even from the days of Noah.

I feel particularly gratified in this opportunity of bearing to you a humble testimony of the divinity of this work, of the sacredness of the labor for which the Church stands. As we heard yesterday, testimony is oftentimes more effective than argument, oftentimes more potent than reasons, as man counts reasons, and

lists them and collates them, and analyzes them; for, after, all he can only base the correctness of his results upon the assurance that his processes are free from error. Whereas, one who is able to stand forth and say "I know," testifies of himself, because of the knowledge that is within him; and that knowledge is given him of God. This people believe in testimony-making, in testimony-bearing, in testimony-speaking; and while they do not believe that the testimony of one man shall of itself convict or condemn another, they do believe that a man's humble, sincere testimony is entitled to respectful consideration. The Latter-day Saints tell you that they know that the Gospel is true, for that knowledge has been given unto them; and when a man is able to say, as said the chief of the apostles of old of the Christ, "Thou art the Christ, the Son of the living God," to him does the answer apply, "Flesh and blood hath not revealed this unto thee, but the Father who is in heaven." And, let that testimony come in what way it will, it has a saving power for man; this is the kind of testimony that abides and abounds in the hearts of this people, and they manifest it in their lives. Jesus came with His testimony, and the people were astounded at His doctrines, not because He brought them something that was essentially new in all particulars; for He used their scriptures; He brought into service their proverbs, and referred to the things which they well knew; but He gave to all of this a new application and a new meaning; and they said: "He speaks as one having authority, and not as the scribes." His discourse was no

labored compilation of passages. He did not base His doctrines upon what the prophets who had gone ahead of Him had said, though He referred approvingly to many of their inspired utterances; but He spoke from the knowledge He had within Him, and He spoke by reason of the authority that He held; and thus was He distinguished among the teachers of the day, and therefore did He compel attention.

Such, in a measure is the testimony of the Latter-day Saint Elder. He goes forth in humility. He may, perhaps, not be eloquent. He may be far from learned, as the world reckons learning; yet he is not ignorant, when he is able to stand forth and say, "I know that this Gospel is true." We look upon the scriptures of the past with reverence. We believe that they are necessary to the building up of the church in this day; but we do not depend upon them for our authority, nor for the interpretation we place upon the messages from God.

We do not believe in living wholly in the past. We believe in an up-to-date doctrine, in an up-to-date church, an up-to-date religion, a religion that is ever enriched by new revelation, a church that is in direct communication with headquarters, a church that is receiving through revelation the word of God today, pertaining to the affairs of today. When the proclamation was first made, that direct revelation from God was a feature of modern times, there was consternation in the ranks of the churches of the day; for be it known that when this church was established in the nineteenth century, there was not on earth a church sacred to the name of Christ. There were churches in great variety,

churches that bore the names of men, organizations as well as buildings established and erected to the name of Peter, and Paul, and Moses, and Elias, churches named after peculiarities of their worship, Presbyterian, Congregational, Episcopalian; churches named after men who had devoted themselves to their establishment—there were the Lutheran church, the Wesleyan church, the Calvinist church. But when it was proclaimed that there was now upon the earth a church sacred to the name of Christ there was fear and trembling manifest among the professors of religion. Consternation entered their souls when that banner was raised; and yet, what other name is appropriate? The profession of this church is set forth in its name. It is not the church of Joseph Smith, nor of Brigham Young, nor of Joseph F. Smith, nor of any other man or combination of men. It is not the Mormon church, though we do not object to that term which was first applied in derision, except for the possible error that may accompany its use; for it is not the church of Mormon! it is the Church of Jesus Christ. If the name, the Church of Jesus Christ, has been assumed authoritatively, it is of itself ample explanation of the phenomenal rise and development of this church; and if it has been assumed without authority, it is the most glaring instance of blasphemy the world has known. No greater challenge can be given to the world than the name borne by this church. I testify to you that this is the Church of Jesus Christ, that the power of the Christ is in it, the very Christ that lived as a man, that died as a God, the one who was resurrected, who

came forth from the tomb with the very body that had been pierced and laid there; that He has again spoken in this day and age of the world, even as had been declared He would speak, that He has again established His saving Gospel among men, and has opened the way by which men may attain salvation and eternal life in His presence and in that of the Father, the only way under heaven by which salvation and exaltation may be attained, the only name under heaven by which man may be saved.

Strange, is it not, that some have said, in their ignorance, that this Mormon Church is not a Christian church. Not Christian when it bears by authority the name of Christ, who is the author of all that is best in Christianity? Not Christian—when its great mission is the preparing of the earth for the coming of its King, that same Lord, Jesus Christ? Not Christian—when it is setting before the world an example of self-sacrifice never before known, and all in the interest of Christ and His work? The Church of Jesus Christ of Latter-day Saints is preaching the same doctrine that was preached in the church of old, and is proclaiming the same great message, Repent, repent; for the kingdom of heaven is at hand. We say that Christ will return to the earth, and literally reign here in Person, that it is His right to reign; and that the church is preparing for His coming. The testimonies to which we have listened, the testimonies to which we do listen in smaller gatherings than this, in the various stakes and wards in the Church, all have the same sound, the same truth and divinity of the Gospel of Jesus Christ and the di-

vinity of the work of the man who was the instrument, in the hands of God, in establishing this Church on the earth in the dispensation of the fullness of times; for this is that dispensation, to which the prophets of old have been looking, for which they have yearned, toward which their desires have gone forth. It is the dispensation of fullness, it marks the ushering in of the great finale of this drama of the Lord. Right thankful should we be that we are privileged to have a name and standing in the Church in this day and to take part in this great work. I am thankful for that name and for that standing, and for the privilege of testifying to you today, as the last and the least of those who have been called to stand before the world at the present time as the special witnesses of the Lord Jesus Christ, who verily lives and who verily shall come as hath been predicted, to take His place upon the earth, amongst His people. May His spirit ever guide us, through all the scenes of life, to make us worthy of our name, worthy of our promised destiny, I ask, in His name, Amen.

“O Divine Redeemer,” a sacred song, was rendered by Sister Olive Nixon.

ELDER BEN E. RICH.

(President of Eastern States Mission.)

“The angel said that my name should be had for good or for evil throughout all the nations of the earth.” These were the words which fell from the lips of a young boy, a little over three-quarters of a century ago, in the northern portion of the State of New York; and they brought a sneer and a laugh from

those who heard of the words. At that time this western civilization was unknown. I see before me to-day a sea of faces of individuals who, I doubt very much, could have been gathered together in these valleys of the Rocky Mountains had it not been for the message that that young man had to deliver to the world. No doubt, there are many nations represented here before me today, people whose fathers and mothers prayed for many years, before they gathered to this land, that God would open the way that they might say successfully, "Come let us go up to the mountain of the Lord, to the house of the God of Jacob, where we can learn more of His ways and walk in His paths."

Seven hundred years before the birth of Christ, God had a prophet upon this earth to whom He opened a vision of the future, and He saw the valleys of the Rocky Mountains. He saw the time when the mountain of the house of God would be established in the tops of these mountains, and that house would be the inspiration that would gather people from all nations under the sun. When that dispensation was opened, through the visions given and through the inspiration bestowed upon the young man, in the State of New York, it was the beginning of the restoration of all things spoken of by all the holy prophets since the world began.

During the sessions of this conference, the inspiration of the different speakers has been to bear testimony to the divine mission of the prophet Joseph Smith, and the great missionary work that is going on throughout the length and breadth of this earth. The scene before us strengthens the testimony

of President Smith, as he gave it to us at the opening of this conference, concerning the increased strength of this work, and the falsity of the accusation made by enemies that Mormonism was in a weakened condition or on the wane. There is no weakening manifest when a body of people as numerically small as the Latter-day Saints, through the faith they have in the everlasting Gospel, and in the divine mission of the prophet Joseph Smith, maintain in the nations of the earth, at their own expense—I mean the expense borne by the fathers, mothers, sisters, brothers, and wives of the missionaries themselves—an army of missionaries two thousand strong, and are not afraid to send them out among all the churches of the world, with no fear that they may possibly find a religion more true than that which God Almighty has given to our fathers and to us.

All kinds of weapons have been used against this Church, but God has so arranged matters that every attack, every such weapon has and will contribute to the advancement instead of the destruction of this work. It cannot be destroyed. Its mission is to fill this earth with the righteousness of God, to bring about the celestialization of the earth itself, and to save mankind in the Celestial kingdom of God. From the day of its organization, taking all of the revelations that God Almighty gave to the boy prophet, from that day until now it has been unlike the other churches of the world, it has never seen the necessity of revising its creed. Among those who have made attacks against this work, of recent days, are men who are looked upon as

among the most eloquent and deeply learned of men, as well as weapons used in the hands of the most ignorant. Not long ago, a very eloquent, learned bishop of the Episcopal church, in speaking before an audience in New York City, by way of easing the fear of the people that "Mormonism" would amount to something, and as an argument that it would not, stated that there was not a scholar among the Latter-day Saints. (I believe that he did give Elder B. H. Roberts the credit of knowing a little bit; but he said that very easy indeed.) I don't know what that individual would have done, or would have said, if he had lived when Christ Himself dwelt in mortality, and as He went along His way saw the illiterate fishermen drawing in their nets and had witnessed the Master call His ministry, saying to Peter "Come, I will make you a fisher after men." If the good bishop is here today, I would not have him think for a moment that I say this by way of a reflection upon his great wisdom. I only make mention of it that he might perceive how little Christ knew about how to call men to the ministry. The Almighty has always taken the simple things of the earth to confound the wisdom of the mighty. The principal education He requires is the education of humility, of meekness, of faith, and of purity, with these qualifications wisdom will follow. These are the materials the Almighty can handle. And some of these ministers who are so much concerned about this thing, how much better would be their position, if they are really anxious for the salvation of our souls, if they would ask for the privilege of occupying this pulpit, and from

the word of God try to show the Latter-day Saints that faith in the Lord Jesus Christ is an obnoxious doctrine, that repentance from sin is not true, that baptism by immersion for the remission of sins is not a doctrine of Christ, that the gift of the Holy Ghost by the laying on of hands was not taught by the ancients; these are principles of Mormonism. You do not hear from their lips arguments against our faith, but tirades of abuse against our good, humble, and great leader, and others who have been leaders in this Church.

Brother Talmage quoted the words of Christ to Peter, "Whom do men say that I am?" And after Peter had named the different characters who had lived upon the earth whom men said that He might possibly be, and when Christ had asked him directly "whom sayest thou that I am?" which brought forth the answer, "Thou art Christ, the Son of the living God," then said Jesus, "Blessed art thou, Simon Barjona; flesh and blood hath not revealed this unto you, but my Father which is in heaven; and I say unto thee, that thou art Peter, and upon this rock"—this knowledge that came to Peter that Jesus was the Christ, the means whereby He received this information—"upon this rock will I build my church, and the gates of hell shall not prevail against it." The Catholic world says that it was built upon Peter; the "Mormon" Church says it was built upon that principle that conveyed to Peter the knowledge, the truth that Jesus was the Christ. This Church is built upon that foundation of revelation from God, and we have the promise from our Father that it shall stand forever,

nevermore to be thrown down or given to another people. I tell you that it cannot be broken to pieces.

The difference between this and all other faiths is that one man in this Church has just as much right to know that God lives, to know that Jesus is the Christ, to know that Joseph Smith was a prophet of God, as any other man. It is built upon that testimony; and that is the reason we are so strong. To the stranger who may be present, I will say that if this question should be placed to this congregation, How many know for themselves, just as well as the President of the Church here knows, that Joseph Smith was a prophet of God,—oh what a testimony would be presented to that stranger; at least nine-tenths of the congregation would respond that God Almighty had revealed to them the truthfulness of this Gospel, and that they do not rest upon the testimony of any other. That is where my testimony is planted. I know for myself that Joseph Smith was a prophet of God. I know that this is not the work of man. I know that we are living in the dispensation of the fulness of times, when God has promised that a people shall be prepared for the reception of His Son, when He comes to the earth to reign in glory. This is my testimony in the name of Jesus Christ, Amen.

ELDER BRIGHAM G. THACHER.

(Late President of Holland Mission.)

My brethren and sisters, it is certainly a pleasure to me to have this privilege of bearing my testimony to so many Latter-day Saints. I trust, the short time I stand before you, that I may be dictated by the

Spirit of God. I desire your faith and prayers that I may say nothing contrary to the doctrines of Christ. I realize and sense fully the words of the Apostle Paul when he said, "Though we, or an angel from heaven, preach any other Gospel unto you, than that which we have preached unto you, let him be accursed."

I have been very much instructed by the remarks of those who have spoken today. I have been built up in my faith in the Gospel of Christ. I know that this is the Church of Christ. I realize that Jesus came upon the earth, that He lived, and that He preached repentance unto the children of men.

Today, hundreds of thousands of Christians are celebrating the anniversary of His resurrection from the dead, but many thousands of them do not believe in a literal resurrection of mankind. Though they are celebrating His resurrection, yet they do not understand that mankind will be raised from the dead with bodies of flesh and bones. Christ told us that He was an example for us in all things; and while these professed Christians claim to believe in Jesus Christ, yet they deny that mankind will again stand upon the earth, in bodies of flesh and bones as tangible as that which we now possess. "If the dead rise not all, then why are ye baptized for the dead," said the Apostle Paul. You know that the tenor and burden of testimony of the apostles of old, after the death of Christ, was that He was raised from the dead; that, after He had preached to the spirits in prison. His spirit and body were again reunited, and He appeared unto Mary and unto the apostles, also that He

appeared unto a multitude of others, and taught the disciples that they should go among the nations of the world and preach repentance, and belief in God and in the Son of God, Jesus Christ.

We, as Latter-day Saints, have been gathered out from the four quarters of the world. We have accepted the message that Jesus Christ has again spoken from the heavens, that the Gospel is restored, and again the authority of the holy Priesthood is bestowed upon mankind. This authority is here in our midst. We have come here, gathered from the nations of the world, and now I ask you, my brethren and sisters, is it worth while living in accordance with this Gospel, this Gospel which is said to be the power of God unto salvation? Now that we have been baptized, now that we have received the gift of the Holy Ghost, is it worth while keeping the commandments of God? Too many of our young men and young women, and even some older ones, are becoming indifferent to this Gospel message. I have been told that at meetings held in one of the eastern cities, against this people, erstwhile members of this Church are attending those meetings every Sunday evening. They have become cold to the Gospel, and are seeking the bread of life from a place where no such bread can be had. Oh, my brethren and sisters, I would that I had the voice of an angel to cry unto you the necessity of living the Gospel according to the doctrines therein taught unto us. This Gospel is the power of God unto salvation, if we will live it. It is given to help us to reach the celestial kingdom of God. Shall we

throw away this means of salvation, and fall short of that high place which God in His tender mercy has provided for us if we will obey His commandments? I tell you that the reason some of our young men and young women are indifferent to the Gospel is because they have not obtained a knowledge of it. Fathers and mothers, teach your young people in your homes, teach them to acquire a knowledge of the Gospel, teach them that Jesus is the Christ, that Joseph Smith was a prophet of God, that Joseph F. Smith is a prophet of God, and that the Apostles and those who are in authority in the Church are men of God, holding the keys of this dispensation. If you will instill knowledge into their hearts, while they are young, they will not go astray as they grow up.

The Gospel in the Netherlands is progressing. There are many thousands of honest souls in that land; and while there is much prejudice among that people, because of the slanders traducing the character of this people, it is difficult to bring a knowledge of the Gospel to them. Yet they are generally charitable, and will listen unto you. I tell you, my brethren and sisters, that there is a great future for that mission. There are thousands, perhaps hundreds of thousands there who will yet receive the Gospel. Never have I found a people in any land or nation, or among any people, apparently so well prepared to receive the Gospel as Hollanders are, or so willing to listen to the message of repentance and salvation. I want to say to these fathers and mothers who have sons in that mission, that there is no better place on the earth

where they can labor. Every opportunity is given to them to develop in a knowledge of the Gospel, and to work and progress in ability to proclaim it. I say unto you that there are many who will be raised up to befriend your sons who are doing missionary work there. Encourage your boys to work energetically, and they will see fruits of their labors. The present president of that mission, Bishop Eardley, is a man of God, and he is a man with whom you can trust your young men. I look for the work in that land to grow even faster than it has grown in the past.

My brethren and sisters, I feel well in the Gospel. I know that Jesus is the Christ. I know that Joseph Smith was a prophet of God, and I know that Joseph F. Smith also is a prophet of God. I have known him, I have seen his work, and I know whereof I speak. I know that these men who are called to be Apostles, and Seventies, and High Priests, in this work, are men of God, and that they will lead you in truth and righteousness into the celestial kingdom of God, if you will give heed to their counsel.

I pray God to bless you and bless this work, that it may grow, and that the day may speedily come when righteousness will reign supreme upon the earth; and I ask it in the name of Jesus Christ. Amen.

PRESIDENT JOSEPH F. SMITH.

CLOSING REMARKS.

Later generations in the Church as faithful as the first—Jesus Christ the type and evidence of the resurrection—Obscure passage of Scripture explained—Individual identity retained

throughout eternity—God's blessings invoked upon Priesthood and people.

I say, in all candor, that I am sorry we can not have another day or two in which to continue our Conference, but it would not be wisdom to do so, under all the circumstances. There are many of our brethren whom you would delight to hear, and who are indeed a tower of strength in testimony and knowledge of the principles of the Gospel, who would be delighted to address you, if opportunity would permit. Our brethren of the presiding Seventy, will be deprived of the opportunity during this Conference of speaking to you, which I regret quite as much as you or they do, and I am sure you all regret not to have the privilege of hearing them; but I cannot see how the time could have been more wisely, or earnestly, more intelligently, or profitably, spent than it has been.

We have had testimonies here from those who mark the third generation of Latter-day Saints, and I am satisfied that there is no one other, perhaps, than the Prophet Joseph Smith himself who could have borne more powerful testimonies of the truth or could have told the truth more clearly, plainly and forcibly than it has been told by these young men who are of the third or fourth generation of Latter-day Saints. I want to say to you that there are thousands of young men in the Church of Jesus Christ of Latter-day Saints of the third and fourth generation of members of the Church who can bear to you, as firmly and as strongly, their testimony of the divinity of this work, the divinity of the mission of the Prophet Joseph Smith, and of the mission of the Son of

God, as any of their fathers or fore-fathers could have done.

When men predict evil concerning the children of Zion, they become false witnesses before God. It may be true that many of the children of the Latter-day Saints will lack understanding, will fail to improve their minds and their opportunities. It is not at all unlikely that many of the children, whose parents have neglected to teach them in their childhood, will grow up in a measure indifferent to the work of God, but those who are taught the truth will receive it and will abide in it; and there will be sufficient numbers of these to carry on the work of God, to leaven the whole lump; that the leaven of the Gospel shall be carried, as it is being carried today, to the uttermost bounds of the earth, and every nation, kindred, tongue and people, will yet have the privilege of hearing the Gospel from the mouths and from the inspired testimonies of the third, fourth, fifth and sixth generations, of the children of this people. It is the duty of Latter-day Saints to teach their children the truth, to bring them up in the way they should go, to teach them the first principles of the Gospel, the necessity of baptism for the remission of sins, and for membership in the Church of Christ, teaching them the necessity of receiving the gift of the Holy Ghost by the laying on of hands, which will lead them into all truth, and which will reveal to them things that have passed and things which are to come, and show to them more clearly those things which are present with them, that they may comprehend the truth, and that they may walk in the light as

Christ is in the light; that they may have fellowship with Him, and that His blood may cleanse them from all sin.

Speaking of the resurrection, the subject on which so much has been said during this Conference, and appropriately said, too—we distinctly believe that Jesus Christ Himself is the true, and only true type of the resurrection of men from death unto life. We believe there is no other form of resurrection from death to life; that as He rose, and as He preserved His identity, even to the scars of the wounds in His hands and feet and side, that He could prove Himself to those that were skeptical of the possibility of rising from the dead, that He was indeed Himself, the Lord crucified, buried in the tomb, and raised again from death to life. So it will be with you and with every son and daughter of Adam, born into the world. You will not lose your identity any more than Christ did. You will be brought forth from death to life again, just as sure as Christ was brought forth from death to life again, just as surely as those who ministered to the Prophet Joseph Smith had been raised from death to life—therefore, in the same manner in which Christ has been raised, so will life, and the resurrection from death to life again, come upon all who have descended from our first parents. The death that came into the world by Adam's transgression has been conquered, and its terror vanquished by the power and righteousness of the Son of God. He came to redeem man from the temporal death, and also to save him from spiritual death if he will repent of his sins, and will be-

lieve on the name of Christ, follow His example, and obey His laws. You may read it in the greatest plainness in the Book of Mormon, in the Book of Doctrine and Covenants, as well as in the New Testament, and in the predictions of the ancient prophets concerning the coming of the Son of God and His resurrection from death to life. Paul used the argument that has been recited here a number of times: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

Why did Jesus teach the doctrine that there was no marrying, nor giving in marriage in the other world? Why did He teach the doctrine that marriage was instituted by the Father and designed to be accomplished in this life? Why did He rebuke those who sought to entrap Him when they brought to Him the example of the fulfillment of the law of Moses, for Moses wrote the law that God gave him, that if a man married in Israel and died without issue, it was the duty of his brother to take his widows and raise up seed unto his brother; and when seven of these brothers—(which is doubtless a problem that these men put to the Savior in order to entrap Him if they could)—had taken her, to whom should she belong in the resurrection, since they all had her? Jesus declared to them, "Ye do err, not knowing the Scriptures, nor the power of God." They did not understand the principle of sealing for time and for all eternity; that what God hath joined together neither man nor death can put asunder." (Matt. 19:6); they had wandered from that principle. It

had fallen into disuse among them; they had ceased to understand it; and consequently they did not comprehend the truth; but Christ did. She could only be the wife in eternity of the man to whom she was united by the power of God for eternity, as well as for time; and Christ understood the principle but He did not cast His pearls before the swine that tempted Him.

Why has the Lord revealed to the Prophet Joseph Smith, in this dispensation, that great and glorious principle of baptism for the dead, the principle of turning the hearts of the children to the fathers, and of the hearts of the fathers to the children; that the fathers could not be made perfect without the children; that the children could not obtain a fulness of happiness and joy, nor become perfect, without the fathers? Why did He teach us the principle of eternal union of man and wife? Because God knew that we were His children here, to remain His children forever and ever, and that we were just as truly individuals, and that our individuality was as identical as that of the Son of God, and would therefore continue so worlds without end. So that the man receiving his wife by the power of God, for time and for all eternity, would have the right to claim her and she to claim her husband, in the world to come. Neither would be changed, except from mortality to immortality, neither would be other than himself or herself; but they will have their identity in the world to come, precisely as they exercise their individuality and enjoy their identity here. God has revealed this principle, and it has its bearing upon the evidence that

we possess of the actual, literal resurrection of the body, just as it is and as the prophets have declared it in the Book of Mormon. Now, that is the faith of the Latter-day Saints, and that is the doctrine of this Church, as taught in the Book of Mormon, Doctrine and Covenants, the Bible and the Pearl of Great Price; and we are willing to stand by it; and our children, and our children's children after us to the latest generation, will abide in this truth, for it is founded on revelation from God.

Now, this is my testimony, and I know, just as my brethren know and have said, not any better than they do—for some of my brethren who have spoken here have told my own faith and my own testimony, and my own conviction, better than I could do it myself; for they have had the language and power of expression, to convey the truth better than I ever could have done it myself, and I believe their testimony—I know they have told the truth. The Spirit of God bears record of it in my heart. And when I hear my brethren teach these things, when I hear them bear testimony of the truth, it melts my soul, and I glorify my Father in heaven for the truth he has put into the hearts of my fellow-servants and co-laborers, in this great and glorious cause of human redemption in which we are so earnestly engaged.

Let me conclude by saying to you what I have said many times, and what I hope I will ever stand by. I would a thousand times rather go to my grave as I am, with the convictions that I possess, than to falter for one instant in that which God has revealed to me. It is more than mortal life to me. My stand-

ing in the Church is worth to me more than this life—ten thousand thousand times. For in this I have life everlasting. In this I have the glorious promise of the associations of my loved ones throughout all eternity. In obedience to this work, in the Gospel of Jesus Christ, I shall gather around me my family, my children, my children's children until they become as numerous as the seed of Abraham, or as countless as the sands upon the sea shore. For this is my right and privilege, and the right and privilege of every member of the Church of Jesus Christ of Latter-day Saints who holds the Priesthood and will magnify it in the sight of God. Without it there is death and desolation—disintegration and disinheritance; without it there may be a chance to become a ministering spirit, a servant unto servants throughout the endless ages; but in this Gospel there is a chance to become a Son of God, in the image and likeness of the Father and of His only Begotten Son in the flesh. I would rather take my boys and my girls to the grave, while they are innocent, than to see them entrapped in the wickedness, the unbelief, and the spirit of apostasy so prevalent in the world, and be led away from the Gospel of salvation.

I have lived here some seventy odd years, and I have had a purpose in life, and I have been steadily plodding on toward the accomplishment of that purpose. I have not been able to do any great thing. I do not feel capable of doing any great thing. Whenever, if ever, I say a word that is acceptable to God, whenever I speak His truth, it is by the presence and influence of His Spirit, and it is to His honor

and to His glory that I do it. I never have taken any honor unto myself. I want no honor; I claim none except that of being a member of the Church of Christ, the honor of having a standing unsullied, undefiled, unshaken, and immovable, in the kingdom of my God and His Christ. That is all I want; and I mean to have it, by the help of God. I have gone too far on this road to turn back. I have held the plow too long to look backward in the furrow. I am going on and up, by the help of the Lord, and to the best of my ability, until I fill my mission and accomplish my work, whatever that may be. I thank the Lord for the Gospel; I thank Him for the testimony of it that I possess, and for the testimony that my brethren possess. That, to me, is worth more than gold, or silver, or precious stones. It is worth to me more than all the honors of the world to know that my brethren have the testimony of this Gospel in their hearts and that they know the truth, as they have said it here. There may be those who know it much better than I do, if only they have larger conception and comprehension of the truth, and greater capacity to receive and comprehend it. They may go much farther than I can, perhaps, in this world; but I hope to live long enough in eternity to catch up with them, if I can.

May the Lord bless this people; and in the name of the Lord, and by virtue of the Holy Melchizedek Priesthood, which holds the keys of all the spiritual blessings of the Church, I bless the Latter-day Saints and our friends gathered here, and also the Latter-day Saints and the people of God everywhere,

throughout the intermountain states and throughout all the world. God bless His people—make them rich in the knowledge of the truth, in humility, in meekness, and willingness to obey the word of the Lord and keep His commandments, and help them to keep pure and unspotted from the world, and at His own pleasure and time those afar off may be permitted to gather to the house of the Lord where they may enter and administer not only for their own temporal and eternal union and exaltation, but where they may enter and administer for the salvation and exaltation of their kindred who have died without the knowledge of the Gospel. This is my prayer in the name of Jesus. Amen.

President Smith then read the report of the auditing committee, as follows:

AUDITORS' REPORT.

Joseph F. Smith, Anthon H. Lund and Charles W. Penrose, Presidency of the Church of Jesus Christ of Latter-day Saints:

DEAR BRETHREN—We, the auditing committee of the Church, beg leave to report that we have examined the books and accounts of the Trustee-in-Trust, the Presiding Bishop's Office, as well as other institutions of the Church, for the year 1911, and are pleased to report that we have found the books and accounts methodically and accurately kept according to the most approved style of modern book-keeping. It is also our pleasure to say: That in our opinion the revenues of the Church were expended for the

purposes that are strictly legitimate, and along the lines that are for the welfare of the whole community.

Respectfully,

W. W. RITER,
HENRY H. ROLAPP,
JOHN C. CUTLER,
JOSEPH S. WELLS,
HEBER SCOWCROFT.

President Smith then made the following comment:

And this is but a very brief report, of their full report, which covers thirty-two pages of data and commentation in relation to their researches into the financial affairs of the Church; and in every respect this simple report is corroborative of their report in detail.

It was announced that the daily recitals on the great organ, to which the public is admitted free, will be resumed on 22nd Inst.

The anthem, "Heavenly Father, we would worship," composed by

Prof. Joseph J. Daynes, was sung by the choir, Sisters Margaret Summerhays, and Esther Davis rendered the solo parts.

Benediction was pronounced by Elder James Duckworth.

Conference adjourned for six months.

Prof. Evan Stephens conducted the singing of the choir and congregation at the conference meetings in the Tabernacle, on the 5th and 7th, and Prof. John J. McCellan played the accompaniments, interludes, etc., on the great organ, assisted by Edward P. Kimball and Tracy Y. Cannon.

The stenographic reports of the discourses were taken by Elders Franklin W. Otterstrom, Frederick E. Barker, and Fred G. Barker.

DUNCAN M. McALLISTER,

Clerk of Conference.

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OF THE

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OF LATTER-
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No. 6 MAIN STREET, SALT LAKE CITY, UTAH

Eighty-Third Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints

FIRST DAY.

The Eighty-third Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a. m., Friday, October 4, 1912, President Joseph F. Smith presiding.

AUTHORITIES PRESENT.

There were present of the First Presidency, Joseph F. Smith, Anthon H. Lund, and Charles W. Penrose; of the Council of the Twelve Apostles, Francis M. Lyman, Heber J. Grant, Reed Smoot, Hyrum M. Smith, George Albert Smith, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith, Jr., and James E. Talmage; of the First Council of Seventy, Seymour B. Young, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin and Charles H. Hart; (Brigham H. Roberts and Levi Edgar Young were in attendance at later sessions); of the presiding Bishopric, Charles W. Nibley, Orrin P. Miller, and David A. Smith. There were also a large number of Presidents of Stakes with their Counselors, Presidents of missions, Bishops of Wards, Patriarchs, and numerous other prominent men and women

representing various quorums and organizations of the Church.

President Joseph F. Smith called the assembly to order, and the conference services were commenced by the congregation singing the hymn:

Come, come, ye saints, no toil nor labor fear,

But with joy wend your way;
Though hard to you this journey may appear,

Grace shall be as your day.
'Tis better far for us to strive,
Our useless cares from us to drive,
Do this and joy your hearts will swell—

All is well! all is well!

The opening prayer was offered by Elder Charles A. Callis.

The congregation sang the hymn:

Redeemer of Israel, our only delight,
On whom for a blessing we call,
Our shadow by day, and our pillar
by night,

Our King, our Deliv'rer, our all!

PRESIDENT JOSEPH F. SMITH.

OPENING ADDRESS.

Constant need for God's help.—Many people learning truth about "Mormonism."—Sad plight of Saints who colonized in Mexico.—Wisdom and generosity of national authorities eulogized.—Saints should patiently acknowledge over-ruling providence in

adversity.—Glorious mission of peace indicated for United States.—The Ten Commandments, and the Gospel, eternal.—Duty of Saints to sustain United States Constitution.

I feel very dependent this morning upon the presence of the Good Spirit. I do not feel either physically or mentally able to perform the duties which are required of me without the assistance of the Spirit of the Lord. I do not know that any man is able to carry on the work of the Lord which may be required at his hand, independently of the Lord, or without the promptings and inspiration of the Spirit which comes from the Father of Light, with whom there is no variableness nor shadow of turning. I think it is the duty of all men, especially those connected with the Church of Jesus Christ, to live humbly before God, and to be prayerful and submissive to the law of the Lord. If we succeed in standing faithful before Him, however strong we may feel within ourselves, or capable to bear the burdens and responsibilities that may rest upon us, the time will come, however much we may have been disinclined to acknowledge it before, when we will be compelled to acknowledge the hand of God in our success. We will not be able to accomplish it alone.

I feel very grateful this morning for the privilege that I enjoy of being present at this opening session of the eighty-third semi-annual conference of the Church of Jesus Christ of Latter-day Saints, which comparatively only a few years ago was organized under the laws of the state of New York by six individuals, and but very few besides them had become acquainted with the new revelation and embraced it. And from that small beginning we

look today out upon this manifestation of the mercy and blessing of the Lord, and the work that was begun by those six first members of the Church, under the inspiration given to that boy whom the world holds in derision and in unbelief, to a very large extent, but whose mission and the results of whose labors are becoming more widely and better known, and more clearly understood by the intelligent men and women of the world to whom this message has been sent.

I am often impressed, while attempting to speak to the Latter-day Saints, with the impotency of man and his utter dependence upon the Lord in the accomplishment of that which has been done in the interest of the restored Gospel of Jesus Christ in the latter day. I look out over the world today and I comprehend that there are tens and hundreds of thousands of the best men and women in the world, the most intelligent, thoughtful, independent of character, from almost all lands, who have come to a knowledge of the divinity of the mission of Joseph Smith, and acknowledged it, and many in their hearts, while openly they dare not come out against the prejudices of the world to acknowledge their conviction. And hundreds of thousands of men and women who are sufficiently independent in their character, and who are sufficiently intelligent as to give a reason for the hope that is within them, have come forth and have identified themselves, with all that they possess in the world, with the great latter-day work, the foundations of which were laid by God Almighty through the instrumentality of Joseph Smith, the Prophet. And today our country is beginning to see or to obtain a slight glimmer

of the true character of the work that Joseph Smith was instrumental in establishing upon the earth, and many of the great and good and intelligent people of the world are beginning to acknowledge that there is some good that can "come out of Nazareth," so to speak.

I feel thankful for the prosperity that has attended the labors of the people of these intermountain valleys during the present season, that the Lord has given us an abundant harvest, the season has been a fruitful one—so fruitful indeed that there is considerable waste of the rich products of the vines and of the trees, there being so much that many people seem to be unable to take care of the fruits of their orchards and their fields. I hope sincerely in the midst of this prosperity, the people of the Church will not forget the Lord in the first fruits of all their increase that their barns may continue to be filled with plenty and, figuratively speaking, that their "presses may burst out with new wine." I hope that we will not forget the Lord in the day of prosperity, that we will not be unmindful of the gifts and blessings bestowed by the hand of the liberal and bounteous giver of every good and perfect gift, for while the earth is fruitful, while the elements are healthful and propitious and all things are favorable and contribute to our prosperity and happiness, we should always be mindful of the fact that it is in consequence of the overruling, merciful providence of the Father of us all. It is essential that Latter-day Saints should be willing to acknowledge cheerfully the hand of the Lord in all things. I realize that there are many things in which it is difficult for us to see or discern

the hand of the Lord—when we are afflicted, when we are troubled, when we may be molested and disturbed in our pursuits, we may feel sometimes,—many of us do,—I presume, that it is extremely hard to discern and to acknowledge the hand of the Lord in it.

We have had some very sad experiences of late,—a large number of our colonists in Mexico have had serious cause for the exercise of faith, patience, forbearance, hope and charity this year; and many of them, I have no doubt, have found it difficult under circumstances which prevail around them to see how the hand of the Lord could ever be made manifest for their good. They have been robbed, plundered and driven from their homes, their rights have been denied them, their property taken away from them, the safety of their wives and daughters jeopardized and their lives threatened, and at last they found it necessary to abandon their homes and possessions, and come away from that land of riot and murder, brigandage and robbery in order that they might escape at least with their lives; and quite a few have not been fortunate enough to get away with their lives, but have fallen by the hands of marauders and assassins.

The Latter-day Saints who colonized in Chihuahua went to Mexico not by chance. I have said it many times before, and I repeat it again. They went there with the consent and approval of the presiding authorities of the Church of Jesus Christ of Latter-day Saints, under conditions that made it proper, advantageous and beneficial to them to go there. They have suffered a great deal at the hands of degraded, unprincipled men. Many

of the race unquestionably have good hearts and will manifest their goodness when under the influence of good men and of favorable surroundings, but too often only when it may appear to them to be to their interest to do so, but they are by no means an elevated race of people; and I think we have sufficient evidence to prove the fact that the Almighty, who is the Father of all men and who overrules the destinies of all the nations of the earth, has for some time been ready to permit a scourge and perhaps devastation and ruin to come upon that people until the remnant of them shall be taught a lesson that may help to elevate them a little in the scale of human and national intelligence.

Many of us, perhaps, have not worried much about the condition of our people in Mexico, but it has been a constant source of anxiety to me and to my brethren of the Presidency and the Twelve. We have felt deeply the troubles that have come upon our people there, and we have regretted exceedingly the necessity they have seen to move away from their homes (many of which are equal to some of the best homes that we possess in this land) and from their lands, their fields, their orchards, their flocks and herds, to escape the indignities that were heaped upon them by brigands, renegades, marauders and plunderers. Some of our people and many others have stood ready to condemn the authorities of our nation for not interfering with the treatment they have received and that other American citizens have received at the hands of the Mexican people. But I feel thankful a higher wisdom has dictated the course of the executive authorities of our nation, by which they have kept their hands clean

from the shedding of blood, and our sons, our brothers and perhaps our fathers from being drawn into a protracted war with Mexico, which might last for years, and cost untold blood and treasure, even if the whole power of the United States should be brought to bear to quell the disturbances there and to bring peace to the land. It is a mountainous country, and much of it a desert land, brigands and marauders might infest those mountains for years, in spite of all that armies could do to ferret them out, and while that condition should exist, neither life nor property of decent people would be safe in the land. I am glad that the authorities of our government have seen it wise to let them slay themselves, if they are determined to slay and destroy. I think it is fortunate that our people have escaped from the land with their families and we wish it to be understood that their mission there is, at least for the time being, at an end, and that they may feel themselves at liberty, not only to abandon the country if they choose to do so, but to go elsewhere, where conditions will favor their endeavors to make new homes and establish themselves in a civilized land, where life is protected and where the possession of property is safe, and where they can dwell in peace and be happy.

I cannot refrain from expressing my sincere gratitude to our national authorities for the generous kindness they have shown to American citizens who have suffered so much on account of the deplorable conditions existing in Northern Mexico; by appropriating large sums of money for their relief. Every good citizen will hail with pleasure this act of kindness on the part of our

government. And none more so than the citizens of Utah and adjoining states, where so many of the kindred and fellow citizens of the Mexican exiles reside.

It is of course necessary for our people who have been driven away from there to secure every right that they possibly can for the recovery of their properties which they may have been or may be deprived of. Whether the time will come in the near or distant future that our people may go back to the land that they have bought and paid for, to the homes that they have built and beautified, to the fields that they have subdued and cultivated, and to their orchards and rightful possessions,—whether the time will come or not within the near future or even the distant future, I am not prepared to say. But I would guess that the time *will* come when that land will be overspread by more intelligent people than inhabit it now, and when there will be a stable government established there, which will be able to guarantee the protection of the rights of the citizens of the land. I believe that time will come whether it may be attained by friendly intervention or otherwise. I believe that the government of the United States will eventually, if need be, take a hand in bringing to pass peace and reconciliation and good government in that land, not by means of war and bloodshed, but by more conciliatory measures, that of being a peacemaker and powerful advisor for good to that poor, degraded people. I do not anticipate peace to be restored there for years to come unless peace can be brought to pass by the intervention of some friendly hand and greater wisdom than the people themselves possess.

Now in relation to these matters I want to say that our hearts have been touched, our sympathies have been drawn out towards our people of Mexico. We have prayed for them, we have thought of them day and night, and now we feel to say to them that they are at liberty to make homes wherever they can find suitable locations among their own people and in their own nation, where they have or will have at least an assurance of protection and of civil liberty. Yet we would like them not to lose or to neglect any chance or opportunity to avail themselves of all the rights that belong to them, to be realized hereafter when the time of proper adjustment and righteous judgment shall come to them. I could not advise our people to go back to Mexico under existing circumstances. Indeed, I would advise them not to go back, if I should give advice at all to them, but we wish our brethren to feel at liberty to do just what they feel in their hearts will be for their best good. It is the privilege of every individual in this Church to enjoy the spirit of revelation from God Almighty sufficient to guide him in the performance of his duty, and in the doing of that which will be overruled for his best good, and we hope that our brethren will continue to live in possession of this spirit, by which they may be directed in the right path to do the right thing for themselves, their families and their interest, and ~~not~~ be drawn into doing anything that would result in their injury, or the injury of their cause.

Recurring again to the condition of our people of whom I have been speaking, it is hard for them to see why Providence will permit or has permitted conditions to arise that

have placed them in the position that they are in. On somewhat parallel lines our people might go back in memory to Ohio and to Missouri and to Illinois, and recall incidents and conditions that existed in those early days by which our people were harassed, mobbed, persecuted, hated and driven away from their possessions both in Ohio, Missouri and in Illinois. It was hard for our people in those times, and under the conditions that then existed, to see where God in His providence designed good for His people in permitting these conditions to exist. But who today will dispute the fact that, although we were compelled to leave Ohio, Missouri and Illinois against our will, our wishes, our interests temporally, as was supposed,—it was for our ultimate good? Which of us will now contend that the overruling providence which brought us to this place was a mistake? None of us! When we look back to it we see clearly, beyond any possible doubt, that the hand of God was in it. And while it was necessary for us to be moved from our footholds on the soil that our fathers had obtained from the government of the United States, and from old settlers, and while we were compelled to do it against our supposed interests—we now see it has resulted in the greatest blessing possible to us and the Church.

What would we have done in Ohio? What room was there for growth and development for the Church of Jesus Christ of Latter-day Saints in Caldwell County or in Jackson County or in Clay County, Missouri? Where was the chance for this Church to spread abroad, grow and obtain a foothold in the earth, as we possess it today,

in the state of Illinois? A populous state, her lands occupied by older inhabitants who were uncongenial and unfriendly. They had no faith in our good intentions, nor in the divinity of our cause. They feared us because the Saints were progressive. The spirit of growth, development and of advancement characterized the life and labors and existence of communities of Latter-day Saints, as it has with our people in Mexico.

In Mexico within a few miles, at the most, of some of the most progressive and beautiful settlements and towns that can be found in our land, which have grown up in a few years by the industry and perseverance of the Latter-day Saints, are old Spanish towns that have existed for hundreds of years that would be unfit for civilized people to dwell in. And these contrasts have been brought to the attention of those degraded people; it has been pointed out to them: "See how these Americans prosper in your land! See how they build mansions! How they build colleges! How they have improved! How they have prospered! And look at your little hovels that you and your fathers have lived in for ages! We want to get rid of these Americans."

That was the spirit of the exhortation given by one of their commanding officers to the rebels, which inspired them to hatred and to plunder. I will venture the prediction that if our good people from Mexico will only maintain the spirit of the Gospel, and will seek to see and observe, in the midst of the clouds that overshadow them today, and acknowledge the hand of God in that which has occurred, by and by, if not now, they will see it. They

will see that the Lord Almighty has delivered them perhaps from death, and perhaps from something that would be worse than death, if they had been permitted to remain. I do not know. Do not be discouraged. You have friends here, and friends everywhere. You have proven your worth, your intelligence, that you are men and women of high standing among men. You have been patient and forbearing; and when you have had to suffer indignities, you have taken it patiently; when you have been smitten you have not smitten again; when your brethren have been shot down in cold blood you have restrained your passion, you have withheld your wrath, and you have exercised your patience and have been willing to leave these things in the hands of God.

Who could do this but men of the highest type in the world? Who could do it except he was inspired by the spirit of the meek and lowly Son of God, who said to the world: "If a man smite you on the one cheek, turn to him the other also," and "return good for evil." Exercise patience, forbearance, long-suffering, forgiveness, for they who would wrong you "know not what they do," any more than those who cried, "Crucify Him and let His blood be upon us and our children."

These miserable people are moved by greed and jealousy, and the spirit of their leaders who are apparently steeped with hatred and envy toward a people that can prosper in a land that will doubtless lie dead and unimproved for centuries to come, as it has in the past, if no one goes there to improve it and to develop it other than the wretched people who inhabit it today. We are not here to shed blood. God has not re-

quired of us to take up arms against mankind to defend ourselves by the bayonet or the cannon or the sword. He has given us a chance to get up like gentlemen and come away from the scene of strife, and hypocrisy to where we can find peace and freedom. That is far better than to have the stain of blood upon our hands. We do not want their blood on our hands, nor do we want our blood shed by them. We are not obliged to stay among them, and I hope that wisdom and the spirit of "peace on earth good will to men" will pervade the councils of our nation; that by and by, perchance, an opportunity may open up by which intervention, not by arms, not by war, but by overtures of peace and good will to those people, that they may be brought to a realization of the dreadful conditions they are bringing upon themselves and upon their country. We do not want war. We do not want to see our nation go to war. We would like to see it the arbiter of peace for all nations. We would like to see the government of the United States true to the Constitution, an instrument inspired by the spirit of wisdom from God. We want to see the benignity, the honor, the glory and the good name and the mighty influence for peace of this nation extended abroad, not only over Hawaii and the Philippines, but over the islands of the sea east and west of us. We want to see the power, the influence for good, for elevating mankind, and for the establishment of righteous principles spread out over these poor helpless peoples of the world, establishing peace, good will and intelligence among them, that they may grow to be equal, if possible, to the enlightened nations of the world.

I always thought it was a mistake when one of our administrations turned down the overtures of Hawaii to be annexed to and become a part of the United States. And I admired the wisdom of another administration which admitted them to territorial rights and privileges under the protection of our government.

I think it is our duty to cultivate peace, and to ameliorate the condition of the Filipinos, Hawaiians, Haytians and Cubans, and elsewhere in the world. I believe the time will come when the arm of peace of this nation will be extended to the distracted little southern republics, where a rebellion arises almost every year against their constituted authorities. I hope to see the day when the counsels of peace and good will from this powerful nation will be so recognized by the people of this continent all the way to the south of us, and by the inhabitants of the islands that border upon our coasts, both east and west, that peace and good will and elevation may be brought to pass and established among them through the instrumentality of an enlightened people. And I hope with all my soul that the members of the Church of Jesus Christ of Latter-day Saints will be loyal in their very hearts and souls, to the principles of the Constitution of our country. From them we have derived the liberty that we enjoy. They have been the means of guaranteeing to the foreigner that has come within our gates, and to the native born, and to all the citizens of this country, the freedom and liberty that we possess. We cannot go back upon such principles as these. We may go back upon those who fail to execute the law as they should. We may be

dissatisfied with the decision of judges, and may desire to have them removed out of their places. But the law provides ways and means for all these things to be done under the Constitution of our country, and it is better for us to abide the evils that we have than to fly to greater evils that we know not what the results will be. All we have to do if an officer is not executing the duties of his office righteously is to impeach him or wait till his term of office is out, and then shelve him in the lawful way. The people have the power to leave him out and put a better man in his place, and that is strictly in accordance with the commandments of God contained in the book of Doctrine and Covenants. "Wherefore honest men, and wise men should be sought for diligently and good men and wise men ye should observe to uphold," in positions of honor and of trust, that they may execute righteousness and prove themselves worthy of the confidence and patronage of the people who elevate them to positions.

I believe with all my soul in the Gospel of Jesus Christ, and in the law of God, and I do not think any honest and intelligent man or woman could help but believe in the justice, the righteousness and the purity of the laws that God wrote upon the tablets of stone. These principles that I propose to read to you are the foundation and basic principles of the Constitution of our country, and are eternal, enduring forevermore, and cannot be changed or ignored with impunity:

"And God spake all these words, saying, I am the Lord thy God which hath brought thee out of the land of Egypt, out of the house of

bondage. Thou shalt have no other gods before me."

That is what it means now, and what it meant to the Latter-day Saints and what the Latter-day Saints understood it to mean when they embraced the Gospel of Jesus Christ.

"Thou shalt have no other gods before Me." He is the Father of our spirits, the Father of our Lord and Savior Jesus Christ, who is our God; and we shall not have any other before Him.

"Thou shalt not make unto thee any graven image or any likeness of anything that is in heaven above or that is in the earth beneath, or that is in the water under the earth."

"Thou shalt not bow down thyself to them nor serve them, for I, the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto them that love me and keep my commandments."

Infidels will say to you: "How unjust, how unmerciful, how un-Godlike it is to visit the iniquities of the parents upon the children to the third and fourth generations of them that hate God." How do you see it? This way; and it is strictly in accordance with God's law. The infidel will impart infidelity to his children if he can. The whore-monger will not raise a pure, righteous posterity. He will impart seeds of disease and misery, if not of death and destruction, upon his offspring, which will continue upon his children and descend to his children's children to the third and fourth generation. It is perfectly natural that the children should inherit from their fathers, and if they sow the seeds of corruption, crime

and loathsome disease, their children will reap the fruits thereof. Not in accordance with God's wishes for His wish is that men will not sin and therefore will not transmit the consequences of their sin to their children, but that they will keep His commandments, and be free from sin and from entailing the effects of sin upon their offspring; but inasmuch as men will not hearken unto the Lord, but will become a law unto themselves, and will commit sin they will justly reap the consequences of their own iniquity, and will naturally impart its fruits to their children to the third and fourth generation. The laws of nature are the laws of God, who is just; it is not God that inflicts these penalties, they are the effects of disobedience to His law. The results of men's own acts follow them.

"Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain."

This is an eternal principle; it is not one that we may obey today and disobey tomorrow, or that we may espouse today as a part of our faith, and abandon tomorrow with impunity. It is a principle that is inherent in the plan of life and salvation, for the regeneration of mankind.

"Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God, and in it thou shalt not do any work, thou nor thy son nor thy daughter nor thy man-servant, nor thy maid-servant, nor thy cattle," etc.

That is: "Thou shalt honor the Sabbath day and keep it holy." Do we do it? Is it necessary to do it? It is absolutely necessary to do so in

order that we may be in harmony with God's law and commandments; and whenever we transgress that law or that commandment we are guilty of transgressing the law of God. And what will be the result, if we continue? Our children will follow in our footsteps; they will dishonor the command of God to keep one day holy in seven; and will lose the spirit of obedience to the laws of God and His requirements, just as the father will lose it if he continues to violate the commandments.

"Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee."

When will we ever outgrow that command? When can we set it aside? When shall we reach the time that we can dishonor our father and mother? Never! It is an eternal principle, and I am sorry to say—not sorry for the Japs and for the Chinese, these heathen nations, as we have been in the habit of calling them—I am not sorry for them but for the comparison with them. Those heathen nations set the civilized Christian world an example in the honor they bestow upon their parents, and yet this Christian people and nation and all the Christian nations of the earth, who have the word of the Lord, and the counsels of the Son of God for their guidance, are not leading out in setting an example of obedience, as they should, to this great commandment of the Lord. "Honor thy father and thy mother that thy days may be long in the land which the Lord thy God giveth thee."

Again, "Thou shalt not kill." That is a command of God. It is irrevocable unless He revokes it; you and I can't revoke it; we must

not transgress it; it is binding upon us. We should not take away the life we cannot restore or give back. It is an eternal, unchangeable law.

"Thou shalt not commit adultery." Just as unchangeable, just as eternal, for the adulterer hath no place in the kingdom of God, nor can he attain to an exaltation there.

"Thou shalt not steal."

"Thou shalt not bear false witness against thy neighbor."

"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maid-servant, nor his ox, nor anything that is thy neighbor's."

"Thou shalt not covet." We may say we are thankful that the Lord has blessed our neighbor above that which He has blessed us. We may be thankful that the Lord has given to our neighbor greater wisdom and ability to honestly gather to himself. But we should not covet it. We should not be envious, because we are commanded not to be.

Now, these are the commandments of God, the principles contained in these commandments of the great Eternal are the principles that underly the Constitution of our country and all just laws. Joseph Smith, the prophet, was inspired to affirm and ratify this truth, and he further predicted that the time would come, when the Constitution of our country would hang as it were by a thread, and that the Latter-day Saints above all other people in the world would come to the rescue of that great and glorious palladium of our liberty. We cannot brook the thought of it being torn into shreds, or destroyed, or trampled under foot and ignored by men. We cannot tolerate the sentiment, at one time expressed, by a

man, high in authority in the nation. He said: "The Constitution be damned; the popular sentiment of the people is the constitution!" That is the sentiment of anarchism that has spread to a certain extent, and is spreading over "the land of liberty and home of the brave." We do not tolerate it. Latter-day Saints cannot tolerate such a spirit as this. It is anarchy. It means destruction. It is the spirit of mobocracy, and the Lord knows we have suffered enough from mobocracy, and we do not want any more of it. Our people from Mexico are suffering from the effects of that same spirit. We do not want any more of it, and we cannot afford to yield to that spirit or contribute to it in the least degree. We should stand with a front like flint against every spirit or species of contempt or disrespect for the Constitution of our country and the constitutional laws of our land.

Faith in God is an irrevocable principle, just as much as "thou shalt not kill," "thou shalt not steal," "thou shalt not commit adultery." Repentance of sin is an eternal principle and is as essential in its place and is as much an integral part of the gospel of Jesus Christ as is: "Thou shalt not kill," or "Thou shalt have no other gods before Me."

Baptism for the remission of sin by one having authority is an eternal principle, for God devised it, and commanded it, and Christ Himself was not above obeying it; He had to obey it in order to fulfil the law of righteousness.

And then the rites of the Priesthood of the Church as the Lord has revealed them, and the principles that underly the organization of the Church of Jesus Christ are irrevoca-

ble, unchanging and unchangeable. We talk of the "Everlasting Gospel of Jesus Christ," which "is the power of God unto salvation," and these principles in and of themselves are eternal principles and will last while life or thought or being lasts or immortality endures.

My brethren and sisters, let us obey the Gospel; let us keep the commandments of God. If we will obey the Truth the Truth will make us free. How free? Free from sin, free from the results of transgressing the law, which is sin, for sin is transgression of the law of God; free from transmitting loathsome diseases; free from every immoral act, and the consequences therefor. Free from bloodshed, and from deceit and hypocrisy. It will make us honest, and devoted to that which is good, to that which we believe and know to be right.

I am for the Kingdom of God and His righteousness, and I am willing to leave all other things to the mercy and kindness of the Father to be supplied as He may feel disposed. God bless you is my prayer. Amen.

A quartet, "Ye have come again, sweet days of pleasure," a selection from an operatic composition by Prof. Evan Stephens, was rendered by Josie Hinckley, Aura Rogers, Lorus Pratt, and Dr. W. S. Holdaway.

PRESIDENT ANTHON H. LUND.

The Bible a book of inspired writings, though imperfectly translated—Modern Scripture as important as the ancient—Changes in national affairs should be carefully considered.

I have listened with much interest to the able discourse that has been

delivered by our President. I hope that every one in the house heard him, for I know, and the Latter-day Saints know, that he has given us correct principles and the word of the Lord.

When he read the Ten Commandments I thought that here we have a law given several thousand years ago, which I do not think any one can improve, and which is to-day as important and necessary to be obeyed, and as fitting to all the conditions of man as when the Lord first wrote them on stone tablets with His own finger. He gave them to Moses, who has been called His first pen. It is true that we have very few writings from the ages before the time of Moses, and yet we have reason to believe there were books written even before the flood, for in the days of the Apostles, Jude quoted the prophecy of Enoch, from which we infer that the writings of Enoch were extant in his day, and I have no doubt that Abraham and Moses had access to the writings of Enoch.

We believe in this book (the Bible) from which the President read the law of God. It is a collection of sacred books written by men of God in different ages under the inspiration of the Holy Ghost. In studying the history of the people of God and reading these sacred books we find prophecies recorded in them which are shown by succeeding writers to have been fulfilled. The Bible contains prophecies clear to the end of the New Testament, and history proves that some of those extending beyond the time of the Apostles have also come to pass. Events foretold by the Son of God when He was upon the earth have taken place, even when it seemed very improbable

that this could be the case. When He sat on the Mount of Olives and looked upon Jerusalem, and beheld the glittering roof of the magnificent temple, the pride of the Jews, He was prompted to say that not one stone should be left upon another of that beautiful structure; a prophecy that must have sounded strange to those who listened to Him, because it was so solidly, so strongly built. Rocks of immense dimensions were laid in the foundations, and placed in the walls; but Jerusalem, refusing to listen to the word of God through His Son, suffered all that He predicted. Not a stone was left upon stone of the temple. The ground even was ploughed so that the Jews should not know the exact place where the temple had stood. These prophecies uttered by men at different times and having been fulfilled, prove the inspiration of those who uttered them, and prove that this book, the Bible, contains the word of God, and hence it should be read and studied and meditated upon now as it has been in ages past. The tendency to look upon it as having been written in ages of ignorance, and therefore not adapted to our time, should not be entertained by us. The word of the Lord is there.

It is true that we have made a modification in our articles of faith, saying that we believe the Bible to contain the word of God in so far as it is translated correctly. Some have thought that that would be an excuse for us to refuse certain parts and to accept others. Now, I will say for the Latter-day Saints that they believe in the Bible as strongly as those who claim that every word, and every point of punctuation, were placed there by inspiration.

The latter opinion cannot hold. We have very many versions of the scripture, and some statements in one version may be nearly opposite in meaning in another. If we had the original manuscript of the Bible, we might say that we believe that the Bible contains, from lid to lid, the word of God; but knowing that the book has come down to us through the course of many centuries, has been translated and re-translated, written and re-written, and knowing that no human work is perfect, we admit that errors have crept into it, though such errors may have been unintentional. For instance, in the Danish Bible and in the Douy version we are told that the world was framed by the word of God, that from invisible things visible things might be made — something that conforms to the theory of certain philosophers of our age, while the Swedish and German versions say that by the word of God the world came forth out of nothing. In one Bible that remarkable passage of Paul, I Corinthians 15:29, reads: "Why are they then baptized *for* the dead," and in another: "Why are they then baptized *over* the dead." You can take the different translations and you will find them varying. If we then say that we believe the Bible to be the word of God as far as it is translated correctly, and that errors have crept into it, we are only expressing the same idea as some eminent theologians have done. When I was in England I read what Bishop Ellicot said on this matter. He stated that in the Epistle to the Galatians, which contains one hundred and forty-nine verses, he would like to make two hundred and fifty-two corrections, because he held they were incorrect,

inexact and insufficient or obscure. Now, this was an eminent divine, Bishop of Gloucester, in England, who held this view. Going over the Book of Matthew another reverend gentleman says that he could point out seventy mistakes. I do not know whether these men could do this or not. I am not seeking for mistakes in the scriptures, but I want to show that we Latter-day Saints, in believing and upholding the articles of faith formulated by the Prophet Joseph in regard to the Bible, hold consistent views. But let me say to you that the Lord has kept His hand over this inspired volume so that it has come down to us in such a form and shape that it is still His word and a guide to us, and we would like our people to study it.

It is necessary to have the written word of the Lord. When Lehi left Jerusalem it appeared to him to be of the greatest importance to have the writings of the prophets and holy men who had written before he left Jerusalem, and he sent his sons back to Jerusalem, to obtain some of these sacred writings. Through the bravery of Nephi they were obtained, and were taken with them on their journey to this land. In the Book of Mormon we have a corroborative proof of how correctly the Bible has come down to us. Nephi was very much delighted with the prophecies of Isaiah; he read and copied several chapters of them on his small plates, and they have come down to us and are found in the Book of Mormon, and we find very little difference between his copies and our present Bible making the Book of Mormon, as Brother Roberts expressed it in his "New Witness for God," a new witness for the truth of the

Bible. In its simple, plain language it gives unto us the word of God. Remember that it was translated in the years between 1827 and 1830, before the Church was organized, before there could have been any thought in the young man Joseph's mind concerning the greatness of the work that he was called upon to be an instrument in the hand of the Lord to introduce into the world, and still we find recorded in that book the statement that the time would come when the people of God should gather from all nations to this land. What a plain prophecy! And we have seen it and other prophecies in that book fulfilled. Our elders have gone to the different nations and without even preaching the gathering, the spirit of gathering has come upon the people, and the words in the second book of Nephi have been verified and the gathering has taken place.

We have the Book of Doctrine and Covenants containing the revelations of the Lord in our day. We want our people also to study this work and make themselves familiar with the word of the Lord contained in it. While in many sections perhaps instructions given were local, yet in most cases these instructions are just as valuable to us and good for us to follow, as they were for those to whom they were given. Also in this book we can point to quite a number of prophecies that have already been fulfilled, especially the early revelations. The fulfilment of these is the more striking when we consider how little Joseph of himself could know of what would take place. The prophecies uttered in that book have come by inspiration, and those that have not been fulfilled will be fulfilled.

In all ages when the Lord has established a dispensation, His word through His servants to the people has been the law to them, and when they rejected it they did so to their own hurt. When Noah preached to the antediluvians he could perhaps not point to scriptures to prove his teaching, but he had the word of God direct to himself, and he told the people of the calamity that awaited the nations except they repented. They chose not to repent and the judgment came upon them. And so we could bring up examples clear down through the ages. When we read the beautiful prophecies of Jeremiah we would think that the people who had him in their midst would have honored him, but because he showed them the errors of their ways, told them the course their government ought to take to secure national safety, they cast him into prison. Had they listened to his words I don't think he would have written his book of Lamentations, but they brought the foretold calamities upon themselves by refusing to obey and listen to the words of an inspired prophet in their midst.

I want to say that there is a great restlessness among the people, both of this nation and others, and there is a desire for a change in governmental methods. Now, while there may be reforms needed and the people want such inaugurated, it is well to take time and reflect upon the measures that are proposed. Look at the history of France. How oppressed the masses of the people were! They wanted a change, but the change they effected was a leap in the dark. We know what misery it brought upon that nation. While, on the other hand, good, staid old England gradually brought about

the reforms that the people wanted, and they are progressing in that safe way. So I want to say that although there is so much restlessness, and so many hope that a change will be for the better, it will be well for all people, and especially the Latter-day Saints, to well consider any measure that is proposed to them, and weigh it well before they adopt it, that they may be sure it will be a change for the better.

May the Lord bless you all, I ask in the name of Jesus. Amen.

The congregation sang the hymn:

Guide us, O Thou great Jehovah,
Lead us to the promised land,
We are weak, but Thou art able—
Hold us with Thy powerful hand.

Benediction was pronounced by
Elder Ben E. Rich.

Conference adjourned until 2
p. m.

AFTERNOON SESSION.

Conference was resumed at 2
p. m.

President Joseph F. Smith called
the meeting to order.

The congregation sang the hymn:

Now let us rejoice in the day of sal-
vation;
No longer as strangers on earth
need we roam;
Good tidings are sounding to us and
each nation,
And shortly the hour of redemption
will come.

Prayer was offered by Elder
Joseph E. Robinson.

The congregation sang the hymn:

Praise to the man who communed
with Jehovah!
Jesus anointed that Prophet and
Seer—

Blessed to open the last dispensation;
Kings shall extol him and nations
revere.

ELDER CHARLES H. HART.

(Of the First Council of Seventy.)

I feel very much, my brethren and sisters, the need of your sustaining faith and the blessings of the Lord, to the end that our time may be occupied profitably during the time that I may stand before you this afternoon.

I thought, while President Smith was talking, of an expressive remark in the Doctrine and Covenants, a revelation given to the Prophet Joseph Smith: "Remember, the worth of souls is great in the sight of God;" and it occurred to me that this truth is interwoven with the very fabric of "Mormonism," that it is one of the corner stones of the Gospel, that it is a part of the very genius of so-called "Mormonism." For many years the thought was prevalent that man was created for the principal purpose of giving praise to His Maker, that the purpose of the Lord in the creation of man was that he might render praise unto His Maker. While that is a very pleasing and profitable occupation for mankind, yet we are given to understand in modern revelation, through the Prophet Joseph Smith, that praise and prayer are not the chief purposes in the creation of man. We are told, by the Lord: "Behold, this is my work and my glory, to bring to pass the immortality and eternal life of man." We learn in modern revelation of the dignity of the human soul, of its immortality; also that intelligence, an attribute of spirit, "was not created, neither indeed can be," to use the language

as recorded in the ninety-third section of the Doctrine and Covenants. We learn that we are the spiritual children of God the Eternal Father. Jesus makes this plain in His answer to Mary, who was first at the sepulchre, when He said, "Touch Me not for I have not yet ascended to My Father, but go to My brethren and say unto them, I ascend unto My Father and your Father, to My God and your God." He proclaims there, the Master does, the brotherhood of man and the fatherhood of God; that we are the children, the "spiritual children of our Heavenly Father, just as He was the spiritual Son of the Eternal Father. We are told in Psalms that He was the first-born of every creature, meaning, of course, the first-born spiritually, because it would not be true that He was the first-born in the flesh of all the children of our Father, or of all creatures. As He was the spiritual Son of the Eternal Father, so are we the spiritual children of the Eternal Father. We had a birth before coming to this earth-life. Element is now added to spirit, and we are told that "spirit and element inseparably connected receiveth a fulness of joy," and this is one of the purposes of our earth-life, that we might have joy. "Adam fell that man might be, and man is that he might have joy," and that he might eventually have immortality and eternal life. There was no lack of appreciation in the value of human life or in the value of a human soul in that the Savior was permitted, as a part of the divine program, to lay down His life for the redemption of mankind. Some—not of our church and who have not partaken of the light of modern revelation—discuss the question of

whether that divine sacrifice might have been dispensed with, and whether it might not have been so ordered by the Father that the earth life of the Son would not have to be sacrificed. But it was necessary to have the Son lay down His life for the redemption of mankind, to bring about a restoration from the fall that came through Adam. There is significance in the expression of the Savior, "And I, if I am lifted up from the earth will draw all men unto me." It was necessary, no doubt, that He should suffer just as intensely as He did suffer, that His agony should be such that He sweat great drops of blood. That was an unusual occurrence. There are only a few recorded instances in the annals of history of men so suffering that they actually sweat blood; but there are a few such instances in addition to that of the Savior where that phenomenon has occurred—men actually sweating blood. Those who hold that it might have been possible, that it might have been just as well for some other program to have been carried out for the redemption of mankind, fail to recognize the fact that God is a God of law and justice. They think because the Father is all-powerful, having the element of omnipotence, that therefore at His will He could have dispensed with the necessity of an atonement; but we must take into account the fact that the Lord is a Lord of justice, of order and of law, as well as a God of mercy, and that mercy can not rob justice. It is necessary to recognize the harmonies in the attributes of deity. It was by reason of these harmonies existing in the attributes of Deity that it became necessary for the atonement to be made. We realize, as I said a moment ago, how men

were drawn to the Savior by reason of that sacrifice, just as the people have been drawn to the Prophet Joseph Smith, and to the testimony for which his blood was shed. It was through no lack of appreciation of the value of life that the Prophet Joseph laid down his life, but it was a necessary and an important event in the development and growth of this work that he should seal his testimony with his blood. He did it cheerfully, and drew men unto him and unto his testimony by that act. The reason for the introduction of the gospel in this dispensation was because of the love the Father has for His children, the fact that their souls are very precious in His sight. The organization, teachings and doctrines of the Church, are to the end that these precious souls, these sparks of divinity, may be brought up aright and saved.

The auxiliary organizations and the various efforts put forth through them recognize the great worth of souls. Our missionaries realize the truth of the revelation to the Prophet Joseph, that "if it so be that you should labor all your days in crying repentance unto this people and bring save it be one soul unto Me, how great shall be your joy with Him in the kingdom of our Father." If such great joy come by bringing one person only unto Christ, how much greater will be the joy where many souls are brought unto Him. Recognizing the truth of that principle, we are spending each year in our foreign missionary work hundreds of thousands of dollars,—I believe it runs into the millions, counting the value of the time of these two thousand or more missionaries who are abroad proclaiming the truth.

Our Church school system and our work in the temples, recognize the great worth of the human soul, the necessity for its growth, and its progress along right lines. When you consider what it has meant in the Church to convert but one single soul, when we consider the life's work of some of these single converts to the Church, and the great stream of posterity that is ever widening as the years come and go, to be traced to one of those single converts, we realize then how very precious to mankind is a human soul, and how important it is for him to be taught the gospel—faith in the Lord Jesus Christ, repentance from evil, turning away from all sin and entering the Church by baptism and the laying on of hands by one who has authority, that his sins may be wiped out, and that he may become a member of God's Church. I feel, my brethren and sisters, that this work of salvation both at home and abroad is a work that is worthy of the best efforts of all of us. Our temple work, I might add, is based upon the same great truth that the soul is of great worth. Although the person has departed this life, this temple work recognizes the glorious truth that there will be a resurrection, a reuniting of the spirit with the body, and an opportunity given for repentance hereafter.

May the Lord bless us, my brethren and sisters, and enable use to be zealous in this work of saving souls; may we realize the truth of the revelation to the Prophet that souls are of great worth in the sight of God, and that the thing which will be of most worth unto us will be to declare repentance unto this generation that we may bring souls unto Christ that we may have rest with

them in the kingdom of our Father. I pray in the name of Jesus. Amen.

ELDER JOSEPH W. M'MURRIN.

(Of the First Council of Seventy.)

My brethren and sisters: I suppose a good many of the people who are in this congregation this afternoon are somewhat surprised that members of the First Council of Seventy have been called upon to occupy this position at so early a stage in the proceedings of this conference. I am satisfied the brethren of that Council were sitting in comparative ease in their feelings—with no thought of being called to speak but expecting to hear from other brethren of the Presidency, and of the Council of the Apostles. Elders of the Church are never sure as to who will be called upon, and are supposed to be ready always to give a reason for the hope they have within them. I trust, my brethren and sisters, that I may be able, under the inspiration of the Spirit of the Lord, to speak such words as shall in a measure give a reason for the hope that I have, as a member of the Church of Jesus Christ of Latter-day Saints. I certainly feel that it is a very great privilege and honor, as well as a great responsibility, to have the opportunity of bearing testimony concerning the things of God in a general conference of the Church. There are thousands and tens of thousands of men who by the light of the Holy Spirit have been converted to the doctrines of the gospel. Such men have loved those doctrines with all their strength, and have devoted their time and means for the upbuilding of the kingdom of God, have never had an opportunity of this sort.

It has been my privilege, during the months that have passed since our last general conference, to travel quite extensively in the various stakes of Zion. I have appreciated the opportunity of being in the companionship of the members of the Council of the Apostles and in the companionship of the members of the First Council of Seventy in these travels. I feel that I have been very greatly benefitted by the counsels of my brethren, and by the example that they have constantly set before me. I have also been benefitted and blessed, in coming in contact with the people, and with the presiding brethren in the various stakes of Zion. My testimony is that there are a host of good and capable men occupying positions of responsibility in the Church of Christ. Whether one goes to the north or to the south, to the east or to the west, he finds men whose hearts are set upon the things of the kingdom of God, and who are bending their energies, and giving the very best there is in them, for the blessing of the people, and for the accomplishment of the work that God has set His hand to perform in this latter dispensation.

It is a very pleasing thing to know that the blessings of the Lord are resting in very rich abundance upon the people in a temporal way. Wherever I have been I have heard expressions of gratitude concerning the blessings that are coming to the people. They seem to be in a most prosperous condition. The earth has been blessed and is yielding of its strength in much abundance, for the sustenance of the people. The parched places, in a manner of speaking, have become in many localities springs of living water. "The desert places have been made

glad," and happy and comfortable homes have been established over a wide extent of country, in fulfillment of the promises that have been made by our Father in heaven. Ancient prophets and prophets, who have lived and spoken in our own times have declared that just such blessings would characterize the latter days. We should all be very grateful that we are privileged to live in an age of inspiration, that under the providences and loving kindness of our Father in heaven, our hearts have been touched by the testimony of the Lord Jesus, and that we have been made, by the power and inspiration of God, to comprehend the truth, and to know that God our Father has indeed spoken, and that He has revealed as of old, that form of doctrine that is able to make us wise unto salvation.

I hope, my brethren and sisters, that we are all anxious to recognize, and honor, and be guided by the inspiration of the Lord. The word and counsel of God will always be made manifest through the channels of the Holy Priesthood, for this is God's way of working among the people. God has raised up a ministry by sending holy beings who in their time as noted men upon the earth had been clothed with His power and authority. These holy angels have by the commandment of God conferred that authority upon men in this dispensation, and once more the Lord reveals His mind and His will to His chosen servants the Prophets, as He has always done, when He has had a ministry among men. The responsibility rests upon this people to hold up the hands of the servants of the Lord. The responsibility rests upon the people also to so

order their lives that they can be in the companionship of the Spirit of the Lord, that they may be able to recognize the voice of the Good Shepherd as it is made manifest through the authority that God has established, that they may not be led away by the voice of strangers, but may be able always to discern the truth and to give their hearts to the truth, and their time and ability for the spreading of that truth among the children of men.

We are under obligation, my brethren and sisters, to make mankind acquainted with the marvelous things that have been revealed in this dispensation. One of the old apostles taught the people in his time that as a result of his calling necessity had been laid upon him, he did not feel that he had anything to glory in of himself as a man, but that very serious obligations had come to him, and that he was under necessity of making known the things of God that had been communicated to him. He declared that woe would be unto him if he did not preach the gospel, and that same manner of obligation and necessity has come to the people of the Latter-day Saints. It was so taught by our Father in heaven to the Prophet Joseph Smith in the beginning. The great responsibility that the people are under is the preaching of the word of the Lord as it had been revealed, the carrying of glad tidings of great joy to the inhabitants of the earth. We have not been given authority simply that we may be honored of men, or that we may be exalted among men. We have been given authority that we may be made the servants of men, that we may be ready and willing to forget self, and to give our time and whatever ability

God may have endowed us with, for the benefit and blessing and salvation of our fellow beings.

I represent, my brethren and sisters, one branch of the great organization of the Church, the Seventies of the Church of Christ. I feel that it is a very great honor indeed to be a representative of this body of men, for they have been spoken of in the revelations of the Lord as the ministry of the Lord, men specially called to be preachers of the gospel of Jesus Christ. I don't know how much time we give as Seventies to a contemplation of the responsibilities that pertain to our calling, as they are outlined in the book of revelations, but if we will take that book and read the word of the Lord we will discover that God has said that our calling is different, in a sense, to the calling of other men who bear the authority of the Holy Priesthood. We are expected to be preachers of the gospel continually; there is no period of time when we can lay off this responsibility. There is no time when we can hold our peace, and when we can refrain from delivering the testimony that has been communicated to us by the power of God. The Lord rather indicates in this revelation, the 124th Section of the book of Doctrine and Covenants, that other men may preach the gospel as they may have opportunity, but that this order of the Priesthood are expected to be in readiness at all times, and to be in the exercise of the authority conferred upon them constantly. I don't suppose that we can imagine that the Seventy are to be constantly away from home, or that they are always to be absent from their families. It is a part of the gospel plan that men shall give attention to their families, and shall

provide for them. The gospel teaches that he who will not provide for his family is worse than an infidel, and has already denied the faith, so that we cannot come to the conclusion from the revelation that we are to be constantly away from home in foreign missionary service. It would be much more reasonable to decide that in addition to our missionary work abroad there must also be a missionary work at home. When we return from the missionary field we are not to feel that we can lay off the harness of the Holy Priesthood, or the responsibility that pertains to our calling, and the magnifying of that calling, but we should continue at home, as we may have opportunity, the same line of work to which we have given our attention in the missionary field.

We are very glad to say, as a council, that some of the presidencies in the stakes of Zion have been impressed during recent months, possibly for a little more than a year, with the advisability of exercising this great body of men in the preaching of the gospel here at home. We are very glad that this feeling has come to some of the stake presidents, and that they are planning for the use of this body of men in the preaching of the word of the Lord here at home in the stakes of Zion. There is a very great need for the preaching of the gospel, the first principles of the gospel, those principles that are necessary to the salvation of the human family, right here in our own midst. We have large numbers of young people who, through their own neglect, in a measure, and then it may be possible that through the neglect of others who should teach them, they have not been made as fully acquainted with these important

principles that are so necessary to the salvation of the human family as they ought to be. In my judgment there needs to be in the wards and stakes of Zion much more of the preaching of these doctrines than we have the privilege of listening to as a general thing. We are glad that large numbers of Seventies in one of the Salt Lake City stakes, two hundred of them, were recently called upon to take up a missionary labor, to go among the people who were indifferent, and there was a large number of such people, two or three thousand in one stake,—to labor with them in their homes to see if they could not be aroused to the necessity of doing their duty, the necessity of attending the meetings of the various wards, of partaking of the sacrament of the Lord's Supper, the necessity of contributing of their means, through their tithings, for the building up of the work of God, the necessity of having prayers in the family, the necessity of having children connected with the Sabbath Schools and with other auxiliary organizations of the Church. These Seventies were not only occupied in the teaching of duty, and the teaching of principles of the gospel, to members of the Church who had grown somewhat indifferent and lukewarm, but they were also called to preach to a large number of people, three or four thousand souls, who were not members of the Church. I fear that we are not magnifying our responsibility as it ought to be magnified in regard to this matter. We go far off, and many men appear to be perfectly willing to go abroad in the nations as representatives of the Church in the preaching of the gospel, but we seem to forget, to a

great extent, the people who are right here—our neighbors who surround us on every hand, who are not of us, who are not interested in our faith, who do not come to our places of worship, and who consequently do not hear anything of the importance of the work planted by the Lord God of heaven through the revelation of His truth in these latter times. I believe these presiding men, stake presidents and bishops, should be very much concerned about these people who have come up from the nations, who have cast their lot with us, yet are not of us, and who do not have understanding concerning our mission and the doctrines of the gospel that have been committed into our hands which we have been commanded to teach to all that live. Therefore I say I feel that it is a good work, indeed, to call upon these Seventies, because of the Lord indicating that they should be engaged in the ministry constantly, that they may be kept in the harness when at home just as they are kept in the harness when abroad. Seventies are not in the missions abroad as much as they ought to be. There is responsibility resting upon the presidents of quorums of Seventy to teach the members of their quorums that they should be anxious to magnify their office and calling, whether it be at home or abroad. They should be taught that it is not proper to seek for excuses when asked to do missionary service, but that men should feel, when they are desired for this service that they are sought after by the Lord of heaven. He it is who wants them to lift up their voices in the nations, and they should feel that it is a high honor indeed and a very great and blessed privilege to cry repent-

ance among the people, and bear testimony to the truth of the gospel of Jesus Christ.

There is no greater truth in this world known to man than the truth that God has revealed. It is at the foundation of the peace and happiness and joy of all mankind in this life, and at the foundation of their eternal salvation and happiness in the life that is to come. Blessed is the man honored of God in holding authority to preach the word of the Lord. Blessed is the man who is clothed upon with the power of the Holy Ghost, and who has been made to know in his own soul that God has spoken, that He has revealed eternal principles that, if accepted, will lead men in the way of salvation. Men should be proud to engage in so wonderful a work, particularly when they have the promise of the living God that He will be their father and their friend, that He will ever be at hand to give them succor, and strength, and understanding, and power to accomplish the work allotted to them, if they will give their hearts to Him, if they will give their time and their attention to a study of the things that He has revealed. Men should be taught to honor and rejoice in this great responsibility. The Presidency of the Church should find in this army of men, when they seek after them, willing hearts, ready responses. Men should feel and say, "Yes, I am in the work of God; I have given myself to the accomplishment of the Lord's purposes; here I am; you can use me at home or abroad, wherever I am wanted, and I will be glad to do my part." That is our responsibility, and we recommend the Seventies of the Church of Christ to be in this manner of

spirit, ready, willing, obedient, anxious to be laboring for the planting of the work of God. We suggest to presiding men that the Seventies cannot set themselves to work in the stakes of Zion in a regular missionary effort, but the stake presidents can use these men, and of course other men as they see fit in the accomplishment of this labor, and there will be souls given for the hire of men who engage in the preaching of the gospel at home. Let us carry the word of God to those who are not of us here, just as cheerfully, just as earnestly, with just as much energy as we carry it abroad, and we will discover, perchance, that our Father in heaven has been working upon the hearts of many people and has planted them in the Zion of God that they may hear the word of the Lord.

God help us to love the truth, and to be true to it forever, is my prayer in the name of Jesus Christ. Amen.

The hymn, "Though deep'ning trials throng your way," was sung as a soprano solo by Sister Margaret Summerhays.

ELDER RULON S. WELLS.

(Of the First Council of Seventy.)

My brethren and sisters, when President Smith was addressing the congregation in this Tabernacle, this morning, I felt a keen interest in the very much afflicted people of Mexico, and I thought, what a blessed privilege it is to live under the stars and stripes in our own beloved country. When I heard and saw, as it was pointed out and painted before us, the awful picture that prevails in that unfortunate country, I thought how happy

are we who live under a government, the fundamental law of which was an inspiration unto the founders of this great country. I wonder to what extent the people of our own country appreciate the splendid blessings that we enjoy. To what extent do they appreciate our liberties?

We read in the Scriptures that the whole world lieth in sin, and under the bondage of sin, so, as President Smith pointed out, the true freedom that men and women ought to seek is to be free from the bondage of sin. I believe that there are a great many people who have very erroneous ideas regarding liberty and what is meant by freedom. There are some, no doubt, who think it means the privilege of doing anything they please, a class of people who object to having any restrictions placed upon them whatever. A person cannot be free who does not restrain himself, who does not live under wholesome restriction. Only those are really free who have a control over themselves, and who live in a community where a wholesome restraint is held upon the conduct of their fellow men. If a person felt, and acted accordingly, that he had the right to do whatever he pleases, no man's life would be secure, no one's property would be safe, and very few would have the privilege of pursuing happiness. I love the government of the United States for this fact, that it gives unto its citizens the greatest measure of freedom consistent with the rights of their fellow men, and consistent with right living.

Not very long ago I was visiting one of the stakes of Zion, and we heard of a number of our young men who were about to go out, or

had just recently gone out on an irrigation project, to engage in building a ditch. These boys had been brought up under the wholesome restrictions of the gospel, but they were not of the metal that our boys usually are, for these boys, when they went out into this camp life and came in contact with others who were not of our faith, and not under those wholesome restrictions, were influenced by their conduct. These men whom they found in the camp were engaging in the playing of cards, drinking beer, smoking cigarettes, profaning the name of the Lord, and divers other things of this character; and when our boys went out there they were invited: "Come, take a cigarette; have a glass of beer." At first they did not yield to it; they had not been accustomed to habits of that kind. But after a while these others began to taunt them and said, "Oh, take a cigarette. Don't be afraid. You are afraid to say that your souls are your own. Why don't you be free like me?" That was the spirit of the occasion, and, after a while, these boys—weaklings that they were—yielded, and began to indulge in the same habits, because, forsooth, that a bully, with tobacco oozing out of his mouth, said, "Why don't you be free like me?" That was his conception of liberty—a veritable slave to appetite, and did not know it. He thought he was free, but he was under the bondage of sin, yielding to an unwholesome appetite.

It has been pointed out, very truly, that the gospel, that the truth would make us free. The truth is the gospel of the Lord Jesus Christ. It has within it the power of God to save souls. It has the power to make us clean, to cleanse and purify

our hearts, to rectify our habits, that we may not yield to those things that are harmful to the body; and, if we acquire the power to resist the bodily appetites, we also acquire the power to resist the tempter in whatever form he may come. We should acquire the power to resist sin, because only those are free who obtain this power, and the gospel has been revealed from heaven that men and women might be liberated from sin. We live in a land of liberty, and how I do rejoice and glory in it. But with all our boasted freedom this nation, in common with other nations of the world, is under the bondage of sin, and we think that we are free, but we are not free until we shall overcome sin, until we shall yield obedience to the gospel of the Lord Jesus Christ, until the truth will break the shackles of sin and make us free. That is the cry that goes out to the nations of the earth. Let them heed it and know this, that no man is free until he does overcome evil and yield obedience to the truth that has been revealed from heaven. I pray that the Lord will give unto us the power to overcome evil, that He will inspire us with a desire to overcome our own wrong habits, and teach us that we may take an active part in spreading a knowledge of this wholesome truth in all the world.

I endorse with all my soul the remarks of my brethren who have preceded me, and hope that we may engage in the saving of human souls, that our voices may be heard in defense of the truth and in the proclamation of the fact that God has spoken from heaven and restored, in the day and age in which we live, His everlasting gospel, the only gospel that ever was proclaimed among the children of men

that had within it the power of God unto salvation. This gospel lays hold upon the lives of the children of men. It teaches them to do those things that will cleanse and purify them and liberate them from this terrible bondage. It should incline the hearts of the children of men unto God. It teaches first and foremost faith in God. It teaches men and women to turn their hearts to Him, that they may derive wisdom and understanding and the inspiration of His Holy Spirit. It teaches men and women to put their trust in Him, and to acknowledge His hand in all things. "In nothing doth man offend God, or against none is His wrath kindled, save those who confess not His hand in all things, and obey not His commandments," not only in our prosperity but in our adversity; not only in our fortune but in our misfortune; not only in life but also in death. What would we be if there was no such thing as sorrow in this world? What would men and women be in character? They would be unsympathetic; they would not love their fellow men; they would not have those fine traits of character, those noble qualities of heart and of mind, were it not for the fact of the trials they have to endure, the adversity that they have to put up with, and the difficulties they have to encounter. We would not progress; we would not be progressive beings if it were so; but thank the Lord that His hand is in all these things. Those things which sometimes seem to be our greatest sorrows will be sanctified for our good, and often have the purpose in the wisdom of the Almighty of bringing us nearer to Him. The one thing for us always to remember is the Lord our God, and recognize His hand in all things, and if

we will do that every misfortune, every difficulty that may come to us, every adversity that overtakes us, will be a blessing though it be in disguise, for nothing of our experiences in mortal life will be in vain; all will have its purpose and all will go to make up our character.

After all, the success of this life is not measured at the end of it by what we have, but rather by what we are, and that is what we want to remember. This gospel teaches us to repent of sin and turn away from evil, to cleanse and purify our hearts. This gospel leads us to seek forgiveness of sin in the waters of baptism, that they may be washed away in the blood of the Lamb of God, that we may be approved of our Heavenly Father, and that we may be in a condition that His Holy Spirit may be conferred upon us through the laying on of the hands of His servants, duly appointed, duly authorized to act in His name. And this is the distinguishing feature of this gospel, that the ordinances thereof, that these performances are done by men who have been endowed with power from on high. This principle of faith is world-wide, is taught in every denomination that you can find throughout the land. Likewise is the principle of repentance; and although they may consider them in a different light from what we do, nevertheless in their general expression they believe in these principles. Many of them believe in baptism. They may not regard it as essential to salvation, but in a general way they will accept of that holy ordinance as being a part of their faith. They, however, differ in this regard; it is the distinguishing feature of "Mormonism" that all these sacred ordinances must be

performed by men who have been endowed with power from on high. These men perform the ordinances, not in their own power, not by their own volition, not by their own appointment, but because they have been called of God and endowed with His divine authority. Were it not for this distinguishing feature "Mormonism" would be no better than all the other "isms of the world, but because of this it stands out as the work of God in contradistinction to all the other faiths of the world. That is not saying that there are not millions of good people in all the world; it is not saying that there may not be honest and sincere souls in every denomination. It merely proclaims the truth that God has but one church upon the earth, and He has blessed and endowed that church with power from on high, and calls men to minister in His name, and that which they do by that divine appointment will be recognized of Him just the same as if He did it Himself. But when men call themselves to such holy and sacred callings, and perform these ordinances in their own authority and by their own appointment, they will not be recognized by our Heavenly Father, but only that shall be recognized which God Himself shall institute among the children of men.

We do not say these things boastfully, but we merely bear witness to them because it is the truth revealed from heaven. It is true that Joseph Smith was a prophet sent of God, and that holy angels administered unto him; that they have conferred upon him the right to act in the name of the Lord. He was the mouthpiece of God unto this generation. Through him the gospel has been restored in all of its primitive purity. Through him the Church

of Christ has been established again among the children of men, and all men should know it, and our messengers should go out to proclaim it to the nations of the earth, and let every man and every woman proclaim it at home as well as abroad, whenever they are called to minister in the name of the Lord.

May the Lord help us to be faithful to these callings, and bear in mind that this gospel has the power to liberate us from sin and to make us free. I pray that we may eventually be saved in the kingdom of God, in the name of Jesus Christ. Amen.

ELDER J. GOLDEN KIMBALL.

(Of the First Council of Seventy.)

I will begin by reading a few words from the Prophet Joseph Smith's sayings. He said: "I want the liberty of thinking and believing as I please. It feels so good not to be trammled." I don't know whether I am able to make myself clear. Not long ago I had one of my friends—he was a good friend, too, president of a stake—he said: "Brother Kimball, you don't make yourself clear." Well, I don't know of any man on earth that ever did, so all people could understand aright. The Savior seemed unable, sometimes, to get His children to understand just what He meant, although He was very clear in the doctrine which He preached. I know I have some friends who do not believe in the way I get at it, but I am not trying to please all of them, because that is absolutely an impossibility, so I have given it up. My temperament is such that I cannot say anything inspiring, or bubble with enthusiasm, and be clear, happy, or joyous, if I have to wear

a restraining collar and cater to popular sentiments. I would like my preaching to have color, thrill, feel homelike, and revive old memories, and myself feel free as a colt in a pasture. Now, if I can't feel that way among the Latter-day Saints, where on earth can I go that I will feel free?

For the past month or so, I have been reading political platforms, and promises, and pledges enough to last the people of these United States for a thousand years, if they are carried out. (Laughter.) I don't believe in making many promises or pledges, but when you do make them, and issue a platform, I say try and live up to it. I have a platform on which my feet are placed, and I hope they are planted on a rock foundation, so that when the storms come and trouble finds its way amongst us, that I can discern the difference between truth and error, between light and darkness. This is my platform: My faith is that God is the Father of all, and Christ is the Redeemer and Helper of all. I believe in Christ's religion as He taught it; and I discover that His doctrines never change. I further believe that Joseph Smith is a Prophet of God, and that this is the Church of Jesus Christ of Latter-day Saints, as revealed by the Savior and His authorized servants to the Prophet, Joseph Smith; that the Priesthood of God is the Constitution of the Church, and the present living prophets, and those associated with them, are true disciples of Christ, devoted to the interests of the people. I hope, brethren, you believe that this is my platform. I hope my long pilgrimage in this Church has impressed you that I am honest, earnest, and fervent in my convic-

tions; that I have implicit and perfect confidence in God and in His Son Jesus Christ. God rises above men. We are like Him, but He is perfect and that is why I have faith in Him, knowing that I will be rewarded for all of my faithful labors, and for all of my mistakes I will have to be responsible.

Brethren and sisters, I have been thinking for quite a while about certain things, and I have been boiling it down, like my father used to boil down the sugar cane juice, until I have got it down to about what I want to say to you today. Jesus Christ found a certain class of people when He came on the earth, a class who were doing a great deal of mischief among the children of men. If I were to put up an appeal to the Lord for the present generation, I would say, "Give us *MEN*, men like our fathers, and women like our mothers, men and women who had faith in God, whose religion was love and sacrifice, and who were willing to lay down everything for God." They were men who were clean; who were pure; who were courageous, and who were not afraid to do right when they knew it was right. Now, that is the kind of men we want. That is the kind of men we hope that our children will be. But, there is another class of men, I call them *Half-Way Men*; I pray God I may never be found among them. I would rather be dead than to be numbered among half-way men, persons who have plaster cast expressions on their faces, and are without hearts, without souls, without love and bigness. They are the hypocritical class, such as were found among men when Jesus was on the earth. They have the gall and nerve to want everything on earth as a reward for their assumed

generosity. They call it alms-giving or helping the poor; some call it religion, but that is a misnomer. That kind of people are a spineless class, self-righteous, intolerant, and the cause of endless mischief. They never fight in the open. "They are demagogues and place hunters. They are perched upon every ant-hill, croaking out their stump speeches for this or for that man to hold office. They never give it a thought whether such a man will do good for the people or not." They are parasites who fed and fatten upon the people. "They want us to beat in the brush while they bag the game." Some of this is not original, but it is mighty good. (Laughter.) When it comes to self-sacrifice, fighting for the truth, they are like the dying man who was asked by the minister, "Will you denounce the devil and all his workings?" The dying man looked up in a feeble and distressed way and said, "Please don't ask me to do that. I am going to a strange country, and I don't want to make any enemies." (Laughter.) "Rock-a-bye baby in the tree top" won't work out our problems. There is no use crying "All is well in Zion," because it is not true. The question is, who is for God and who is against Him? This puts me in mind of another story. In the midst of an election in Denver, a little girl sat in a church with her suffragette mother, listening to a minister who was preaching with much earnestness and emphatic gestures. When he had finished the little girl turned to her mother and asked: "Mother, was he for or against God?"

Now, we want to know who you are for. When we speak to the present generation we ask: Are we to be molded by our environment and tainted with the money devil,

besmirched with graft and commercialism, swallowed up body and soul with political questions? Are we to be vanquished like the red men, forced to the wall and crushed into bent-backed humility and dull-eyed apprehension, and accept such a fate with grim stoicism and cease to try to avert our impending doom?

The "Mormon" people are a valuable heritage to the race. We have had physical vigor, which must be one of the foundations for the mental strength of any lasting race of people. Our lives have been ruled by high impulses. There is only a generation or two between us and our pioneer fathers and mothers. It is physically impossible for this type of man to be produced in any other way than developing the possibilities of this splendidly endowed earth. Buckskin men are not developed indoors. We cannot evolve men like Washington, Boone, George Rogers, David Crockett, Joseph Smith the Prophet, Brigham Young, or the other pioneers, under the present environment and educational system. "We run our children through a course of education covering from eight to twelve years, then they are turned loose and called educated."

Our children need to be taught the great problems of the day, the schools should be ringing with the hammer strokes of the world's work shops, the children will thus become trained citizens of the republic. Our citizens will hereafter be studying and battling as heroically for their civic and industrial liberties as their forefathers, the war patriots, battled for war ideals.

This generation has had too much ease, too much money, too much pleasure. They have lived

upon milk and honey when they ought to have been fed on bread, cresses, and cold water, and slept in the mountains. I am sorry my children have not lived on the kind of food I was brought up on; then they would have more backbone. We should adopt a policy to stiffen their backbones, if necessary, feed them on "raw meat, cayenne pepper and green cactus diet." This world was not made just to hold people imbued with selfishness and unhappiness, with no ambition beyond eating, drinking and begetting. We ought to plan ahead, have some purpose, that is truly living. "Life means opportunity. Life means development. Life well spent means knowledge, growth, simplicity of life and complexity of thought."

"The day of the Laodicians is past, because they are lukewarm and neither cold nor hot," said the voice that spoke on the Isle of Patmos, "I will spue thee out of my mouth." "There are whole men whose mere bodies are in shameful service," because of the character of their employment they do not have freedom; they do not have liberty like the "Mormon" people do who as a rule, own, and work the soil, but are half-men, like the Laodicians, servile souls, and I sometimes feel they are an encumbrance to the earth.

Now, my brethren and sisters, with the help of the Lord, let us endeavor to uplift the present generation, that they may have breathed into them the spirit of their forefathers, that they may have courage to resist evil, live a better and cleaner life, find out what is right and then stay with it. Unless this generation will get the spirit of our forefathers, what can God do to preserve the Constitution? Unless the

children of this nation rise up and get away from the bondage and serfdom of luxury, of ease, of comfort—you can't evolve true men with that kind of environment—it can't be done. That is the appeal I make to the present generation; I tell you, God can do nothing with a "half-way man." You never saw one of them in your life that gave evidence of a yellow streak in him that ever amounted to anything. I sent one of my sons to do a certain thing. He did not get what he went after, but he held up his colors and fought to a finish. There never has been a time in my life when I was so proud of my boy; he did not show the yellow streak. That is the way I feel towards the kingdom of God. I don't know of a man in all the world that I could sustain easier than he who has fought his way up these mountains and over the valleys, through hardships, sufferings and privations, like the President of this Church has. If any man on this earth has a right to his position today, and has earned it, he is the man; and there are others with him. I was conversing with a prominent stranger yesterday, and he told me he was prejudiced when he came here, and I said: "I wish you had known our leading men, I

wish you had been acquainted with Brigham Young, and Heber C. Kimball, you would have liked them." He said, "Do you think so?" I replied, "I know you would or else you are not a man like I am." (Laughter.)

I pray God to bless you, my brethren and sisters. I may be near the finish of my labor, but let it come and let come weal or woe, life or death, if God will give me His Spirit, and I retain the courage of my convictions, I will be true to God and defend the Church of Jesus Christ of Latter-day Saints. The Lord bless you. Amen.

President Joseph F. Smith made announcements, including a notice that members of the Church attending Conference, who need lodgings, or board, could receive entertainment by applying to the committee acting under direction of the Presidents of Salt Lake City Stakes.

The congregation sang the hymn:

God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

Benediction was pronounced by Elder Melvin J. Ballard.

Conference adjourned until Saturday, Oct. 5th, at 10 a. m.

SECOND DAY.

In the Tabernacle, Saturday, October 5th, 10 a. m.

Conference was called to order by President Joseph F. Smith.

The congregation sang the hymn:

O ye mountains high, where the clear
blue sky

Arches over the vales of the free,
Where the pure breezes blow and the
clear streamlets flow,

How I've longed to your bosom to
flee.

Prayer was offered by Elder
John L. Herrick.

The congregation sang the hymn:

O, say what is truth? 'Tis the fairest
gem,

That the riches of worlds can pro-
duce;

And priceless the value of truth will
be when

The proud monarch's costliest dia-
dem

Is counted but dross and refuse.

ELDER BRIGHAM H. ROBERTS.

(Of the First Council of Seventy.)

I wish I knew who it was that said, "In essentials let there be unity; in non-essentials, liberty; and in all things, charity." But if I ever knew who said it I cannot now remember who it was, and I don't know that it matters, because the beauty and truth of the utterance is self-evident. It is one of those things which the world has accepted into its literature as being true and sensible, and it matters little who said it since it does not require other authority than the thing itself to commend it to men.

Listening as I have at least in some of the meetings of this conference to the discourse of my brethren, I have felt to rejoice in a knowledge of the fact that so far as essentials, absolute and positive essentials, are concerned, the Church of Jesus Christ of Latter-day Saints stands on very firm and solid ground. We do know the things that concern the salvation of men. We know of God: not only of the fact of His being, but the *kind* of being He is, because He is fully revealed in the person and character of the Lord Jesus Christ. Jesus Christ is God manifested in the flesh. He is the Son of God, and as He was and is, so too, is the Father. As He acted and taught so the Father would have acted and taught had He come among men. The Lord Jesus Christ is not only the express image of the Father's person, and the brightness of the Father's glory, as the scriptures declare, but also He is a complete revelation of God, of all that is divine. So that we know God through the revelation of Himself in the person of Jesus Christ; and that the Father and the Son and the spirit-personage known as the Holy Ghost, constitute the supreme godhead for us men, to whom we owe allegiance; to whom we submit our judgment and our will, for this alone is true worship. We know these divine personages also through their chief functions. The Father primarily is Creator. The Son primarily is the Revelator

of God, and the Redeemer of men; and the Holy Spirit is God's witness of the Father and of the Son, and of all truth, the whole volume of it; the divine Witness for God to the souls of men. Whatever divisions and opposite opinions may exist in the world concerning the Godhead, the Latter-day Saints are so blessed that there is perfect and absolute unity with reference to this great central truth of the Christian religion.

We are equally at one in relation to the great fact of human redemption; we know that we are redeemed from the consequences of Adam's transgression through the atonement of the Christ, without condition, so far as that mere fact is concerned, that is without condition on our part; for as in Adam all died, even so in the Christ will all be made alive. We are redeemed from the consequences of our individual sins and transgressions also by acceptance of the atonement of the Christ; and by obedience to the laws and ordinances of the gospel; and we know, from the revelations of God, without any doubt whatsoever, what those laws and ordinances are. We know that we must signify our acceptance of the atonement of the Christ by submitting to and performing the symbols of the atonement in our baptism; symbolizing therein the death and the resurrection of the Christ; and in confirmation by the laying on of hands we receive the baptism of the Holy Spirit. Being brought by that ordinance and a right disposition into complete fellowship with the Holy Ghost—to have Him for friend and guide and witness of the truth in our souls.

In order to keep in memory the covenants and obligations that we

make, we repeat these symbols of the atonement in partaking of the holy sacrament; partaking of the broken bread in remembrance of the broken body of the Christ; partaking of the water or the wine in memory of the shed blood of the Christ, witnessing unto the Father that we will always remember Him, and keep His commandments that He has given us; in order that we might have all this crowned with the realization of that beautiful and splendid promise, that we shall have His Spirit always to be with us.

In all these matters there is absolute, and must continue to be absolute unity among the Saints. There can be no variation. There can be no alteration. There can be no deduction from nor addition to these things. They are essential. We know also that these ordinances of the gospel are to be performed, and can only be performed properly by those who have received divine commission from God, who hold divine authority. God has made of His Church a depository of His truth, and has commissioned that Church with a divine authority to teach, in the power and demonstration of His Spirit, these essential truths to all the inhabitants of the earth, our mission extending to every nation and kindred and tongue and people under the whole heaven—a universal church with a universal mission. In these essential things we are united. We know also that in addition to this commission received of God to *teach* the truth, it is the mission of the Church to perfect the lives of those who receive the truth she teaches; and that through teaching, persuasion, patience, and long suffering. Such, in brief, is the mission of the Church of Christ; and we are

united with reference to all these things. And not only are we united in relation to these things—these essentials—but in relation to the moral law of the gospel, the ethics of the Church of Christ, and of the gospel of Jesus Christ. I think there exists no ground for division in relation to the law of righteousness. We know the law of righteousness—I had almost said, perfectly well; at least there is no ground for serious division among us in respect of what is truth, and justice, and righteousness, and morality in all things, and in all relations.

The Latter-day Saints are a blest people. There *does* exist—I was about to say there can exist, but I would rather say there *does* exist—perfect unity in relation to all these essentials; in regard to the faith we have received, in regard to the dispensation of the fulness of times which God has revealed in these days unto us. And so I rejoice in these blessings, and can look forward with perfect confidence that in all these great and essential things, touching the salvation of men, the Church of Christ will remain absolutely united. Belief in and acceptance of these things are essential to the unity and integrity and the very existence of the Church.

Now, when you contemplate that other division, the non-essentials, here you have a field wherein liberty should exist; wherein should exist tolerance: tolerance in our social relations and activities, in our commercial affairs, and in industrial pursuits; in the sphere of civil government. These things in which the judgment of men may be exercised, and where it is merely a question, perhaps, of policy, or of ad-

ministration. If only we can infuse into this sphere of the non-essentials, where one man's judgment may be as good as another's, if in that field we can only bring in the principle of charity, and of tolerance and the recognition of the liberty of all men, it seems to me then we shall have good reason to believe that in this sphere of non-essentials, we shall get along quite as happily as we may in the field where we are united in reference to absolute essentials. I believe that we are entitled to take an optimistic view with reference to these matters that make up the sphere of non-essentials; and especially in relation to the sphere of civil government. There is a passage in the Book of Mormon that to me has been very instructive, and also very encouraging. I think I will read to you this passage, since some of you may possibly have missed it. It occurs in the Book of Mosiah, where there is described a transition from a monarchical form of government to a reign of judges, which in reality was a sort of republic, or rule by the people. The value of this passage that I shall read is in that it expresses confidence in the ability of the people to rule, to govern themselves; and this inspired man, Mosiah, calls upon them to exercise that duty, and to do it in the fear of God. In recommending the changes in the form of the Nephite government, he said:

"Therefore choose you by the voice of this people judges, that ye may be judged according to the laws which have been given you by our Fathers, which are correct, and which were given them by the hand of the Lord. Now, it is not common that the voice of the people desireth anything contrary to that which is right; but it is common for the lesser

part of the people to desire that which is not right. Therefore this shall ye observe, and make it your law, to do your business by the voice of the people. And if the time comes that the voice of the people doth choose iniquity, then is the time that the judgments of God will come upon you, then is the time He will visit you with great destruction even as he hath hitherto visited this land. * * * And I command you to do these things in the fear of the Lord, and I command you to do these things, and that ye have no kings; that if this people commit sins and iniquities they shall be answered upon their own heads, for behold I say unto you, the sins of many people have been caused by the iniquities of their kings. Therefore their iniquities are answered upon the heads of their kings. And now I desire that this iniquity should be no more in this land, especially among this my people; but I desire that this land be a land of liberty, and every man may enjoy his rights and privileges alike, so long as the Lord sees fit that we may live and inherit the land, yea, even as long as any of our posterity remains upon the face of the land."

To my mind Joseph Smith, in bringing forth that principle through the Book of Mormon—the principle of personal, moral, responsibility to God for the government that obtains in free republics—has contributed one of the mightiest thoughts to the political life of the age in which he lived, that any man has brought forth in all the contributions that have been made to political thought in America. Patrick Henry's idea that men had an inherent right to rebel against insufferable tyranny is not equal to it. Jefferson's great doctrine of the Declaration of Independence, that all men are created equal, and that they are endowed with the inalienable rights of life and liberty and the pursuit of happiness, is not greater than this Book of Mormon doctrine. Webster's great contribution of "nationalism," viz., that this nation was an indestructible

union of indestructible states, is not superior to it. And Lincoln's great thought, that the principle of the Declaration of Independence, that all men are of right free, must hold good as to the colored race as well as to the white race, does not surpass it. Because this great Book of Mormon thought is this: that while governments derive their just powers from the consent of the governed, there goes with that the awful, moral responsibility, direct to God, of every man and woman participating as sovereigns in a free government, for the kind of government that obtains in such country. The great doctrine of direct, moral responsibility to God of a free people is indeed a soul-inspiring utterance, but it is also an awe-inspiring condition, and on its face bears evidence of the divine source whence it comes.

It was upon this principle of confidence in the ability of the people to govern themselves that the Lord inspired those whom we call the "fathers of our republic," the founders of the constitution—it was upon this great principle of belief in the ability in the people for self-government, that the corner stones of this republic were laid. Governments were announced in the Declaration of Independence to be the creatures of the people; and indeed it was further announced in the Declaration of Independence—and you must remember that the Declaration of Independence is the preface to the Constitution, the Constitution merely organized agencies for carrying out the principles of liberty announced in the document known as the Declaration of Independence—it is announced, I say, that if governments become destructive of the liberties

and rights of the people, it is the right of the people to alter or even abolish them, and institute new forms that shall, in their judgment, tend better to preserve their rights and their liberties.

Upon this subject I desire to read to you one declaration of President Brigham Young, who had some reputation for constructive statesmanship and intelligent grasp of things. In this document before me I might possibly read to you things which in our present status might be regarded as somewhat startling, but I do not desire to do that. I would rather not bring confusion, but peace; and since I am a man of peace, and desire it with all my heart—that is, that peace which is consistent with human liberty, and the preservation of human rights. But dear as peace is to me, it is not so dear that I would purchase it at the sacrifice of human rights and human liberty. But I read to you that which I am sure we will all be in accord with. “The general constitution of our country,” said Brigham Young, “is good; and a wholesome government could be founded upon it; for it was dictated by the invisible operations of the Almighty. God’s purpose in raising up these men and inspiring them with daring sufficient to surmount every opposing power, was to prepare the way for the formation of a true republican government. They laid the foundation, but when others came to build upon it they reared a superstructure far short of their privileges, if they had walked uprightly as they should have done. * * * * The signers of the Declaration of Independence and the framers of the Constitution were inspired from on high to do that work. But was that which was

given to them perfect, not admitting of any addition whatever? No; for if men know anything they must know that the Almighty never yet found a man in mortality that was capable at the first intimation, at the first impulse, to receive anything in a state of entire perfection. They laid the foundation, and it was for after generations to rear the superstructure upon it. It is a progressive and gradual work.”

I think it is divine wisdom manifested in the Constitution of our country that provision is made for its amendment, from time to time, as experience and larger views and changing conditions may warrant. However, upon this subject of change in the Constitution, I believe that the conservative spirit should prevail; that care, and very great concern ought to be exercised with reference to change in the fundamental law of our government; but let us not think because we believe in the great truth that the Constitution of our country was the product of divine inspiration, that new conditions and a constantly changing status would not warrant, from time to time, changes in the fundamental law of the land.

Now, in relation to all these matters, we are operating in the realm of the non-essentials, that is, the realm where human judgment may be exercised; and where men may not be able to come to absolute unity of understanding in relation to matters, and in that event, let us remember that it is the realm where liberty and tolerance prevail, and it is proper that charity also should abound.

I thank the Lord and the brethren for this opportunity of saying so much in relation to these questions that are occupying the attention of

the people. I rejoice that in the great field of the things which are essential, that the Lord has spoken, and that there is ground for absolute unity existing among us; and I sincerely trust that for this other field, in the realm of non-essentials, there will be liberty, and tolerance; and in both—in the exercise and administration of both essentials and in the realm of liberty—the great principle of charity—which is the pure love of God—may abound.

In conclusion, my brethren and sisters, let me once more bear witness to you of the truth of the great latter day work, and proclaim once more my love and devotion for it. I love the gospel of Jesus Christ. I believe and accept it with all my heart. If it is possible for the consciousness of man to be awakened to a knowledge of the truth of a thing, then I know, as I know I live, that God lives; that Jesus is the Christ; that men can form a companionship with the Holy Ghost; that forgiveness of sin is true; that the resurrection from the dead is a true doctrine; that the divinity of the Church is beyond question; that the power of the Holy Priesthood is divine; and that man may hope for immortality and eternal life in the realms of freedom under the law of God. I testify to you that my soul has a witness that all these things are true, in the name of Jesus Christ. Amen.

PRESIDENT SEYMOUR B. YOUNG
(President of First Council of Seventy.)

My brethren and sisters: Indeed I am deeply appreciative of the honor that I have in this privilege of addressing you for a few minutes this morning. I have listened with very much pleasure, and I hope some profit, to the remarks

of my brethren, and especially the introductory remarks of our President at the beginning of this conference. A spirit of universal charity, of forbearance and brotherly love, has been characteristic of the speakers on this stand, and I take it that no better theme could be introduced, and that no better thought could be inspired by any other line of doctrine that could be taught.

For the past few days, before the beginning of this our semi-annual conference, I have had the pleasure of being associated with the International Irrigation Congress, meeting with men who seem to be deeply interested in the welfare of these great communities of our western country. The Irrigation Congress brought to this city some very choice men, representatives from about thirty states of the Union, also from Canada, from Old Mexico, from some of the southern republics, and from far distant Japan. These gentlemen were unanimous in expressing their views in regard to the great benefits already attained, and that will be consummated in the future, through irrigation of the arid west, and through the reclamation services in which our great government is taking so prominent a part for the benefit of settlers upon the arid lands of this once desert country. All of those gentlemen that I heard express themselves were in one accord in stating their sincere regard, and appreciation, for the welcome extended to them by the people of our beautiful city, and especially commending the authorities of the "Mormon" church for the splendid reception in this great building, on the first day and the first session of the congress.

The National Irrigation Ode,

composed by Prof. J. J. McClellan, and that was rendered here by the excellent band of singers and musicians accompanying; the splendid performance of the choir, under Professor Stephens, all were regarded as efforts that were very fine indeed, and received from the members of the congress, and from visitors generally, high encomiums, and praise unstinted. I heard one gentleman say, who was a representative from California, "When I listened to the organ recital that was tendered to us by Professor McClellan and heard that touching part in the Pilgrim's Song of Hope, the vox humana, so like to a human voice, it brought tears to my eyes," said he; and many more testified to the pleasure they had.

Sixty-five years ago, the first Anglo-Saxon people introduced irrigation here on this very spot. The "Mormon" pioneers, under Brigham Young, our great pioneer President, started the scheme of irrigation. It was necessary before a plow could be made to enter the soil that the water be turned on to the ground to permeate its hard, encrusted surface, that had been undisturbed for centuries. When the water was thus turned on to the parched, arid soil, then it was possible for the plow-share to penetrate and to turn the furrow, that the seeds might find covering as they were planted. I remember very well hearing President Woodruff say—for he was one among the very first to plant seeds in the ground on this soil—"Why, Brother Young, I could have cried, and so my brethren felt, because we were planting all that we had into an untried soil, and but for our perfect faith in God we would have felt no hope to ever see products from that seed." The selfish thought was

that it should not be planted, in order that if the time should come, that life must be preserved, they might be compelled to eat those precious grains of corn, wheat, barley, and vegetables to preserve life. But, their faith was greater than this; it was broad; in fact, unlimited, because the Prophet of God who led them, under the same inspiration that had come to the martyred Prophet Joseph Smith, was prompted to say, "This is the place," and, when he had said that, the brethren planted in faith and the harvest came. The second year, in '48, when the germinating seed was beginning to show green stalks of grain above the surface, then came the swarm of crickets to devastate and destroy wherever they had access to the growing crops. The green fields, after they had passed over, appeared as if a fire had consumed and left its black mark upon every spot of ground visited by these devouring hosts. The people fought them with brush, and by other methods tried to sweep them from the land, or stay them in their progress, but it was an impossibility; they could not be stayed by the hand of man. That was the appearance, that was the thought, and that was really the experience of the people. Saturday night, at midnight, they ceased their labors through sheer fatigue. Sunday morning they assembled, fasting and praying for deliverance, and as they came from their place of worship the heavens were darkened with flocks of wild birds, and some asked the question, "What are these coming now? Are these a new enemy to complete the entire destruction of our labors?" But when the sea-gulls alighted upon the green fields of growing crops they certainly began destruction, not of

the crops of the suffering, praying people, but they began and continued to devour the enemy, the black crickets from the mountains, until they had swept the land clean from this formidable foe; then the Saints knew again that God lived, that He had not forsaken them.

The Saints came out from Illinois, from their City Beautiful, Nauvoo. They were given an alternative to deny the faith of the gospel which they had obeyed, and for which they had suffered. They had seen their Prophet and Patriarch martyred for the cause they so manfully maintained. All these distressing things were constantly before their faces, and when the demand was made upon them, by a committee sent by the mob hordes surrounding the city of Nauvoo, either to give up their faith and, as a celebrated congressman has said since, "Be like us, or leave the country, or forfeit your lives." But the men to whom this address was made, the people who heard this alternative, were of the kind of which martyrs are made, and they said, "We cannot relinquish our faith. We know it is of God, we will sacrifice our homes, leave the lands that we have purchased and beautified, and seek a home where less hatred and opposition may exist." I believe that President Brigham Young felt as did our old friend Chief Washakie, when his braves gathered around and said to him, "All of our hunting grounds are gone; the white man has o'er-spread the land and we have no more a place for our abode, where will you lead us now?" The old chief replied, "If I can find a spot so barren, so sterile that not a blade of grass shall grow upon it, and where nothing lies beneath to ex-

cite the cupidity of the white race, there would I place your feet, hoping that you might not be driven out." Possibly such a thought entered the heart of our pioneer President, Brigham Young. I have heard more than one of that sturdy band of pioneers say, "I wept; my heart was full of grief when I beheld the land, the appearance of which was so forbidding, the ground was so sterile." I heard that great pioneer, Wilford Woodruff, say that the little part that they did succeed in turning over before water was turned upon it, was just as dry as ashes fresh from the furnace.

They did not leave the city of Nauvoo to get away from the Constitution of the United States. They brought the love of the Constitution with them, and the record that you have heard quoted today, is proof, if any other proof were needed—and there is plenty of just such all through the history of the pioneers of this great country—that they loved the Constitution, and that they knew and had always taught and accepted it as a divine truth, that the Constitution was inspired of God. They did not leave Nauvoo to get away from the flag of our country. They brought Old Glory with them, and unfurled it to the breeze upon this land, then Mexican territory, and by that act took possession of the land in the name of our common country. They did not leave the land of their nativity and the land of civilization because they were ashamed of their faith, of their religion, nor did they relinquish the hope that God had planted in their hearts. No, they fled to this western country to be free from persecution and bloodshed. When they arrived impres-

sive services were held; the second day after their feet had trodden this arid desert, they assembled together, and their Prophet leader said to them, "We will dedicate this soil to Almighty God for the gathering of Israel, for the hope of a peaceful home for our people in all time to come." He said to Elder Orson Pratt, "Brother Pratt, offer our prayer to God, and dedicate this soil to Him for Israel's welfare, say to Him that from all that He giveth to us in the times to come, we will give to Him our tithes and offerings, of all the blessings of the soil, of the herds and flocks, of the orchards and gardens, and here we will build the temple of our God, for the salvation of the living and the dead."

The members of the National Irrigation Congress went away from here imbued with a feeling of gratitude. They expressed their praise and admiration for this people, for the pioneers of this country, for the elegant reception that was tendered to them, and for the use of these great buildings in which they held the sessions of their congress. They have nothing in their hearts today, I believe—for I think they were honest in their expressions—but good will for you, my brethren and sisters, and especially for the Presidency of the Church.

I pray God to bless you, and that He will endow our brethren who lead us in the future as they have been endowed in the past. I testify to you that "Mormonism" is true. It is the gospel of the Lord Jesus Christ, as testified by one of the mightiest prophets that ever lived, who sealed that testimony with his own blood. Obedience to this Gospel will bring to us salvation and eternal life. I pray God to bless

you all forever, in the name of Jesus Christ. Amen.

A duet, "The Crucifix," was rendered by Prof. Hugh Dougal and Miss Mary Haigh.

ELDER LEVI EDGAR YOUNG.

(Of the First Council of Seventy.)

I have been interested in the words of my brethren in the meeting this morning. I only regret that I did not hear all the words of yesterday. My academic duties at the University of Utah prevented my being in attendance at the conference in the forenoon.

I rejoice in seeing the people. As we all have our favorite themes and thoughts to speak about, I have mine, and the impressive thought that I have this morning is this fact, that no better people ever lived nor lives today, than the Latter-day Saints of the Church of Christ. I believe in you, and I am always grateful when I can meet you, my brethren and sisters, feel your genial and hospitable spirits here in the center stake of Zion, or wherever you live in your homes throughout the State. I am proud of you, and I am proud to know that I am one of you. I believe in the goodness of your hearts, in your hospitality, in your charity, in your love for truth, wherever you live, and I only wish that we here in the center stake of Zion, may retain in our hearts the same honesty and sincerity of purpose, and truth-loving character that seems to be so characteristic of you people who come from the remote parts of these states in the west. The rural districts today have a people that are honest, God-fearing, lovers of the truth, and I hope that spirit can be

retained in those communities; and I also pray that we will get more of it right here in the city where we live.

It has been pointed out briefly that we have had a great history. I believe our people have always been tolerant, charitable, and above all, constant to the principles which they hold to be true, and which they know with all their hearts. I am glad for all the organizations of this Church, for they have made history by their acts as well as their thoughts. I believe that the one great organization that has impressed the world with its charity and its bigness of activity has been the Relief Society, from the beginning to the present day. It was my privilege but a few weeks ago to listen to a man who had not been to Salt Lake City since 1856. He asked the question—How the Mormon Church had grown? He wanted to know whether or not we hold to be sacred and true principles that we held to be sacred and true in 1856 when he came here on a visit on his way to California. I answered him as best I could, but one thing he said that impressed me, and I want to say it to the sisters of the Relief Society. He said that he landed here with some emigrants. They were penniless, they were hungry, they were without shoes and stockings; but he never forgot the time when some "Mormon" women came into camp, gave them stockings, brought them bacon and flour, and they did it because, said they, "Our prophet leader tells us to, and not only he told it, but greater still, we have the Spirit of God that dictates to us, and it says that no one must starve or be in need where there is plenty, and where we have the chance to give, and to live and let live." This

man said that these women were members of a society organized for charitable purposes. It was the Relief Society of one of the wards of Salt Lake City, which as early as 1850 was doing charitable acts and helping humanity in its need. I am grateful today for such an organization, and I am proud of it, for I think you have done great deeds, and manifested your faith in God by your acts.

What we need today, my brethren and sisters, more than anything else, is honesty and integrity to the Gospel of Jesus Christ. We can't get too much faith in our hearts. Faith, after all, is the moving force in the history of the world, and is today, and always will be; and I hold that faith in God, the Eternal Father, and in His Son Jesus Christ, must become the greatest moving force for humanity. It will be in the future, for I believe that the world is coming back, after all, to a belief in God the Eternal Father. In our schools, in all of our institutions of learning, there can't be too much of the teaching that God lives, and is the directive force and power behind the onward march of the human race.

Not long ago some prominent educators in the United States came together in a meeting, and the question was asked: "What can we do that will bring the children of our schools to a higher standard of thought and action?" The question was answered in many, many ways. One brother of this city was asked the question, and the answer was that there are many practical ways but he believed that if in every school room throughout the world there could be on the right in gold letters the Ten Commandments, and on the left the Preamble of the Con-

stitution of the United States, and on the front the words, "I believe in God the Eternal Father, and in His Son Jesus Christ," he believed that the students and scholars of this country would receive an inspiration and a power in their work that would lift the standard of American life and American scholarship. So this is the thought I want to leave with you today. May I ask you to receive it and think about it. I know that we can get your support for it.

There are today nineteen million students in the schools of the United States. This includes the university students, down to those of the kindergarten department; nineteen million students whom we hold to be educated, whom we hope to see go out into life as real citizens, true citizens of this republic and believers in God. The question comes up whether or not we are performing our duties as we should perform them. Being in the academic world I see on every hand great blunders, great mistakes made in the name of education. You see them in your homes, you see these blunders in the schools, but I believe that the glory of this country and the glory of this state, just the same, is the public school system, which is destined to grow and grow until men and women are truly educated. But I say that the one thing that will lift us up educationally and morally to higher standards in a general way throughout all this land, will be to teach our children the majesty, the greatness, the divinity, and the power of the Ten Commandments, and the beauty, the justice and the grandeur and the greatness of the Preamble of the Constitution of the United States, together with the belief in God, and Jesus Christ as the

Redeemer of the world. These three things I think are needed in our American schools. They are needed by men, women and children. We have never yet learned to live up to the Ten Commandments, and politically the Constitution of the United States is so far ahead of us that it will take ages to see its greatness and its power prevail. And so what has this to do with us, as followers of the Lord and the Redeemer of the world and the Christian faith? Only this, that as the great tenor and standard of morality are raised, our dreams are made higher, our ideals become greater; and people can only become great as they have great ideals to which they work.

My brethren and sisters, to me the glory of "Mormonism" lies in this fact, that there is never a thing suggested for the uplift of humanity but what we are behind it with all our souls, and with all of our works as well. We believe that the human race will be redeemed if the human race will accept the law of the Gospel; and obedience to law is liberty. Let us remember that obedience to political law, to religious law, to social law, becomes our truest liberty after all, and when we learn to become liberty-loving we will be law-abiding, and when we are law-abiding we will be developed individually and socially, and become lights unto the world as holders of the Priesthood of God. "Mormonism" is the greatest movement in the history of the race. It stands today for the greatest intellectual moral and social uplift and political uplift that the race has today. It stands for everything good, everything noble. It stands, however, upon the principle of faith in God, the Eternal Father, and in His Son Jesus Christ; and let us as

Latter-day Saints hold this sacredly in our hearts. Whatever we do, and think, there is always that truth within us that God is God, and that Jesus is the Christ, now and forever. We must, therefore, learn true charity, true love. We must learn to work and to pray, and not give up our simplicity of life. The other day I was asked what our institutions, human society, need more than anything else. My reply was that we need more of the faith, honesty, and sincerity of our fathers and mothers, more than we need anything else. We want to hark back to the honesty and the simplicity of what some call the common people. We need to get rid of the love for gold and show, and come back with all our souls to the knowledge that this gospel is true, and that we must be true to it. Then our standard of living will be raised, we will be united. We will act more as God wants us to act. We will live nearer to the Savior as He taught the race to live, and as He teaches us today. I hope we may be united in the faith, in the law, and in the knowledge of what is right and true; and I hope the day may come when in every school-room throughout this land, at least whenever we come into that school-room, there shall be placed in gold letters first, "I believe in God the Eternal Father and in His Son Jesus Christ," on the right the Ten Commandments, the greatest moral law of the human race; and on the left the Preamble of the greatest document ever given to the world, for the government of nations, the Preamble of the Constitution of the United States. When we do this we will raise our standard of thought, our standard of living, and we will approach what the Prophet

Joseph Smith once said we must do, the higher soul, the higher life that naturally lies within.

That God may help us to see these things one and all, and to work for great truths and live humbly and to work with a hunger for truth and light, I ask it in the name of Jesus. Amen.

PRESIDENT JOSEPH F. SMITH.

Divine guidance needed in all human affairs.

If my brethren and sisters will indulge me just a moment I have this to say with reference to the discourses we have heard this morning: I believe in all that has been said, and I also believe a little farther than that which has been said. I would like just for a moment to try to express briefly and, very likely, very imperfectly the thought that has occurred to me in relation to one point especially that has been referred to.

I think that in the realms of liberty, and the exercise of human judgment, all men should exercise extreme caution, that they do not change or abolish those things which God has willed and has inspired to be done. It has been in this realm of freedom, and the exercise of human judgment, that most of the evils that have occurred in the world have been done—the martyrdom of saints, the crucifixion of the Son of God Himself, and much of the apostasy and departure from the work of righteousness, and from the laws of God, have occurred in this realm of freedom and the exercise of human judgment. God in His boundless wisdom and gracious mercy has provided means, and has shown the way to the children of men whereby, even in the realms of

freedom and the exercise of their own judgment, they may individually go unto God in faith and prayer, and find out what should guide and direct their human judgment and wisdom; and I do not want the Latter-day Saints to forget that this is their privilege. I would rather that they should seek God for a counselor and guide, than to follow the wild harangues of political leaders, or leaders of any other cult. I felt like I ought to say that much; and I know that I am right.

The congregation sang the hymn:

There is beauty all around,
When there's love at home.
There is joy in every sound,
When there's love at home,
Peace and plenty there abide,
Smiling sweet on every side,
Time doth softly, sweetly glide,
When there's love at home

Benediction was pronounced by Elder Samuel O. Bennion.

Conference adjourned until 2 p. m.

AFTERNOON SESSION.

Conference was resumed at 2 p. m., President Joseph F. Smith presiding.

The congregation sang the hymn:

We thank Thee, O God, for a Prophet
To guide us in these latter days;
We thank Thee for sending the gospel
To lighten our minds with its rays.

Prayer was offered by Elder Rey L. Pratt.

The congregation sang the hymn:

For the strength of the hills we bless
Thee,
Our God, our fathers' God;
Thou hast made Thy children mighty,
By the touch of the mountain sod.

PRESIDENT FRANCIS M. LYMAN.

The Holy Spirit a spiritual and temporal guide.—All can, and should be continuously doing good.—Splendid accomplishments of "Mormons" in Mexico.—A plea for fraternal assistance to refugees from Mexico.

I am very greatly pleased, my brethren and sisters, with this opportunity of meeting with the Saints in conference, and trust that the same good spirit that has attended the brethren who have spoken to us may be enjoyed during this meeting.

The work of the Lord is very remarkable among the peoples of the earth. It is attracting attention from every direction, and the doctrines that we have embraced, which have been revealed through the Prophet Joseph, attract the consideration of many people throughout the earth. These doctrines are true, and it is the truth that gives strength to this work. Their truth is discovered by many who have hardly the courage to embrace the principles, and to undertake to live them. Some people I have known feel that the truths we proclaim are too good to be true, and remark that they proffer too much, and offer more than is reasonable for mortal men to anticipate and expect in this world, or the world to come. But, all who embrace the Gospel, with full purpose of heart, obtain a testimony of the truth of the doctrines. They obtain a witness also from the Lord Himself, a witness of the Father and of the Son, and the record is borne in the hearts of the children of men by the inspiration of the Holy Ghost. That Spirit has the mission not only to bear record of the Father and the Son, and the truth and divinity of the doctrines that we have embraced, but He will abide with us, not only in spiritual matters—matters per-

taining to the church—but in regard to all things, for the truth of all things, temporal and spiritual, is known by the Holy Ghost. Those who enter into covenant with the Lord, having humbled themselves before Him and repented of their sins, as a result of their faith, and have taken upon them the name of Jesus Christ, and have undertaken to serve Him to the end, having repented of all their sins, they receive that witness and testimony, and that Spirit abides with them always through their faithfulness. It gives them stability of character; it gives them understanding and light that is not possessed otherwise, and that does not remain with Latter-day Saints unless they continue to be faithful and very humble, meek and lowly of heart. The Spirit of the Lord is easily offended, easily grieved, and it is quite an undertaking for men to so live that that Spirit can always be a fountain of inspiration, of revelation and light to them. It is a difficult thing for men to do good always, and I want to show you, my brethren and sisters, that the Lord expects us to do so.

Now, I do not want to take too much time, I do not want to lay too broad a foundation, but I will read one little text. I think I shall be satisfied with this one small text, if I can expound it to your understanding, which I believe I can with the help of the Lord, and possibly bring to your understanding an improvement that we may engage in for the future, possibly having lived something near it in the past, but may do so more perfectly in the future. The Lord says:

“Verily I say men”—that is *all* men; I desire to expound to you

that word in this scripture, that men, all men, Latter-day Saints and everybody else—“should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness, for the power is in them”—the power is in all men—“wherein they are agents unto themselves; and inasmuch as men do good they shall in no wise lose their reward.”

Now, I desire to make this impression, my brethren and sisters, for men, the term, the word, includes the sisters as well as the brethren—all mankind, men and women—should be anxiously engaged in a good cause, because they are agents unto themselves and are so empowered by the Lord, who is our Father, so that we should be thus occupied always. We should not be employed at any time, on any occasion, anywhere, doing anything that is not a good cause. Where we have done things that were not proper and right, and were not a good cause, we have departed from the obligation and undertaking that we entered into in the beginning, and our beginning was when we entered into covenant with the Lord. I am speaking now of our beginning with this latter-day work. This Church began on the 6th of April, 1830, and you began when you entered into covenant with the Lord. Your end will be when you have laid off this mortal body, when your work has been finished and your undertaking with the Lord has been completed. We undertook at the beginning to serve the Lord to the end, to the end of our mortal mission, our probation, hence I desire to make this impression upon all Latter-day Saints; and if there should be some here who are not Latter-day Saints I would like to

make the impression upon them also that they, too, should be anxiously engaged in a good cause, and bring to pass much righteousness. That is being done today in the world by very many people, for much righteousness is accomplished by people who are not of our faith. A great deal of good is being done; there is a great deal of virtue and morality, uprightness and humility, love of the Lord, love of the truth, love of righteousness, in the hearts of the children of men. So that my appeal is not to Latter-day Saints alone this afternoon, but to all men and all women. If any man or any woman does good in this world, they shall not lose their reward, whether they be Latter-day Saints or not. But, if they would have all the good, all that the Lord has to bestow upon them, it is necessary for them to have faith in Him, repent of their sins, humble themselves before God and enter into covenant with Him, as the Latter-day Saints have done, and then endure in the faith to the end of their lives. It is possible in this world, I take it from the example and history of our elder brother, Jesus, it is possible for men to do good; I believe it is quite possible for all men to do good, to work righteousness. I believe that it is quite possible for all men to repent of their sins, through faith. The Lord is generous and willing to bestow upon all men the principle of faith, and by their repentance, turning from sin and working righteousness, it is quite possible for them to get into fellowship with the Lord. It is really possible for men to do what is right, and to be perfect as God Himself is perfect.

In the range of thought, in looking over my own experience, and

the opportunities about me in the field of activity in this world, I have wondered what on earth there is that a man cannot do that is right, and that ought to be done, so far as morality and purity and righteousness is concerned. There may be heights that men may not easily reach, there may be works that are difficult to accomplish, but so far as being perfect in our lives in the service of the Lord, in serving our brethren, working for them and blessing them, and doing good to others as we would that others should do to us, is there anything that we cannot do? Can we not be sober? Can we not be honest, moral and upright? Can we not work righteousness and deal justly? I can think of nothing of this sort but what is possible for us to do. I can't think of a wrong that I ever did in my life, nor a wrong that you have ever done, that I have known about, but what we could just as well, and better, have done what was right. It has always been so with me, I could have done better. It was always easier for me to do right than to do wrong. The things that have tried me, and have been difficult for me, are the wrongs I have done; but where I have done right I have felt well paid, well rewarded, it has made me feel comfortable and happy, it has made me free. I have always felt free and comfortable when I have done right, and always felt uncomfortable, unhappy and a slave when I have done wrong. Hence I have concluded not to do wrong any more. I am not going to wrong anybody; and I don't want to wrong myself, but just do exactly what is right, and I want my brethren and sisters, the Latter-day Saints, so to do.

The Lord has given us a perfect

organization, commencing with the Aaronic Priesthood as it was revealed to us in this day, and dividing the labors that they have to perform, from the deacon to the priest; and in the Melchisedek Priesthood, from the office of the elder to the chiefest among us, those who have the greatest power and authority upon the earth. The Lord has so designed and arranged that all men embracing the gospel may receive divine authority from Him, and power that will aid them and help them far above what men can naturally do. The natural man is a very unsafe quantity, he must be assisted by the Lord. I don't know of anything that a man can do that will be quite pleasing and satisfactory, unless the Lord helps him, and then he can be perfectly safe. There are many things that men need to be enlightened upon, and the Spirit of the Lord occupies the whole field, and will enlighten our minds and enable us to see alike in all matters, and make us one with the Father and the Son. That Spirit should dwell richly in our hearts; when it does, and abides with us, it will draw us together, unite us, enlighten us, and strengthen us in the performance of the duties that devolve upon us, our lives will then be successful, and we will be anxiously occupied and engaged in works of righteousness. A man with the Spirit of the Lord is not offensive, he is not offensive in his home and family, or neighborhood, he is a pleasant and agreeable companion, as a father, as a brother, as a husband, and as a neighbor, if he enjoys the Spirit of the Lord. The Spirit of the Lord should be enjoyed by all men; and when men possess that Spirit their difficulties disappear; they see the right. The

Spirit of the Lord always prompts us to do our full duty, all that is required of us, and to be willing to make some little sacrifice in order to be at peace. It will enable us to endure wrong if it comes upon us, and submit so far as we need and have occasion to; to endure but never do wrong, never to wrong any one else; if needs be to suffer wrong and evil at the hand of others, but always do what is right ourselves.

I want, at the closing of my remarks, to draw attention to the conditions that have been spoken of here in this conference, first by the President, and then referred to by others. I want to state my views, briefly, in regard to our refugee brethren and sisters from Mexico. They are not a numerous people, possibly only four thousand. Of course four thousand people is quite a community, would be considered a large ward. If we have four thousand in a ward it is regarded as quite a little town; but four thousand are not very many of the people that are gathered together of the Latter-day Saints—maybe half a million of us—the four thousand would be but few. We have lots of land and water, and any amount of climate. It happens just now that we are living in pretty fruitful times, and we are well fixed with good crops, grains and fruit crops, everything of the kind. I judge so when I see the fruit covering the ground, and we cannot take proper care of it, to make good, profitable use of it. So I want to sound this note of advice to my brethren and sisters who are not refugees, who are at home and live in the United States, in Arizona, New Mexico, California, Nevada, Colorado, Utah, and Wyoming. It

is our friends, and neighbors, our brothers and sisters that are down there, and who have been driven from the republic of Mexico. They have not been able to remain there. It seems they were not wanted there. I happened to be among the first of the brethren who went as missionaries into that country, to pioneer the country. I went with President Taylor, President Joseph F. Smith and others of the brethren; quite a company of us went from here into Mexico in about 1885, as I remember. I went three times that year from Salt Lake City to the City of Mexico, and into the hot country beyond. I spent some time there with Erastus Snow, Brigham Young, Jr., John W. Taylor, Moses Thatcher, and others of the brethren. We visited the president of the republic, and we were made welcome by him and by his ministers, and we learned to respect those leading men of that republic. They offered me soldiers when I went down to pioneer the country, for that was my purpose, on my second trip into Mexico. The Indian Chief Geronimo and his men were raiding that country, and raiding Arizona, and our soldiers were there as well as the Mexican soldiers, trying to capture the outlaw and his band. While we were there the Indians went down on the west of us, and on the south, and came out on the east of us, went almost round us, but we were out of sight; they did not happen to see us when we were pioneering the country. We had a little company of soldiers offered us, but Mexican soldiers do not go until tomorrow, they never go till "manana," that is, they do not go today but tomorrow, and we went today, and the soldiers following us could not find us. They thought

we would make tracks, and so we did, but a tremendous storm of rain came and obliterated the tracks, and they could not find us. We thus pioneered the country.

I want to say that when we say hard things about the people of that country we only say it about those who are a hard people, a bad people, not about those who are good. They have not had in Mexico, so far as I have known, a secure and stable government. There has not been protection and safety in that country, and a man always had to have a gun across his lap, or hanging on his back, so that it could be seen that he was armed, in order to take care of himself. I was given to understand, in the City of Mexico, that it was not safe for a man to walk across that valley, from one town or village to another, unless he was armed; that he would likely be killed by some one to get his suit of clothes, or a pair of boots, or the dollar in his pocket, if he had it. There were that class of people; but we were made welcome, they wanted us there. They wanted us because our people were thrifty, and prosperous, because we would build good brick houses, and good school buildings, and establish merchandise business and so forth in the country. Our people went there, and they built the finest villages, so far as I can judge and know, in Mexico, the finest considering the population occupying them, that can be found in the republic. I rather think that is correct, they really have built splendid houses, cities, and towns, and have conducted our district schools and high schools there also. We have taken care of ourselves, and have set a good example, and the leading men of that nation were always proud of what

the "Mormons" had done there. President Diaz, as long as he stayed there, and his ministers, always spoke well of the "Mormon" people, they could not say otherwise. But there was a man killed every little while. It was dangerous, always more or less dangerous, and they could not be protected, they could not get justice, and the wicked could not be punished, as a rule they were not punished.

Well, now our people have come away, they have been driven away because of the revolution in that country. It is a revolutionary country and a revolutionary people, and there is no telling, of course, as we learned from the President here, when peace will be declared and a good government established. I don't know when it will come, but I do want us, brethren and sisters, to open our hearts and homes, and open the way for the Latter-day Saints to come back to their friends, to come to their neighbors and kindred, they will be no tax on the people of this country. Those four thousand people can stay right here with us, and it will hardly be known that there is anybody extra. We have plenty of room, and everything to make them comfortable. They are a people that will make their way and pay as they go, and earn their living and establish themselves, and in a few years they will be just as wealthy as they were in Mexico, and they will be upon safe, solid ground, where they need not be afraid of anything on earth, no more than we are in Canada. I saw the contrast. I was down in Mexico in '85, and just a little later it fell to my lot to go to Canada to help the pioneers and give them counsel—Elder John W. Taylor and I. We went to the head of the Canadian

government, and we were welcomed there. They wanted us, they were glad to have us come, and we have been building there just as we built in Mexico, and just as we have built in Utah, in Arizona, in Nevada, Colorado and Idaho.

Everywhere the Latter-day Saints go they are doing work that speaks well for them, and is a credit to them. They are a stable element—not quite perfect yet, but they are devoted to good works, and the Spirit of the Lord that dwells in them makes them worthy citizens of any country and government. The government of any state or county is stronger for the "Mormon" people that locate therein, or in any city or nation, for it has been proven that they are a good element. The Spirit of the Lord has made them this, and that Spirit will make them even more worthy than what they are now if they will continue faithful. I advise that we should invite our friends home, ask them to come home and take some of our land and work with us. Many of them come unclothed almost, and unfed. They have been robbed, and have nothing to bring with them, as a rule. There are some few that will be able to fight their own way and take care of themselves, but the others will be no burden upon us, we will be richer from taking care of them, helping them, for the Lord will compensate us for doing the good that we should be engaged in. He will reward us, for He says that we shall not lose our reward for any good thing that we do. We want to welcome home our brethren and sisters who have suffered, we want them to come back again into the United States, if they so desire. If they prefer to stay and try their chances

again in Mexico, of course we make no objection, and our blessing and love will go with them where they go, and with the people who will open their hearts and homes to receive them and make them welcome.

I wanted to say that much in regard to those people, for I was there in the country; I was with them when they were in their camps and tents. I was with them there and wrestled for their benefit with the government of the country. The Church has helped them attain what they could; that land was legally obtained for permanent settlement, and we have done our duty in the republic of Mexico. We have been preaching the gospel there also, and maintaining missions among them. We have been doing a good work for that republic, and we have not hurt them at all, but have done them a great deal of good; and that was the desire, I am sure, of the leading men of their nation. The Lord will bless those who have befriended our people and those who do befriend them hereafter. The Lord will bless us my brethren and sisters, in being anxiously engaged in this good cause. The Latter-day Saints who do not return to Mexico shall not feel that they are imposing on their kindred and friends, but that the latch string is out, or the door is open, and they are welcome to come and fare and share, with us until they can get on their feet, and it will not be a long time for them to do it. They are the right kind of element.

I pray the Lord to bless you, my brethren and sisters. Let us remember the injunction of this text and be constantly, anxiously and earnestly engaged in a good cause, and bring to pass much righteousness every day of our lives, and the Lord will bless and sustain us, and

preserve and redeem us, and make us eminently successful among the children of men. God bless you, my brethren and sisters, and keep us faithful, and help us to endure in His service while we live in the flesh, I pray in the name of Jesus Christ, Amen.

ELDER HEBER J. GRANT.

Diligence in preaching the Gospel increases faith of the preachers.—Unison in proclaiming Gospel truths.—The true Latter-day Saint an exemplar of every virtue.—Cheerful giving of time and means to God's work.

I am happy in having the opportunity of again meeting with the Latter-day Saints in general conference. I have thoroughly enjoyed my labors during the past six months in traveling among the different stakes of Zion, and in visiting two of the missions in the east. I rejoice in finding the Latter-day Saints, who are faithful and diligent in serving the Lord, growing in the light and knowledge of the gospel, growing in a love of the truth and in a determination to do all in their power for the spread of the gospel at home and abroad. I am very happy in contemplating the fact that the gospel of Jesus Christ brings peace, joy and happiness to every soul who embraces it, and who lives it. I rejoice in the fact that the more we do in the gospel of Jesus Christ, the more we love the truth, the stronger is our faith, the more perfect and absolute is our testimony regarding the divinity of this work.

To me one of the greatest of all the great testimonies of the divinity of the work in which we are engaged is the fact that all those who

go out to proclaim it, and who live virtuous and upright lives, return to us with a burning testimony of this work, and bear witness to those at home that the most profitable and the happiest time of their lives has been while they have been proclaiming the truth. The Spirit of the Lord accompanies the elders. God blesses those who go forth to preach this gospel. If this gospel were not the truth, honest, prayerful, diligent, humble men would discover that fact, but I have yet to hear of one man in all the eighty odd years that this gospel has been preached, who has gone forth to proclaim it and who has been a diligent, faithful man, who has returned and announced that he has discovered that they have the gospel of Christ in some other land or some other clime. But I have heard of thousands who have studied other gospels, tens of thousands; I have known many who have been members of many different denominations, who never found peace and joy and perfect contentment until they embraced the gospel of Jesus Christ. It is a very difficult thing to undertake to tell a lie and to maintain it. A writer in a book entitled "The Power of Truth" says that lies are fearsome things, and that they have to travel in battalions, that they are like a lot of drunken men, one holding up the other. But, he says, truth can stand alone, it needs no chaperone; and this is true.

This gospel of Jesus Christ has been taught during the past eighty odd years, and all of those who have gone forth to proclaim it have taught the one and the same gospel. There has been no schism, there has been no disagreement. There has been nothing but an increase of

faith and a love of the truth that has come to those who have gone forth in humility to spread this gospel of Jesus Christ. It is in very deed the power of God unto salvation, and the people know it, and the people love the truth. Whenever I go among them, whenever the Lord blesses me with liberty to preach this gospel to the people, I can see in their countenances that they rejoice in the witness of the Spirit; that they drink in the words that are given to them; and after meetings, and people shake hands with you, you feel that there is a determination in their hearts to serve God and keep His commandments.

The Latter-day Saints do in very deed thank God for a prophet to guide them in these latter days. The Latter-day Saints do enjoy singing the song by Brother John Jaques, "O Say What Is Truth?" They rejoice in this gospel and all the teachings of it in the scriptures and in the inspired hymns that we have received. I rejoice in it beyond my power to tell. I enjoy mingling among the Latter-day Saints. I enjoy visiting the households of the Latter-day Saints and conversing with them, and I want to bear my testimony, in connection with that of the others which have been borne, that there are no better people in any land or in any clime. There are no more honest people than the Latter-day Saints. The business integrity of every true Latter-day Saint is perfect. No man who is a Latter-day Saint but what is living a virtuous, upright, honest and a true life. No matter what may be said against an individual, it has no effect upon that individual if it is false, and no man can say that any man who lives up to the

teachings of the gospel of Jesus Christ, but what that man is a good citizen, that he is a good man, that he desires the welfare of his fellow men, and that his example is above reproach.

I believe that the Latter-day Saints are endeavoring to live up to the teachings of the Savior. I believe that they follow more perfectly the admonitions of the Savior in His sermon upon the mount than any other people. I believe that there is a living, vital force among the people which cannot be found elsewhere. I not only believe this, but I know it. Where are there any other people who make the same sacrifices, that is, sacrifices in the eyes of the world? You and I cannot make any sacrifice for this gospel. Life eternal is the greatest of all of the gifts of God to man, therefore there is no labor that can be required of us whereby we can gain this greatest of all God's blessings, that can be called a sacrifice. It is a privilege for us to learn the lessons that devolve upon us. I thank God for the privilege of paying tithing. I rejoice in having the opportunity of showing my gratitude to my Heavenly Father for His mercies to me. I thank the Lord for the opportunity of contributing of the means that come to me for the erection of meeting-houses, of school-houses, of temples, and for the opportunity of going forth to proclaim this gospel.

I have been suffering for several days with a slight cold, and I find that I am rasping my throat. I have pitched my voice a little bit too high, therefore I will close my remarks, by praying God to bless you. I know that God lives. I know that Jesus is the Christ. I know that Joseph Smith is a prophet of the

true and the living God, and that we have the truth; and I know that Joseph F. Smith is the prophet of God, and that the inspiration of God guides him. May the Latter-day Saints be loyal and true, I ask it in the name of Jesus. Amen.

Miss Josie Hinckley sang a soprano solo, entitled, "Jesus, Our Savior."

ELDER REED SMOOT.

Great influence of music in religious and secular affairs.—Remarkable effects of the hymn, "O, My Father."—Advice to shun all get-rich-quick propositions.—Smokers, drinkers, and immoral men unfit for responsible positions.

In a revelation given through the Prophet Joseph Smith in July, 1830, the Lord, in speaking to Joseph's wife, Emma, said: "For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads."

I could not help but think of this part of the revelation in listening to the beautiful hymns that have been sung during this conference. I believe that we can worship in song as acceptably to Him as in any other way. In reading the history of the world we find that music has been conspicuous, in all ages and among all nations. There are but few religious denominations that do not avail themselves of the sweet influence of music. It is not only a custom to worship God by singing His praises in song, but we find the power of music manifest in almost all the great affairs in life. It is made use of to encourage and inspire men in battle. It is depended upon on occasions when there is

necessity for inspiring in the hearts of men enthusiasm or loyalty. The history of nations is, in part, told in song. I know of no people on earth who have written into their songs the principles of the gospel they believe in more than have the Latter-day Saints. It is true there are many beautiful hymns written by men that all Christians love to sing, and we sing them in devotion to our Maker. We often sing the hymn composed by Charles Wesley entitled, "Jesus Lover of My Soul." It is said that Charles Wesley was inspired to write this greatest of his hymns by a bird, frightened by a thunder storm, flying into his room, preferring to risk its life indoors with him than outside where the elements were disturbed. As it sat quivering on his mantel, frightened nearly to death, Wesley was inspired to write that hymn. Henry Ward Beecher, speaking at his father's funeral, referred to the hymn that had been composed by Charles Wesley, "Jesus Lover of My Soul," and made the statement that he would rather have been the author of that song than to have the wealth of the greatest millionaire, for in it was inspiration, in it was power. While wealth would perish and its possessor be forgotten, the memory of Wesley would live for ages to come, because the words of the song would be perpetuated. The opening hymn of this conference,

"Come, come, ye Saints, no toil nor
labor fear,
But with joy wend your way.
Though hard to you this journey may
appear,
Grace shall be as your day,"

is filled with inspiration. Brother William Clayton, the author of this song, was inspired to write it, at a

time when the people were crossing the plains, careworn, disheartened and in need of encouragement. President Young realized their condition and knew that music would inspire them to renewed energy. He therefore asked William Clayton to write a hymn suitable to the conditions, and the result was the hymn, "Come, come, ye Saints." It was inspired by God, and it has been an inspiration to God's people ever since.

I believe that Sister Snow, when she composed that immortalized song, "O my Father, Thou that dwellest in the high and glorious place," was inspired of God the Eternal Father. The idea that we had a Mother, as well as a Father, in Heaven was first taught in this dispensation by the Prophet Joseph Smith. Sister Snow was convinced that he was right in so teaching, and embodied that principle of the Gospel in the song. I believe that hymn, "O My Father," has been the means of causing thousands of the people of the world to investigate "Mormonism." When I heard our choir sing it in the Capital of this nation I noticed many a wet eye. It seemed to me that it had the effect of a testimony to the people present; it certainly was listened to in song more intently than it would have been by word of mouth.

The closing song of the first day's session of this conference, the hymn that President Woodruff loved so well,

"God moves in a mysterious way,
His wonders to perform,
He plants his footsteps in the sea
And rides upon the storm,"

will live forever. It is said that Cowper, the author, was inspired to write it after he had made up his

mind that life was not worth living. The story is that he called a London cabby and asked him to drive to London Bridge, with the avowed purpose of throwing himself in the Thames river and ending his life. It is reported that the cabby, driving around the city, landed at last before the door of the house where he took the poet from. Cowper got out of the cab and went to the room which he had left a short time before for the purpose of ending his life. While contemplating the circumstance, the inspiration came to him and he wrote the song, "God moves in a mysterious way."

There is one thing known to the people of all countries, whether they approve of our religion or not, that is the remarkable musical ability of the "Mormon" people. People, in general, appreciate the songs our missionaries sing, and the spirit with which they are sung. I have met many men in my travels, and in conversation some have said, "Yes, I remember hearing your elders sing upon the street corners of England, or in America, or in some other place as the case might be. In some cases Elders had visited a gentleman's home and had sung our gospel hymns. They pleased him, and impressed him with the thought that our songs carried with them the true spirit of the gospel of Jesus Christ. I am always proud, and it gives me joy to be able to testify to the world that the "Mormon" people as a whole are lovers of music, and that we have talented students in many of the musical academies of the world.

In connection with the brethren, I have rejoiced exceedingly in the proceedings of this conference. There is one subject, my brethren

and sisters, that I wish to call your attention to today. Perhaps some will think that it is out of place at a general conference, but I don't believe that it is. I speak of it now as this may be the only chance I will have. I notice in a report made by our government, through the post office department, that there was over \$120,000,000 lost to the American people last year, through frauds carried on through the mails, by persons and companies formed for the purpose of fleecing the people of the United States. I want to say that I was sorry to find that tens of thousands of dollars of this vast amount had been secured from the people of this state. I want to advise the people attending this conference, and all the people of Utah, that whenever circular letters come to you, from unknown companies, with a promise that you can be made rich quick, such letters and promises should be given the most thorough investigation, for nine hundred and ninety-nine times out of one thousand they are frauds. I have received letters from all parts of this state, from men whom I was dumbfounded to learn had been influenced by unreasonable propositions, and invested in them. I call to mind a real estate firm, whose land was supposed to be near the city of Washington, D. C., selling building lots with a promise of enormous profits, and upon investigation as to the location of its land, I found that it was many miles from Washington. One might just as well put his money in a sand hill in the desert as to buy the lands which were described in the firm's circulars. Many, no doubt, receive circulars from all over the United States asking you to subscribe for stock in companies whose future

success depends upon some patent, or supposed patent, that may be issued to some individual, which, if investigated, would probably be found worthless. I say to the good people of Utah that there are plenty of opportunities for good investments in this state, and it is far better to invest in them than to send your hard earned money abroad, and virtually give it to a lot of crooks who are living on their wits, and robbing the people of the United States.

I rejoice in the fact that there is a compensation in living the laws of God, not for the world to come only, but in this life, and the world will sooner or later acknowledge it. Business men are beginning to understand it, especially men who require the full strength and faculties of their employees. Responsible positions require not only physical, but intellectual strength, and many employers are demanding that neither be impaired by the use of liquor or tobacco. Managers in the American baseball league will not select a player who has acquired the habit of liquor drinking. Every player is closely examined as to his moral habits. I have heard it stated that Walter Johnson, the swiftest and best pitcher in the American League, can always be depended upon as he is free from all bad habits. The mountain air of Idaho gave him a splendid constitution, and it has not been destroyed by the use of liquor; he lives a clean life. The managers of the great railroads are not employing men who drink and smoke. They have learned through experience that the engineers, who have in their hands the lives of millions of people, cannot be trusted with that great responsibility if they dull their intel-

lect by the use of tobacco or liquor. This is going to be the rule not only with the great railroads, but with many of the great business concerns requiring men of ability in responsible positions. I could not help but think of similar cases when Brother Wells was speaking of the boy who could not refuse to drink with his companions, and did not have the moral strength to withstand temptation. I never lost a thing in this world, not even the respect of a single person that I know of, by refusing to smoke or drink upon any occasion; and I know that I have won the respect and confidence of thousands by refusing to do so, and by living up to what I profess. I don't care where tobacco or liquors are offered or served, whether it be at a dinner, or a gathering of any kind, they have been no temptation to me. The oftener you refuse the easier it is to do so. My Father in heaven has given me strength to do so. My mother taught me in my young days the evils that would follow any man who did not have the strength to resist temptation. When I was eighteen years of age I was manager of the Provo Co-operative Institution and I was thrown in the company of all classes of men. During that time I visited nearly every state in the Union on business, and I testify to you that I never lost one thing by refusing to drink, smoke, or to follow those inclined to evil habits. On the contrary I won their respect, and I have heard them so testify. So I say again, we are compensated in this life for obeying the temporal laws of God.

I want to add my testimony that this is the work of God, and I know that He doth live, and that Jesus is the Christ. I have confidence in the predictions of the prophets of

God ; I know that this is His Church and that it will do all that He intends it to accomplish ; and that we may be successful, and be loyal to it as long as we live, I ask in the name of Jesus Christ. Amen.

ELDER HYRUM M. SMITH.

Prevailing disposition to discredit the Bible.—“Private” interpretation of scripture denounced.—Principles of salvation plainly declared in scriptures.—Gift of the Holy Ghost most desirable.—Saints enjoined to become familiar with ancient and modern scriptures.

There appears at the head of each number of the Millennial Star, which is published weekly in Liverpool, England, a quotation from scripture, or a wise saying of some man. I opened the “Star” of Thursday, September 19, 1912, a day or two ago, and read this particular passage, and the remarks of some of the brethren in this conference have directed my mind again to it. I would like to read it because it is a striking sentiment and it is true. It is as follows:

“We must come to the study of the Bible as pupils, not as judges, to find, not what ought to be said, but what God has said, as enquirers after divine truth, not as advocates seeking arguments. It is the student and not the book that needs to be spiritualized.”

It is accredited to Dr. Liddon. I don’t know who this gentleman is, and I don’t know whether or not in his article from which this excerpt was taken he attempts to direct people how to become spiritualized. This is not altogether a new idea. The form of words may be new in which the idea is clothed, but the idea itself has been advocated by the elders of the Church for up-

wards of eighty years. Infidels have treated the Bible with the utmost contempt. They have read it only with the idea of condemning it. They have ridiculed it and have held in derision those who have professed to believe in it. Another class of men, calling themselves philosophers, or higher critics, have studied the scriptures very carefully, and have criticised them severely. They have discredited all in them that partakes of the supernatural or miraculous. They have raised grave questions concerning the authorship of the books of the Bible, and they contend among themselves over many of the things which are recorded in the Holy Writ. They argue over the question as to whether there was ever such a man as Job, or whether Mark wrote the gospel that bears his name, or whether Christ performed the miracles which are related of Him. This second class, I might say, have pretty thoroughly torn to fragments the holy scriptures. As a result of their work multitudes of men have come to doubt the divine nature of the Bible. Then there is still another class of men who are known as Christian ministers, who profess to believe the Bible to be the word of God entirely. They declare that it is the word of God, the whole word of God ; that God had spoken nothing before the beginning ; nor since the close of that record and will speak never again. They profess belief in the book, with their lips, and then straightway deny it in their acts and their lives by refusing, or at least failing to follow the teachings of the Bible, notwithstanding the book itself declares, “Why call ye me Lord, Lord, and do not the things which I say?”

Now, these three classes of peo-

ple have pretty well succeeded, with their sophistries and their criticisms and their ridicule, in thoroughly sterilizing the whole Christian world as to spiritual life. Of course, no man can spiritualize the scriptures. Men subject the scriptures to a form or process which they term spiritualizing, but which is not spiritualizing at all, but is merely placing their own interpretation upon them, in order to make the scriptures conform to their own particular views, and this again, in the very face of the declaration of the book itself, "that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spoke as they were moved by the Holy Ghost." And again, neither can the Bible spiritualize men. That is to say, the Bible has not the power to confer upon men the Holy Ghost, nor to give unto them that Spirit of God, which has been spoken of here in this conference by President Lyman and others. The Bible truly, as has been explained by the Prophet Joseph Smith, is the word of God, so far as it is translated correctly. The Latter-day Saints believe it to be such, and we are endeavoring to put into practice in our every-day lives the principles and precepts that are made plain and clear in the holy scriptures, which things were indited by the Spirit of God, but which things must be understood, and can only be understood by men who enjoy the Holy Spirit. Now, how shall men become spiritualized in very truth? Well, the scriptures are plain on that matter. It is, first, by faith in God. We should believe in Him with all our heart, might, mind and strength, and, second, by repentance of our sins, a

process of turning away from sin or being sorry for the evils we have done, calling upon the Lord to be merciful to us, and to accept us and acknowledge our repentance, and to help us to remain repentant to the extent that we shall no more return again to the works of evil. When we have thus repented and have purified our tabernacles and made them clean, that they may be indeed temples of the Lord our God, wherein may dwell the Holy Ghost, we are prepared for baptism in water by immersion for the remission of our sins, that through that ordinance our sins may be washed away and we be forgiven, being buried with Christ in baptism, in the similitude of His death, and being raised again cleansed and purified, to walk in newness of life, in the likeness of the glorious resurrection of the Son of God, then we are prepared to receive the Holy Ghost, the Spirit of truth, that takes of the things of God and reveals them unto the children of our Father in heaven. The Holy Ghost is received by the laying on of hands by one having authority, and then, and not until then, can the student of the scripture and the believer in God become truly spiritualized.

When he has so received the gift of the Holy Ghost, or the Holy Ghost as a gift from God, he has received a comforter to his soul, a light to his path, a spirit that giveth understanding and knowledge, that brightens the mind, quickens the intellect and gives a proper comprehension of the things of God that have been revealed through the prophets, and are written in the holy scriptures. A man with this spirit, reading the scriptures will understand them. He will not wrest them to his own condemnation. He will

accept the declaration of the Holy Scriptures that the Lord Jesus Christ was born of a woman, literally and naturally, like all other men have been born, and will not attempt, as some do, to spiritualize the birth of the Lord Jesus Christ. He will believe in the ministry of the Redeemer of men, will accept the history of His ministry, of His death, of His burial, and will believe and understand, by the power and witness of the Holy Ghost, that Christ rose from the dead, that He again took up that very same body that was crucified and laid in the grave, and further, he will believe that as Christ rose from the dead so shall all men come forth in a resurrection from the dead, taking up the body that died and was buried. And he will not attempt to spiritualize it or to interpret the word of God into meaning something else—that it is a spiritual resurrection and not the resurrection of a mortal body into an immortal body. As he reads the scriptures all things spoken by the prophets of old shall be understood by him, by virtue of his possessing the Spirit of truth, and they will be clear to his understanding; and, as the multitude read who are possessed of this Spirit, having been spiritualized in this manner, they shall see and understand, believe and know alike, and there shall be no difference of opinion nor of understanding upon these great fundamental truths of the gospel of salvation. He, the spirit of truth, shall guide them into all truth, and shall abide with the faithful forever.

My brethren and sisters, perchance there are some among us who have been spiritualized in this way, who have received the Holy Ghost, by which our minds may be enlightened and our knowledge in-

creased, who have wandered away from daily companionship with the things that have been spoken and written by holy men of God, and which are found recorded in the Bible. If there are any who are not in close association and familiar with the word of the Lord as contained in the Bible, then I would invite all such to return again to that book, and to read it frequently, to be encouraged and comforted, enlightened and made wiser, more humble and true by daily converse with the inspired word of the Lord. If there are any among us who rarely, if ever, take up the Book of Mormon, another book containing the words and prophecies of holy men who spoke and wrote as they were moved upon by the Holy Ghost, which has been revealed to us through the Prophet Joseph Smith in the latter days, and contains the history of the dealings of God with His children who dwelt upon this continent—then I would say, return again to the Book of Mormon and become familiar with it. Read it and be instructed, and allow the Spirit of God, even the Holy Ghost, to open the eyes of your understanding, to make clear unto you the precious words of life which it contains. And as you read the Book of Mormon and come to comprehend its great message, you will come to love it, love it most dearly, as a direct communication of God to man.

If there are any of the Saints who neglect to read the Doctrine and Covenants—which contains the revelations of our Lord to His children in the dispensation of the fulness of times—I would advise them to take it up oftener and read it carefully and prayerfully, because it contains indeed the words of eternal life.

I might say the same of the Pearl of Great Price, which we might all read with great profit to ourselves. Now, I would advise you, my brethren, if in your communities there are members of the Church who have long since ceased to be daily searchers of the scriptures, that you invite them to renew their acquaintance with the word of the Lord. If there are any among us who are not as faithful as they should be in attending to their meetings, where they may hear the word of God spoken, spoken too, by the promptings and inspiration of the Holy Ghost; things which come fresh and new from the fountain of all truth, then I would say, labor among them and with them and invite them to come into the house of the Lord, where they may be comforted and instructed. Encourage them to repent and to commune with the Lord through the gift of the Spirit, and to associate more with the Saints who enjoy and possess that glorious Spirit.

There is a cry that has gone forth from some of the leading statesmen of our land recently to those who crowd and congest the great cities of our country, it is "back to the farm," back to the soil, back to nature. It is good advice. It is wise counsel. And I would say, too, that if there are any of us who have wandered away from reading the scriptures and from acquaintance with the word of God, that we come back to the Bible, back to the Book of Mormon, back to the Doctrine and Covenants, and back to prayer; back to our knees, if not to our mother's knee, at least to our own knees before the Lord, in the spirit of prayer and repentance, that we might possess and en-

joy the companionship of the Holy Ghost.

My brethren and sisters, I would say just this word farther, that the process of becoming despiritualized is just the reverse to that of becoming spiritualized, or of receiving the gift of the Holy Ghost as we receive it through faith and repentance and baptism by immersion in water, and by the laying on of hands by one holding authority. Let us see to it that we do not lose the Spirit of God by lapsing into indifference, into neglect of duty, into failure to pray, into disobedience, and the breaking of the commandments; into the spirit of fault-finding and committing of sin. One step leads to another, until by and by the Spirit is grieved and will no longer strive with us. We can go to the extent, in our sinning and neglect, that the Spirit of God will altogether withdraw from us, and then when the light that is within us has become darkness, oh, how intense, indeed, is that darkness. Then we are left to the buffetings of Satan, to become like the waves of the sea, driven by the wind and tossed, to be carried about by every wind of doctrine, to be persuaded by all manner of men, never secure, never established in the truth, always full of anxiety and doubt, not knowing whither we are being enticed. That is a terrible condition. It has been said that it had been better never to have been born, than to have received the Holy Ghost, and then deny Him. "For if after we have escaped the pollution of the world through the knowledge of the Lord Jesus Christ we are again entangled therein, and overcome, the latter end is worse than the beginning. For it had been better for us

not to have known the way of righteousness, than, after we have known it to turn from the holy commandment delivered unto us." I would warn all the Latter-day Saints against getting into such a state through neglect of meetings, neglect of prayer, neglect to read the Bible, the Book of Mormon, and the scriptures of modern times, lest they lose the Spirit of the Lord and are left in a darkened state of mind. If there are any taking such a course let them repent and return ere it is too late, for when once a man has enjoyed this Spirit and the witness thereof—and the chief mission of the Spirit is to bear record and witness that Jesus is the Christ, the Son of the living God, and to bring and reveal to man this knowledge, which is eternal life—I say that when a man has once enjoyed that Spirit and had that witness and then through sin and neglect, and wickedness, has that Spirit withdrawn from him, so that he cannot repent, he is in a terrible condition, and it is practically impossible, either in this life or the life to come, for that man ever again to get possession of the Spirit of God and the witness of Jesus Christ. It is impossible, either in this life or the life to come, for a man who commits such a crime, to obtain forgiveness, for there is no forgiveness without true repentance.

I bear testimony to you of the truth of these things. I rejoice in the truth, and I love it, as my brethren have declared they love it, and I trust that I shall have sufficient courage and sufficient of the Spirit of God and the light of truth always to guide me in that path which leadeth again into the presence of God the Eternal Father. May that Spirit be kept alive and free within every one of us. May we keep our tabernacles pure and holy as temples of the Lord our God, that we all may be led back into the presence of the Father to enjoy for eternity the association of loved ones and of the Saints who have confessed, both in their lives and with their tongues, that Jesus is the Christ. And O may God grant that not one of us may be lost, I pray, in the name of Jesus Christ. Amen.

A letter to President Joseph F. Smith, from the Presidency of Alberta Stake, was read by Elder Heber J. Grant, in which it was stated that the Cardston choir had been honored with an invitation to sing at the Dry Farming Congress meetings in Lethbridge.

Benediction was pronounced by Elder Junius Romney.

Conference adjourned until Sunday, October 6th, at 10 a. m.

THIRD DAY.

Conference was resumed in the Tabernacle, at 10 a. m., Sunday, October 6th; President Joseph F. Smith presiding.

President Smith announced that, for the benefit of the great number of people unable to obtain admission to the Tabernacle, overflow meetings will be held in the adjoining Assembly Hall this morning, and afternoon, and in the vicinity of the Bureau of Information building at 2 p. m.

The Tabernacle Choir sang the hymn:

Sweet is the work, my God, my King,
To praise Thy name, give thanks and
sing,

To show Thy love by morning light,
And talk of all Thy truths at night.

Prayer was offered by Elder David H. Cannon.

The choir and congregation sang the hymn:

Shall the youth of Zion falter,
In defending truth and right?

While the enemy assaileth,

Shall we shrink, or shun the fight?
No! True to the faith that our par-
ents have cherished,

True to the truth for which martyrs
have perished,

To God's command, soul, heart and
hand,

Faithful and true we will ever stand.

PREST. CHARLES W. PENROSE.

Present revelation a basic principle.

—The Holy Spirit a Revelator.—All
revealed truths are essential.—Ex-
ercise of charity enjoined.

We are all greatly pleased in hav-

ing the privilege of attending this general conference of the Church to which we belong, and I have rejoiced in my soul, during the services that have been held, that I have been spared by the Lord once more to meet with the Latter-day Saints in general conference and receive the instructions that are imparted, and partake of the good spirit which prevails. I feel that the Lord has been with us in our assemblies from the very beginning to the present time, and the instructions that were given to us by our President in his opening remarks gave great joy and satisfaction to all who were present on the occasion. I congratulate those of the Saints who had the privilege of being here at that time, and I sympathize and condole with those who were not able to be present and hear the instructions that were imparted. We shall all have the privilege, no doubt, of seeing them in print, but there is a very great difference in reading what has been said and hearing it, because the words that were spoken on that occasion were accompanied by the spirit and power of the office and calling of the man who stands at the head of the Church, and through whom the Lord will impart to His people that which He has to give them by way of revelation and commandment as well as counsel. I thank the Lord for the organization of the Church in the latter days, that He revealed Himself accompanied by the presence of His Son Jesus Christ our

Redeemer to open up the last dispensation, and that Joseph Smith, in his youth, while uncontaminated with the notions and opinions of the world, received the message that was to be imparted to the people later on in all the world, and I am very thankful that I live on the earth at a time when I can take part in the great work, that "marvelous work and a wonder" foreseen by ancient prophets, which has been ushered in and which is now in progress.

In the revelations that the Lord has given to the Church from time to time since the beginning, we have the fundamental doctrines of the gospel of Jesus Christ made manifest. Every principle which forms the creed or set of principles held by this Church has come to us, not by the wisdom or the folly of men—but has been revealed direct from on high. This basic principle of the Church of Jesus Christ must always be kept in view and will remain while the Church remains; that is, the doctrine of present revelation. While the world has had to depend for centuries upon the communications from on high in the past, many of which have not been preserved and kept among men, and in addition to that have only had for their guide the opinions of men, the different notions and ideas prevailing among men, for their guide, this Church of Jesus Christ of Latter-day Saints is in communion, in communication, with the powers on high, and the Lord has established His Church upon a firm foundation so that the people may not be led astray by error, by false doctrine, by the notions and opinions of men, whether they be good men or bad men; but has so organized the Church that

we can all look to the head of the Church for the word of the Lord by way of commandment, and so that in every department of the Church the people may receive instruction in conformity to that which the Lord reveals. From the organization of the little children up through the various societies and associations that have been formed, and in all the quorums and organizations of the holy priesthood, the word of the Lord may be received and form the guide for the people, the young and the old—of all ages and degrees—so that this Church is unique in this particular, that the communication opened up by the appearance of the Father and the Son to the boy Joseph Smith is continued.

God is made manifest sometimes by His own voice through the appointed channels; sometimes through the ministrations of angels authorized to speak for Him; sometimes by the voice of Jesus Christ, our Redeemer, through whom revelations contained in the Doctrine and Covenants have come to us, and always by the inspiration of the Holy Ghost, the witness for the Father and the Son, and it is the privilege of every member of the Church to receive and be inspired by that divine influence. The Holy Ghost, the Comforter that Christ spoke about, that "personage of spirit" is with the Church, and the influence that proceeds from him and from the Father and from the Son, which is one spirit, it is the privilege of every member of the Church to enjoy. It is the light of the Lord; it is that which gives life and light to all things; it has a diversity of operations but is the same Spirit, and it permeates the whole Church as, in some of its op-

erations it pervades the cosmos, the whole universe, for it "proceedeth from the presence of God the Father throughout the immensity of space."

But in those operations which pertain especially to the Church of Christ it is manifest to those who have faith in God and in Jesus Christ, and who have repented of sin, and have become members of the Church through being baptized in water by one having authority for the remission of sins, and upon whom the hands of authorized servants of God have been laid, that they may have the gift of the Holy Ghost. It is the abiding witness, the continual light, that which reveals the things of God and makes them plain to the human mind, that which bears witness of the truth and which, when God speaks through His appointed oracles, when the head of the Church receives any revelation or commandment for the Church, bears witness in the souls of the Saints concerning it. Thus they may see and be united together, "baptized by one not be in the darkness, and may be united together," baptized by one spirit into one body." No matter what they may have been before; no matter what associations or churches or societies they may have previously belonged to, no matter how much they may have wandered in, the darkness in devious ways—now having come into the strait and narrow way that leadeth unto eternal life, they are baptized by the one Spirit into one body and see eye to eye when they are enlightened by that Spirit. But it does not force itself upon the human mind; it must be sought for; the soul of man must be opened to receive its incoming and to yield to its impres-

sions. And when that one Spirit rests down upon the body of the Church they do indeed see eye to eye and when those who are appointed speak by the power and gift of their calling in the Holy Ghost there is an echo to the words that are spoken in the hearts and souls of the people.

This is how it is in the presence of the Father; this is what we will find when we enter into a state of perfection. God speaks and the whole heavens respond. If anything discordant arises, means are at hand to remove it from the midst of the assembled hosts on high, so that harmony and union and concord and understanding and knowledge are enjoyed by the great body of the Saints and sons and daughters of God. This is how it is, measurably, here on earth when we are all rightly disposed, when we put away from ourselves our personal desires, ambitions, appetites, failings and weaknesses, and humble ourselves before the Lord and are willing to receive His word; when we imbibe and are governed by that Spirit which Jesus Christ, our Savior, had when He dwelt in the flesh and by which He was governed in all His life; that is, to make the will of the Father our will. "I come," He said, "not to do my own will but the will of Him that sent me," and He manifested this spirit and disposition during the whole of His earthly career, and even to the last moment when He gave up the ghost on the cross and finished the work that He had to do in the flesh. He still had that Spirit within Him, "Father, let not my will but Thy will be done." When we have that spirit, then, we are ready to receive the impressions that come from on high, and

the eyes of our understanding are opened and our ears are unstopped, and we receive the word that comes through the proper channel and our hearts rejoice and our spirits are glad and we are ready and willing to do that which the Lord requires at our hands.

I say that this is one of the fundamental principles of the Gospel of Jesus Christ. The Lord in a revelation which we will find in the 88th section of the Doctrine and Covenants (which, by the way, contains a great number of most glorious truths and admonitions and instructions), the Lord says that we are to "abide in the liberty by which we have been made free" in the Gospel; and it is necessary from time to time that our minds are called back to the fundamentals of our Church. Not but what everything that the Lord has revealed is true, and truth abideth forever, but there are basic principles underlying our faith that we should have our minds called attention to from time to time, and these are expounded to us in our conferences, in our sacramental meetings, in our organizations of the Holy Priesthood, through men who are appointed to teach and preach and expound and declare the mind and will of the Lord. And it is necessary that we understand these things so that we may not be led astray and go off into by and forbidden paths. The great trouble in the early times, just after the Savior had departed and the apostles were put to death, was the straying off into side issues, into by and forbidden paths, by the members of the Church. When the lights that God had placed in the midst of the darkness of that generation were put out by the

hands of wicked men, darkness came again and covered the earth and gross darkness came upon the people and they were led hither and thither because they commenced to depart from the simple principles of the Gospel of Jesus Christ and were led astray by the vagaries and opinions of men.

Now we have to be cautioned about this course, we Latter-day Saints, lest we also depart from the faith and give heed to seducing spirits and doctrines that are not in accordance with the mind and will of God. If we become established in the truth, if our feet are planted upon the rock, if we receive the impressions of that divine Spirit which is "the anointing that comes from above and teacheth all things" and is to be an abiding witness within us, there will be very little danger of our going astray. But when we imbibe opinions and notions that are introduced by speculative philosophy falsely called science, and our minds are turned to those things that are taught in many of the schools and colleges of the world under the name of science, we are apt to go astray and get away from the fundamentals to which I am making brief allusion this morning. So, my brethren and sisters, we should become fully established in those things that are fundamental to our faith. And these are essential. Indeed I do not know anything that is really true and that is divine that is not essential. It is true, a division is made in the Christian world between what are called "essentials" and "non-essentials." But the trouble is that there is no real unity among men in the Christian world as to what is essential and what is non-essential. Every principle that

the Lord has revealed to us in the latter days is to be counted among the essentials, and as I have said, I do not know anything that the Lord has revealed, that God has made manifest to us, which is non-essential.

Now, there should be liberty, of course, in all these things; liberty in regard to essentials as well as liberty in regard to what are called non-essentials. To what extent? To this extent:

"Know this, that every soul is free
To choose his life and what he'll be,
For this eternal truth is given,
That God will force no man to heaven.

He'll call, persuade, direct aright,
Lead him with wisdom, love and
light,
In nameless ways be good and kind,
But never force the human mind."

That freedom is given to all people. And yet, at the same time, while people are at liberty to choose the right or to refuse it, they must receive and bear the consequences of their own individual acts. The truth is presented to the world. "Go ye into all nations and preach the gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not shall be damned." That is the Savior's edict, and it comes on natural principles. If a man hears the truth and will not receive it, if he rejects it, he must take the consequences, but he has the liberty to receive or reject. A man is not compelled to be baptized. He may choose to be baptized or to remain unbaptized, but if he remains unbaptized having faith and repentance he cannot receive the remission of his sins and he cannot enter into the fold and family of Christ either on earth or in the heavens,

for "except a man be born of water and of the spirit he cannot enter into the kingdom of God." That is one of the fundamental things taught by our Savior when in the flesh, and He has renewed it in the latter days in the revelations given through the Prophet Joseph Smith.

Now we should be very careful when we hear the word of the Lord, to receive it and to obey it, and we should be very careful when men utter their own opinions and ideas, whether in regard to the principles of the Gospel or to anything that pertains to the welfare of the human family, about accepting it. And we should have our eyes open to the light and be willing to receive good counsel and good advice, and to hearken to the voice of the Lord through the appointed channel and seek to the Lord our God for light that we may know whether we are traveling in the straight path that leadeth to happiness and eternal life or are being led off into by and forbidden paths. In the Christian world the idea of "essentials and non-essentials" refers to religion. That saying which was quoted here so beautifully by Brother Roberts, emanating from a distinguished divine of the latter times: "Unity in essentials, liberty in non-essentials and charity in all things" is very attractive at first sight and first hearing. But the question arises, as I have intimated, as to what are essentials and what are non-essentials. The saying as uttered by that modern divine related entirely to religious matters; that in essentials we should be united, that in non-essentials, that is, pertaining to religious ideas, not particularly to civil government—it was not uttered in that connection—but in non-essentials we

should have liberty. Yes, certainly—liberty in both, I say; liberty in essentials—that is, the liberty to receive or reject when a principle or doctrine or idea is presented to us; we have the liberty to receive it and we have the liberty to reject it, but we take the consequences of our own act because we are responsible beings, intelligent beings, and there is a day appointed in which all people shall be judged for the deeds done in the body. And this will be because they are responsible for their own acts and they can receive or reject, whether it be in essentials or in non-essentials.

But in regard to what is called "civil government." Are there no essentials in that which is grouped under the head of civil government? Yes, I think so; I think that there are fundamentals in regard to civil government and particularly in the kind of government under which we live. We live in a government "of the people and by the people and for the people." Yes, that is a splendid idea; it is true; but it has to be understood in the spirit of it. We have a government of the people because the people of the United States, through their representatives, made a Constitution which is the fundamental, supreme law of the land, and there are definite principles contained in that sacred instrument. And we have the right to talk about it in our general conference, or in our other religious gatherings, because we have received the word of the Lord concerning it. In the 101st section of the Doctrine and Covenants we can read what the Lord has said concerning that instrument. He says that we are to befriend it and to

stand by it because it was written and framed by wise men whom He raised up for that very purpose; that is what the Lord says, in verse 80. God gave to the framers of the Constitution of our country the wisdom which they exhibited in adopting and agreeing to certain fundamental principles which stand at the base of that beautiful and glorious instrument. It is called the "palladium of our rights," for it secures rights not only to an individual but to the whole people. And the Lord says, in verse 77, that this is what it was framed for—that ALL PEOPLE might be preserved and protected in their rights and their privileges; not merely an individual or a faction, but the whole people.

Now, the framers of that instrument had before them the history of the progress of civil government for ages. They knew something about the failings of the past; they knew something about the various kinds of governments that had been set up in the centuries that had passed away; they had learned the difference between that which is called popular government—the unguided will of the people, the masses, and a representative government carried on by persons chosen by the people. And, my dear brethren and sisters, if you will study the Constitution of our country as we all ought to do, for we form a part of the government, we are part of the people, and we are endowed as a State in the Union—I say "WE," I mean, of course, all the people of Utah—endowed by the power of the Constitution with all the rights and privileges that pertain to citizens of our country, we should become familiar with that instrument. I am glad to know

that the Mutual Improvement Association has endeavored to introduce among the members of that body a manual relating to the government of our country and its institutions, so that our brethren may become acquainted with it. Now, you will find by studying that sacred instrument that it provides for what is generally called a representative form of government. The government is divided into three branches: the legislative, the executive and the judicial; the judiciary, and the President, and the Congress which is formed into two branches, one to make a balance or check upon the other. These institutions set up and established in the Constitution of our country were the product of the knowledge and the wisdom of the men who sat in council who had had the opportunity of reading about the experiences of the past, away back to the time of ancient Rome and Greece, and they saw the failures that had occurred when the populace directly had power to regulate the affairs of the community. They saw what was needed to put a check upon the passions of the multitude; they saw what was necessary to secure the rights and privileges of ALL the people under the Constitution which they were framing, and God gave them the wisdom to select out of the experiences of the past the things that abide, that would remain, that were imperishable in their nature because they were founded in truth, founded in the real spirit of liberty, founded in the essential spirit of freedom to secure to all people their rights and privileges so that none might intrude upon the other.

Individual liberty would not do in the full extent of the term, for

if every man was at liberty, as some have contended, to say what he chooses and in the way he chooses, how soon there would be chaos! You go along the street here in Salt Lake City and tell every man what you think of him and say it in the way that you choose, what would be the consequence? Why, you would find yourself in the gutter if he is stronger than you physically. Suppose people everywhere had the freedom to say just what they liked and in the way they liked and contended individually for that which they thought would be for the best interests of the community, we would soon have no community, we would have chaos, and by and by there would be anarchy. You will find by reading closely the history of the past, that this extreme popular liberty has generally gone back again into tyranny and monarchism. But the representative form of government provided in the Constitution of the United States, if preserved among the people of this country, will maintain and continue that freedom, that liberty and that power to the nation which the Lord designed this nation should have, if the people would follow in His ways and keep His commandments. For it is the history of this country that when the majority of the people went into wickedness and corruption and turned away from the principles bequeathed to them by their fathers and rushed into self-government to the full extent, they perished, they were involved in war and destruction came upon them. And now the Lord has declared that if we continue in the truths which He has revealed, He will maintain this nation and make it great in the eyes

of all the world, and for over a hundred years this has been going on under the form of government established by the fathers, under that instrument called the Constitution of our country which the Lord inspired wise men to adopt.

We have been told repeatedly—I have heard it ever since I came into the Church almost—that the time would come when that Constitution would be in danger, and it would be the privilege and the duty of the men of God in the Church of Christ to stand up for the Constitution and help to maintain it and preserve it from being trampled under foot. I call the attention of my brethren and sisters this morning to this declaration, and even if it had not been uttered in that form I believe with all my heart, because of the revelation that I have referred to, that the Lord designs that this people, of all people in this great land, shall be the defenders of the Constitution of the United States and stand by that fundamental principle which runs through the whole instrument, by which the people are represented by men of their own choice to make the laws, to execute them and to pass upon them—not to be passed upon by the multitude, but by the tribunal that the Lord helped to bring about by giving wisdom to our forefathers that they might establish the government on those foundations. I draw your attention to this because I believe, as President Smith declared in the opening speech in this conference, that “we are living in perilous times;” that the time has come when our attention should be drawn to these things that we may know our duty and that we may perform it manfully. The Lord

told the prophet Ezekiel that He made him a watchman on the towers of Israel, and He laid the responsibility upon him for telling the people what was right and calling them back from doing what was wrong, and He said if the watchman did his duty his skirts should be clear; but if he did not do his duty and trouble and sorrow and destruction came, the responsibility should be on his head, but if the watchman warned the people and they would not take the warning, then the consequences they would have to suffer and the responsibility would be theirs, and I thank God that we have a watchman on the towers of Zion inspired of the Lord, filled with the Spirit of his predecessors in office, clothed upon with the right and the power and the authority to speak to us in the name of the Lord.

Let us heed the warning voice! do not be led astray into by and forbidden paths, but observe that splendid principle enunciated by the English divine whom I have briefly alluded to this morning, that we should have “charity in all things”—charity that covers a multitude of faults; charity that “believeth all things, that hopeth all things;” (that is, all things that are true and good); that is not puffed up, that does not seek its own, but seeks the welfare of others. And let me say here, in passing, that that is not true charity which is exhibited sometimes by some of us when we can do nothing but find fault; when we try to portray the weaknesses of our fellow men; when we stand up in public and berate them and call them evil names; when we do not go to them as brothers and talk to them about

what we think is wrong in their ideas and notions, but stand up before the populace and call them vile names—no charity to my mind in that—but we should be charitable and exercise discretion and judgment in all that we do and be kind and forbearing and faithful. But it is the duty of those who stand to regulate, to preside, to direct, to be stern for the truth and to stand by it, and sometimes, as the Prophet Joseph said in one of the revelations given to him, that the power of the priesthood should be exercised in kindness, with love unfeigned, by persuasion, by teaching, by enlightenment, and yet sometimes to “rebuke with sharpness” where it was necessary, so that those who failed or were drawn aside might repent and return unto the Lord.

I regret in my soul that any of my brethren should go out before the people and lift up their voices apparently for the sole purpose of exposing the faults, and as they think sometimes, the iniquities, of men who are in office and in authority, their own brethren in the Church of Christ, instead of trying to explain to the individuals their faults. I do not believe that it is the right of men, and particularly if they themselves claim to have ecclesiastical authority and power in the ministry, to go out and berate others, and at the same time if the man who stands at the head utters his opinion, no matter how carefully and kindly, they want to rob him of that right. I contend and have contended all along through the years that have passed, by tongue and pen, that the rights of the authorities of this Church are at least equal to the rights of other citizens in these matters, and

it is the right and privilege of the man who stands at the head to give forth his opinions and his views. If at any time he tries to enforce his private opinions upon others by way of edicts against them, by ecclesiastical force, by physical force, by any pains or penalties, that will be another thing; but that hasn't occurred in our history so far as I know, and I will support my brethren with whom I am associated in pointing out the truth as they see it, and exposing the wrong as they understand it, and in trying to convince and convert those who go astray to come into the right path, that good government may prevail; that is our privilege.

The realm of civil government contains no doubt many things that are non-essential and in them we can be at difference, and so we can in regard to essentials, and I regard as essential to the welfare of this country the things contained in the Constitution of our land. Of course it may be amended, but amending the Constitution and ripping it up the back and tearing out its vitals are two very different things. We want to stand by the Constitution in its spirit and meaning and intent, and in the fundamental parts thereof. There have been amendments made, but if you will study them you will find that they are not in discord or at discord with the body of the document. The ten amendments first passed are enlargements of powers and rights in the direction of the people and they are all right, every one of them, and in harmony with the instrument itself. There may be difference of opinion in regard to some others that have been passed, but they have been adopted and they are part of the

fundamental law now and we must stand by them; it is our duty to do so, but in every respect they are carrying out the powers legitimately bestowed by the Constitution of our country. Now then let us be careful that we do not drift away from that Constitution and be led off into by and forbidden paths and bring chaos and finally anarchy and destruction upon this glorious nation.

In the last chapter of the Old Testament we read about Elijah the prophet coming before the great and dreadful day of the Lord, and connected with that is the prediction or rather the commandment of God, "Remember ye the law that I gave unto you in Horeb, with the statutes and judgment." Turn back to the Old Testament in the book of Exodus, chapter 20, that was read in our first meeting, and you will find that which was given in Horeb, consisting of the ten commandments, and they are fundamentals that abide and remain through all changes of time. The ordinances and regulations established by the lesser law of Moses were given to Israel because they would not receive the fulness of the Gospel; when these were fulfilled in Christ the higher law came up again and the people had to stand by that; and connected with it and part of it is that fundamental law, or those fundamental principles contained in the Ten Commandments. Let us remember them and at the same time let us stand fast as Paul said in that liberty in which Christ has made us free—free from the bondage of sin, free from the tyranny of vices, free from control by those appetites and passions which sway the multitude, and let us be chaste and

pure and holy in our practice and in our spirit, and with charity in our hearts and that love toward God and mankind which is a part of true charity, let us carry on the work of God and preach to the nations of the earth that which we know to be essential to their salvation—salvation in time, salvation in eternity!

I thank the Lord for this glorious gospel and for the truths that He has revealed and for the knowledge that He has given me concerning them which has been with me from the beginning and remains until today. Glory and praise be unto His holy name for ever and ever, for the truth which He has revealed which shall abide forever and may God help us every one to be true to the covenants that we have made, and stand by the faith which He has revealed to us and aid in the preservation of the liberties of our glorious country, that we with the good and the true among men may rejoice in the blessings of civil and religious and political liberty. Amen.

The choir sang Professor Evan Stephens' anthem, "Awake My Soul;" the duet passages were rendered by Margaret Sumerhays and Thomas Ashworth.

ELDER ORSON F. WHITNEY.

Continuous Revelation.—Parallel Between the Apostle Paul and the Prophet Joseph.—Why the Lord's Servants are Slain.—Gospel Dispensations.—Judaism and Christianity.—Mormonism's Message.—The Christian Church Conscious of Its Defects.—A Rediscovery of God.—A New Paul and a Restored Gospel.—History Repeating Itself.

"Once to every man and nation
 Comes the moment to decide,
 In the strife of truth with falsehood,
 For the good or evil side;
 Some great cause—God's new Messiah,
 Offering each the bloom or blight,
 Parts the goats upon the left hand and
 The sheep upon the right,
 And the choice goes by forever
 'Twixt that darkness and that light."

"We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the kingdom of God." The Church of Jesus Christ of Latter-day Saints stands committed irrevocably to this position; the only safe position for a people to assume when they are dealing with that God who framed in the eternal heavens the Gospel of life and salvation, and decreed that it should be the means of man's progress and glory in time and in eternity. The neglect of this important truth has brought upon the human race the most serious calamities that it has ever suffered.

During a recent indisposition, which confined me to my home for several days, I perused, not for the first time, the life of the Apostle Paul, reading along with it the epistles of St. Paul and the Acts of the Apostles. I was struck more forcefully than ever with the general similarity between the experiences of that great man, that mighty apostle of Jesus Christ, and the experiences of another great man, another mighty apostle of our Lord, namely, the Prophet Joseph Smith. I could almost imagine myself reading the history of the modern prophet while poring over the biography of the ancient apostle. True there are great differences between them. Joseph Smith was never a persecutor of the Church of God, nor a

persecutor of any man or men, and when he closed his career he was slain by an irresponsible mob, while Paul was the victim of a judicial murder, a legal execution. Could Joseph have been slain legally, it would probably have been done in that way; but after he had been tried and acquitted many times, his enemies came to this conclusion: "The law cannot reach him, but powder and ball shall."

Paul describes some of his experiences in these words:

"Of the Jews, five times received I forty stripes save one;

"Thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep;

"In journeyings often; in perils of waters; in perils of robbers; in perils by mine own countrymen; in perils by the heathen; in perils in the city; in perils in the wilderness; in perils in the sea; in perils among false brethren;

"In weariness and painfulness; in watchings often; in hunger and thirst; in fastings often; in cold and nakedness;

"Besides those things that are without, that which cometh upon me daily, the care of all the churches;

"Who is weak, and I am not weak; who is offended, and I burn not?"—II Corinthians 2:24-29.

The mind wearies and the heart aches while reading of Paul's tribulations; and the same is true as to the sufferings of the Prophet Joseph.

What was it all about? What was the cause of all these troubles and trials? Why were these men persecuted and finally put to death? Paul was condemned by the Emperor Nero and beheaded at Rome in the year A. D. 66. Joseph, with

his brother Hyrum, was shot to death at Carthage, Illinois, June 27, 1844. Paul was accused of a capital crime; he was one of a body of people who were accused of setting fire to the great city of Rome. It was a false charge, but under it he was condemned and executed. Joseph was also accused falsely—charged with riot and treason—thrust into prison to await trial, and while there murdered by a mob that broke into the jail. These are the surface reasons for the death of those noble men.

But what was the real reason? Deep down, fundamentally, what was it that brought about the death of the Apostle Paul and the death of the Prophet Joseph? The fundamental reason was this: They were servants of God, and Satan wanted them out of the way. They stood as "lions in the path," and were building up God's kingdom in His own appointed way. Both these men had looked upon the face of Deity. Paul had been "caught up to the third heaven," Joseph to the "seventh heaven," and had there "heard things unlawful to be uttered." Each was a divinely commissioned preacher of the gospel at the opening of a new dispensation.

What do we mean by a gospel dispensation? We mean the opening of the heavens after a period of darkness and degeneracy, and the sending forth or dispensing of spiritual light for the salvation of mankind; the sending forth also of divine authority, without which no man can be qualified to preach the gospel or administer its sacred ordinances. And these men, each in his time, stood as a proclaimer and an authorized minister of the restored gospel. Yes, the *restored* gospel: Paul preached no new gos-

pel. There is only one gospel, as he told the Galatians: "I marvel that ye are so soon removed from him who called you into the grace of Christ, unto another gospel. Which is not another, but there be some who would trouble you and pervert the gospel of Christ; but though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, * * * * than that which ye have received, let him be accursed."

The gospel that Paul preached was the gospel that Adam had preached; the gospel that Enoch had preached; that Noah had preached; that Abraham had preached; and that Moses had preached; for we are told in modern revelation that Moses had the fulness of the Gospel, with the Melchisedek Priesthood, and that if Israel had been willing at that time, Moses would have sanctified them by the gospel, by the priesthood, and they as well as he would have been admitted into the presence of the Lord. But they would have none of it; they were unworthy of it; were not ready for it; had not progressed to that degree that they could receive the fulness of the gospel; and so it was taken, with Moses and the Melchisedek priesthood, and Israel was left for fifteen hundred years under the rule of the Aaronic or lesser priesthood, with the Mosaic law—the law of carnal commandments. These continued, in a more or less degenerate state, until the coming of John the Baptist and the Lord Jesus Christ.

What did Jesus ask of the Jews? Did he propose to destroy what they had that was true and good and wise and praiseworthy? No. "Think not I come to destroy, but

to fulfill." This had reference to such observances as sacrifice, circumcision and the Passover; it did not affect the Ten Commandments, which are still in force, nor the Prophecies, many of which are yet to be fulfilled. He asked them to lay aside the obsolete, that which had fulfilled its purpose, and to accept of something better, even the fulness of the Gospel, to prepare them for which the Law of Moses had been given—"a school master," as Paul puts it, "to bring us to Christ." This was what the new dispensation meant: Come up higher! "You have heard it said aforetime, Thou shalt love thy neighbor, and hate thine enemy; but I say unto you, love your enemies, pray for them that despitefully use you and persecute you." "Be ye perfect, even as your Father in Heaven is perfect; for He makes His sun to rise on the evil and on the good, and sends His rain upon the just and upon the unjust." And they were "astonished at the doctrine;" because for fifteen centuries they had been schooled under a lesser law, and were now required to take the higher law for their guidance; to stand upon a broader, grander platform, and practice the fulness of the religion of Jesus Christ. Only a few were willing to do this: "He came unto His own, and His own received Him not, but to such as did receive Him," both Jews and Gentiles, "gave He power to become the sons of God." And because the great mass of the Jewish race were unwilling to lay aside the obsolete law of Moses and accept the living law of the Christ, they rejected their Messiah, whom they had been expecting for centuries, crucified the Son of God, and persecuted His followers. The real

reason for the martyrdom of such men as Paul and Peter was this: The world, while willing to believe, in part, what God had revealed, was not willing to accept a new revelation, for which the former revelation was intended to prepare them.

The same was true when Joseph the Prophet announced the opening of the last dispensation. What did he demand of the world? Did he ask them to throw away anything that was good, that was useful, that was still in force and had been since the days of Moses and Paul? No; God's servants have never required this of mankind. Joseph called upon Christendom, not to turn its back upon the Redeemer, not to lose its faith in Jesus Christ, not to throw away anything that was precious, that was designed to endure, not having accomplished its mission. Like his divine Master he came not to destroy but to fulfill; he called upon men to receive something better than they already possessed—even the restored Gospel, restored for the last time, in this the dispensation of the fulness of times, into which all other dispensations flow, as rivers into the ocean;—the time of the second coming of the Son of God; of the great Millennium of peace and good will—the morning of the glorious resurrection, when the dead in Christ shall rise to meet the Lord, as He comes with His Saints in the clouds of heaven to reign over His people.

This is "Mormonism's" message to the world—it is not a message of war but of peace; not a message of destruction but of conservation. It calls upon the Christian world and upon all men to abandon their lifeless, worn-out creeds; to throw away all that is false and worthless—the doctrines of men and the

doctrines of devils, and come back into the light, into the path that God has marked out. That is all; and this is what brought about the death of Joseph Smith—not the abatement of the Nauvoo Expositor, nor the calling out of the Legion to defend the city against mobs and despoilers. That is only the surface reason. The deep-rooted, fundamental reason is this: The world was unwilling, as ever, to give up its false traditions, to believe all that God had revealed, that it might be prepared for what He will yet reveal before man can be made perfect and the kingdom of God firmly established.

The Christian world, however, is beginning to be conscious of its defects, is beginning to realize its need of new light and help from God. At the Autumnal Assembly of British Congregationalists, October, 1910, one of the topics under discussion was: "Is the Church Losing Her Hold Upon Men?" The Reverend David Walters, of Leeds, expressed himself as follows: "I have heard it said over and over again; when you preachers of religion decide among yourselves what we ought to believe, we shall be ready to listen. It is not a mere excuse; it is the expression of weariness with uncertainty. Different preachers not only contradict one another, but very few of us, if any, preach with that accent of assurance which carries conviction. We cannot make the people believe more, or more deeply and strongly, than we do ourselves. *We do not know where we are.* Hesitation is never inspiring. I believe that we shall get out of this period of uncertainty, and that God will raise up in His own time, when conditions are favorable, another Paul,

or Augustine, or Calvin, who will interpret for us our great gospel in terms that will be real and convincing to the modern mind. It will be a newer theology than anything we have yet had; and yet it will be recognized as the old. The hearts of men will leap in response to it and will say: This is true; this is what we have been waiting for; and we shall all preach it with a consciousness that we are in line with all the faithful preachers of the past, and yet that we preach in language that is understood by the present generation." The Bishop of Liverpool, in a sermon delivered at the Holy Trinity Church, Southport, March 20, 1912, said that "the church at present seemed almost overmatched by the powers of darkness. Sometimes it seemed as if the darkness was gaining on the light. What was the cause of this strange paralysis that had befallen the church? He believed that the church needed to day a *re-discovery of God*; he believed that the church was weak today because God was so distant, so unreal, so dimly seen today. They saw the results of that dim vision of the distant God; they saw on all sides unsettlement in the faith, slackness in the spiritual life, men losing their grip on those great and vital truths which made Christendom what it was.

The only serious fault that can be found with such utterances as these is the fact that they predict something that has already come to pass. There has been "a re-discovery of God," and as the result, thousands, yea, tens, hundreds of thousands, are today worshipping the true and living God, who is no more like the dim and distant God of modern Christendom than heaven is like earth or substance like shadow.

The new "Paul" has come; the new Gospel, which is the old, restored by heavenly messengers, interpreted by living oracles, to the joy of many honest souls is being preached again in all the world as a witness before the end comes.

And history is repeating itself: The Jews were expecting a Messiah, but when He came they crucified Him, and still went on expecting him to come. The Christian world has put to death the prophets of God, sent as forerunners of the Messiah's second advent. What will be its attitude toward the One who sent them? Let us hope, for the honor of the human race, that when the glorified Christ has come, and is sitting upon His sovereign throne, with all nations before Him, there will be no Latter-day Saint, no Christian, no Jew, no Gentile, who, after gazing upon His glorious countenance, after meeting Him face to face, will still be looking forth for the time of his coming.

Profesor Evan Stephens' anthem, "Grant Us Peace," was sung by the choir, Sarah L. Wood and James Moncar rendering the solo parts.

Benediction was pronounced by Elder Serge L. Baliff.

Conference adjourned until 2 o. m.

OVERFLOW MEETING.

An overflow session of the Conference was held in the Assembly Hall, adjoining the Tabernacle, at 10 a. m., Sunday, Oct. 6th, 1912. The services were presided over by Elder Joseph F. Smith, Jr.

The Seventeenth ward choir, under direction of James H. Neilson, rendered the musical exercises.

The choir sang the hymn:

A poor wayfaring man of grief
Hath often crossed me on the way,
Who sued so humbly for relief
That I could never answer, Nay.

Prayer was offered by Elder Ferdinand F. Hintze.

The choir sang the hymn:

Oh, happy is the man who hears
Instruction's warning voice!
And who celestial wisdom makes
His early, only choice.

ELDER LEWIS ANDERSON.

(President of South Sanpete Stake.)

I am very grateful, my brethren and sisters, for the privilege of attending this conference, for the opportunity of association with you, and for the privilege of hearing the splendid instructions that have been given unto us in the sessions of this conference. This morning, while I address you for a few moments, I greatly desire that I may have the Spirit of the Lord to suggest unto me something that may be of value to those that have assembled here, and that I may have your faith and prayers to this end.

I am very grateful for a testimony of the Gospel of Jesus Christ, and that He has revealed unto us in this dispensation the fulness of the everlasting gospel, with all its ordinances and blessings. The Church has been greatly prospered and blessed, in that so great a multitude of people have been brought together in these mountain vales, and for the prosperity of the work of the Lord, which bears testimony unto us that the Lord has answered the wishes of His servants, and the predictions of his Prophets have come to pass in these latter days.

It is but a short time since the Lord spoke from the heavens unto his servant the Prophet Joseph, and revealed unto him the things that He was about to accomplish in the earth; and through him the gospel in its fulness, with all its gifts and blessings, has been bestowed upon thousands of the children of men in the earth. The predictions of His servants have been verified, which is a great testimony unto us; part of that fulfillment we see here today in the great gatherings that are now in session in this conference.

We have been partakers of the blessings of the gospel of Jesus Christ. We have yielded obedience to the first principles thereof, having faith in the Lord Jesus Christ and in God, the Eternal Father, having repented of our sins, showing that we desired to come near unto the Father; and we have received the ordinance of baptism for the remission of our sins, and the laying on of hands for the gift of the Holy Ghost. We have also participated in all other blessings that have been given unto the Saints. I believe that there is a unanimous feeling among our people that these principles are essential unto salvation, that it needs be that we yield obedience to them in order to enter into the kingdom of our Father, that we might become members of the Church of Christ. We are united, I believe, in regard to all the principles and ordinances of the gospel that have been revealed. Naturally we feel that there is much that is required of us as Latter-day Saints, after receiving all these blessings, the living according to gospel laws, living up to these principles in our every day life.

We covenant with God, our Heavenly Father, that we will do

His will, that we will keep the commandments that He has given unto us, and by reason of yielding obedience to these requirements it is expected of us that our lives will conform to the principles revealed from heaven, not only outward ordinances, but in all the labors and duties that devolve upon us, and that are made known unto us from day to day by the servants of the Lord. Honorable lives ought to be led by us, absolute honesty with our fellow men, with all the world, that our light may thus shine forth to the inhabitants of the earth that they may really see our good works and glorify our Father. In these things, my brethren and sisters; living every day according to the gospel, speaks volumes and is more impressive than word can tell. Performing our duties, whether home or abroad, preaching the gospel, delivering the message we have received to those that do not know nor understand the things of the Lord, these duties rest upon us as Latter-day Saints. Also the building up of the Church of Christ at home—and how can this be done? It can be done by our good works, in remembering our tithes and our offerings unto the Lord, that we might be like unto Jacob of old, when he made a covenant with the Lord that, if He would pour out His blessings upon him, he would give unto Him that which belonged to Him, even one-tenth of all that the Lord should bless him with. We as Latter-day Saints should observe fully this command of the Lord, this revelation given unto us in these latter days, that it be not a half-hearted deceiving of ourselves and the Lord, by reason of our unfaithfulness in this particular.

The duties of Latter-day Saints

include laboring for the betterment of mankind at home in our stakes of Zion, in the wards thereof, performing our duties as Latter-day Saints, servants and hand maidens of the Lord, that our lives may be clean, upright, and honorable before God and all men. To observe and keep holy the Sabbath day is enjoined upon us. I am sorry to say that there are those that profess to be Latter-day Saints who do not faithfully observe this command of the Lord, in gathering to the house of worship upon that day and holding sacred that which the Lord has commanded us to do. I feel that, unless we more strictly observe this duty, the Spirit of the Lord will in a great measure withdraw from us. When we fail to offer prayers unto our Father in Heaven, in the house of God and in our homes the Spirit of the Lord will be withdrawn, and a spirit of darkness come over us.

I am persuaded that, unless we observe the commandments of the Lord, there is great danger of our losing His Spirit, and our minds consequently become darkened. We have found that, by reason of not observing these things in the time and season thereof, it leads to finding fault with those whom God has chosen to preside in the midst of His people, therefore we need to carefully observe all these commandments of the Lord.

We also owe a great and important duty unto our kindred dead. The gospel of Jesus Christ is being preached not only to the living but also to the dead, and it is a sacred duty of Latter-day Saints that they also perform the ordinances that are required to redeem the dead. The Gospel of Jesus Christ is not narrowed up to the few people who

have obeyed it in life, but it extends to all the human family, to all of God's children that will accept its conditions in the spirit world. In this dispensation and time the Lord has graciously permitted us to rear temples wherein the ordinances necessary to the salvation of the dead may be attended to. I sometimes think that we do not fully appreciate all these blessings that we enjoy.

I hope and pray that the spirit of the gospel of Christ may rest abundantly upon the Saints, that the spirit of temple work, may rest upon them, that they may diligently accomplish this work that is required at their hands, because, as the Scripture says, we cannot be made perfect without our ancestors, neither can they be made perfect without us. Therefore, this is a great responsibility that is resting upon us as Latter-day Saints. I contemplate with great pleasure and satisfaction what the Lord has done to open the way for His people to obtain their genealogies in the various lands of the earth, and in our glorious country, how that the Lord has moved upon the children of men to prepare the records of their kindred. It seems to me that this ought to be greatly appreciated by us. This spirit is manifest in all the nations of the earth, in every civilized land men are being moved upon to accomplish this work. We know and understand the great importance of this thing. We ought to be thankful for it, and while the day lasts we ought to be workers, because the time will come when no man can work along this line. Therefore, while it is today, it is our duty as well as our privilege to accomplish what we can for the salvation of our kindred dead, be-

cause we know that the Savior of the world laid the foundation of this work. We read of Him going to the spirit world, and preaching to the spirits that were in prison, those that were disobedient in times past, being given another opportunity to receive the Gospel message that He delivered to the living, and afterward delivered to the dead likewise. We know the reasons for these things. We know that this should be, because the dead will be judged just the same as the living, and we are privileged to do this glorious work for them vicariously.

I feel, my brethren and sisters, to ask the Lord to bless us to this end. May we do our full duty. May we uphold and sustain God's servants. I bear you my testimony that they are in the right place, and that they are inspired of Almighty God. I thank my Father in heaven for them, and may His blessing be upon us, is my prayer, in the name of Jesus Christ. Amen.

ELDER JOSEPH E. ROBINSON.

(President of California Mission.)

My brethren and sisters, my soul has been enlarged for the love of my fellow men through the teachings of our leaders during this conference, and it has been added upon with the living word of the Lord, and a desire to serve Him and keep His commandments.

In the remarks of President Smith, at the beginning of our conference, he made it clear to us that no untoward thing had come except it was designed for our experience and our good, that even when our people were driven from Ohio, Missouri and Illinois, as well as those that made an exodus from Mexico, it is for some purpose, to

serve the best good of the Saints at large. At first blush, we do not always recognize the hand of God in His providences in vicissitudes that come upon us; but when we look over the history of the nations, when we see the effect upon the lives of men in the generations that follow them, we can then determine more fully and more perfectly the influence that men have had, and the good that has come to the nations because of having wrought out their destiny. Apropos of this, we might look at ancient Israel. It was for their salvation, the salvation of the family of Jacob, that they were called down into Egypt. Again, it was for their salvation that they were called out, for doubtless in that land they would have become effeminate as the Egyptians have become effeminate. They would have followed after the fleshpots of Egypt that they hungered and yearned after when they were in the wilderness. It is the history of all nations who have lived in such countries as Egypt, and particularly in the low hot lands of any of the countries of the earth, that in time they have become effeminate, have lost their powers of resistance. They have become followers of pleasure rather than followers of God. They have become listless and indolent in their habits, instead of active and full of work. And so the Lord, with an outstretched arm and a strong hand, brought them out of Egypt into the mountains and plains of Palestine, where they might be taught the way of truth and righteousness. Those who knew the way of the Egyptians were permitted to die, or were kept at least in the wilderness until they died, and only the new generation, those who were possessed of new

ideals and new habits and traditions were permitted to go to the promised land.

From that people have come the most vigorous stock of all the world, a nation that has kept its race, its religion, its customs, through all time. Though preyed upon by other nations, imprisoned and made slaves, a hiss and a by-word, scattered, driven and peeled, still for all that the Jew today is the Jew of David's time, and the Jew of the days of Jerusalem when it was the Holy City; and the doctrines which they were taught of sanitation, the doctrines in part of the gospel which would bring them as a schoolmaster to Christ, have kept them intact as a people until this day. The peoples who occupied the countries of Europe, who lived in the mountain sections have been the most indomitable in courage and in perseverance, and in maintaining and upholding human liberties. They have become the pioneers and explorers of the world. Little Switzerland, for 500 years surrounded by empires and kingdoms, preserved her individuality and autonomy as a republic. From the hills of Sweden and Norway, and the vine-clad hills of Germany, even the chalk hills of little, sea-girt, England came the hardy peoples who have pioneered and explored the earth, and who have kept, more or less, their integrity, and their individuality, and their characteristics through all time so far as history accounts for them.

So in this land of America, most of our great leaders have come from the uplands of New Hampshire, the Green Mountains of Vermont and the hills of Virginia. So we may well sing, as we did yesterday—

"For the strength of the hills we bless thee,
Our God, our Fathers' God.
Thou hast made thy children mighty
By the touch of the mountain sod."

This is in fulfillment of scripture. This is the destiny of the Latter-day Saints or modern Isreal, that they should come to these mountains, that in them and by them and through them, in part, they might partake of that same sturdy nature as the nations who have occupied the uplands and mountain plains of the old world, and who have got away from the low lands. And so today, I can see, my brethren and sisters, the providences of God, in our people being called out from the low lands of Missouri and of Illinois and brought to these mountains, and too it was in fulfillment of scriptures. From reading some of the remarks of our early brethren in the Church, it appears they did not think that they were going away from Ohio, and when they had come to Far West, they felt that there was the boundary line and that our people were destined to build up the center stake of Zion, and not come into these mountains, and it was with aching hearts, and with tear dimmed eyes, and with lagging feet that many of them made their way across the great wilderness of the west to this land. I can understand how one of our pioneer sisters felt when she looked over this valley, which was then a sea of shimmering sage and salt—no place to rest the eye, no green to enliven the scene, but all a dead sage color, when she felt in her heart that she had been brought here to die, that she would rather have gone back and met mobocracy with all of its hate than to have sojourned here.

But today we are made to rejoice, and the hills and the valleys sing because of us, and the fields pour forth of their fulness, and the deserts have blossomed, and in the wilderness springs have broken forth. So Israel rejoices in the fact, and as one visitor said last week in our Congress here, "We rejoice in this incomparable city." Isaiah said "Beautiful for location is Mount Zion, situate upon the sides of the North. The joy of the whole earth is Zion."

I want to read to you just a little from these scriptures to bear out my point that we came here not by accident. Nor is it merely an incident in our history, but it was the design of the Almighty that here might His children find a place of refuge and rest. David anciently declared: "Get thee up into the high mountains, thou that bring glad tidings and that publisheth peace." And Isaiah tells us: "Come, my people, into thy chambers, and shut thy doors about thee. Hide thyself, as it were, for a little moment, until the indignation be overpassed; for behold, the Lord cometh unto His people, to punish the inhabitants of the earth for their iniquity. The earth also shall disclose her blood, and shall no more cover her slain."

If you will turn back to the early history of our Church, you will remember that immediately in the wake of our expatriation from Illinois, there came the four years of fratricidal strife when father fought against son, brother against brother, that terminated "in the death and misery" of a million souls, and no end of property was destroyed. And it will be remembered that the contending bodies, those two great armies, came and made a camping ground and bivouac of the very

country which our people inhabited, in Missouri and Illinois, especially in Missouri, and if any one will read the history of Missouri, he will see there the dread penalties they paid for the persecutions heaped upon the Saints of God in the forties and the latter part of the thirties of the last century. We did not understand it then, but how would it have been had we remained in that land? Would we have lost our individuality as a people, between the nether stone and the upper stone, the millstones of war and strife, of hatred, of plundering and guerilla warfare, when whole districts were plundered and houses burned, the only witness seeming to be the chimneys pointing as with a solitary finger to God, and asking for vengeance upon those who had despoiled the hearthstones of those once happy homes? But we were gathered here, and shut in the chambers of the mountains, as God ordained we should be, so many hundreds of years before, "till the indignation was overpassed," and the wicked and iniquitous of the earth had been made to suffer for their iniquity.

Again, I want to say to you that we were to come here, for, Prophet as he was, David the King and sweet singer of Israel, foretold also the coming of Israel to this land, and sang in these words:

"O give thanks unto the Lord, for he is good, and his mercy endureth forever. Let the redeemed of the Lord say so whom he hath redeemed from the hand of the enemy and gathered them out of the lands, from the east and from the west and from the north and from the south."

When Israel was brought out of Egypt they were not gathered from the east, nor out of the west, nor

from the north; but they came up out of the land of the south, and so this does not apply to ancient Israel, as our ministerial friends of the world would have us believe. "He gathered them from the lands of the west, the north and the south. They wandered in the wilderness in a solitary way," this Israel. "They found no cities to dwell in," and you remember ancient Israel found cities prepared for them. They over-turned Jericho, and they even came in and occupied the Holy City itself, the place where David dwelt, the place where Melchisedek doubtless had reigned as king, when Abraham paid tithes to him. But this Israel "wandered in a solitary way," where there was no place prepared for them. "They found no city to dwell in, hungering and thirsty, their soul fainted in them." They were not fed by manna from heaven. The bitter waters were not made sweet for latter-day Israel, but they hungered and thirsted in their journey, and "they cried unto the Lord in their trouble, and he delivered them out of their distresses, and he led them forth by the *right way*, that they might go to a city of habitation." "O that men would praise the Lord, for his goodness and for his wonderful works to the children of men." Again, he says:

"O that men would praise the Lord for His goodness; let them exalt Him also in the congregation of the people and praise Him in the assembly of the elders. He turneth the wilderness into standing water and dry ground into water springs, and there he maketh the hungry to dwell, that they may prepare a city of habitation, and sow the field, and plant the vineyards which may yield the fruit of increase. He blesseth them also so that they are multiplied greatly, and suffereth not their cattle to decrease."

I want to read just a little further

from Isaiah, along this same line:

"The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and dancing. The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon. They shall see the glory of the Lord and the excellency of our God."

It was not to be Lebanon, nor was it to be Carmel or the plains of Sharon in Palestine that they should occupy, this latter-day Israel; but their country should be made fruitful as Sharon, and as rich as her plain, and as rich in its strength and beauty as Lebanon with its forests, or as Carmel with her richness.

"Strengthen the weak hands," said Isaiah, "and confirm the feeble knees. Say to them that are of fearful heart, Be strong, fear not. Behold, your God will come with vengeance, even God with a recompense. He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb man shall sing, for in the wilderness shall waters break out, and streams in the desert; and the barren ground shall become a pool; and an highway shall be there, and it shall be called the way of holiness. The unclean shall not pass over it, but it shall be for those, the wayfaring man, though a fool, shall not err therein. No lion shall be there, nor any ravenous beast. The redeemed of the Lord shall walk there, and the ransomed of the Lord shall return and come to Zion with songs of everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away."

Isaiah goes on to tell of this latter-day Israel, saying:

"Thy watchman shall lift up the voice, and with a voice together shall they sing, for they shall see eye to eye when the Lord shall bring again Zion," proving in this statement that a Zion was to be brought

again. It was not the old Zion he was speaking of, but a Zion that was to be brought again when the watchmen should see eye to eye—discourse with the same testimony, preach the same gospel, tell of the same providences of God and should be united in their faith. That was to be the condition “when the Lord should bring again Zion.” “Sorrow and sadness were to flee away,” and there was to be heard therein the song of praise with the psalter and with the harp, and even with the dance. There should be heard also the voice of singing and of melody. These things are characteristic of our people, and go to prove what I said in the beginning, in quoting the President in the opening address of conference, that it is not by accident but by design, in fulfillment of prophecy and in the providences of our God that these things have come to us, which, at first blush, we look upon as an untoward ill; and if we can see His providences, should we not look upon it as an earnest for our future, and that we should not question the providence of God nor doubt His infinite love, remembering that we are just “as close to Him as any child to the nursing place,” as one of the poets has said, and that He loves us, and counts us, and cares for us as he cares for the least of all His creatures, for He is a compassionate Father and is not unmindful of the least of His creatures.

I have had much to build up my faith in the providences of the Lord in meeting with our people upon the borderland of Mexico, having been commissioned to assist in bringing them out of that republic, and it might do you a little good if you knew some of the proofs that I received that made me so proud of

my people, a people whose interests are my interests and with whom my children are identified. I met some of them at the station as they came in from Mexico. I looked down into the afrighted eyes of little children, and could see that, despite the fact that it was their first visit to a modern city of electric lights, automobiles, street cars and all that is incident to the traffic and turmoil of a busy city, it did not wean them away from the fear, and the dread and the terror that was seen in their little eyes, as they lifted up their faces to greet friends who awaited them at the station. As I looked in the faces of the women I read the tale told by tears dried upon their cheeks as they drew their little ones to their breasts and hurried through the crowd, seeking shelter in this blessed land of liberty. I could tell just a little of the stress under which they labored; and when men stalked by, heedless of all things about them, silent, gaunt, and red-eyed through watching, with lips split and blistered with the dust and winds of the mountains and plains—I could understand, I say, a little of the stress that had driven them out from that country. When I heard men, grown grey in the faith, men who have borne the burden in the heat of the day, men who have laid their all upon the altar of God, men who have spent thirty years and more in that land, for the sake of that people, and who love them as a man loves his firstborn, for that is the way that missionaries learn to love the people they labor among; and I heard men of that kind say that if they had not left that land there would have been bloodshed, I felt what they meant. It was not because they were afraid *their lives* would be taken, but they were

afraid *they would kill some Mexican*. That was the proposition, and to keep their hands clean and unstained of blood they came out with their wives and children, and left all their possessions behind them. I sought the family of an elder in the mission field, and found his wife with her little ones, gathered together in one house of sixteen rooms, with 115 souls and not a curtain at a window, nor a blind, not a chair to sit upon, not a rug, not one thing for comfort, the little ones lying upon the bare floor, with a few blankets that the mothers were able to gather hastily about them when they made their exodus; and, when they greeted me, what do you think was the first thing they said to me—"Sing to us, Brother Robinson; sing 'We will go where you want us to go, dear Lord.'" I couldn't sing for tears. But it was to me a new testimony of the integrity and the worth, the courage and devotion, the unbounded faith of the Latter-day Saints. Where else under the sun could you go and find a people who were driven and peeled as they were there, as some of you were when you were driven from Illinois, when you were scattered from Cottage Grove to Florence or Winter Quarters, as you called it?—when, in the brief season you stayed in Florence, you had dug 600 graves, and yet you could say:

"Come, come, ye Saints, no toil nor labor
fear,

But with joy wend your way.
Though hard to you this journey may
appear

Grace shall be as your day."

And then add, in your refrain as you made your way over the dreary plain, unmarked save by the graves of those who had preceded you—

"And should we die before our journey's
through,

Happy day, all is well!

We then are free from toil and sorrow,
too,

With the just we shall dwell."

And I heard them sing this song in the camps at El Paso and on the plains of Hachita in New Mexico, and Douglas, Arizona. I heard some of them singing this same hymn, "I'll go where you want me to go, dear Lord," and "My Father knows how frail I am to meet my foes," and yet He gave them strength. These were the hymns they sang; these were the prayers they said, and this was the faith they exhibited. And does it not make one feel that his lot is cast with the best people of the earth, a God-fearing people, a people that trust God and question not His providences? It may be that modern Israel has been called out of Egypt for a purpose. For a purpose they went into Mexico. It may be now they are called out because the purpose for which our people went into Mexico was achieved. Now they have been given an opportunity, perchance, as ancient Israel was, to find better homes and to answer best the end of their creation and destiny, with an assurance and a success that may never have come to them in that land.

I bear testimony to the truth of the Gospel. I bear testimony to the truthfulness of the testimony of our brethren who stand at the head of the Church. I bear testimony to the truth of God's word as revealed in ancient and in modern scriptures. My heart is made to exult in the fact that I am able to see in the promises that are vouchsafed to us, if we are but faithful and true, the glorious reward for which we seek.

"Let us," my brethren and sisters, "keep the faith, finish the course, fight the good fight, and henceforth there is laid up for us a crown of righteousness, which God, the just judge, will give to all those that love Him and His appearance," which may it be our happy lot to realize, is my prayer, in the name of Jesus. Amen.

The anthem, "Praise to God, immortal praise," was rendered by the choir, Jennie U. Davis and Jacob A. Van Dueren sang the duets.

ELDER BEN E. RICH.

(President of Eastern States Mission.)

I realize that the time is growing short, and there is another speaker to follow me, hence the necessity of being as brief as possible in the remarks that I may make.

In this congregation, I see a number of young men who have labored under my direction as missionaries during the past fourteen and a half years, and I have received the consent of Brother Joseph F. Smith, Jr., who presides over this meeting, to call here to my side, if they are present in the congregation, Elders W. A. Casper and Ray Gardner. If those two young men are here I desire them to come forward at once, and stand by my side for a few moments. I want to introduce to you these two young men, and make a few remarks. (A young man came forward and stood beside the speaker.) This is Elder Ray Gardner; I suppose that Elder Casper is in the Tabernacle.

These two young men that I have named have been very faithful missionaries, in the Eastern States Mission. From time to time we transferred them from one conference

to another, and quite usually we allowed them to walk to their new fields of labor. A little over six months ago these two young men were transferred from the conference in which they were then laboring, in West Virginia, and were instructed to travel to Salt Lake City without purse or scrip, and to report to me at this conference. Six months ago yesterday, they took their grips, and set their faces toward the setting sun, and traveled toward Zion. They reached here yesterday. They made the journey on foot. They have made their reports to the Eastern States mission, like other missionaries do, once a week. They have preached the gospel, and sought food and shelter while on their way, and during that six months' traveling, without purse or scrip, ordering their literature from the mission headquarters, in New York City, they have slept out, or failed to receive entertainment only four nights. They have had occasion to spend less money in their travel homeward than they have done in any other portion of their missionary experience. Their missionary trail carried them to Kirtland, Ohio, to Nauvoo, and through other places where our fathers and mothers dwelt. They sought entertainment at the place where the Prophet and Patriarch were murdered; and in all of those places they met with a hearty welcome. During these six months they have been energetic in preaching the gospel in the open air, and at the firesides of the people. They have been treated well. Of the thousands of missionaries that it has been my privilege to give an honorable release to, it is the first time that I have had the privilege of honorably releasing Elders while here

at a general conference. These young men are willing to take their grips and go back again, and report once more in their former field of labor. I thought I would like you brethren and sisters to see a living evidence of the simple energy, the faithfulness, the enthusiasm that dwells, generally, in the heart of a missionary. The missionaries are willing, any of them, to do as these young men have done. Sometimes I have thought that if more of them were directed to travel homeward, as these two young men have done, it would help to scatter the seeds of the gospel, and create even more energy in the hearts of the young men of Zion, and thus more might be accomplished in spreading a knowledge of the gospel that has done so much for us.

In listening to the words of President Robinson, I was reminded of the gospel sermons that were given in the missionary field, and that were common in the early days of this Church, when the Elders in the Church opened the scriptures and spoke of this great latter-day work as simply being the fulfillment of what God has declared through the mouths of His servants who have lived in different dispensations of this world's history. I was specially interested from the fact that, in the missionary labors of Brother Robinson, I have learned to love him for his integrity, for the great work that he is accomplishing in the missionary field, and for the good that I myself have witnessed he has done among great and prominent men with whom he has labored. I have heard him preach when the Spirit of God has thrilled my system, and every fiber felt the testimony that God is with Elder Robinson when he bears witness to

the work that God Almighty is doing in the day and age in which we live.

It has been my privilege, recently, to have a remarkable experience, one that I have often dreamed might come to me, but it has always appeared to me to be among the impossibilities. Within the last three months, I have had the privilege of visiting my old field of labor, where I labored in the midland counties of England as a boy missionary, places where I was mobbed. I have had the chance of holding open air meetings, and speaking to thousands, not only in open air meetings but in hall meetings. I have had the privilege, recently also, of speaking in the open air upon the soil from which my grandmother came. I have stood in Dublin, Ireland, with a minister forty feet away holding an anti-"Mormon" meeting, and felt to rejoice that the Spirit of God moved upon the parents of Nancy O'Neil, and brought them to this land, where she became acquainted with the principles of the gospel. One of the individuals at that meeting, filled with rage, shook his fist in my face and said I had no right there. I asked the crowd to show me the color of an Irishman's hair who would say that a grandson of Nancy O'Neil had no right to speak upon the old sod. One fellow yelled out, and said: "Let him alone, he has got a good Irish tongue in his head;" and I made friends. I felt the spirit of my old missionary days as I spoke in the streets of Glasgow, Scotland, and in London, and as I continued my journey down through France, and met with the Saints of the Swiss and German Mission. I felt there, although they could not understand me, only by means of an interpreter,

that the Spirit of God burned in the breasts of all nationalities when they are baptized into our faith, serving one Lord, receiving one baptism.

It was my privilege to visit Rome, and as I stood in the ruins of the Coliseum, I remembered the history of the faithful former-day Saints who, refusing to deny the faith, stood there in the arena where the Romans opened the cages of the wild beasts that had purposely been starved for several days, and turned them loose upon those Christians who would not deny the faith. As I looked upon the ruins of that ancient city, I could perceive that the wrath of God had been poured forth upon that nation who had caused His saints to suffer so much, and who had, under their laws, crucified the Redeemer of mankind. I wondered if the blood of the proud Romans could be found now in the places where, so few centuries ago, it was said "To be a Roman is greater than to be a king." You have to search today among the lowest of "dagos" to find the blood of the proud Roman. I felt in my heart that it is not a prosperous thing to disobey or to fight against God Almighty. I went farther south, and walked for hours through the streets of the City of Pompeii that, on account of wickedness, had been covered up by a terrible catastrophe, 79 years after Christ. But two-thirds of it is yet excavated. When I looked at the beautiful streets, and saw the grooves that had been worn in the rocks by the wheels of the vehicles, and looked upon the beautiful pictures upon the walls, and noted the wonderful manner in which the colors had been preserved, then again I thought, here is another city that has suffered the wrath of God.

When I listened to the words of President Robinson, concerning the trials and tribulations that the mothers and children, and men have passed through in Mexico, and thought of the trials of our fathers and mothers in coming here, I wondered in my soul if there was one person in this congregation that would not be willing to do anything, suffer anything, to perpetuate the faith of these great men and women, who were our fathers and mothers, and who brought us here to this goodly land.

I pray God Almighty to bless you, in the name of Jesus. Amen.

Edna Crowther, and the choir, sang the hymn:

School thy feelings, O my brother,
Train thy warm, impulsive soul:
Do not its emotions smother,
But let wisdom's voice control.

ELDER ANDREW KIMBALL.

(President of St. Joseph Stake.)

As the closest neighbor of Old Mexico, the Latter-day Saint people and those not of our faith, in the St. Joseph Stake of Zion have had considerable to do with our refugee brethren and sisters from that unfortunate country. Immediately upon receiving word from President Smith concerning the distress of our people, we invited the committee to send as many as they desired into our stake, and we would take care of them. Within a few hours, our Bishops, through the acting teachers, ascertained that we could take care of a thousand of the people throughout the stake, if necessary, and they would be entertained in our homes. On the arrival of those unfortunate people in our stake, they were immediately taken care of

and provided with the necessary comforts of life. Not satisfied with this, for we knew that it would cost a great deal to keep them, and pay for their transportation, we immediately telegraphed our Congressmen from Arizona, and urged that they should get an appropriation from the government to assist us. Accordingly, aided by the Utah Senators, the Arizona Senators and Representatives succeeded in getting an appropriation of one hundred thousand dollars from the United States government to pay for the transportation of these good people to wherever they desired to go. A little later, we appealed to our Congressmen, and they secured the privilege of setting aside twenty thousand dollars of the one hundred thousand for the maintenance of these people, and a little later they sent us some tents from the government quarters at Hachita. An officer of the United States government is now visiting from house to house among these refugees, and serving them with the necessary comforts of life.

We have thought much of how conditions have changed. Once, many years ago, a President of the U. S., when appealed to by our people, said to the Prophet Joseph Smith and his followers, "Your cause is just, but I can do nothing for you." Today the whole Congress of the United States has been warmed up in feelings of sympathy for the "Mormon" refugees from Mexico. Representative Howell has told me that it was no difficulty to get the appropriation, we could get almost anything we wanted for the benefit of that people. The Governor of Arizona wrote to me, and sent a nice liberal contribution, and said, "Mr. Kimball, we are ready

to help you in any way. I guarantee to you the influence that I have as the Executive of this State for anything that you desire us to do. I will issue a proclamation if you desire it." I thanked him kindly, and said we would endeavor to take care of our own people. He renewed the same offer later. Many who are not Latter-day Saints offered assistance. We have done the work almost entirely, with other than those means furnished by the government, in entertaining and looking after our people. Senator Ashworth wrote to me from Washington, and said, "Mr. Kimball, the example your people have shown is the strongest representation of magnanimity, of generosity and of hospitality that I have ever seen, it is an example to our state and nation, and to the world."

I have thought of a scripture statement concerning the interview between Ruth and Naomi, on the occasion of Ruth's separation from her mother in law, when she said: "Entreat me not to leave thee or to return from following after thee, for whither thou goest I will go, and whither thou lodgest I will lodge; thy people shall be my people, and thy God my God." The exemplification of this sentiment, this beautiful, sweet kindred spirit, is one of the strongest testimonies of the gospel of the Lord Jesus Christ, which inculcates the principles of brotherly love and kindness to each other. I wanted to call the attention of this conference to this. President Smith and President Lyman have recommended that the refugees from Mexico shall now scatter among the various stakes of Zion. I recommend and hope the brethren and sisters throughout the various stakes of Zion will take this principle to heart,

and let these people move into your stakes of Zion, while they yet have the means with which to move. It costs something to move from Mexico to the North, and now that they have the means that was appropriated for that purpose, we hope you will open your doors to them. We cannot take care of all these people in Arizona for a great length of time, and it is not wholesome for them to be idle. In our agricultural districts the harvest season is nearly over, and there will be nothing for them to do. Winter is approaching, and I beg of you, brethren and sisters throughout the Church, that you now open up your homes to those unfortunate refugees, and that you write about this to the President of that stake, or to me, as we have a great many under our supervision at this time. Let us send some of these afflicted families to you that they may be absorbed in the Church, and not want for the comforts and necessities of life. I mention this to you who are assembled here, not that we do not want to entertain them longer, but it is not proper for so many of them to be together without employment, they sympathize with each other, and look back to their deserted homes. It would make you sad to look upon the pictures we have seen in the last two or three months, in consequence of the terrible disaster that has come to them.

One of those good brethren, who has spent 15 years of his life in endeavoring to proclaim the gospel and bring the Mexican people to a knowledge of the truth, who was well established in his home and could ill afford to leave it, was telling me how two of those rebels came into his home, and with a revolver pointed at his body, told

him to open up his house and show them the treasures of his home. This good brother went with them through the eight rooms of his house, and they ransacked everything. They found a trunk, the key of which his wife had carried away, and they were about to murder him because he could not open that trunk, they then brought an ax and chopped it open, and took therefrom the hard earned savings of this good family, \$500.00.

When the first train load of these people came into our stake, we took them down to the meeting house, and distributed them among the people. I took one family to my home, and they stayed there and ate at my table for several days, and then I procured a tent and fixed them comfortably in my house yard. I just mention this one circumstance which is only one out of hundreds. There was in the neighborhood of four thousand of these people, who were comfortably situated; they had fine homes. We are almost ashamed to think that many of us in the United States, with the advantages that we have, are not surrounded with the comforts that these good people had in that foreign country, because of their industry and thrift. The family that came to my home had left 130 acres of well tilled and cultivated land; the good wife was making cheese and realizing 25 cents a pound for it. Her butter was bringing one dollar a pound in Mexican money, (50 cents in our money,) and they had their chickens and orchard and every comfort that they could enjoy. This family had grown up from childhood in the Southern States, and 17 years ago had gone from there to Mexico. I have seen that good, sweet woman go out in the garden, and weep bit-

terly. They had left a home that had been very sacred to them, made so by 17 years of hard work, and all the associations that home could give, and they possessed every comfort that they could desire, and suddenly, within a few moments, they picked up what they could throw into a trunk, and away they went, leaving everything else behind, a big drove of chickens, about 20 splendid milch cows, a waving field of grain, their garden and everything. They had to come to a condition of absolute dependence. In many instances those good people, in answer to our questions: "Why is it we don't see you in our meetings?" have said, "We haven't clothes fit to appear in the society of our brethren and sisters in Thatcher." We appealed to our Relief Society, and they have made clothing for them. The most of these people are still in El Paso, Texas, others in the field of President Robinson's mission, and in our country, the St. Joseph Stake of Zion, and in the Maracopa Stake of Zion.

Now, brethren and sisters, these people ought, by all means, to remove to the North. Many of them come from an altitude of 6500 feet, where they dressed in warm clothing, as you do today, and they came down into our valley where it is very warm, and suffered there by reason of the heat. They ought, by all means, to be brought into the North. Do not be afraid of hurting them by inviting them to Canada, as suggested by Elder Woods in his letter yesterday. Do not be afraid of inviting them to Idaho, or any other locality, for they can accommodate themselves to whatever climate or condition they locate in. Open up your hearts and feelings, brethren and sisters, and let us ab-

sorb the people of this disorganized Stake of Zion amongst us, that they shall have employment, and be made to feel that they are not dependent, and God will bless you for it. Remember the splendid principle suggested in the conversation between Ruth and Naomi, "for thy people shall be my people, and your God my God."

May the Lord bless us, my brethren and sisters, with the splendid feeling of fellowship and love that is exemplified in the discourses at this conference. May the influence thereof sink deep in our hearts, that we may be instruments in the hands of God in perpetuating the principles of brotherly love and fellowship to all humanity, that the world may with us, glorify God for bringing to pass this great work and a wonder in the last days, and this I ask in the name of Jesus Christ. Amen.

ELDER JOSEPH F. SMITH, JR.

Prophecies fulfilled in Saints locating in the Rocky Mountain region.

I trust that our brethren and sisters will bear with us for just a moment longer.

I have been pleased with the testimonies of the brethren. I desire to add one quotation in connection with that which was given by Brother Robinson, concerning the gathering of the Latter-day Saints in these valleys of the Rocky Mountains. The Lord says:

"Wherefore, be not deceived, but continue in steadfastness, looking forth for the heavens to be shaken, and the earth to tremble and to reel to and fro as a drunken man, for the valleys to be exalted, and for the mountains to be made low, and for the rough places to become smooth; and all this when the

angel shall sound his trump. But before the great day of the Lord shall come, Jacob shall flourish in the wilderness, and the Lamanites shall blossom as the rose. Zion shall flourish upon the hills and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed."

In my travels among the people, I have seen, in part at least, the fulfillment of the words of the Lord. I have seen where the water has been increased, where the deserts have been made to blossom; pools of water have sprung forth, and barren places had become fruitful fields. This has been through the activity and industry of the Latter-day Saints and the blessings of the Lord which have attended them. I feel that we should honor the Lord, and sing praises unto him, be true and faithful to our covenants, honor the priesthood, love the Lord our God, and seek first the kingdom of God and His righteousness, giving him all the honor the praise and the glory for the blessings he has poured out upon us as Latter-day Saints; for they are many, and will be continued, as we know, from day to day if we are faithful. The Lord will bless us abundantly, granting us all things we need, and in His own due time righteousness shall prevail upon the earth, truth spread among the people, wickedness shall not be found, and the righteous shall inherit the earth. May we go home from the Conference with renewed energy and determination to serve the Lord, which is my prayer, in the name of Jesus Christ. Amen.

James H. Neilson, and choir, sang the hymn:

O Zion, when I think of thee,
I long for pinions like the dove,
And mourn to think that I should be
So distant from the land I love.

The music for all the pieces rendered during the service was composed by Prof. J. J. McClellan.

Benediction was pronounced by Elder Rea Gardner.

SECOND OVERFLOW MEETING.

Another meeting of the Conference was held in the Assembly Hall, at 2 p. m., at which Elder Anthony W. Ivins presided. The Seventeenth ward choir again furnished the musical exercises.

The choir sang the anthem, "Grant us peace, O Lord." This anthem, and the other selections rendered during this service, were composed by Prof. Evan Stephens; solo parts were sung by James H. Neilson, H. J. Christiansen, Amer Hansen, and Sisters Barnes and Smith.

Prayer was offered by Elder James H. Martineau.

A male quartet sang the hymn:
Oh, give me back my Prophet dear,
And Patriarch, O give them back,
The Saints of latter-days to cheer,
And lead them in the Gospel track!

Elder Anthony W. Ivins presented the names of the General Authorities of the Church; each and all were duly sustained in the positions designated, by unanimous vote of the congregation.

The choir sang the anthem, "Gospel restoration."

ELDER DAVID H. CANNON.

(President of St. George Temple.)

I am very much gratified with the opportunity afforded me of addressing you for a few minutes this afternoon, and I trust that while I shall

attempt this that I may have an interest in your faith, that such things as may be suggested to my mind may be of mutual benefit to us. The Gospel, with which we have become identified, is the power of God unto salvation to every man and woman who render themselves strictly obedient to its requirements; and I want to bear my testimony to the truth of that gospel, as revealed in this day and age of the world in which we live. Joseph Smith was a Prophet of God, inspired to do that which he accomplished in his day, and this gospel as restored through the Prophet has come to the earth never more to be taken from it, or given to another people, but is destined to accomplish that which God has designed should be brought about for the redemption of His children.

I remember the Prophet Joseph Smith very well, though but a small boy at the time of his martyrdom; but I was impressed as a lad that he was a Prophet, a man superior to his fellows, and that God had raised him up to accomplish a great work. I have been acquainted with the other leaders of the Church, President Young, President Taylor, President Woodruff, President Snow, and President Smith. I bear testimony to their integrity to the truth and to the influence they have had upon the world, gathering many people from various nations where the gospel message greeted their ears, and caused them to come to these peaceful valleys, where they have the privilege of worshipping God according to the dictates of their conscience, and have not been made afraid. When these glad tidings reached the ears of our fathers in the lands of their nativity, they rendered obedience to the require-

ments of the gospel. It did not require a manifestation of any great mysterious power to convert them to the gospel, yet they faithfully adhered to the principles thereof, believing that they were principles that God had revealed. No matter how dark the day, or how lowering the clouds seemed to be that hung over the people, and, discouraging the conditions by which they were surrounded, they were unfaltering in their fealty to God and the principles that they had espoused. Driven from their homes, they sought refuge in some other part of the country, not knowing where they were going. They were always cheerful, making camp fires, sitting by them, and singing the songs of Zion, apparently as happy as it was possible for people to be, though deprived of everything they had possessed on the earth.

I was talking the other day with some of those people who have recently been driven from Mexico. They said "A person cannot realize the feeling that possessed us in being forced from our homes, with nothing but what we stood up in, not having time to take our clothing or anything but the few things that were necessary for our immediate use. Nobody could understand our feeling, unless they had passed through a similar experience." I can truly sympathize with them, because I remember the time when the people were driven from their homes in Nauvoo, when the end apparently had come, everything seemed dark. They did not have friends that they could go to after being driven from their peaceful homes in Illinois, but they crossed the Mississippi river, and journeyed in the wilderness, not knowing where they were going:

but they were cheerful, and the Lord guided them, and brought them to these mountains. I remember very well the distressing conditions of the people. I remember the power of the Lord being manifest in many instances in their deliverance. I remember coming to Winter Quarters and remaining there, and that many of the people scattered from there into the surrounding regions to work and obtain outfits to enable them to come on to the valleys of the mountains; and others went on to locate an abiding place for the people.

I remember when we entered these mountains, the forbidding aspect, the dreary appearance of the country and the conditions by which we were surrounded. We come here today and see the contrast. This sight that we behold today, the people surrounded by the comforts and conveniences that the Lord has conferred upon them, and the peace and quiet that surround them, are sufficient to convince the most skeptical of God's power having been manifest in behalf of the people. Settlements have sprung up east and west, north and south, until the then Territory and now the State of Utah, is filled almost to its capacity, and the people have had to find place in the adjacent states, and are becoming a mighty people in the midst of this nation, of which we form a part. If we continue faithful, obedient to the requirements of the gospel, living in conformity thereto, God will continue to manifest his power, and the people will prosper, and increase in a knowledge of the truth.

I heard a man a short time ago predict the conditions which are coming upon our sons and daughters. He said: "Mr. Cannon, in

associating with your young people, I find that they are not taking to religion, they are drifting into infidelity, and they have not the confidence in the leaders of the Church that you older men have had." I replied, "It may appear to you that way, but I am satisfied that these young men and young women, who now appear inactive in regard to spiritual affairs, if conditions should require it, you would find them as strong and as willing to defend the principles of eternal truth as their fathers ever were. The faith of the gospel is in their hearts, but, in our ordinary moving about, there is nothing connected with the gospel that requires us to wear a long face or appear sanctimonious." We believe that God is our Father, that His Son Jesus Christ is the Redeemer of the world, and that through Him and by Him, and through obedience to the requirements that He has made of us, we will gain eternal lives in His presence. Every principle that is true, or that is calculated in its nature to raise mankind in the scale of human intelligence, is a part of the gospel, no matter where it comes from. When we approach the Lord in prayer, as has been done on this occasion, we go to him in faith, nothing doubting, because we know that He is our Father and will hear our petition. As we embrace the gospel, and conform strictly to it, God gives us a knowledge regarding its divinity, and we increase in faith until we have become thoroughly imbued with the spirit of the work of the Lord, and it only requires the occasion to make us stand forth firmly and valiantly in its defense.

I rejoice in this great work. I rejoice in it from the fact that it is

applicable to every condition in which man may be found. The gospel requires the same degree of obedience from the man that is found in a palace as of the man who is found in a cottage. All men must render strict obedience to the requirements of the gospel. As the fruits of the spirit are manifest in man's life, he grows in intelligence, and in understanding of the things that pertain to God and godliness, and he becomes convinced and confirmed so that nothing can turn him from the truth, or rob him of the testimony of the spirit that is within him. You know sometimes people feel that in order for them to become converted to the gospel, it is necessary for them to have some kind of a miraculous manifestation; but the genuine Latter-day Saint will learn the truth by obedience, the conviction thus comes to them, and they realize that they are accepted of God.

Ask a man the question how he knows the gospel to be true. Ask him, "Did you ever see an angel?" "No." "Did you ever see any one raised from the dead? You speak of the resurrection of the dead; have you ever seen anybody that was resurrected?" "No." "How do you know that this gospel is true? What demonstration have you had to satisfy you?" I never have had any miraculous manifestation, but I will tell you what I have had: I have endeavored to render myself obedient to the requirements of the gospel, and as I have done so the Spirit of God has testified to me of its divine authenticity. Any principle that has been revealed from the earliest times until the present, as I have tried to render myself obedient to its requirements, God has given me a tes-

timony regarding it, and my heart and my soul have been satisfied. The hope that is firmly implanted in my heart becomes brighter and stronger as I proceed to render obedience to the requirements made by the gospel through the servants of God.

When we receive the gospel, we are not satisfied to sit down and say in our hearts we have received it, and we are satisfied; but we begin to desire to extend this knowledge that we have received to our fellows, and we begin to see what we can do to improve the condition of mankind. When the spirit of the work comes upon us we are not satisfied to look just alone to the interests of the living, and to bear testimony to them of the divine truths that we have received, but we also desire the eternal welfare of our progenitors, and we endeavor to see what can be done in their interest, to ameliorate their condition. At the time that the Lord commanded His servants to go into all the world and preach the gospel to every creature, He said, "he that believeth and is baptized shall be saved, and he that believeth not shall be damned." So, we believe that those who did not render this obedience in their lifetime, and died without having the opportunity of obeying, that it is necessary for them to have the ordinance of baptism performed in their behalf, vicariously. As we become possessed of the genealogical data that will enable us to do so, we go into the houses that the Lord has caused to be erected, and we seek to perform the work that is necessary for the redemption of our kindred dead. The matter forces itself upon our understandings that we without our dead "can not be made per-

fect," nor can our dead be made perfect without us, so we find that there is something good that we may do, every day that we live in the earth.

A man said to me: "How is it that I have been identified with this Church so long and I have never been called upon to do anything?" "Well," I said, "the only reason that I can give is that you were never there when there was something to do." A person that is always ready and willing can easily find plenty to do, every day. No man is justified in sitting down and idling away his time, simply because he is not asked to go and do something. He can engage in no grander work than in the interest of his dead. He can go to the temple and be baptized for them; then he can receive other blessings on their behalf. He can place in the hands of his dead kindred keys, and power, and authority by which they may have the privilege of entering into celestial glory, and enjoying that which the Lord has to bestow upon the faithful. He can impart to them authority and power without which they never can pass to their exaltation.

There are plenty of people drifting about the country, and the streets, that the man who bears the holy Priesthood has ample opportunity to bear his testimony to, who have not yet found the path to eternal life. Thus we have no surplus time, or spare time, and there is no occasion for any one to say that he has not been asked to do anything, or to ask the question, "How is it that I have never been asked to do anything?" The servants of the Lord should not have to ask people to do their duty, the people should be ready and willing.

It is my desire to bear my testimony to the people. I know, as I know that God lives, that this is the work of God. I know that the work that is done in our temples for the redemption of the dead is essential; and I know, furthermore, that those who go to the temple and do the work as far as they have genealogical data that will enable them to do it, the Lord will open the way for them to receive further information. The greater the amount of work they do the greater their desires will be to do it, and more information will be placed in their hands to enable them to continue the great work for the redemption of the dead.

May God bless us, pour out His holy Spirit upon us, and enable us to be diligent in carrying out and assisting to accomplish His purposes in the earth, through Jesus Christ, our Lord. Amen.

ELDER CHARLES A. CALLIS.

(President of Southern States Mission.)

Many times when we are preaching in the mission fields, well meaning and good people say: "Why do you 'Mormons' give a place to Joseph Smith as one of the Prophets of God?" And we answer, we do not do that; God gave Joseph Smith his place, and he is just as indispensable as an instrument in the hands of God to execute the purposes of the Almighty as Adam, Moses, Abraham, Isaiah, Jeremiah, Ezekiel, Peter or Paul. You know, the very first words that the Angel Moroni said to Joseph Smith were these, "God has a work for you to do;" and in that work we are associated with the Prophet Joseph Smith, and with him, as the Apostle Paul declares, we are "fellow work-

ers with the Lord." What a glorious comfort, what a splendid privilege! A historian declared that "unless something new is born in America with power to save, that America will differ but little from the other parts of Christendom." That something new has been born; the gospel, which is new to this dispensation, but which is the ancient everlasting gospel, hath been restored, and it is the "power of God unto salvation" to every man and woman.

A great preacher was asked the other day these questions: "Do you believe that God is a personal being? Do you believe that Jesus is the Christ?" And the great preacher declared that if he should answer "yes" to these questions that his answer might be taken in a dozen different ways. Has it come to that, that the people have been spoiled by vain philosophy, that a preacher cannot answer in the words of Peter, "Thou art the Christ, the son of the living God"? Joseph Smith received that glorious vision, in which were shown to him the Father and the Son, whom to know is life eternal, the greatest gift that God can give to man. And it was his work, the work of that prophet, to declare the great truth to the world, that men were made in the image of God, and they are His children. This same preacher declared that the belief that "there is no hope beyond the grave" is a mistake, that he believed in it, that there is hope beyond the grave. Since when did this people that sit in darkness see a great light? Why, since in that stand in Kirtland, the Prophet Elijah, in fulfillment of prophecy, appeared to Joseph Smith and conferred upon him the Priesthood and the power to administer

ordinances to save the souls of those who have separated from the body and gone into the world beyond. This meant, you know, that there is hope beyond the grave; but that is as far as that minister can go. Where is the power to put this belief into practice?

Items of truth there are in every creed, but Joseph Smith came with the bow that shot the apple to its core. He came with the power, with the Priesthood, with the means God had made and designed in the heavens, by which the dead could be saved, and through which they with us can be made perfect in the kingdom of our Father. And so God revealed to his prophets that, in the temples of God, sacred ordinances could be performed which would save our dead, and in which holy places we could be united to our loved ones for time and all eternity. This is the distinction, apparent to me, of the divinity of the mission of the Prophet Joseph Smith. He came not only to tell the truth, to announce God's word, but he came with the power, with the authority to put it into effect, and to give inspiration to all the commandments of God.

One of the happiest moments I ever spent in my life, one of the greatest privileges I ever had, was to sit in that big Tabernacle and hear the Prophet of God announce that it was deemed advisable to build another temple. I say when he announced that, and asked for the vote of the Priesthood of the Church to sustain him and the Church authorities in that undertaking, and in that splendid work, I say it was one of the happiest moments of my life to raise my hand to sustain the Prophet and his brethren in the accomplishment of

that splendid work. Let the world say what it may of Joseph Smith, he was a Prophet of God.

"He gazed on the past, the present too,
And opened the heavenly worlds to view."

He came as God's ambassador. He did this work well, and in that work God grant that you and I may ever be with him, and with our leaders be blessed thereby. I ask it in the name of Jesus. Amen.

The choir sang the anthem, "Hosannah!"

ELDER GERMAN E. ELLSWORTH.

(President of Northern States Mission.)

In contrasting the sermons that I have heard during this conference with the spirit of the world, I am strongly reminded of the statement in the scriptures wherein it says that it shall be in the days of the coming of the Son of Man as it was in the days of Noah, that the people shall be indifferent, not knowing the way of life, not certain of anything, and not particularly interested. Noah was unable, after 120 years' teaching, to induce more than his own family to go into the ark. In this day it seems to be the same. The members of sectarian churches of the world do not know they are right, neither do they know that they are not right. The people belonging to each church are willing to go on in their way, generally speaking, and willing to let all other churches do the same. The Baptists, Methodists, Congregationalists and all others concede that ministers of all the so-called Christian churches have the right to make their living by preaching. In doing this they feel that they

are doing some good, and, in a general way, the Christian world certainly has been benefited, for we know that all Christians are elevated much above those who have not accepted Christianity. The Christian sects have not accepted all the truth, but they have accepted a great deal of it, and we know that those who have accepted a part have been made better and elevated to a higher standard.

In my short experience, I can remember when sectarian ministers preached the awful doctrine of damnation of infants, and that if people did not accept Christ in this life they were lost forever, and many other similar doctrines. But, today they have grown more liberal as they call it, and more broad-minded, even willing to leave the hereafter to the Lord, while they now preach that men should repent and live a holy life, and walk the straight and narrow path. I believe that the Christian world has done a great work for the uplifting of the human family. They have fought the restored gospel, and been unwilling to accept it as a whole, but they are now accepting it little by little, and it is marvelous how much of the revealed gospel of the Lord Jesus Christ the Christian world now believes, compared to a few years ago. I have been told, in the last year, by a number of ministers, that they believe in the restoration of the gospel; that is, since the days of Luther, Calvin, Knox and other great religious reformers, there has been a restoration of the light of the primitive gospel of Jesus Christ, not a restoration of it as taught by the Latter-day Saints, but a restoration of it little by little, or as fast as they are prepared for the same.

I rejoice in the knowledge my brethren and sisters, that they are beginning to believe in the restoration. I rejoice to see them accepting principles which were revealed by the Lord of heaven to the Prophet Joseph Smith. I have rejoiced in the spirit of the testimonies that have been borne by the speakers during this conference, in their positiveness, and in their assurance that they know what the Church and people are doing, and where they are going. People of the world are growing tired of having leaders that are not certain of their path. Therein is the beauty of the gospel of the Lord Jesus Christ, for in it is revealed to us the true character of our Father and His earth-born Son. We are not in doubt as to who they are, what they look like, the purpose of Christ's mission in the world, and their supervision over the human family. This restored gospel has been leavening the whole lump, and the world is being prepared to accept it, not in part, as at present, but as it was revealed from heaven, as to doctrine as well as to authority and organization.

Last spring I heard two sermons on the resurrection which were almost a counterpart of the teaching on this subject found in the Book of Mormon. When I think that, in the United States, in the last eight years, the seven missions have distributed nearly 200,000 copies of the Book of Mormon, it is no wonder that the truths in the book are spreading among the people. The simplicity and beauty of its teachings, like the revelation of the Father and the Son, are affecting the world. People are beginning to believe in the restoration of the gospel. They are beginning to be-

lieve that the God of heaven is our Father, and that He loves His children. Still they are lukewarm, they are not positive in the way that they are going. They are too easy in their religion. They are like some that we have among us—they are Christians, but are not doing much at their religion. And so in the Christian world, there are millions that are not doing much at it. In fact, the men folks of the world, in a very large measure, have withdrawn themselves from churches and are taking part in lodges, because the lodges give them something to do, if it is no more than to sit in a special chair, carry banners, march in line, and in turn be the head of the organization for a little time. But the women still attend the churches, and are doing the greater part of the family religion. In the Church of Jesus Christ of Latter-day Saints, at home, we find some men that are not taking very much part. As Brother David H. Cannon said, they have never been called upon, because they have never been in the way of work. If there are any at home that feel sorry they have not been called, I wish to state that I hope they will be called upon to come into my mission field. We are at least fifty short in our field of the number we have had, and one hundred short of what we would like to have. There is plenty of work for them to do. If they will come out and do it, trusting in the Lord, the Spirit and power of God will come upon them, and they will be able to come home, as thousands have done, saying it is the happiest time of their lives, and the sweetest work they have ever performed. A testimony will grow in their hearts that the revelations

of God through the Prophet Joseph Smith are true. The heavens will open to them, and they will rejoice in bearing testimony of the truth upon the public streets and in public and private meetings. I have heard hundreds of them bear that testimony, and none who heard them doubted what they said. There is joy in the service of the Lord. The world has grown luke warm because of the nature of the doctrines taught to them, and the uncertainty of the self-appointed leaders. There has been no positiveness in their preachers, no certainty in their declarations, no knowledge concerning the true character of God; and, as was said in the Tabernacle this morning, how can they impart more than they have received? On the other hand, the positive testimony of the elders is sweet to the hearts of the honest people of the earth, for they bear witness that God lives, that Jesus is the Christ, that He has restored the gospel to the earth, the gospel of faith, repentance and baptism. All men and women who will repent and be baptized for the remission of their sins shall know of the doctrine, and know that it is of God. That kind of preaching stirs the hearts of those who love God and would like to know the way to go. Hundreds of them are touched in their hearts, and some day they will bear witness of it by being baptized in water for the remission of their sins.

The world has not yet, by their own wisdom, found the way, neither have they found any one who can tell them the way. I wonder sometimes that there should be any Latter-day Saints not doing anything at the religion that has been given to us in this day. The gold

and silver of the world is nothing compared to the great gift that God our Father has given to us. We are not destined by our own efforts and tact, nor by our own intelligence to win the wealth of the world, but we have been promised the riches of the world, after we have sought and found the kingdom of God. The Lord gave the elders of this Church positive instructions that we should not seek the riches of this world, but seek to bring to pass the righteousness of God, and to bring about the salvation of the souls of men, and if we do that, and continue faithful all our days, we shall be saved in the kingdom of God, which is the greatest of all the gifts of our Father.

Two of our elders in the Minnesota conference, about three weeks ago, were accosted by a lady at her door, who said: "How is it you come to my door? Why, I entertained two of your elders a year ago. Won't any of my neighbors keep you?" They were two young men who had not been there very long, and one of them, who was the spokesman, said: "My good woman, we were turned away about ten times in this neighborhood after holding street meetings, so we knelt down and asked the Lord if there was an honest heart in this neighborhood or within our reach that He would lead us to such. We arose and have come straight to your door." She was so touched, because the Lord had led those two elders to her door, that she took them in; that statement of a common practice of the elders was sufficient to interest her in the restored gospel.

The work of the Lord is certainly increasing in the earth, and the

Spirit of our Father is taking hold of the hearts of the people. I doubt not it will be but a short time till thousands of people will go futher than to manifest only belief. To their belief they will add the works of repentance, baptism and the laying on of hands. They will understand that the Lord of heaven has indeed established His Church, and given men authority to bear witness in His name, and to officiate in the ordinances of the gospel of the Lord Jesus. Even today some are inquiring: "Who ordained our minister?" "So-and-So." "And who ordained him?" And going further back they discover that no one ordained the first minister of their church, and so they find there is a broken link in the history of their authority. They wonder why and how it is that the authority has not continued down since the days of Christ upon the earth; and, if there has been a partial restoration of the gospel, has there been also a restoration of authority?

My brethren and sisters, we should not only sing in our Sabbath services, but in our souls, we ought to rejoice that we are made partakers of the glorious gospel, this gift and power by which we can be saved in the kingdom of our Father, and that will bring eternal life to each one of us, if we continue faithful to the end. The early elders of the Church of Jesus Christ of Latter-day Saints were given a commandment to seek after righteousness and to bring to pass the glory of God. So also are the elders of today under the same admonition from our Father, to seek first the kingdom of God, and the promise is that, afterward, the riches of heaven will be given unto us, that is, in the end, if faith-

ful, we will be given the greatest of all blessings that can be bestowed upon the human family, the gift of salvation. It is worth our most earnest effort, my brethren and sisters, and no Latter-day Saint who has received the testimony of the gospel ought to be lukewarm in that testimony. To be a "Mormon" and not doing much at it, is beyond my comprehension, I can not understand such inactivity on the part of any young man or woman in whose heart burns the testimony of Jesus.

Let us go forth among our neighbors clothed upon with the armor of truth, depending upon the Spirit of God, and teach them the gospel. I think there will be as much joy in a convert at home as one abroad. If you convert a man at home, you are able to live together in the pure love of a missionary and a convert. You have heard the elders say it was the saddest day of their lives to leave the mission field, not that they did not wish to come home to their loved ones, but, under the influence of the Spirit of God, they have seen men and women yield to their teachings. They have gathered around them friends and converts that are very near to them, because they have taken part in their salvation; they have taken part in bringing light and truth into their lives, and learned to love them dearly. If we could bring light and truth to the hundreds of people who have gathered to the valleys of the mountains, to acquire gold and silver we would give them something greater than they came for, and in doing so feel the joy of a missionary with no parting sorrows, as they would always be near us. I am firmly convinced that the

same effort, together with the same love and consideration, given at home as in the mission field would convert many. For such a work they would love us, and we would love them, and with them we would rejoice in the work of God when we finish our labors upon the earth. May it not be in Zion like it was in the days of Noah.

Let us not be lukewarm. Let us go forth in the spirit and power of the Lord, and the spirit of the counsel given us by the Prophets and apostles of the latter days, and work for the salvation of our fellow men. May God bless us and raise us up as ensigns to the world, that the honest among men shall see the light and come to Zion, is my prayer in the name of Jesus. Amen.

ELDER SAMUEL O. BENNION.

(President of Central States Mission.)

I realize that our time is pretty well spent, so I shall be brief in my remarks.

One thought expressed by Brother David H. Cannon has impressed me very much. There will not be many years pass until such men as Brother Cannon will not be upon this earth among us. He has lived about seventy-five years, and as a boy he knew the Prophet Joseph Smith. Such a testimony as this will not be given many more years by persons who knew Joseph Smith, for it will not be long until all those brethren and sisters who are among us now shall no longer be with us, and we shall have to take the words of men who have listened to them. I never saw the Prophet Joseph Smith, but I believe, my brethren and sisters, with all my heart, in fact I know, that

there was a Prophet by the name of Joseph Smith who lived in this day and dispensation, and I know that the same testimony that I have, which was given to me by the Holy Spirit, I might say was inherited by me, undoubtedly will be obtained by millions in this world. I believe that same testimony shall be declared to every nation in all the world, until all shall have a chance to receive or reject the testimony of Jesus.

The Savior said that the gospel should be preached unto every creature under heaven. I believe that He meant just exactly what He said, and that men or women, whether in the flesh or out of the flesh, in this world or out of it, before they shall be judged and called to give an account of the deeds done in the body, that this gospel, the law of liberty, the principles which govern and control men upon the earth or anywhere, shall be made manifest unto them. The Lord shall never pass judgment upon a man until he shall be given an opportunity to fully understand the gospel of the Redeemer of the world, and unto this end the gospel shall be proclaimed unto men that they may become partakers of its blessings. Men may be led to investigate the gospel, through the influence of an elder traveling in their midst; or by some other agency. Individuals may hear a "Mormon" Elder preach, and receive some of the literature that we are delivering from day to day, by the thousands of pages. Every man and woman may not have the opportunity to hear, in the flesh, the testimony of men, but they have the privilege of reading the gospel of the Redeemer of the world. I believe that this message will be carried to the sons

and daughters of men in many ways; they shall be warned through their neighbors, and when one is warned he shall in turn warn his neighbor, Joseph Smith received divine light, divine principles of truth and of justice, and these shall enter into the hearts of men and the truth shall make them free. Men who preach perverse doctrine shall be driven from the pulpit, and stand on common grounds with others; they shall have to abide the truth, confess that Jesus is the Christ, and that Joseph Smith is a prophet of the living Lord. The work called "Mormonism" is true, and these principles of truth, revealed just as we have them today, shall make free all men and women who obey them, and shall release captives from the captivity of death. Men shall come to an understanding that the work of God, the Eternal Father, is everlasting, and that it shall never cease until every son and daughter of His shall have the privilege of saying, "Yes, I will serve Thee," or "I will not serve Thee." All men and women have free agency, and the power of intelligence, and they may know for themselves what they are doing. The Lord shall never take "snap judgment" upon His sons and daughters, for He loves them. The testimony that Joseph Smith is a true Prophet, that the work called "Mormonism" is true, shall continue to go into the world until the sons and daughters of men shall yield obedience, or shall say, "We do not desire to obey."

I pray God to bless the Church of Jesus Christ of Latter-day Saints, the people who come to conference and those that do not, that you may be able to send your sons and daughters into the mission field,

not only for the testimony that they shall bear but for the good that it shall do them. That this work may grow, and that this people residing in the valleys of the mountains, who have been led here by the hand of the living God, shall be the power which shall take into the world the heaven which shall "leaven the whole lump," and bring joy, happiness and eternal life unto the sons and daughters of God who are yet in darkness, I humbly pray, in the name of Jesus. Amen.

ELDER ANTHONY W. IVINS.

Signs of present times foretold by the Savior.—Endless progression result of obedience to Eternal laws.—Fundamental doctrines of United States Government divine and everlasting.

The time has come, my brethren and sisters, when we are to adjourn this conference for another six months, to go to our homes and assume the responsibilities which devolve upon us in magnifying our calling in the Church, and performing the duties that devolve upon us as citizens of this Republic. I can think of no word of admonition or counsel that I could more profitably call your attention to before we dismiss than the words of the Savior which He spoke to His disciples just before His crucifixion. He was talking to them of the latter days. He was talking to them of us, who are assembled here this afternoon. He was talking of the time when He should come in the clouds of heaven to reign in power and dominion on the earth. And when they asked Him to give them a sign by which they might know that this period was near, He warned them, among other things, that those times would be perilous, that it

would be a period when there would be wars and rumors of wars, when there would be confusion; but more than that, when many men would come in His name and would deceive many, when some would cry, Lo here, and others Lo there, false prophets would arise, and false Christs, and their works would be so convincing that they would deceive, if possible, the very elect. He warned the people to stand fast to the doctrines which He had taught. And in emphasizing this, the Apostle Paul in his Epistle to the Ephesians warned them to be "not like children, moved hither and thither by every wind of doctrine" that blew, but to stand fast in the doctrines which had been taught to them.

That doctrine, briefly stated, was faith in God, our Eternal Father. It was that Jesus Christ of whom they bore witness, was the Son of God; that he was God manifest in the flesh, that He was the Redeemer of the world, and had been crucified for the sins of the world; that He had been raised from the dead, being "the first fruits of the resurrection," and that in time to come He should reign in power and dominion over this earth, and His kingdom become supreme. Christ Himself declared, and His disciples taught, that this gospel of the kingdom must of necessity first "be preached as a witness" unto the inhabitants of the earth before that time should come.

Now, my brethren and sisters, I do not need to enter into any argument to convince you that we are living in these very times. Go out on to the corners of these streets tonight, or if you were there last night, you would have heard doctrines of every shade and color,

plans of redemption that probably would appeal to some, which promise great blessing to human kind. It is a day of confusion, a day of religious unbelief. It is a day when demagogues seek to lead you into strange paths in civil and political economy. All I have to say to you is that we believe in progression, we are a progressive people, and we believe that there will never be an end to it, that we shall continue, and must continue, in this life and in the life to come, to go forward, for water that stands still of necessity becomes stagnant; but as we progress this one fact we must recognize, that there is no progression from these fundamental principles of truth upon which this Church is builded. The "Law of Carnal Commandments" was completed, was done away with in the coming of Christ. It was no longer necessary to slay the male lamb without blemish and offer up living things as a sacrifice to God in similitude of the Only Begotten of the Father. But in doing away with that ordinance there was no change to that commandment of God which had been given to His children in the very beginning, that they should not lie, that they should not steal, that they should not commit adultery. These truths are eternal. These doctrines of morality last forever. They will always be in the Church. That doctrine which seeks to lead us away from it beware of, for God will have us do just as He did at that time. Jesus is the Redeemer of the world just as He was at that time. He is God made manifest in the flesh. He has opened this gospel dispensation. Joseph Smith, through His instrumentality, established this work. Authority came to the earth, through the message of John the

Baptist and the disciples of Jesus Christ, to administer in the ordinances of the gospel. Those are the fundamentals; those are the essentials. Those are the truths upon which this Church is builded, and we never can progress away from them, because they will stand forever, just as they were in the beginning. I am wedded to them. My conscience is a captive to them. I know them to be true. I know them to be essential to the welfare of this congregation of Latter-day Saints. So I admonish you that you hold fast to them, let come what may.

Just as I believe in these doctrines, so in my heart and soul I believe in the fundamental doctrines of civil government, which were given to us by the fathers of our country that before God men are created equal, that governments are instituted among men for their protection and happiness, and that all just governments must derive their powers from the consent of the governed. The government belongs to us; it is ours. Now there may be differences of opinion as to the best methods of administering it. We may not always adhere just to the policy of the fathers, because, as conditions change different policies are necessary. But these fundamental doctrines to which I refer are just as true to us, they are just as true as are the fundamental doctrines of the gospel, because they are eternal, and there can be no government except they are based upon these principles. If you will remember that, keep it in mind, and live close to those divine doctrines of civil government, the Latter-day Saints will be the men

and women that God wants us to be.

I am reminded of the words of J. G. Holland, who spoke them a long time ago, but it seems to me there never was a time when they were more applicable:

"God give us men. A time like this requires great minds,
Strong hearts, true faith, and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who are honest, men who will not lie;
Men who can stand before a demagogue,
And damn his flattering treachery without winking;
Tall men, sun-crowned, who live above the fog;
In public duty and in private thinking,
For while the rabble, with their thumb-worn creeds,
Their large pretensions and their little deeds
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land, and waiting Justice sleeps."

If we will adhere to these principles, my brethren and sisters, to which I have referred, every man and woman in the Church will be that kind of man and woman. That is what the gospel has done for us, that is what every one needs, and must have, that shall ever be redeemed and saved from the perils which are impending—that kind of men and women.

The Lord help us to be faithful, keep us in the truth, lead us back, eventually, into His presence, I pray through Jesus Christ. Amen.

The choir sang the anthem, "Overthrow of Gog and Magog."

Benediction was pronounced by Elder George C. Lambert.

OUTDOOR MEETING.

Thousands of people gathered on the Temple grounds, unable to obtain admission to the Tabernacle or Assembly Hall, and an outdoor meeting was held for their benefit, at 2 p. m., near the Bureau of Information building. The services were presided over by Elder Benjamin Goddard. Music was furnished by Prof. Wm. C. Clive's orchestra.

The congregation sang the hymn:
 Praise to the man who communed
 with Jehovah!
 Jesus anointed that Prophet and
 Seer—
 Blessed to open the last dispensation;
 Kings shall extol him and nations
 revere.

Prayer was offered by Elder Joseph L. Stott.

The congregation sang the hymn:
 Come, listen to a Prophet's voice,
 And hear the word of God.
 And in the way of truth rejoice,
 And sing for joy aloud.

ELDER BENJAMIN GODDARD.

(Supt. Bureau of Information.)

Brethren and Sisters, we are very gratified and pleased to welcome such a large number to our open-air meeting, and we trust that you will give the same attention and observe the same order that is expected to prevail in the Tabernacle.

We regret very much that our buildings are not large enough, but I venture to say that when the Tabernacle was built, those who planned it did not realize that the time would come when it would not accommodate the people. Today, however, we need several such Tabernacles at conference time as the one that is now crowded to its ut-

most capacity. I surmise that in the Tabernacle now, standing and seated, there must be nearly 11,000 people. Our Assembly Hall is filled to overflowing, and still the people are coming.

It must be an impressive sight, it must be a matter for rejoicing among the Latter-day Saints that this condition prevails, and that each conference indicates the increased growth and development of the work of God. I believe that you all feel to rejoice over this fact. I do not know of anything that has given me more pleasure at this conference than to observe the evident growth of the Church. The decision at the General Priesthood Meeting, in response to the pleas of the people, that a Temple to the Most High God should be built in Canada, indicates how the people are craving for blessings, for the true path of life and salvation, and I trust that this spirit will continue to increase.

Our Church members have been recognized as builders from the beginning. No sooner had the Church been organized than the men and women of the Church commenced to build upon that sure foundation. In Kirtland the Saints were builders. They endeavored to establish themselves there where a Holy Temple was built, and they helped to bring together the honest in heart, though few in number at that time, but they were willing to gather and help build up the Church of God. Subsequently the Saints went to Independence, Mo., and from thence to Nauvoo where, in a beautiful location on the Mississippi, they built up a new city.

When driven from Nauvoo by mob violence, they crossed the plains and the Rockies, and no sooner had they arrived in these

valleys than they commenced to work. They plowed the barren land, they planted seed, they built their houses, and commenced to erect school houses and churches throughout the land. And now our magnificent Temples here and in the north and south, indicate to all people that the Latter-day Saints are builders. They are workers, the Saints are glad to be thus engaged.

There are those who come among us sometimes whose delight it is to attempt to tear down. You find them on the street corners, at times they come upon this block, they enter our Tabernacle and their sole purpose in life appears to be to destroy or ridicule the Word of God. Call them what you please, they are not worthy of the name "Joseph," for Joseph was the Founder of the Church and a true prophet of the Lord.

The Church of Jesus Christ of Latter-day Saints may be judged by its fruits, and by their works may the people be judged. We hope to continue in this work until the admiration of the world is called forth by the earnest labors of the people.

We welcome you again to this meeting. I have the honor to announce that brethren have been called to whom you will be pleased to listen. Elder Melvin J. Ballard, President of the North Western States Mission; Elder John L. Herrick, formerly of Ogden, an energetic worker and President of the Western States Mission; the President of Pioneer Stake, in this city, who has always been a valiant, true member of the Church, William McLachlan; also the ex-President of the Scandinavian Mission, and Assistant Historian, Andrew Jen-

son. I know you will be glad to hear them all and I bespeak for them your faith, your prayers, and your best attention.

ELDER MELVIN J. BALLARD.

(President Northwestern States Mission.)

My heart rejoices in the growth of the work of the Lord. I am always happy to see the souls of the children of men brought within the fold of Christ, through the waters of baptism. I am happy to be able to tell you that the work of the Lord is growing in the missions of the Church. The increase in baptisms has been steadily advancing from year to year. While I am always glad to see the Church growing in numbers, I am more interested in seeing it grow in faith and in good works. I am not satisfied with the standard that I have attained, for I yet lack that perfection which the Gospel teaches. As each one of us shall consider our own life, and examine ourselves, I am sure that we all shall find room for improvement.

I desire to read to you from the revelation of the Lord some verses on a familiar subject, which has been brought to the attention of mankind from the beginning of time. Reference is found to this subject in various of the books of the Old and New Testament. I read from the revelation to the Prophet Joseph, because it seems to me more explicit and forcible than the words we find recorded in the Bible. I read to you, therefore, from the nineteenth section of the Doctrine and Covenants, beginning with the fourth verse:

"And surely every man must repent

or suffer, for I, God, am endless; wherefore I revoke not the judgments which I shall pass, but woes shall go forth, weeping, wailing, and gnashing of teeth, yea, to those who are found on my left hand; nevertheless it is not written that there shall be no end to this torment, but it is written endless torment. Again, it is written eternal damnation; wherefore it is more express than other scriptures, that it might work upon the hearts of the children of men, altogether for my name's glory; wherefore I will explain unto you this mystery, for it is mete unto you to know even as mine apostles. I speak unto you that are chosen in this thing, even as one, that you may enter into my rest; for, behold the mystery of Godliness, how great is it? for, behold, I am endless, and the punishment which is given from my hand is endless punishment, for endless is my name; wherefore—eternal punishment is God's punishment. Endless punishment is God's punishment. Wherefore I command you to repent, and keep the commandments which you have received by the hand of my servant Joseph Smith, Jun., in my name; and it is by my almighty power that you have received them; therefore I command you to repent—repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore—how sore you know not! how exquisite you know not! yea, how hard to bear you know not! for behold I, God, have suffered these things for all, that they might not suffer if they would repent, but if they would not repent, they must suffer even as I, which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit; and would that I might not drink the bitter cup and shrink—nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men; wherefore I command you again to repent, lest I humble you with my almighty power, and that you confess your sins, lest you suffer these punishments of which I have spoken, of which in the smallest, yea, even in the least degree, you have tasted at the time I withdrew my Spirit. And I command you, that you preach nought but repentance, and show not these

things unto the world until it is wisdom in me."

I presume that nearly all of those whom I am now addressing have gone into the waters of baptism, following repentance; for we were taught that it is essential and necessary that we should repent of our sins in order that baptism may be effectual in washing away the transgressions of the past. I fear that some of us members of the Church have failed to realize the necessity of retaining with us the spirit of repentance after we have entered the waters of baptism. That man or woman who ceases to repent, when repentance is necessary, ceases to grow, or progress. The advancements that have been made in science, in the arts, in the medical profession, or in the laboratory, all have been wrought by reason of men leaving the old things which were proven wrong, and instead thereof adopting new methods, new truths taking the place of old errors, and the things that are needed to make life's work a success adopted. Every man and woman has to progress in like manner. A young man came to the Savior and asked what good thing he might do to gain salvation; he was told of many things, not one only, that he must do, and then after he had accomplished these, that he should follow the Master—not that he should walk near the Sea of Galilee, or over the mountains, following in the footsteps of the Master, but that in his life he should follow the example, and thus walk in the footsteps of the Master.

The Latter-day Saints have learned that those who will be saved must be faithful to the end, must be possessed of the spirit of repent-

ance. There is a thought in the minds of many of us that, once having repented of our sins, prior to entering the waters of baptism, we had then completed our repentance, and we have felt, Well, we have attended to that business, and we are now prepared to go on to perfection. We have been looking at the big mistakes we have made in our lives, and are not altogether conscious of the seriousness and importance of watching the little things.

I stood by a great vessel not long ago, one that had crossed the sea again and again, a vessel that had been a target of shot and shell of the enemy, and was proof against the assaults that had been directed against it, yet it is now helpless, condemned, and not fit to go to the sea, because the innumerable barnacles, little, insignificant insects, had eaten into the hull of the vessel and rendered it unseaworthy, it could no longer withstand the storms of the ocean, much less shot and shell. You have seen the mighty oak standing against the hurricane's blast, withstanding fierce winds and storms, but after the insidious work of a small insect that bores into the tree, and leaves it perforated with holes so small that they cannot be detected by the natural eye, it becomes weakened and liable to fall with a light wind. So we have seen in the lives of men and women, who are unconscious of the little vital things that are eating and sapping the foundation of their individual lives, which may ultimately so weaken them that, when the tests are made, they fail.

The conception which the Lord has given to the Latter-day Saints with reference to their earthly bodies is one that should cause us

to honor, respect, and revere the body as a sacred instrument trusted into our hands for the purpose of making it submissive to the law of the Gospel of the Lord Jesus Christ. We are told in the revelations that, before we came into this mortal life, we existed in a spiritual world, and that the intelligence that dwells in each of us inhabited a spiritual body. How many ages we had that experience we know not, but it was long enough, evidently, for our intelligence to attain control over that spiritual body, and we yielded to the law that was supreme in the spirit world; that law was the Gospel of the Lord Jesus Christ. We are told that we are upon this earth because we did accept the Master, and agreed to stand by the decision rendered in His favor, when He was selected to be the Lamb to be slain for the redemption of mankind. We are here because we obeyed law there, and we have been sent into the world to see if we shall keep this, our second, estate. We knew and understood, before we came here, that it was only possible to obtain that progress which we sought for by obedience to law. We agreed, when we left the spirit world, to obey that law which we then accepted, the Gospel of the Lord Jesus Christ. That law is eternal. Numberless intelligences have been saved and exalted to kingdoms of glory before our day and time, through obedience to that law. When we look out on the starry heavens at night, we see innumerable suns that are centers of solar systems like unto ours, some undoubtedly older than ours, greater, mightier. Our sun is superior to the earth we inhabit, greater in dimensions and power, but it, too, is under the influence of another

mighty one that rolls above it; on and on they rise until men are lost in the contemplation. We have learned that upon those planets our Father's children dwell in all stages of perfection and advancement. There are those who are infinitely beyond us in eternal progress, who have reached their present degree of perfection by obedience to everlasting and irrevocable law. God Himself can not change that law, no more than He could obliterate the consequence of Adam's fall. He could not be God and violate a law which is eternal, and by obedience to which He became God. We came into the world and received this mortal tabernacle for the purpose of perfecting it, making ourselves subservient to the law by which we may be raised to perfection and be worthy of the companionship of our heavenly Father.

There is in every human heart the consciousness of two forces working. Every act that a man or woman undertakes to do is usually influenced by two suggestions, the one to do good, and the other to do evil. The spirit of truth will influence us to yield obedience to the gospel law. The flesh is of the earth, and the earth is not yet redeemed, it is under the bondage of the curse, and the flesh has to be mastered. The earth itself has to undergo the process of redemption, it has to obey the law, as the prophet said it would, and it will eventually become a celestial earth, the home of celestial beings. We are to master and control our fleshy bodies, we must make them submit to the Good Spirit which asserts what is right, and detects what is wrong; that Spirit does not speak audibly to the physical ears, but is the "still, small

voice" that speaks to the spirit of man.

There is a warfare, a conflict between good and evil in every human soul. How sad and pitiful it is to see some of our Father's children yielding to the temptations that are set before them, the boy to taking the cigarette, drinking the forbidden glass, debauching himself, and then declaring that he is free! How pitiful it is to look upon those who might have been saved and exalted, wallowing in the gutter, so to speak, and almost lost to redemption! There are those who feel that they cannot be free unless they take the liberty to participate in wrong and sin. I remember some of my own experiences, the temptation of the boys who wanted me to smoke, to drink liquor, get on a horse and raise a great disturbance, and because I would not do it, being influenced by the counsel of my parents, they said, "He is tied to his mother's apron strings and daren't do it." That was pretty hard for a boy that wanted to be free, and wanted to let others know he was free. I thank God I did not take the course they followed to obtain freedom! I remember two of those boys, who drank and smoked, deserted school, went from petty to grand larceny, and were caught finally and brought to the county jail. In the consciousness of the terrible condition in which they were, with a possibility of years of solitary confinement before them, deprived of the liquor and tobacco to which they had been addicted, they said, We cannot live and endure this punishment. One of them committed suicide, and the other went insane.

In the State penitentiary of Idaho a few years ago, a young man who had committed a theft, in one of our

northern cities, said he could not stand fifteen years of prison and be denied the stimulants he desired and so he sought to escape. He walked back and forward behind the gate of the jail, waiting for a chance to break for liberty. The moment came, and he ran past the armed guards, but was shot down, with one limb almost torn from his body. Some time afterward he climbed upon the unfinished wall of the building, forty feet above the ground, and leaped in the hope of ending it all in death, but, as it happened, he was only slightly injured. He was discouraged to such an extent that, the last I knew of him, he was in the insane asylum.

There are men who cannot endure the afflictions that come to them, and they seek to drown their sorrows in the glass, or morphine, or in death itself. Is that freedom? What a pitiful thing to see a man made in the image of God, with the possibilities of rising to all that our Father is, allow the appetite of the flesh to overcome the spirit, master it, drag it down, and saturate it with everything that is contemptible, mean and low. I read of some morphine fiends confined in jail in this city, who desired the drug so intensely that they begged to be killed if they could not be given the drug. One of the officers said, "Stand over against that wall and I'll shoot you." And they said, "Shoot." The officer said, "I did not think you meant it." "We do," they said, "and would rather die this minute, for we must have it." Such is the terribly enslaved condition caused by yielding to the passions and appetites of the flesh until they are not servants but masters.

The body that has been given to us was for the purpose of allowing

the spirit to exalt itself to a nobler condition. The lightning that is seen flashing from cloud to cloud, from mountain top to mountain top, is an electrical force that may tear down buildings, set fire to property, and destroy life. Conduct electricity through the dynamo wire, and motor, and behold its wonderful results working for the service of man, accomplishing something under the control of a physical instrument, it thus becomes a power for good. So with steam, if allowed to evaporate freely it does little good, but restrain it in the boiler, send it through the engine, and under its power you may travel across the continent or sail from shore to shore. And so, too, with this highest, most potent of all spiritual forces, the intelligence that is in man; enshrine it in a spiritual body, that it may have the experiences of spiritual life; and then give it a physical body, that it may enter into and obtain the joy and experiences of physical life, and you have enlarged its powers immeasurably. Read this wonderful statement in the ninety-third section of the Doctrine and Covenants:

"Every man is spirit, saith the Lord. The elements are eternal, and spirit and element, inseparably connected, receiveth a fulness of joy; and when separated, man cannot receive a fulness of joy. The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple."

So we discover that it is essential and necessary, according to the law of the Lord, that the spirit shall be united with the flesh, for the purpose of redeeming that flesh and making it a fit companion for the spirit. I say the warfare goes on, and the end of that warfare will be

when the man or woman says to the flesh, "You cannot violate the law of God, you cannot give loose rein to passion, you cannot have carnal appetite gratified, for it is against the law of life and of happiness; thus far you can go but you cannot go any further." The man who successfully carries on the warfare during his earth life, notwithstanding he is constantly being tempted by the flesh, when he takes his body up, in the resurrection from the dead, the warfare will cease, the flesh will yield absolutely to the spirit, and there will be no more conflict nor struggle. But woe to that man who lays his body down with passion unconquered, with appetite and desire running rampant, and with a temper unrestrained in such vicious streaks that he almost becomes a candidate for the insane asylum! Woe to him, for he shall not receive his body in the resurrection from the dead freed from such evil things. No, he shall have to overcome the evils he has acquired in this earth life, and he may find, too, that it will be harder to overcome in the next life than here, for everything there, hate, love, desire, all are intensified. Life here is in the clay state, we sometimes complain because it is so slow, it does not respond quickly, it seems plodding, the body does not acquire habits quickly. No man is a good, clean, virtuous man today and an immoral, depraved, wicked man tomorrow. These changes do not come rapidly; we should be thankful that we acquire them slowly, because thereby they may be arrested before they have developed to our serious injury. The body is as clay in the hands of the potter; when the clay is moulded, given its shape, and allowed to stand, it be-

comes hardened, then, O, how difficult it is to remodel it, to recast it. So, if we mould and create evil habits, it will be exceedingly difficult to reconstruct our characters after we have left this mortal life. After we have gone out of the flesh, and come to an understanding of the folly we have committed, we shall long for a chance to get back into that body, that we might bring it into subjection.

While it is possible that men may repent and overcome in the life that is to come, this is the better time, this is the hour. We may not, in our future experiences, find opportunity to repent, and make the flesh yield to the gospel as readily as in this present life. That man who has not conquered his temper, who flies in a rage at his wife or children, must master himself; he cannot come into the presence of God in such a condition as that. That man or woman who has not overcome the sin of avariciousness, and do not respond in this life to God's law of tithing, cannot be trusted with the greater riches of eternal life. That man who covets the wealth of the world, and steals that which does not belong to him, must repent, master himself, and make restitution, for no man that is dishonest can come into the Kingdom of God. That man who has not controlled his passions, and mastered himself, until he has full sway and power even over the thoughts of his mind, will not be allowed to associate with those that are pure and holy. That man who thinks he can escape the torments and afflictions of life by drinking intoxicating liquors, eating morphine, or committing suicide, is sadly mistaken, he will have a terrible awakening. As Job said, "If I go to the

depths of hell, Lord, thou art there." We will have to look upon ourselves just as we are, and fashion ourselves as we desire to be. There is only one way by which any man or woman can get away from those things that afflict their lives, because of their transgressions, and that is every day to fill their life with acts of goodness, master self, and yield complete obedience to the laws of the Gospel. Remorse will then be blotted out, it will be displaced by the flowers that will blossom in the mind and heart by reason of the mastery that has been accomplished. The Lord has said, "Blessed is he that overcometh, for unto him shall all things be given, and I shall be his God and he shall be my son."

The gratification of the desires of the flesh is devoid of sweetness and joy, it gives only transitory pleasure, and leaves a lasting sting. The man or woman who masters self, who overcome evil, shall obtain their reward in the celestial kingdom of God, and receive glory and exaltation, while they who neglect the opportunities of this life may have to wait ten thousand or a million years trying to overcome the sad effects of their neglect. Brothers and sisters, we all have weaknesses that we must overcome. While I say this, I believe with all my heart that I am speaking to the best people on earth. I believe there are no people in the world who have mastered and overcome mortal weaknesses quite so well as we have. But, I want to see that mastery more complete. I want to see the children of those who have forsaken the sins of the world, who have left off the use of tea, tobacco, coffee and liquor, take advantage of the example of the fathers and

mothers, thus each generation shall become more perfect, until we shall attain unto that which God has designed we should.

God help us not only to be the best, but a perfect people, acceptable in the sight of God, that the day when the Son of God comes, to dwell among men on the earth, shall find us and our posterity living in complete accordance with the Gospel of the Lord Jesus Christ. Then shall we see His face and dwell in His presence. God grant that this may be our happy lot, I ask in Jesus' name. Amen.

A baritone solo was sung by John Keddington.

ELDER WILLIAM M'LACHLAN.

(President of Pioneer Stake.)

My brethren and sisters, I am here this afternoon in obedience to call, not with a desire to talk, for I feel incompetent and unable to do so. I want to tell you, after an experience of between fifty and sixty years in the Church, I enjoy a confidence and satisfaction in relation to the truth of this work that gives me a great deal of joy. Each year adds to my confidence in the truth of this work. The knowledge of it gradually grows upon the mind through obedience to God's law, and in obedience to the counsels and instructions of His servants that preside over us. I am glad to have the confidence of our people, my brethren and sisters, with whom I labor and associate from day to day, and from year to year. Ninety-two years ago our Savior, accompanied by His Father, came to earth, in compliance with the earnest prayer of Joseph Smith, then a boy of fourteen and a half years of age, in the Springtime of the year

1820. A true knowledge of God was not on the earth, and had been absent for generations in the past, but on that occasion, the commencement of this great and glorious work in which we are engaged was inaugurated, although the Church was not organized until ten years later. This was the commencement of a great and glorious work, that could not be established without a perfect knowledge of the true character of God, the Eternal Father, and of the Redeemer who made atonement for the children of men. Joseph Smith on that occasion asked the question, which one of all the religious sects was right. It had never dawned on his mind that they were all wrong. I will read from the Pearl of Great Price just one section in relation to the purpose for which he went to ask the Lord:

"My object in going to inquire of the Lord, was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right (for at this time it had never entered into my heart that all were wrong), and which I should join. I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said That all their creeds were an abomination in his sight; that those professors were all corrupt, They draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof."

Is it intolerant, is it uncharitable to declare to the people of the world the word of God, as it was given to the Prophet Joseph Smith in 1820? I say no, but the opinion of the world is very different. When we go into a Christian community and tell them the experience of Jos-

eph Smith in going into the woods to pray, and the announcement that the Son of God made to him when he asked the question which he should join, I know that you, my brethren and sisters, feel like I do, that it is not intolerance, that it is not uncharitable to tell the people the truth as it has been given to us in the day in which we live.

I believe in being obedient to the word of the Lord. I believe in giving heed to the man who stands at the head of this Church today, who, if he sees danger ahead and fails to warn the people of it, comes under condemnation. But, when he warns the people, and gives them time to change their course, and turn away from the evil that is approaching, then if the people do not give heed to his word, they are under condemnation, and his skirts are clear. Some of the people of the world, many of our outside friends, say "You have no mind of your own; you are willing to be led by somebody else." Well, I want any man who thinks so to try me and see if he can lead me. I know what is good for me. I have the right to judge. I have my agency, and I intend to exercise it. I have found it profitable all through my life to give heed to that man who stands at the head, and, so far as God will give me help in the future, I want to be found true to God, true to His work and to all the interests thereof, and to His people, men, women and children.

I know that in "Mormonism" there is life eternal for every man and woman that will embrace it, and conform to it in their daily lives. Even boys and girls who have been properly taught in the homes, at the age of eight, when they are baptized into the Church of

Jesus Christ of Latter-day Saints, are entitled to a testimony and knowledge of the truth of this work, just as much as I was at the age of 18 or 19 years, because they are innocent, pure and clean before God, far better than the great majority of men and women that enter into the Church through repentance and baptism. I contend that if the boys and girls are properly taught in the home they can have a knowledge of the truth of this work before their baptism; I have known boys less than eight years of age who have testified that they knew that this was the work of God.

Brethren and sisters, let us try and reflect the truth in our lives, and live it in the home, that our sons and daughters may get the benefit of our example and teaching in their youth, and grow up full of faith, virtue, energy and power to serve the Lord and keep His commandments, and our Father will be delighted with our work.

May God bless the people of the Latter-day Saints. I love men and women that are true. I respect them with all my soul, because of their integrity and devotion to this great and glorious truth that our Father in heaven has revealed. May His blessing and peace be upon the Latter-day Saints in all their dwelling places, in all their settlements and abiding places, that they may be true to God, our heavenly Father and His Son Jesus Christ. Amen.

ELDER ANDREW JENSON.

(Late President of Scandinavian Mission.)

I have been away from this beautiful land for over three years and a half, and during that time I have sojourned in Europe, mostly in the Scandinavian countries. I have

also, during my absence, visited Germany a number of times, made one visit to France, Holland and Belgium, and have gone as far north as Iceland, near the Arctic circle. In returning home, I had occasion to go over the Trans-Siberian railway, and I imagine that I and my traveling companion were the first Mormon Elders who ever traveled home from Europe that way. On my return trip I had the privilege of seeing Siberia, visiting part of China, passing through Japan and visiting also, for the second time in my life, the beautiful Hawaiian Islands.

During my absence abroad I have tried my best to be diligent and faithful. I have endeavored to labor with those talents and that physical and mental strength which God has given me for the advancement of the work of the Lord, and, in doing so, together with my brethren, who have stood faithful by my side, we have seen good fruits of our labors in those northern countries, and it gives me great satisfaction to say that during the three and a half years that I labored there we added about thirteen hundred persons to the Church by baptism. During the same length of time we distributed about two and a half millions of books and tracts.

To show what diligence can do, by the assistance of God, (who will always sustain those who will do His will and keep His commandments,) I may add that I traveled nearly one hundred thousand miles while on my late mission, and I delivered something like eleven hundred sermons or public addresses, including nearly one hundred illustrated lectures. We had considerable opposition in both Denmark and Norway, though there is religious

liberty in the northern countries. Next to America and England, we think that in Scandinavia we have the most liberal insitutions and the greatest individual freedom; and when I say Scandinavia in this connection, I speak of Denmark, Sweden and Norway. The mission that I presided over, however, does not include Sweden at the present time, but only Denmark and Norway; hence, when I speak of the additions to the Church, as I have done, it means only Denmark and Norway. Sweden is not included.

The opposition that we met with in those lands was mostly on the ground of our bearing testimony of new revelation. In our preaching we can not refrain from speaking plainly about the revelation of God, given in these the last days to the Prophet Joseph Smith. The people in Scandinavia are like the people in nearly all other parts of the so called Christian world: they will believe in old revelations, though they do not make effort to live according to them, but they will almost invariably reject new revelation. The moment we tell them that God has spoken in our day, they will harden their hearts and exclaim: "Sav anything but that; preach about Christ and Him crucified, but don't mention Joseph Smith; don't mention the Book of Mormon; don't mention the fact that angels have visited the earth in this day, for we will not believe it." On that ground we have met most bitter opposition, and we have had to contend hard against many odds in order to make headway, and in trying to break down superstition and to counteract the many accusations and lies that have been circulated against us in these lands of the North. We have ever been subject

to such opposition from the beginning, and up to the present time.

My brethren, and sisters and friends, I have a word to say on this occasion in regard to revelation. I have traveled and preached somewhat extensively in my life time, and if there is one thing that I like to speak about especially, it is the necessity of revelation. Here we stand under the great canopy of heaven, and in looking up toward the blue sky, we feel as though heaven was near above, that God is above and that He looks down upon us, and He is truly our God and our Father. He loves His children. It was said by the Prophet Isaiah, "Though a woman may forget her suckling child, yet God will not forget His people," addressing Himself to Zion, the chosen people in olden times, as well as in our own day. Now I am a strong believer in revelation from God. I feel that I cannot prosper or be safe without it. There is nothing in the world, in the shape of religion, that I can cleave to except that which comes from God.

A few years ago I traveled considerably in the southeastern part of Utah and also through parts of New Mexico and Arizona. I passed through the canyons and defiles along the San Juan river and other mountain streams. I saw, high up on the cliffs, the remnants of the old cliff dwellers, and I saw many peculiar inscriptions on the walls. The question naturally arose, "Who made those figures on the walls? Who were the people that lived there in days gone by?" The voices of those who once inhabited those regions are no more to be heard among the children of men; but there is a God in heaven who has revealed something in regard to

those people, and that is contained in the Book of Mormon. But the Book of Mormon does not do full justice to the history of those people. It does not tell all about them that we would like to know, hence, we want more revelation concerning them.

I went down on the Tongan islands, some years ago, and in going through those islands, I discovered that the natives there knew something about the Law of Moses. In fact they kept the Law of Moses in their way; and the question naturally arose in my mind: How did those people learn anything about the Law given on Mount Sinai. The learned men of the world do not know anything about it, and there is no man upon the earth that can tell by the aid of mere human learning. The Rev. William West, who wrote a book entitled, "Twenty Years in Polynesia," could not solve the problem. He was at a loss to understand, and he says, "We must have some more intelligence before we can believe that these people are of Israelitish origin." But new revelation states in part who the Tongans are, and again, the Book of Mormon help us out; yet we want more revelation before we can fully understand who the Tongans, the Maoris, and kindred peoples are. We have an idea or a theory concerning them, and it is no doubt a correct one, to the effect, that they came from the land of America. But the full history of those people can only become known by new revelation.

Years ago I visited the Great Pyramid of Egypt, that grand stone structure standing so bold and beautiful in the Valley of the Nile, and as I stood upon that great structure, looked down upon the site of

the ancient city of Memphis, and took in the view up and down the Nile valley, these thoughts came to me. "Who built these great pyramids? Who were the first people in this land?" The Pearl of Great Price tells us a little in regard to this matter, but not enough. We want more revelation before we can know who built the Great Pyramid of Egypt. Learned men may write books like the "Miracle in Stone," but it is not sufficient; God shall in His own due time open the heavens and tell us more about it. At present we are at sea, figuratively speaking.

I sojourned for a short time in Jerusalem in 1896. I also went up on the Mount of Olives, journeyed up and down the River Jordan and the Dead Sea, visited the Sea of Galilee, and saw many of those places that are mentioned in the history of generations gone by. But what do we know about these places and the scenes enacted there? Very little. New revelation however can clear up the mystery, and to some extent it has done so; but we look for more revelation to come.

I traveled further and came over to Italy. I went to Rome, that "Eternal City," where I visited the greatest church building in the whole world—the magnificent St. Peters. I saw many people worshipping in there, but their mode of worship did not please me. I thought I beheld more fanaticism there than real worship, and I believe that the people of Rome, the Roman Catholics, sincere as some of them may be, do not know how to worship God, nor how to pray to Jesus Christ in that great church in a way that is acceptable to our Heavenly Father. What do the people need? They want revela-

tion. One word from God would be worth more to mankind than all the bishops and popes of Rome have said for the last sixteen hundred years.

In passing through Siberia and Russia I noticed an unusual number of fine churches and chapels, and while the Saints in Utah deserve a great deal of praise for erecting four beautiful temples, a number of large tabernacles, and about seven hundred beautiful meeting houses or churches—and we certainly have done well in erecting so many houses of worship, and they are an honor to us—yet in passing through Russia, I found in the great cities of St. Petersburg, and Moscow, thousands of fine church buildings erected for the worship of the Greek Catholics. In the city of Moscow alone there are nearly one thousand churches, including cathedrals, chapels, monasteries and smaller houses of worship; most of them are beautiful structures, with gilded spires and costly ornamentation, both inside and outside. Yet what are the people of Russia? What do they know about true worship? They only know what their priests have told them for many generations, and that which the Czar of Russia compels them to believe, or at least accept openly. One word from God, or a few sections such as those that have been read to us this afternoon, would be worth more than all the Patriarchs of Constantinople and all the Czars of Russia have said from the beginning down to the present time. We want revelation, the only thing that can make the people wise unto salvation, and tell them about the true worship of God.

I visited the Parliament of Re-

ligions in Chicago, when the Tabernacle Choir first went there in 1893, and I saw and listened day after day to the learned theologians of the world. There was gathered on that occasion the cream of the whole earth, because that Parliament of Religions had invited, so to speak, all the learned men of the world to participate in its deliberations; every denomination, save the denomination known as the Church of Jesus Christ of Latter-day Saints, was given access to that Parliament of Religions, and I think I can safely say that all who attended the meetings of that Parliament listened with the greatest interest to the reading of the many well prepared documents that were presented; but what were my feelings when I sat in the midst of that august body of learned men. "O! I thought, if God would only open the heavens and speak to those people five minutes, He would tell them more truths during those five minutes, and convey more intelligence leading toward the right worship of God, than all those learned men did in the three weeks' meetings held day after day at that great Chicago gathering.

These are still my convictions, my brethren and sisters. I believe in revelation from on high. I firmly believe that in the acceptance of old and new revelations lies the only safety for us, the children of God; and I believe that God, our heavenly Father, is kind enough, and good enough, and loves us enough to answer our prayers and petitions, if we only seek Him in faith and sincerity. The Son of God said, "He that will do the will of my Father shall know whether the doctrine is of God, or whether I speak of myself." I want to bear this testimony

to you, that in my travels abroad, and also in my associations with my brethren and sisters here at home, and particularly in associating with my brethren of the Priesthood, I have always been able to receive revelations from God.

It has been said in this conference that every member of the Church is entitled to revelation. I want to testify to you, that I have repeatedly sought God in the woods and hills of Scandinavia, in the wilds of Asia and Africa, upon the high seas, and in many places when I have been far away from my brethren who were entitled to give me advice; and I have always received sufficient revelation in answer to my prayers to lead, guide and direct me in my movements, and I have never been led astray when I have sought God in the proper way. This is my testimony. Even in the midst of political revolutions I have always known where I stood. I have never had to take counsel direct from my brethren on political matters. There is a God in heaven who reveals His secrets to His servants the Prophets, and we are all Prophets in a certain sense, if we are under the influence of the Holy Ghost, so far as that is concerned; the most humble man or woman in the Church can get down upon his or her knees in prayer, and the heavens will be opened in such a way that we will understand the will of God. Our prayers will ascend to God, and, if we are sincere and honest in our supplication, we will receive an answer through the still small voice which will guide our footsteps through life, and which will cause us to do the right thing at the right time, and to take such steps as we shall not subsequently have occasion to regret.

I pray God, our heavenly Father, to bless the Household of Faith, both at home and abroad. We have over in the Scandinavian countries about four thousand Latter-day Saints. I again speak of Denmark and Norway. Including Sweden we would have between six and seven thousand members of the Church. They are, as a rule, a good and devout people. We find already tens of thousands of the sons and daughters of the North in this land, right here in these mountain valleys; and though there was a time when some of us scarcely knew whether we should rejoice or weep because we were of Scandinavian origin, I thank God that that time is past, and all that Brother McLachlan (who is a Scotchman) can say is that he is an improved Scandinavian. (Laughter.) We have nearly all come from the northern countries, directly or indirectly; and when the God of heaven, among the many revelations that He in His mercy shall give unto us in the future, will reveal our genealogy, we will find some good reason why the Scandinavian, the American, the English and the German peoples amalgamate so beautifully, with scarcely any effort at all. We are all of Israel, and the history of our Church, so far, proves that when we preach the gospel to the different nations, kindreds, tongues and people, those people who are of Israel, or highly pregated with the blood of Israel, embrace the gospel more willingly than those who are not. In fact, the preaching of the gospel in our day has been done, principally, up to the present, for the purpose of gathering Israel from the North, from the Islands of the Sea, and from all countries whence the chosen seed

has been driven; for God remembers His promise to the Prophets of old: "He that scattered Israel shall gather them again."

In conclusion I want to bring you a greeting of love and good will from your brethren and sisters in Denmark, Sweden and Norway, and I will here say that there are many good, honorable people in those countries. We have some noble and faithful sons of Utah over there now, and many who have labored there as missionaries in the past, putting forth their effort early and late to preach the gospel of the Lord Jesus Christ to their countrymen, or in the lands where their parents first saw the light of day.

May God bless you. May we always be the recipients of revelation to lead and guide us in all things, pertaining to our spiritual and temporal welfare, and may we always listen to the voice of the true Shepherd, and ultimately be saved in the Kingdom of God, is my prayer in the name of Jesus Christ. Amen.

A violin solo was rendered by Prof. W. C. Clive.

ELDER JOHN L. HERRICK.

(President of Western States Mission.)

I will detain you but a very few minutes endeavoring to elucidate one thought, and I trust to have your assistance, your prayers, while I speak to you. This idea: The religions of the world, all Christian denominations, if they are not openly opposing "Mormonism," they are secretly doing so.

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him might not perish but have everlasting life. For God

sent not His Son into the world to condemn the world, but that the world through him might be saved. He that believeth in Him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the Only Begotten Son of the Father. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved. But he that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God."

In the light of conditions as they exist today, it seems to me that these words of the Savior are pertinent to us and our conditions. I saw, a few days ago, a dispatch purporting to come from the Rev. Charles B. Mitchell, pastor of St. James Methodist Episcopal church: and this is what the minister said: "O God, send us another Bob Ingersoll to arouse the people. They sit in the pews with dull, dead indifference that breaks our hearts. It would be better if they threw bricks at us as they did at Wesley. But they don't even talk back. This is an age of doubt. We ministers need more than an apostolic succession. This scoffing, indifferent, and Godless age. The pendulum I believe will soon begin to swing back." Quite an admission, my friends, it seems to me, when a minister of a great church will admit that they need something more than apostolic succession in order to get to the people of the world the principles of Jesus Christ.

You cannot appreciate it at home what it means to preach religion to those that do not want it, for they really do not want it. You cannot appreciate what it costs to bring souls into the Church of God. But I will undertake to say that in mon-

etary cost each one that joins our Church through baptism, in the world, costs at least \$1,000 to \$1,500 in missionary work. Some of them are worth it, and much more, and others are not worth the breath that we spend to preach a fifteen-minute sermon to them. But we have to put up with all. We have to give our testimony to the world. We have to say to them that there is a living, guiding faith that will lead men to eternal life, give them a salvation in this world, if they will but obey it.

I say to you, my friends, it is not only the Protestant churches today that oppose "Mormonism," but the great Mother Church, which has heretofore apparently kept her hands off, is now joining hands with Protestants, trying to come, some of them, to one common platform on which they all can stand. Stand against what? let me ask you. It is, stand against the Church of God; that is what. You will find that the Church of Jesus Christ won't be asked to join with them when they get their platform fixed up. You say, "Well, what can you do?" We can do nothing, but continue to preach the principles of faith in God, in His Son Jesus Christ, and in the ordinances that He taught while He was in the earth. This thing, however, we may bear in mind, my brethren and sisters: "Blessed are ye when men shall revile you and shall persecute you and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great shall be your reward in heaven, for so persecuted they the prophets who were before you."

May God's blessing be with you, my brethren and sisters, and with all Israel. I testify to you that

God's work is in the earth, and that He is seeking to redeem mankind through His gospel which He has established by divine revelation. And this light, this revelation, this living faith that is in the world today will redeem mankind, if they will listen unto its teachings and the voice of the servants of God. Amen.

The congregation sang the hymn:

Do what is right; the day-dawn is
breaking,
Hailing a future of freedom and
light;
Angels above us are silent notes tak-
ings
Of every action; do what is right!

Benediction was pronounced by
Elder Heber J. Romney.

CLOSING SESSION.

In the Tabernacle, at 2 p. m.

President Joseph F. Smith called the meeting to order.

Fred Graham, and the Tabernacle choir, sang the hymn:

O Zion, when I think of thee,
I long for pinions like the dove,
And mourn to think that I should be
So distant from the land I love.

Prayer was offered by Elder C. F. Middleton.

A duet and chorus, "Christ Is Risen," was rendered by Rose Smithen, Carl Samuelson and the choir.

ELDER GEORGE ALBERT SMITH.

"Get the Spirit of God, and Keep It."—
Testimony of the truth of latter-day
revelations.

I rejoice with you, my brethren and sisters, this afternoon, in the

privilege that we enjoy of meeting in this sacred building, in conference assembled to receive the word of the Lord. I endorse, most heartily, the truths that have been taught from this pulpit during this conference, and I take to myself the admonition of our beloved president with reference to the conditions that maintain in our beloved country at the present time. I desire to repeat his admonition to us, that our Father is the source of inspiration in all things, both spiritual and temporal. We may petition the throne of grace in faith and our prayer will not be unanswered.

In the language of a great prophet of Israel I would say to the Latter-day Saints, "Get the Spirit of God in your hearts and keep It; it will guide us into all truth; it will be a panacea for all our ills; it will enable us to look forward to the coming of the risen Redeemer confident that He shall come again in the clouds of heaven." Possessing that Spirit, our ambition will not be a selfish one, but with charity in our hearts for all mankind, love for all our Father's children, we will mingle with them day by day, and the influence we radiate will be one of love and kindness that will have its influence for good upon every child of our Father with whom we come in contact.

May the Lord add His blessing; may His peace be upon all Israel. I desire to add my testimony to those already borne. I know that the Book of Mormon contains the word of God, and that it supplements the other sacred scriptures of Jewish Israel. I know that the Doctrine and Covenants is the word of the Lord to us in this day; and I know that the same Power that gave the instructions contained in

those volumes still is supreme. He will continue to feed us the bread of life as we need it from time to time, if we will but live in accordance with the teachings we have already received. God grant that we may evidence our faith and devotion to the cause with which we are identified, by lives of purity and righteousness, doing good to all men, is my prayer in the name of Jesus Christ. Amen.

PATRIARCH HYRUM G. SMITH.

Young people admonished to shun existing evils.

In the presence of this vast congregation, and in the presence of men much older than I, both in experience and in years, I certainly feel my weakness in standing before you, my brethren and sisters, and I pray that the Spirit of the Lord will continue to be with us.

I have enjoyed this conference above all others that I have ever attended. This to me is the first privilege of standing before so great a number of people. Without the Spirit and blessings of our Father in heaven, I feel that I will be unable to magnify the calling and position that has come to me. I desire an interest in your faith and prayers continually.

I know that this is the work of the Lord, and that we are His chosen people in these the last days. Where much is given much is expected; and I do earnestly pray that both young and old will take to heart the instructions that have been given by our prophet, and by those who have followed him, in teaching and warning us concerning these trying times, and in regard to our lives as Latter-day Saints. I

do hope, and pray, that the young people especially will take the advice of those who are older, and not go into by and forbidden paths, and partake of the evils that exist in our midst, by following bad examples set before us by those who are not of us. Let us look to our leaders, those who hold the Holy Priesthood, and take their advice, and, in the spirit of humility and prayer, I feel sure that if we take this admonition we shall not go astray spiritually, but be raised up by the power of the Lord and made equal to the responsibilities as they come to us from our fathers.

Again I say, that in the presence of this vast congregation and those of experience in the work, I feel my weakness, but I testify that the Spirit of the Lord has been with us and we have been blessed. I pray that His spirit will go with us, and help us to put into practice the teachings given at this conference, and that when we go away we shall not say, "What a splendid conference we have had," and then in a few days forget it. May the teachings given burn within our hearts that we may be given courage, and strength of mind and body, to serve the Lord and keep His commandments, that we may be His children in very deed, and be worthy of the blessings He has in store for us, is my prayer in the name of Jesus Christ. Amen.

PRESIDENT JOSEPH F. SMITH.

I would like to say for the information perhaps of a great many of the Latter-day Saints who are present here today, that the last speaker is the great-grandson of the Patriarch Hyrum Smith, and who now

holds the position of Presiding Patriarch in the Church.

ELDER DAVID O. McKAY.

Strength of the Church is individual testimony.—Obedience the key to knowledge of truth.—Benefit of Church to individuals.—Church members advised to restrain contention.

I pray for the inspiration of the Lord, that I may speak those things that will be in harmony with His will—that is the prayer of my heart this afternoon.

"Be it known unto you all and to all the people of Israel that by the name of Jesus Christ of Nazareth whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole. This is the stone which was set at naught of you builders which has become the head of the corner; neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved."

So spake Peter, the chief apostle when he was arraigned before the judges for having healed the impotent man. He bore a strong testimony to those people who but a short time before had participated, directly or indirectly, in the crucifixion of the Savior. They warned Peter and John not to preach Jesus Christ and Him crucified, but when they perceived the boldness of Peter and John, and saw the impotent man standing before them whole, they counseled among themselves what to do. Then they returned and cautioned the apostles not to preach Jesus Christ to the people. At that point Peter and John, under the inspiration of the Holy Spirit, answered, "Whether it is right in the sight of God to harken unto you more than

unto God judge ye, for we cannot but speak the things which we have seen and heard." On several different occasions the prophet Joseph Smith was asked by non-members, curious visitors to Nauvoo and other cities in the early history of this Church, what was the secret of the strength that seemed to be manifest in the Church in the early days. On one occasion, to be specific, he was asked how he governed this people and his answer was, "I teach them correct principles, and they govern themselves." People today wonder wherein lies the secret of the growth, stability and vitality of the Church of Christ. Those who are prejudiced when they come in our midst are convinced that there is something within the Church that those not of us do not comprehend. Recently a young lady from the East spent a few weeks amongst us, visiting friends. Evidently her mind was previously filled with prejudice against the people of Utah, particularly against the Church. But she went around with some of her friends who were actively engaged in Religion Class work, some who were actively engaged in primary and others in Sunday School. One day when they returned from some of this regular work, she made this remark: "Well, there must be something in this Church or so many intelligent men and women would not be so actively engaged in it. Why, I almost feel that I want to enter in the work myself." You, no doubt, have met people who, seeing perhaps some such demonstration as this of the strength of Israel, wonder how it is that this Church manifests such vitality and growth. The secret is this, that every true Latter-day

Saint possesses individually the assurance that this is the work of God, the same power that gave Peter and John strength to stand before their accusers and declare openly and boldly in the Sanhedrin that "Jesus whom ye crucified is the power by which this man was made whole," that His name is the only name given among men by which they can be saved.

The secret lies in the testimony possessed by each individual who is faithful in the membership of the Church of Christ, that the gospel consists of correct principles. It is that same testimony that was given to Peter, which he expressed when Christ asked His disciples "whom do men say that I am?" "Some say thou art this prophet, some say thou art that; some say thou art Elias." "But whom do ye say that I am?" And Peter answered, "Thou art the Christ the Son of the living God." "Blessed art thou, Simon Barjona; flesh and blood hath not revealed this unto you, but my Father which is in heaven; I say unto thee that thou art Peter, and upon this rock will I build my Church, and the gates of hell shall not prevail against it." This testimony has been revealed to every sincere man and woman who has conformed to the principles of the gospel of Jesus Christ, obeyed the ordinances and become entitled to and have received the Spirit of God, the Holy Ghost, to guide them. Every individual stands independent in his sphere in that testimony, just as these thousands of incandescent lamps which have made Salt Lake City during the last week so brilliant at night, each one of which stands and shines in its own sphere, yet the light in it is produced by the same

power, the same energy, from which all the other lights receive their energy. So each individual in the Church stands independently in his sphere, independently in the knowledge that God lives, that the Savior is the Redeemer of the world and that the gospel of Jesus Christ has been restored through the Prophet Joseph Smith. Now it is given unto some, says the Lord in the Doctrine and Covenants, to know by the Holy Ghost that Jesus is the Son of God and that He was crucified for the sins of the world. It is to these I refer who stand firm upon the rock of revelation in the testimony that they bear to the world. But the Lord says further there are others to whom it is given to believe upon the testimony of others' words, that they may also receive salvation if they continue faithful. To all these however, there comes the testimony also of daily experience. The Latter-day Saints throughout the world find confirmation of their testimony in every performance of duty. They know that the gospel teaches them to be better individuals; that obedience to the principles of the gospel makes them stronger men, and truer women. Every day such knowledge comes to them, and they cannot gainsay it; they know that obedience to the gospel of Jesus Christ makes them better and truer husbands, true and honored wives, obedient children. They know that obedience to the principles of the gospel makes them in every respect ideal home-builders; the ideal is there, they sense it in their minds, they cannot gainsay it, they know it, and they know that transgression of these principles will have the opposite effect upon their individ-

ual lives and upon their home lives. They know that obedience to the gospel fosters true brotherhood and fellowship among mankind; they know that they are better citizens by virtue of obedience unto the laws and ordinances. So, as they go through their daily acts, and apply religion in their vocation, the truth of the Gospel becomes exemplified in their lives. Thus, with the testimony of the Spirit, the testimony of reason, and the testimony of daily experience, the Latter-day Saints throughout the world must stand impregnable.

I was strongly impressed the other day in reading a book written by a man who is looking for a church that will eventually dominate the world. This is the church he describes, and I want to read it, having in mind the Church of Jesus Christ of Latter-day Saints:

"The church that can say to the unchurched, Our way is best because it works best, our people are efficient, prosperous and happy because we are a body who aid one another in the productive life; we waste none of our substance in vice, luxury or ostentation; we do not dissipate our energy in brawling, gambling or unwholesome habits; we conserve our resources of body and mind and devote them to the upbuilding of the kingdom of God, which is not a mystical, but a real kingdom; it is a body of people dominated by ideals of productivity, which is mutual service. We do not strive for the things that satisfy but for the moment and then leave a bad taste; we strive for the things which build us up and enable us and our children to become strong: to flourish and to conquer. We strive to make ourselves worthy to receive the world by fitting ourselves to use the world more productively than others. We believe that obedience to God means obedience to the laws of nature, which are but the uniform manifestations of His will, and we try by painstaking study

to acquire the most complete and exact knowledge of that will, in order that we may conform ourselves to it. We believe that reverence for God is respect for these laws; that meekness is teachableness and willingness to learn by observation and experience; by practicing this kind of meekness or teachableness we believe that we shall inherit the earth, whereas, the unmeek, the unteachable, who are dominated by pride of tradition shall not. We offer you hard work, frugal fare, severe discipline, but a share in the conquest of the world for the religion of the productive life. Such a church is founded upon the rock of economic efficiency and the gates of hell shall not prevail against it."

My testimony and yours is that this church of Christ can offer to the unchurched all the good things which this author is looking for, and more; because God has revealed more in the government and conduct of His church.

Now brethren and sisters, the testimony of the gospel is an anchor to the soul in the midst of confusion and strife. Cannot we afford, then, possessing that testimony, to manifest to the world another attribute of the Church of Christ, which is love? Knowledge of God and His laws, means stability, means contentment, means peace, and with that a heart full of love reaching out to our fellow man offering the same blessings, the same privileges. Love will beget tolerance and kindness. Now I bespeak that during the next month or so, when our little towns and cities, and states will be more or less stirred up by political contention, that we remember to have charity and love for one another. Oh, let us not deal in personalities and tear down a brother's reputation and hurt his feelings. We are striving to establish the kingdom of God; let us hold to that fact as

the anchor of our soul and then breathe forth charity and love to those who may not see just as we do. I mean that while we are urging our particular political belief, that we avoid dealing in personalities; we cannot afford to hurt a brother's feelings and wound him. I believe, with a western poet, that it isn't worth while:

"Is it worth while that we jostle a brother,
Bearing his load on the rough road
of life?

Is it worth while that we jeer at each
other—

In blackness of heart, that we war
to the knife?

God pity us all in our pitiful strife.

"God pity us all as we jostle each
other;

God pardon us all for the triumph
we feel

When a fellow goes down 'neath his
load on the heather

Pierced to the heart: Words are
keener than steel,

And mightier far for woe than for
weal.

* * * * *

"Is it worth while that we battle to
humble

Some poor fellow down into the
dust?

God pity us all! Time too soon will
tumble

All of us together, like leaves in the
gust,

Humbled, indeed, down into the dust."

Then, in conclusion, let us stand with our hearts centered and our minds firmly fixed upon this eternal truth—that the gospel of Jesus Christ is among men for the redemption and salvation of the human family. Let us go forth in the spirit of that, dealing with our fellows in the spirit of love and kindness. Let us work in our councils, in our quorums, guided by that same spirit, for the Church in the midst of political strife and so-

cial unrest will stand, to use Goldsmith's words,

"As some tall peak that lifts its awful form,
Swells from the vale and midway leaves the storm,
Though round its base the rolling clouds are spread,
Eternal sunshine settles on its head."

God grant that we remain true to this Church; that we may ever be found defending the men whom God has called to guide us and realize that harmony with them means that we are in harmony with God for He sustains them. Amen.

The hymn, "O, give me back my Prophet dear," was sung by James Moncar, Hyrum J. Christiansen, Howard Anderson and Walter Lamoreaux.

ELDER JOSEPH F. SMITH, JR.

John Taylor's hymn a loving tribute to the martyrs.—The Church continuously guided by a Prophet.—Counsels of inspired men should be heeded.

I have been deeply impressed and edified during the sessions of this conference in listening to the remarks of the brethren, and I rejoice with you, my brethren and sisters, in the counsel and instructions that have been imparted unto us by those who stand at the head, who are possessed of the Spirit of the Lord, and whose right it is to teach Israel. I have also been impressed this afternoon by the singing of this hymn, sacred to me, composed by President Taylor, who dearly loved the Prophet Joseph Smith. I never read this hymn or hear it sung without being touched in my soul and I shall take the liberty this afternoon, in my weak and imperfect way, to read it, for I realize

that in the singing we do not always get the full comprehension of the words, which may not be impressed upon our souls, especially in a large gathering such as this, as we would like to have them:

O, give me back my Prophet dear,
And Patriarch, O give them back,
The Saints of Latter-days to cheer,
And lead them in the Gospel track!
But, O, they're gone from my embrace,
From earthly scenes their spirits fled,
Two of the best of Adam's race,
Now lie entombed among the dead.

Ye men of wisdom, tell me why—
No guilt, no crime in them were found—
Their blood doth now so loudly cry,
From prison walls and Carthage ground:
Your tongues are mute, but pray attend,
The secret I will now relate,
Why those whom God to earth did lend,
Have met the suffering martyrs' fate.

It is because they strove to gain,
Beyond the grave a heaven of bliss,
Because they made the gospel plain
And led the Saints to righteousness;
It is because God called them forth,
And led them by His own right hand,
Christ's coming to proclaim on earth,
And gather Israel to their land.

It is because the priests of Baal
Were desperate their craft to save,
And when they saw it doomed to fail,
They sent the Prophets to their grave.
Like scenes the ancient Prophets saw,
Like these the ancient Prophets fell,
And, till the resurrection dawn,
Prophet and Patriarch, farewell.

My heart is always touched when I hear this beautiful hymn, or when I read it. I understand the spirit that rested upon President Taylor when he wrote it; but I rejoice, my brethren and sisters, in this fact—although the prophet who stands at the head of the dispensation of the fullness of times, and the patriarch who stood with him have been taken from us, the Lord has not left us

helpless. There has never been a time since the restoration of the Gospel when we have not had a prophet, some one to lead us, to direct us, to teach us the commandments of God that we might walk in the straight and narrow path. We are not without leaders; and the time shall never come when the Lord will not find some one that He can trust; in whom He has confidence, and who will be qualified to stand to represent Him among the people. This is my testimony and I rejoice in its truth. I do not feel that because the Prophet was taken and the Patriarch; because President Young was taken, or President Taylor and other leaders were taken, that the time has come when we have not an inspired leader to teach us the truth. The time will never come when we will not be able to put confidence and exercise faith in the teachings and in the instruction of those who lead us. I am satisfied of this for I know the promises of the Lord are sure. I know that these things are true; the Lord has not forsaken His people, and will be with them even to the end. Therefore it behooves us, as Latter-day Saints, to put our trust in the presiding authorities of the Church, in the Priesthood of God; and accept of their teachings.

No man ever went astray by following the counsel of the authorities of the Church. No man who ever followed the teachings or took advice or counsel from the one who stands as the representative of the Lord ever went astray; but men who have refused to accept counsel have gone astray and into forbidden paths, and in some instances have even denied the faith. Others who went astray because they failed to understand and to heed the coun-

sels that were given unto them for their eternal good, have humbled themselves and come back to the Church acknowledging their error. In connection with this I desire to read just a word or two from the revelation, known as the preface that the Lord gave to His book of commandments:

"Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear: Prepare ye, prepare ye for that which is to come, for the Lord is nigh; and the anger of the Lord is kindled, and His sword is bathed in heaven, and it shall fall upon the inhabitants of the earth; and the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of His servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people; For they have strayed from mine ordinances, and have broken mine everlasting covenant; they seek not the Lord to establish His righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall."

Therefore, we must put our faith in those whom the Lord hath called, if we want to have a standing before the Lord, and none of us desire, if we have the proper spirit, to be cut off from among the people. But this punishment will befall those who do not prove faithful and will not pay that heed or give that attention to the counsel of those who are called and appointed and inspired of the Lord to teach and direct us in all things.

We should be first and foremost, as it has already been expressed, for the kingdom of God and His righteousness. Let us be true and faithful always, with a desire to

keep the commandments of the Lord and honor Him and remember the covenants we have made with Him. This is my prayer in behalf of all Israel in the name of the Lord Jesus Christ. Amen.

ELDER JAMES E. TALMAGE.

Modern revelation essential.—The latest news eagerly awaited.—The Bible not the only book of scripture.—Irrational to believe that God has not spoken to man since the Bible record closed.—The Church is truly progressive and up to date.—True and false progressivism.—This nation a nation of promise.—This land a land of liberty.—True liberty and its spurious imitations.—Many counterfeits and adulterations on the market today.—Satan a clever imitator.—True liberty distinguished from license.—The right to seek advice.—False liberty is selfishness.—The present is built upon the foundation of the past.—The Constitution of our nation an inspired document.—The coming of the Christ near at hand.

In common with many thousands present, I too have rejoiced in the words to which we have listened during this conference, and more than in the words have I found joy in the spirit that has been manifest in the utterances of the speakers and in the receptive condition of the hearers. We cannot be oblivious to the fact that there has been manifest amongst this vast assembly this afternoon and in the assemblies that have marked the preceding sessions of this conference, a spirit of unanimity and harmony that testifies to the presence of the Spirit of God. I have never had any fear that discord would be preferred by the Latter-day Saints to harmony, and I know that the people are standing as a whole true to the faith, true to their covenants, true to their duty and obligations as

Latter-day Saints,—that is to say, holy ones of the latter days. I am glad to have been present, to have heard the latest word, to be informed as to the most recent news in this great kingdom of the Lord, for it is characteristic of the spirit of this work and of this people that we are not content with the news of the past but are ever listening for the latest and the newest news if you please.

Doubtless you were impressed as was I by the manner in which the article of faith relating to continuous revelation was read to you or quoted to you this morning. That is one of the fundamentals, one of the essential features of the Church of Christ, that we believe not only in what God has revealed, but in that which He does now reveal; and moreover we are living in confident assurance that He will yet reveal many great and important things pertaining to the kingdom of God. These bound volumes of scripture are necessary and essential to us,—the Bible, the Book of Mormon, and more modern records,—absolutely essential for our instruction and guidance, but we want in addition something later and more nearly adapted to the times. This book known as the Holy Bible professedly ends as a historical record about one hundred years after the birth of Christ, and there be some who say that God hath not spoken since that time, that for nearly nineteen hundred years He has never uttered a word by way of direct instruction unto His people. I cannot believe it; I cannot accept any such creed, nor have I room in my heart for any such belief, for in every other field of human thought we are ever on the alert for the new. Not content with bound books we

look eagerly for the issues of monthly magazines, weekly journals, and moreover we would not know how to get along without our daily papers, each one telling in part what God hath wrought since the last issue left the press: Nor are we content with such, for here day after day I see great crowds about the bulletin boards too eager to rest contented until the next issue, too eager to know what has been done—aye, what God hath done in forwarding His plans and purposes among men during the last few hours. And yet in spite of that, as the prevailing spirit of the times, I say there be some who say that God hath not spoken concerning the affairs of the kingdom since about one hundred years after the birth of His Son. He has spoken much in the realm of science and discovery; He has made known many great truths through His servants, the inventors, but He has not spoken concerning the way in which His people should walk to find their way back into His presence. I say again, it is unfitting, it is unsuited, such a belief as that, to the spirit of the times, to the modern day in which we live, and I rejoice in belonging to a church that is in a measure up to date, and down to date, that gives me news of the present and that gives me the Word of God concerning the affairs of my life and the duties that lie immediately before me. I rejoice in the progressivism of this Church and more particularly in the fact that its progressivism is of the right kind. It is not that so-called progressivism that seeks to belittle or destroy the achievements of the past; it is not a progressivism that seeks to tear down, that says our fathers were wrong and we know

more than they did; that they laid a foundation which in its way was good but not sufficient for us to build upon. We have no such spirit of progression as that, for that is destruction. The spirit of advancement and progressivism in the Church of Christ is that which marks the progression from the seed to the blade and from the blade to the ripened ear. It is a constructive progressivism; the past is added to, and every new revelation doth but make the revelations of the past plainer and reveal their sanctity and their sacred origin the better. I ask you, have you yet discovered in this volume of modern scripture, the Doctrine and Covenants, one utterance that is in any manner opposed to the spirit of the scriptures of the past? It will be time to raise objection to modern revelation when we find that such revelation is in opposition to the spirit of the Word of God of past times; but when the modern utterances are plainly but later works of the same author, why need we complain? I rejoice, too, in the measure of liberty which is assured to us as members of this Church and I have been greatly edified and pleased in listening to what has been said respecting liberty and freedom. I believe that we should give thanks unto God for our privileges of citizenship in this great nation, for mark you, this is a nation that shall stand for liberty, for it hath been so predicted. It has been prophesied and the prophecy has been proclaimed through the modern prophet, Joseph Smith, that centuries ago—aye, dating back five hundred years or more before the meridian of time,—it was declared that this land should in the latter days be a land of liberty and

no king should rule here. I take it that means no king by name or by pretension; no one shall exercise imperial powers among the citizens of this great nation, until Christ, the King, shall come to rule and reign. But as I listened to my brethren expressing their joy and gratitude at this full measure of liberty which we seem to enjoy, I asked myself if we are always sure that we do not accept the imitation for the real. You know this is a day of imitations, a day of adulteration and counterfeits, a day when shoddy is palmed off for all-wool cloth, and gilded brass passes too often current for genuine gold; aye, a day when glass paste does duty as diamonds of the first water. Of all the imitators, of all the counterfeiters, Satan is the chief, for he has had the greatest experience and the longest training and he is a skillful salesman; he not only knows how to manufacture his spurious goods, but how to put them upon the market. And it is wonderfully attractive—the way in which he does up those little packages in bright-colored paper, tied with tinsel string to attract; and we are very apt to pay the price asked before we open the package. And do you know of all the counterfeits and of all the imitations that the devil has put forth on sale, I know of none that is more dangerous than his spurious brands of liberty and freedom, such as are being offered on every hand. Some of them are so rank as to be a stench in the nostrils of a normal man. How shall we distinguish between the genuine and the imitation, you may ask? Is it necessary that we get expert advice and call in a professional chemist to make the analysis? Oh, there are simple tests by which

you can determine. You can always tell after consumption whether it was the genuine or not, for the imitation leaves a wretchedly bad taste in the mouth, but that test may not be as serviceable as one that may be applied before taking. Well, you will find that true liberty always works both ways, it never works one way alone, but is of universal application. For example, I hear some men say that they claim the right to speak out and say just what they like. They make that claim that they have the right to speak out and say just what they like to say. I grant you that is true if you will let it apply the other way as well. I have the right to be safeguarded against utterances which are offensive to hear. If a man says that he under the guise of his rights as a free citizen may swear and use vile and obscene language, and may profane the name of God, I say to you that is not liberty, that is a license that is illegal. I hear some men say that they are free citizens and they are not going to be told what to do. I grant them that right, but by the same token I claim the right to seek advice if I want it and to go to whomsoever I choose for the advice and counsel which I desire. Now the men who say that they don't want to be told, usually find fault with their brothers who are willing to be told, usually criticise them because they are willing to be advised and guided. I claim the right to give advice to my brother if I do it in a manner to cause him no offense. I claim the right, if I so choose, to publish my views in magazine or newspaper or book if I can make arrangements with the publishers. I have that perfect right as long as I say nothing in my publication inimical to

the rights of men nor contrary to law and order, and you have the right to read my writings or not just as you choose. I cannot force them upon you, but if there be some who do choose to read them and who are willing to be influenced and guided by them, what business is that of others who refuse so to do? I believe that we are too apt to apply these so-called rules of liberty and of freedom in a one-sided way. There are men who say that they have the right to smoke tobacco if they want to, and in this State if they be of age they have that right legally and I know they exercise it (laughter), but I long to see the day when I shall have some rights too in that matter, and when I shall not be forced to breathe the foul emanations that come from smokers' mouths. I hope to see the day when women will no longer be offended as they board or leave street cars or as they pass along the streets, by having clouds of tobacco smoke blown into their faces. I believe we shall improve in the matter of liberty and come to see that there are rights that others have as well as rights that we claim for ourselves. The spirit of the Gospel safeguards the right of no man to the injury of another, but provides for the liberties of all; and I hope that I will never become so lifted up in egotism that I shall feel that I am the people and that I know it all. I hope that I shall ever be led to seek for those to whom I feel I can look with confidence for advice, for counsel, for guidance, and if I choose to follow the counsel and advice of those in whom I have respect, I claim that I have the right so to do as a citizen and a free man.

I trust that the spirit of charity

will manifest itself in our souls and that we will be willing to allow unto others those privileges and rights that we ask for ourselves; that we may in very truth be worthy of the measure of liberty which belongs to the Church of Jesus Christ, for if it be what it professes to be, the repository of truth, there must be in it the elements of true liberty and not that false freedom of the spurious kind which is being put forth in an unceasing stream from the devil's factories. We have to scrutinize very carefully the goods that are offered in the markets today lest we be deceived. I rejoice in the fact that this people stand for the Constitution of the nation and I call to mind that the declaration of the people to that effect was made in a very early day and was reiterated at a very critical time. It was just when the Overland Telegraph wire from the east was approaching the end of the wire that was coming from the west, for you know it was within the boundaries of this state that those two ends were joined and the nerve of steel that connected the east with the west was made complete. It was just at that time that the great unpleasantness was at its height between the North and the South, when brother was rising against brother, and it was rumored that Utah had seceded from the Union, or, as represented by some, Utah was to become a separate and independent government, the seat of a separate power, and that in addition to a North and a South, which had already been declared, there was to be a West also. You know the first message that was sent through that metallic nerve, went from the West to Washington, from Brigham Young to the President of

the United States and this was the purport of the message, "Utah has not seceded but is firm for the Constitution and laws of our country." That declaration has never been changed; it is as true in its application today as it was when it was flashed as the initial message across the overland telegraph wire. We stand for the Constitution and do not believe in any false notions of advancement and enlightenment and progressivism such as seeks to undermine that foundation of our liberties, for as a document we know that it was inspired and we believe that the men who framed it were raised up, as truly as was ever prophet raised up in Israel in ancient or modern times, to frame that instrument and thereby provide for the fulfilment of prophetic utterances regarding the freedom and the liberty that should prevail in this choice land. I am pleased to add my testimony to the many to which you have listened. The testimony which I bear to you is one of knowledge and assurance beyond doubt, that God has spoken in this, the dispensation of the fulness of times, and does speak today as of old through His servants, the prophets; that in very truth Christ the Redeemer of mankind lives and that His coming is near at hand. The cry is given today as in the wilderness of old, "The kingdom of heaven is at hand, therefore repent." May the spirit of earnestness, devotion, integrity, freedom, liberty ever prevail among the Latter-day Saints, and throughout the length and breadth of the land occupied by this great nation, the nation of promise, I ask in the name of Jesus Christ. Amen.

AUTHORITIES SUSTAINED.

Elder James E. Talmage presented the General Authorities of the Church, to be voted upon by the assembly, as follows:

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthony H. Lund, as First Counselor in the First Presidency.

Charles W. Penrose, as Second Counselor in the First Presidency.

Francis M. Lyman as President of the Twelve Apostles.

As members of the Council of Twelve Apostles. Francis M. Lyman, Heber J. Grant, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith, Jr., and James E. Talmage.

Hyrum G. Smith, as Presiding Patriarch of the Church.

The counselors in the First Presidency, the Twelve Apostles and the Presiding Patriarch, as Prophets, Seers and Revelators.

First Seven Presidents of Seventies; Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart and Levi Edgar Young.

Charles W. Nibley, as Presiding Bishop, with Orrin P. Miller and David A. Smith as his first and second Counselors.

Joseph F. Smith, as Trustee-in-Trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints.

Anthony H. Lund, as Church Historian and General Church Recorder.

Andrew Jensen, Brigham H.

Roberts, Joseph F. Smith, Jr., and August W. Lund, Assistant Historians.

As members of the General Church Board of Education: Joseph F. Smith, Willard Young, Anthon H. Lund, George H. Brimhall, Rudger Clawson, Charles W. Penrose, Horace H. Cummings, Orson F. Whitney, and Francis M. Lyman.

Arthur Winter, Secretary and Treasurer to the General Church Board of Education.

Horace H. Cummings, General Superintendent of Church Schools.

Board of Examiners for Church Schools: Horace H. Cummings, chairman; George H. Brimhall, James H. Linford and Willard Young.

Auditing committee, William W. Riter, Henry H. Rolapp, John C. Cutler, Heber Scowcroft and Jos. S. Wells.

Tabernacle choir: Evan Stephens, conductor; Horace S. Ensign, assistant conductor; John J. McClellan, organist; Edward P. Kimball and Tracy Y. Cannon, assistant organists; George C. Smith, secretary and treasurer; Noel S. Pratt, librarian; and all the members.

General Board of Relief Society: Emmeline B. Wells, president; Clarissa S. Williams, first counselor; Juliana L. Smith, second counselor; Olive D. Christensen, secretary; Amy B. Lyman, assistant secretary; Emma A. Empey, treasurer. Members of the Board: Sarah J. Cannon, Romania B. Penrose, Susan Grant, Emily S. Richards, Julia P. M. Farnsworth, Phoebe Y. Beatie, Ida S. Dusenberry, Carrie S. Thomas, Alice M. Horne, Priscilla P. Jennings, Elizabeth S. Wilcox, Rebecca N. Nibley, Elizabeth C. McCune, Susa Young Gates,

Edna May Davis, Sarah McLelland, Elizabeth C. Crismon, and Jennie A. Hyde. Lizzie T. Edward, musical director; Edna H. Coray, organist.

General Board of Deseret Sunday School Union: Joseph F. Smith, superintendent; David O. McKay, first assistant superintendent; Stephen L. Richards, second assistant superintendent; George D. Pyper, secretary; John F. Bennett, treasurer. Members of the Board: Joseph F. Smith, David O. McKay, Stephen L. Richards, Levi W. Richards, Francis M. Lyman, Heber J. Grant; Hugh J. Cannon, Andrew Kimball, James W. Ure, John F. Bennett, John M. Mills, William D. Owen, Seymour B. Young, George D. Pyper, Anthon H. Lund, George M. Cannon, James E. Talmage, Horace H. Cummings, Josiah Burrows, William A. Morton, Horace S. Ensign, Henry H. Rolapp, Harold G. Reynolds, Charles B. Felt, George H. Wallace, Howard R. Driggs, Robert L. McGhie, Sylvester D. Bradford, Nathan T. Porter, Milton Bennion, Charles W. Penrose, Edwin S. Woolley, Jr., and Hyrum G. Smith.

General Board Young Men's Mutual Improvement Association: Joseph F. Smith, general superintendent; Heber J. Grant, assistant superintendent; Brigham H. Roberts assistant superintendent; Moroni Snow, general secretary; Aids: Francis M. Lyman, J. Golden Kimball, Junius F. Wells, George H. Brimhall, Edward H. Anderson, Thomas Hull, Willard Done, LeRoi C. Snow, Rudger Clawson, Rulon S. Wells, Joseph W. McMurrin, Bryant S. Hinckley, B. F. Grant, Hyrum M. Smith, Joseph F. Smith, Jr., Lewis T. Cannon, Benjamin Goddard, George Albert Smith,

Thomas A. Clawson, Lyman R. Martineau, Charles H. Hart, John A. Widtsoe, James H. Anderson, Anthony W. Ivins, Oscar A. Kirkham, Anthon H. Lund, George F. Richards, Nephi Anderson, John H. Taylor, Charles W. Penrose, James E. Talmage, Hyrum G. Smith, Henry C. Lund, George J. Cannon, Frank W. Penrose, Nicholas G. Morgan, and Claude Richards.

General Board Young Ladies' Mutual Improvement Association: Martha H. Tingey, president; Ruth May Fox, first counselor; Mae Taylor Nystrom, second counselor; Joan M. Campbell, secretary; Alice K. Smith, treasurer; Margaret Summerhays, musical director; Mattie Read Evans, organist; Elizabeth T. Sardoni, assistant organist. Aids: Maria Y. Dougall, Adella W. Eardley, Sarah Eddington, Agnes S. Campbell, Ann M. Cannon, May Booth Talmage, Emma Goddard, Rose W. Bennett, Julia M. Brixen, Augusta W. Grant, Estelle N. Caldwell, Emily C. Adams, Mary E. Connelly, Elen Wallace, Lucy W. Smith, Jane B. Anderson, Letitia Teasdale, Edith R. Lovesy, Laura Bennion, Rachel Grant Taylor, Clarissa A. Beesley, Sarah E. Richards and Lucy M. Smith.

Members of the General Board of Primary Associations: Louie B. Felt, president; May Anderson, first counselor; Clara W. Beebe, second counselor; Frances K. Thomassen, secretary; Ida B. Smith, librarian; Isabelle S. Ross, physical director; Ann Nebeker, assistant physical director; Emma Ramsey Morris, chorister; Ivy Allen, organist. Advisors to the Board: Hyrum M. Smith and George F. Richards. Aids: Lillie T. Freeze, Josephine R. West,

Aurelia S. Rogers, L. L. Greene Richards, Camilla C. Cobb, Eliza S. Bennion, Margaret C. Hull, Edna H. Thomas, Alice L. Howarth, Emma Romney, Rebecca N. Whitney, Zina Y. Card, Amy Lyman, Laura Foster, Edith Hunter, Erma Bitner, and Myrtle B. Shurtliff.

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General Board of the Genealogical Society of Utah: Anthon H. Lund, president; Charles W. Penrose, vice president; Joseph F. Smith, Jr., secretary and treasurer; Joseph Christenson, librarian; Anthony W. Ivins, D. M. McAllister and Heber J. Grant.

Duncan M. McAllister as clerk of the Conference.

Each and all of those named were duly sustained in the positions designated, by unanimous vote of the Conference.

PRESIDENT JOSEPH F. SMITH.

CLOSING REMARKS.

Counsel to men and women holding responsible positions.—Indecent fashions in dress denounced.—Leaders should be examples of righteousness.—Missionaries who have died during last nine months.—Caution against being over-zealous.—Blessings invoked upon all good people.

I desire to thank the good brethren and sisters who have attended this conference, and if the time would permit, without interfering too much with your desire to return to your homes, I would like to make a simple suggestion or two to our Relief Societies, to our Young Women's Mutual Improvement Associations, Primary Associations, and our Sunday School, and Religion Class teachers, the presidents of stakes and their counselors, and the high counselors throughout Zion, and the bishops and counselors, and ward teachers throughout the Church, that they set their faces like flint against every spirit of apostasy, every kind of evil, intemperance, the violation of the Sabbath day; and hold in reverence that which is sacred in the eyes of the Lord, and should be held sacred by all Latter-day Saints; to hold sacred also all and every divine and human right; to do unto all men as we would that they should do unto us, and set an example, as members of the Church that will be worthy of emulation by all men and women in the world. I want to say to our Relief Societies, our Young Ladies' Mutual Improvement Associations and our Primary Associations that I desire and sincerely hope they will set their faces like flint against every immoral thing, including the prevailing habit of card-playing, of unbecoming fashions in dressing, of indecent exposure of the human form divine to the lecherous gaze of men; that they clothe themselves in decency, both in public and in private, and that they keep sacred those things which have been conferred upon them in holy places. I ask this, and I would suggest to our Relief Societies, Young Ladies' Improvement Associations, and Pri-

mary Associations, that when you find members of your boards indulging in things which are not right, call them to order, admonish them; be gentle and kind, of course, and forbearing and patient; but unless they will conform to the rules of these associations to give out a moral and wholesome influence to the young people of Israel, let them be dropped and others who will be more exemplary chosen and put in their places. I expect that my sisters will listen to this counsel, for it is not mine; it is the counsel of the spirit and letter of the word of God as we have it in the divine records; it is God's will, and those who are entrusted with these important duties in the Church should be vigilant in guarding the welfare, the happiness, and good name and character of the daughters of Zion. I want presidents of stakes and their counselors to so live their religion that they can say, consistently, to the people of their stakes, "Come and follow me." I desire that the bishops in all the wards will set an example before their people that they will feel proud to emulate; and that when a man having authority in the Church stands up to teach his people that the people will know, "He practises what he preaches; and, therefore, his example and precepts are in force." We would like this; and we hope that you will honor the Sabbath day and keep it holy, that you will reverence the authority of the Priesthood, and magnify it by good works; that you will observe the covenants you have entered into in sacred places and keep them inviolate; that you will be Latter-day Saints in very deed; that you may be indeed the light of the world, that is not and cannot be hidden under a bushel, nor in

some dark corner, and the salt of the earth. We are coming out in full sight of the world. The eye of God, and the eye of man, is upon this people. We cannot hide ourselves from them. It behooves us to speak right, to think right, to do right, and to work righteousness in every capacity in which we are called to act, in private and in public, that it may be said of us, "They are worthy of their standing and name, as members of the Church of Jesus Christ of Latter-day Saints, the highest honor that can be given to man."

We regret exceedingly that our beloved brother, George F. Richards, is prostrate on a bed of sickness, and has not, therefore, been able to attend this conference. We invoke the faith and prayers of the Saints in his behalf, that he may speedily recover and resume his duties as an apostle of Jesus Christ.

I will try not to take any more of your time than I can not help. I would like to mention the names, here, of some of our missionaries who have fallen in the mission field within the last six months, or since January 1, 1912:

Elder Mons P. Larson, of Spring City, died in the New Zealand mission, April 26, 1912, of typhoid fever;

John Leonard Hill, of Mapleton, Utah, killed by a train, at Dickson, West Virginia, January 8, 1912;

Nephi Robert Olsen, of Lovell, Wyoming, died in the Swedish mission, February 13, 1912;

George O. Blake, of the twenty-second ward, this city, died at Hamburg, Germany, April 18, 1912, of typhoid fever;

Joseph W. Maynes, of Waterloo ward, this city, died in the British

mission, June 16, 1912, of heart failure;

Thomas J. Cove, of Thatcher, Arizona, drowned in Buchanan, Georgia, Southern States Mission, July 4th, this year;

Royal P. Oldham, of Paradise, Utah, drowned, at Charleston, West Virginia, October 2d, this month.

I am sorry to say it, but if these two boys, recently drowned, had kept away from those rivers, where they had no special duty, or calling, they would not have been drowned as they were. I would like it to be understood by the presidents of missions, and by the elders, that are out in the world, that it is not a good thing, neither is it at all wise for our elders to go out on excursions, on dangerous lakes, or streams, or bodies of water, just for fun. They had better keep away. The Lord will protect them in the discharge of their duty; and if they are more careful of their health, there will not be so many of them become a prey to disease. We know of some of the incidents that were the cause of the death of some of our brethren who have passed away in the mission field. They lacked caution. They did not exercise the best wisdom and judgment. They went too far for their strength, and were not as careful of themselves as they ought to have been. I do not speak this to blame these brethren. I have not the least doubt but they have done according to the best wisdom they possessed; but there is such a thing as overdoing. A man may fast and pray till he kills himself; and there isn't any necessity for it; nor wisdom in it. I say to my brethren, when they are fasting, and praying for the sick, and for those that need faith and

prayer, do not go beyond what is wise and prudent in fasting and prayer. The Lord can hear a simple prayer, offered in faith, in half a dozen words, and he will recognize fasting that may not continue more than twenty-four hours, just as readily and as effectually as He will answer a prayer of a thousand words and fasting for a month. Now, remember it. I have in mind elders now on missions, anxious to excel their associates, each wants to get the most "red marks" of credit, and so he will exert himself beyond his strength; and it is unwise to do it. The Lord will accept that which is enough, with a good deal more pleasure and satisfaction than that which is too much and unnecessary. It is good to be earnest, good to be diligent, to persevere, and to be faithful all the time, but we may go to extremes in these things; when we do not need to. The Word of Wisdom dictates that when we become weary we should stop and rest. When we are threatened with exhaustion, through over-exertion, wisdom would caution us to wait, to stop; not to take a stimulant to urge us on to greater extremes, go where we can retire and rest and recuperate according to the laws of nature. That is the best way to do.

Now, I do not blame my dear brethren who have met with death abroad; yet, I wish that they could and would escape it.

(Notice respecting German meeting read by the President, after which he spoke as follows:)

I sincerely hope and pray that my German brethren and sisters will maintain the spirit of the Gospel of Jesus Christ, in humility, and faith, that it will help them to keep in good standing before the Lord,

despite the efforts of some of their brethren to mislead them from the truth.

I thank God for our conference, for the good words that have been spoken, and for the honor that has been shown the cause of truth and the presiding authorities of the Church, on the part of the people who have attended; the good spirit that has pervaded our meetings, the joy that we have felt in looking upon your faces, and the pleasure that I trust you have also felt in being present during the conference. God bless this people and all the good of the earth, and overrule all the acts of men to praise Him and to ultimately bring to pass glorious results and His righteous will, is my prayer, in the name of Jesus. Amen.

An anthem, "The nations bow to Satan's thrall," words by John Nicholson and music by Joseph J. Daynes, was sung by Mrs. Della Daynes Hills and the choir.

Benediction was pronounced by Presiding Bishop Charles W. Nibley.

Conference adjourned for six months.

Prof. Evan Stephens conducted the singing of the choir and congregation at the Conference meetings in the Tabernacle, and Prof. John J. McClellan played the accompaniments, interludes, etc., on the great organ, assisted by Edward P. Kimball and Tracy Y. Cannon.

The stenographic reports of the discourses were taken by Elders Franklin W. Otterstrom, Frederick E. Barker, and Fred G. Barker.

DUNCAN M. McALLISTER,
Clerk of Conference.

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April
1913

Eighty-third Annual Conference

OF THE

Church of Jesus Christ
of Latter-day Saints



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No. 6 MAIN STREET, SALT LAKE CITY, UTAH

Eighty-Third Annual Conference of the Church of Jesus Christ of Latter-day Saints

FIRST DAY

The Eighty-third Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a. m., Friday, April 4, 1913, President Joseph F. Smith presiding.

AUTHORITIES PRESENT.

There were present of the First Presidency, Joseph F. Smith, Anthon H. Lund, and Charles W. Penrose; of the Council of the Twelve Apostles, Francis M. Lyman, Heber J. Grant, Hyrum M. Smith, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Joseph F. Smith, Jr., and James E. Talmage, (Anthony W. Ivins was in attendance at later sessions); of the First Council of Seventy, Seymour B. Young, Brigham H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin, and Charles H. Hart, (Levi Edgar Young was in attendance at later sessions); of the presiding Bishopric, Charles W. Nibley, Orrin P. Miller, and David A. Smith. There were also a large number of Presidents of Stakes with their Counselors, Presidents of missions, Bishops of Wards, Patriarchs, and numerous other prominent men and women representing various quo-

runs and organizations of the Church.

President Joseph F. Smith called the assembly to order, and the conference services were commenced by the congregation singing the hymn:

Come, come, ye saints, no toil nor labor
fear,

But with joy wend your way;
Though hard to you this journey may
appear,

Grace shall be as your day.
'Tis better far for us to strive.
Our useless cares from us to drive,
Do this and joy your hearts will swell—
All is well! all is well!

The opening prayer was offered by Elder Edward J. Wood.

The congregation sang the hymn:

Redeemer of Israel, our only delight,
On whom for a blessing we call,
Our shadow by day, and our pillar by
night,
Our King, our Deliv'rer, our all!

PRESIDENT JOSEPH F. SMITH.

OPENING ADDRESS.

Presence, and vigor, of so many faithful Church workers a cause for thankfulness.—Responsibilities and duties of Church officers and members defined and enumerated.—Church rule is that transgressors be tried by local authorities.—Brotherly kindness to be manifest in dealing with wrong-doers.—Church organization perfect, because divinely

established. — Auxiliary organizations subject to the Priesthood. — Discountenance watching for evil, encourage the good.

It is with a degree of weakness, of timidity and a sense of dependence upon the Lord that I stand before you this morning at the opening of the Eighty-third anniversary of the April Conference of the Church. I feel entirely dependent, and without forethought, upon the promptings of the Spirit of the Lord for what I may be led to say to you. I cannot pass without expressing my gratitude to the Lord for the preservation of our lives and for the many temporal as well as spiritual blessings that we all enjoy this morning on assembling here, in this tabernacle, on this very interesting and important occasion. I feel very grateful, myself, for the blessings that I enjoy personally, for the measure of health and strength I possess, and for the spiritual life that I feel in the work in which we are engaged. I feel grateful, too, that our beloved brother Anthon H. Lund, who has been unwell for a season, is so far recovered as to be able to attend with us here this morning enjoying an increased measure of health. It is also a source of great pleasure and gratitude to me that we have with us, in the vigor of youth, our beloved brother Charles W. Penrose, now past his eighty-first year, and yet looking very much younger than many of us younger men, that is, younger in years, not younger mentally nor physically, but merely in years. It is also a source of congratulation and of thankfulness that we have with us the brethren of the twelve, with the exception of Elder Smoot, (who is engaged in a good cause and is doing much in the way

of the moral uplift of mankind as well as in the service of the people of his state, for his influence, his personal habits, his manner of life, his spirit are sermons for good among all his associates, and his example is always praiseworthy; and Rudger Clawson, who is presiding over the European Mission, and is in the discharge of his duty as faithfully as it is possible for any man to be, and is doing a good work in his mission field. The brethren of the Seventies are with us, all of them I believe, in possession of vigor and health and the spirit of their calling, and mission; and we have also with us the Presiding Bishopric, enjoying the same blessings, together with the Presiding Patriarch a youth who is developing commendably in the performance of his duties, and bids fair of being a light that shall shine in his pathway, to those who are seeking after the truth. Then it is a source of gratitude to me that I can look upon so many of the presidents of the stakes of Zion as are assembled here this morning at this opening session of our Conference. We have now, organized, sixty-four stakes of Zion, and a very large proportion of the presidencies of those stakes are present with us this morning, many of whom are becoming, like some of the rest of us, aged in the service in which they have been engaged for many years, and it is gratifying to me to have the privilege of meeting with them and of offering a greeting of welcome into this house of the Lord this morning; and I sincerely invoke the blessings of our heavenly Father upon these men, upon whom rests so great responsibility in exercising the rights of presidency over the stakes over which they preside. Then I look

out over this great congregation and see a large number of the bishops of the Church, assembled here to represent the people of their wards, many of whom, of course, have not the privilege of attending this conference on account of the distance from their homes. I congratulate you presidents of stakes and your counselors, members of the high councils of the various stakes of Zion, on your presence here, and I trust that in your participations in the conference you may be filled with joy and satisfaction, and that it may be a time of refreshing to you as well as to all the saints. In connection with these also we have with us the various organizations in the priesthood from the high priests down to the elders in the Church representing the high priests and the seventies and the elders and the patriarchs, many of whom I suppose are here today to add to the number of those who have come to attend the conference and to take part in the duties thereof, together with the bishoprics and the lesser priesthood, many of whom are here. The strength of Israel I apprehend is here today, representing the whole Church of Jesus Christ of Latter-day Saints, not only in the organized stakes of Zion, but in many of the missions in the world.

I need not say to my brethren engaged in the ministry that it is expected of them that one and all will attend to the labors and be true to the responsibilities that rest upon them in the discharge of their duties as officers in the Church. We expect that the presidencies of the stakes of Zion will be exemplars to the people. We expect them of a truth to be fathers unto those over whom they preside, men of wisdom, of sound judgment, impar-

tial and just, men who will indeed qualify themselves, or who are indeed qualified by their natural endowments and by the inspiration from God which it is their privilege to enjoy, to preside in righteousness and to sit in righteous judgment over all matters brought to their attention or that may legitimately belong to their office and calling. We anticipate the same fidelity, the same faithfulness, the same intelligent administration of their duties from the bishops and their counselors, and indeed upon these rests perhaps the greatest possible responsibility, for the reason that they are expected by their presidencies to attend to the various interests and needs of their people. It is expected of a bishop to know all the people that reside in his ward, not only those that are faithful members of the Church, diligent in the performance of their duties and prominent by their good acts, but to know those who are cold and indifferent, those who are lukewarm, those who are inclined to err and to make mistakes, and not only these, but it is expected that the bishops through their aides in their wards, will become acquainted, not only with their members, male and female, but that they will know also the stranger that is within their gates and be prepared to minister solace, comfort, good counsel, wisdom and every other aid possible to be rendered to those that are in need, whether they are of the household of faith or are strangers to the truth. So that there is a great deal expected of the bishops and their counselors and the elders and lesser priesthood in their wards whom they call to their aid in administering to the people both spiritually and temporally, and I want to remark in this

connection that it is the duty of these bishops and of the presidencies of the stakes of Zion, together with their high councils, to administer justice and right judgment to every member of their wards and of their stakes. Included in this are the high priests and the seventies and the elders and the apostles and the patriarchs and the presidency of the Church of Jesus Christ of Latter-day Saints. No man who is a member of the Church of Jesus Christ of Latter-day Saints or who has a standing in the Church as a member, is exempt from his responsibilities as a member and his allegiance to the bishop of the ward in which he dwells. I am as much bound to acknowledge my bishop as a member of the ward in which I dwell, as the humblest and latest member of the Church. No man who claims to be a member of the Church in good standing, can ride above or become independent of the authority that the Lord Almighty has established in His Church. This watch-care of the people, of their right living, of their fidelity to their covenants and to the gospel of Jesus Christ, belongs to the presidents of stakes and their counselors and the high councils, or members of the high council, to the bishop and his counselors and the teachers of his ward. Then we have the organizations of the holy priesthood. We have the council of the first presidency consisting of three presiding high priests who are called of God and appointed to preside over the Church and over the priesthood of God, and I want to say here that it does not follow and never has followed that the members of the first presidency of the Church are necessarily to be ordained apostles. They hold by virtue of their rights

as presidents of the Church all the keys and all the authority that pertains to the Melchisedek priesthood, which comprehends and comprises all of the appendages to that priesthood, the lesser priesthood and all the offices in the priesthood from first to last and from least to greatest; and I would to the Lord that some of our would-be wise men would learn this truth and establish the same in their minds that they might not everlastingly be at sea in regard to it and always asking questions of the most nonsensical kind with reference to the rights of the priesthood. All you have to do is to read the revelations through the Prophet Joseph Smith, giving to the Church the authorities of the priesthood that God has restored in the latter day. It is as perfect, as plain as the A. B. C's of our language and only needs to be read with the spirit of understanding to be perfectly comprehended.

The duty of the twelve apostles of the Church is to preach the gospel to the world, to send it to the inhabitants of the earth and to bear testimony of Jesus Christ, the Son of God, as living witnesses of His divine mission. That is their special calling and they are always under the direction of the presidency of the Church of Jesus Christ of Latter-day Saints when that presidency is intact, and there is never at the same time two equal heads in the Church—never. The Lord never ordained any such thing, nor designed it. There is always a head in the Church, and if the presidency of the Church are removed by death or other cause, then the next head of the Church is the twelve apostles until a presidency is again organized of three presiding high priests who have the right to hold the office

of first presidency over the Church; and, according to the doctrine laid down by President Wilford Woodruff, who saw the necessity for it, and that of President Lorenzo Snow, if the president should die, his counselors are then released from that presidency, and it is the duty of the twelve apostles to proceed at once, in the manner that has been pointed out, to see that the First presidency is reorganized, so that there may be no deficiency in the working and order of the priesthood in the Church. Now again, the bishoprics, and the presidents of stakes, have exclusive jurisdiction over the membership or the standing of men and women in their wards and in their stakes. I want to state that pretty plain—that is to say, it is not my duty, it is not the duty of the seven presidents of seventies, nor of the council of the twelve apostles, to go into a stake of Zion and try for membership or for standing in the Church, any member of a stake or ward. We have no business to do it; it belongs to the local authorities and they have ample authority to deal with the membership in their wards and in their stakes. The bishops may try an elder for misconduct, for un-Christianlike conduct, for apostasy, or for wickedness of any kind that would disqualify him for membership in the Church, and they may pass upon him their judgment that he is unworthy of fellowship in the Church, and they may withdraw from him their fellowship. Then they may refer his case to the Presidency and High Council, and it will be the duty of the Presidency and High Council of the stake to deal with him, even to the extent of excommunication from the Church; and there is no remedy for this,

only the right of appeal to the Presidency of the Church. If there may be perchance any injustice, and partiality, lack of information or understanding on the part of the bishopric, which may not be corrected and therefore might be perpetuated by the decision of the High Council, and the party aggrieved does not feel that he has had justice dealt out to him, he then has a right, under the laws of the Church, to appeal to the Presidency of the Church, but not otherwise. We want it distinctly understood that we cannot hear the complaints of members of the Church against their bishops, nor against their presidents, nor against their fellow members in the Church. If we were to yield to a thing of this kind we would usurp and do away with the authority of the Bishops and with the Presidencies of the stakes, and we would have the responsibility of trying any or all the members of the Church, who might have troubles to adjust, and that would be a practical impossibility; we could not do it; and then, it would not be right to do it, because God has designed it the other way. The Lord has given us a more perfect organization than that. Therefore, we want the cranks and the crazy folks, the insane, if there are any, who wish to step over their Bishops and their Presidents to the Presidency of the Church, or to the Twelve, to distinctly understand that if they do so, we will refer their case to their local authorities to be dealt with on the ground, where the evidence can be had pro and con and where justice can be meted out to them. We have enough to do, goodness knows, without listening to the complaints and cries, mournings and bickerings of indi-

viduals everywhere, however few, comparatively. The limits of the Church are now spread out and extended to the islands of the sea and to distant continents and countries, for the gospel is being preached to the nations of the world, and we cannot hear all the complaints of individuals. The Lord has organized these councils in the Church, such as the bishops' councils and the high councils, with the presidencies in the Church, to take care of the people to see that no injustice is done by one to another in the Church, to see that no unrighteousness exists that can be averted or that can be corrected and to see that justice and judgment and righteousness shall reign in the organizations of the Church and no wickedness or vileness be permitted to linger and corrode the body of the Church by neglect of being dealt with in the proper way. Not that we should injure, or hurt, or oppress—the furthest thought in the world from my heart is oppression. No man should be oppressed. No authority of the Priesthood can be administered or exerted in any degree of unrighteousness, without offending God. Therefore, when we deal with men we should not deal with them in anger. We should not deal with them with prejudice in our minds against them. We should dismiss prejudice, dispel anger from our hearts, and when we try our brethren for membership or fellowship in the Church we should do it dispassionately, charitably, lovingly, kindly, with a view to save and not to destroy. That is our business; our business is to save the world, to save mankind, to bring them into harmony with the laws of God and with principles of righteousness and of justice and truth, that they may

be saved in the kingdom of our God and become, eventually, through obedience to the ordinances of the gospel, heirs of God and joint heirs with Jesus Christ. That is our mission. Now then we have our high-priests' quorums or councils, and we have our Seventies' Councils and our elders, and then we have the councils of the priests, teachers and deacons in the Lesser Priesthood. These councils each and all in their organized capacity have jurisdiction over the fellowship of the members of these councils—if the member is an elder, or if a man has a standing in the Seventies' quorum, or is a member of the High Council, or the High Priests' quorum, and he is misbehaving himself, shows a lack of faith, a lack of reverence for the position he holds in his Council, or quorum, his fellowship in that quorum to which he belongs, or his standing should be looked after or enquired into, for he is amenable to his quorum for his good standing and fellowship in it. So that we have the check that the Lord has placed upon members of the Church, and when I say members of the Church I mean me, I mean the apostles, I mean the high priests, and the seventies, and elders. I mean everybody that is a member of the Church; and I say that when these members of the Church are in error or doing wrong we have the check on them in the first place in the wards, bishops look after them, then their quorums to which they belong have jurisdiction and they are required to look after them too, and then after the quorums look after them the Presidencies of the stakes look after them and see that they are helped, that they are strengthened, that they are admonished, that they are warned and that

they are applauded when they do their duties and keep the commandments of the Lord. So the Lord has placed a great many checks upon the members of the Church with a view to teaching them right principles, to help them to do right, to live right and to be pure, and clean from the sins of the world, that the body of the Church may be perfected, that it may be free from disease, from all contagious evils, just as the body of the man Christ Jesus is free from all taint, evil, and sin. So God has placed these safeguards in the Church from the deacons to the apostles, and to the Presidency of the Church, with a view of persuading men and women to keep themselves pure and unspotted from the world and to help them to be faithful to their covenants entered into with one another and with their God.

What a wonderful organization it is! Whoever has thought of it except he whom the Lord revealed it to? When did it ever exist in its perfection before as it exists today? And to whom are we indebted for the intelligence, wisdom and knowledge that has perfected this organization and established it for the government and the upbuilding of Zion and for purification of mankind—to whom are we indebted? To the Lord, God Almighty, to the Son of God who spoke to Joseph, the prophet, by his own voice and by the voice of messengers sent to him, by whom Joseph was instructed and enlightened and empowered to effect an organization such as the world never knew before, unless it was in the days of Enoch. Even the principles that were taught to Enoch have been revealed through the Prophet Joseph Smith; but the people are not prepared for them

and so they are postponed, delayed, or shelved for the time being, and we are trying to work ourselves up to the standard before God, or to the point in which we will be worthy to engage in the order of Enoch, in which we may become more perfect than we can possibly be under the present system that we are governed by.

Now, much more might be said. I have in mind our auxiliary organizations, what are they? Helps to the standard organizations of the Church. They are not independent. I want to say to the Young Men's and Young Ladies' Mutual Improvement Associations, and to the Relief Society, and to the Primaries, and to the Sunday Schools, and Religion Classes, and all the rest of the organizations in the Church, that not one of them is independent of the Priesthood of the Son of God, not one of them can exist a moment in the acceptance of the Lord when they withdraw from the voice and from the counsel of those who hold the Priesthood and preside over them. They are subject to the powers and authority of the Church, and they are not independent of them; nor can they exercise any rights in their organizations independently of the Priesthood and of the Church; and I want you to take it home to you now—every one of you. You may hear something stronger than that from me if you don't. I have had a good deal of patience about some things, but there is a point at which patience ceases to be a virtue, and then it will become necessary to act, or advise at least.

Now let every man do his duty; let every president of a stake, and every counselor to him, and every bishop and his counselors and every

member of the high council; let every presidency of the high priests and seventies, and elders and all the general authorities of the Church do their duty, be faithful, humble and diligent in the performance of the labor that is required of them, be watchmen indeed upon the towers of Zion, watching for virtues, watching for uprightness, watching for justice, watching for truth. Change the focus of your view, and of your eyes, from watching for evil to watching for that which is good, that which is pure, and leading and prompting those who err into that path which has no error in it, and that will not admit of mistakes. Look for good in men, and where they fail to possess it try to build it up in them; try to increase the good in them; look for the good; build up the good; sustain the good; and speak as little about the evil as you possibly can. It does not do any good to magnify evil, to publish evil or to promulgate it by tongue or pen. There is no good to be obtained by it. It is better to bury the evil and magnify the good, and prompt all men to forsake evil and learn to do good; and let our mission be to save mankind and to teach in and guide to the paths of righteousness, and not to sit as judges and pass judgment upon evil doers, but rather be saviors of men.

I did not expect to talk long to you this morning, when I got up. I only expected to say a few words and sit down; but I feel it in my heart; my soul is in it, and I know the truth, and I want to live it. If there are any of my friends who can show me where I fail, oh come to me like a brother, not fault-finding, but come to me as a savior upon Mount Zion and show me my error

and give me a chance by the aid of your counsel and advice to me to overcome the evil you see in me, whether you see it literally or whether you simply imagine it. Let me learn to do right by your help. Don't crush me down. Don't discard me. Don't throw me over into the scrap pile because you think I am not as perfect as I ought to be. Rather be patient with my imperfections, and try to help me to overcome them and to live nearer unto the Lord than ever before. That is the part of a savior upon Mount Zion. I am talking to the priesthood and to the Latter-day Saints, and to those that preside in the Church, and to those that exercise authority in the midst of the people. Go and do the will of the Father, that you may know the truth and that the truth may make you free, and also that you may walk in the light as Christ is in the light, that you may have fellowship with each other and that you may also have fellowship with God and Christ, and that the blood of the Son of God may cleanse you from all sin. This is my prayer in the name of Jesus. Amen.

"Consider, and hear me," a baritone solo, was rendered by Elder Charles Kent.

PRESIDENT ANTHON H. LUND.

Details of Church organization and government, given in the beginning, still unchanged.—Officers established and appointments made as need for them developed.—Magnitude of latter-day work foreseen and provided for at inception. —Importance of keeping historical records.—need for implanting in the children, faith in the Gospel.

I have been much pleased and edified this morning in listening to

the President's remarks to us, and I feel happy to have the privilege of meeting with the Latter-day Saints in their general conference. For some time I have not been well enough to attend to my duties in the office of the First Presidency, but I feel thankful that I am so far recovered as to be able to go on and attend to my duties.

When the President was explaining to us where the authority lies in dealing with matters in the Church, I thought how perfect is the organization of the Church of Jesus Christ of Latter-day Saints, and how perfect it came to us in the very beginning. On Sunday, next, it will be eighty-three years since a few met in the house of Mr. Whitmer in Fayette, New York, and organized the Church. The Lord had commanded them to do this, and the Church was organized in such a way that it has not been necessary to change the organization since then. When we read the revelation on government, which was given about that time, we feel that it is just as suitable today as it was then, and that the authority given to the different quorums, and the duties imposed upon the various members of the priesthood are the same today and they will ever remain the same. We will not at any time feel to discard the Church government given in the twentieth section of the Book of Doctrine and Covenants. As they were then instructed in regard to their duties so the members of the different quorums are instructed today. The deacons, the teachers and the priests have the same duties laid on them and the same power and authority rests upon the elders, the seventies, the high priests now as then. Though the higher quorums were

not yet organized, the Lord had revealed before the organization of the Church that there should be Apostles in the Church, and had even appointed those who should call them, so that if they were not introduced at the very start the revelations were given as to how the Church should be organized. Joseph had informed the little flock that gathered there of what the Lord had commanded, and it was proposed to them that Joseph Smith be the first elder of the Church, and Oliver Cowdery the second. Then Joseph ordained Oliver and Oliver ordained Joseph to the office of an elder. This was not bestowing the Melchisedek Priesthood on either of them. They held that before. It had been conferred upon them by Peter, James and John. It was not given to them by the authority of those present. The Lord had revealed to them, through His servant, and had conferred upon them the Melchisedek Priesthood, but there was no Church organized as yet, and hence there were no officers needed in the Church, but when the Church was organized on April the 6th, 1830, then it was necessary that men should fill official positions in the Church, and do this by the consent of those over whom they were to exercise authority. As yet, the office of a high priest had not been given, but elders had been voted for, and had been ordained, and they took charge of the meeting. What a glorious time they had together that day! They partook of the sacrament for the first time in this dispensation; the emblems of the body and blood of the Savior were administered, and those few who were together rejoiced in having this privilege, and in hearing the testimonies that were borne

and the prophecies that were made. Several who were present went away believing, and were afterwards baptized. On that day when the Church was organized, a revelation was given in which the Lord told Joseph further about the responsible positions he was to fill and the glorious destiny of the church, He says :

SECTION 21.

1. Behold there shall be a record kept among you, and in it thou shalt be called a Seer, a Translator, a Prophet, an Apostle of Jesus Christ, an Elder of the Church through the will of God the Father, and the grace of your Lord Jesus Christ.

2. Being inspired of the Holy Ghost to lay the foundation thereof, and to build it up unto the most holy faith.

3. Which church was organized and established in the year of our Lord eighteen hundred and thirty in the fourth month, and on the sixth day of the month, which is called April.

4. Wherefore, meaning the Church, thou shall give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me;

5. For his word ye shall receive, as if from mine own mouth, in all patience and faith;

6. For by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you and cause the heavens to shake for your good, and His name's glory.

7. For thus saith the Lord God. Him have I inspired to move the cause of Zion in mighty power for good, and his diligence I know, and his prayers I have heard.

8. Yea, his weeping for Zion I have seen, and I will cause that he shall mourn for her no longer, for his days of rejoicing are come unto the remission of his sins, and the manifestations of my blessings upon his works."

There are a few more verses belonging to the revelation which I will not take the time to read. This

comforting revelation was given on the 6th of April 1830. The Lord was refering to the Prophet. We can understand Joseph's feelings. He knew that a great and marvelous work was going to be ushered in. He felt how weak he was—a young man, little more than twenty four years old—to have placed upon him the responsibility of introducing this last dispensation and establishing again the Church of Christ upon the earth. No doubt he felt much anxiety, for the Lord said that he had seen his weeping for Zion, but promised that he should be comforted. Joseph did see the work begun, the Church organized, the members sustaining him as their leader, and the offices being filled in the Church. He knew it was the Lord's work, and he rejoiced to see its beginning. The Lord had opened unto him in visions the future of His kindgom, and hence in his talk about the Lord's purposes and the destiny of the Church he spoke the convictions of his soul in which there was not a shade of doubt. It must have seemed wonderful to the people to hear about Zion going to be established, about the gathering, about this being the little stone that should roll down from the mountain and fill the whole earth but with the eye of prophecy he saw it; he knew it would be fulfilled. The Lord in comforting the Saints told them that if they would listen to his counsel, the gates of 'hell should not have power over them, and this promise is the same to you and to me in as much as we listen to the counsels of inspired men. As I understand that expression "the gates of hell," it means those things which lead to hell in fact are the entrances to it. How many things

there are that lead to those gates. How many things we have to be warned against and which we have to watch out for, because if we yield to them, they will lead us to the gates of hell! Let us each and every one examine ourselves and know well the path in which we are walking and avoid everything that we know is wrong and forbidden by the Lord, well knowing that if we yield to such we have not the promise that the gates of hell shall not have power over us; on the other hand if we perform our duty, live according to the testimony which God has given us, we need not fear, for He will lead us in the paths of righteousness that lead to eternal life.

At the beginning of this revelation we were told that there should be a recorder in the Church, that records should be kept among the people. This important work in the Church, of keeping records, was commanded: and if we read farther on we will find that John Whitmer was appointed to be Church Recorder, to write the events of the Church. I mention this to show you how important this part of our Church government is, to keep history, to keep a record of what takes place. I am pleased to say that our activity in this direction has produced good fruits. We have in the Historian's office a great mass of useful data. Many precious things are there, and I am pleased to tell you that before long we hope to erect a new historian's office—one that shall be fire-proof and where we can feel safe in regard to the things that have been treasured up for so many years.

I want to call attention here to a series of articles published in the "American" magazine, from the

pen of Brother B. H. Roberts, which gives the Church history, and I believe it would be a splendid thing for the Latter-day Saints to take that magazine, read it and post themselves on Church history. It would especially be a good thing if they had it from the beginning, but I suppose it will some time come out in a history by itself. Even if you have not taken it before, I would advise you to subscribe for it now as Church history can be taken up in any part of it, and still you will find it interesting and well worth reading. I honor those men who have been brave enough to publish these articles, and I am pleased to hear that they are read with interest in the world, but they ought to be read by the Saints at home.

I desire to say to the recorders in the different stakes and in the different wards that your calling is a very important one. In years to come what you write will be looked for and treasured up. We are trying to connect events of Church history in the early days, and when we find in a private day book or record something that connects missing links, why we feel like we have found a treasure. Now, if you children of our pioneers and of the early members of the Church have some of their records or day books, we would like that you would give us an opportunity to read them, and to copy from them such things as may help to corroborate data which we already have, or perhaps give us data that we are not in possession of. We do not ask you to give them to us, but to let us have the use of them till we can make copies of such parts that might be useful to us. Be sure that you keep a record of what takes place in the

wards, and in the stakes; the changes in priesthood, and such events that are closely connected with the Church in order that they be not forgotten; and where papers are printed in any of the towns in Zion, we would like you to send a copy of them to the Historian's Office. We will keep them on file. By our having them we may be able to see what is taking place out in the different stakes and wards, that may not reach our larger papers published here. We are seeking to make Church history as perfect as possible, so that when it is referred to reliance can be placed upon what is recorded.

There is another matter I would like to lay before the conference, and that is the necessity of teaching our young. We have splendid Sunday Schols and they are doing a good work. We have auxiliary organizations that take up the improvement of the young, and we have religion classes in which we want our children taught faith in the religion of their fathers. In some of the stakes they are doing a splendid work. In others it seems like our brethren who have charge think it an extra burden upon them and do not care to have these classes organized. Let me beg of you, plead with you, to have them established for the good of the children. Let them be taught as the Lord commands us to teach them to walk uprightly before Him. Let us try to give them all the chance in the world to be built up in the faith that is so dear to our hearts. You parents, how much have you not done for the gospel's sake, left everything dear to you and suffered the mockings and scorn of the world? You knew it was God's revealed truth to you, you received

it, and you bore these things without murmur and you have gathered with the Saints. Can it be possible that after you have done so much for your God-given faith that you are willing that your children shall be neglected and grow up without having the advantages that you can give them? As you know religion cannot be taught in the state schools we do not want to interfere with the children of our friends of other denominations, but we do want to do all we can for our children and give them an opportunity to learn how precious is the truth which the Lord has given unto us. Encourage the Religion Classes, encourage the children to attend them, encourage the teachers that are willing to go and teach your children, and let us see this auxiliary organization prosper as well as all the others.

Well, I don't think it would be wise for me to continue talking. I am so happy to be with you. I pray the Lord to bless the Latter-day Saints, to bless them with the testimony of the truth, and I bear my testimony to you that this is the work of the Lord, and that it will triumph in the earth. God bless you all. Amen.

A notice was read by President Smith concerning the correspondence school conducted by the Church, after which he remarked:

We would admonish and advise our young men who have not an opportunity to attend the missionary classes at our Church schools, on account of their distance from them and the cost, that if they will correspond with Brother Edwin S. Sheets at the Bishops' Building here, at No. 40 North Main Street, and get into communication with

him, they will have much benefit, I think, from it, and it will aid them in preparing themselves for missionary work abroad.

President Smith then read a statement concerning the concert to be given by Professor Stephens, Professor McClellan and the choir, and commented as follows:

I hope our good people will show their respect and loyalty to the choir—one of the best of our many most excellent choirs. We must not forget those who sing for us, like the Tabernacle Choir here, of course most of them are employed in their daily avocations and are unable to be present during week days, but they give much of their time for practice and they are always willing and are if possible present on the Sabbath to render their portion of service to the Lord, and we ought always to be loyal to our choirs. We have many of them, this one and the one at Odgen and at other places, they are worthy of all commendation and of all praise by the Latter-day Saints, and we hope you will not forget them.

The congregation sang the hymn:

We thank Thee, O God, for a Prophet
To guide us in these latter days;
We thank Thee for sending the gospel
To lighten our minds with its rays.

Benediction was pronounced by Elder Andrew Kimball.

Conference adjourned until 2 p.m.

AFTERNOON SESSION.

Conference was resumed at 2 p. m., President Joseph F. Smith presiding.

The congregation sang the hymn:

Praise to the man who communed with
Jehovah!
Jesus anointed that Prophet and Seer—

Blessed to open the last dispensation;
Kings shall extol him and nations
revere.

Prayer was offered by Elder Joseph R. Shepherd.

The congregation sang the hymn:

O, say what is truth? 'Tis the fairest
gem

That the riches of worlds can produce:
And priceless the value of truth will be
when

The proud monarch's costliest diadem
Is counted but dross and refuse.

ELDER CHARLES A. CALLIS.

(President of Southern States Mission.)

My brethren and sisters, my soul was rejoiced and instructed this morning by the remarks of President Joseph F. Smith and President Anthon H. Lund. They indicated to us our bearings, as it were, and called us back to first principles. I believe, my brethren and sisters, that it is well to return to first principles, and to learn our duty so that we may be more effective as preachers of the Word.

The Lord said unto His servants, in the Doctrine and Covenants, "And the voice of warning shall be unto all people, by the mouths of my disciples whom I have chosen in these last days, and they shall go forth," the Lord said, "and none shall stay them." There has been no power that has been able to resist or even impede the onward march of truth. The Prophet Isaiah says, in the 55th chapter and 11th verse of his book, "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." It is a remarkable fact that however humble the elder is, when

he speaks by the power of the Holy Ghost, his words go to the hearts of the children of men, and it is a mighty encouragement to the young elder to know that God is behind him, and that there is a power behind his words which the power of man cannot resist.

The Savior declared that before His coming there should be fearful sights in the earth, that there should be wars and rumors of wars, that there should be earthquakes and commotion, and that men's hearts should fail them for fear, and in this day the Lord has said, "For after your testimony cometh the testimony of earthquakes. * * * And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and all things shall be in commotion," and surely men's hearts shall fail them. We are living, my brethren and sisters, in this day when these prophecies are being fulfilled. The voice of the tempest, the voice of the earthquake, the voice of the thunderings and the lightnings is following the testimony of the elders of Israel. We do not sit in judgment upon our fellow citizens. We do not boast of great judgments, for the Lord has commanded us not to do that, but we do know that the Lord declared that these things should precede His glorious second coming. We do know that He has said that it is our duty to warn the people, to preach the Gospel, to cry repentance unto this generation, and to say with the prophets of old, "Repent, for the kingdom of heaven is at hand."

It is well to remember, my brethren and sisters, that it is by the preaching of the Gospel that men are saved, and that men are warned.

We believe that the souls of men are precious in the sight of God. I believe that the words of the President of the Church this morning, when he exhorted the Priesthood of God to assume the full responsibility of their office, are timely, they are inspired, they apply to us. Think of the sad case of Absalom. He sat at the gate of the city, and when people went up to judgment to the king this false counselor said, "If I were the king I would do this, or I would do the other." He knew in his heart that he could not have done those things in righteousness, and I wonder sometimes of we, instead of bearing responsibility as we should do, do not encourage people to ask foolish questions by referring them to somebody, just to relieve ourselves of the burden of bearing that responsibility which God expects us to bear humbly and honestly in His sight. When the tragic end came, when Absalom's disobedience ended in rebellion and he was slain, King David sat at the gate, waiting for the news from the battle field, and from afar, as the runner came. King David said, "Is the young man Absalom safe?" His thoughts were not with the result of the battle upon which the future of his kingdom rested, but his thoughts were with the young man, and when the melancholy news was broken to him that Absalom had perished, David's great heart almost broke, and he said, "O my son Absalom, my son, my son Absalom, would God I had died for thee." What did David's kingdom weigh in the balance of the loss of his son? His son was dearer to him than all the kingdoms of the world, and so are our children dearer to us than all the wealth of the world. Their souls are precious, and let us, my

brethren and sisters, stand up like men and women in Israel and assume the responsibilities of our callings, let us

"Dare to be a Daniel,
And dare to stand alone.
Let us dare to have a purpose firm,
And let us dare to make it known,"

and when people want counsel, if we are able to give it, let us give it in the spirit of humility and of righteousness.

The scenes now in Ohio and in the south are harrowing in the extreme. In Tennessee a terrible tornado or cyclone went over part of that state and eighty lives were lost as a result of the destructiveness of the storm. In Ohio, in Louisville, in Memphis, the floods are spreading and many lives are being lost and millions of property are being destroyed. I say unto you, my brethren and sisters, in the face of these warnings, in the face of these terrible things, how can we sit in idleness? A man that fears God is afraid to be idle. The man that loves God will seek to save his fellow creatures. Now, when the world oppose us, in what manner shall we retaliate? Not in the kind of opposition they level against us, but when they oppose us we will preach the gospel of love, for our souls go out to the children of men. We will preach the Gospel of the Lord Jesus unto them. We will preach faith, repentance and baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost.

Ah, it is well to remember that when Nicodemus came to the Lord Jesus Christ and asked Him what he should do to be saved, it was not man that said, "Except a man be born of the water and of the Spirit,

he cannot enter the kingdom of God." It was the Lord Jesus Christ, the Redeemer, the Savior of the world, the Author of eternal salvation unto all those that obey Him. This was the being who gave that command; this is the Being that gives His commandments to His disciples in this the dispensation of the fulness of times, and when men elect to disobey that command they incur a responsibility for which they will have to answer unto the Lord our God. We are promised the gift of the Holy Ghost. Do you know what that means? I think you do. God be praised, this Spirit has given me a testimony of the Gospel. It has revealed to me and to you that, as the Prophet Joseph said, in order to gain an eternal exaltation in the kingdom of God we must obey the fulness of the Gospel; not one principle, not two principles, but the fulness of the everlasting Gospel; for Jesus said: "Man shall not live by bread alone, but by every word that proceedeth forth from the mouth of God." The gift of the Holy Ghost teaches me that not only is baptism and repentance and faith essential to salvation—and true—but it teaches me that the pre-existence of spirits, the resurrection from the dead, the doctrines of eternal judgment and the other glorious principles, including the doctrine of eternal progression, are true. They are of God and essential to the upbuilding and exaltation of the saints of God. Now this is our duty. I know the Latter-day Saints will prove true. I believe, my brethren and sisters, that our mission and our destiny is as high or higher perhaps than that of any other people that has ever existed on the face of the earth.

In the south of Georgia a short time ago at a Presbyterian convention one minister declared that the church that controls America will be the dominating factor in the evangelization of the world. Well, if he means by that that America will be controlled by the church having the fulness of the Gospel, I then will agree with him that that church will be the dominating factor in the evangelization of the earth. It is good to behold that men in other churches are beginning to realize that America has a destiny and that from this land was to go the fulness of the Gospel, and that from this land was to be fought the battle which would end in a complete victory for Jesus Christ, the eternal Son of God. The Church of Jesus Christ of Latter-day Saints today, as it ever has done, is teaching the fulness of the Gospel. In Chattanooga a few weeks ago the great Baptist church of the south met in convention, and before they adjourned they passed a resolution that the doctrine of tithing was of God, that it was a proper means of raising revenue, instead of the manner of collecting that now obtains, and each and every delegate pledged himself when he returned home to pay an honest tithing. That great church in the south, instead of depending upon its paid ministers to preach the gospel, is enlisting the aid of its laymen—the masons, the brick-layers, the carpenters, the miners, the clerks, the lawyers, the doctors—all these laymen are being pressed into the ministry, and yet a few years ago they laughed at the ministry of the “Mormon” Church, and declared that its ministry was an uneducated one and therefore would not be of much force in the promulgation of the Gospel. Thus

is the world beginning to see that the doctrines of the “Mormon” Church are true. It bears testimony to this mighty fact, that Joseph Smith preached the Gospel, gave utterance to the thoughts that the souls of men were longing to speak. So if this then is to be the rule as to which church controls America, not by force, but along principles of righteousness, it follows then that this Church, preaching the fulness of the Gospel, is to be the dominating factor in the evangelization of the world, and I am proud to be a member of that Church to which that high and holy calling has been committed. Brethren and sisters, let us stand erect in our faith, let us be firm and constant and steadfast, let us determine to do our duty, and then with that spirit, with the help of the Lord, we will struggle on through danger, through storm and through sunshine, until danger’s troubled night is o’er. We will preach the Gospel until the nations have been warned. We will preach the Gospel of Jesus Christ until He comes in glory and in power to reign on the earth as King of kings and Lord of lords. Even so, blessed Lord Jesus, come quickly. Amen.

ELDER MELVIN J. BALLARD.

(President Northwestern States Mission.)

Perhaps the most important event that is before the Latter-day Saints and the world is the coming of the Son of God to live among men in the flesh. The signs He said should precede His coming are appearing upon the right hand and the left. Those who have eyes to see, and hearts to understand, can easily dis-

cern the preparation that is going on in the world, and we can also discern that the Lord is working in the midst of the Latter-day Saints for the fulfillment of that glorious event. I desire to call attention of my brethren and sisters to that particular phase of the work which is devolving upon us. The Lord is working among the nations according to His good pleasure, but He has given special commission and labor to the Latter-day Saints to prepare a people, a place and a condition for His coming. I am asking myself am I preparing, and I ask, are the Latter-day Saints with whom I am associated preparing themselves to meet the emergency, or shall we disappoint the Lord and ourselves when He comes?

It is a most pretentious claim the Latter-day Saints make. They say they are fulfilling the vision of the prophet who foresaw the stone cut out of the mountain without hands rolling forth and filling the whole earth. The Latter-day Saints claim that they are now fulfilling that prediction of the past, that while this is but the work in embryo, yet it is rollnig forth to the accomplishment of that mighty purpose. It is growing at a pace, perhaps, that we should be entirely satisfied with, since this work is increasing in numbers, in influence and power in the world. I believe that last year showed the largest increase in history of the church. I do not know how it has been in other sections, but in our district we had the largest number of baptisms in any year in the history of that mission, although we had fewer elders than heretofore. Generally I believe that the Church is increasing in number of baptisms from year to year, and that is a gratifying thing.

We have obtained such growth that, grouping all large churches, such as the Methodist, Presbyterian and so forth, we are rated as the eighth in number of members, in the United States. That is some distinction, and yet, when I look at it from another point of view, I wonder why this Church does not grow faster than it does when I know within my soul that it is the true Church of Jesus Christ, that it stands the test of reason, of argument, of scripture, or any other kind of test that can be applied to it.

I marvel why, just as our fathers and grandfathers did when they were converted, why the world does not receive it gladly, and why hundreds of thousands do not join with us, instead of thousands only. I have wondered why the Lord does not cause it to grow faster, but in my contemplation of this question I have found a good deal of comfort from my observation of the facts of history and science. I discover that the physical organism which is calculated to live through a lengthy period of days, or years, seldom comes to maturity quickly, it grows slowly; and that form of life, whether it be vegetable or animal, which is calculated to last but a short period, as a rule, comes to its majority quickly, and soon passes away. The oak does not reach its height in the first year while the sunflower, for example, may lift its head above the oak in the first season, but, when the test of winter frosts is applied to it, it falls, while the oak twig remains, and each succeeding season becomes stronger and greater, and remains through ages to become the monarch of the forest. Those governments that have been destined to endure through long periods of time were, as a rule, very

slow in their growth: Those that grew rapidly ordinarily passed away quickly. And so, I believe that God's hand is manifest in preventing a too rapid growth of His Church. That may seem a strange way to look at it, and yet I believe it is evident that the Lord is staying the too rapid growth of this work.

There have been many difficulties in the way of men and women receiving the gospel; one being the gathering to Zion. If the members of the Church had remained in England, Scotland, Ireland and other places where they received the message of the gospel in early days, and would have built churches there, it is probable that there would have been hundreds join the church that never did come into it, because of the prestige that a local strong membership would have exerted. The fact that men had to gather from their native land to America, and go through the hardships of a long pilgrimage, an ocean voyage in the olden style sailing vessel, and then a long journey across the plains, was such a discouragement that it is likely there would have been thousands more join this Church if that sacrifice had not been required of them. It is doubtless true that if the Latter-day Saints could have remained in Missouri or Illinois, without molestation, there would have been a great many more belonging to the Church than there are today. Many of those who undertook the ocean voyage, stood that hardship but could go no further. Others faltered in the wilderness, "put their hands to the plow then turned back," and remained in various sections of the United States, they, and their descendants, hundreds who could not muster courage enough to go all the way.

These were difficulties in the way of the growth of this work.

It is doubtless true also, that if it had not been, and if today it were not required of those who receive the gospel, that they should observe the Word of Wisdom, and abstain from the use of tea and coffee, tobacco and liquor, hundreds who are not now united with us would have been. I know some who are outside of the Church because they cannot make the sacrifice to give up the coffee, tea, or tobacco that they have been used to for years. Indeed, if this test were applied, this one simple thing in the requirements the Lord has made, were required of any other religious denomination outside of the Latter-day Saints, if men had to accede to that one law among us known as the Word of Wisdom, it is doubtful whether they would maintain one-half of their membership. It is probable there are thousands who would have joined the Church had it not been for the requirement of the Lord in the law of tithing, they are standing aloof because they have not courage enough to join us since the Lord has asked us to donate a tenth of our income for the interests of this Church. It is true that there would be many come in if it were not for the fact that they are afraid they would have to go upon a mission.

I could enumerate other things connected with the growth of membership in this Church which seem to be a hinderance, and yet when I look at this whole question from another point of view—and I would like to see it from the Lord's point of view, for He is able to remove all these difficulties if necessary.—when I look at it from what I think is His point of view, I confess that the Lord has done it just right, and

I would not want to change or alter it at all. Of what value and worth, after all, would a large membership of the Church be, if the men and women would or could not meet its requirements? The Lord is building the most splendid institution the world has ever seen, in this work of the Church preparatory for the coming of the Son of God. The kingdom that is to be built up and established from this work is to be the grandest thing the world has ever seen, and the Lord cannot make it out of material that is not full weight, full measure, full capacity; and so these tests are applied to eliminate that material which is unworthy to be used in the building of this structure. The man or woman who cannot leave father and mother, house and land, for Christ's sake and the gospel, is not worthy of His favor; and so the gathering from the nations of the earth is a test and those who stand the test, they and their children, can be used in the accomplishment of this work. Those were rejected who faltered by the wayside, who could not endure the tests of Missouri and Illinois, tests essential in God's program for the building of the Church in this country. I believe that the troubles, sorrows, and difficulties experienced by the Saints in Missouri and Illinois were necessary, and that the men and the women who came to this country would perhaps, not have remained true if they hadn't passed through those troublesome days. There were even greater troubles after they left that land, and the Lord was only preparing them for these. That was only as a schoolmaster to prepare them for greater sacrifices that they were destined to make.

The Lord intends to make this

people not only a people intellectual, but a people the physical superiors of any men who have lived upon the earth. In making the sacrifices that our parents did, they were laying the foundation for physical health of manhood and womanhood that shall ultimately produce a perfect race. In my heart I thank God that three generations ago my grandparents left off using tobacco, liquor, and tea, left those objectionable things in the old world, and haven't transmitted the taint or desire of them into my blood. I want to preserve that blessing, and pass it on to my generations after me, that this may produce a perfect race of men and women. Woe to me if I lose two generations of struggle and effort, and we turn back to the use of the harmful things that my parents and grandparents left.

We have not finished the work, my young brethren and sisters. God laid the foundation through the labor of our fathers and mothers, and the superstructure is just beginning to rise. If we shall be counted worthy to be used as material in the building of that which God intends and contemplates, we shall have to maintain all that our fathers maintained, of faith, and virtue, and all the qualities of honesty and integrity that were so abundant in them, and we must add unto it or we cannot be accepted of the Lord. Israel Zangwill, the Jew, spoke of glorious America as the melting pot in which he saw the various nations of the earth absorbed, through the genius and spirit of American institutions; and he contended that, after a man has become an American citizen, he should no longer be called a Jew, or an Irishman, but an American. The great question is, can America

absorb the hordes that come to her shores and transmit to them the ideals of the fathers who founded this government? Zangwill is hopeful this shall be the case; I trust it may. It is wonderful what America has accomplished through mixing the blood of various nations, she has produced a new type of men and women, a physical type of manhood that excels in most international athletic events, a type of physical beauty that excels the rest of the world. Oh, in that I can see another of God's purposes in gathering men and women from the nations of the earth.

In our gathering places we have not been receiving hordes promiscuously, like the country at large has, but we have been selecting the stock, "one of a city and two of a family." They have not been from the ranks of the lowest society, nor the highest, but they have been, as a rule, from the choicest of the nations of the earth, the blood that is purest and best. These have been selected and brought here to a "melting pot" where men and women are being purified as gold seven times tried, the most perfect race of men and women the world has ever seen. That "melting pot" is the Church of Jesus Christ of Latter-day Saints, wherein the best blood of the various nations can mingle and produce not only the best race physically, but a race that shall continue to uphold standards of purity and qualities of life that shall ultimately make the cleanest and best people in all the world. Now I can see the wisdom of the Lord in bringing these people from Scandinavia, and Germany, and other nations, who have a like faith and belief, that their children may intermarry with each other and

thereby maintain the advantage of such union, add unto it and carry it into future generations.

The Latter-day Saint boys and girls who do not intermarry with those of their own faith and belief, counteract to a large extent, the benefit of the sacrifices made by their progenitors and nullify, to some degree, the purposes and object for which God has gathered us here. Latter-day Saint boys should marry Latter-day Saint girls, and Latter-day Saint girls, ought to marry Latter-day Saint boys. I regret to say I have met scores of heart-broken, disappointed "Mormon" girls scattered over the northwest, who fully agree with me that they have made a failure, and a serious mistake in undertaking to live their ideals associated with men without these ideals, and without faith at all.

God is building here an institution that is going to be, as I have observed, the most excellent of all the world, and we are not going to be discouraged if, after two generations, we have not accomplished it. If it shall take three, four, five, or six generations we won't be discouraged. We shall seize the advantages that our fathers have given unto us, we will hold it up before the eyes of our children as an unfinished work that God has called us to do, that may take ten or twenty, generations, but it will be completed through God's help, if we only do our part. Our eyes may not see the consummation, but we are expected to do our duty and leave the result with our posterity who, may the Lord grant, shall follow our example as we should follow the example of those who have preceded us. That the Son of God may come soon, and live among

men in the earth, is my prayer and desire in the name of Jesus. Amen.

"My friend, Divine," a soprano solo, was rendered by Miss Tena Rasband.

ELDER JOSEPH E. ROBINSON.

(President of California Mission.)

While I stand before you, my brethren and sisters, I sincerely desire the inspiration of the spirit of truth to direct my utterance. With me, I know your souls have been fed with the bread of life this day, and in the testimony of my brethren of the mission fields you have felt it like a call to battle for the right. If there has been dubiety in the minds of any as to the right of authority to preside over the things pertaining to righteousness, and the kingdom of our God in the earth, your minds were disabused of that in this morning's service, when President Smith made known unto us the mind and will of the Lord relative to the order of the Priesthood, and the order of the Church, and to the necessity of the Priesthood setting their houses and themselves in order.

With Elder Ballard, I sincerely rejoice in the fact that I, too, have been born of "believing blood." Sometimes, in the mission field, I have been confronted with the thought, and with the statement that, "this alone accounts for your position as a member of the 'Mormon' faith, or Church, the fact that you were born a 'Mormon.'" At first blush, to some it may appear that there is no particular virtue in one's birth, yet through all time I have learned to have respect to that "believing blood" spoken of in the

scriptures, and recognized by the Master Himself when He said, "My sheep know my voice and the stranger they will not follow." I have learned too, from observing not only men of different nationalities, and their predisposition to do certain things because of prenatal influences and training, and different traits of thoughts and living, that in the animal world about us, those who were born to a certain end achieved it more readily than any can be trained to do so; that the bloodhound will follow with unerring scent the trail that is lost to the pampered and petted pet of some lady of high degree. And so I rejoice in the fact that I, too, have been born of believing parents, of the third generation, and it has been my prayer that there shall be no untoward act performed by me that shall turn back the tide of progress set by my ancestors toward the goal of truth and righteousness.

I rejoice in the privileges of the gospel. I rejoice in the fact that all the principles thereof appeal both to the emotions and the reason of men; that there is no good thing, that there is nothing legitimate, praiseworthy or of good report to be found outside of the gospel of the Lord Jesus Christ, as revealed anew to us in these last days. Men say and have said unto me that "You don't know it all," and individually I am perfectly willing to confess that. They have said, "You don't have all within your church that is true." This I have not accepted, and I am not prepared to accept, on the contrary, I do know that there is in the genius of this gospel, which we live and keep, that which is for the salvation of the souls of men now. The gospel does not deal alone with what we

may call an uncertain future, which however is certain to those who will keep the faith; it does not deal alone with the past, but is alive, is virile, and enters into every avenue of art, science and trade, into the social fabric, in everything that is praiseworthy and for the uplift of men. If in the writings of Israel Zangwill, in some of the statements he has made in his play, "The Melting Pot," he has felt the pulse of the future, and can see in this blessed land of America a nation not of many nations but one, with intent and purpose to render that which is just and true unto God and unto their fellows, it will be because of the gospel of the Lord Jesus and not because of the theories and ideals of men. Those dreamers who dream of a Utopian time when inequality shall cease, when the hireling shall be no longer oppressed in his wage, when men shall meet a brother and a friend in every land and clime, when righteousness shall obtain in the courts of justice, and men shall have been weaned away from selfishness and hate, should understand that it shall be realized only through the fruits of the gospel of the Lord Jesus, for that alone will strip man of innate selfishness, which is the bane of humanity today. The gospel of the Lord Jesus alone will cause men to prefer their neighbors to themselves, and wean them of selfishness and jealousy, and their hunger after pomp and power, fame and government. The gospel of the Lord Jesus alone will grant unto the hireling that which is his just due, and care for the widow and the fatherless. The gospel of the Lord Jesus alone will make of the proud man a humble man, will abase him and bring him on to the same level and footing with his brother who

seeks after truth and after equality in all things.

Upon our western seaboard we find a great many of those so-called dreamers. It seems a rich land for every creed, every idea and theory to fructify in. Frequently we have new faiths arise, and new churches are established; new methods of belief and unbelief put forth, with their various followers; more or less of the spirit of the Orient as well as of the Occident. It is surprising that so many fads and fancies find following among so-called stable minded men, and the liberally educated people of America. Recently, in Los Angeles, there was one set up and named the Church of the Living God, the tabernacle of David again in the wilderness." Some of their elders came to our headquarters to instruct us in the fact that there had been a falling away of the faith; that there has been innovations made in the gospel ordinances of the church founded by the Master; that men drew near to God with their mouths and with their lips did honor Him, but their hearts were far removed from Him, and they taught for fear the doctrines of men, and for hire made themselves specious teachers to tickle the ears of those who would not stand reproach or chastisement. I told them there would be no difficulty in teaching us the gospel which they had in mind, the "everlasting gospel" as they called it, if they could but prove to us the line of their authority and the right to teach. They entered into a dissertation of how one Joshua Sykes had been called of the Master, angels had visited him, and possibly he himself was one of the evangelists of olden time, come again to the earth for the last dispensation. Then I asked them for a

proof of it in the fact that God had said, as they had quoted, "that every word should be established in the mouth of two or more witnesses." Then they were confounded, for they had only the witness of one man in every step in the building up of their church. I cited them not only to the witness of men, so far as the building of the Church of Jesus Christ of Latter-day Saints was concerned, but that God, the Father Himself, was a witness, and had come with the Son, and introduced Himself to the boy prophet to open up this last dispensation. Also, John the Baptist, who was the forerunner of Christ anciently, of whom the Christ said "He is the Esaias who is to come" who, if we may accept some of the writings of the early fathers, Nicodemus said went into hell itself and introduced himself in hades, to the spirits who were kept in prison from Adam unto that day, as John the Baptist, the forerunner of Christ on the earth, who now had come down to the very depths of hell to make known unto them the fact of their emancipation; that the Christ should visit them there and come with healing in His wings and set the captives free, to open the prison doors; and lead the prisoners out of darkness into light. I stated that John came to men in the flesh, to Oliver and Joseph, and bestowed upon them the keys of his ministry; that Peter, James and John came to Joseph and Oliver and gave them the keys of the Melchisedek Priesthood; that the Lord Jesus, and Moses, and Elias and Elijah and many great and wonderful angels, Gabriel and Raphael, as well as these prophets of the Lord Jesus, came each in his turn with the keys of his ministry and dispensation, and in the presence of two or more

witnesses bestowed them upon the prophet and his immediate associates. That line of authority has never been broken and given to another people, but has continued with the church, with all the characteristic gifts, signs, offices and ordinances that were ear-marks of Christ's church in the day when He lived and prayed for the time when God should set up His kingdom in the earth, nevermore to be thrown down or given to another people.

If it does not make a man righteously proud to know that he belongs to this church and kingdom, that he participates in these gifts and blessings, I know not what can come unto the soul of man to make him so. Therefore today, with you, my brethren and sisters, I rejoice in the fact that we live, that we have being, through the grace of our Father; that we are redeemed from death and hell through the ministry of the Lord Jesus Christ, and the atonement which He wrought out, and that with Him and our Father, in the world which is to come, we shall have opportunity and time to realize all that our fond souls have yearned for and builded for in this life; that we shall be followed by objects of corresponding greatness to our ideals. There we shall come into our own, and shall be recognized throughout all eternity as the very children of our Father, into whose hands He committed the ministry of the last days for the setting up of His kingdom, and for the reclamation of the souls of men.

Let us glorify Him and do our full part to bring men to a knowledge of the truth, that every man shall hear the gospel, that every soul shall know God for himself and have no need to ask his neighbor;

this is my prayer in the name of the Lord Jesus. Amen.

ELDER BEN E. RICH.

(President of Eastern States Mission.).

Several years ago one of the greatest thinkers of the world, the great Russian scholar, Tolstoi, saw a speck in the far distance which he recognized as "Mormonism," and he wrote to one of the leading educators of America and asked the question whether "Mormonism" was to become a world power. The leader of a great institution in America, to whom the question was propounded, answered, "We will have to wait until we see the third and fourth generation of what is now known as 'Mormonism,' before we can answer." This flashed through my mind a short time ago when one of the apostles was visiting the Eastern States Mission, at a time when we had the conference presidents of all the conferences of that mission in council together; I thought to myself, I will take a vote and see how many among the leaders of this mission—the thirteen different young men who had been chosen for their worthiness to preside over conferences—belonged to the second, third or fourth generation of "Mormonism;" and in taking the vote I discovered that every one of them belonged to the third and fourth generations. I could have wished that that leader of the university had been present and could have remembered the question propounded to him by that great scholar of Europe, and could also have remembered that only eighty-one or two years ago the Church had been organized with six members, and that at the pres-

ent time there was probably not a civilized nation upon the earth where Joseph Smith's name was not remembered as being one of the greatest prophets that had ever lived upon the face of this earth—in fact, the greatest save it be Jesus Christ. If the work continues to grow in the next eighty years as it has in the past eighty, it will certainly be *the* power of the earth.

I rejoice this afternoon that I have a standing within the Church; that I was born of goodly parents; that I can point, with a great deal of pride, to the fact that my father was a trusted associate of the Prophet Joseph, and all the other leaders of the Church up to the time of his death, also that Lorenzo Snow, at my mother's funeral, pointed to the corpse and said, "There lies the body of a woman who has never been antagonistic to any law that God has revealed for the redemption of mankind." I sincerely trust that when my time comes to lay this body down that it can be said of me that I have been true to the men whom God has placed from time to time at the head of the Church. I remember each one of the presidents from President Young to President Joseph F. Smith. I have looked upon all of them as men of God, as the mouthpieces of God, and I am satisfied beyond the question of a doubt that they are and have been such, giving to the people wise and safe counsel, and I have never seen a person prosper or be happy in refusing to take the counsel that has come from the lips of the authorities of the Church.

Jesus considered it a wise judgment to judge a tree from its fruits. The world claim that they believe in Jesus Christ's judgment and in

His counsel, and all we ask is for the world to judge "Mormonism" from what "Mormons" have accomplished. We are looked upon as being the black spot upon the ecclesiastical part of the world, and yet I doubt very much if any other church that has ever existed upon the face of the earth could have done so much to bless the earth, so far as they have had an opportunity, as this Church has done. In looking over the faces before me I doubt very much if there is a member of the Church in the enjoyment of a happy home who does not owe it directly or indirectly to the work and the influence of this Church, if not individually to themselves, to their parents before them in bringing them together and giving them an existence upon the earth, in leading their parents here to the Rocky Mountains, planting their feet here in the safest part of the world, and giving them opportunities that they never would have had had it not been for the work of some "Mormon" missionary. To my mind in this connection alone is revealed some of the greatest miracles; greater, far greater than is recorded in the Bible. If we had read them in the Bible we would have classed them among the greatest of miracles to be found within the lids of that sacred book. I want to relate one especially that seems to have drifted away from our minds. There are those here before me who remember when President Joseph F. Smith, President Francis M. Lyman, President Heber J. Grant, and President Lund were all who are now living, of the general authorities of the Church, at the time when our brethren were off on what we were pleased to term the "underground," when pretty near

all the presidents of the stakes were away from their flocks, when almost every ward had lost its father, the bishop, and when some of the darkest clouds that ever hovered around our people completely covered them up, when we did not have the privilege at our general conference to see the general authorities of the Church upon the stand; when only occasionally we received a written message from the presidency of the Church, when trouble surrounded us upon all sides, when the government seemed bitterly against us, and when even the authorities of the Church could see no light ahead, it was then they issued an address to the Saints pointing out all of these conditions, and making a request upon them to observe a special fast day named by the authorities for the people to come together, fasting, with prayerful hearts, to lift up their prayers to God the eternal Father, and ask Him to lift the clouds. At that time there was not a soul able to find a solution to the problem, or would even attempt to suggest one. The Latter-day Saints obeyed the counsel of the authorities of the Church. They came to the various meeting places with prayerful hearts; they came fasting; they lifted up their voices to God the eternal Father, and offered up their prayers to Him, begging Him to permit their prayers to ascend unto His throne, even as did the prayers of Cornelius of old. Do you remember in what a short period of time some four hundred of our brethren who were cast into prison cells came home; how the presidents of stakes came back to their posts of duty; how the members of the wards greeted the fathers of the wards, and how God listened

to their prayers? If a simple relation of a matter of that kind, which the older brethren, the middle-aged brethren remember distinctly, if we could read of such a thing in the Bible we would look upon it as one of the greatest miracles recorded in that book. But we lived in that day and it came about gradually. We could see the hand of God in it. We could see that God works upon natural principles, that He uses men to bring about His purposes; that He so arranged it that the cause of His people was soon shifted from the hands of bigots and from the hands of men whose minds were filled with hatred, that they were placed in the hands of diplomats and statesmen, and in His own natural way He freed His people. I say, to my mind, it is one of the great miracles in this Church, and demonstrated to me beyond a question of a doubt that God will hear our prayers when we place ourselves in a condition to be heard. When a man places himself in a position to receive a testimony that Joseph Smith was a prophet of God, he is in a position to demand recognition from our Father in heaven, and our Father in heaven will listen to him.

The testimony that God has given to me of the work of the great latter-day prophet is the key that opened to me the door, giving to me light upon the testimony of Jesus Christ, and sometimes I wonder, I shudder at what my condition in the religious world would have been had it not been for the testimony I received concerning the divine calling of the Prophet Joseph Smith. I know that he was a prophet of God, and a study of his life gave me an undying testimony that Jesus was the Christ, and yet

those who judge us wrongfully say that a Bible is not to be found in a "Mormon" pulpit, that the little children of "Mormon" people hear nothing about Jesus, and it is a common thing in the east for our enemies to use it as an argument whereby churches raise money for the purpose of buying little Christmas presents for "Mormon" children (which they never get), to teach them something about Jesus.

We know that the testimony God has given to us concerning the mission of Joseph Smith gives us an undying testimony that Jesus is the Christ, a stronger testimony than is possessed by any other religious body in the world, a testimony that He died for the sins of the world; that He was resurrected—not a mythical resurrection, but a tangible, literal resurrection from the grave, and that we are almost the only people who do believe in the actual resurrection, the literal resurrection of our Lord and Savior Jesus Christ. The rest of them have made Him a being that is not a being, something without form, saying that God is a spirit and that a spirit has not flesh and bones, that you see Him in the leaves of the trees, and in the flowers that grow, you feel Him in the atmosphere; or, in other words that He is merely nature, and then they will send to hell, and brand as an infidel, the person who says the only God is Nature, while they only call it by another name. Our Savior appeared to His apostles, and to the doubting Thomas He said, "Here, Thomas, see the marks of the nails in my hands; here is the mark of the spear in my side; reach hither thy hand and thrust it in and see that it is I; a spirit hath not flesh and bone as ye see me have." They

do not love to dwell upon that doctrine, but they cover it up with the words of John, *supposed* words of John, that God is a Spirit. I do not believe that John ever said or ever wrote those words. Those who know anything about the scripture know that when it was translated by that great and grand congregation that was brought together under the influence of King James of England, that they did their work honestly. The manuscripts they had access to were blurred, unreadable in places, and where they found that condition they decided for themselves what words to put in to make it readable, and when they came to this manuscript that they have translated "God is a spirit," the word "God" was there, the word "Spirit" was there, but the word "IS" was not there, and they ordained that every word of their own creation placed within the lids of that Bible should be so marked—because they were honest men—should be so marked that future generations should have the privilege of knowing what they did themselves. The words they supplied, and those words have come down to us marked now in *italics*, to know that they were the words of men, that it was a guess, and in most instances a good guess. Then, when we read John, and there we see the little word "*is*" in italics, making it read "God *is* a

spirit, we know it to be man-made. The reason John did not, in my estimation, put it that way is because he was there when Christ appeared before him, when he heard the Savior say, "See, it is I; see the marks in my hands, and see the mark of the Roman spear in my side; it is I, with flesh and bones; a spirit has not flesh and bones as you see me have." God bless you. Amen.

PRESIDENT JOSEPH F. SMITH.

I do not think that President Rich will take any exception to a remark that I would like to make in connection with John's reference to the Lord, or to God being a spirit. I think the fact is that even a man and, a very ordinary man, is a spirit; and if you want any evidence of it, just remove his spirit and look at what remains.

The congregation sang the hymn:

How firm a foundation, ye Saints of the
Lord,
Is laid for your faith in His excellent
word!
What more can He say than to you He
hath said,
You who unto Jesus for refuge have
fled?

Benediction was pronounced by
Elder Daniel G. Miller.

Conference adjourned until 10
a. m., Saturday, April 5th, 1913.

SECOND DAY.

In the Tabernacle, Saturday,
April 5th, 10 a. m.

Conference was called to order
by President Joseph F. Smith.

The congregation sang the hymn:

Come let us anew our journey pursue,
Roll round with the year,
And never stand still till the Master
appear.

His adorable will let us gladly fulfil,
And our talents improve,
By the patience of hope and the labor
of love.

Prayer was offered by Elder John
W. Hart.

The congregation sang the hymn:

O ye mountains high, where the clear
blue sky

Arches over the vales of the free,
Where the pure breezes blow and the
clear streamlets flow,

How I've longed to your bosom to
flee.

ELDER GEORGE ALBERT SMITH.

Satisfying comparison of "Mormonism" with all other religious bodies.—Saints should manifest appreciation of the Gospel by living according to its principles.—The righteous will veritably inherit the earth.—Profitable lessons may be derived from calamities.

I esteem it a privilege, my brethren and sisters, to be here on this occasion when much of the strength of Israel is assembled in general conference. For several days I have been looking forward to this gathering. I have thought of the class of people who would be present upon this occasion, and have compared the lives of the members of

the Church of Jesus Christ of Latter-day Saints with those of our friends who are not of our faith, many of whom I have had the pleasure of meeting in the last few months, and the comparison is favorable to us from almost every viewpoint. The conclusion is irresistible that "Mormonism" has done much for us in four generations. The gospel, with the blessings of the Priesthood, is priceless, and for it we ought to be a grateful people. The teachings that come with authority, which plant in our hearts faith in God that cause us to feel that we know of a surety that He lives, are beyond price.

We meet very many good men and women in the world, who have high ideals and are striving from their viewpoint to do good, and occasionally we find them with an understanding of religion similar to what we have; but there are few who have a satisfactory assurance that this life is a part of our Heavenly Father's plan for the development of His children, and that the truths we acquire here will remain with us in eternity. Surely we ought to appreciate the knowledge that the gospel brings, and we should evidence our gratitude by living up to the light of truth and teaching it to others. "Mormonism," so-called, is the Gospel of Jesus Christ, consequently it is the power of God unto salvation to all those who believe and obey its teachings. It is not those who say "Lord, Lord," who enjoy the companionship of His

spirit but those who do His will. If we are not more perfect in our lives, if we are not more righteous than those who are not of our faith we will be behind them in receiving the blessings of our Heavenly Father; but if we obey His commandments, if we keep ourselves clean, pure and unspotted from the sins of the world, His power will rest upon us, and the virtues of the third and fourth generations of the Church will be builded upon by following generations, and the purity of their lives will establish a race that will people the earth.

It is this that impresses me. We should not feel anxious about our political power; nor should we feel concerned about our worldly possessions, but remember this admonition, "Seek ye first the kingdom of God and His righteousness and all other things will be added." It is to this point that I direct your attention today. If the Latter-day Saints will keep the commandments of God, they will be happy, if they will keep themselves pure and unspotted from the sins of the world. "Mormonism," so-called, will redeem the earth by right of its superiority, and by reason of the perfection of its manhood and womanhood. While those who are selfishly devoting themselves to the amassing of wealth and the seeking of high positions, ignoring or violating the natural laws of God in their pursuit of pleasure, sowing the seeds of dissolution by allowing their baser passions to rule them, will not only be unhappy but will wither and pass away, and a race more worthy will inhabit God's footstool.

My brethren and sisters, it is not a matter of concern to me what will be the outcome of this work, but it

is this: keep yourselves clean and pure and you shall inherit the earth, for your Heavenly Father has ordained that it will be so. Let your light so shine that the purity of your lives will evidence your faith in the gospel of our Lord. Let us bear witness in our daily acts, as well as in our conversation, that we believe this is the Father's work and joy inexpressible will come to us, and the children that grow up in our homes will increase in faith and humility. They will be added upon, and be given power to turn aside the shafts of the adversary that are directed towards them, and in place of the distress that has afflicted the children of men, because of sinfulness, there will be comfort, peace and happiness, and a race of men and women will inhabit this earth who will have strength of character to put aside the evils of life, by reason of their birthright.

God grant that we may be worthy of our birthright; grant that we may be worthy of the blessings that He places within our reach; grant that day by day we may say within our souls, "Father, show me Thy will, and I will perform the labor." If this be our desire, if this is what we live for, then will our children be lifted up to higher ground upon which they may build, and from generation to generation there will develop a stronger race of people—a people who can draw ever nearer to our Father in Heaven. These things appeal to me, my brethren and sisters; it is a natural condition and I am grateful for the hope that they inspire in my bosom. I am grateful for the purity of the lives of the men and women who belong to the Church of our Lord, and I am thankful that throughout the world there are those who, seeing

the effect of a sinful life, are striving in earnestness to avoid its terrors, and who encourage others to do likewise. They are indeed preparing for Eternal life.

Now may the Lord bless you, my brethren and sisters; may His peace be in your hearts and may His light illumine your pathway, that day by day you may know the way He would have you go. May each of us, in our prayers and in our lives, sustain the men whom God has chosen to preside over and direct us, thereby serving Him who was the Redeemer of the world. May His Spirit and blessings be upon all Israel and may the prayers of the Latter-day Saints ascend on high that the hearts of men may turn from the evils of this life; that they may desire to turn unto God and keep His commandments. May the lessons that we learn by reason of the havoc that is wrought by the elements in commotion in this world, from time to time, be lessons that shall turn our hearts heavenward, and that will make us kinder and more charitable toward our fellow men.

I pray that the man who stands at our head may have his strength continued unto him; that he may live in the future, as he has in the past, in the favor of our Father in Heaven. I pray that he and his counselors may be inspired of the Lord, and physical strength and power given to them to perform their great and arduous labors, and discharge their duties in the cause of the children of men. God bless them forever is the prayer of my heart; and God bless all Israel, and all men and women everywhere who strive to do right and do good to their fellows, is my prayer in the name of Jesus Christ. Amen.

ELDER SAMUEL O. BENNION.

(President of Central States Mission.)

I have been very much pleased, my brethren and sisters, in the sessions of this conference that have been held, in listening to the remarks of my brethren. I was especially pleased with the remarks made by President Smith yesterday morning, for the reason that, to me, it was the same as any commandment or section in the book of Covenants; I regard it as the voice of the Lord unto the people. It covered a point that has been of vital importance to me, in the short period of time that I have labored in the ministry, for without that principle of loyalty and fidelity to the cause here upon the earth, there would be absolute failure.

The missionary in the field who does not put his heart into the work, and who does not sustain his missionary companions, by his faith and prayers and actions, and his conference and mission presidents, does not make a success of his work, and does not carry with him that power and spirit of stability that goes with the man who has in his heart an unyielding determination to serve God, and labor earnestly for the children of men. In my mind the principle of loyalty is one of the greatest that the Lord has implanted in the hearts of the children of men. In any capacity where men may be called to labor, the man who works with unyielding determination to succeed will surely do so and if he manifests that characteristic in the work of the Lord, as he probably will, success is sure to follow.

We pray and labor for the success of this work, and we pray for our fellow men. We pray for the

leaders of nations and for men of influence, that their hearts may be softened towards this work, that they may kindly receive the elders who are sent to them, and that they may understand the reason why the Lord has sent His messengers to the earth again. I believe that the Lord loves His children with a greater love than it is possible for any father to love his earthly children. No matter where they may be, in any land or clime in this earth, all are the children of God, and His love embraces them, even as the sun shines alike on all. As the Lord said, while in the earth, that His mission was not to the whole but to those who needed the physician: "I am not come to call the righteous but sinners to repentance." For that reason He has again visited the earth and revealed the true gospel of salvation to Joseph Smith, and placed the people of this world upon a new basis.

In times past, the mention of Joseph Smith's name has almost been, in some places at any rate, sufficient to arouse a mob, to day it is safe to stand upon any corner in any city in the United States and preach the gospel the Lord has revealed through the Prophet Joseph Smith. Joseph Smith's name is now held among the children of men in greater reverence than ever before, because of the unyielding truth, spirit of loyalty that has characterized the Latter-day Saints from the very beginning. Through the men who devoted their lives to the testimony of Jesus, who labored diligently and established churches and branches throughout the country, where ever they were sent, there has been erected in this land of ours, in the valleys of the mountains, a monument of faith. Here we are in

large numbers, in strength and power, having many of the gifts and blessings of heaven that the world does not realize or know of. We ought to be willing at all times to respond to any call that is made upon us to assist in the establishment of God's purposes in the earth. Take away from a Latter-day Saint the gospel, if you could, and nothing of real worth remains.

No man ever apostatized from this church and gospel, who had a knowledge of it, who could ever truthfully deny that it was the church of God. Whenever I have listened to them, I have noticed they shield that part of it all they possibly can, and they work along lines of persecution and try to destroy what the Lord builds up. Brigham Young once said—so I am informed—that you cannot hurt Mormonism it is like a rubber ball; every time you kick it the farther it goes. It is my experience, and is history, that where men persecute the church, or the principles of it, and those who preside in Israel, they often make friends for the Latter-day Saints; I tell you, honest men are looking for the truth everywhere. Men and women throughout this land will yield obedience unto the gospel of the Redeemer of the world in their day and time, and that time comes to them when they seek for light of our Father in heaven and as a result of their faithfulness. The Spirit of the Lord is in the earth among thousands of men and women who are good and true, according to the light that is within them, and when they become so well acquainted with the principles of truth that they are able to discern truth from error, they will yield obedience unto the gospel of our Lord and Savior Jesus Christ.

People are not looking, not many of them at any rate for the gospel to come through the "Mormon" church; they think that it will come from some other source. Those people who were looking for the Christ in His day expected Him to come in pomp and display. They never looked for Him to come in the manner that He did. They were not prepared for Him, and so they were easily led astray by that evil power which was opposed to Him from the beginning, and their faith and confidence was destroyed in the hearts of the children of men.

We pray for the success of this work, and unless we also work to that end, my brethren and sisters, we shall not have success. The man that comes into the mission field such as that wherein I am more closely associated at the present time with the work of the Lord, and who in his heart firmly resolves to carry the gospel message into the homes of the people, receives power from God that is not enjoyed by the sons of men outside of that work. He appears among his fellows and is kindly received by the honest among them for the truths that he teaches, and which the Lord is the author of. God gives unto us all, the power and blessing that we have ever received in this life.

Here at home, in this land of ours that has been prepared by the Almighty to sustain this great people, here are men and women who are qualified to preach the gospel to those who are in darkness. Our fathers and mothers laid the foundation for this great commonwealth. They gave their lives for the testimony of Jesus, and for the permanent establishment of this community. They wished for peace and prosperity, and worked early

and late for it. They had to work hard in order to secure a livelihood, but today it is a much different proposition. It may be said that the youth of Zion have never seen a day, or have never had a dream that would give unto them an idea of the sufferings of our fathers and mothers that paid the price for the pleasure we now enjoy here.

We young men and women ought to yield absolute obedience to the gospel of the Redeemer of the world. A man in his ward ought to hold up the hands of his bishop, and faithfully perform his church duties, that his bishop and stake president may know that he is reliable and true. In all my experience, I have never learned to love men like I have those who have proven themselves loyal and true, men you could rely upon to perform the work they were called to do, that would go from you alone hundreds of miles and do their duty, men who would stand for right and truth, for liberty and justice. Such men would stand for the gospel, and for those who preside over them, and when others criticise the leaders of the church they were ever ready to defend them. They would never sit down and listen to any man, defame or say things that were untrue concerning the Church of Jesus Christ, or the Latter-day Saints.

This people are greatly blessed in having men at the head of the church to-day who have been with the church practically from its inception, who know the ins and outs of the past, who can correct error, and who can say from their own experience, I know thus and so. There will come a time when men who have known the prophets Joseph and Hyrum personally shall no longer be among us. We shall only

have the testimonies of men who have known those who were acquainted with those prophets, but who did not have the privilege of seeing themselves. So I feel that I am blessed in the fact that our Father in heaven has permitted me to know men and women who can speak to me in the flesh and say, "I knew Joseph Smith; I have seen him, and I give you my testimony that he lived, and that he told me that he received a visitation from the Father and the Son, that he received messages from angels, and that he associated with other heavenly beings." I tell you, my brethren and sisters, these facts shall be matters of history in just a few short years. When we realize and know what it means to talk face to face with a man, and then merely have the testimony from one who has seen that man, there is no comparison.

I feel to praise the Lord, and to love the Lord's work here upon the earth, and to labor, whether at home or abroad, for the purposes of the Lord, as well as I can. To a man who thinks that it is an easy thing to go in the mission field and stay for a number of years, and leave home and friends and all behind you, let him who thinks that it is an easy thing try it. Let him who believes that it is easy to take the part of one of these brethren of the general authorities, who I know labor earnestly proclaiming their testimony of the truth, for no earthly reward, but because they have been called to that labor through a servant of the Lord, let them try it. The men who have the privilege of laboring at home and of acquiring the things of this earth that give pleasure, who think they are not in a position to go into the world on ac-

count of their occupation, let them leave their affairs and go on a mission, and I tell you, they will soon cheerfully hold up the hands of these men and women who preside in Israel, from President Smith down to the least of these authorities, they will sustain them in any position in the church, abroad or at home.

That is the principle that makes us strong. This is the word of the Lord unto me as it came from the President yesterday morning, and I rejoice in it, and I shall rejoice in reading it, for it is true doctrine, and it is worthy the consideration of all Israel as a guide unto us in this day in which we live. The Lord bless you. Amen.

ELDER GERMAN E. ELLSWORTH.

(President of Northern States Mission.)

My brethren and sisters, you who are before me were not converted through the wisdom nor learning of men, and it would be impossible for me to foist upon you any of the vain philosophy of men; if I should attempt it, you who have been in the Church for years would easily discover that it is of man, for you have been founded upon the rock of revelation. Our Father has given you a testimony for yourselves, and you know. In standing before you I do so with fear and trembling, least I may not be an instrument in the hands of God to impart unto you the bread of life.

I rejoice in the testimony that our Father has given me concerning this great work, the work that has been established in the earth for the salvation of mankind. It is my experience, in traveling in the world, that this work has grown

in importance a thousand times more than is represented by the number that have been baptized into the Church. The principles of truth that were revealed to the Prophet Joseph Smith, have influenced the people of the whole earth, they are "leavening the whole lump," and the members of the religious world today are beginning to inquire concerning this greater light that has been restored to the earth. Not long since, Dr. Henry Sloan Coffin, one of the prominent Presbyterians of New England, declared in one of his sermons that they did not consider any of the churches of the world as divine, or their organizations divinely appointed, he said Presbyterians were doing, as a church, more than any other Christian denomination to bring about a church union, and if that could be brought about, or if they could have the organization that they desired, it would be more efficient and do away with much of the overlapping of their work, and would bring about a greater missionary force in the earth, a missionary work that would bring all the members of the churches under the influence of the Spirit of God. He said that they were ready to serve under any organization that worked better than their own. Now, while they have not discovered that organization, it is in the earth to day. God our Father has placed it here, and they will some day discover that its influence and power have been felt even in their own organizations.

The Lord Jesus said to His disciples on one occasion, after telling them that He was the vine and they were the branches, and that they should abide in Him in order

to bring forth fruit to the glory of the Father: "Ye have not chosen me but I have chosen you and ordained you and sent you forth that you might bring forth fruit." Following that He told them to love one another as He had loved them, and as He had loved the Father. In talking to a Sec-tarian minister the other day, on the train, who has been in Utah a long time, I said, "My brother, the reason you have not been successful in the state of Utah, even among the wayward of the children of the Latter-day Saints, is because you have not sufficiently followed the admonition of the Lord Jesus to love the souls of men. The majority of the ministers who come here to convert the Mormon people, and lead them to acknowledge the God that they worship, have never had love for us in their hearts. They have sought for thorns and briars, and information to be taken back into the world and used for the collecting of money to Christianize the 'Mormons.'" He replied, "I tell you, Mr. Ellsworth, that is too true, some ministers have not had sufficient love in their hearts for the souls of the people who dwell in these valleys."

It is the experience of the elders of the Church of Jesus Christ of Latter-day Saints, who have gone to the world, that they must have a love for the souls of men in their hearts before they can do real missionary work; they must forget in part, or rather learn that they have not left in their mountain homes *all* that is near and dear to them, but that the honest in heart everywhere should also be near and dear to the soul of the true missionary. We must love them, and show that we

are truly interested in them, and that we have their welfare at heart, before we can really do successful missionary work. Where this feeling exists, the spirit and the power of God rests upon the elders, and the honest soul discovers in them the divinely appointed shepherd.

This is my testimony, that Jesus gathered together His disciples and organized His Church, and that men were divinely appointed to preach the gospel and represent the Lord Jesus. That organization continued until, through the wickedness of men it was done away with. Since then only tradition has been handed down to guide the Christian world. But, in this age, the Lord Jesus, through the Prophet Joseph Smith, has again sent the Priesthood with a divine appointment, and commission to the world. A divinely appointed organization has been re-established in the earth, it is in perfect working order, and the men and women who receive the truth have a mission to proclaim Christ and Him crucified, and to show to the world, through their righteousness, and by the sweet influence they have, that they are indeed born of God, and have the light that will lead men back into the kingdom of our Father. The Latter-day Saints have received this divine authority and organization. Upon their shoulders rests the mission to preach Christ and Him crucified. The doctor, the lawyer, the farmer, the carpenter, the blacksmith, and men of every other vocation in life among the Latter-day Saints are missionaries. It is our duty to teach the people of the world that the organization that they are seeking after today is in the earth, an organization that brings in touch every one of its members with

God and Christ. There is no overlapping nor crowding for place but a place for every man in the divinely appointed organization.

I am thankful that it has been my lot to be a Latter-day Saint from my birth, that my father and my grandfather were members of the Church of Jesus Christ. They were converted, not by the wisdom of men, neither by the learning of the world, but by a revelation from God. My feet have been planted upon that rock, and I know for my self that God lives, that Jesus is the Christ, and that the Church of God has been established among men. It has been established with apostles and prophets, sevens and elders, priests, teachers and deacons. They have a divinely appointed mission in the earth. Every man throughout the world who will hear their testimony, and receive it in their hearts, may have a part of that ministry, and feel God's spirit in them, from the crown of their heads to the soles of their feet, and learn to know God, and feel His influence by working for the salvation of their fellow men. The man-made ministers preach for money, and divine for hire; there are but few of them working unselfishly for the uplift of mankind. Their organizations have not the power to bring men and women in touch with God. Jesus has not chosen them, neither ordained them. They cannot bring forth fruit because they have not followed the doctrine of Christ. In the Church of Jesus Christ of Latter-day Saints every man, from the greatest to the least, has a right to the revelations of God for his guidance. God can bless the honest in heart through the ministry of His humblest servant even

though his language may be faltering, and his logic poor. If, from the time the light of God has come into the life of a man, he will magnify the priesthood, and honor the priesthood in others, the Lord will magnify him before the world, and honest hearted men and women will raise up and bless his name, and praise God that he came within their circle.

May God bless us, my brethren and sisters, and help the Latter-day Saints to honor the divinely appointed men that our Father has placed in the earth. Let us rejoice that we are associated with the divine organization that gives every man and woman a chance to receive an experience under the influence and power of God. May we honor the priesthood, and all men who bear it, and in the end be prepared, by the experience that we have received in the Church, to associate with God and Christ, is my prayer in the name of Jesus Christ. Amen.

PRESIDENT JOSEPH F. SMITH.

I have pleasure in saying that the brethren who addressed us yesterday afternoon and this morning so far, are the presidents of the various missions, the Eastern and Southern States, the Northwestern States, the Northern States, and the Central States missions. Brother Herrick, who is the president of the Western States Mission, is absent today attending the funeral of one of his brothers. Brother Rey Pratt, the president of the Spanish Mission, is not present.

"I will go where you want me to go," a tenor solo, was rendered by Elder Melvin J. Ballard.

ELDER MOSES W. TAYLOR.

(President of Summit Stake.)

How do you do? I am glad to meet you. You all look good to me.

I am going to tell you the part of President Smith's talk yesterday that made a great impression on me. It was that we should talk about the good things, and not all the time be talking about evil things. You know some people think it is a virtue to be sick. I met President Duckworth yesterday with a big rag around his neck and told him to take it off, it was a sign he was weak, and we want people to look beautiful and strong. I believe in people looking beautiful, and fixing themselves up. I often think of my father. You know he filled many missions in the world, and met many great men and many rich men, among others he met Baron Rothschild. One time Rothschild was traveling around the world and he came to Salt Lake City. Father was just about as poor at that time as he ever was in his life, but he had an old carriage and he got the boys out and we had to polish it and fix it up just as good as we could. He bought thirty cents worth of oil to black the harness, and we blacked the harness and worked at the old carriage and harness for about a day. Finally Baron Rothschild called on him. Father had a big black cloak and a silk hat that he had got in France. He had them cleaned and fixed up, and when he and the Baron walked out of the house to the carriage father looked better to me than Baron Rothschild. (Laughter.)

Now, I believe in appreciating what you have got. I believe in seeing the good in all men. Out in

the stake where I live they say that everybody looks good to me, and they do. We have got the finest lot of Saints out there you ever saw. I like such songs as "Count Your Many Blessings," and I want to relate this on myself. I went home from here one day, got up early in the morning, and thought, Now I am going to count my blessings, and began to count them, and began to think: I have about fifty chickens at home and every one of them is trying to lay an egg today; I have got some pigs, and it seems like I can't get rid of them, they increase so fast; I have some cows and they are increasing in number, and horses, and everything that I possess the Lord is blessing, including a large family of children. Then I began to think of how I have been blessed in the Church, that I had been called upon to preside over one of the best stakes in all the Church, and live among the best people, and I began thinking of one blessing after another, and the first thing I knew I was home walking in the house, and when I entered, one of the children, (one of the blessings), had done something that displeased Sister Taylor, and she told me about it, and I started to laugh and said, "From the sublime to the ridiculous, I have been counting my blessings." Then she laughed, we both laughed, and we began to count our blessings together.

Now, I believe absolutely in sustaining the authorities of the Church. I believe in doing what the Priesthood tells me, whether I like it or not. I never set my judgment up against the authorities of the Church of Jesus Christ of Latter-day Saints. It is good enough for me, and by following their counsel I have never failed. I believe in

saving men. Don't believe in going around from house to house speaking of the ills of my neighbor. I had an experience recently. I had to go out and visit a large ranch with a man. When he went into the band of horses that we were looking at, "Why," he said, "just look at that beautiful stallion. I never saw a finer stallion in my life." Then he went over and looked at a beautiful mare, and then another one, all the time seeing the beautiful. The ranch owner who was selling the horses and his men were perfectly happy, and the man himself who was seeing the beautiful things was happy. I went out a few days later with another man into the same band of horses. He did not see that stallion, he did not see those beautiful animals, but went around and found one horse with a crooked foot, and another one with a spavin. There were one hundred fifty head of the most beautiful horses I have seen in my life, but those two were all that he had seen and all he talked about, and everybody on the ranch was unhappy till he got off it. Everybody loved the first man, but the other man went away without anybody loving him.

The missionaries were talking about the man that speaks the good all the time. He is the successful missionary. The missionary that goes out into the world and begins to tear down the beliefs of others, trying to destroy everything, does not convert anybody. You have got to make friends before you can convert people, and it is a very great blessing, my brethren and sisters, to see the good and to count the things that you have got as blessings from the Lord. Now may the peace and blessing of heaven be with us, is my prayer in the name of Jesus. Amen.

ELDER JOSEPH R. MURDOCK.

(President of Wasatch Stake.)

My brethren and sisters, it is rather a surprise to me to be called to address you this morning. I think that I am probably not quite so experienced in talking to so many of my brethren and sisters as Brother Moses Taylor. I have felt perfectly satisfied in the past in listening to the testimonies of my brethren, and my heart certainly felt in tune with the remarks that were made by them during this conference, when they referred to the fact that their parents and grandparents were members of the Church. I felt to say in my heart, thank God I can make the same statement.

I have taken pride, many times, in referring to the fact that my mother walked across the plains to these valleys of the mountains, and I feel that I shall never forget her faith and endurance; and that my father, when thirteen years of age, drove a wagon and some cows and horses across the plains. I am proud of that, and of the fact that their fathers and mothers, my grandparents, had received the gospel in the eastern states, and I rejoice in it. I have rejoiced in the gospel from the time that I first began to understand it, at eight years of age, and I have had testimony repeatedly, from that time till the present, that the Lord hears and answers my prayers and the prayers of the Latter-day Saints. I have had no occasion to find fault with the authorities. They always placed so much good before me and never any evil that I know of, that I have felt perfectly satisfied with their teachings. When things have come

up that I did not understand I have said in my heart, I will wait till I learn all about what I have been told before I begin to take exceptions to things I have not yet learned. It has only required a little time to make me fully understand, and appreciate, that all that has been advanced by those whom the Lord has placed in charge of His great work, in this dispensation, was for the interests of Zion, and for the uplifting of the work of our Father in this dispensation.

I rejoiced in hearing the testimony of Brother Taylor about his good stake of Zion. I don't doubt it, it joins ours, therefore it could not be otherwise than good. My stake is about 5500 feet above sea level, and his is only 400 or 500 feet lower elevation. That accounts for it, perhaps, the higher you get the better it is. (laughter.) The Latter-day Saints of the Wasatch Stake of Zion are striving to serve the Lord, and mind their own business. I want to say, for the credit of those who do not belong to the Church, who live in that stake of Zion, they are perfectly willing we should do so, and they are not nor have not been putting any obstacles in our way, nor trying to interfere with us from serving the Lord as we understand it, and there is harmony existing between us. Those who are members of the Church and those who are not. We are attending to Religion Class work in that stake of Zion, and no one is trying to prevent us. Our Religion Classes are as well attended as our Sunday Schools, and we are accomplishing a good work. We do not think there was any mistake made when the Religion Class work was started. Some of our schools are holding more than one session a

week. I have heard class teachers testify, in meetings of the Religion Class workers, that they would not want to teach school unless they could do so in some place where they would be allowed to teach Religion Classes after school hours. Well, we are willing they should do so, and there is no one up there that is objecting to it, and we hope they won't.

We are striving to serve the Lord, and to obey the teachings of His servants, and keep in harmony with the instruction that we receive from time to time. While we are pretty well elevated as before stated, we are not trying to take advantage of the situation and dictate affairs to our brethren and sisters. We are willing to let all of the other stakes alone, and follow their own inclinations, and the counsels which they receive. It takes us all our time to attend to the work that we have, and follow out the teachings that are imparted unto us from time to time in our conferences, and in the general conferences of the Church. Zion is growing in the Wasatch Stake of Zion, and the work of the Lord is increasing, and faith in the hearts of the people, and harmony between the people and those who preside. We feel that the Lord is with us as He is with His Saints throughout the length of the earth.

My earnest prayer is that Zion will continue to prosper, for I know the gospel is true; I know that it will bring peace, happiness and contentment unto the children of men everywhere throughout the land if they will only accept it. I pray that truth may spread abroad from city to city, from state to state, and from nation to nation. I fully appreciate the fact that this nation has an im-

portant work to perform in the world. It has accomplished a great amount of good already, and I believe it is only the beginning of what this great nation will do. It is the greatest nation and the best country on earth, and the best men have ruled the nation. We do not want any better than those who have occupied those positions from time to time. The Lord gives us the best as occasion requires, and He will continue to do so and will inspire the great men of the nation with the love of freedom and the rights of humanity throughout the earth, and this nation will seek to protect the rights of other nations and influence them in the lines of liberty, and open up the way that the gospel may eventually go forth throughout all the world, as it has spread in this nation, without hindrance, with no one to prevent it. This people have a great work to do in connection with this nation, because we have the truth. We have the gospel which God has revealed, and, though it may be crushed for a time, it will arise and Zion will shine, and thousands in the nations of the earth will understand the fact that the once despised handful of people in the Rocky Mountains have the truth, and they are teaching the truth, and they have pure minded men and women who are defending it, whose example is worthy of the imitation of any people upon earth.

I pray that God will bless this people, that their course and example in life may continue to be exemplary, and that their children may be well taken care of and brought up under the teachings of the gospel, and possess the spirit of our fathers and mothers who ac-

cepted the truth and went through many trials and hardships for the gospel's sake, that we may carry it on from generation to generation, spreading the gospel abroad until the people of the earth will enjoy the blessings that the Latter-day Saints enjoy. I feel in my heart that there is no other people, no other place on earth where there is more of the spirit of freedom in the hearts of the people, and contentment and satisfaction that the Lord is on their side. The Lord is with them and the Lord hears and answers their prayers and they enjoy it with thanksgiving. It is the blessing which we would like to have all people partake of. We are not selfish. We send our elders out by the thousands and invite all of those who will come to come and partake of the waters of life and receive a testimony of the gospel, that God lives, that we are the children of our Father in heaven, in very deed, that we are not a mishap or a mischance, and something that they know not what, but we are literally the offspring of God the Eternal Father and we are worth saving and worth looking after, as are all of the children of men.

We are the friends of humanity, but they do not seem to understand it. We would do them good, we would inspire them with faith in God and with the truth, and to teach the truth. We would inspire every one on earth with the principles of morality and sobriety and honesty, if they would only let us. Well, let us continue faithful, my brethren and sisters. The Lord has this matter in hand, and eventually will bring Zion off triumphant, as He will all truth, which is my earnest desire and prayer, in the name of Jesus. Amen.

PRESIDENT JOSEPH F. SMITH.

You see we even have gray headed third generation men—men of the third generation who have gone gray in the service.

ELDER ALONZO A. HINCKLEY.

(President of Deseret Stake.)

I sincerely hope, my brethren and sisters, that I may be able to partially calm my fluttering heart, and be led for a few moments by the inspiration of the Lord. I have enjoyed every moment of the conference from the very beginning, and I have been able to heartily say "Amen" at the conclusion of each address in this conference. While my brethren were talking of their respective stakes, a passage of scripture came to my mind: "He that exalteth himself shall be abased, and he that humbleth himself shall be exalted." The Deseret Stake of Zion is down along the lowlands of the Sevier River, the youngest child in the family of stakes, I believe, but she is growing, and we expect, after having taken that humble position, to have them say: Come hither and occupy this honorable place.

I too am glad to be able to bear testimony of my father and of my mother, of my ancestry, of their faithfulness in the kingdom of God, and I cherish the hope that I can follow faithfully the example of my parents. I give them first credit for having taught me the gospel of Jesus Christ, and taught it to me so faithfully and earnestly that I have never been beset with doubts. I thank them for the teaching they gave me in reverence, and in reverencing the authorities of the

Church. It was the spirit of my father, somewhat like John the Baptist when he beheld the Saviour approaching, when he said. "Behold the Lamb of God that taketh away the sins of the world." In my father's home, when the authorities of the Church visited us, we reverently looked upon them as men of God. I thank the Lord that that spirit has remained with me unto this day; that I reverence my brethren as men of God, for I never have yet received in all my life any teaching from any of the authorities of this Church that has not been for my good.

I thank the Lord for a gospel which puts restraint upon me, which demands of me that I keep myself free from the sins of the world; which demands of me that I take care of my tabernacle, that it shall not be defiled with liquor nor with tobacco, nor with tea nor with coffee; which demands of me that I shall not blaspheme, that I cannot excuse myself if I become angry and take the name of God in vain, that I shall reverence the name of the Lord, and never speak it only in devotion and in the deepest reverence. I thank the Lord that the gospel demands of me that I shall not wrap myself up in selfishness, but that I shall give, that I shall give in tithes and in donations, that I shall impart unto my fellow men, and for the work of the Lord. I thank the Lord that the gospel demands of me that I shall not be so selfish that when I have a truth I shall keep that truth to myself, but that it is my privilege and my duty to bear testimony of this to those who know not of this restored gospel. I thank the Lord that I am associated as I am with the people who serve the Lord. I hope and

believe that our people do so live that the stranger who comes among us—and strangers are multiplying in our midst—that they discover, as they associate with us, that it is no idle statement when we say that we believe in being honest, chaste, virtuous, benevolent, and in doing good unto all men.

I thank the Lord that this spirit that has come down to me from my father has also made itself manifest in our children, and I hope that I will not be charged with speaking in any personal way but only as all fathers feel, I believe. When we came out of a priesthood meeting the other day, where a call had been made for missionaries, my son a young man but eighteen years of age, when I came home said, "Papa, do you think I am old enough to go abroad and proclaim the gospel? I would like to accept that mission." My heart was melted with joy when that boy made that voluntary offer. "I will go abroad and proclaim the gospel of Jesus Christ." I said to his mother, "Is he old enough, Mama? Can we spare him, or will he not be more efficient in a year or two?" I don't know, right now, what I ought to do, but yet I thank the Lord for the spirit that prompted the boy to proffer to go abroad and proclaim the gospel of Jesus Christ, to feel in his youth that it is the truth. I believe that the gospel demands of you and me not that we wait till our age is advanced and then give our service, but that we give the strength of our youth, the strength of our manhood, the best that we possess, all that we have and all that we are for the Church and kingdom of God. If this gospel is anything it is everything to us, for the Spirit of God hath borne witness to our spirit until we know;

we know we speak the truth when we say that God has spoken again in this day and age of the world, and revealed His everlasting gospel for the redemption of the world.

I thank the Lord that we do not have to wait entirely for our reward in the life to come, but that every honest Latter-day Saint who serves God and keeps his commandments receives his reward day by day in the inspiration of the Almighty which comes unto him, and in the satisfaction that he receives in his soul. No man serves God that does not feel the influence of the Spirit of God, the Spirit testifying unto his soul that his course in life is approved of the Lord. I bear testimony that I know that the gospel is true. The Lord has revealed it to me, and I hope and pray that I shall live so humbly that this testimony shall never leave me.

I believe that I have discovered, and that I know that no man ever loses the faith so long as his life is in harmony with the requirements of the gospel. In our stake of Zion, whenever you hear a man complain, or a man who has doubts, you only have to look around and make a little inquiry and you will discover that that man has grown lax in his duty, or has done that which has bereft him of the Spirit of the Lord, and then he is affected with doubt and fault-finding. I said to one of my missionary companions, one of my associates, after a lapse of a few years, "I want to speak to you, my brother. Where is the faith, where is the testimony that you bore when you first came home?" "Oh, Brother Hinckley," he said, "it is different with me now. I do not have that testimony, I do not feel as I did." I said, "Why not?" and he answered, "I am

broad." I said, "Are you broader? Did you not feel good when you bore that testimony?" "Yes." "Was it not an honest testimony?" "Yes." "Then tell me, brother, answer me a few questions honestly. Are you living as you should? Do you remember your prayers? Are you observing the Word of Wisdom? Do you pay your tithing? Do you go to the house of the Lord on the Sabbath day and keep it holy, and do you worship Him?" "No," he replied, "I do not. I do not pray. Once in a while I take a cigar. Once in a while I drink a little beer," and he added "You have got too narrow." My brethren and sisters, I am pleased to bear this testimony to you that, after saying this, perhaps three years, that same man narrowed in from this, as he called it, broad view, he repented, he ceased to smoke, ceased to partake of the glass of beer, he again sought the Lord in prayer, and today he bears the testimony which he bore when he first came home from his mission.

Our safety is in a life of service, and the danger that comes to us is in the first neglect of a small duty, which leads to greater neglect and finally to the loss of the Spirit of God. The Lord bless us, and help us to be true and faithful from now and henceforth, I pray in the name of Jesus. Amen.

The congregation sang the hymn:

Our God, we raise to Thee
Thanks for Thy blessings free
We here enjoy;
In this far western land,
A true and chosen band,
Led hither by Thy hand,
We sing for joy.

Benediction was pronounced by Elder Mark Austin.

Conference adjourned until 2 p.m.

AFTERNOON SESSION.

Conference was resumed at 2 p. m.

President Joseph F. Smith called the meeting to order.

The congregation sang the hymn:

Guide us, O Thou great Jehovah,
Lead us to the promised land,
We are weak, but Thou art able—
Hold us with Thy powerful hand.

Prayer was offered by Elder Wm. T. Jack.

The congregation sang the hymn:

The Spirit of God like a fire is burning!
The latter-day glory begins to come forth;
The visions and blessings of old are returning,
And angels are coming to visit the earth.

ELDER MILTON H. WELLING.

(President of Bear River Stake.)

I believe, my brethren and sisters, some great men have said that one-third of an individual's character is formed before he comes into the world; that the prenatal influences which have gone into the building up of his personality have predisposed him to certain lines of thought and activity, after he has been born among the children of men. It is said, also, that one-third of one's character is due to his own self-effort; the things that he accomplishes, or strives to accomplish, go into the making of his character; and that one-third of his being is made up from the environment with which he is associated during his sojourn here upon the earth; that men with whom he associates and whom he meets from day to day, have some influence in the

shaping of his character. If that doctrine is true, I ought to be at least one-third good, because I have grown up under the teachings, the testimony and the influence of men and women of God. As I have listened to the testimony and the teachings of the servants of God, during this conference, I felt that every young man in Israel ought to feel as I did, that we ought to be partly good at any rate, by reason of the testimony and teachings that come to us from the servants of the living God.

I can never remember the time in my life when there was not taught to me, at my mother's knee, and later on in all of the organizations of this Church, to reverence and revere the priesthood of the living God. I am glad that I can say to you that my parents were members of this Church; that my grandparents were associate with the organization of this Church in the very beginning; that they walked and talked and labored with the Prophet Joseph Smith, and with his associates, in the beginning of the organization of this Church. I cannot remember the day when I have ever heard one of these progenitors of mine speak a disrespectful word of one of the leaders of Israel; and so I want to say that my training predisposes me to accept the testimony and the teachings of my brethren who teach us the word of the Lord from day to day, the general authorities of the Church who come into our stakes occasionally to give us the word of the Lord, and those who preach to us from this pulpit during the general conference of the Church.

I have heard it said many times, by men who are older than I am, that we young men of Israel today

are living in an especially favored dispensation; that we have been blessed above our fathers and mothers who came here, who sought out this land and who established this empire in the Rocky Mountains. I sometimes have doubts in my own mind whether or not we are so especially favored as they would have us believe that we are. My father, my grandfather, and my grand-mother walked and talked with the Prophet Joseph Smith; they received his testimony and his teachings; and I don't believe that there was any power in the world that could have persuaded them to turn against the truths of the gospel. It is true that we have more of book learning, and have greater opportunities to study the sciences and the arts. It is quite true that young men in Israel today are surrounded by opportunities for intellectual growth and advancement which our parents did not receive; but I want to call attention to the fact, this afternoon, that the Prophet of the Lord, seventy and eighty years ago was teaching to the Latter-day Saints, some of the greatest truths that have ever been revealed to the world, before they had ever been dreamed of by the men who are writing the books of science of the present day. I am not so certain but that those men and women who received those divine truths direct from the testimony and teachings of Joseph Smith, the Prophet, were in a much better position intellectually, as well as in all other ways, than are the boys and girls who seek to learn those same truths today from books that have been written. I know of one thing, that the testimony of the truth was just as strongly in the hearts of our parents as we can hope to have it

in our hearts today. I hope and pray that the lives of Latter-day Saints today, the lives of young men in the Church today, could as nearly conform to the teachings of the servants of God as did the life and character and testimony and teaching of our fathers and mothers, who have preceded us.

I find that there is a spirit, occasionally, in the hearts of young people in the Church today, to treat lightly some of the things that ought to be held very sacred by them. I find, occasionally, not frequently, because I believe I come from a section of this Church where men are living their religion quite as faithfully and quite as well as the average Latter-day Saints; but I find a disposition among some of our boys and girls to speak lightly of some of the doctrines of the Church, to speak lightly of an appointment to perform a special mission or a special duty in the Church. I find in their hearts occasionally, as I minister among them, a disposition to treat lightly a call to perform a special service for the Church among the Latter-day Saints today. Now, as I recall the history of this Church in the past, it was not so when the Prophet of the Lord spoke. I remember an instance in the history of the Church where the Prophet declared that the quorum of the Twelve Apostles should depart for foreign lands to open up missions and to preach the gospel, and where it appeared to be a physical impossibility, on account of the sickness of those men, to accomplish that which the Prophet had declared should be accomplished; and the enemies of this people were gloating over the fact that the time had come to prove that Joseph Smith was not a proph-

et of the living God. But the time arrived, and when it did arrive, these men of God of a former generation had gotten up from their beds, had left their wives and families, some of them in very great distress, had assembled themselves together upon the site of the temple, had prayed to the Lord and had gone forth in the accomplishment of that which the Lord had required of them. I wonder some times if there is the same spirit of determination, the same desire to serve our Father in heaven, the same desire to go forth in the accomplishment of those things which He has for men to accomplish today, in the hearts of our boys and girls, as there was in that day. I very sincerely hope that it is true. I very sincerely believe also that when the young men of this Church are put to the test, that they will prove faithful and true.

I know that God has established this work in the hearts of the children of men. I know that it is true, and I know that that same testimony is lying, sometimes a little dormant, but always in the hearts of the men and women and young people in this Church who are striving to live their religion. I believe that this Church is a Church of service; that no men can hope to succeed, that no woman can hope to succeed, that no individual in the world will be happy or contented in the Church unless they are devoting themselves to the building up and strengthening of the Church. That is the way it is in our stake of Zion. Those individuals that are busy, those who are attending to their duties, are the individuals who are happy, who are contented, who have no fault to find with their bishop, who haven't

any fault to find with the presidency of the stake, or the general authorities of the Church who come into our midst to instruct us. They have no fault to find with their ward teachers; and I am very grateful for the fact that I believe there is a revival of the feeling that there is a necessity for the work of teaching among the Latter-day Saints. We find that it is so in our stake; and those wards of our stake of Zion where one hundred per cent of the people are visited each month are the wards that have no trouble in them, where the people are united, and where the Latter-day Saints are working together unitedly, helpfully, and successfully for the accomplishment of the work of God as I believe they ever did in the history of this Church. But if I find an individual who is indifferent, an individual who is lukewarm, I soon discover that he is not attending his sacrament meetings, and not attending to the duty that the Bishop has asked him to perform in the Church.

Now, I very greatly rejoice in a testimony of the truth of this gospel. It is more priceless to me than all the wealth of the world possibly could be, and I pray that it may be so in the hearts of my brethren and sisters; that we may, during the sessions of this conference, receive the testimony of these men of God who have been called here to act as prophets and apostles of the Lord Jesus Christ. When we go to our homes in the different stakes in Zion, I trust we may take home their teachings, and let us talk about it around the firesides, as our parents used to talk about it in the generation that is past. I very well remember in my boyhood days that there was not a subject of

more engrossing interest, not a subject that would bring together the family of my father any more interestedly than one in which we met together to discuss and talk over the teachings of the servants of the living God.

May God help us to be faithful and true, as young men in Israel, and to accomplish the full purpose and destiny of our mission here upon the earth, is my prayer for each one in the name of Jesus. Amen.

ELDER WILLIAM A. HYDE.

(President of Pocatello Stake.)

My beloved brethren and sisters, whether or not I shall be able to rise to the height of this occasion, I feel that the people of my stake are honored in the opportunity that is offered me this afternoon of representing them. I have had great pleasure in the proceedings of the conference thus far, and feel that I have had distinct benefit personally; that in the remarks that have been made there has come to me strength and satisfaction that I have needed, and I would feel well repaid even if at this moment the conference were discontinued. I am looking now into the faces of several thousand people with intellects diversified, no two individuals perhaps thinking along the same lines upon ordinary themes, but assembled with the one purpose in heart, united in one desire to serve the Lord and to keep His commandments, and representing, as I believe, the strength, purpose, and power of latter-day Israel.

I think that if there is any one thing needed to be remembered by the Latter-day Saints it is the in-

junction contained in a passage that is to be found in the revelations of the Lord, that contains, I believe, more than any other statement of its length, a key to the lives of the Latter-day Saints: "Seek diligently, pray always, and be believing, and all things shall work together for your good, if ye walk uprightly and remember the covenant wherewith ye have covenanted one with another." In my opinion that contains an epitome of wise instruction to the Latter-day Saints. We know with full assurance that it is our duty to seek diligently; that the Lord does not give to him who does not seek; that to every man who seeks, the way shall be open; to him who knocks there will come a ready answer. The lives of Latter-day Saints, the philosophy that they have acquired, or have received, has made them feel that everything they receive is a result of efforts that they put forth. It is important that men should pray always, that hearts should be constantly uplifting to God for His guidance and direction, and that in all we do, we should seek for the inspiration of His Holy Spirit. But, of the three injunctions, I think this to be not the least, that we should be believing. Throughout all the generations of men, as far as my observation goes, I have noticed that one of the great stumbling blocks or faults in the way of mankind, is lack of ability to believe. I am daily in the midst of men who come in constant contact with the same truths that appeal to me, who have had laid before them the truths that have convinced me. I meet men who are honest, as far as I am able to judge, in all their dealings and acts with mankind, yet they do not always see as I see, or think as I think, or believe as I be-

lieve. Nevertheless, I know in my soul that the things I look upon as being the ideals of life, are things that will lead me to salvation, and that if others would believe them they also would be led unto salvation; but it seems impossible for them to understand them or to esteem them as I do.

I wonder if among the Latter-day Saints there are those who, possibly, receive and accept, unthinkingly, the principles that are laid down before us, and the precepts that are given for our guidance day by day. That passive reception of these things is not evidence of full and entire belief. There should be no "doubting Thomases" among us. It is better to believe without seeing; better to believe by the evidences of the word that come to us from time to time in the pages of history. In histories that have been given of the lives of prophets and patriarchs of old there have been great events recorded that are not believed by many of the advanced minds of the present time. Robert G. Ingersoll wrote a book upon the mistakes of Moses; and the doings of Moses have been made a by-word in the mouths of scientific men. Great things that are recorded of the miracles performed during the early history of the world are looked upon as being mere figments of the imaginations of men, attempts to play upon the credulity of their fellow-men. We read of the miraculous journey of the children of Israel across the wilderness, their pathway preceded by a pillar of fire by night and a cloud by day. We read of the striking of the rock, and the emerging therefrom of the hidden waters. We read of Joshua commanding the sun to stand still. All these things are accepted in the

minds of some as true, and in the minds of others as being unbelievable. Today, in the history of the world, and of the Church, with which we are directly or indirectly associated, there have been miracles quite as great. There have been marvelous happenings in the lives of the Latter-day Saints that should elevate our minds to a knowledge of the fact that God is as near today as He has ever been in the history of the world. It is His purpose, day by day, to speak to us in one way or another, either by history or by the things that are now being fulfilled, of past prophecy or some other evidence that calls to us from the great Author of our being, with the endeavor to lead us into the way of righteousness. Those who believe, whose minds are open to receive the inspiration of the Holy Spirit, are the ones who are in the line of safety; while those whose minds are inclined to skepticism, who think that it is necessary to prove by actual demonstration, as one would prove the principles of geometry, are the ones who will not receive the reward of the believer.

There are many problems confronting the Latter-day Saints at the present time. Never in the history of the Church, in modern times or in ancient days, have there been greater problems. The discoveries of the day, the inventions of mankind, the political problems, all unite to form complications so great, so difficult of understanding; that they operate upon the minds of individuals and turn them from a contemplation of the most important things in life. In the midst of all these things we become distracted, our thoughts are drawn from the ideals of our religion, not centered upon the promises of God to us. There

is yet to be revealed things that will test the faith of the Latter-day Saints, and require that their belief be given readily and as cheerfully as if accompanied by tangible evidence. Therefore, in my opinion, the key that was given by the Prophet Joseph Smith is a very valuable one; the Latter-day Saints ought to study, with all due purpose of heart, the progress of the work, and endeavor to comprehend, under the influence of the Holy Spirit, the ground upon which they stand. Our minds ought to be open to the influences derived from such meetings as these. When inspired men speak to us we should accept the truth or divinity of the word that we hear, not lay it aside as being of no further use, but make it a part of our mental and spiritual possessions. In this way these conferences become of great value to us, uniting the many individuals who come together from the far borders of the Church, with their varied problems; fusing us, as it were, into a perfect body, making of us the strong and powerful organization which it is necessary for us to be in order to fulfil the purposes of God.

I bear my testimony to the truth of this work. I feel that if the spirit of my father were so he could see me now he would be proud that I have been honored with this position. I am glad to honor his name. It was said of him, by one of the Church authorities, who is present upon this stand today, that, like Nathaniel of old, he was a man without guile. His son may not reach that distinction, but I endeavor to follow in his footsteps, and heed the injunctions of those who have been the Church leaders in this day and dispensation in which God has restored His gospel

to the earth. May the Lord add His blessing to us and continue with an increased portion of His Spirit during the remainder of this conference, is my prayer in the name of Jesus Christ, Amen.

ELDER FRANK Y. TAYLOR.

(President of Granite Stake.)

I trust, my brethren and sisters, that the same good spirit that has accompanied the former speakers may abide with me this afternoon in the few remarks that I shall make unto you. I rejoiced in the testimonies that have been borne. Particularly was I well pleased yesterday morning, in the splendid testimony and word of counsel pertaining to the callings of the priesthood and the organizations in the Church, that was presented to us by our President. I have also enjoyed the thoughts that many of the presidents of stakes have given unto us, relative to their thankfulness in belonging to this Church, and for the parenthood that has given them birth. I also am grateful for the gospel of Jesus Christ. I believe in it, and if I have any virtue in me I think I owe it to my faith in this great and glorious work. It is part of my being; and I have faith and hope that, if I can only be true to the end, I will be acceptable in my Heavenly Father's sight.

I am very grateful for my splendid parents. When I look back upon the truth, the dignity, the grace, and the grandeur of my father, I feel that I would at least be very recreant if I did not amount to something, and attempt in my feeble way to carry on the splendid work that he devoted his life to. I feel that I owe it to him that I shall

try to magnify righteousness in the earth and do that which is good. When I think of my splendid mother her devotion to the work, to the cause, and her solicitude in my behalf, I feel that I could not hold up my head and look woman-kind in the face unless I led a pure and righteous life. I am grateful that I have had this care over me in my youth and that I have had a good example and good teachings to guide and direct me in the ways of righteousness and truth. I feel that I owe them a great debt of gratitude.

Like one of the other speakers who addressed us this morning, I admire and have respect for and love the authorities in this Church. I have known them all, from President Brigham Young down; and I have never listened to teachings from their lips but what were elevating and would bless me, and tend to make me a better man, if I would only follow their admonitions. Their lives, so far as I have known them, have been an inspiration to me, and have been a guide post to me during my life to lead me in the way of that which is good and virtuous. I hope that I will be able to conduct my life in that kind of a way that I also shall be an example to future generations; that I also shall have that power and influence by which I can control my children, and that they shall be a credit and an honor to this Church, and bring no reproach upon it or upon the work of the Lord.

I want to say, in connection with this thought, that I believe that we parents owe something to this Church, that we may carry on the splendid work that our fathers and our mothers have set out so well, and laid such a splendid foundation

for us to build upon. I think we owe it to this Church, we owe it to our boys and girls, to give evidence by our lives that the man who holds any position in the priesthood of Almighty God is a worthy example to future generations, that he conducts his life in a manner that is sweet, clean and wholesome, and that every boy and every girl who sees anyone who holds the priesthood walking along the streets of our cities or through our valleys, may look upon that man and behold a righteous person in whose footsteps they will delight to follow. I think we should order our homes in that manner by which our example will teach our boys and girls the right way of living.

I wish that we as Latter-day Saints, especially we fathers, would devote more attention to our own, to our children. Never mind quite so much about having barns that are filled, and flocks upon a thousand hills, and a credit that cannot be impeached. These things are all good in their place; but I want to tell you, that which will bring credit, pleasure and happiness to you, all the days of your life, is a righteous son and a virtuous and beautiful daughter; it is through them that we are going to be exalted and blest, and have pleasure in our Heavenly Father's kingdom. It seems to me that they should have our best thought, our best attention, and our best time—the loved ones that the Lord our God has given us. Whenever I saw my father walk anywhere, I recognized his righteousness, his example, his truth and devotion to this work, I rejoiced all over, and I had pleasure in witnessing that which he did. All the days of my life I have tried, with all the strength and power that

I have had, to tread in his footsteps, and I want my children to try to emulate that kind of an example. I believe that we should start at home in the teaching of our boys and girls. We have splendid auxiliary organizations. Who can estimate the good that our Sabbath Schools are doing, which take hold of our children when they are little ones, and nurture them, and guide them along until they become strong and vigorous in the work of the Lord? Who can estimate the value of the Primaries, and the Religion Class organization, and our Young Men's and Young Ladies' Mutual Improvement organizations that are working for the building up of our people? But, I sometimes think that many of our parents leave entirely too much to these organizations to educate their boys and girls in the fear of the Lord, and it does not seem that it is right. I don't feel that the responsibility of my boys' and girls' education depends upon these organizations, as much good as they are doing. I recognize that when I go back to my Heavenly Father's presence He will inquire of me—not the Sunday School superintendent—what I have been doing for my boys and girls. I believe we should gather our children around us, more often, around the fireside; that we should be a better companion with our boy, get up close to him, know him, become acquainted with him, and have him know us; and get so close to our girls that there is never a secret between them and us so that they cannot come to us. I believe that we would have greater rejoicing, and that there would be less sorrow among people, less of our children go wrong, if we would only spend

just a little more time with them ourselves; get up close to them, look them in the eye, be a companion with the loved ones that the Lord our God has given us. I believe, generally speaking, that if the people in the Church would follow that example a splendid result would accrue therefrom.

I remember, a few days ago, in listening to the testimony of some brethren in a high-priests' meeting, and they were generally speaking of the blessings of the Lord to them in a temporal way. Many of the brethren stated they had received some wonderful blessings from our Heavenly Father along temporal lines. Some of them told of this prominent position that their boy occupied, and how their girls shone socially in some place, and so forth, and how the Lord had blest them with the good things of the earth, so that they were rich and had no need to want. Then another man, a splendid character, that I know well, got up and bore his testimony, he said: "I haven't a big bank account; I am a poor man. I haven't a son that occupies a prominent position in the world, as far as the world goes, and I haven't a girl that shines much socially in the world; but I have a little cottage, and I have a large family that I am proud of. Every night I know where every one of my boys and girls are, and there is perfect harmony. We love one another; we are united; there are no secrets apart from one another; and we are bound together by the fellowship of love. Every one of my boys has a good education, so have my girls; every one of them has a testimony of the gospel of Jesus Christ; and every one of them are clean, sweet

and honorable, and they are a credit to the Church of Christ." I thought in my soul how rich is that man who can put his hand upon his boys and girls at all times of the day and night, and know that they are safe and that they love the work of the Lord. I feel, my brethren and sisters, that we owe to this Church, as far as it is possible, that we see to it that our boys and girls do that which is just right, and wherever they go, let us not loose our hold on them, but, if need be, let us go after them, if they be in the desert or in the mountains, or wherever they may be; the Lord our God expects us, as fathers and mothers, that we take care and nurture and love our own, and bring them into the fold of the Lord Jesus Christ.

May the Lord bless us. May His spirit abide with us; and may the youth of Zion, that are growing up today, be just as faithful and true to the work of the Lord as their fathers and mothers have been. I believe they will be; I don't think that we need to fear the second, third, fourth, or fifth generation, because the spirit of truth is in the hearts of the Latter-day Saints. I believe our boys and girls are going to keep themselves clean, pure and unspotted from the sins and wickedness of the world, to the end that the light and Spirit of the Lord our God will rest down upon them, and the revelations of the Lord will be with them to lead them in the way of truth; that Zion shall glory in their righteousness and truth, which I pray, in the name of Jesus Christ. Amen.

"The plains of Peace," a tenor solo, was rendered by Elder Robert Siddoway.

ELDER LOUIS W. SHURTLIFF.

(President of Weber Stake.)

My beloved brethren and sisters: The President said that he wanted me to bear my testimony for a few moments.

I rejoice exceedingly in the truths of the gospel. I have enjoyed myself in all of the sessions of this conference. I am pleased to have the privilege of meeting with the Saints of God, and I am thankful that my life has been associated with this Church. I am of the third generation of my family in the Church; my grandfather and my father before me, Newman A. Shurtliff, having joined the Church and gathered in Kirtland and followed the destinies of the Church from then until he came here to Utah, settling in Weber County, remaining there until his death. I am thankful for the associations of my brethren who preside over us. I have endeavored to be benefited by their instructions and counsels, and to carry them out in my life. I have been honored to know, to be acquainted with, and to labor with and under the direction of all of the presidents from President Brigham Young. I remember full well the first foreign mission on which I was sent, when a number of us were selected, over in the old assembly hall or tabernacle, that stood in the corner in sixty-seven, to go to Europe. Previous to that it was my good fortune to be called to the Salmon River mission, during my early manhood, or boyhood almost. I can say that the inspiration of heaven has followed the counsel of the servants of God, in all the history of this Church as far as I am aware. I know that these men are

men of God. I know that the principles of the everlasting gospel, as revealed through the Prophet Joseph Smith, are true and will save men and women. I feel grateful that my eyes beheld the Prophet Joseph Smith. Although I was but a child I had opportunities of seeing him, and playing around his house with some of the sons of the prophet and patriarch, and other prominent brethren, early members of the Church.

I have the honor to preside over the Weber Stake of Zion. It is only a short time ago that the Weber Stake included all of Weber County, but it has been divided into three stakes, and we have all that we can do now. The stake that I preside over has eight thousand people in it, or thereabouts, and the other stakes nearly as many. The union, love and fellowship that exist among the Saints is a joy to not only myself but to those associated with me in the ministry.

I pray God to bless these our leaders, and fill them with the Holy Ghost and with power to proclaim His word; and give us who are laboring in the cause, an earnest desire to carry out every counsel and advice given, I pray in the name of Jesus. Amen.

PRESIDENT JOSEPH F. SMITH.

The brethren and sisters will begin to realize that the third generation is considerably in evidence during this conference; for those to whom we have listened, so far, have generally been of the third and fourth generations. I claim to be, one of the fourth generation myself, and I can produce in the neighborhood of a dozen of the fifth generation who are as good as any others.

ELDER HEBER C. AUSTIN.

(President of Bingham Stake.)

I feel that it will not be possible for me to profitably occupy this position, even for a few moments, unless I am aided and assisted by the faith and prayers of the Latter-day Saints. It goes without saying that I am very much surprised to be called upon to speak to you. I delight in the testimonies of the speakers, and in the spirit of this conference, like the other brethren who have spoken to us this afternoon, and in the different sessions of this conference. I have been edified and instructed in the counsels and in the testimonies of my brethren who have spoken to us, and I have learned more concerning my duties by listening to the instructions that have been given to us. I was especially impressed with the words of President Smith, in the opening session of this conference. I was delighted to hear him instruct the brethren as to their duties, and their authority in the callings of the priesthood. There has been, and is now perhaps, a lack of perfect understanding concerning those things; but I think those of us who listened to his remarks will find ourselves set right on these things.

I hail from a stake in the north, and I have wondered why we had such splendid good people up in that part, until I heard President Murdock, this morning, tell us that the goodness of his people was measured by the altitude that they live in. We, too, have a splendid people, no better I suppose anywhere in the Church; but we have not yet reached perfection. We have those among us who are somewhat indifferent. We have those among us who, perhaps, do not fully appreciate the responsibilities

that are resting upon them as Latter-day Saints, and as men holding the priesthood who have been called to labor in the Lord's vineyard, and who have been given authority to officiate in His name, but I feel justified in saying that we have a good lot of people in the north, and I believe the same thing is true of all the stakes of Zion in that section.

You know we have the brethren of the general authorities visit us from time to time. Every three months we are blessed by having some of the quorum of the twelve, and the council of seventies, and other brethren come to instruct us in our duties; and we profit by their visits and by their instruction. We are laboring unitedly together. There is no contention in the part where I live. We are an industrious people. We are tilling the soil, producing the things that are necessary to sustain life, and the Lord is blessing us in our efforts, and we acknowledge the hand of the Lord in all of these things. We are united in our support of the authorities of the Church. I have never heard a man or woman in the Bingham stake of Zion who have found it in their hearts to criticize or find fault with our brethren who preside over us; and for this I am grateful. For this I thank the Lord because I know that these men have been called by the inspiration of the Lord, that they are clothed with authority to officiate in His name, and that they are mouth-pieces of the Lord to us. We are ready and pleased to accept their counsel as they come and bring it to us. We rejoice in mingling together in these conferences. I am of the opinion that it would be impossible for men, no matter if they were wicked, to mingle with a body of men and

women like we find in these gatherings of the general conferences, without being strengthened. Our leaders are determined to serve the Lord, let come what will.

Well, my brethren and sisters, you have now learned that I am not a public speaker; I am an ordinary farmer, I am laboring in the tilling of the soil; but I rejoice in the gospel of Jesus Christ, I know that it is true. I know that these brethren whom we are associated with have been called of the Lord, and I sustain them with all my heart, with all my power, and influence; and so do the people whom I have the honor to preside over.

I pray that the Lord will bless us and be with us to the end of our days, and I ask it in the name of Jesus. Amen.

ELDER OLEEN N. STOHL.

(President of Box Elder Stake.)

My dear brethren and sisters: I am very thankful that I am among the number who have been born of goodly parents, who have taught us the gospel of Jesus Christ in our youth, and that I can say I belong to the third generation. I haven't any fear of the outcome of the third generation, or the other generations, if the parents in the Church will be true and faithful to the gospel and teach it to their children. Neither my parents nor grandparents were acquainted with the Prophet Joseph Smith; they did not embrace the gospel until some years after his death, but I am glad that they had a burning testimony in their souls that he indeed was a prophet of the living God, and they have taught that to their children.

I am thankful it is not necessary that one should have seen the

Prophet Joseph Smith in order to enjoy this testimony. While I realize it was a pleasure and satisfaction, to those who were acquainted with him, to have seen and mingled with him, and thus learn of his greatness, his goodness and his prophetic powers, I am thankful that the Spirit of God gives to us the testimony that he was indeed a prophet of the Lord. I was impressed this afternoon while the brethren were speaking of the experience of Thomas, who would not believe that the Savior had risen from the grave until he could see Him. When Thomas beheld Him and exclaimed that it was his Lord, Jesus said, "Thomas, thou hast seen and thou believest. Blessed are those who have not seen and yet believe."

The spirit, the power of God, is in this work; it has been in it from the very beginning. It is in it today; and the same spirit, the same power is directing it and influencing those who preside over the Church today as it has done since its first organization. I was impressed with this thought at the close of President Smith's remarks yesterday morning. I remember the final passages in that great revelation on priesthood in the Book of Covenants. After the duties of the priesthood are severally made known, clearly and explicitly, the Lord says through the prophet: "Now let every man learn his duty and act in the office to which he is appointed, in all diligence;" and I thought that this very beautifully summed up, in connection with that revelation, the remarks of President Smith to us. If we could only carry out that admonition and every man and woman learn his or her duty, and act in the office to which

they are appointed, in all diligence, then God would bless them and they would be successful in their labors. What a wonderful improvement we could make in our work and in the Church if we would do this.

Oh how thankful we should be for the gospel. When I read the revelations that were given to the Prophet Joseph, I marvel how well they apply to the Church even in this day, seventy and eighty years and more after they were given. If we could only carry out the suggestions made in the revelations in relation to the training of our children, as were made known to him away back in eighteen thirty-three, we would have the condition existing among us that President Frank Y. Taylor referred to here this afternoon. Our gospel is complete. The instructions, revelations and counsel that have been given to us are perfect. There is sufficient for us to do if we will only strive with all our power and might to carry it out.

I am glad for the testimony that I have of the divinity of this work. I know that the signs follow the believer in the Church, that they are following the believers today; and that our Father is pouring out His blessings upon His children, in keeping with their faithfulness and obedience to the gospel, as much today as He ever did before. This is my testimony. I know that those who preside over the Church today are our Father's servants, acknowledged of Him to be our leaders, and that they are His mouth-pieces unto us children in this work. Now I pray the blessings of the Lord upon us.

We have all rejoiced in the spirit of this conference thus far. We

shall continue to rejoice in it, and I know that the power and the blessings of the Lord will continue with us and bless us, and that we shall go on and accomplish the work that is required of us as His children. May our Father bless us to this end, I ask it in the name of Jesus Christ. Amen.

The congregation sang the hymn :

There is beauty all around,
When there's love at home.
There is joy in every sound,
When there's love at home,
Peace and plenty there abide,
Smiling sweet on every side,
Time doth softly, sweetly glide,
When there's love at home.

Benediction was pronounced by Patriarch Hyrum G. Smith.

Conference adjourned until 10 a. m., Sunday, April 6th, 1913.

AUDITOR'S REPORT.

At the general meeting of the Priesthood, on Saturday evening, April 5th, 1913, in the Tabernacle, the following report was read :

Salt Lake City, Utah, April, 1913.

Joseph F. Smith, Anthon H. Lund, Charles W. Penrose, Presidency of the Church of Jesus Christ of Latter-day Saints:

DEAR BRETHREN: We, the undersigned, Committee of Auditors, as sustained at the last General Conference, beg leave to report: That we have completed the annual Audit of the books of the Trustee-in-Trust, and also those of the Presiding Bishop's office, which are auxiliary thereto, and beg leave to say: that we found the books and accounts in both of these departments in excellent condition. The accounts are accurately, concisely and intelligently kept, and from a bookkeeper's standpoint, they leave but little, if anything, to be desired. When your committee was first appointed, some years ago, we then found the books of these departments in good shape, but from year to year we note improvements which add to their conciseness and make them more easy of audit. We think it proper to also state that the statistical department of the Presiding Bishop's Office is also kept in a very intelligent manner. These statis-

tics are voluminous and yet the future will demonstrate they are of great value, for they demonstrate by comparison of one year with another, the growth and prosperity of the Church.

After careful and thorough examination of all the books of the Trustee-in-Trust and Presiding Bishop's Offices, showing all receipts and disbursements of the funds of the Church, your committee unhesitatingly report that all expenditures of the Church funds have been made for legitimate Church purposes.

We beg to acknowledge the very efficient services rendered us by Brother Arthur Winter, of the Trustee-in-Trust's Office, and of the brethren in the Presiding Bishop's Office, in throwing open to us every avenue for our inspection, which enabled us to get a clear and comprehensive view of all the matters that came within our purview.

We are, very respectfully,

Your brethren,

W. W. RITER,

JOHN C. CUTLER,

JOSEPH S. WELLS,

HEBER SCOWCROFT,

H. H. ROLAPP.

On motion, the foregoing report was received and approved, by unanimous vote of the Priesthood assembled.

THIRD DAY.

Conference was resumed in the Tabernacle, at 10 a. m., Sunday, April 6th; President Joseph F. Smith presiding.

President Smith announced that, for the benefit of the great number of people unable to obtain admission to the Tabernacle, overflow meetings will be held in the adjoining Assembly Hall this morning, and afternoon, and in the Barratt Hall at 2 p. m.

The Tabernacle Choir sang the hymn:

Hark! listen to the trumpeters!
They sound for volunteers,
On Zion's bright and flowery mount
Behold the officers.

Prayer was offered by Elder Gustave A. Iverson.

The choir sang the hymn:
Though deep'ning trials throng your way,
Press on, press on, ye Saints of God!
Ere long the resurrection day
Will shed its life and light abroad.

PREST. CHARLES W. PENROSE.

"Mormons" of Third and Fourth Generations firm in the Faith.—The Science of Eugenics.—False and Delusive Spirits.—Divine Revelations to Guide the Church come only through the Head of the Church.—Caution against Deceivers who are themselves Deceived.—God's house a house of Order.—Permanence and Perpetuity of the Church.—Its final triumph.

I feel that I am greatly privileged in having the opportunity of assem-

bling with the Saints this morning in General Conference, and have been blessed from the beginning of our services through all the sessions that have been held. We have had a glorious time; that is, I have, and everybody to whom I have spoken concerning our meetings, expressed the same feeling. The Spirit of the Lord has been with us, and our brethren who have addressed the congregations have been inspired by that one Spirit which the Lord has given to his people who have obeyed the laws of the Gospel. Our brethren who have addressed us have been, chiefly, so they have informed us, men belonging to the third and fourth generation of those who have received the gospel in the latter days. This has impressed me very much. You doubtless have heard the prediction of some of our scientific men in the nation that the test of "Mormonism" would come with the third or fourth generation of its followers. They seem to have the idea that as time rolls on, the Latter-day Saints, or "Mormons" as they call us, will begin to depart from the Faith of their forefathers, and be led away into different paths, just as the world has been, and as one noted man hoped we would become, "like the rest of us." But our brethren who have spoken to us during the conference, occupying prominent and responsible places in the Church, have shown to us that they are true Latter-day Saints. The spirit that they bear with them, and that accompanies

their fervent testimonies, shows us that they are fully and entirely in the work of the Lord in the latter days; and this has gladdened my heart. I am proud also of the generations that are coming, and I believe that they will improve as the years go on, because there is always room for improvement with individuals and with the generations that come, when the fathers obey the commandments of God and teach the Truth to their children. Now, I don't happen to be in this grand and noble class of men,—I say that advisedly, about their character, for I remember reading in the Bible, in the Psalms, a prediction like this: "It shall be said of this and that man that he was born in Zion, and the Highest himself shall establish her;" so that it is really a privilege and a blessing to be born in Zion, of goodly parents, of men and women who have been obedient to the gospel, and who had the Spirit of the Lord upon them, even before the birth of these good men who have spoken to us.

The science of eugenics is taking a great hold upon some minds in the United States, and is being followed, I hope not too far, among the people called Latter-day Saints. It is a good thing to learn how a righteous and stalwart generation can be brought forth, strong spiritually as well as physically; strong mentally, endowed with all the powers that should belong to the sons and daughters of God in humanity. And I hail with pleasure the efforts that are being put forth in this direction; for prenatal influences are very powerful, and when the time comes that people understand the laws that pertain to the production of the human species, and are at least as particular in re-

gard to these matters as in regard to the raising of fine stock of different kinds, I believe a new and better generation will be brought forth, so that the predictions of the prophets may be fulfilled, and that children will not be cut down by disease in their infancy or childhood, but, to use the words of the prophet, that "a man shall live to the age of a tree;" (if it means a grand old oak tree, that is a pretty good length of time); and that the time will come when the children that will be born and grow up to that great age, shall not have to be buried in the ground, but shall be quickened by the power of God and changed so as to pass from mortality to immortality, as some very few of the earth's inhabitants have been translated by special dispensation of Divine Providence.

I said I did not happen to belong to the class of those that have been born in Zion, or who were born of parents who received the gospel. I am the only one of the family to which I belong who has come out of the world into the Church of Christ. I have done my best to try and bring my relatives to a full understanding of the gospel, but have not been successful. I recognize the hand of Providence in this, as far as I am individually concerned. Perhaps if I had had the way smoothed before me to receive the gospel I might not have developed some talents that the Lord has brought forth in me. I might not have had force and power developed in me to resist evil, and to lay hold of the good, but, by the very struggles that I have had to make alone from my boyhood upward, I feel that God has blessed me and strengthened me, so that when times of testing came in various condi-

tions and capacities, I was able to exercise my individuality and to choose the good and refuse the evil, and when many of my companions in the Priesthood in early days turned away and were led into by and forbidden paths, God strengthened my feet, planted them upon the Rock of Truth and gave me power to resist every inducement to turn away from the right.

Now, I do not speak of that in any way of boasting; the Lord forbid, for I feel that everything I have and everything that I am I owe to the Church and Kingdom that He has established on the earth; to the truths that He has revealed; to the power and authority that He has sent from heaven to guide people on the earth; to the Divine Spirit which I know has rested upon me from On High, and quickened all my powers and enabled me to continue to labor for the cause of truth and righteousness, and the building up of the Kingdom of our God; and this morning I rejoice in these blessings, and acknowledge the hand of the Lord in the midst of this great congregation.

President Smith, in his opening address to the conference, gave us a very clear expose of the order of the Church, in the Priesthood particularly, and I am sure that every soul that heard the sound of his voice rejoiced in what was laid before us so plainly and so forcibly, and so strictly in accordance with the revelations that have been received and printed. President Lund also alluded to one of the fundamental doctrines of the Church, revealed when it was organized, which was that the Lord appointed Joseph Smith, at that time the head of the Church, to be a prophet, a seer and a revelator, and admon-

ished the Church to follow his counsel, to be obedient to the things he gave to them as he received them from the Lord. Now, notwithstanding this revelation that was given on the very day of the organization of the Church, and the people were commanded to look to the head for guidance, for revelations, for commandments to govern and guide the Church, it was not very long, so we learn from the history of the Church, before false spirits came among the people, and they were led, some to the right and some to the left, but out of "the strait and narrow way." Jesus declared that "Strait is the way and narrow is the path which leadeth unto life, and few there be that find it." So it has been during the whole history of the world; and it is also a matter of history that always there were some who departed from the narrow way, the straight path into the presence of the Lord, and were led away by delusive influences and spirits. Now the Lord made it very clear, and pronounced it very emphatically right from the beginning, that there should be but one man, and he the head of the Church, who should receive revelations and commandments for the Church, and the Church has been warned, time and again, not to be turned aside from this plain and simple way that the Lord marked out.

I will read a passage or two from the Doctrine and Covenants on this point, because I consider it of very great importance, and always have so viewed it from the beginning of my membership in the Church. Those of you who are familiar with the history of the Church in its beginning will remember that Oliver Cowdery, who received the Aaronic

Priesthood under the hands of John the Baptist, in company with the Prophet Joseph, and also with him the higher or Melchizedek Priesthood from Peter, James and John, became rather rebellious in his spirit. He actually commanded the Prophet Joseph to change one of the revelations that he had received; but the Lord gave words to Oliver which should be a guide to all who belong to the Church of Jesus Christ of Latter-day Saints. I read from Doctrine and Covenants, section 28, verses 1-4:

"Behold, I say unto thee, Oliver, that it shall be given unto thee, that thou shalt be heard by the Church in all things whatsoever thou shalt teach them by the Comforter, concerning the revelations and commandments which I have given.

"But, behold, verily, verily, I say unto thee, no one shall be appointed to receive commandments and revelations in this Church, excepting my servant Joseph Smith, Junior, for he receiveth them even as Moses."

"And thou shall be obedient unto the things which I shall give unto him, even as Aaron, to declare faithfully the commandments and the revelations, with power and authority unto the Church."

I will not read the whole section, but there are two or three verses further that I would like to read to you this morning, commencing at the 11th verse in this section.

"And again, thou shalt take thy brother, Hiram Page, between him and thee alone, and tell him that those things which he has written from that stone, are not of Me, and that Satan deceiveth him.

"For behold, these things have not been appointed unto him, neither shall anything be appointed unto any of this Church contrary to the Church covenants."

From time to time there have been persons who have arisen and

claimed to be especially called of God to give something new, as they considered, to the Church, and they have assumed power and authority which did not belong to them, because the Lord had said in the beginning that this authority should be given to but one man at a time, and he the head of the Church. Yet some people were foolish enough to be led away by deceivers into by and forbidden paths. Now, they did not always manifest anything that was corrupt or wicked or evil, but were deceived themselves, just as Christ predicted it would be before His second advent, that there would be false teachers among the people, "deceiving and being deceived." Influences that were not of God operated on their minds, and they were led away, in their own pride sometimes, and vain conceit, and they assumed authority which was not given to them, because of the manifestations that they had received and which they supposed to be Divine. They were deceived themselves and they deceived others. So the Lord appointed this rule in the Church and I think that any one who will look into it will see that it was a very wise provision—that in this Church, people who believe in visions and dreams, and tongues and interpretations of tongues, and prophecy and all the gifts and blessings that pertain to membership in the Church of Christ ought not to be permitted to present their notions and ideas (arising perhaps from some manifestation that they had received) as divinely given for the guidance and direction of the Saints, but that such authoritative communications should come only through the head of the Church.

From time to time through the

whole history of the Church every now and then somebody has started up with a dream or a vision or a revelation of some kind, and endeavored to lead other people away from the straight path, and yet the Lord has told the Church in the very beginning that He would not give revelations and commandments for the Church to any one but the man placed at the head. While individuals in this Church may seek to the Lord, as I know by personal experience, and receive His Spirit in power, and direction from the Lord in the performance of duty, and be led and guided by the spirit of God, for "they who are led by the spirit of God are the sons of God," yet, while this blessing is promised to individuals in the Church for their own special good, they are not intended for the Church or for other people besides themselves. Notwithstanding this, these diversions have occurred from time to time from the very beginning of the Church, and one of these was the kind spoken of here in regard to Hiram Page.

In the 50th section of the Doctrine and Covenants the same subject is referred to in this way, beginning at the first paragraph:

"Hearken, O, ye elders of my Church, and give ear to the voice of the living God, and attend to the words of wisdom which shall be given unto you, according as ye have asked and are agreed as touching the Church, and the spirits which have gone abroad in the earth.

"Behold, verily I say unto you, that there are many spirits which are false spirits, which have gone forth in the earth, deceiving the world;

"And also Satan hath sought to deceive you, that he might overthrow you."

The same might be said at the

present time; there are various false influences abroad, and they seek to enter into the Church of Christ, and to lead people astray, and sometimes individuals will be so imbued with the importance of that which they have received—as they believe by revelation from God—that they begin to assume authority over others, and endeavor to lead them away, to follow them into the ways of darkness, into superstition, into folly and into neglect to observe the commandment that God gave in the beginning of the Church.

I will read another verse or two from the Doctrine and Covenants section 43, beginning at the first paragraph;

"O, hearken, ye elders of my Church, and give an ear to the words which I shall speak unto you;

"For, behold, verily, verily, I say unto you, that ye have received a commandment for a law unto my Church, through him whom I have appointed unto you, to receive from my hand.

"And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in Me.

"But verily, verily, I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him, he shall not have power except to appoint another in his stead.

"And this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments;

"And this I shall give unto you that you may know they are not of Me."

It seems to me that this ought to be sufficient for Latter-day Saints, and particularly for the elders of the Church, to whom this revelation was especially addressed. Elders of this Church, men holding the authority of the priesthood that God

has revealed, ought certainly to understand this one simple principle and law of the Church for the guidance of the people, and to preserve them from being deceived. From time to time, as I have said, persons have arisen claiming to have received revelations from the Lord for the guidance of the people, and members have followed them. In every instance, without exception, trouble, sorrow, anguish and destruction have come from following these false spirits. I do not say that in every case the individuals who led the people astray were willful deceivers; they were deceived themselves, and they had power to deceive others, for these false spirits that come in unawares, when they can get hold of people, will pour out, so to speak, an influence upon them which blinds their eyes, benumbs their understanding, and leaves them so that they do not receive the true Light, that which comes from above, the Light which comes from Christ, from God the Eternal Father, and from the Holy Ghost, which is one spirit, the spirit of light, the spirit of life and the spirit of power by which God organizes and regulates all things that he brings about for his Divine purposes. That spirit is one spirit, and these false influences that come to deceive dazzle the eyes of weak people, and they are led away. In the old country, in England particularly, sometimes in marshy places, on a dark evening there will arise a light, bobbing about from place to place called the "will-of-the-wisp," and in some places a "jack-o'-lantern," and when in the dark travelers have missed their way, they will follow this jack-o'-lantern or will-o'-the-wisp, fancying it is some house where they can find refuge,

or learn the path they should follow, and it generally leads them into a bog, and they sink down up to their necks. That illustrates, I think to some degree, how it has been spiritually with a number of the people who have thus been led astray.

Now the light that God gives is clear and plain to the understanding, and above all we should remember that when the Lord has anything to reveal to this Church by way of commandment or doctrine or principle, in addition to that which has been given, which may appear perhaps to be new—perhaps only the old things revived—when ever God has anything to make known to this Church, it will come through the channel that He has appointed, and there is but one, and that is the head of the Church. This will save people from a great deal of trouble, if they will give heed to it, and I have believed in that doctrine from the beginning. I have had people come to me on several occasions, from time to time as the years have rolled on, and tell me some wonderful things that the Lord has revealed, and I have always taken my refuge in the passages that I have read to you. From the first the Lord appointed one man at a time on the earth, and that man is the head of the Church, to receive revelations for the Church, to receive commandments for the Church, not shutting out people from obtaining light for themselves individually; not interfering in the least degree with that agency which God has given to us; not depriving us of the privilege of going to the Lord ourselves and seeking for truth and light, to expand our souls, to enlarge our understandings, to strengthen us for the work we have

to perform, to qualify for the duties that lie before us, to develop our souls that we may grow up unto Him who is our living Head, even Christ Jesus, our Lord,—not at all, but that we may not be led astray, that we may be able to keep in the strait and narrow path that leadeth unto eternal life.

In later years the Lord had to tell a little more about this on the same line, and I will refer you to section 132 of the Doctrine and Covenants, one of the latest of the revelations through the prophet Joseph Smith. I will commence at the eighth verse:

“Behold! Mine house is a house of order, saith the Lord God, and not a house of confusion.

“Will I accept an offering, saith the Lord God, that is not made in My name!

“Or, will I receive at your hands that which I have not appointed!

“And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained before the world was!

“I am the Lord, Thy God, and I give unto you this commandment, that no man shall come unto the Father but by me, or by My word, which is my law, saith the Lord;

“And everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me, or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the Resurrection, saith the Lord, your God;

“For, whatsoever things remain, are by me; and whatsoever things are not by Me shall be taken and destroyed.”

Now my brethren and sisters, I direct your attention to this particular point in addition to those things that were presented by President Smith and President Lund, all in the same line and in harmony therewith, so that we may all have something to go by, that we may be

able to hold onto it like the iron rod that we read of in the Book of Mormon, no matter who may come, to us pretending to have the word of the Lord, pretending to have received revelations or visions or dreams to guide us in anything, whether it be temporal or spiritual. You may know assuredly, the Lord says, that it is not of Him, because it does not come through the channel that He has appointed. This preserves order in the Church. “My house is a house of order,” saith the Lord, “and not a house of confusion.” We see this in all the glorious works of our Heavenly Father; in the physical universe, in things pertaining to salvation, in the Church of Christ, law and order are established in the midst of the people, and if we will observe the law and keep within the order that God has established, we shall not be led astray, nor come into the sorrows and troubles and pains that have fallen upon some of our brethren and sisters who have been led astray. Yet, every now and then somebody starts up and claims to be the man “mighty and strong,” who is to set the house of the Lord in order, and perform a number of works spoken of in the revelations of God, which we understand have really been fulfilled; and that he is appointed, and you are to follow him, for he proclaims revelations by way of commandment to the Church.

Now, the simple way is to say it cannot be true because the Lord says He will not do that kind of thing, and if any man is really appointed of the Lord, He says, “he shall come in at the gate and be ordained as the Lord has provided.” So that in this Church there is no need for any of us to be led off in

wrong directions. Sometimes men have come to the president of the Church and claimed to be the person to be raised up "like unto Moses," and demanded the keys of the Church. There was one man came, poor fellow, a decrepit kind of being who hung around for several days. He could not get any "keys" and finally he came and begged for enough money to take him back to the place he came from in the strong." Now I don't say that to ridicule the man, poor fellow, but it illustrates what I am trying to tell you this morning. The Lord has established His Church on the earth, as He has told us, "in the last days and **FOR THE LAST TIME.**"

There will be no reorganization of the Church, because the Church will not become disorganized. The Church of Jesus Christ of Latter-day Saints, organized on the 6th day of April, in the year 1830, the anniversary of which we are celebrate, and he hobbled out on his wooden leg,—the man "mighty and brating today, has continued without hindrance, or rather without obstruction, he persisted and prevailed, right down, unbroken, to the time in which we live, and today we have the Church organized after the pattern that God revealed; not in a moment, nor in a day, it was a growth like all the works of God which started with "that which is small," as the Book of Mormon says, and "proceedeth forth to that which is great," but, as the Church grew and developed, so did it come to its completeness and it has continued. Section 107 of the Doctrine and Covenants gives the full order of the priesthood of God up to that date. Read it, Elders of Israel; read it, High Priests and Seventies, and priests and teachers and dea-

cons and members, and become acquainted with the order of the Church, showing, as President Smith told us in the first session of this Conference, that the Church is presided over by "three presiding high priests chosen by the body, upheld and sustained by the faith and fellowship of the Church," and they stand at the head, and after them come the Twelve, holding equal authority when the First Presidency is removed by death or any other cause. The next quorum is that of the twelve apostles, and they form the presiding power in the Church when the first presidency has been dissolved by any means. When the Prophet Joseph died, the Church was not disorganized; the First Presidency became extinct so to speak, but the Twelve Apostles came up in its place, as provided in the revelation, and took charge of the Church, and in due time three presiding high priests were chosen by and from the body, and became the Presidency of the Church, and the quorum of the twelve was filled up. And so it will be from time to time as changes come. If the First Presidency is dissolved from any cause, the Twelve will take their place, and when the First Presidency is reorganized the quorum of the Twelve will be filled up and the work will go on. The Lord has provided this for the perpetuity of the Church, that it may continue, that it may stand and abide and not be like the organizations that have been set up in times past.

We can take up the Bible, the Old and the New Testaments, and read there predictions of men that were in power and authority in the Church in olden times, that the time would come "when darkness would cover the earth, and gross darkness

the people," and when many should "depart from the faith, giving heed to seducing spirits and doctrines of devils," when they would "turn away their ears from the truth, and turn unto fables." Paul declared after he had preached the Gospel in many places in the vicinity of Jerusalem, that the day of the coming of the Redeemer, which they had been looking for to occur very soon, would not come except a great "falling away" would take place. But in the last days the Lord said he would establish his Church and Kingdom on the earth, and that it should stand forever. That it should not depart. That the Truth which would be revealed should not depart from his people, "nor from their seed, nor from their seed's seed, henceforth even forever." So we have the generations coming along, and stalwart, good, fine noble men and women proceed therefrom, who are firm in the faith, who have the Truth in their hearts, who can bear testimony by the power of God, and their words go to the hearts of the people. And this will continue, and this Church shall never perish from the earth, nor become disorganized, for the Lord established it in such a way that it should continue and abide, no matter who might depart from it.

If you or I, or any of us, should leave the Church, the Church would still go on. Do not let us think, any of us, that the Church owes us anything. We owe a great deal to the Church, for light and truth and every principle and ordinance and authority and organization of the priesthood, and of the helps and gifts that are in the Church for our comfort, our blessing, our union, and the continuation of power in the Church. They have come to us

from God through the appointed authorities of the Church, and they will abide, no matter what we may do. We are indebted to the Lord through his servants for these things that we enjoy, and we owe all we are, and all we have, to this Church in a spiritual sense, and a great many of us in a temporal sense. I rejoice in this; I rejoice in the knowledge that God has set up his Church and Kingdom on the earth in the last days for the last time, and has so organized it that it shall continue and abide and shall not be overcome. The Lord says, "It is my good pleasure, little flock, to give unto you the Kingdom;" and the Kingdom is ours if we will obey these precepts and these commandments and counsels, and walk in the way of life, and be guided by those who are appointed. Let those who are appointed to labor in this ministry labor with all diligence, and give this Church all their powers and strength.

I have endeavored,—I don't say it boastingly at all,—I have endeavored from the very start in this Church, over sixty-two years ago (when I received the priesthood of God, and was ordained an Elder, to go out and preach the Gospel, without pure or scrip), I have endeavored to give this Church the full strength of my body and mind and spirit, which are the Lord's, and in that I have had joy and the testimony of Jesus, and God has blessed me and opened the eyes of my understanding, and given me to comprehend truths that have rejoiced my soul, and I feel I am baptized into them. All there is of me is the Lord's, and I want to devote it still to the building up of his Kingdom to my latest breath. And when I depart from this tabernacle

and enter into the world beyond the veil, I hope and believe that I shall have still to labor for the great cause of human redemption, for this work has to go on until the redemption of man is completed, until "every knee shall bow and every tongue shall confess that Jesus is the Lord, to the glory of God the Father."

When we depart, brethren, Elders in Israel, and mingle with the spirits behind the veil, we will find an immense work there for us to do, and I am thankful in the knowledge that a great deal of the work has been prepared for us. We have been out in the world and preached the gospel to many thousands of people, and only a few comparatively have come into the Church and received its ordinances and its blessings and the testimony of Christ; but thousands upon thousands have heard it, and it has touched their souls. They have steeled their hearts against it; they have closed their eyes against the light; and they have gone away from this stage of being into the world beyond, and everything they have learned and have heard, and understood while in the flesh, will come back to them when they "shuffle off this mortal coil," and their immortal spirits will be able to remember that which has occurred while they dwelt in the flesh, and we will find thousands upon thousands of people in the spirit world who are prepared for the ministration of the servants of God when they come among them. And so the work will go on, and the Gospel will be preached to the living, and it will be preached to the dead, and the work of the Lord will be triumphant, and the time will come when Satan shall not reign any more at all, but Christ

shall reign, and the assembled millions in the flesh and in the spirit will bow the knee to King Emmanuel and be willing to receive him, for he is the Life and the Light of this world, and he is the head to whom we must all grow up.

Each man placed at the head of the Church on the earth is growing up to Him. Every one who is called to the ministry is growing up to Him, and we are building up the Church and Kingdom of our God unto Christ, our Redeemer, and He will be the King and Lord of all. Blessed and honored be His glorious name, who died for us, that we might live, and who will bring us into His presence, and into the presence of the Father, for no man can come unto the Father except by Him. So, while we dwell on the earth, brethren and sisters, let us devote ourselves to the building up of this Kingdom, unto Him, and when He comes we will receive our share of the reward. "Behold, I come" he declares. "My reward is with Me, but My work is before me." Now let us perform our work and do our part, no matter what it may be, great or small, and unite together in one spirit, and be led by the light and give heed to the counsels and guidance of the man that is set at the head, and all will be well with the Church of Christ, and all will be well with our individual standing. God bless us all and help us all to be faithful, through Jesus Christ. Amen.

PRESIDENT JOSEPH F. SMITH.

There is no necessity for me to bear my testimony to every word and sentiment that has been expressed this morning by President Charles

W. Penrose, for the simple reason that every Latter-day Saint in this audience knows, by the testimony of the Spirit of God, that he has taught us the Truth as the Lord has revealed it, and the standard doctrine of the Church of Jesus Christ of Latter-day Saints, from which there can be no variation in righteousness. And I simply wanted to give expression to this fact, for it is true. I thank the Lord for such men as President Penrose and others we have, who have made a life study of the principles and ordinances of the gospel, the order of the priesthood, the rights of the members of the Church, and the order of government therein, and who are enabled by the blessings of the Lord, to express themselves freely and to convey these principles in such unmistakable clearness to the understanding of the people. I feel very grateful this morning for all that we have heard, and again, although there is no necessity for it, I bear my testimony without reserve to the truths that have been uttered here today. Not only so, but I also endorse and bear testimony to the sincerity and earnestness of those who have spoken, and to the most excellent spirit that has been manifested during our entire conference; by the presidents of the missions, and by a few of the presidents of the stakes of Zion who have spoken to us. I would be glad if we had time to listen to those of the sixty-four presidents of the stakes of Zion, who are present in this conference. I would be delighted to have all the people hear the testimony of these men, to whom is entrusted by the Church and by the inspiration of the Almighty, the responsibility of presiding in the household of faith. They

are men of truth, of honor, of virtue, and of uprightness; men who enjoy inspiration from God, men who exercise the privileges that belong to their office and calling, and can speak, as the Lord inspires them to speak, the truth to the people, and we pray that the people will give heed to their teachings and uphold and sustain them in their callings. The Lord bless the presiding officers of the Church throughout all the organized stakes of Zion, and throughout all the missions of the world, is my humble prayer in the name of Jesus. Amen.

A soprano solo, entitled, "The Holy Temple," was sung by Sister Della Daynes Hills; words by Sister Mary F. Kelly, and music by Prof. Joseph J. Daynes.

PRESIDENT FRANCIS M. LYMAN.

Unity of understanding prevailing among Church leaders.—Duty of all Saints to assist in reforming others.—Order of the Church provides for care of each individual.—The Church fortunate in having so many devoted servants.—Teachers benefit themselves by their instructions to others.

We have all very greatly rejoiced in the experiences of this conference, in the "feast of fat things" that has been set before us in such variety, and especially in the counsels of the President. I may say that the presidents of the stakes and missions to whom we have listened, have the same testimony that has been borne by President Smith in our hearing. Every Latter-day Saint recognizes the voice of the Lord. We have been most thoroughly instructed, and have witnessed the fact that the brethren who preside over the various de-

partments of the Church in the stakes and missions, so far as we have had time to hear them, have the same spirit, the same understanding and clear comprehension of the revelations of the Lord in these last days. The brethren are here in great numbers, representative brethren of the Church, from the missions, stakes, and wards of Zion, choice men, men who have had extensive experience, and if we had the time to hear from all these brethren, we would be astonished to discover what there is in their hearts, how thoroughly they are established in the truth.

I was particularly impressed with the opening remarks of the President. I believe we recognize the fact that it was an occasion of renewing to the understanding of Latter-day Saints, in an impressive manner, the order, the law and discipline of the Lord in His Church, and the responsibilities that abide with the quorums of the Priesthood and with the officials in all the associations and organizations of the Church at home and abroad. We have been reminded not only of the order and records so important to be kept in the Church, and in the various departments thereof, not only the strict and careful preparation that the Lord has made in the organization of His Church for the official care of His work in the earth, but there is brought to our attention, also the individual responsibilities that rest upon every member of the Church, that rest upon every father and mother, and the requirements that are made of children to honor their parents, and thus honor the Lord. Our chief parent is our Father who is in Heaven, and in honoring our parents on the earth we honor our

Heavenly Father. I know of no better way for us to honor God than by honoring those who have brought us into this world, to love our fathers and our mothers, to love the Lord, and to be found performing perfectly, as far as possible, the requirements that are made of us. I believe that the time is opportune for the Church to take an advanced step or position in the ministry, and in taking care of the various departments of the Church of Christ in the earth in advance of anything that we have experienced in the past.

I desire to impress upon the minds of my brethren who are entrusted with responsible positions, whether in stakes or wards, or quorums or other organizations, at home and in missions abroad, the necessity of our performing most faithfully and zealously the duties that devolve upon us, and that we do not wait upon somebody else, and trust to somebody else to do what is required of us individually. Parents should thoroughly instruct their children, that our posterity may look back to us as having done our duty by them; also that our neighbors may discover that we have been good to them, and assisted them upon the principles demonstrated so nicely here by the president of a stake, referring to a brother that he had found delinquent, a man who had been true, trusty and faithful in the ministry, but had grown cold and become something of a back-slider. His brother discovered his trouble, and wisely undertook the labor to improve him, reform him, and restore him to his former desirable condition. Now that is not only the duty of that president of the stake, but every other president, and not only

presidents of stakes, but bishops of wards and counselors and high counselors, high priests and seventies, and it is the duty of parents with their children. It is the duty of brethren with their brothers, until the full purpose of God is performed in giving attention to his people.

It is a marvelous work, a marvelous organization that is established by the Lord to accomplish the salvation of the children of men, and it is all necessary. There has been nothing required by the Lord through his servants that was not necessary, and that was not indispensable,—everything that is necessary for our salvation is indispensable. We must not forsake the way of life and salvation that is marked out for us. Hence, I desire to impress upon my brethren and sisters present today, as has been so beautifully done by our file leaders, and by the other brethren whose voices we have listened to, that we shall do better in the future, in fact, that we shall do right in the future, and that we shall not do any wrong; that we shall not neglect our duties, but remember them and perform them to the satisfaction of the Lord, and His Spirit will guide us, for every man in every place and position in this Church is entitled to the inspiration of the Lord in the responsibilities that rest upon him.

The responsibility rests upon those who preside over us to care for, instruct, prompt, assist and direct us in our labors and ministry. The bishops of wards, and presidents of stakes, should take care of the responsibility that rests upon each of them, so that every person that needs their attention may receive it. It is the sick that need the physician, and these brethren

are our spiritual physicians. I have a physician of that kind in the ward where I live, a bishop, and he always keeps a careful eye on me, he knows pretty well where I am and what I am doing. Every man in the Church is entitled to the care and supervision of a bishop, and to the care and supervision of a high council and presidency of a stake, or president of the mission, wherever he may be located. It is those who preside over us that are to direct, and counsel and instruct us. There is no one in this Church but what has some one to care for him and assist him in his ministry, from the President of the Church to the least in the fold. It is the Lord's business to regulate and take care of the Presidency of the Church, and it is the business of the Presidency of the Church to take care of the Church, to preside over the Church, and direct the labors and efforts of those who bear the priesthood. It is not the duty of the members to regulate and set in order those who preside over them. It is not the duty of the twelve apostles to regulate the Presidency of the Church, but the Presidency always directs the labors of the twelve; and the Presidency and the twelve regulate and set in order the affairs of the Church throughout the world, assisted by those who bear the priesthood and have their particular positions and places of labor assigned them; so that there is order and discipline. The Spirit of the Lord guides the affairs of the Church, and the Lord watches over and preserves it.

When President Penrose was referring to his experiences in this Church, I did not think that I had been so long in the Church as he, but I find we have about the same

length of time. I joined this Church sixty-five years ago. Of course, I was born of Latter-day Saint parents eight years before that, and have been acquainted with all the leaders of the Church from the beginning, in my boyhood and in my manhood, I have known them. I have known the leaders, not only of the Church, but the leaders of stakes and other departments of the Kingdom. It has been my lot to be with these presidents of stakes, bishops of wards, and leading brethren, and I can say they are all inspired with the same spirit. I want to bear that testimony because I am well acquainted with so many of the brethren of the Church, they have the same spirit that was manifested by the brethren who have spoken in this conference; that spirit dwells in the hearts of all presidents and counselors to presidents, in all high councilors, in all bishops and counselors to bishops, and presidents of quorums. That same spirit dwells in the hearts of all these brethren who assemble here from year to year to take counsel from those who preside over us, and they are seasoned and tried material, reliable and trusty. This body of men sitting on the stand here, the Presidency, the twelve, the presiding seventy, presiding bishopric, and presiding patriarch, you know that we are laboring with you all the time. We are occupied from the beginning of the year until its close, on all occasions when we are needed in the midst of the people, we are with the brethren and counsel with them. When men are needed for official positions, we look for the very choicest and best brethren that we can find; we counsel with the priesthood. The brethren are always willing to help us,

they bear their share of responsibility, and it is a rare thing that a mistake is made, we rarely get the wrong man. As a rule the right man is designated by the inspiration of the Lord. We can hardly make a mistake in this regard, for the councils of the stakes of Zion are made up of choice high priests; they are sober, honest, upright and conscientious. We love them, we counsel together, and are in each other's confidence and fellowship, and in the fellowship and confidence of the people. I consider President Smith is a fortunate president of this Church, coming to the conditions that the Church has reached at the present time, so extended and numerous, so many stakes, wards, and missions, and so thoroughly manned with men of integrity. Their hearts are inspired and full of faith, and the Lord recognizes them; every one of them has been called of God; if any one has "shown the white feather" on any occasion, it has not been because he was not the right man for the place, it has been because he has not had the courage and strength to stand up and carry the load. The Lord makes no mistake in calling men; if we fail, it is our own weakness, for the Lord is ready to give strength sufficient to sustain the brethren in the responsibilities that are upon them. It is expected that these men shall be so advised and instructed that they will take care of matters that are entrusted to them, that the shoulders of the Presidency of this Church shall not be broken, that they shall not be overloaded with responsibility and care. The general affairs of the Kingdom keep them busy all the time. It is the duty of these men, such as have been talking to us

here, from the missions and from the stakes of Zion, to take care of the affairs in their respective districts, to take care of the army of the priesthood and the associations; and so with the bishops of wards, it is their duty to take care of matters that arise in their wards.

Occasionally we have a little trouble, not very often. When I come to think of it, and look over the field, I notice it is a rare thing that there is a ward in the Church that develops any conditions that are serious, and they don't become chronic. Matters of difficulty and trouble between brethren should be settled at once, taken care of and relief brought immediately to those who are in trouble in the wards, quorums, or auxiliary organizations. Every man who has received responsibility should feel it resting upon him, just as every father and every mother should feel, and every member in this Church, as suggested by Brother Paul in ancient times in instructing his Brother Timothy in regard to the labors of a bishop. He made this important suggestion, that I think possibly has not been comprehended as it should be, that a bishop should be apt to teach. Now, it is not any truer that a bishop should be apt as a teacher than it is that every other Latter-day Saint should be apt as a teacher. Fathers, mothers, brethren and sisters should be teachers. Every member of this Church that has become converted into the fold and into the doctrines of the Lord Jesus Christ should convert their neighbors, or labor for that purpose. Hence, I would like to impress upon the Latter-day Saints, in conference assembled, the importance of every member of this Church cultivating an aptitude for teaching, be teach-

ers, and help others, just as the example set by our brother who spoke here yesterday, helping to redeem others. We can't always save them, but we should do something, and generally we will be successful. The more experience we have in that line the more successful we will be, and the more successful we will be in our own lives, for the men who are teachers, and are apt to teach, always get the first good out of the instructions that are given, for it is better that a man teach than that he be taught, as it is better that a man should give than that he should receive. It is better to help others, do something for others, for when that is done it brings the most pleasure, it profits those who perform the mission. I want to so exhort my brethren, that they shall take care of the field that is entrusted to them, that their responsibilities shall be faithfully performed, and I promise them that the Lord will be with them.

I want to bear my testimony, not only in regard to what President Penrose said this morning, for he said exactly the truth, and a great deal of it, and so did President Smith. Every word they spoke and every instruction they gave were words inspired of God. It was the Lord that put those things in the hearts of our brethren to declare to us. The truth presented by our brethren in such great variety was from the Lord. I want it impressed upon our hearts that the men of God, who are placed in the position of the Prophet Joseph Smith and his successors, have been the only men authorized to speak the Word and Will of God for Israel and the world.

And so it will be while this Church and this earth stand, we

have the sure guide for us, the keynote is: Stay with and listen to the man who stands at the head of this Church, who is entrusted by the Lord, and we will make no mistakes, we will not go astray. The Lord will guide him, and he speaks as the Lord Himself would speak in regard to these matters. Let us listen, let our ears be open to hear what the Lord says through His servant. And how grateful we ought to be for this important boon and blessing that He has established in the earth. That is my testimony to you. The mission of the Prophet Joseph was divine, just as divine and sacred as that of the Savior, for it was the Savior who sent him, who selected him, and trained him and knew him from the beginning, and there was no mistake. It was the order and will of God when he was brought forth as the representative of the Lord in these last days.

I pray the Lord to bless you, my brethren, and sisters, and to bless all Israel, and to pour out His spirit upon us, that we may take care of the responsibilities that rest upon us individually, as well as in quorums and in associations and stakes of Zion, that all may prosper and be blessed together, brethren and sisters, in their official as well as in their private capacities, in the name of Jesus Christ. Amen.

The choir sang the anthem, "From afar, gracious Lord, Thou hast gathered Thy flock."

Benediction was pronounced by Elder Wm. H. Smart.

Adjourned until 2 p. m.

OVERFLOW MEETING.

An overflow session of the Conference was held in the Assembly

Hall, adjoining the Tabernacle, at 10 a. m., Sunday, April 6th, 1913. The services were presided over by Elder George F. Richards.

The Thirty-first ward choir rendered the musical services, under direction of H. E. Dewsnup.

The choir sang the anthem, "Hark, hark my soul."

Prayer was offered by Elder Nathaniel V. Jones.

Thomas L. Doxy and choir sang the anthem, "Crowned with the tempest."

ELDER LEVI EDGAR YOUNG.

(Of the First Council of Seventy.)

I hope that what is said this morning may be dictated by the Spirit of the Lord. I have been very greatly impressed with the services of this conference. There is one phase of the meetings of yesterday and day before that, to me, is a study in social intelligence. I think you were all impressed in the same way. When a man of the type of President Joseph F. Smith as leader of this Church, can stand before an audience of eight or ten thousand people, and call men from the congregation to the stand, in a magnificent building like the tabernacle, and have those men come forth and speak with the intelligence that they did, I say that it is a study in social intelligence which should impress everybody greatly. It is a known fact that in the Christian world there are few men, comparatively speaking, who can give any reason for their lives, for the hopes that they have, for their attitude toward the higher life, and I doubt if you could get as many men in all of this country to speak on the spur of the moment, as we can get within the

membership of the Church of Jesus Christ of Latter-day Saints. I am this morning impressed with the thought, that "Mormonism" finds its power and efficacy after all in the human heart, that it is directed and inspired by the best that is in life and the best that can come from the throne of Almighty God.

I can speak to you but a few moments, but I want to leave this message with you. If there is anything needed today in the world, it is a knowledge of Jesus, the Christ. I believe that after all the only salvation for the social, political, economic and religious conditions of the world today is through the gospel of Jesus Christ.

We hear a great deal of what we call the philosophy of "Mormonism." It was only yesterday that I was asked this question: Of what I believe to be the philosophy of the social aspect of "Mormonism?" I did not know what the question meant. It was indefinite. But I wish to make this reply to it: If people would only hark back to the simplicity of the gospel of Jesus Christ, and get that simplicity in their hearts, first, last and all the time, there would be no time whatever for idle gossip, idle talk and idle thoughts, if you please, concerning the meaning of this religion and the meaning of life. We are becoming, I sometimes think, too complex. We are growing out of harmony with all that is best in life, because of our trying to cope with what I call the mechanical fads and fashions of the day. The Church of Jesus Christ of Latter-day Saints rests upon the teachings of the greatest Soul, yet the simplest Soul, in expression and in thought; it rests upon the thought of the Redeemer of the

world, whose every act, whose every word, was so simple, so child-like, so clean, so enlightened, that kings would bow to him. And we are told by tradition, in the Talmud, that little children kissed his hand. Now there is a thought there that we must not forget, and in this day and age of the world, in this confusion of life, all of us are working very, very hard to make life full of meaning, and to get out of it all that is best. He lives best who thinks best; he acts best, who loves best; he becomes the greatest light, the greatest influence in his religion of the pure Christ, when he passes on through life honestly, and when his whole body and soul in activity vibrates to the simplicity of the gospel of Christ. Now I say I was impressed with this thing on yesterday, and it is a study of social intelligence.

I am proud of this people. I believe we are already taking the leadership of intelligence and morality in the world. That is my candid belief, and I have a right to say it. I believe that we have already set the pace for the solution of the social problem. I think we have set the pace for the solution of all the problems that concern the human race. I believe in the efficacy and in the power of men who hold the priesthood of God, because it is only through the priesthood that these problems will ultimately be solved. Another thing that I think has been impressive in this conference is this fact—you know, by the way, we all go home asking ourselves what lessons we have got out of the meeting; we should certainly do that—this meeting will do me and you no good unless you and I carry into our hearts a real, good reason, thought and suggestion to put into

our lives tomorrow and the next day and all the days to come.

Now I say another thought has impressed me very forcibly in this conference thus far. It is the fact that there is a difference between priestcraft and priesthood. Priestcraft is the hierarchy of a man-made government; it is a result of man's force and energy. Priesthood is the expression of the power of Almighty God in the soul, the very being of men who bear that divine calling. Historically, socially, religiously, there is a difference between priestcraft and priesthood.

My brethren and sisters, we are living in a very great age. I believe that we are all going to be more or less agitated at times in our feelings concerning things that are said and done towards us and said about us. But the glorious thing about this Church, if we are living our religion, is that nothing in the world can hurt us. You know nothing can injure truth. Truth has, it is quite true, but one enemy, and that is untruth. Untruth has two enemies, truth and itself. And my faith is that truth in any line will always become pre-eminent, predominant, and will always win out in the end. If we are living our religion as best we can, nothing from outside can ever injure us. The injury would come from our own hearts, our own activities, our own passions. So I say it behooves us as Latter-day Saints to study very hard, to think very accurately, and to allow our activities and our words to become mere expressions of our inner souls, and lives.

We ought to have ideals. We ought to have greater ideals every day. We ought to have greater dreams. I claim there never has been anything accomplished by a

man unless he dreamed dreams and had visions of greater things. I glory when a Latter-day Saint says to me: "I dream, I have my vision of greater things," because that is pre-eminently the gift of God to man, and when men do dream, when men have their visions, then will men have their ideals, and will strive to carry these ideals out and make of life the greatest, the glorious thing that God had intended it to be. I love the man or the woman who goes from day to day, staking his whole being upon the fact that in his life there is but one sum and substance, and that is work.

Recently, in an interview, a man asked when these "Mormon" men and women found time, for joy or fun, for, he said, "it seems to me that the men and the women you have here are all working, working." It is in our work that we find our joy. It is in our work that we find our light and our happiness. It is in our work that we discover our lives. So we must work and never become discouraged. We must study and look up to the higher light, for there is always a higher light. God pity the man or the woman who has never seen it. We must learn to live ideally and idealistically. We must learn not always to say things that are practical in the sense of being materialistic. We must become practical but we must get away from the materialistic at times, and live the spirit which comes of God. That is practical. Some people get the idea, you know, that if any one lives a spiritual life, he is not practical. That is another thing that has impressed me in this conference, that men say by their lives that they are spiritualistic, and yet they make life real, practical, and true. We should then study the

principles of the Gospel of Jesus Christ. We should study the Holy Bible. We should study that equally great book, the Book of Mormon. We should find our rest, our peace, expressed in the Doctrine and Covenants. I want to say here—and every man has a right to believe what he wishes and to hold what he wishes to be true—I want to say to you, Read the book, the Pearl of Great Price, and read the Book of Abraham. The Pearl of Great Price I hold to be one of the most intelligent, one of the most religious books that the world has ever had; but, more than that, to me the Pearl of Great Price is true in its name. It contains an ideal of life that is higher and grander and more glorious than I think is found in the pages of any other book unless it be the Holy Bible. It behooves us to read these things, understand them; and I thank God when they are attacked, because it brings to me, after a study and thought, back to the fact that what God has given He has given, and He has nothing to retract.

God bless you in your work, and may we be united as a people, for in unity there is strength. Let us learn. Let us learn to look up. Let us learn that God made the stars and the sun and the moon for us. Life is too big, too noble, too true for us to stoop to low things. We have not time to talk about our neighbor. We have not time to speak unkind thoughts. We should be so active that every moment counts for the better life, and our dreams and our hopes and our ambitions should be lodged in the light of God, and our very activities should be making for His Kingdom. This applies to us all. And so let us take from this conference great thoughts. Let us

find in it the kernel in the nut. Let us see to it that we carry these great thoughts home with us, and as much as possible weave them into our lives, that our lives may be made more resonant, more fruitful, that we may harmonize our very beings with the light, and with the will and the kingdom of God more each day. Then will the world say of us, that our light, the light of "Mormonism," so shines that it becomes the ideal for the world to follow.

The gospel is true, every word of it. Jesus is the Christ. Joseph Smith was a Prophet of God, and the revelation of God to his children will make it known better and better every day and every hour. God bless you. Amen.

A double quartet of ladies, of the Thirty-first ward choir, rendered a selection.

ELDER CHARLES H. HART.

(Of the First Council of Seventy.)

I have greatly rejoiced at the testimonies, teachings and spirit of this conference, and I trust that by the blessings of the Lord the feast may continue.

The Constitutional Convention, over which the late lamented Prest. John Henry Smith presided, declared that "a frequent recurrence to fundamental principles is essential to the security of individual rights and the perpetuity of free government." I think that truth is equally applicable in the Church, and that it was altogether timely and appropriate for the Presidency of the Church to refer to the fundamental principles underlying the organization of the Church and the practice of the priesthood, so that

the exceptional, justifiable under exceptional circumstances, might not tend to crystalize into the established rule of practice. Like others of the speakers, I am not afraid that the third, the fourth and subsequent generations in the Church will forsake the gospel, if they are only properly indoctrinated in the principles of the Church. The danger is when they do not know the truth.

I met, sometime ago, a young student from the East, of "Mormon" parentage, who was a little adrift and had his doubts, because so called evil exists in the world. His attention had not been called to the doctrines of the Church in reference to that subject, which poets and philosophers have wrestled with. The poet Pope discussed the question when he reached the conclusion that,

"All nature is but art unknown to thee,
All chance, direction which thou canst
not see;
All discord, harmony not understood,
All partial evil, universal good."

A familiar song declares that, "There is no song within our glad heart singing but has an echo of some minor strain." That amid the leaves of the most beautiful rose, a thorn is to be found; that the brightest day closes in shadows and in darkness, etc.

The poet Holland, in his beautiful poem entitled, "Bitter Sweet," considered the question in a very deep and thoughtful way, and when faith came to him, finally concludes:

"Evil is only the slave of good;
Sorrow the servant of joy,
And the soul is mad that refuses food
Of the meanest in God's employ.
The fountain of joy is fed by tears,
And love is lit by the breath of sighs;

The deepest griefs and the wildest fears
Have holiest ministries.
Strong grows the oak in the sweeping
storm
Safely the flower sleeps under the
snow;
And the farmer's hearth is never warm
Till the cold wind starts to blow."

The poet Tennyson considers the question also, and concludes, or explains:

"O yet we trust that somehow good
Will be the final goal of ill,
That nothing walks with aimless feet,
That not one life shall be destroyed
Or cast as rubbish to the void,
When God hath made the pile complete;
That not a worm is cloven in vain;
That not a moth with vain desire
Is shriveled in a fruitless fire,
But subserves another's gain.
I can but trust that good will fall
At last—far off—at last, to all,
And every winter change to spring."

But I know of no literature that discusses the question more intelligently or philosophically than it is discussed in the Book of Mormon. Lehi, in speaking, to his son Jacob, says:

"For it must needs be that there is an opposition in all things. If not so, my first born in the wilderness, righteousness could not be brought to pass, neither wickedness, neither holiness, nor misery, neither good nor bad. Wherefore, all things must needs be a compound in one. Wherefore if it should be one body, it must needs remain as dead, having no life, neither death nor corruption nor incorruption, happiness nor misery, neither sense nor insensibility. Wherefore it must needs have been created for a thing of naught. Wherefore there would have been no purpose in the end of its creation. Wherefore this thing must needs destroy the wisdom of God and his eternal purposes, and also the power and the mercy and the justice of God. And if ye shall say there is no law, ye shall also say there is no sin. If ye shall say there is no sin, ye shall also say there

is no righteousness; and if there be no righteousness, there be no happiness. And if there be no righteousness nor happiness, there be no punishment nor misery. And if these things are not, there is no God. And if there is no God, we are not, neither the earth, for there could have been no creation of things, neither to act nor to be acted upon. Wherefore all things must have vanished away. And now, my sons, I speak unto you these things for your profit and learning. For there is a God, and He hath created all things, both the heavens and the earth, and all things that in them are, both things to act and things to be acted upon, and to bring about His eternal purposes in the end of man, after he had created our first parents, and the beasts of the field and the fowls of the air, and in fine all things which are created, it must needs be that there was an opposition; even the forbidden fruit in opposition to the tree of life; the one being sweet and the other bitter; wherefore the Lord God gave unto man that he should act for himself. Wherefore man could not act for himself, save it should be that he was enticed by the one or the other."

My young friend would really have done away with the free agency of man, if the universe had been planned after his order. Everything would be on the dead level of sameness; no extreme of cold, no extreme of heat, the temperature always being medium; no darkness in contrast with light, no evil in contrast with good, no sorrow in opposition to joy, etc. These opposites, as we are clearly informed in the Book of Mormon, really go to the question of free agency in this world of ours.

Some of the speakers commented upon the fact that we might expect, or that it was a little strange that there were not, larger numbers in the world flocking to the standard of "Mormonism," in view of its glorious principles. One reason there are not greater numbers converted is that the "Mormon" people

have been misunderstood and their doctrines misunderstood. We have been to the world as "ships that pass in the night," as Longfellow gives us the figure in his *Tales of a Wayside Inn*:

"Ships that pass in the night,
They speak one another in passing,
Only a signal shown
And a distant voice in the darkness
So on the ocean of life,
We pass and speak one another.
Only a voice and a glance,
Then darkness again and a silence."

Individuals living even under the same roof do not in all respects understand one another. Some of the most serious tragedies that have come to my attention have been on account of a misunderstanding even by those who were very close to one another by the ties of kinship and affection. If those beneath the same roof may not understand one another aright, is it to be expected that those living remote from us should not have a misconception of our ideals and doctrines? Those brethren who responded yesterday, and who gave such strong testimonies to the truth of the gospel, were men who probably have not had the direct call of a heavenly messenger. The voice does not come to all as it came to Moses in the burning bush; not always as it came upon the Mount, amid the thunderings and lightnings; not always with cloven tongues of fire; and yet the silent call of the still small voice, the call of the divine, led these men and tens of thousands of others into the Church, in many cases in the face of contumely, scorn, sarcasm, and disinheritance; but the call was so potent to them, the call of the divine in their souls, that they were willing to bear ostracism of society, the disinheritance

of their parents, to devote their lives to the truth, although it might mean, in a certain sense, a life of hardship, toil and trouble. Yet joy unspeakable came to them, the supreme joy of knowing that their lives were in harmony with the Infinite, and that they were responding to the silent call of the divine voice.

I must not occupy more of your time. May the Lord bless you, I pray in the name of Jesus. Amen.

A quartet of ladies, of the Thirty-first ward choir, rendered a selection.

ELDER ANDREW JENSON.

(Assistant Church Historian.)

As I picked up the Bible in the commencement of our services for the purpose of finding a certain passage in Jeremiah, I opened mechanically to another part of the Sacred Volume, to find myself looking into that part called the Apocrypha, without knowing that the books known by that name were contained in this particular edition of the Bible lying here on the stand. But finding myself looking into the second book of Esdras, a passage occurred to my mind, which I will read:

"And whereas thou sawest that he gathered another peaceable people unto him. These are the Ten Tribes which were carried away captives out of their own land in the time of Oseas, the king, whom Salmanaser, the king of the Assyrians, took captive and crossed them beyond the river; so were they brought into another land, but they took this council to themselves, that they would leave the multitude of the heathen and go forth onto a further country, where never man dwelt, that they might keep the statutes, which they never kept in their own land. And they entered in

at the narrow passages of the river Euphrates, for the most High then showed them signs and staid the springs of the flood till they were passed over; for through the country there was great journey, even of a year and a half, and the same region is called Arsareth." (2 Esdras 13:39-45.)

A few years ago I had occasion to visit the land of Palestine, and having made a very interesting little tour to the top of Mount Tabor, and to the Sea of Galilee, and had also visited Cana, in Galilee, where Jesus turned water into wine, I found myself back in the little city of Nazareth; thence turning my face toward the south, I commenced a journey of about eighty miles through the heart of Galilee and Samaria to Jerusalem. On that journey I crossed the plain of Esdraelon, and passed by the village of Nain, where the widow's son was raised from the dead in the days of old by our Redeemer. I also passed by Endor, where the woman with a familiar spirit lived in the days of Saul, climbed up the slopes of Mount Gilboa, where Saul committed suicide and his sons were slain, and passed through Dothan, where Joseph was sold by his brethren to the Ishmaelitic merchants, who took him down to Egypt and there sold him. I next found myself passing through Samaria, the old capital of the Ten Tribes. Turning thence a little toward the east, I came to Shechem, and a little east of that I found myself on the plains of Moran, where is situated the well of Jacob and the tomb of Joseph. Changing again my course of travel toward the south, I traversed the plains of Moran in their entire length, and from the south end of the plain I found myself climbing the mountains until I reached the town of Bethel, where

Jacob, the grandson of Abraham, had a peculiar dream, in which he saw angels passing up and down, as it were, on a ladder that seemed to connect heaven and earth. And turning my face toward the east a little, I beheld a town situated about half way between Luz and Bethel and the Jordan River, and that town I was told by my Arabian companion was known as Ephraim. At once it dawned upon me that I stood in the midst of the mountains of Ephraim, and that here was the land where the Ten Tribes dwelt, particularly the strongest of all those tribes, the tribe of Joseph or the tribe of Ephraim. I could not then help thinking of this passage that I have just read. When I looked toward the east, I imagined that I could see far away over the plains of Syria into the land of Chaldea, where Abraham once dwelt, and where he was told by the Lord to leave the land of his fathers and come to live as a stranger in the land of Canaan. I thought of how his children, or his descendants, subsequently went down into Egypt, where they dwelt several hundred years, and afterwards came back under Moses and Joshua, and took possession of the land of Canaan, which was then divided between the twelve tribes, and how still later, when the children of Israel did not keep the commandments of God, they divided up into the Northern and Southern Kingdom, the tribe of Judah and part of another tribe only remaining loyal to the house of David, while the Ten Tribes revolted, and chose another king. In this divided condition the children of Israel lived for a number of years, until the wrath of the Almighty was kindled against them, because they

would not serve the God of Abraham, Isaac and Jacob, but worshiped strange gods, and the consequence was that Salmaneser came over from Assyria and took them over the river Tigris some seven hundred miles from Samaria. Here we come to the events narrated in the passage which I have read, where it says that the people counseled among themselves, and as they did not like to live among the heathens, they took their goods and chattels and started on a long journey, disappearing in the lands of the north. From history we do not know anything more of them than that. That is where history ends, if we can call the apocryphical writings of Esdras history. There are undoubtedly many things in Esdras that are just as reliable as things found in the scriptures that are called canonical.

We are at the present time commencing investigations from the other end. We are looking very deep into genealogy. We have genealogical societies organized. Among others we have the Genealogical Society of Utah, of which a number of you perhaps are members. Genealogical societies are trying their best to hunt up all the information they can about our forefathers, and in a private way we are endeavoring to go back as far as we can to know from whence we sprang.

It is a source of great pride on the part of many Americans who live on this side of the Atlantic Ocean, to trace their ancestry back to some ship, commencing with the "Mayflower," that brought the Anglo-Saxons over to America. It is a source of pride, I say, for them to trace back their ancestry to that ship, or some other ship, that came

over to this land bringing immigrants who laid the foundation of this great commonwealth. In tracing our genealogy we soon find ourselves on the other side of the water among the English people—not among the descendants of the old Britons, as a rule, but among the English people. And the question is then: Whence came the English people? We understand, of course, the close relationship between those on this side and those on the other side of the Atlantic Ocean; and we are pleased to note that the two great Anglo-Saxon nations are the banner-bearers today of liberty and the equal rights of men. I take unusual interest in this proposition, because England is ruling her colonies with the same degree of liberality as that which governs the States of our own Union on this side of the Atlantic. This you can find out personally if you visit Australia, New Zealand, and other English colonies, as well as Canada, where the people are enjoying freedom and liberty, the same as we are in the United States of America. But whence came the Anglo-Saxons? Going back into English history, we read of the Danish and of the Norman conquests. But before that, we read about Horsa and Hengist, who came over the North Sea about 449 years after the birth of our Savior, and took possession of England. We need not look into the details of the history of the wars, though we naturally think of how the Vikings fought with the Picts of Scotland and afterwards subdued the Celts or Britons, and introduced what we call the English language in the British Isles.

In the northern part of Europe we find a strong race of people, known as the Germanic race. We

also notice as a branch of the Germanic race the Scandinavians. The ancestors of the Germans, the Swedes, the Norwegians and the Danes subscribed to a universal mythology, and have to a certain extent a common history, and when we read their histories by different authors, all agree in stating that the first inhabitants of those northern countries migrated to the north from the central part of western Asia. This is especially true of those who dwelt in ancient Saxony—not the present Saxony, where Dresden and Leipsig are located, but the old Saxony which was a part of the present Hanover, Mecklenburg and Holstein, etc., and the Angles, who lived in a country a little further north known as Schleswig and Jutland. It is universally understood that the early inhabitants of the Scandinavian countries came from Asia. Take up any history that traces the Scandinavian and German peoples, and they will agree that tradition points to the fact that these early Scandinavian and Germanic races came from the very part of Asia where the Ten Tribes were lost.

This to me is a most interesting study. Referring again to the mythology of the Scandinavians and Germans, what do you find? A religion of good morals. I venture to say that if modern Christianity, corrupted as it is today, is a remnant of the true Christianity introduced by our Savior; if the Free Masonry of today is a remnant and corruption of the true signs and tokens of the Priesthood revealed in the days of Solomon, when the Temple of Solomon was built, then it is easy for us to understand and believe that the mythology of the north is simply a corruption of

the true Jehovah-worship, as Abraham knew it and taught it to his children. It is an easy thing to understand and believe this, because the mythology of the north is so godlike, chaste and morally pure, that it is almost heaven compared with the voluptuous worship which was known and practiced in the South. I refer particularly to the Latin and Greek mythologies, and those worships that were adopted by the people of the South or the lands bordering on the Mediterranean.

A great deal could be said in regard to this most interesting theme. We can approach the subject from the earliest dawn of history down the stream of time as far as we can reach; and then we can proceed the other way, going back from ourselves as far as we can, and we meet the proposition in Scandinavia and Northern Germany that the Anglo Saxons, the Germans and the Scandinavians are greatly mixed up with the remnants of the House of Israel. We can scarcely come to any other conclusion. Then we naturally spring another question: Why have the Latter-day Saint missionaries met with much more success among the Anglo-Saxons and the German and Scandinavian races, than among any other races upon the face of the earth? The answer is: We are, in fulfillment of the predictions of the ancient Prophets, gathering Israel. Why do we have so much to say at the present time, and at this conference, about the second, third, fourth and fifth generations of Latter-day Saints? It is the most natural thing in the world. If we are of Israel, our genealogy must assume a shape like that, for the children of Israel, if not corrupted by en-

vironments, will naturally worship the God of their fathers. And we are of Israel; there is no doubt of it, and we will find that when our genealogy is revealed in detail, it will lead us back from America to England, from England to Scandinavia and Germany, and from there to the country lying between the Caspian and the Black Sea, that part of Asia where the Ten Tribes were lost. We can then easily trace it back to Palestine and Chaldea; we have the history completed from the Bible.

I rejoice that so many faithful men and women have believed and embraced the gospel as it has been preached by the Latter-day Saints during the last eighty years. I repeat, that when we have turned our attention to Latin or Oriental countries, we have met with but little success. If we have preached the gospel successfully in Australia, it is perhaps because the people there are mainly of English origin, and the same can be said of New Zealand, as to the white population. And if we speak of the Hawaiians and the Samoans and the Maoris, then they are simply another branch of the House of Israel, and that is undoubtedly the reason why we have met with success among them. Study the history of our missionary career ever since the Church was organized and I will venture to say that we hitherto have made very little progress among any people except those who come, as we claim, either pure or mixed from the House of Israel. We have not had success among the Latin or Oriental races, or among the Chinese or Japanese. There may be some of the blood of Israel among them, but so far we have discovered but a very little. Then I say, let us study

this matter intelligently, when we endeavor to trace our genealogy and seek to complete the chain connecting us with Father Abraham. The subject is certainly a thing of immense interest to us.

I rejoice that the amalgamation of the Latter-day Saints of different nationalities takes place so beautifully and completely. People who have come from different climes soon become one strong and united community. The way we associate and affiliate, and the way we destroy all differences that naturally would and do exist in many other parts of the world between the Americans and the Germans and the Scandinavians, ought to be a lesson to all others. All differences seem to be passing away and disappearing in a single generation, and thus we are fast becoming "one nation upon the mountains of Ephraim."

Brethren and Sisters, God bless you. May we understand our privileges and live up to them; may we rejoice in the many blessings that we receive almost daily, and appreciate the privilege we have had to be assembled in a splendid conference. The many glorious testimonies, to which we have listened, are certainly calculated to make the heart of every Latter-day Saint rejoice. That we may go away from this conference renewed in our determination to serve God more perfectly hereafter than we have done hitherto, is my prayer in the name of Jesus. Amen.

ELDER GEORGE F. RICHARDS.

Obedience a heavenly and eternal principle.—Essentials to salvation.—The Redeemer a perfect exemplar of obedience.—Duties to be learned, and diligently fulfilled.

My brethren and sisters, I suppose this congregation is made up in

large proportions of members of the Church of Jesus Christ of Latter-day Saints, and there is one principle which I desire to impress upon your minds this morning, in the few minutes that I shall occupy,—and that is the principle of obedience.

I call your attention to the 20th chapter of Exodus, the Ten Commandments, which were written by the finger of the Lord upon the table of stone. One of these commandments, in part, reads: "For in six days the Lord made the heavens and the earth, and seas and all that in them is." The Apostle Paul, in his epistle to the Hebrews, tells us how this was done. He says: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." If the things which are seen were not made of things which do appear, what must they have been made of but the elements of which they are composed? which elements are eternal. God commanded the elements, and they obeyed, and out of chaos came forth order, and the earth was formed, and the waters were separated from the earth, and the light from the darkness, and the sun was placed in the firmament to give light by day and the moon and stars to give light by night, and vegetation was placed upon the earth, grains and fruits and flowers and grasses, and all things which are necessary to beautify the earth and to sustain the life of men, animals, fowls, etc. Animals were also placed upon the earth, and these all were for the benefit of man. Order, then, follows obedience unto the commands and the laws of God. The law by which the universe is governed, is

the law of God. We may call it the law of nature, but the law of nature is the law of God, and all His creations excepting man are obedient, hence the beautiful order which we see in all nature. If they were disobedient, as man is disobedient, there would be universal confusion, disorder and annihilation. Man only of all the creatures of God disobeys His command, and disregards the law which He has framed for our guidance and government, that order and perfection might be established. This, because of man's agency. This is the point which I desire to call to your attention, that the law which God has given to us for our government is a divine law, and just as perfect as are the laws by which the universe is governed. And if we would be as obedient as are the elements, and His other creations, we would be perfect, and all would be in harmony and order. The difference between the Gospel law and the manner of our observance of it, represents the things which we have to repent of.

Repentance is a divine principle, a principle without which we cannot be saved and exalted in the kingdom of God, because we have exercised our agency in unrighteousness, we have not been strictly obedient unto the Lord's commandments, and therefore we have need to repent and to put ourselves in order. These are provisions the Lord has made in his gospel for our salvation; and we will not repent, we cannot repent, if we have not faith; hence faith is a principle of the gospel, a necessary principle of life and of salvation. The ordinances which the Lord has established as a part of the gospel law, for the salvation of the children of men,

must be obeyed and we must add to our faith virtue; and to virtue godliness, brotherly kindness, charity, etc, thus making ourselves as Godlike as it is possible. We are His children in very deed, having been born of Him in the spirit, and we have inherited the very attributes which he possesses. They are in us, and they make us God's embryo, We believe that as we are now God once was, and by the practice of virtue and righteousness, by obedience unto law and authority, He has become what He is, and as He is, man may become, on the same principle.

There is no perfection of salvation and exaltation in any other way than this, by observance of the laws which God has given us for our government. Christ, our Savior, is the great prototype of mankind. He gave Himself a ransom for our sins, that we might live again after death, thus redeeming us from the effects of the transgression of our first parents, and also that we might be redeemed from the effects of our individual sins through accepting Him and His mission, and yielding obedience unto the principles of the gospel. We stood with Jesus in our former estate, when by His power Lucifer, who was the arch enemy of God the Father and His Son Jesus Christ, and who has ever since sought to lead the children of men down to his level, was cast out of heaven, we stood upon the same platform, and that is why we are here, and privileged as we are today, because of our integrity and faithfulness in that former estate. We kept our first estate, and if we will do as Jesus did, keep our second estate, we will be "added upon forever and ever." Jesus kept the covenant which He made on the

other side for that covenant pertained to this life, as well as the previous life. "Thy will be done, and the glory be thine for ever," characterized his whole life's conduct. It should be so with us. It should be only necessary for us to know what our Father would have us to do, and with all our might, mind and strength we should go to and try and do those things. The beautiful song, so beautifully rendered yesterday by President Ballard:

"I'll go where you want me to go, dear Lord,

Over mountain, or plain, or sea;
I'll say what you want me to say, dear Lord:

I'll be what you want me to be."

That is the principle which should actuate us, whether it be great things or small which may be required at our hands, whether it comes direct by the voice of God to us or through His servants whom He has called, it matters not, for the Lord has said "Whether it be by my own mouth or the mouth of my servants, it is the same." That which comes through the mouth of him whom God hath called and sustained in his position God recognizes as doctrine, as law for the guidance of His people. That individual Prophet of God who thus speaks is responsible for what he says, and those who hear are responsible for their course, whether they accept and yield obedience unto those things, or whether they reject them. When the authorities of the Church have established an order in the Church, for instance, that one day in the month we shall abstain from food and drink, fasting and praying, giving assistance to the poor, that is all that should be necessary, even as it was all that

was necessary for Adam to know that his Father commanded him that he should offer burnt offerings and perform sacrifices. It was sufficient for Abraham to be commanded of God to go and offer up his son, an offering on the altar, which he was told would be acceptable unto the Lord. It ought to be sufficient for us, my brethren and sisters, to know that these things have come to us through the servant of the Lord, all the commandments, all the laws and ordinances of the gospel, and we should observe them with all our hearts, yield obedience implicitly and without reserve. I want to tell you that nothing short of this, is pleasing and acceptable unto God. Therefore let us learn our duties. Let us learn where the Lord would have us to go, what he would have us to do, how he would have us to speak, and let us do these things, regardless of what other men or peoples might think of us. Unless we have the courage to do right, to act conscientiously before God, we will not be accepted of Him.

I pray the Lord to bless you. I feel to thank those who have made music for us on this occasion, and these our brethren who have taken part in the exercises, and you for your faith and attention. I thank the Lord, and pray that all that has been said, and the inspiration of His spirit which has been felt by us on this occasion, may be sanctified to our good and profit.

And now I bear my testimony, that I know that this gospel is true, that it is the power of God unto salvation, and there is no power outside of this gospel that is the power of God unto salvation, if we will keep the commandments of God, and will be honest and sin-

cere in our purposes, that we will know the truth of these things, that we will love the truth, and that we will rejoice in sacrifices that we will have to make in order to fulfill the law of God. May the peace of the Lord be upon all Israel, I pray, in the name of Jesus. Amen.

The choir sang a hymn, commencing "Here, by Babylon's way."

Benediction was pronounced by Elder John N. Pike.

SECOND OVERFLOW MEETING.

Another meeting of the Conference was held in the Assembly Hall, at 2 p. m., at which Elder Joseph F. Smith Jr., presided.

The Thirty-first ward choir again furnished the musical exercises.

The choir sang the anthem, "Star of descending night."

Prayer was offered by Elder Moroni Snow.

The choir sang the anthem, "Grant us peace, O Lord."

ELDER J. GOLDEN KIMBALL.

(Of the First Council of Seventy.)

The short time that I shall occupy I trust that what I shall say I can crystalize, and make clear and comprehensive. Of course the great question is as to whether I have a message to deliver to you. This call has come somewhat unexpected, although I try in my labors in the ministry to always think about something and then try to tell it. Now, if there is any one thing that I am normal in, it is frankness. Whenever the time

comes, in my ministerial labors, that I cannot be frank and honest with the people I will feel that my usefulness has come to an end. I cannot talk if I have not freedom, and if I ever feel that I have not the spirit of the people I will be unable to talk. There has been a great deal said, during this conference, about the third generation, and the fourth generation. Now, I am not going to speak on that subject, because God is the Father of all, and Jesus Christ is the Redeemer and helper of all. But there is a great responsibility rests upon us who are fathers, and upon the mothers, and I do not think there has ever been a time in my life when I have felt the responsibility to be so weighty and great upon me in all my labors in the Church as it is at the present time with my own family. They are not many in number, but there are enough, and about all I can handle.

I think you will find somewhere in the Old Testament, that "the fathers have eaten a sour grape and the children's teeth are set on edge." I have to confess to you that I have eaten some sour grapes in my day, and there is a problem regarding by children; and while I am interested in my children and family, I have similar interest for your children and families. I will read some other scripture that I thought of today. I have heard it many times; it is found in Matthew, 8th chapter and 11 and 12th verses:

"And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into outer dark-

ness: there shall be weeping and gnashing of teeth."

I am very proud of my parentage. I do not think any one appreciates their parentage more than I do. But, I want to say to the Latter-day Saints, pride in parentage won't save you. If we get salvation, we must keep the commandments, and serve the Lord. Knowledge pertaining to the gospel of Jesus Christ does not come through ordination, nor by appointment, nor by lineage, nor through father and mother, though they are helpful. But no matter who my father and mother were, or how devoted and faithful they have been; no matter how much work they have accomplished, and how much gospel they have preached to the children of men, I tell you if Heber C. Kimball's children are saved in the kingdom they must keep the commandments of God, or they won't be saved. If they don't accomplish it here, I am glad to know they will have another chance.

I don't want to be radical, but I think we are in great danger; I think it is wrong for us to sit down quietly and feel satisfied that "All is well in Zion," that our children and children's children are not in constant danger. There was a time in the peaceful valleys of these mountains when we were as one great partiarchal family, when it seemed practically safe for our children to run hither and thither. When it was just as safe in this great city of Salt Lake as it is in your distant country places to leave your doors open. I was born right up here on the hill, and have known this city all my life; it is not safe any more.

There is no people, I think, in the known world where there is as much laxity and freedom given to

the children as there is among the Latter-day Saints. I want to warn the people that there is great danger on every hand. I would just as soon think of putting my daughters in a den of lions as to send them to Salt Lake without some one to look after them. When I say that, I am not saying anything against the people of Salt Lake. I am not saying there is not as good a class of people in Salt Lake, as good Latter-day Saints, and as pure a lot of people as can be found in the world. But, I tell you there is no longer safety for your children, if you don't look after them, I don't care who you are, Apostle, or Prophet, Evangelist, Pastor, or Teacher. The responsibility rests upon us to look after our children, and I appreciate the responsibility.

My heart has not been broken yet over my children, but I realize the danger; and whenever one of my boys goes away I am concerned; I am full of anxiety, I have little peace or rest of body. All in the world I can do with my boy, my oldest boy, who is away now at work, because I cannot get him work here—and that is a responsibility resting upon us, to provide employment here for our boys and girls, so that we won't have to send them away off; we should regard that as a part of our religion;—all in the world I can do for my boy is to teach him good principles. I do a great deal of writing, and I just put a little good counsel in here and there, and hope he will catch it, and get his feet anchored, and realize the danger that menaces him on every side.

I believe in public worship; it is part of our religion; it is part of the revelation to this people that they shall attend to their public worship; but I don't believe that public wor-

ship is the only worship acceptable to our heavenly Father. It is along that line I would like to talk to you a few more moments, that is, about private worship. I have given the matter a good deal of thought, as far as I am individually concerned, but I will not be able to impart to you all my thoughts. I have found it a very difficult thing to do. We all have different viewpoints, and perhaps there is not one man in Israel that will look at a thing in just the same way, from just the same view point I look at it. If I do look at it from a different viewpoint from you, I want to ask the question, Am I wrong? And I answer, Not unless I preach false doctrine. Now I am going to ask a few questions, and then I am going to answer a few of them.

Jesus lays great stress on private devotion. "When thou prayest," says our Master, "enter into thy closet, and when thou hast shut thy door, pray to thy father which is in secret." The reason this thought has come to me is because of my own household. It is not because I am intending to criticise your home, or render judgment as to the way in which you manage your household, but because I have a household of my own. The question is as to private devotion. Now, Isaac's closet was a field, David's closet was his bed chamber, the Lord's closet was the mountain, Peter's closet was the house-top. Now, the question is, can God be nearer to us while we are praying in solitude than when praying in congregations? Do we need to go to church to find God. Some say, why is prayer necessary, since God, presumably, knows, without being told the wishes of all men? God assuredly does know the wishes in the hearts of all men. Is not the im-

pulse to pray a natural one, springing from love for the Lord? And is that impulse given to all of God's children? Yes, if the person loves the Lord he will have a great desire to communicate with Him. But if this love is lacking, is it not almost useless to force it? Now, there is the question. I am trying to get my children to pray. When I was a boy, my father did most of the praying in the home, and when I got to manhood I did not know how to pray; I did not know just how nor what to pray for. In fact, I did not know very much about the Lord, because my father died when I was fifteen years old, but I can remember how he prayed, and I have been sorry, many times, that I can't pray like my father did, for he seemed on those occasions to be in personal communication with God. There seemed to be a friendliness between my father and God, and when you heard him pray you would actually think the Lord was right there, and that father was talking to Him. Can you pray that way? Are you on such friendly terms with the Lord? I don't mean that we should get too friendly and take advantage of it, like children with parents, but that we should manifest reverence and love for the Lord, ask only for what we need, and not for what we want. I think if you will just ask the Lord for what you need each day, and you will believe that the Lord is near and can answer your prayers, then there may be friendship between you and God. Well, then, learn to love the Lord.

(I am going to read this to get my statement before you.) But, how is this love to be cultivated? Now, there is the question, can we sit down and teach our children? How are you going to cultivate love for

the Lord? In other words, how is this love to be obtained? There are surely thousands of the Lord's children who admit the existence of Deity, but without feeling any emotion or desire to pray. They acknowledge that is a duty; everything gives evidence of it, but they have no desire, no emotion. They perhaps have not been taught to pray, consequently, they do not pray. Just like children: you who have children know what your anxiety is, and you know what fathers and mothers do for children, especially mothers. I have learned one lesson with children that I never knew before; there is nothing on this earth grieves and hurts me worse, outside of sin and wickedness and rebellion, than, when I do everything I can for a child that he deserves, there is no evidence given of gratefulness, no gratitude, no thankfulness, but it is regarded as a debt the father owes to the child. Have you ever had a child say to you, "Well, you owe it to me?" I never had any of them do that but once, and it made me feel as if I could have eaten them up. That I owed him! I don't owe my children anything but love, protection, a home and shelter, and an education. I owe that to them, and the law requires it. But outside of that, shall they be grateful? Now, if we feel sad, and the mother so broken down after she has gone and worked her fingers' nails off to do something for a child, and then they don't appreciate it because they see something on the outside that is greater, see some one make a better present! Did you ever make a Christmas present to a child, and when they got it they were disappointed, and your Christmas was ruined, and you were made to feel almost broken-hearted, when you had af-

fectionately expended every dollar you had, and because other people's children had presents much better, the whole day was spoiled to them and to you, too? Ingratitude is a sin in the sight of God.

Now, then, we have to learn to love our fathers and mothers, and unless you learn to love your fathers and mothers and appreciate what they have done for you, then you are not grateful. If you cannot understand what God has done for you, and you cannot learn to love God, then you cannot pray to Him. I may be wrong in stating that you can't pray. You might practice until you can, but you don't feel satisfied after you have got through praying, and you don't feel like your prayers have ascended to the Father, because your prayers are not built on love and gratitude. Now, how are you going to cultivate love for God? You don't know much about Him, He has not communicated much to you. Perhaps some of our children have never had a prayer answered. We must study, think, reason, try to comprehend the goodness and the wisdom of God, and the knowledge you obtain will help you to appreciate what God has done. You cannot then fail to love Him, if you can only get impressed with what God has done for you.

I love God for one thing, if nothing else, that He gives to every one of His children, black or white, bond or free, an equal chance. I like equality of opportunity, and whenever parents make a favorite of a child, I feel sorry for the favorite. If you want to destroy your family show favoritism, and do not give every child an equal chance. We parents have got to learn that lesson. Not to favor the child because you love it, but favor each

and every child alike, that is a sacred obligation. God does that with all of His children, and if there is any disadvantage or any wrong, we do it against each other, God does not.

Prayer can be made in a simple, humble manner, without using a multitude of words. A person does not love the Lord just because He created him, or because He has given him health or wealth; it is not for outward manifestations. Your love may become weakened when illness and sorrow come to you. I hear people pray, "I thank thee, Lord, for health." They ought to be thankful; it is the greatest blessing we can have. But what do you do when you are sick? Do you forget God? What do you do when you accumulate a little means? I haven't been in poverty all of my life, and I haven't been raised with a silver spoon in my mouth. I went out and fought my battles in the north country. I know what it costs to earn your bread by the sweat of your brow. I was mighty grateful for what I acquired, because I worked for it, I never grafted men for it, but I lost it. Now, have I forgotten God, because I lost it? Is my love and gratitude to God on so small a foundation that, just as soon as I lose my health, I will forget my Maker? I have had a little experience along that line, when I went into the South and got poisoned from the crown of my head to the soles of my feet with malaria. I have now got appendicitis on both sides. Am I going to forget God. Am I going to say that God has not been good to me? Why, no; I feel that I have been favored above the whole Kimball race; I have got opportunities and privileges some of them have never had. Am I going to forsake

my God? No, I have learned to love Him—not as well as my father loved Him, perhaps, but I am learning to love Him.

Now, what do you love the Lord for? We should love the Lord for His justice, for His perfection and mercy, because He manifests His love by giving his children an equal chance in life's labor. We should ask for what we need, and find pleasure and spiritual enjoyment in it.

Now I am going to read to you what Alma says about prayer:

"Begin to call upon his holy name [Just begin—just make a start]. Yea, cry unto him for mercy, for he is mighty to save. * * * Yea, cry unto him when ye are in your fields, yea, over all your flocks. Cry unto him in your houses, yea, over all your household, both morning, midday and evening. Yea, cry unto him against the power of your enemies. Yea, cry unto him against the devil, who is an enemy to all righteousness. Cry unto him over the crops of your fields, that ye may prosper in them. Cry over the flocks of your fields, that they may increase. But this is not all. Ye must pour out your souls in your closets, and your secret places, and in your wilderness. * * * Do not suppose that that is all, for after ye have done all these things, if ye turn away the needy and the naked, and visit not the afflicted and impart of your substance, if ye have, to those who stand in need—I say unto you, if ye do not these things, behold your prayer is vain and availeth you nothing, and ye are as hypocrites who do deny the faith. If ye do not remember to be charitable, ye are as dross which the refiners do cast out, it being of no worth, and is trodden under foot of men."

Let us awake from indifference and carelessness, and bring forth fruit unto repentance. The test is in that, and another test the Master directed His disciples to say is,

"By their fruits ye shall know them." I acknowledge that I am imperfect, and no one is more sorry than I am. I have made mistakes, blunders, but I have faith in God, and I know God will forgive a man who repents. I know that we have got to teach our children to pray. I remember an incident that happened upon the fated *Titanic*. Those people were in distress on that great ocean—I have never seen the ocean, but I have always been afraid of it—I read about a group that climbed on to a raft, some of them rich and wealthy, many of them as good people as ever lived, and they wanted to pray. The band was playing, and the end was about to close upon them. They wanted to offer the Lord's prayer, but they did not know it, and some one had to lead them, and they followed in saying the Lord's prayer. They did not know how or what to ask for. They were so frightened, perhaps, and so unaccustomed to prayer that they could only repeat the Lord's prayer, and some one had to lead them. Now, I would like to learn how to pray before I get in such an emergency. I think we ought to teach all of our people how to pray. I am going to ask you a question, and I am going to let you answer it, and I am not going to criticise you. I know what your difficulties are, because they are just like mine. I ask the Latter-day Saint husbands if you have wives that look at everything just like you do? I would not give a snap of my finger for a woman that did not fight for her rights. I am thankful that my wife happens to be one of that kind; she has her own personality, her own individuality, and we don't always see things just alike.

Now I am going to ask you another question. I am not going to

ask you what kind of a wife you have, but I could bet they don't all look at things just like you, if you do hold the priesthood; they don't look at things just like we do when it comes to handling the children. I want to ask you Latter-day Saints if you can have private devotion in the home unless you are agreed and unless you have everything in order? Do you ever try to pray in the morning when the children have only fifteen minutes to get to school? I thank the Lord there is one place where my children are always on time; whether they get their breakfast or not, they get to school. Did you ever know children to lose their breakfast to get to prayers? The father almost needs the patience of Job to get a family together for morning prayer. That is pretty plain talk, but you seem to understand what I mean. I guess you have tried it.

Now, brethren and sisters, some find a great deal of fault with the Church. I have been associated with men that found fault. I don't mean my companions in the ministry, but I have happened to be with others that have found fault with the Church, and with the authorities. I want to tell you there is no fault in the organization of the Church, it is perfect. There is no fault in the gospel of Christ if lived up to it makes you better; it makes you good in your home; it makes you good to your wife, and good to your children. It makes you good on the streets; it makes you honest; it makes you kind and generous. I know that, nobody knows it better than I do. That is what the religion of Christ does. The Church is all right. I have got no ax to grind, I am not one of the men that worship men. I worship God. I do not put my trust in the

arm of flesh, but I honor the priesthood that men hold. I have this to say concerning the authorities of the Church, I have labored with these men for twenty years, and the men that work the hardest of any men I have ever lived with in my life are the men who are in authority in the Church of Christ. I know what I am talking about. Now, where is the fault? I invite every one of you to go home and find it, and I promise that if you find any big fault anywhere it will be right in your own home. If you can handle your own home, and mind your own business, you will have no time for fault-finding.

Now I pray the Lord to bless you. You go right home now. I know where my trouble is, and I am trying to cure it. I am learning this lesson, that there is no use of my trying to govern a family until I govern myself.

Don't forget private devotion; learn to pray in your home and get in communication with God, as my father did, right up there on Gordon avenue, in that little bit of room there my father communicated with God, and God answered him. I have got it in writing. I am a living witness that it has been fulfilled.

I will tell you a story, and then I will quit. Father had men working for him for a good many years, and he had one he called Col. Smith. It was in the days of hardships and poverty, and men had great difficulty. They employed a great many people, the brethren did, that was a part of their religion. He employed the colonel, who had been a soldier in Great Britain, and on one occasion he went to father for a pair of shoes, and I guess father felt pretty cross, and answered him a little abruptly, perhaps. So the

Colonel went home feeling badly, and when he prayed that night, he made a complaint to God against father, saying that "Thy servant Heber" was not treating him right. When he came past that little place on Gordon avenue, next morning, father came out and said, "Robert, what did you complain against me for? You come in and get your shoes, and don't do it again?" Now, how did he know that Col. Robert Smith, who lived away down in the Nineteenth ward, had filed a complaint against him? Don't you think that we can get on friendly terms with God? Not on familiar terms, but friendly terms. I tell you, God will answer your prayers. If there was any one thing I knew better than another, when I was traveling in the South, it was that God answers prayers, and softens the hearts of people towards you. May the Lord bless you. Amen.

ELDER RULON S. WELLS.

(Of the First Council of Seventy.)

During the meetings of this conference we have heard a great deal about the organization of the Church and the authority of the Holy Priesthood, and those of us who had the privilege of listening to President Smith, yesterday morning, were deeply impressed with the magnitude of this work and with the perfection of its organization.

Provision has been made in the organization of this Church to carry the gospel to the nations of the earth, and also to carry it to the homes of the people, who have been gathered from the farthest parts of the earth. If we will read the New Testament we will find that when the Lord organized His Church in that day, that He "Set in His

church; first apostles, secondarily prophets, evangelists, pastors and teachers, for the work of the ministry." Every one was given a duty to perform. And so it is in the day and age in which we live, God has again set up His Church, and has placed in the church, first the apostles, secondarily prophets, pastors and teachers, high priests, seventies, and evangelists, for the work of the ministry, and this ministry is broad enough to accomplish all the purposes of the Lord, for He operates through this organization, and through this priesthood to whom He has delegated divine power and authority. In the operations of this ministry, every need is provided for. It is for the "edifying of the body of Christ," as well as bringing strangers to the knowledge of the truth.

In the exercise of that divine authority the gospel is proclaimed to every nation, kindred, tongue and people. The message of salvation is being taken to all of our Father's children in every part of the world. Through this splendid organization, those who have been converted and brought up hither into these valleys of the mountains to cast their lots and identify their interests amongst the people of God, every one of them may be reached, for it is not only for the purpose of proclaiming the gospel to the world, but it is for the "edifying of the body of Christ," or the Church and Kingdom of God. It is for the "perfecting of the Saints." There are none of us so perfect that do not need the ministry to labor with us—that do not feel the need of this organization. We need the teachers to come and visit us, and to labor with us and with those that are wayward, seeing that there is no iniquity in the

church, putting their arms around the wayward boys and bringing them to the fold of Christ, to the sacrament meeting, and seeing that they worthily partake of the sacrament of the Lord's Supper. We need the priests to visit the homes of the people, to impart spiritual food unto them in their homes. We need the bishop, who is the presiding priest in every ward, the president of the Aaronic priesthood. The bishop is a priest after the order of Aaron by reason of his bishopric. Sometimes I think that our bishops forget that, and imagine that they belong to the High Priests' quorum. Not so, they belong to the Priests' quorum, the bishops do, but by reason of being ordained high priests they also belong to the High Priests' quorum.

In the wards in which we live we need the ministry of our bishops for the perfecting of our own character, and the ministry which they perform in other directions in the wards where they live. We need the elders, the standing ministers in the stakes of Zion where they are called to labor in the exercise of the functions of their priesthood, to minister in the work of God, to labor for the salvation of souls, to perfect the Saints, to "edify the body of Christ." We need the seventies to proclaim the gospel to the nations of the earth. We need them to carry the gospel message to our Father's children even to the furthestmost parts of this earth. We need the Apostles, who are able to bear testimony of the divinity of the mission of Jesus Christ, and to set in order all the affairs of the Church, both at home and abroad. As a people, we need the Prophet and mouthpiece of God, and we ought to honor, reverence and yield obe-

dience to his counsels, for he speaks as the representative of God upon the earth, to tell unto the people the mind and will of the Father. We need this "for the work of the ministry," the "edifying of the body of Christ," for the "perfecting of the Saints." Not only do the wayward need them, not only do those who sit in darkness and have not heard the sound of the gospel need this ministry, not only them, but also those of us who have accepted the truth, for we need to be perfected, to be developed and to grow in the knowledge of God and in good works.

These are some of the purposes for which this great organization was established, and some have said in regard to it that it was the most wonderful in all the world, excepting perhaps the German army. I recollect hearing one of the brethren make the remark, that they might just as well have said, when they were looking up in the canopy of heaven, that the sun is the most splendid orb in the universe, excepting perhaps the moon. Indeed this organization is of divine origin, and it has no parallel in all the world, even the Germany army does not compare with it.

Now then, brethren and sisters, this work is for the "perfecting of the Saints." It is for the "edifying of the body of Christ." Wherein do you need this ministry? It becomes an individual affair with each and every one of us. Wherein do we need the ministry of the servants of God? Wherein can we benefit by submitting and receiving their administrations to us? It is not enough that we should be what is ordinarily termed a good citizen. It is not enough that we should be honest in our desires. It is not enough that

we should refrain from taking the lives of our fellow men, or from the stealing of their property. All these things are necessary, that we should refrain from doing those things that are wrong and that we should take on us the Christian virtues and make them a part of our own characters. Remember the case of the young man who came to the Savior and said to him, "Lord, what good thing shall I do that I may obtain eternal life?" and the Savior's reply, "Keep the commandments." A very necessary thing to do, a very essential thing, "keep the commandments." "Which commandments?" said the young man. "Well, thou shalt not steal, thou shalt not commit adultery, thou shalt not kill," and he went on enumerating a number of the ten commandments. "Why," said the young man, "these have I done from my youth up. What lack I yet?" The Savior said, "If thou wouldst indeed be perfect, sell that which thou hast, give to the poor and come and follow me." It was not enough that he should merely be complying with the moral code.

There is something else for the development, for the perfecting of the Saints. It is necessary that our hearts should be loyal to God, that we should render obedience to Him, that we should put ourselves in complete harmony with the Divine mind and will. There is no one thing that you can say or do that will comply with this requirement. It is not enough that we should observe this commandment or that one, but we must devote all to the service of God, and be willing to obey His Divine mind and will and yield obedience thereto. That is the thing that is required of us, and there is not any one thing. If it be required, sell that which thou hast, and give

to the poor; and that is not enough either, "but come and follow me." That means that we shall "not live by bread alone, but by every word that proceedeth forth from the mouth of God," if we want to go on to perfection; and this ministry which God has instituted in His Church is for the purpose of "perfecting the Saints," until they shall place themselves in complete harmony with the divine mind and will. Let us, therefore, struggle on in that direction, until we can overcome our faults, weaknesses and imperfections. If the call should come to any young man, to leave his home and go out in the mission field, to proclaim the gospel of the Lord Jesus Christ, what should he do? Can he think he has done enough, because he has kept these commandments or those? Why no. What should he do? There is but one thing, go, go in obedience to the will of God and proclaim the gospel in that country where your services are needed. If it should be necessary that we give up all that we have, give it up, and remember that God requires it. That is the doctrine, and until men and women are willing to lay their all upon the altar they will not have attained perfection.

While none of us are perfect in our lives by any means, there are a great many weaknesses which we can and should overcome. Draw nigh unto God and He will draw nigh unto us. Resist the devil and he will flee from you. Seek to obtain the companionship of God's Holy Spirit, even the Comforter that will lead us unto all truth, and then we are on our road to salvation. But none are saved, only those who shall endure unto the end. And may God help us all to do it, I pray in Jesus' name. Amen.

A male quartet sang the hymn, "I think when I read that sweet story of old."

ELDER JOSEPH W. M'MURRIN.

(Of the First Council of Seventy.)

At the close of one of the meetings of this conference, President Joseph F. Smith made a number of announcements. Among other notices that were given out by him, was one to the effect that there had been established a Correspondence Missionary Course, in connection with the Church school system, you my friends know that is the form of education that has accomplished so much good among the young people of the Church of Jesus Christ of Latter-day Saints. The thought came into my mind, brethren and sisters, that this new step in connection with our Church school activities was one well worthy of more attention than it is receiving at the hands of many of those who are men of influence in the Church.

In the early history of the Church the Lord gave revelations to the people, through the Prophet Joseph Smith, bearing upon the great subject of education. In one of those revelations we read the following.

"Therefore, verily I say unto you, my friends, call your solemn assembly, as I have commanded you. And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study, and also by faith."

As I have said, this instruction was given of the Lord at a very early period in the history of the Church, and even at an earlier date, than the date of this revelation from which I have just read, there

had come the voice of the Lord to His people of the Latter dispensation concerning the great importance of selecting and writing books, that such education might be imparted to the people as would be pleasing to the Lord. That injunction has been upon the people from that date to the present, and you my brethren and sisters, know that very great efforts have been made by the proper authorities of the Church, to give to the young people of Zion every possible educational advantage. The statement was made in a meeting last night which many of the brethren attended, that the Church of Jesus Christ of Latter-day Saints, appropriated last year about the same amount of money for the higher education of the children of the Latter-day Saints in Church academies as was appropriated by the Legislature in the State of Utah for higher education. Notwithstanding this, we are oftentimes spoken of by those who are either misinformed, or who are wilfully wicked, as people who are opposed to education.

I would like, if possible, to impress upon the minds of fathers and mothers, and upon the minds also of the young men and women who are in this congregation, the great advantage that is offered them by this Missionary Correspondence School. I happened just yesterday in going through some papers at my home to run across this important communication, which is addressed to the Bishopric of the Church. I will read a part of the letter. It is over the signature of President Joseph F. Smith and relates to the splendid opportunity of obtaining a theological training by means of this missionary correspondence school. He first calls at-

tention to the fact that some of our young men go into the missionary field not very well prepared for the responsibility that comes to them as advocates of the gospel of the Lord Jesus Christ. He says:

"In this respect they do not represent our people fairly, nor do they accomplish as much good as they would if they were better informed. In some instances it requires the first year of their mission to prepare them for their calling. This is a great loss to themselves, their parents, and the cause they represent.

"To remedy this condition, classes for missionaries have been maintained in all of our larger Church schools for many years, and while they have done much good, they do not satisfy all the needs of the missionaries. To quit work and go to a church school for one or two years, and follow that with a mission of two or three years, is a greater sacrifice than many feel they can make. For all such as need the work and cannot take a regular course in a church school, a correspondence course has been provided. This course includes thorough instruction in the principles of the gospel, the leading facts in our Church history, a practical course in English, and some statistical and other information that every missionary should possess. All the work in this course can be done by the students at home, without interfering with their earning capacity. Utilizing evenings that otherwise might be wasted, and thereby establishing good habits to displace poorer ones.

"The services of Bishop Edwin S. Sheets have been secured to conduct the course. He is a practical teacher and an experienced mission-

ary. The text books used during the first part of the course are: 'A Young Folks' History of the Church,' by Nephi Anderson. 'The Gospel,' by B. H. Roberts. 'Mormon Doctrine,' by Charles W. Penrose; and a good text on English. The cost of these books is \$2.50. The books used in the second part of the course are: 'Articles of Faith,' by James E. Talmage; 'Ecclesiastical History,' by B. H. Roberts; 'Restoration of the Gospel,' by Osborne J. P. Widtsoe; together with a brief outline of statistics and other general information pertaining to the Church, and also to our state. The cost of the books for the second part of the course is \$3.00. Those who already have the above named books will have no other expenses than \$10.00 tuition fee, which is payable in advance.

"Students may enroll at any time. The length of time required to complete the course will depend largely upon the ability of the student and the time he can devote to the work. The course not only prepares brothers and sisters for the mission field, but also for a life of usefulness at home, in the quorums and in the auxiliary organizations."

I have taken the liberty of reading the larger part of this communication, to bring to your attention the views of the President of the Church in relation to the importance of this movement, and I hope these views will be very strongly impressed upon the minds of the young people, and upon the minds of the fathers and mothers and presiding authorities who are in this congregation. This course provides an opportunity for the young men and women of the Church of Jesus Christ of Latter-day Saints to gain a most desirable training in rela-

tion to the doctrines of the gospel, even while they remain at home, and continue to give attention to the daily affairs of life. Some may feel that there is not a very good chance to accomplish much by a system of education by correspondence. I will read a few words in regard to the judgment of some of the bright intellects of this modern age, who have discovered the very great opportunity that exists for the advancement of one and all, who will give the proper attention, and who will undertake to educate themselves. I might say in passing, that we need only look to some of the presiding authorities of the Church, and we will make the discovery, if we are not already aware of it, that there are some men of a very scholarly character numbered among those authorities, who have never had an opportunity for gaining scholastic information to any great extent through going to school or college, but they have obtained the wonderful fund of knowledge of which they are possessed very largely by utilizing spare moments in the reading of good books and seeking to educate themselves very much after the manner that is intended by the presiding authorities of the Church in establishing this correspondence school for missionaries. One writer has said:

"Oh, what wonders have been performed in one hour a day. One hour a day withdrawn from frivolous pursuits, and profitably employed, would enable any man of ordinary capacity,"—and I would like you to mark this statement, young men and maidens—"any man of ordinary capacity, to master a complete science. One hour a day would make an ignorant man a well-informed man in ten years. One

hour a day would earn enough to pay for two daily and two weekly papers, two leading magazines and a dozen good books. In an hour a day any boy or girl could read twenty pages thoughtfully—over seven thousand pages, or eighteen large volumes, in a year. An hour a day might make all the difference between bare existence and useful, happy living. An hour a day might make, nay, has made an unknown man a famous one, a useless man, a benefactor to his race.” Young people, such a warning as this, from an intelligent writer should be as a trumpet call for an hour a day, or for some period of time earnestly devoted to the acquirement of gospel knowledge and other useful information.

There is no young man or young maiden in our community that is not able, if they so determine, to give an hour a day or even a less amount of time in such a laudable effort. The great educator, Dr. Chas. W. Eliot, who was recently offered the honorable post of ambassador from the United States of America at the court of St. James, and who for years stood at the head of Harvard College, in preparing the set of books known as the Harvard Classics, says on this subject: “I believe that the faithful and considerate reading of these books, with such re-readings and memorizings as individual taste may prescribe, will give any man the essentials of a liberal education, even if he can devote to them but fifteen minutes a day.” The faithful reading of any other set of equally good books will accomplish the same thing.

Young people should give attention to the opportunities that abound around them on every hand, and be determined to stand fully abreast of

the time. There ought not to be any young men who have come to, say, twenty-five years of age, who do not have an understanding concerning the gospel.

We have the revelations of the Almighty as contained in the Holy Bible, and in the revealed word of God as given in our own time, and other good books without number, that can be had for a few pence each; every young man and every young woman should be so concerned about the birthright that has been spoken of so much during this conference and the responsibilities that are sure to come as time advances, that they would be determined, even though they might not have the opportunity to go into the school room, and obtain the advantages that are given to those who have such privileges, that at home, by means of this correspondence course and by giving attention to proper reading, they would fill their minds with good information and become equipped for the great responsibilities that are awaiting them. Be careful, young people, of your companionship and where and how you spend your time, I will again read a few words that I commend to you most earnestly, for I believe them to be very precious and worthy of serious consideration.

“No one is anxious about a young man while he is busy in useful work. But where does he eat his lunch at noon? Where does he go when he leaves his boarding house at night? What does he do after supper? Where does he spend his Sundays and holidays? The great majority of youths, who go to the bad, are ruined after supper. Most of those who climb upward to honor and fame devote their evenings to study, or work, or the society of the wise

and good. For the right use of these leisure hours, what we have called the waste of life, the odd moments usually thrown away, the author would plead with every youth."

That is what the teachers of the correspondence school pleads for—the odd moments. They are pleading with the youth of Zion that they take advantage of them, for they can be made more precious than rubies. Fathers, and mothers, bishops and presidents, ought to give attention, and encourage not only the two hundred and forty young men and maidens who are thus engaged today, but there ought to be easily, at the very least, one thousand students in this correspondence school. Those who are engaged in the correspondence school work are sending in testimonials of the highest character telling of the great good and advantage the course has been to them. One of the students says:

"I consider the institution of the missionary correspondence school one of the most useful and practical means that the Church has yet adopted to bring an all-around, up-to-date, civil and ecclesiastical education to every one that will avail himself. However poor financially or remote in distance one might be, this method will meet every circumstance and remove the last excuse of educational unpreparedness to meet any call at home or abroad. Its systematic teaching has made the matter of study a pleasure to me and has inspired me with new life and vigor to reach out for more, and still more knowledge."

I commend these various statements and this new line of work to this congregation, and feel that there will be a blessing come to every one who will give attention. God bless you, my brethren and sisters in the name of Jesus Christ. Amen.

ELDER JOHN L. HERRICK.

(President of Western States Mission.)

This very interesting meeting, thus far, is being conducted by a member of the Council of Twelve. I have tried to induce him to use the time that he desires I should use, because, I think, he has not spoken at any other meeting of this conference: but he has seen fit to decide otherwise. I beg the liberty to ask you who are here, unless you have some very urgent matters, that you remain until the close of this meeting, if not to hear me, at least to listen to the voice of Brother Joseph F. Smith, Jr. Arrangements have been made, I believe, with all railroads that visitors can remain until the close of meeting, without fear of missing trains; and we may fairly assume, I think, that the Tabernacle services will not conclude for, perhaps, a half hour yet.

In that splendid work entitled, "Joseph Smith the Prophet-Teacher," by Brother B. H. Roberts, reference is made to the last public speech of that great statesman, Daniel Webster, delivered, I believe, in the year 1852. I should like to read a few of the words he uttered at that time, which seem applicable to a matter that I should like to discuss:

"Let me say, that if any of our posterity shall be true to the Christian religion, if we and they shall live always in the fear of God and shall respect His commandments, if we and they shall maintain just moral sentiments and such conscientious convictions of duty as shall control the heart and life, we may have the highest hopes of the future of our country. But if we and our posterity reject religious instructions and authority, violate the rules of eternal justice, trifle with the injunctions of morality or recklessly destroy political instruction which holds us together, then no man knows

when a sudden catastrophe may overwhelm us."

I believe there are many men and women in America today who discredit the Bible, who are seeking for the opportunity to prove, if they can, that the Bible is not authoritative. They are seeking, in various ways, to win the hearts and minds of people from a belief in its fundamental teachings. There are many, who do not believe the New Testament, and say that it is only a myth, or a story concocted by men. I saw yesterday, or day before, a dispatch purported to be from the greatest city of the old world, that Londoners have given up reading the Bible, and are fast becoming Pagan. In the light of these conditions it is well for us to stand close and fast by the teachings that have come down to us in that sacred book. The Bible is a revelation of God to man and it reveals men unto themselves. It plays no favorites. If there were those who were wicked, the Bible tells us so unqualifiedly. When the great King David fell, the Bible writer did not shield his faults, nor magnify his virtues. No. He was given a just rebuke, and his history was written just as that of the humblest man of his time might have been.

After all, my brothers and sisters, if we believe in that book, we shall consider ourselves to be free and independent creatures. We are accountable to our Father and God, and should recognize the authority that He has established in this world. If we believe the teachings of those who wrote in the time of Christ—not necessarily all there is in the New Testament—we may also look to other writings contemporaneous with that time, and we will

find ample proof and assurance that those conditions that the Testament relates were true and authoritative.

Where shall we find a parallel for that work, that great battle to win human hearts, participated in by humble men in the days of Christ? There is no parallel in this world, excepting in this Latter-day Church that was founded by Joseph Smith, under God's direction, and who followed by humble, though strong and brave men, some of whom still remain to fight similar battles, battles for the human heart. A belief and faith in God and his Son, Jesus Christ, a belief in divine revelation, a belief which if lived up to will save and exalt the human race, characterizes everyone that is honest in religious convictions.

It has been said during this conference that the test of this Church will come in the third and fourth generations. I am one of the third generation of our family that have joined the Church, and even though imperfectly I have endeavored to live my religion. If I can maintain the standard set by my father and mother I shall be deeply grateful. If my children of the fourth generation, emulate the attitude of my father, their grandfather, in supporting and advancing this glorious work, I shall praise God. His name receives praise in my heart today, that I have been privileged to devote a part of my life in the service of the Master. God grant that our lives, our thoughts and actions may be given to it in so much that all that we have and are, if need be, may be devoted to advancement of this great Latter-day work, I humbly pray in the name of Jesus. Amen.

Elder Joseph F. Smith, Jr., pre-

sented the names of the General Authorities of the Church; each and all were duly sustained in the positions designated, by unanimous vote of the congregation.

ELDER JOSEPH F. SMITH, JR.

Descendants of righteous men admonished to be faithful.—Saints should diligently obey God's laws.

I appreciate the kindness of my brother, Elder Herrick, in proffering me the time that was allotted to him. I have enjoyed all the meetings of the conference, listening to the remarks of the brethren. I feel that it would not be wise for me to occupy much time and keep you here longer this afternoon; but I desire to say that I am grateful for the testimonies and instructions that have been borne during this conference, and am proud to be a descendant of Latter-day Saint parentage, of the fifth generation. I am also proud to be a grandson of one of the original members of the Church, a man who was faithful to the end, and laid down his life for the truth; and I am glad to know that so many of his descendants are actively engaged in the cause, and are also faithful in the truth.

I trust that the sons and daughters of the Latter-day Saints will walk in the footsteps of their fathers in righteousness, and be true to the Church. I hope they will remember their covenants, honor the Priesthood, and the parents who gave them birth and made it possible for them to receive the many blessings of the Gospel of Jesus Christ. Through faithfulness we shall overcome all things and receive an exaltation in our Father's Kingdom. I trust that the people will go from

this conference with the determination in their hearts to serve the Lord, be true to his laws and the covenants they have made with Him, and keep the commandments better than they have done in the past, from this time henceforth.

We should labor diligently for the salvation of the souls of men, the living and the dead, that Zion may prosper, the truth spread in the earth and righteousness cover the face thereof. The time is coming when wickedness shall cease. This is inevitable; and it is plain to see that a people who will observe the laws of the Lord and keep themselves pure and free from the sins that curse the world, will be the people of wisdom possessed of the knowledge of the things of God, and eventually will have power and dominion in the earth. It does not require the spirit of revelation to understand these things, God's purposes shall not fail. It behooves us, therefore, to be obedient to the will of our Heavenly Father, and receive all principles of truth as they have been revealed from on high, and not partake of the sins of the world that lead to destruction.

I pray that we may all be faithful and true in the discharge of every duty as Latter-day Saints, in the name of Jesus Christ. Amen.

Sister Edna Evans, and choir, sang the anthem, "Inflammatu8."

Benediction was pronounced by President Hugh J. Cannon.

BARRATT HALL MEETING

The afternoon sessions of the Conference, in the Tabernacle and Assembly Hall, were overcrowded, hundreds of persons were unable to obtain admission to either of those

places, and another meeting was held, for their benefit, in the Barratt Hall of the L. D. S. University, on the adjoining block, at 2 p. m.

The services were under direction of President Seymour B. Young, and the musical exercises were conducted by Prof. Charles Kent, Mrs. Kent acting as accompanist.

The congregation sang the hymn:

Come, all ye sons of Zion
And let us praise the Lord;
His ransomed are returning,
According to His word.

Prayer was offered by Elder Lewis Anderson.

The congregation sang the hymn:

Come, come, ye Saints, no toil nor
labor fear,
But with joy wend your way;
Though hard to you this journey may
appear,
Grace shall be as your day.

Elder Seymour B. Young presented the names of the General Authorities of the Church; each and all were duly sustained in the positions designated, by unanimous vote of the congregation.

Prof. Charles Kent rendered, as a solo, the hymn entitled, "Let us oft speak kind words to each other."

ELDER JOSEPH ECKERSLEY.

(President of Wayne Stake.)

I have rejoiced exceedingly in the inspiration of the Lord that has been manifest in all the sessions of the conference that it has been my privilege to attend.

The beautiful thoughts of the song that we have just listened to have been emphasized in the talks that have been made during our conference. There have been no criticisms whatever made of the faith

and beliefs of professed Christian people. Reference has been made, occasionally, by way of comparison, but there has been nothing said to which any professing consistent Christian could take exception. The gospel preached to the people during this conference has been the Gospel of Love. The principles of saving grace as enunciated by the Master have been very forcibly proclaimed.

If I have been impressed with one truth more than another during this conference, that is of great importance to the Latter-day Saints, it is the necessity for those who have entered into covenant with God in these last days to give heed to the living oracles. Very frequently, the Church of which we are members is criticised unfairly because of the unity that obtains among them with regard to sustaining the Church officials, the authorities of the Church, the implicit confidence we have in their word, and our willingness to obey their counsels. We are living in a day when much emphasis is placed upon the subject of individual liberty, and it is often intimidated, by those who do not know us as well as they should, that we are a priest-ridden people. My experience in traveling in the world is the very opposite. If there is any religious people upon the earth who are free from domination, who are free from priest-craft, it is the Latter-day Saints. The Gospel that we have espoused, if we are living its principles, makes us free indeed.

The order, discipline, and pure priesthood of God was very plainly and beautifully explained by President Smith in the opening discourse of the Conference, and I am sure that the instructions imparted, and the testimony borne regarding the order of the priesthood, as laid

down by our President, found an echo in the heart of every Latter-day Saint.

The very necessary and timely counsel imparted by President Lund, that the fathers and mothers of the Latter-day Saints should use diligence to see that their children are properly instructed in the ways of the Lord, in the principles and doctrines of the Church, was counsel well worth the close attention of the Latter-day Saints. It will profit us very little, my brethren and sisters, the years of sacrifice and toil and earnest endeavor that has been spent by the fathers and mothers in this work, if we do not succeed in rearing our children in the way that we have tried to go. I feel that these keynotes that were sounded at the commencement of our conference have been ringing in our ears ever since, in the remarks and the testimonies of our brethren.

I have been reminded that while we do perhaps give closer attention and more implicit obedience, because of the confidence that we have in our leaders, than do people generally of other churches, that yet we are not wanting in our reverence for the prophets of old; we are not wanting in reverence for the Word of God that has come down to us through the ages. It is a mistaken idea that we do not reverence as we should the ancient worthies, do not place enough importance upon the testimony of the ancient apostles. The fact is, that we believe all that God has revealed in the past, that was written and spoken anciently and that was necessary in the day in which it was given, for the edification and blessing and consolation of the people, though we go further than that. We believe in present

day revelation,—we believe all that God is now revealing, and we believe that in the future He will continue to reveal to His people as occasion may require, those things that are necessary for their edification, and for their perfection and glory.

A careful perusal of the Scriptures and of history reveals the fact that great and good men have seldom been fully appreciated for their worth in the day in which they lived. This is true of men and women who have been reformers in various spheres as well as it is true of the ministers of the gospel of the Redeemer. The people in the ages and times when men have spoken as they were inspired by the gift of the Holy Ghost have not generally received the message, people in general have turned a deaf ear to the testimony of the living prophets, while professing that they were willing to be guided by the words of those who had passed away. Such was the condition when John the Baptist came to the people as the fore-runner of Jesus the Redeemer of men. Such was the condition as Jesus followed in the mighty work that He was called to do. The people said they were willing to have Abraham for their father, were willing to believe in him, willing to accept the testimony of the prophets who had preceded the Messiah, but were unwilling to accept Him and believe in His testimony and in His doctrine.

You will remember the beautiful story that is told of Lazarus and the rich man. You remember how anxious, after he had left this life and was reaping the reward of his life's work, the rich man was when he lifted up his eyes and saw Lazarus among the redeemed and blessed.

He was tormented in his spirit. His mind went back to mother earth, and he was anxious for his brother, he was anxious for his relatives who were living upon the earth. He desired that they might escape the condition that he found himself in, and so he asked that one might be sent to warn his living relatives that they might peradventure repent, and not reach the condition that he found himself in. The answer came to him that though one should be sent from the dead, yet they would not believe. They had living prophets and they should give heed to their testimony and to their doctrine, and if they were not willing to do this, they would not receive the testimony of one that might be sent to them from the spirit life.

And so it is to-day. The voice of the servants of God proclaiming the truth appeal to the hearts of those who are seeking for light and knowledge, and for purity of life. "My sheep;" said the Master, "hear my voice, and a stranger they will not follow." And wherever the blood of Israel is scattered in the nations, and comes in contact with the humble Elders that are sent forth to declare the gospel of truth, the words appeal to them as the words of God.

Now, I think that as a people we believe all that God has revealed in the Scriptures. We believe in the testimony as proclaimed in the Gospel of John when he said that God so loved the world that he gave His only begotten Son, that whomsoever believed in Him should not perish but have everlasting life. We believe that to have faith in Jesus Christ means to believe not only that He lived and died for the sins of the world, but we believe in the Church that He organized, and in

the doctrines of salvation that He promulgated, and we believe in living, actual faith, that produces a godly repentance from sin, a sorrow that leads me and women to humility and to contrition of heart, and leads them to observance of the ordinances of baptism for the remission of sins, that, being cleansed by the atoning blood of Jesus Christ, they are worthy to receive, by the imposition of hands, the gift of the Holy Ghost. It is a faith in Jesus Christ that implies that we believe in all that He taught, in all that He did for the salvation of the human race. If the people in the day when Jesus ministered among them had believed in the living oracles, if they would have accepted His living testimony, instead of the written word of the ancients, or better, in addition to the written word of the ancients, then they might have been redeemed from their sins and have enjoyed the testimony of the righteous.

Now, I thank the Lord with all my heart for the restored gospel of the Redeemer. I thank the Lord that it is my privilege to live in the day and time when God has again spoken from the heavens, when He has again ministered by holy angels, when He has revealed and restored the fullness of the priesthood.

I know there is saving power in the Gospel of Jesus Christ. I know that every individual who will obey the injunction of Jesus of Nazareth, the Redeemer of the world, that every man and every one who will do the will of God, who will obey the doctrines that He taught, shall know assuredly for themselves concerning the truth of the principles that have been revealed for the salvation of the human race.

I know that the mission of the Latter-day Saints is to teach kindness, long-suffering, patience, mercy, and endurance, to bless and not to revile. I know that it is not only our mission, but it is the actual work that is being done by the Church of Jesus Christ of Latter-day Saints.

I pray, my brethren and sisters, that the spirit of repentance may always dwell in our hearts, that we may always be in a condition to receive the inspiration of the Spirit of the Lord, that we may always be able, in our life's work, to know the voice of the true Shepherd, and that we may be willing to follow its promptings to our salvation and ultimate glory. I pray that as a result of the conference meetings that the Latter-day Saints who have assembled may go to their homes with renewed determination to serve the Lord in spirit and in truth, in every action of their lives, that they may proclaim by their daily walk and conversation that they have indeed drank of the fountain of truth, that they have experienced the new birth referred to in the chapter that I previously referred to.

I pray that light and truth may continue to spread in the earth, that the influence and power of this work may extend until the kingdoms of this world shall become the kingdom of our God and His Christ. I pray that the words of the poet may be exemplified in our lives,

"Be it my only wisdom here
To serve the Lord with filial fear.
With loving gratitude, superior sense
may I display
By shunning every evil way and walk-
ing in the good."

May the Lord incline our hearts to all that is good and pure and true, and may we follow in the way that is marked out for us from time to

time. May we give heed to the counsels of those who are placed to guide us, that we may find continually the abiding testimony of Jesus in our hearts, which in the end shall make us wise unto salvation, I humbly pray through Jesus Christ. Amen.

ELDER DAVID H. CANNON.

(President of St. George Temple.)

I pray that while I occupy a portion of your time that I may say something that will be of benefit. I consider it a very important position to stand before the Saints in conference assembled, to feed them the bread of life.

This gospel with which you and I have become identified is the power of God unto salvation, to every man and woman who will render strict obedience to its requirements. There is no position in which mankind may be found but what the gospel is applicable to that condition. Hence we gather ourselves together from the places where the gospel sound greets our ears to the places the Lord has appointed for the gathering of His people. The prime object in this assembling and gathering is that we may be taught in the ways of the Lord, that we may walk in His paths and become intelligent followers of the meek and lowly Jesus. When we get through with mortality, the only thing we can take with us is our intelligence. That which we have done which has been praiseworthy before the Lord and that meets with His approval will be to our credit upon the other side of the veil; but as to our earthly possessions, and those things that we esteem to be things of great value in this world, we cannot take

them with us when we are called to lay this earthly tenement down. The elders of the Church go forth to the nations of the earth, calling upon mankind everywhere to repent of their sins, have faith in the Lord Jesus Christ and go down into the waters and be baptized by one having authority, for the remission of sins, and receive the laying on of hands for the gift of the Holy Ghost. And the elders of the Church, no matter where they travel or go, say to the people everywhere when calling upon them to repent, If you will do the will of the Father, you shall know of the doctrine: it is the privilege of every individual who is obedient to this gospel, and is endeavoring to carry out its requirements, to know of the doctrine.

It is not a person who says "Lord, Lord," or who is baptized and stops at that, or who receives a portion of priesthood and stops at that, that is going to be saved with a fulness of glory, but he who knoweth the will of the Father and then goes forth diligently to carry it out in his life. In all conditions of life men are called upon, without exception, to conform to these requirements. The promises, the blessings, are to follow those that believe and obey the gospel. It is not confined to those that are living, or who were living at the time that the Savior and His apostles were upon the earth. The Savior told the apostles to preach the gospel to every creature—not just a few—and he that believed and was baptized should be saved and he that believed not should be damned. And the signs were to follow them that believed. That proclamation is still binding upon the people, and the elders go forth and call upon people everywhere to repent of their sins. It is

to greet the ears of every individual, no matter whether he lived in the ages past or at the present time, it is his duty to repent and be baptized for the remission of his sins, and if he does render himself obedient to these ordinances, the signs will follow him.

The question often arises, what are we going to do with those that have died during the dark ages, during the time that the gospel was not upon the earth? We have the answer exemplified in what is being done today in the midst of the people. We find that not only people who have become identified with the Church, but the people of the world, especially of this American nation, are diligently looking for information concerning their progenitors. Men are searching after their genealogical records, becoming familiar with pedigrees pertaining to their ancestors, who do not ask the question, What is it that prompts me to act thus, to spend my money and time to gather together what constitutes my family tree? But when they become familiar with the gospel of the Son of God, they learn the reason. They are doing it because by this gospel, in its earliest inception, the hearts of the fathers were turned to the children and the hearts of the children turned to the fathers, as prophesied by Malachi. At the time of this turning of the hearts of the fathers to the children and the children to the fathers, there was not a genealogical society upon the face of the earth. But men who became familiar with the Church afterwards, have said that they were moved upon about that time to search for their ancestors. My father said that soon after the organization of the Church, he had began gathering genealogical data,

for what he could not tell, but as soon as the gospel came to him he knew the reason why he had been doing this.

Another thing that came upon the people at the same time was the spirit of gathering. Think of what this work has come to the earth to accomplish: how could its members have accomplished it in a scattered condition? As soon as the gospel began to be preached, that moment the spirit of gathering took possession of the people. I remember hearing about President John Taylor, when he was in England on his mission, about 1838 or 1840. A sister said to him one morning, "I dreamed last night that the Saints were going down into ships, and singing the songs of Zion. What does it mean?" "It means," said he, "that the spirit of gathering has taken possession of you. The time will come when the Saints will have the privilege of gathering to the places that God has appointed, that they may go into holy places to receive those blessings that pertain to them and to their kindred dead." The spirit of gathering was coming upon the people at the earliest period of the Church's history. Since then the Saints have spent their money and time in the erection of temples, that they may go in and do the work for the dead, and the world has been paving the way for them to do that sacred work. We had a temple in Kirtland, and we had one in Nauvoo. I did not see the Kirtland Temple, but the Nauvoo Temple I remember very well; and I observed the anxiety of the people, and the willingness with which they gave up their substance for the completion of that building. The object that the Saints had in view was to go into the Temple

and do the work necessary for the redemption of their dead, because of the spirit having manifested to them that they without their dead could not be made perfect. They went into the font of the temple and were baptized for thousands of their progenitors, but before they had the privilege of doing much of the other work for the dead for which the Temple was built, they were driven from their homes.

When we first came here, President Young marked the place where there would be a temple, before they had thought much about a city, schoolhouses, meetinghouses, or other things. The Saints felt they could not be saved without their dead, nor the dead be saved without this people, and temples have been erected. While there has been comparatively little work done in the temples for the redemption of the dead, yet a good beginning has been made. Thousands have gone into the temples and have received blessings in their own behalf, and performed baptisms and other ordinances that pertain to the salvation of their dead.

But it is not temple work alone that this gospel comprehends in its vastness; the gospel is applicable to all mankind, and to each individual in every condition. We are required to conform strictly to every law of God. It is not just the redemption of the dead, it is not just to be baptized and receive the imposition of hands of the servants of God for the gift of the Holy Ghost, it is not sufficient for us to receive the holy priesthood and then magnify it to a limited extent. It is required of us to live by every word that proceeds from the mouth of God, no matter what it pertains to, the education of the children of

the Latter-day Saints, the gathering from the nations of the earth, the building of meetinghouses and temples, or anything else that is necessary. These things are parts of the gospel of Jesus, and must be conformed to, if we would know of the doctrine.

There are other things in connection with this. People say to me, "How is it that you dwell so much upon the law of tithing? You hardly ever speak to the people but you say something about tithing, it looks as though you were always thinking about money matters, or that the Church is wanting money." Why do I dwell upon it? It is another of the laws that the Lord has required His people to observe. Is it because the Church is in such a condition that it has to have the tithes of the people in order to conduct the work? Not essentially, because the earth is the Lord's, and the fulness thereof. He could turn everything to yield to the accomplishment of His purposes. But He has given the law of tithing to the people, as a school-master to prepare us for the future that is before us; and there is a promise connected with the observance of this law, that it shall be as a mark upon the door-post. You know, at the time when the children of Israel were about to flee from Egypt, they marked the door-post with blood, that when the destroying angel came he should pass by, and that house should be spared. It is promised that those who render strict conformity to the law of tithing, at the time destruction comes upon the earth, will be spared and preserved; at the time of the burning they shall not be burned, but shall be protected. Another thing, when they hear of any good thing that has been accomplished in

the Church, or that is to be accomplished, they feel that they are identified with that purpose, because they rendered assistance to its accomplishment by paying their tithing.

Then there are free-will offerings. We hear some people say, "Well, what I am going to give, if it is for charitable purposes, I prefer to give myself, and then I know to whom it is given, and for what purpose it is used." But I feel, and the gospel has taught me that if I would be blessed of the Lord, I must conform to this law that we shall observe a day of fast, and place in the hands of the bishop the value of what we would have eaten on that day, for the poor. This help is not given to the poor to make them feel that they are paupers, or dependent upon the charity of the people; they should be made to feel that they are entitled to this assistance, because of their fidelity to the work of God. Having paid their tithing, and done the things that God has required of them, and being now poor, and not able to toil and labor for their sustenance, God has established a principle by which they shall be provided for, that the bishop, the father of the ward, will look after them and see that their needs are supplied.

When we have lived until our hair is white, and are ready to lay our body down in the grave, we feel in our hearts that time has been too short to accomplish all that God has designed. In order to know the doctrine, we must do the will of the Father, and in order to do the will of the Father, we must conform to every law that God has revealed for the redemption of His people. When we kneel down at night, as I trust all who are Saints do, and pour out

our hearts in gratitude to our Father, in whose image we are created, we ask him among other things to grant that we may be eternally exalted in His presence with a fulness of glory. That is the burden of our prayer, that we may have the privilege of returning to the Father. Though we offer our prayers in that faith that brooks no denial, yet our lives do not always conform to the requirements of the gospel. But, my brethren and sisters, if you will put yourselves in such condition that God will see your sincerity not by your words alone, but by your life, walk, and conversation before Him, you need have no fear about being exalted in His presence with a fulness of glory, for it is sure to come to you. How are you to know that it is coming to you, and that you are approved of God? Not simply sitting down and being inactive in regard to these matters. The way to know is to live so that the hope of eternal life that was implanted at the time the servants of God impressed you with its importance grows brighter every day in your hearts; and as you do, you will be better satisfied with your life's labors. A person begins to doubt when he neglects his life's duties, and spends his time criticizing his brethren and sisters. If you will devote your time to the service of God, and keep bright within your heart the feeling that brings you in fellowship with the Spirit of God, it will be as a well of knowledge springing up into eternal life. That is my testimony to you, my brethren and sisters.

You know there are many people connected with this Church that spiritually died in the days of Joseph Smith. I remember one time com-

ing across a man of that kind who had nothing remaining of the spirit or genius of the gospel in his disposition or makeup, and yet he was expecting, because of Joseph Smith's promises to him, to reap eternal life and celestial glory in the presence of the Father—and he was back in the states waiting for something to turn up, waiting for the people to go, he said, out west and then back, in the form of a horseshoe. But there was something connected with that promise, that he should be saved in the presence of the Father, that you know, you people in the Church of Jesus Christ of Latter-day Saints. The promise was predicted on condition of his faithfulness. Did you ever receive the promise of a blessing in your life that you did not think was predicated upon your faithfulness? You have heard among other things being said to people being married, "All these blessings, together with all the blessings pertaining to the new and everlasting covenant, I seal upon you by virtue of the holy priesthood, *through your faithfulness.*" A man who has been promised by the Prophet Joseph, or the other prophets, Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, or Joseph F. Smith—any of these worthy servants of God—has had the blessing conferred upon condition of his faithfulness.

What made Abraham what he was? How came Abraham to be considered the father of the faithful? God said that He knew that Abraham would teach his seed after him to keep His commandments. What caused Abraham to have this blessing? The Lord had tried him to the very utmost, and found him worthy of eternal life. That was

what caused Abraham to become the friend of God, a man upon whom God could rely. Abraham had been told that his seed would be like the sands upon the seashore, or the stars, as they are innumerable so would his posterity be. Abraham knew that his hands must not be imbued with the blood of his fellows. Yet, when the Lord said to Abraham, "Take your son and offer him as a sacrifice," Abraham took him, nothing doubting. When they got to the foot of the hill and commenced its ascent, the boy said, "Here is the wood, but where is the sacrifice?" And that father turned to that son, through whom the blessings had been promised, in whom the hope of the future was concentrated, and he said, "My son, thou art the offering." What a terrible thing for a father to tell a son! Yet it was in obedience to the requirements of God. When the time came and the knife was finally raised to strike the fatal blow, Abraham was told, "Hold, look in yonder thicket, and find a ram." And Abraham, because of his fidelity to that which God had revealed, came to be the Father of the faithful, and the friend of God.

May His blessings be upon you. May we, in contemplating the future, remember that it is necessary for us to do the will of the Father before we will know of the doctrine, then will it be truly accomplished through Jesus Christ. Amen.

PRESIDENT SEYMOUR B. YOUNG
(President First Council of Seventy.)

The spirit of this conference has, I believe, fastened upon our minds the necessity of receiving every principle of the gospel and living the same, practicing in our daily lives all that belongs to it.

When the Prophet Joseph Smith received the visitation of the Father and Son, he was under the power of the Holy Spirit to that degree that he could endure the presence of these heavenly beings. After they had commissioned him, and instructed him by ambassadors sent from time to time, he was entrusted with a very great work, that of translating an ancient record, the history of the races that were found upon this continent when it was discovered by Christopher Columbus. The prophet states that, while translating this sacred record, he and his fellow-worker, Oliver Cowdery, were impressed with a passage of scripture, found in III Nephi, relating to the ordinance of baptism, and they retired to a secret place and prayed to the Lord for light in regard to this ordinance. In answer to their prayer, the Lord sent to them John the Baptist, the forerunner of our Lord, and he revealed unto Joseph Smith and Oliver Cowdery the meaning of the ordinance of baptism, and the way in which it should be administered, at the same time conferring upon them the Aaronic Priesthood, and promising them that they should receive the Melchizedek Priesthood in the due time of the Lord.

When our Savior was upon the earth, in the meridian of time, He came in fulfillment of the predictions of ancient prophets, and according to the promise of the Father that He would send a Redeemer into the world, His only begotten Son, that was to save the people from the condition caused through the fall of their first parents, subject to eternal death, banished from the presence of God, Jesus came and brought life and immortality to light, yet, though He was the Son

of God, the Redeemer of the world, He subjected Himself to receive the sacred ordinance of baptism. We are told that He came unto John, who was baptizing repentant Jews in the River Jordan, and requested that He be baptized; and John said, "I have need to be baptized of thee, and comest thou to me?" But Jesus answered, "It becometh us to fulfill all righteousness;" and then John suffered him. When Jesus came up out of the water, the Father manifested His approval of the ordinance by proclaiming, "This is my beloved Son in Whom I am well pleased." Then the Holy Ghost, in the sign of a beautiful dove, came and rested upon the Savior as an evidence to the people of the fulfillment of the prophetic words John the Baptist had uttered sometime previous when he said, "Upon whom you see the Holy Ghost descending, know you indeed that this is He."

Afterward, when Jesus was ministering among the people, John was taken and thrown into prison, and he sent to the Savior two faithful messengers who asked: "Are you indeed the promised Messiah? or do we look for another?" And Jesus sent this answer to John, "Behold the gospel is preached to the poor, the dead are raised, the deaf are made to hear, the blind have their eyes opened"—leaving John to judge by these words whether He was indeed the promised Redeemer or not. We are not informed as to what the effect was upon John when he received this message from our Lord, but this we do know, that when the Savior arose from the dead He sought to impress upon the minds of His disciples that He was indeed a resurrected being. He said to one who was doubting,

Come and handle me and see: behold the prints of the nails in my hands: behold the wound of the Roman spear in my side, and no longer doubt, but believe, for a spirit hath not flesh and bones as ye see me have. Later, He said to His apostles, "As my Father has commissioned me, so I commission you." He declared that *all power was given unto Him in heaven and in earth*, and then said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost * * * * and lo, I am with you alway, even unto the end of the world."

We find, my brethren and sisters, that there were many, in the early history of this work, who when they heard the gospel, said to the elders, "Why, I was baptized into the Baptist church," or "I was baptized, when an infant, into the Methodist church," or "I have received that ordinance in other churches." But the Lord said to the Prophet Joseph, All persons that desire to be received in the Church of Christ in this dispensation must repent of their sins, and receive baptism by immersion for the remission of sins, that they may receive the Holy Ghost, and this ordinance must be administered by one having authority; for no man taketh this honor to himself but he that is called of God as was Aaron. Aaron, as we know, was called by the Lord through the Prophet Moses. The Lord said, lay your hands upon your brother Aaron and call him to be your spokesman, that he may take some of the burden from your shoulders.

Many have said, "If I must be deprived of the comforts of life that I so much enjoy, in the way of

using tobacco, or wine, or tea, or coffee. I do not want to join the Church of Jesus Christ of Latter-day Saints. I would rather have my enjoyment of these luxuries than belong to the church whose doctrines you have introduced to me." Others have refrained from embracing the work, fearful that they would be deprived of some pleasures that they have heretofore enjoyed. Some refused to embrace the gospel because, as I have stated, they did not think it necessary to be baptized again. Others hold back for fear that they might meet with censure from their neighbors and fellow-churchmen. Many a person has held himself aloof from this work of the Lord because he was afraid of public opinion. You know very well, my friends, that the Saints have not always been spoken well of. In fact, I am reminded of one of old, who said, This people are spoken evil of everywhere: and yet they seem to prosper: they love each other: and they grow in strength, in power and in numbers. One said concerning the Apostles of Jesus, Let these people alone and, if their doctrine is of man, they will be scattered and come to naught; but if their doctrine be of God, let them alone, lest perchance you be found fighting against God; a very wise and correct admonition.

You know Paul said, in relating his experience to some who were listening to him to condemn him, I was indeed a Pharisee of the straightest kind. I went from city to city to prosecute the followers of the Nazarene. I was journeying to Damascus with letters of apprehension in my hand and that I might find people there who were proclaiming the gospel of the Nazarene. And as I journeyed to Damas-

cus, a great light came upon me and I fell to the earth, and I heard a voice saying, "Saul, Saul, why persecutest thou me?" and I said, "Who art thou Lord?" and the voice said, "I am Jesus whom thou persecutest." Then Saul asked what he should do, and he was told to arise, and someone should lead him into Damascus, and one Ananias would tell him what to do to be saved. Paul declared, I rose up from the dust and one took me by the hand and led me to the city of Damascus, and there I prayed to the Lord, and the Lord revealed to me that there was a man in that city who was also praying to the Lord to know what his duty was, and the angel came to this other man who was praying, and said to him, Arise, and go to such and such a place in the city, and find one Saul, for behold he prayeth. This servant of the Lord obeyed the voice and found Saul and said to him, "Brother Saul, receive thy sight," and Paul says, I immediately felt my sight restored as of scales falling from my eyes. And then this good man who was sent to him, who was called Ananias, said to him, "Brother Saul, why tarriest thou? Arise now and be baptized and wash away your sins, calling upon the name of the Lord." And so, Paul declares, I was brought to a newness of life by being buried in the liquid grave. And not only were my eyes opened, my physical vision restored, but the eyes of my spirit and understanding were opened as well. Then Paul knew he had been persecuting Saints of God, who were indeed the followers of the meek and lowly Nazarene, who was indeed the Son of God.

My brethren and sisters, we have listened to the doctrines of the gos-

pel from a number of speakers during this great conference, and I must say, in the experience that I have had in attending conferences, I never have attended one in the last sixty years that I have been any better satisfied with than this which is now about to close.

May the Lord bless the people, comfort everyone. Those who could not come to this conference, may they receive from their friends the message of good will and kindness that came from the lips of our prophet, and leader, and from the lips of his brethren who have spoken during this conference. May health and peace continue to abound in the homes of the Latter-day Saints. I pray in the name of Jesus Christ. Amen.

The hymn commencing, "I know that my Redeemer lives," was sung by Prof. Charles Kent.

Benediction was pronounced by Elder George E. Bench.

CLOSING SESSION.

In the Tabernacle, at 2 p. m.

President Joseph F. Smith called the meeting to order.

President Smith made announcements, including a notice of overflow meetings of the Conference in the Assembly Hall, and Barratt Hall, being held at this hour.

The Tabernacle choir sang the anthem, "Arise, shine for thy light is come."

Prayer was offered by Elder Serge F. Ballif.

The choir sang Professor Evan Stephens' anthem, "Awake My Soul;" the duet passages were ren-

dered by Margaret Summerhays and Thomas Ashworth.

ELDER HEBER J. GRANT.

Inspiration in the hymns of Zion.—Respect and friendship of neighbors desirable.—Testimony lost by failure to live Gospel principles.—Children honor parents by being true to the faith.—Godliness and loyalty characteristics of Church leaders.

I rejoice exceedingly in the spirit of the meetings of this conference. I endorse most heartily all that I have heard during the conference, and bear testimony to the inspiration of the Lord in those who have spoken; and I humbly and earnestly pray that the time I occupy, this afternoon, that the same good spirit and inspiration which have been given to those who have already spoken may be given to me. I have no desire today, in standing before you, and I have never had when occupying this position or a similar one, except to say only those things which might be beneficial to those who listen as well as to myself. I have been blessed upon more than one occasion, while speaking to the Saints, and have felt truly grateful to the Lord for the encouragement that has come to me, because of the rich outpouring of His Holy Spirit.

I have been particularly impressed during this conference, with the many old-time and inspiring hymns which have been sung by the choir and the congregation. I never hear, "Come, come ye Saints." "Though Deepening Trials throng your way," and other inspirational songs which the Lord has given to the men and women of this community, by the inspiration of His Spirit, that I do not rejoice as I listen to them. I feel that this very

splendid hymn, "Though Deepening Trials throng your way," could be read by every one within the sound of my voice, at the close of the meeting today, and they would be profited thereby; and the same would be true with reference to the others that we have listened to.

I rejoice in the unity existing among the Latter-day Saints. As you know, it falls to my lot, in connection with my associates in the Council of the Twelve, to visit the different Stakes of Zion; and wherever I have visited in any of the Stakes I have always found love and devotion to the work of the Lord, on the part of the stake officers, and of the ward officers, and all those who are connected as officers with the auxiliary associations in the Church. I was delighted with the report made here by Brother Murdock, that they had Religion Classes after their school exercises, throughout the entire Wasatch Stake. There are some of our people that have stood up so straight, where they were school trustees, that in my judgment they have leaned over backwards, in objecting to religious training after the school sessions. I hope that the very splendid example of liberality that has been exhibited in the Wasatch Stake of Zion may spread all over the stakes of Zion. I rejoice in hearing that those not of our faith in that stake of Zion had good fellowship and good will for the Latter-day Saints. That is as it ought to be. As I understand the gospel of Jesus Christ, it enjoins upon us to live lives of virtue, of charity, of uprightness, of fair and honorable dealing, so that all men seeing our good deeds shall glorify God and shall be led to investigate the gospel of Jesus Christ as proclaimed by the

elders in the Church, at home and abroad.

I can indorse the statement made by President Hinckley, that I do not know any person who has once had a testimony of this gospel who has ever lost that testimony unless he first failed to do his duty and to keep the commandments of God. The writings of James, wherein he says that faith without works is dead, that it is like the body without the spirit, have always appealed to me. I have discovered that dead faith, among professed Latter-day Saints, comes from the failure to be honest with the Lord in the payment of our tithes and offerings, the failure to observe what is known as the Word of Wisdom, the failure to attend to secret and family prayers, and the failure to live a life of pure religion as James puts it down, which is to visit the widow and the orphan and to relieve the distress of those that are needy. It is this class and this class only, so far as I have ever seen, and the class who commit sin, who lose their faith in the gospel of Jesus Christ. I rejoice beyond my power to tell, that as men grow in good deeds, as they grow in love for their fellows, as they grow in absolute honesty in their dealings with their fellow men, as their lives are shown to be worthy of the imitation of all men, that those who so live grow and increase in a burning testimony of the divinity of the work in which we are engaged, and that there are no doubts or dubieties which cross their minds as to the inspiration of the Lord to His servants who stand at the head of this work.

We have heard gratitude expressed by many of the speakers because they, like Nephi of old, have been born of goodly parents. I feel

that I would be unworthy the wonderful teachings and the magnificent and splendid example of a widowed mother who reared me, if I too did not lift my voice here today and thank God for a mother who loved Him, who loved the religion of Jesus Christ, whose life was an example above reproach, than whom I knew no more loyal, patriotic and true woman among the Latter-day Saints. I thank the Lord for my father, although I never knew him. I have had love lavished upon me by the leaders of this Church and by influential men from one end of this country to the other, because of the love and respect which they felt for my father. Particularly was this the case with the late President John R. Winder, who often told me that the first encouraging word and helping hand, and the first loyal friend that he found in Utah was my father; and he certainly paid and repaid this love four fold, by love and kindness and encouragement and blessing to me and other members of my father's family. It is indeed a wonderful and a splendid thing to be born of goodly parents; and it is one of the saddest of all sad things where the sons and the daughters of goodly parents are recreant to the faith of their parents, when they are careless and indifferent, where they fail to honor their fathers and their mothers, and thereby fail to honor their God, where they follow after the things of this world, and allow the ideas of men to blind them.

I particularly enjoyed the remarks of President Smith. Many of them came home to me; and with the help of the Lord I propose to practice his teachings and to see to it that they shall not be to me as a "dead faith." They particularly

impressed me when I realized that upon very many occasions I had been guilty of referring to the faults and the failings of people, instead of magnifying their good deeds. With the help of the Lord I propose to try and learn to sing the favorite song of my counselor in the Tooele Stake of Zion, and my successor, the late Hugh S. Gowans, "Nay speak no ill, a kindly word can never leave a sting behind," etc.

I thank the Lord for my intimate association, from a little child, with President Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, and with President Joseph F. Smith. I thank the Lord that I have never known anything but good in all my association for fifty years with these men. I remember very distinctly, when a child six years of age, a conversation with President Brigham Young; and for fifty years I have never heard in public or in private anything fall from the lips of the servants of God, who have been chosen to stand at the head of this work, but what was for the uplift and the betterment of the people of God. I know, as I know that I live, that those men who have passed away were in very deed God's representatives upon the earth, and that Joseph F. Smith is the Lord's anointed today. I know that each and every one of us who are loyal, who are true, who are patriotic, who learn the lesson that "obedience is better than sacrifice and to hearken than the fat of rams," will be blessed of God, that He will magnify us, and that as we sustain His representative He will sustain us. God bless all Israel, and help us all to be loyal and true, and to serve Him with full purpose of heart, I ask it in the name of Jesus. Amen.

ELDER HYRUM M. SMITH.

Honor to parentage a general characteristic of faithful Saints.—Marriage advocated as a moral safeguard.—Righteous life an important qualification for Marriage.—Trouble and sorrow lessened, happiness increased, where true love prevails.—Immorality of divorce.—Unfortunate results of Marriage outside the Covenant.

I believe that all who have been fortunate enough to be in attendance upon this conference have rejoiced in the spirit of it. I believe that God has looked down upon us in our assemblies in approbation, and that He has poured out upon us a very rich portion of His Holy Spirit; and I believe that the angels have rejoiced with us. I believe also that the faithful fathers, of whom witness has been borne by faithful sons, have also been filled with joy in seeing the integrity, faithfulness and devotion of their sons and grandsons.

I could have wished that the spirit might have directed that others of our brethren of the presidencies of stakes might have been called to address the Saints. Those who have spoken have spoken under the divine inspiration of the Lord; and it has given the Latter-day Saints an opportunity to judge of the character, the caliber, and the quality of the men whom the Lord has sought out and chosen to preside over the various stakes of Zion and mission fields. There are between fifty and sixty other presidents of stakes, who are the peers of the brethren who have spoken; and I rejoice in the strength and in the integrity of these servants of the Lord. If time would permit there are many of the bishops who could also give a splendid account of themselves, if called upon to do so. This power of the

priesthood is not only enjoyed and exercised by the general authorities of the Church, but the same power is held and the same authority is wisely exercised by presidents of stakes, and bishops of wards. I may say, further, that there are hundreds and thousands of men who do not hold these responsible positions of presidency, but who do hold the priesthood and are exercising the authority of it in honor and righteousness among the Latter-day Saints.

Underlying the remarks of many of the brethren can be found that great law of God, that commandment which He recorded with His own finger upon the tables of stone, namely, "Honor thy father and thy mother that thy days may be long in the land which the Lord thy God giveth thee." We have seen exemplified, in the lives of the brethren who have been called upon to address the conference, a complete and full obedience to this law and commandment. They have spoken in praise and thanksgiving of their fathers, and of the faith of their fathers, and have testified that they likewise have the same testimony of the truth and the same determination to stand firm, steadfast and true to the covenants and obligations of the gospel. I rejoice in this fact, and I may testify that this is not confined to those who are termed authorities in the Church, but it is general among the Latter-day Saints. There is always in the heart of the faithful Latter-day Saint gratitude to God, if he or she were born of parents who were faithful in the Church; and there is always great joy and happiness in being conscious of the fact that we ourselves love the truth and desire to be faithful and true. It is not

so much that we honor our fathers and our mothers that, individually, our days may be long in the land. This is a great principle of heaven and a great law unto the people of God, and pertains to the congregation or to the whole Church as well as individuals; and when we all are faithful to the parents whom God has given us, then it goes without saying that the lives of the people, and the perpetuity of the Church, will be extended and prolonged in the land that the Lord has given unto His people.

Now, my brethren and sisters, while upon general principles it is a wise thing to see the fruits of righteousness and of goodness and of faith and obedience in our brethren and sisters, nevertheless there are conditions that prevail among the children of men that are dangerous to their peace and happiness. Against these evils that threaten our happiness and salvation we cannot always be justified in closing our eyes or remaining silent. The moral condition of the world is very bad indeed, so bad that it is causing grave concern among others than the ministers of the gospel. Statesmen, governors and other state officials are concerned about these things, and are investigating these matters with the view of determining the causes thereof, with the hope of finding a remedy. Immorality of various kinds is rife in the world. While I am thankful to say these things are not so prevalent among the Latter-day Saints, yet there is danger in them, and occasionally they come very close home to some of us.

I would like to say just a word or two upon the principle of marriage. It is being advocated by some as the remedy for the immoral condition

so prevalent among men, that churches should take up the doctrine of marriage and preach it more often and extensively, to encourage men and women to marry, and to be faithful in the marriage relation. That is timely, it is a good doctrine; it has been forgotten altogether too long, and needs attention on the part of both the clergy and the civil authorities, and of the people themselves. It is a great principle in the Church of Jesus Christ of Latter-day Saints; as practiced outside the Church it is a principle that is not altogether a remedy for immorality in the world, as may be illustrated in the boast of one of our neighboring states, and published under great leaded headlines, that that state had the record in divorces, that out of every seven marriages there was one divorce. Now, I would like to say to my brethren and sisters of the Latter-day Saints, we ought to have respect and regard for that great and vital principle and doctrine of marriage. We should advocate it among our young people in the spirit of righteousness and sacredness, and never speak of it in the spirit of levity or funmaking, or do that which would discourage young people from entering into the marriage relation, or that would discredit that relation. There are far too many of our young people of marriageable age unmarried. I do not know the reasons why they remain unmarried. Many young men fear that they are unable to support a wife, build a home and care for a family. Many young women have the same fear, that the young man will not be able to support them in the manner that they are accustomed to; losing sight of the great fact that their fathers and mothers, perhaps, have come up

from the beginning, even in poverty, starting very low indeed in the scale of possession of this world's goods, but by frugality, sacrifice and skimping themselves, practicing rigid economy, they have eventually achieved success in life and reached a reasonable degree of prosperity. Young men ought to be willing, with the help of God, to undertake this great responsibility, if they have health of body and a willingness to work and earn a living; and young women, who can find honorable and virtuous young men so determined, ought to be willing to accept them and help them, be help-meets to them, and not seek to marry only that they may have someone to earn money for them that they can spend in pleasure and extravagance. I would like to read, in this connection, just a paragraph from a discourse delivered by one of the early apostles in this dispensation, upon this subject. I read it because I feel that the doctrine and the principle could hardly be expounded more beautifully. I recommend this paragraph to our young men and young women, and to their fathers and mothers, and advise the latter to commence early teaching their children to prepare themselves for the duties and responsibilities of life, rather than for merely enjoying those foolish and worldly pastimes and pleasures after which so many seek.

"Let that man who intends to become a husband seek first the kingdom of God and its righteousness, and learn to govern himself according to the law of God, for he that cannot govern himself cannot govern others. Let him dedicate his property, his talents, his time and even his life, to the service of God, holding all things at his disposal to do with the same according as He shall direct through the counsel He has ordained. In selecting a companion let him not

look wholly at the beauty of the countenance, or the splendor of the apparel, or the great fortune, or the artful smiles, or the affected modesty of females, for all these without the genuine virtues are like the dew drops which glitter for a moment in the sun and dazzle the eye but soon vanish away; but let him look for a kind, amiable disposition, for unaffected modesty, for industrious habits, for sterling virtue, for honesty, integrity and truthfulness; for cleanliness in person, in apparel, in cooking, and in every kind of domestic labor, for cheerfulness, patience, and stability of character, and above all for genuine religion to control and govern her every thought and deed."

That is the doctrine of the gospel of Christ, that I would like to present for the consideration of the young men and women; that young men contemplating marriage should contemplate it in a spirit of prayer and devotion to God and to service of the Lord, and that young women should prepare themselves to be such as described by Brother Orson Pratt in his discourse from which I have selected this paragraph. I would say to young men and women that they should honor their fathers and mothers, and should seek the counsel and advice of their parents in such important steps as marriage. It is one of the most vital and important moves that young men and women can make in life. Upon it depends more of joy, more of happiness, more of peace and genuine satisfaction than can be found in almost any other thing in the world, where the union is entered into in the spirit of truth and righteousness, and a determination to fulfil the laws of God and of nature. On the other hand it is a step fraught with trouble, sorrow, misery, and unhappiness when it is not entered into in this spirit and for this purpose. Young men and women must determine that they are willing, with the help of God, to endure whatso-

ever experiences come to them in life. The responsibilities of marriage are great, but where love abounds, there will be happiness and joy unspeakable. So, likewise, in that relationship, they will be called upon, in all probability, to undergo very sorrowful experiences, that will bring sadness to their souls and try them severely; yet all these things can be endured if the love that should exist does exist in the hearts of those who have plighted their faith to each other.

"My house is a house of order, saith the Lord, and not a house of confusion." Brother Penrose read that passage this morning. That relates not so much to the little ordinary noise, and disturbance, and confusion that we may find sometimes in homes, or in communities. It may cover that point, but it has a more deep and a much wider meaning than that. That home where the furniture may at times be deranged and the children may create din with their lusty shouts, that is not confusion, that can easily be remedied. That home wherein a son rises up in rebellion against his father, and against the order, rules and regulation of the home, there is confusion. That community where one man lifts himself up in opposition against his brother in the priesthood, and opposes its authority, creates confusion; but this passage of scripture was given, more particularly, in connection with the revelation that the Lord gave upon the great subject of marriage. There is no thing in the world that can bring about such great confusion as promiscuous marriage and divorce; the woman being married a half dozen times, and being divorced a half dozen times, bearing children with each

husband; that, I say, brings about confusion; and the same it is with the man who marries and is divorced, time and time again. It is a most immoral condition; and the issue therefrom are without father or mother, and without name, almost, in this world, and surely will be so in the next.

Our young men who marry gentile girls create confusion. They marry not according to the law of God. They are not joined together by the holy spirit of promise, they are joined together for only a little time, to be severed and separated after this life. They have no more claim upon one another; and the children that may have been born find themselves likewise without father or mother, or relationship in the world to come, and this is confusion. It is as it were the forging of a chain of unwelded links, that is easily broken and scattered, and is not in accordance with the law of God. No young man can marry outside of the Church, except he dishonor his father and mother, and the gospel of the Lord Jesus Christ, and the command of God as given in the revelations of the latter-day. The same it is with a young woman who marries out of the Church. She marries unhappiness and misery, separation and disintegration, loss of husband and children in the world to come, and loses happiness and peace of mind and heart here; and it is unfortunate. I would like to call attention to this great principle and plead with our fathers and mothers to more thoughtfully and thoroughly teach these doctrines to their sons and daughters; that such dishonor to the latter, to their parents, to the Church of God, and the principles of righteousness may not be shown, and that the incident

misery and unhappiness may not be or have to be endured. Let our young men and young women marry in the Church, and in the holy places that God has set apart where that ceremony may be performed. Let them marry as the performance of a part of their sacred religion, because it is a religious rite, and marriage without religion will never be a success but must spell failure sooner or later, both in time and eternity.

Now, if you would have your children rise up, in a later day, and take the stand toward you that our brethren, the presidents of stakes who have addressed us, have taken towards their parents, you will honor your fathers and mothers, and the gospel to which they have been true all their lives here. I thought myself, what a terrible thing it would be for a man to be born of parents so unequally yoked together as one to be a "Mormon" and one a Gentile. He would have to say: My father was a Gentile; my mother was a Latter-day Saint; or, My mother was a Gentile, and my father was a Latter-day Saint. I was born without the covenant; my parents were not sealed by the holy spirit of promise and by the authority of God. I have no father and no mother in the hereafter, except, through the blessings of the gospel, my mother may be given, and I with her, to some good man, by the holy priesthood for eternity. That, to me, would be a terrible condition.

My brethren and sisters, I want to say and can say, as my brethren have said, I love, honor and revere my parents, and I trust that my children after me can say the same thing, and God be pleased that their children after them, to the latest

generation, can rise up and declare their fathers blessed.

May God bless the Latter-day Saints; may they look into the doctrines of the Church and the holy principles of righteousness, the principles of heaven, of truth, as they have been revealed, and practice them in their lives, revere them, honor them, and live by them, that they may be blest of God and exalted in the land which God has given us, and exalted too, in due time, in the presence of the Father with the redeemed and sanctified, in a saved and a glorified condition. I ask this blessing for the Latter-day Saints, each and every one of us, in the name of Jesus. Amen.

PRESIDENT JOSEPH F. SMITH.

If it may not be considered intrusion, I would like to supplement, in a few words, the remarks that have just been made. The house of the Lord is a house of order and not a house of confusion; and that means, that the man is not without the woman in the Lord, neither is the woman without the man in the Lord; and that no man can be saved and exalted in the kingdom of God without the woman, and no woman can reach perfection and exaltation in the kingdom of God, alone. That is what it means. God instituted marriage in the beginning. He made man in His own image and likeness, male and female, and in their creation it was designed that they should be united together in sacred bonds of marriage, and one is not perfect without the other. Furthermore, it means that there is no union for time and eternity that can be consummated outside of the law of God and the order of His house. Men may desire it, they

may go through the form of it in this life, but it will be of non effect except it be done and sanctioned by divine authority, in the name of the Father and of the Son and of the Holy Ghost.

It is my pleasure to read to the congregation a message that I have received today from Washington, D. C.:

"April 5th, 1913.

"President Joseph F. Smith:

"I have been thinking all day of home and our general conference. I am with you all in spirit, if not in person. May the spirit of unity, of prayer, of charity, of toleration and loyalty prevail. I ask God's blessings upon our nation, upon our state, and our Church, upon you and the brethren, and upon every honest man.

"REED SMOOT."

This is from New York. April 5th, also:

"President Joseph F. Smith, Salt Lake, Utah: Please accept my most friendly greetings, loyal regards, and faith and prayers for yourself, the brethren, and all the Saints.

"JOHN W. YOUNG."

This is his semi-annual message; and I am glad to receive that much from John W. Young, for he is a son of President Brigham Young; I wish he had the humility, and wisdom, and disposition to come home and live with the Saints.

"Be thou faithful unto death," a tenor solo, was rendered by Prof. Elihu Call.

PATRIARCH HYRUM G. SMITH.

Declaration that the Lord is pleased with His people.—Prayer for continued success of the Lord's work.

I declare unto this great gathering here that the Spirit of the Lord has been with us in this conference, with those who have spoken, and with those who have listened. The Lord is pleased with those whom He has called to direct His work

in the earth in this day. He is pleased with their fidelity, and with their fearlessness to declare His truth that has been revealed, and restored to the earth again. The Lord is pleased with those whom He has called to teach the youth of Zion the principles of righteousness, the principles of truth and education. The Lord is pleased with those who sing His praises, not only here in our choir, that we have heard today, but in the choirs throughout the stakes of Zion. The Lord is pleased with all who are serving Him, who strive to honor His name and perform His work in the earth.

May the Lord continue to be pleased with us. May we so live that He will continue to bless us, and look down upon us in love and mercy. May we take home with us the counsels, admonitions and teachings that we have received in this conference, both young and old; that we may honor the Lord and His servants in the earth. May He bless you in your homes and in your endeavors to serve Him and keep His commandments, to live clean and unspotted from the sins of the world. May we so live that He will be pleased with us in all of our endeavors to serve Him, is my prayer in the name of Jesus Christ. Amen.

ELDER BRIGHAM H. ROBERTS.

(Of the First Council of Seventy.)

Several times during this conference, while listening to the brethren and contemplating the doctrines which they have presented, I have made this mental comment: How excellent is the wisdom of the Lord. And in the few moments that I am to address you, if I could, I would like

to point out, by demonstration, the truth of my comment.

The people in some parts of the United States have recently been passing through wonderful experiences, experiences I may say that have been foreshadowed by the inspired utterances of the great prophet of the new dispensation of the gospel; for as early as 1831 the Lord, both by vision and word of mouth, decreed that there should be great destruction upon the waters of the Missouri, the Mississippi and the Ohio valleys; and no one in recent years has noted the annual recurrence of destruction, in various forms, upon those waters, but what has been convinced that the warning word of the Lord, through the Prophet, was being fulfilled. Great distress has come upon the people of the land by reason of storm and tempest and by dangers that have been developed in those regions of country to which reference has been made. The country has been appealed to and is now appealed to for help to relieve the distress that has come upon the people. In this connection I want to say to you that there has been no single act that has so completely met with the approval of my spirit than the fact that the President of the Church, in his capacity as Trustee-in-trust, has stretched forth a helping hand to the distressed people of Ohio, and in a small way, has helped those who are in distress.

Now, what I want to call your attention to is a little of the wisdom of God, which, if followed out by the inhabitants of the earth, would provide a means for meeting emergencies of this kind, a means which we ourselves, it seems to me, do not properly appreciate. It was a way found out in the midst of our own distresses, an institution of the

Church, born to the Church, out of the midst of the things which our community was called upon to suffer. During the year 1855, the community of Latter-day Saints in these valleys, was sore distressed by a double calamity of drought and grasshoppers. The crops were well nigh destroyed, and the people had to be put again upon rations, as in the earliest years of their experience in these valleys. Those who had been provident and careful of their means, and were blest with means, had to share with those who had not. This calamity of drought and grasshoppers was followed by a severe winter in which much of the stock of the people was destroyed; and then, while they were distressed in this way, the responsibilities of the people increased by an unusually large immigration, into these valleys, both of our own people and the passing immigrant companies on their way to California, with whom the Latter-day Saints always shared their pittance. To meet the very great demands of charity upon the Latter-day Saints in those trying years, our fast day came into existence; the servants of the Lord instituted the first Thursday in every month as fast day, with a view of taking what was saved by this sacrifice and minister unto those who otherwise would be in want. This plan of meeting that emergency became an established institution; and in course of time the servants of the Lord changed the fast day from the first Thursday of the month to the first Sunday of the month.

I want to call your attention to some very pretty sentiments and some very substantial wisdom connected with that thing. The regulations of the Church were to the effect—and are to the effect:

“That a fast meeting should be

held in every ward on the first Sunday of each month, at which time the Saints should remember the poor and donate for their benefit, which should at least equal the amount saved by the person or family so fasting. All such funds shall be applied exclusively for the purpose of assisting the worthy poor, as in the judgment of the bishopric may be necessary. The Latter-day Saints should liberally observe the payment of their donations for the worthy poor, so that the bishop may have funds to assist the destitute and needy." Now, mark you this: "who should always have our sympathy and aid; but whenever a person drawing assistance is able to do something toward his or her support, however small, the bishopric should endeavor to provide such with employment suited to their capacity and their condition."

I call your attention to the fact, in passing, that the institution of this means for providing for those who may be in want is limited to the worthy poor; because there is no intention, on the part of the Lord, so far as His will is revealed to the Church—there is no intention to create a permanent pauper class, or to permit the vicious and idle to prey upon the industrious and the provident; and hence this wise counsel that these charities 'are to be extended to the worthy poor. Counsel is given, also, that even these, wherever and whenever it is possible, should have the glorious means or opportunity afforded them to preserve their personal independence by giving something in return, in labor, in service, for the help that is given them.

The subject, of course, is capable of great expansion. All I can do

here and now, and all I desire to do now, is to show by reference to this little thing, how excellent is the wisdom of God! Suppose the Christian people of New York, with her between five and six millions of people, largely of at least nominal Christian profession, suppose that Christian city were to adopt God's method of providing a permanent means of charity for the worthy poor; if they would but take this one little fragment of "Mormonism" and apply it in their charity economics, they would establish a permanent revenue for the charities of that city that would stop the cry of hunger rising up to greet the ears of the God of Sabbath. They would have sufficient to feed, to clothe, and to lodge the worthy poor, and what is more, if you mathematicians will take the pains to work it out, and suppose that only one-half of the Christian people of that city were to faithfully observe this little principle, you would have means not only to clothe and feed and lodge the worthy poor, but when emergencies of calamity arose in the city there would be ample means to meet those emergencies. And if a state were to adopt that bit of charity economy, if the nation were to adopt it, if the Christian world were to adopt it, out of that one fragment of God's inspired truth given to His people, there would be ample means to meet all the demands of charity at the hands of the people. How great, how excellent is the wisdom of God, even in small matters. The Lord bless you. Amen.

[The speaker would also add to the thoughts above expressed, that in the above described fast system established in the Church, all—the

rich and the poor, the wealthy man of business and the common laborer—would contribute equally to this proposed charity. Not that what would be saved from the fast of the common laborer's family for the fast fund would equal in dollars and cents the amount that would be saved from the fast of the rich man's family; but it would cost one as much as the other, *viz.*, the sacrifice in each case of the meals that would otherwise be eaten; and that which costs the same to each, ought to be equal, and in the sight of God would be equal, in contribution to such a cause.

Again, another beauty of this charity proposed for universal Christian acceptance, is the fact that it would place those who live always in the enjoyment of an abundance, in sympathetic relations with those who frequently feel the pangs of hunger, and sense the weakness that comes of insufficient food. When the children of the rich feel the lassitude and perhaps the faintness that arises from their voluntary fasting, they can better understand the meaning of insufficient food, and days of enforced fasting that must be endured by the poor, and make them more ready and willing, not only to deal kindly, but justly, with those who toil for rewards less than sufficient to meet their daily needs. It is for the Latter-day Saints to magnify this regulation of the Church, vindicate its wisdom, and demonstrate for the instruction of the world its wonderful possibilities.]

ELDER ORSON F. WHITNEY.

What "Mormonism" Stands For.—Gathering and Unity.—Things of God only to be Comprehended by the Spirit of God.—How to Obtain and Retain that

Spirit.—Obedience the Key to all Blessings.

This great gathering of God's people reminds me of a remark dropped by a reverend gentleman in a conversation between him and myself. It had devolved upon me to correct a public statement made by him, to the effect that the "Mormon" people advocate a social system destructive of the purity of the home. After I had, from this stand, corrected that statement, the gentleman called upon me and explained very courteously that he had not intended to impugn the morality of the "Mormon home." He had meant to say merely that "Mormonism," as he viewed it, destroyed the oneness or integrity of the home. He had used the word purity, he said, in the sense of oneness, and he added: "It seems to me that your system has a tendency to disunite and scatter things."

I did what I could on that occasion, and have subsequently taken pains, to correct this mistaken notion. If "Mormonism" stands for anything, it stands for the gathering, not the scattering, of things. It is for the unification of all that is good and virtuous and pure and praiseworthy. This vast congregation is a testimony to the character and results of our religion. These are the days of the gathering of Israel from their long dispersion. This is the dispensation of the fullness of times, when God has set his hand to gather in one all things in Christ, things in the heavens and things upon the earth. For this purpose the Gospel was instituted, and for this purpose it was restored in these latter days. Gathering is the great distinctive feature of the dispensation of the fullness of times.

"Mormonism" does not scatter, does not disintegrate, does not divide; it gathers, unifies, and proposes to bring together all things in Christ.

But how impossible it is to see the kingdom of God except by the Spirit of God. "Except a man be born again he cannot see" that kingdom. It does not matter how intelligent he may be, how learned, how educated, how well trained; if he have not the gift of the Holy Ghost he cannot comprehend the things of God.

I have often marveled why those great men who came in contact with the Prophet Joseph Smith, men like Stephen A. Douglas and Abraham Lincoln, men of intelligence, men of character, men whose motives were pure and worthy for the most part—why they were not converted to the Gospel—the religion that Joseph Smith preached and represented. I have often wondered why such men as Hoarce Greeley, who came here in early days and had long interviews with President Brigham Young—why he was not converted. Greeley, like Lincoln, was a good man, a great man, whose word at that time was more influential than that of the President of the United States; he was probably the greatest editor that ever lived. He came here, saw President Young, conversed with him, investigated "Mormonism," and went away and wrote a book in which he recorded his impressions of Utah and her people. He wrote in praise of the people, but he was not converted to their religion. He did not see in "Mormonism" what you and I see in it. Why? It was not because he lacked intelligence, or education, or learning, the wisdom of the world. Schuyler Colfax

came some years later; he was then Speaker of the House of Representatives; and he came again when he was Vice-President of the Nation. He also had interviews with President Young; he heard him preach in the "Old Bowery" then on this Block, and spoke there himself on the character and principles of Abraham Lincoln. But Colfax was far from converted to "Mormonism." He wrote against it, used his powerful influence against it; utterly unable to see in it what you and I recognize.

And so with this reverend gentleman to whom I have referred. He is right here among us; has studied our sacred books; has heard our preachers; has made a diligent study of our system and faith; and yet he has formed the misconception that "Mormonism," whose very sign-manual is gathering and unity, stands for and has a tendency toward division and distintegration.

The explanation is simple, after all. Spiritual things are only to be comprehended by the Spirit. "Eye hath not seen, ear hath not heard, nor hath it entered into the heart of man to conceive of the great things that God has reserved for those who wait for Him. But God hath revealed them unto us by His Spirit, for the spirit searcheth all things, yea the deep things of God. For what man knoweth the things of a man save by the spirit, of man that is in him? Even so, the things of God knoweth no man, but the Spirit of God." And the Spirit has been given to every man, woman, and child who has embraced the Gospel. All who have had faith in God, who have repented of their sins, have had their sins remitted by baptism, and have received the laying on of hands for

the gift of the Holy Ghost, are entitled to the possession of that Spirit, and it enables them to see what is hidden from the wisdom of the world.

What a precious possession! Can we afford to part with it? How and why did we become possessed of it? It was because of our obedience. Every blessing comes from God upon that principle. There is "a law irrevocably decreed in the heavens," governing the distribution of all things, spiritual and temporal; and when we receive anything from Him who is the giver of every good and perfect gift, it is because of our obedience to the principle or law upon which that blessing was predicated. Men may sit upon thrones, may preside over nations, may issue edicts or enact laws; they may go through college may become eminent; may possess all human wisdom and all worldly wealth, by virtue of their obedience to the laws governing such things; but if they ever receive the kingdom of God and the testimony of the truth, it will be because they obey the laws pertaining to these higher blessings. They can be obtained in no other way—neither obtained nor retained. Obedience is the key to it all. This is why our Savior exhorted the hearers of the word to be doers of it too, thus building upon the rock, and not upon the sand. There is no safety in any other course. We cannot receive a testimony that this is God's work, without obedience to Him, without the Spirit that rewards obedience. Neither can we retain that testimony, only by keeping God's commandments and having the Holy Spirit ever burning brightly upon the altar of our hearts.

May the Lord help us to profit,

through obedience, by all the good things that we have heard during this Conference. May he enable us to maintain ourselves firmly upon the rock where He has planted our feet, I ask it in the name of Jesus Christ. Amen.

AUTHORITIES SUSTAINED.

Elder Heber J. Grant presented the General Authorities of the Church, to be voted upon by the assembly, as follows:

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as First Counselor in the First Presidency.

Charles W. Penrose, as Second Counselor in the First Presidency.

Francis M. Lyman as President of the Twelve Apostles.

As members of the Council of Twelve Apostles: Francis M. Lyman, Heber J. Grant, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith, Jr., and James E. Talmage.

Hyrum G. Smith, as Presiding Patriarch of the Church.

The Counselors in the First Presidency, the Twelve Apostles and the Presiding Patriarch, as Prophets, Seers and Revelators.

First Seven Presidents of Seventies: Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart and Levi Edgar Young.

Charles W. Nibley, as Presiding Bishop, with Orrin P. Miller and David A. Smith as his first and second Counselors.

Joseph F. Smith, as Trustee-in-Trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as Church Historian and General Church Recorder.

Andrew Jenson, Brigham H. Roberts, Joseph F. Smith, Jr., and August W. Lund, Assistant Historians.

As members of the General Church Board of Education: Joseph F. Smith, Willard Young, Anthon H. Lund, George H. Brimhall, Rudger Clawson, Charles W. Penrose, Horace H. Cummings, Orson F. Whitney, and Francis M. Lyman.

Arthur Winter, Secretary and Treasurer to the General Church Board of Education.

Horace H. Cummings, General Superintendent of Church Schools.

Board of Examiners for Church Schools: Horace H. Cummings, chairman; George H. Brimhall, James H. Linford and Willard Young.

Auditing committee: William W. Riter, Henry H. Rolapp, John C. Cutler, Heber Scowcroft and Jos. S. Wells.

Tabernacle choir: Evan Stephens, conductor; Horace S. Ensign, assistant conductor; John J. McClellan, organist; Edward P. Kimball and Tracy Y. Cannon, assistant organists; George C. Smith, secretary and treasurer; Noel S. Pratt, librarian; and all the members.

Duncan M. McAllister as clerk of the Conference.

Each and all of those named were duly sustained in the positions des-

ignated, by unanimous vote of the Conference.

PRESIDENT JOSEPH F. SMITH.

CLOSING REMARKS.

There is only time for one thing more, and that is an expression from this vast congregation as to their feeling relative to our conference. I move that it be the sense of this vast assembly that this has been one of the best conferences that we have ever had in the Church. (Motion seconded.) All in favor will signify it. Contrary by the same sign. I see no contrary vote, it is unanimous.

Sister Lizzie Thomas Edward, and the choir, sang the anthem, "When Thou comest to the judgment" ("Inflamatus").

Benediction was pronounced by Elder James W. Paxman.

Conference adjourned for six months.

Prof. Evan Stephens, assisted by Horace S. Ensign, conducted the singing of the choir and congregation at the Conference meetings in the Tabernacle, and Prof. John J. McClellan played the accompaniments, interludes, etc., on the great organ, assisted by Edward P. Kimball and Tracy Y. Cannon.

The stenographic reports of the discourses were taken by Elders Franklin W. Otterstrom, Frederick E. Barker, Fred G. Barker, and Clarence Cramer.

DUNCAN M. McALLISTER,
Clerk of Conference.

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FIRST DAY.

The Eighty-fourth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a. m., Saturday, October 4, 1913, President Joseph F. Smith presiding.

AUTHORITIES PRESENT.

There were present of the First Presidency, Joseph F. Smith, Anthon H. Lund, and Charles W. Penrose; of the Council of the Twelve Apostles, Francis M. Lyman, Heber J. Grant, Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith, Jr., and James E. Talmage; of the First Council of Seventy, Seymour B. Young, Joseph W. McMurrin, Charles H. Hart, and Levi Edgar Young, (Brigham H. Roberts was in attendance at later sessions); Presiding Patriarch Hyrum G. Smith; of the Presiding Bishopric, Charles W. Nibley, Orrin P. Miller, and David A. Smith. There were also a large number of Presidents of Stakes with their Counsellors, Presidents of Missions, Bishops of Wards, Patriarchs, and numerous other prominent men and women representing various quorums and organizations of the Church.

President Joseph F. Smith called the assembly to order, and the conference services were commenced by the congregation singing the hymn:

Our God, we raise to Thee
Thanks for Thy blessings free
We here enjoy;
In this far western land,
A true and chosen band,
Led hither by Thy hand,
We sing for joy.

The opening prayer was offered by Elder Joseph Eckersley.

The congregation sang the hymn:
O ye mountains high, where the clear
blue sky
Arches over the vales of the free,
Where the pure breezes blow and the
clear streamlets flow,
How I've longed to your bosom to
flee.

PRESIDENT JOSEPH F. SMITH.

OPENING ADDRESS.

The Gospel unchanged from beginning of creation—Much time wasted on trivial things—Users of tobacco and intoxicants scathingly reprimanded—God's words, "not good for man," should suffice—Vigorous protest against infamous fashions in dress—Glorious magnitude of Christ's mission—Truths revealed in greater fullness to this generation.

I sincerely hope that the true Spirit of our Lord may dwell bounteously with us during this session

of our eighty-fourth semi-annual conference. I feel very grateful for the privilege I enjoy of being present with you this morning, in possession of a reasonable degree of health and vigor of body and mind. For every blessing bestowed upon me, for every privilege I enjoy, I feel deeply indebted to the Great Giver of every good and perfect gift. I hope that while I stand before you, the Spirit of the Lord may prompt me to give expression to such thoughts as shall be suited to the occasion. I feel this morning as I have felt almost all my life, but I feel it stronger this morning, perhaps, than ever before, that there is nothing under the heavens of so much importance to me or to the children of men as the great plan of life and salvation, which was devised in the heavens in the beginning, and which has been handed down from period to period through the inspiration of holy men called of God until the day of the coming of the Son of man, for this Gospel and this plan of salvation was revealed to our first parents. The angel of God carried to them the plan of redemption, and of salvation from death and sin that has been revealed from time to time by divine authority to the children of men, and it has undergone no change. There was nothing in it, in the beginning, that was superfluous or unnecessary; nothing in it that could be dispensed with; it was a complete plan devised in the beginning by the wisdom of the Father and the holy ones for the redemption of the human race and for their salvation and exaltation in the presence of God. It was taught more fully, and exemplified more perfectly in the being, life and mission, instruction and doctrine, given by the Son of

God, than ever before, unless there may be an exception in the days of Enoch; but through all the generations of time, the same Gospel, the same plan of life and salvation, the same ordinances, burial with Christ, remembrance of the great sacrifice to be offered for the sins of the world and for man's redemption, has been handed down from time to time from the time of the creation. This is not simply my opinion, I am but uttering the truths contained in the revelations of God to inspired men in the various ages in which he has spoken to the world. And in this dispensation, of the latter days, this same Gospel, this same plan of life and salvation has been renewed, or revealed anew, unto men, and fully restored with all its gifts, powers and graces, rights and privileges, necessary for the preparation of mankind to live as God requires them to live in this world, and to prepare themselves for an inheritance of glory, exaltation, dominion and power in the world to come.

My earnest desire is, and has been from my youth up, and it is growing stronger and stronger as the years accumulate to me, to bear my testimony, and to declare to men, as far as it lies in my power, that God has given to us the truth. His truth, for His word is truth; Jesus Himself so declared it. He said: "My word is truth," and wherever we can find the word of God, or reach out and comprehend His law which is His word, for His word is His law, and His law is the word of God to all men,—wherever we can find it, and can comprehend and embrace it, we comprehend and embrace the truth. The trouble seems to lie with mankind as to their ability to grasp the truth, and as to the

earnestness of their souls to desire the truth and to seek after it with all their hearts, that they may put the seeking of it before the seeking after those things which perish. Think of it, how many hours, how many days and months we spend, as the children of God, in the pursuit of the temporalities of life, in devoting our thoughts to those things which pertain to the present temporal life or existence, not the spiritual existence, or that portion or particular part of the temporal existence which pertains to, and is a part of, the spiritual existence of man. Men and women talk, they use their tongues and their lips very much in conversation and in the expressions of their views and thoughts which pertain only to worldly things, to trivial matters, of no value, to the groveling things, so to speak, of the world, and devote very few moments to useful and uplifting thought and very few words comparatively, are spoken by them which pertain to the eternal, everlasting growth, development and happiness of mankind. We think of the world, of the present, we think more about the farm, the bank, the merchandizing, about our flocks and our herds, more in regard to the temporalities of life, than we think about the principles of eternal truth that make for the salvation, happiness and well-being, temporally and spiritually, of our souls.

My feeling, my earnest desire for good, is stronger than ever. It grows with age. I see more clearly today than ever before, the end of my mission in the world, that my time is growing shorter. I reflect upon the past, and often wonder how much of the valuable time the Lord has allotted to me in this life, have I wasted in folly and use-

less things; and how much of it have I employed in that which was essential to my salvation, to my growth and development in the knowledge of God and in the understanding of His truth? I assure you that while it is true that, for the most part of my life, I have been engaged in this ministry, in the work of the Lord, to the best of my understanding, and the ability that the Lord has given me, when I look back upon my life I can see much wasted time, many unimproved moments, numerous things that I have engaged in that were comparatively, at least, unnecessary and hurtful rather than beneficial, and yet nothing that was seriously wrong.

There are many things today indulged in by mankind, and by too many of those who have professed belief in the divine mission of The Christ and of His servant Joseph Smith, that are not only contrary to the word of the Lord, and in opposition to the Spirit of the Gospel of Jesus Christ, but are both in opposition to the Spirit of the Lord and in opposition to the life and health and purity of the souls of men. Some of these evils seem to be growing amongst us. Go where I will or where I do—and I am going from week to week and from month, to month, here and there, in the discharge of my duty—I see evidences of great disrespect to the requirements of the Gospel of Jesus Christ, and I not only see it among the adult citizens of the kingdom, and members of the Church, but I see the bad effects of the example that these adult members of the Church are having upon the youth of Zion.

It is neither my wish nor purpose to advertise the weaknesses

and imperfections of those who should be Latter-day Saints, and whose lives should be absolutely above reproach; it is not my wish nor desire to magnify the weaknesses and the imperfections of men; but I see things, day after day, which I think should be corrected, as far as it is possible for them to be corrected. Let me, without doing it in the spirit of accusation, without charging evil upon the people, speak of some of the things I see, to some extent. I thank the Lord that the evil is no more extensive than it is; I am very grateful that it is confined within the limits to which it is confined.

There is a revelation in the Doctrine and Covenants of the Church, a simple statement of the will of the Lord; it is called the Word of Wisdom. We haven't preached about it very much of late, it has been left to itself, so far as I have heard. We have been preaching faith, repentance, and baptism for the remission of sins; we have been preaching the necessity of looking up the genealogy of the people called Latter-day Saints, looking after their ancestors, gathering the names of their progenitors and of their kindred, and the associates and friends of their kindred, in order that they might administer in the ordinances of the house of God in their behalf, according to the scriptures of divine truth, that they may have the privilege of living according to God in the spirit and be judged according to men in the flesh. We have been preaching honor, uprightness, virtue and devotion to right, but we have not specifically named this simple law of God given to us for the purity of our own lives, that we might be free from the contaminations that the partaking of those

things "which are not good for man" will entail upon us. I see those in our midst, I don't know that they are Latter-day Saints, I don't know that they are the children of Latter-day Saints, but I see in our midst those who indulge in the foolish, injurious, uncleanly practice, of smoking tobacco, smoking cigarettes, or cigars, or the old pipe, so strong and unsavory, that they become noxious to the nostrils of men not addicted to the use of it. I see it apparently increasing amongst us. I see a young man with a cigar in his mouth—a habit that has become so common that today you can't go into a hotel dining room, and sit down to partake of a meal, even in a first-class hotel, or in any hotel, dining room or restaurant among the people of our times, without being nauseated while eating your meal with the vile perfume of tobacco. Many men have adopted the habit of using these things at their meals until it has become common. The fact seems to be that the man who does not do it is the exception. Now this does not apply to Latter-day Saints at all, and to those called "Mormons," only to a very limited extent, for I hold that Latter-day Saints have more regard for themselves and have more respect for the wishes of others, and especially more respect for womankind than to go into a dining room and there befoul the air to be breathed by the gentler sex by the nauseous use of tobacco, and by the fetid breath of those who are in the habit of using it. I would rather smell iodoform than the breath of a man that smokes tobacco, and I think iodoform is one of the worst things that I ever did smell.

President George Q. Cannon

often said to me and to others that he would rather be shut up with a skunk than be shut up in a smoking car with smokers. What right has a man to befoul with his nauseous breath the air that I breathe? What right have I to make noxious the air that you breathe? I have no right to do it, and you have a right to protest against my doing it, and to show those who are in the habit of doing these things your contempt for their practices, if you have any respect for them. You should show at least your contempt for that which they do foolishly, for their practice is wrong, pernicious and they are unmindful of the rights of others. I have thought seriously that a boy or man who has become addicted to the use of tobacco in any form, to the extent that he is unable to resist his appetite for it, or who has practiced it until he is unable to resist or overcome it, is a man who is so mentally weakened, so morally degraded that he is not competent to perform, and would not be worthy to be entrusted with any responsible duty. Why? because a man who has become so weak-minded and irresolute that he cannot overcome the temptation to do wrong or resist the power of an acquired, vicious appetite for poison, how can he be trusted? It is a weakness, a degradation that sinks far below the ordinary weaknesses of mankind, and therefore, the person who is so enslaved to vitiated appetites for poisonous, hurtful things that he cannot overcome them, being a slave to a pernicious habit, a degrading practice—that he cannot rise above it, how dare you trust him? How can you entrust to one whose mind has become so weakened, so vitiated and so degraded, that he is not his

own master, but an irresolute slave to unholy passion, any trust that requires honor, strength of manhood, determination, and will-power to resist evil and temptation to do wrong? You can't do it. You can't trust a man who has not the power of will to say "no" to temptation, to do evil or to that which entices to evil; he is only worthy of condemnation, and you cannot safely trust him, and you ought not to trust him.

The same can truly be said of the man who is in the habit of using intoxicating liquors; the same principle and argument apply perhaps more thoroughly to one who is given to drunkenness than to one who is only given to the use of tobacco, and yet, in perhaps ninety-nine cases out of the hundred, the man who is in the habit of using tobacco will also be found using intoxicating drinks, thus adding to his weakness, his instability, proof upon proof of his unworthiness to be entrusted with anything of importance. Oh, my brethren and sisters, will you, if possible prevent to it, permit your sons to indulge in these infamous practices which the Lord says are not good for them? Which He says are injurious to them. Tobacco was not intended for such use; it is intended for bruises and sick cattle, but not for the stomach, not for the appetite of man, and we ought not to use it.

Then you may go from these practices to lesser evils, perhaps, and yet not always very much less because some people have become so addicted to the use of coffee that they do not have the power to resist its temptation. If it were set before them they could not say, "No thank you, I don't want it." But if they were asked, "Will you

take coffee, or will you have tea?" they will say: "Well, yes, please." Why? Because they are in the habit of it, and they can't say "No." I have noticed this in the society of so-called "good Latter-day Saints."

Not long ago, in the line of duty, we visited more than one good family, and when we sat down to their generous tables they said: "Now, what will you have to drink?"

"Why, I take water to drink."

"Well, won't you have anything else to drink?"

"No, I thank you, water is my beverage, I drink water."

"Well, but the water is not very good, there has been rain and it is riley, will you have a little something else to drink?"

"No, water will do."

"Well, we haven't got so far along that we can do on water, we still have to have our coffee."

And so they drank their coffee, while we took water and enjoyed it; and while the water did not altogether agree with my taste, I believe I stood it as well as some who drank their coffee.

I hope my good brethren are here to hear me, for I would like them to know just how I feel and think about it. I would like to say it broadly enough so that everybody can hear it: the Lord says these things are not good, the law of God says they are not necessary, that they are harmful. The law of nature tells you they are not good because they are poisonous—mild poison perhaps, but poisonous. I remember very distinctly, on one occasion, a good brother who took too much morphine as medicine. The doctor was sent for, he said, "have you some coffee?" "Yes." "Go and make some coffee, as

strong as you can." And they began to administer strong coffee to the man under the influence of morphine. What for? Why they say that "like cures like" and it took another kind of poison to counteract the poison that was in his system.

I deplore the evidence that I see, wherever I see it, of disrespect or indifference to the things that the Lord has said are not good for man. I would that all Latter-day Saints especially, and that all mankind in general, would be willing to learn what God has said is good for man, and then, having learned it, would be obedient to the word of the Lord and keep His law—I wish we could. It is my duty to teach this principle, to advocate this doctrine, to implore the brethren and sisters to obey the law of God, and thereby receive His blessing, and the fulfilment of the promise that He has made to the children of men, namely:

"That all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow in their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them." (Doc. and Cov. 89:18-21.)

Another thing, how could an elder in the Church of Jesus Christ go where there are afflicted ones to anoint them with holy oil, to lay hands upon them and pray for them that "the prayer of faith might save the sick and the Lord raise them up," when he knows that he is contaminated with the use of things that God has said are not good for him? When he knows that he is

not in harmony with the will of the Lord, nor with His law? It is the fervent prayer of a righteous man that availeth and is effectual, not the prayer of the impure and unrighteous; he could not do it, as Christ did it, for He was without sin, and in harmony with God's purposes always. When He spoke it was as one pure as God Himself. Why should He not have power to give hearing to the deaf and sight to the blind? Why should He not have power to cleanse the leper and to raise the dead? since there was no sin in Him and He was in perfect harmony and unison with God, with the laws of life and health and godliness? Why should He not have power? But you say, "He was the Son of God." So are you the sons of God, and the daughters of God. Why should we not emulate the example and life of Him who was sinless, and in perfect accord with His Father? He declared throughout His mission: "I came, not to do my own will, but the will of Him that sent me." Why should we not feel that way? We did not come here to do our own will, but, as He did, to do the will of Him that sent us here, that we might learn of His ways and walk in His paths and be indeed His children. We have been buried with Him in the waters of baptism and we have been born of the Spirit of God. Therefore, we should be able to see the truth, to discern between right and wrong, between good and evil, and between light and darkness: it is our privilege to know and love that which is good as against that which is evil, by the gifts of the Spirit bestowed upon us. Then why should we not keep the commandments of the Lord. If we do not, is it not because we think only once in

a while of God and of godliness, and all the rest of the time we think of the world and of worldliness? We give our hopes, our time, our talent, our thoughts, our words, our actions, to the temporalities of life, and, once in a while, we think of God. We come before Him in that pitiful form of unworthiness to crave His blessings and His favors. Do you wonder that we are often denied that which we ask for, and fail to receive that which we desire? It is because we do not ask aright. When we approach God in this way, we are not in a condition to ask aright, nor are we in a condition to receive that which we ask for, for God is not likely to bestow upon his children gifts and blessings of which they are not worthy.

I do not want to be burdensome to this vast congregation by talking too long but I have another thought that weighs upon my mind, and this is not in relation to the men, but it is with respect to the women, and more particularly with regard to the manner in which they dress. Never, perhaps, at least within the period of my life—and I have lived in the world nearly seventy-five years—never, I say, within the period of my life and experience have I seen such obscene, uncleanly, impure, and suggestive fashions of women's dress as I see today. Some of them are abominable. I lift my voice against these audacious practices and these infamous fashions, and I pray that you who have daughters in Zion will save them, if you can, from following these obscene fashions, that if followed, will destroy the last vestige of true womanly modesty, and reduce them to the level of the courtesans on the streets of Paris, from whence these debasing fashions come. They are the

lowest and most degraded specimens of womankind, who have yielded their bodies to crime and their souls to death, if not to perdition, and are devoid of modesty and the sense of shame. We cannot afford to let our women follow such as these or to adopt the cursed fashions they set.

I need not dwell on this matter, but will say that while crossing the street the other day, I saw a woman dressed to the height of this ridiculous fashion, and she was trotting along with little, short steps, she couldn't go any other way, hurrying across the street to catch the car. She got hold of the rail of the car and tried to lift herself up, but her foot would not go up to the step. By this time there was a crowd of men looking on. All of a sudden she stooped down, caught the bottom of her dress and raised it high enough to climb up. What an exhibition that was to the public eye! Would you like your daughters to expose themselves in such a manner? To do so they must of necessity part with their sense of womanly modesty, if not with all other womanly virtues. God have mercy on our girls, and help them to dress decently!

I suppose I shall incur the censure and displeasure of many in saying these things, but I do not care what the world has to say, what men say, nor what women say, in relation to these things. In my sight the present day fashions are abominable, suggestive of evil, calculated to arouse base passion and lust, and to engender lasciviousness, in the hearts of those who follow the fashions, and of those who tolerate them. Why? Because women are imitating the very customs of a class of women who have resorted

to that means to aid them to sell their souls. It is infamous, and I hope the daughters of Zion will not descend to these pernicious ways, customs and fashions, for they are demoralizing and damnable in their effect.

Now, the Lord bless you. I could say a good deal more, perhaps, if it were prudent or wise. I do not know but what I have said too much already, but I believe what I say. I am converted to the Gospel of Christ; I believe in Jesus with all my soul. I cannot doubt the evidences of more than sixty years of my experience in the Church in preaching the Gospel. Everything has contributed to the confirmation of my faith in the divine mission of the prophet Joseph Smith, and in the glorious plan of life and salvation taught by the Son of God, both for the living and for the dead. I cannot disbelieve such things as these, they appeal to my judgment; they take my poor, helpless soul, my helpless mortal being, destined to pass through the grave, out of this mortal life, and above and beyond it, and there is no other hope or assurance on earth, that I have ever found, for a future reward or happiness or the enjoyment of the fulness of the hopes and aspirations of my soul, except those which are held out to me in the Gospel of Jesus Christ, who came into the world with power to lay down His life and take it up again, the only Being sent from God to earth who possessed the power to lay down His life and take it up again. To no other soul under heaven has this power been given, and He demonstrated the resurrection from death to life by His own example, and has freely offered the same deliverance to all the sons and daughters of God

that ever lived on earth or that will ever live from henceforth.

Christ has opened up to the world, through faith and obedience, this hope of everlasting life and exaltation in His glorious kingdom. Who else has taught such doctrines as this? Who else has exemplified this power and has done the deed? or given this object lesson before the world? Not one! Shall we deny it? Then look at the testimony of His disciples; they say they heard with their ears, they witnessed what they have declared to the world, and their testimony stands unimpeached to this day, and, in addition to this, we have the testimony of Joseph the Prophet. I say in addition to the testimony of Jesus Himself that He came from the Father, that He was his Father's Son, begotten of His Father, born of His mother Mary, thus partaking of the elements of eternal life and power over death, inheriting this power from His Father; and possessing the power to lay down His life through the mortality inherited from His mother. He says, "No man taketh it from me. I have power to lay it down and I have power to take it up again." Joseph the Prophet comes to us in this dispensation and declares that the heavens were opened to him and to his associates, and he saw and heard, and he declares as the last witness, who has seen and heard and knows, that Jesus is the Christ and the Redeemer of the world, even He who was born of Mary, crucified and rose again from the dead, and visited the inhabitants of this continent, as well as the inhabitants of the old continent as we call it, who also bear witness of Him.

I believe in these things, I believe

in Joseph Smith the Prophet, I believe in the doctrine contained in the Book of Mormon, as I do that contained in the New Testament. I believe in the revelations that have come to the Prophet Joseph Smith; and I say to my brethren that the book of Doctrine and Covenants contains some of the most glorious principles ever revealed to the world, some that have been revealed in greater fulness than they were ever revealed before to the world; and this, in fulfilment of the promises of the ancient prophets that in the latter times, the Lord would reveal things to the world that had been kept hid from the foundation thereof; and the Lord has revealed them through the Prophet Joseph Smith.

This great work for the redemption of our dead, the uniting together of the living and the dead, the sealing power that takes the living children and unites them in the bond of the new and everlasting covenant with their fathers and mothers who have gone before them; the great principle that binds on earth and it is bound in heaven, that takes the woman, chosen by the man, and seals her to the husband of her choice with an everlasting, unbreakable covenant, or a covenant that can only be broken by sin or by the transgression of the laws of God; a covenant that can never be broken by death, by time, or distance, because God has confirmed it, it is sealed by His power for time and for all eternity; the work of baptism and other saving ordinances for the dead; the endowments, and all the ordinances that have been revealed to be performed in the sacred edifices called temples, which we are under commandment from God always to build unto His

holy name,—(Doc. and Cov. p. 434, verse 39) these things have been revealed to us in this dispensation in greater fulness and in greater plainness than ever before in the history of the world so far as we know.

Thank God, for the truth! May we abide in it. May the Lord help us to be humble, prayerful and honest with our own souls, as well as honest with our Father and God, and make us capable of resisting evil and of rejecting wickedness, capable of discerning the darkness and of turning away from it, that we may walk in the light as God is in the light, that we may have fellowship with Him, and that the blood of His son Jesus Christ may cleanse us from all sin, is my prayer in the name of Jesus. Amen.

PRESIDENT ANTHON H. LUND.

Blessing attending Conference gatherings—Need for the restored Gospel to be preached to professing Christians—Our missionaries travel, and preach, as approved of the Lord—Successful missionary labors among "pagan" nations, and elsewhere—Temporal and spiritual advancement of Saints at home.

I hope that while I speak a few minutes I may be heard by this large congregation. I am indeed pleased to see the good attendance this rainy morning. It shows that the Latter-day Saints desire to come and hear the word of the Lord. We have heard it this morning from our president, and my advice to all is to try to remember the precious advice he has given unto us.

It is a blessing for the Saints to come together in these general conferences. We have the opportunity of renewing old acquaintances and of being renewed and

strengthened in the testimony of Jesus. The Lord, in commanding us to meet regularly in these general conferences and in our quarterly conferences, had the object in view of uniting us and making us one people; so that whether we live north or south, east or west, we may come together and partake of the same spirit. Israel of old were also commanded to go to a place chosen by the Lord, where His sanctuary should be built; and when Jerusalem became the temple city they went there annually to offer their sacrifices, and there they met people of every tribe of Israel. At home they lived in their own territories, each tribe by itself; but on the annual occasions when they went to Jerusalem, they mixed and mingled with one another; they became acquainted with one another's views, and thus kept the national feeling strong in their hearts. When Jeroboam rebelled against Rehoboam, the unwise son of Solomon, he saw the force of this custom among the people, and he forbade them to go to Jerusalem, for he knew if they went there to worship at the sanctuary of the Lord and heard the truth spoken, and worshiped Him in the true manner that He had ordained, that their hearts would be turned from him who had rebelled against legitimate authority and was trying to lead the people astray. To keep the people from going to Jerusalem he built altars in Bethel and Dan, and raised golden calves there. He succeeded in making Israel sin, although there were mighty prophets raised up among that part of Israel, who tried to lead the people back to the worship of Jehovah; but the people gradually sank in wickedness and idolatry.

and were carried away captive many years before the same fate befell their brethren of Judea. Now, I look upon this custom of ours, of coming together here in our conferences, as a potent means for the uniting of the people, making them as one, and strengthening their faith by partaking of the same spirit, hearing the same doctrines preached, and being encouraged to follow the advice given, and to make themselves Latter-day Saints indeed.

We have a great work to perform; the Lord has started this work, has revealed Himself in our day, and given us the Gospel in its purity, and we owe it to our fellow men to make known that which has been given unto us. To the credit of the Latter-day Saints I will say that our missionaries go out, year after year, willingly and with the full determination to perform this duty of informing men concerning what God has done.

We have been reproached by ministers of other religions because our elders labor mostly among those who have faith in the Bible and in Christ. They say, "Why don't you labor among the Pagans?" We are not yet a very numerous people; we have not the means to pay our missionaries as other missionary societies have to pay theirs, even if it were the better way; but we have found that the better way for our elders to labor out in the world is to go depending upon the Lord and not upon the dollar. When they do so, the power of the Lord is with them, and they have influence for good over men. Our elders have been sent mostly to the nations that believe in God and that Christ is the Redeemer, to show them the way that the Lord

has ordained for the salvation of souls. We claim that the Christian world had gone astray, that they did not keep the principles of the Gospel in their original purity, that nearly all the men who held the apostolic authority formerly became martyrs and that gradually the power of the priesthood was taken away from men; and now we bear this testimony that God has again restored the priesthood unto the earth. We believe that the books of the Bible were written by inspiration from on high. We have conversed with those who say they believe in the Bible, and have shown them that the doctrines as taught by us are consistent with the doctrines contained in the Bible. When we have preached unto men, how often they have said: "Well, this is taken from your Bible, but that is not contained in ours." We have asked them to show us their Bible, and then we have proved to them that their Bible is the same that we believe in.

I feel thankful that the Gospel as given unto us is consistent, all through, with the holy scriptures. I feel thankful that the Lord has kept His hand over His written word, that it has come down unto us even to this day, in the good shape that it has, and this notwithstanding its having passed through so many versions.

Our elders, however, go not to the Christian nations alone, but you will find them also among the Pagans. Still we have not had as many to go there yet, as we will have, for this Gospel is unto all people. Men will be sent to all nations to preach the Gospel, and we believe that wherever Israel are found they will listen and accept the word of the Lord and be gath-

ered out. For I verily believe that the words of the prophet Joel will yet come to pass, that in Zion and Jerusalem shall be means of escape. He saw the future; he prophesied of it. I believe that the Jews, the Israelites, will be gathered back to their home in the Holy Land. There is at present a movement of this kind. When you compare the statistics of the population of Jerusalem now with that of a few years ago, you can see that the Jews, longing for their home land, are rapidly increasing their numbers in that city, and the spirit of gathering is working upon them. There is another gathering, unto this land, which was also prophesied by ancient prophets that it would take place, and this movement is now in progress. The Book of Mormon is clear upon it, when it tells us that people from all nations shall be gathered to this land. We have people from every part of the world and from a great many nations; and they have come here, melting together into one body, becoming members of the same church, and aspiring to become members of the kingdom of God when that shall be established in its fullness upon the earth. The world sends missionaries out among the Pagans. I think they do good in bringing the light as contained in the Bible unto some of those people; but how few there are that receive it. I remember when I and some other elders were in Syria, and we would meet these missionaries in their carriages, riding along the road, having nice places and servants, and when the people heard that we traveled as of old, without pay, at our own expense, they wondered and said: "Well, you can't be missionaries;"

for they had another idea of what missionaries were—men who had means to hire things done and so on.

We are working to-day in Japan. We have a branch in Hindoostan—that is we have Saints there; and we have also Saints in Syria, among the Mohammedans. This work will spread rapidly.

Our missionaries who are laboring in Europe, particularly in England and Scandinavia, have found considerable opposition, but this opposition has not hindered the progress of the work, for more people are baptized. In some cities they will not rent us halls in which to hold our meetings, hence we have built chapels and meeting houses of our own, and though they have threatened that we should not be able to have them in peace, so far we have had them, and can invite the people to come and worship with us, or hear our elders speak. In one city in Norway they will not rent us a hall; we have a good many Saints there, and many investigators; our brethren have found a good hall, and we have told them to buy it, so that the people can have a place in which to worship.

Our elders go out at their own expense. They labor for the love they have for their fellow men, and this love is rewarded by their gathering souls into Christ.

On the South Sea islands, among the Maoris and Samoans, we are trying to establish schools for the people, in which they can be taught not only the common branches of education but also the doctrines of the Gospel. Among the Maoris there has been established a high school, and the people feel to thank the Lord that such

an institution has been established among them; and thus we will be able to keep hold of the young men and young women who, wanting to get a higher education, would otherwise have to go and get it among the outsiders. They are taught there not only the branches that we generally think belong to education, but also practical things such as manual labor, husbandry, agriculture, and all of those things that will benefit them and help them to be men among men. We feel thankful for the success this school already has had among the people there, and I know it will be a growing institution and one that will be productive of much good among that people; for they seem to be a people earnest in their desire to serve the Lord.

Looking upon the different missions, we feel satisfied with the work that has been done during the past year. Our elders are working zealously for the spread of the truth, and we commend them for their good labors. We are pleased with the labors of the presidents of the different missions. They are men of God, men who are able to inspire our young men who before leaving home have had very little opportunity of mingling with men. These experienced men who are presidents of missions know how to counsel them, how to help them, that they may get the right hold of the work and be able to explain the principles of the Gospel unto those with whom they come in contact.

At home, in Zion here, we see growth and progress. Our people have been very diligent in building houses of worship. They are not satisfied with the old house or building that has served many

years; they want to show the Lord that His house should be one to inspire admiration also, from an architectural side. Not that the word of God can not be delivered in the old log house just as well as in the fine edifices that have been erected of late, but when the people are able to build better, I think they show more reverence for their Heavenly Father by building better houses of worship to be dedicated to his name; and I must commend the Saints for their diligence in this direction. The church has helped as much as possible. The Trustee-in-Trust is willing to use the means at his command to help the Saints in this work; but there are so many other calls upon the Trustee-in-trust, for the expenses in the missions, and the expenses of the Church, the poor, and the maintenance of the Church schools, that he is not able to grant all the help the people would like to have in this matter. I believe, however, that you who are helping yourselves and then calling on the Lord to help you, feel more satisfied than if you were to have all the money you needed for these purposes and do nothing yourselves. It is the workers that will succeed; it is the laborer that will be rewarded. Our faith must show itself in works; otherwise, it is a dead faith.

Now, brethren and sisters, let us take hold; let us do what we can for the upbuilding of the kingdom of God; let us listen to the counsel given us this morning and obey the commandments of the Lord; and even if you say about the Word of Wisdom, that it was not given as a commandment but as a word of counsel, do not feel that that gives you any more liberty to go

contrary to the advice given. It is a revelation from the Lord, and He in His goodness has given it unto us for our good, knowing as He does, what is best, both bodily and spiritually. Shall we then follow His counsel, and continue to do that, or take those things into our systems that He has said are injurious? I hope that we will be strong in our determination to keep the Word of Wisdom and to do it not only to please our Heavenly Father, but because we know that what He says to us is for our own good. We will not lose any pleasure by it. There may be a little self-denial to those who have gotten into the habit of using things that are forbidden, but even self-denial gives joy and pleasure.

May the Lord bless His Saints; may Zion grow; may truth spread; may the time hasten when the laws of God shall be known and obeyed; I ask it in the name of Jesus. Amen.

PRESIDENT JOSEPH F. SMITH.

If I may be indulged just a moment. The reason undoubtedly why the Word of Wisdom was given—as not by “commandment or restraint” was that at that time, at least, if it had been given as a commandment it would have brought every man, addicted to the use of these noxious things, under condemnation; so the Lord was merciful and gave them a chance to overcome, before He brought them under the law. Later on, it was announced from this stand, by President Brigham Young, that the Word of Wisdom was a revelation and a command of the Lord. I desired to mention that fact, because I do not want you to feel that we

are under no restraint. We do not want to come under condemnation.

The congregation sang the hymn:
 Redeemer of Israel, our only delight,
 On whom for a blessing we call,
 Our shadow by day, and our pillar by night,
 Our King, our Deliv’rer, our all!

Benediction was pronounced by
 Elder Walter P. Monson.

Conference adjourned until 2 p.m.

AFTERNOON SESSION.

Conference was resumed at 2 p. m., President Joseph F. Smith presiding.

The congregation sang the hymn:

Guide us, O Thou great Jehovah,
 Lead us to the promised land,
 We are weak, but Thou art able—
 Hold us with Thy powerful hand.

Prayer was offered by Elder Andrew Kimball.

The congregation sang the hymn:

The Spirit of God like a fire is burning!
 The latter-day glory begins to come forth;
 The visions and blessings of old are returning,
 And angels are coming to visit the earth.

PREST. CHARLES W. PENROSE.

The great privilege of earthly life in the last dispensation—God’s predestination—Necessity of harmony with Deity—Christ’s spirit pre-existent—Knowledge and power—Work of His true disciples—Obedience to eternal principles the way to eternal glory—Effects of disobedience—The ultimate redemption of mankind in different states of salvation—Rules of the United Order applicable today—Exhortations to lives of purity, honesty, fidelity and union—Ultimate triumph of light and truth.

I consider it a great privilege to

be permitted to be present on this grand occasion, to see so many Latter-day Saints gathered in this tabernacle, in spite of the unfavorable weather that is not encouraging to people traveling or coming together in conference. To me it shows great interest on the part of the people, to assemble in such numbers as we have seen them here to-day, particularly this morning, to listen to the voice of the Spirit, through the servants of God; and I feel sure that all who came here this morning were well repaid. I was, for one; I enjoyed the spirit of the meeting and the instructions that were imparted, and I hope that all of us who were present, as was invoked in the benediction when we dismissed, will carry with us, wherever we go, the influence that was felt this morning, and endeavor to carry out the instructions imparted, and to encourage others to do so, particularly people who were not able to be here.

It is a very great privilege to dwell on the earth in this last dispensation. I believe with all my heart that this has been arranged by our heavenly Father. I believe in the doctrine of predestination—not that doctrine as it is taught in some of the so-called “Christian” sects, but I believe in the doctrine taught in the old scriptures as well as in the new, that before the foundations of the earth were laid, plans were prepared in regard to the peopling of the earth and the accomplishment of the Divine purpose in sending the sons and daughters of God to dwell on the earth in the flesh. I believe in the doctrine taught by the Apostle Paul, on Mars Hill, “that God hath made of one blood all nations of men, for to dwell upon the face of the earth,

and hath determined the times before appointed and the bounds of their habitation.” So that we did not come here by chance but by design. But the Lord foresaw what would occur on the earth; He understood when our parents, “our first parents,” as we call them, were placed in the Garden of Eden what they would do. But He was not personally instrumental in their disobedience, any more than He is in the obedience rendered to his divine commandments. He gave the command and left our parents to act upon their own agency, to do as they desired, or as they willed. All was foreseen by our Heavenly Father, and knowing that death would be introduced in the world among its inhabitants, through the transgression of the first pair, He saw that there should be a means provided for redemption, and so Jesus—that is His earthly name, Jesus, our elder brother, called in the scriptures “the beginning of the creation of God,” “the first-born of every creature,” was chosen to be the Redeemer, to come on the earth at the time appointed and in the place appointed; and He came and performed the work allotted to Him. He did that of his own free will and choice. Sometimes, feeling the weakness of human nature inherited from his mother, he was inclined to shrink from the terrible task imposed upon Him; but He came with one principle firmly established in his soul, which was the necessity of implicit obedience to the Divine Father; so He said: “I came not to do my own will but the will of Him that sent me.” He performed the work allotted to Him, as the Father foresaw He would, but it was left to Him, to His own individuality, to His own choice to

do or not to do that which He was commanded to perform.

Now, I merely speak of that as a sample of what we believe, as the Apostle Paul taught, that this selection has been in the mind of Deity, was in the mind of the Father before the world was; and so at different periods in the history of the world, persons selected by the Almighty were sent upon the earth to tabernacle in flesh and perform missions that were necessary for them to undertake. I believe that in reference to the prophets who were raised up and to other mighty men in other positions in life—in civil office, in military affairs, in literary and poetic life. I believe that the poets and philosophers, and sages, as well as the military heroes, wise statesmen and grand leaders of the different centuries, were sent upon the earth at the right time, that they might be able to perform the works that were needful to be done, to carry out in the end the Divine purposes of our Heavenly Father. I believe that He has left the children of men to perform the missions allotted to them or to carry out their own inclinations and wishes and desires, to be obedient or disobedient, as they wish, and that in the end the result will be that the Father will overrule all that is done or left undone, that all things that occur in the history of the children of God will be overruled by our Eternal Father to accomplish the great end and design and purpose which He had in view in sending us here. That, in a few words, is the salvation, the immortality and eternal life of man—man in the capacity of a spirit and a body united; man capable of enjoying all things which the universe brings forth; man able to obey the

commandments of God, or to disobey them, so that we all might learn the virtue of obedience and the folly as well as the wickedness of disobedience, to learn the great lesson that obedience to eternal principles, eternal laws, brings happiness, power, advancement, development, preparation for higher and higher and higher stages of being, and that disobedience brings about the contrary. That is the great end in view. So I believe that in these latter days our Heavenly Father, in bringing about "the dispensation of the fullness of times," sent such spirits to the earth as would be capable of leading out and carrying on the great and mighty work, the greatest of all dispensations on this globe.

I say, then, that we are privileged to be living on the earth in these latter days. I feel that way in my soul, and I am thankful to my Heavenly Father that I have had the opportunity of coming upon the earth at a time when the fullness of the everlasting gospel has been restored, and authority to preach it and to administer its ordinances and to prepare the way for the coming of the King of kings has been brought about, and that I have had the opportunity of coming here in this good time. I am thankful to God that in my youthful days I was able to see the beauty, to some extent at least, of the gospel thus revealed, that my eyes were opened to see it, while all to whom I was related were blind in their minds in regard to it. I believe that in the providence of God I have come on earth in the last days and that there was a work for me to do, and I am glad I have been trying to do it to the best of my ability, ever since I received the gospel, and

that today I am privileged to stand in fellowship with my brethren and sisters in the Church of Jesus Christ of Latter-day Saints, and still be able to do something towards furthering the purposes of our Heavenly Father in this great dispensation. So I am glad to be here today. I am glad to mingle with brethren and sisters who also have received the light, who have not rejected the truth, but who received it eagerly, with honest hearts, and most of whom have endeavored to do their very best to build up the kingdom of God on the earth and to accomplish the purposes of our Heavenly Father, to be in union and harmony with Jesus Christ, our elder Brother, who, as He declared Himself to the Prophet Joseph, or through him to us, was "in the beginning with the Father and was the first-born." We are his brethren and sisters in the spirit, in our first estate, being born of our Eternal Father who begat us. We are the begotten of the Lord, in the spirit; but Jesus, the Christ, was the first begotten in the spirit and the only begotten of the Father in the flesh.

I say it is a blessed privilege—to be in union and harmony with that great and mighty Being. If we only had the history of our Savior before the world was, before He received the command of the Father to go down and take of the elements and organize them, if we knew how long He had existed in his organized spiritual state, and the works that He had seen, that the Father had produced, we might be able to understand why He was actively engaged in the beginning of the earth, and why He was appointed to do the work that He had to do, and why that "through Him

and by Him and of Him the worlds were made" and that the revelations of the Father to us on this globe have all come by and through Him. But that history is shut out from our minds, whether we knew anything about it before we came here or not. I presume we knew a good deal, if we did not know it all; but when we came here, like Him, in our humiliation, our judgment and knowledge of the past was taken away, or rather obscured by means of the flesh into which we entered. But He was a great and mighty Being; He was the first-born, and when He was on the earth in the flesh, He said: "The Son doeth nothing but what the Father doeth, and He doeth nothing but what He seeth the Father do; for whatsoever the Father doeth, that the Son doeth, for the Father loveth the Son and showeth unto Him all things that He himself doeth; and He will show Him greater things than these, that ye may marvel." From that we learn from His own lips that before He came here He not only was the first-born, but the Father bestowed upon Him great knowledge and understanding, opened His eyes to see, and showed Him so that He comprehended the purposes and works of the Father, and patterned after them as far as He had the opportunity. And He has promised that the time shall come when the works that He did shall be done by His disciples, those that believe in Him: "He that believeth in me, the works that I do shall he do also, and greater works than these shall he do, because I go to the Father."

So, if we are in harmony with Him, my brethren and sisters, and are willing to receive the word of the Father, through His beloved

Son, who understands and comprehends and knows and has been intimate with the Father in all His great works and comprehends them, if we will be in harmony with Him we will find ample opportunity by and by to learn what He has learned, for it will be imparted unto us. The same spirit, by which He was able to understand and do the works that He accomplished, is given to us, by measure, so to speak, and by and by, if we are prepared for it, we shall receive it in fullness and be clothed upon with the glory of God, with the light of the Lord, that proceeds from His presence, and all the endowments and powers and gifts that come by its full possession. That divine spirit of revelation will be ours to enjoy forever, and there will be no end to the increase of our intelligence and wisdom and knowledge and dominion and power and might, or to the increase of our posterity in worlds without end. Now, these things have become facts in my mind, and I presume they are the same in the minds of the majority of the brethren and sisters gathered here on this occasion, particularly the older members of the Church, who have had experience in it and have been in the ministry and have carried the Gospel to other parts of the world and have brought souls unto Christ. We should endeavor, as far as we have the power and opportunity, to impart these things to others, to teach them to our children, that they may grow up in the ways of the Lord, that they may live so that their eyes will be open to the true light, so that there will be no obstruction between them and the Eternal Father of us all; for though we are the fathers of their flesh, the

real Father of their spirits, their organized, intelligent being, is our Father as well—our Father and our God and theirs also.

Now, as the children of the Lord we meet here in conference, and it is a great privilege to be allowed to be here with a good degree of health and strength, with a desire in our souls to do right. I believe that is the spirit that fills the bosoms of this congregation, our brethren who have come from a distance, the Saints that have gathered in from the various stakes of Zion to worship the Lord in the beauty of holiness. As Brother Lund told us, this morning, it was a great blessing and privilege to come up here as ancient Israel did to Jerusalem, once or twice a year at any rate, and receive instructions through the appointed channels. I was pleased to see the attention that was paid to the remarks made by our president this morning; the congregation was interested. What we heard from him was plain and clear and satisfactory, and it was practical; and our religion is in all respects practical. Every truth that has been revealed, although it may be called psychological by some people, and may be viewed as beyond the sphere of mortal life, yet it is all practical; there is something connected with it to do. When we learn a truth, whether it relates to the heavens or the earth, it becomes our duty to make it a part of ourselves and to carry it out in our practical lives, to bring it down to our present conditions and circumstances. To learn the mind and the will of God and then to do it, that is the duty of every Latter-day Saint; and we are here on the earth in this great dispensation, not merely to receive the truth and re-

joice in its light, and in the splendid feelings and communion that we have with the powers on high if we obey the commandments of the Lord, but to help to build up God's government on this earth.

The time is to come, so we read, when every knee will bow and every tongue confess that Jesus is the Lord, the Christ, to the glory of God the Father. What a splendid prospect to have in view! What a grand goal to reach, to aid in bringing about the redemption of the human family. Before that time can come, those that are wicked and corrupt and evil-minded, and who will not be obedient will have to reap the consequences of their own acts. I might repeat the words of the Apostle Paul: "Be not deceived; God is not mocked; whatsoever a man soweth, that shall he also reap;" and although forgiveness may some time come to the disobedient, first of all they will have to pay the penalty of their disobedience, that they may be brought fully to understand the necessity of implicit obedience to the right and the truth; for everything that God reveals is right and true and beneficial. But the time is to come, away in the distant future, when the inhabitants of the earth, all who have dwelt upon it, with the exception of a few who are unredeemable, will be brought to bow the knee willingly; not by compulsion, not by coercion, not by constraint, but willingly bow the knee to King Immanuel and worship God, the true God, the Father, in Christ's holy name, and be willing, perfectly willing, to render obedience to his commandments. Of course, the condition in which they will dwell will be consequent upon their doings when they were in the flesh.

They cannot all be in the same class; that is impossible. There is a difference in the degrees of intelligence. Every one of them has his own identity. Every son or daughter of God has a special identity, and that will always be had. We will not all be of the same height or breadth, nor be exactly of the same outward appearance or of features, but every one will be himself, and we will be cultivated and advanced and developed on our own lines. If sinners are only fit, after punishment, to enter into the Telesstial world, there will be no end to the progress along telesstial lines; but those who thus come forth will be "bodies telesstial and not bodies celestial," and there will be progress on every line and kind of being, for that is the order of the universe. Light and truth will come to us as fast as we are willing to receive it and obey it and put it into practice. That is what we should understand now; and when we come to conference we should come here prepared in our souls to receive good counsel, and then, when we go away, carry it out every day, right where we live, and to do that which is right, to avoid that which is wrong, to listen to the instructions of the man who stands at the head of the Church and his brethren in council who are called upon and authorized to give us advice.

Now, the Apostle Paul, whom I have quoted from two or three times this afternoon, had something to say to the Saints in his day in regard to the progress they ought to have made; he said: "Now, when for the time ye ought to be teachers it is needful that one teach you again which be the first principles of the oracles of God, and to give you milk when you ought to be old

enough to have meat," or words to that effect. What did he mean "for the time?" Why, for the time that they had been Saints, members of the Church. For the experience that they had had they ought by that time to have been in such advancement that they could be teachers, but they had to be taught again which were the first principles of the oracles of God; and the apostle went on to describe which are the foundation principles of the Gospel: "Repentance from dead works, faith towards God, and the doctrine of baptisms and of laying on of hands, and of the resurrection of the dead, and eternal judgment;" and then he said they were to go on to perfection; "and this will we do," said he, "if God permit."

A few days ago, in the Historian's Office, I came across some doctrines and principles, rules of order that were laid down by the President of the Church for the obedience of the people at the time when we, all of us old members, entered into what was called the United Order, by baptism. Certain rules were given to us, and we agreed that we would abide by them. I thought it would be a very good thing to call the attention of the brethren and sisters to some of these rules, which I will do as briefly as I can, so as not to take up too much time; so that we may come back to some of these simple things that you and I covenanted to do, and see how they fit in with the instructions that were given to us this morning by President Smith:

"First: We will not take the name of Deity in vain, nor speak lightly of His character or of sacred things."

Now, brethren and sisters, whether you were baptized at that time or not, that is a rule that you should observe; that is one of the commandments of the Lord to us, to Latter-day Israel. And, by the way, we need not be tied up always to that which was told aforetime; we are living in a day of revelation. As was explained by the brethren this morning, the book of Doctrine and Covenants contains revelations direct to us in our time, given from the Lord, just as much scripture as anything a thousand or ten thousand years old, and one of these scriptures teaches us that we should not take the name of Deity in vain, nor speak lightly of His character or of sacred things. Sometimes we are in the habit of being jocular about things that are sacred. That is not right; we should hold them sacred and hold the name of Deity sacred. It always gives me a jar when I hear the name of Deity taken lightly or in a profane way. Sometimes in some of our theatres, expletives are used in which profanity is made manifest. I dislike it very much, and Latter-day Saints ought never to descend to this custom that is had among certain classes of "Gentiles," as we sometimes call them, or as they call themselves.

"Rule two: We will pray with our families morning and evening, and also attend to secret prayers."

Are you carrying that out, brethren, you that made that promise and covenant? and you that did not, have been taught that this is part of your duty. The teachers are sent around, or priests rather, acting as teachers, to urge this upon the Saints. The priests are required "to visit the house of each member

and exhort them to pray, vocally and in secret, and attend to all family duties." Now, remember that this is incumbent upon you, if you want to carry out the commandments of the Lord revealed through the Savior of men.

"Rule three: We will observe and keep the Word of Wisdom, according to the spirit and meaning thereof."

President Smith explained this morning what President Young had to say upon the spirit and meaning of the Word of Wisdom. Don't let us forget that, but carry out in our lives that which we have agreed to do.

"Rule four: We will treat our families with due kindness and affection, and set before them an example worthy of imitation. In our families and intercourse with all persons, we will refrain from being contentious or quarrelsome, and we will cease to speak evil of each other, and will cultivate a spirit of charity towards all. We consider it our duty to keep from acting selfishly or from covetous motives, and will seek the interest of each other and the salvation of all mankind."

That is good doctrine, is it not? no matter where it came from; and we should live according to this, abstain from contention and disputations. Sometimes we have a little of that in our midst, and upon subjects that are not worth contending for, little points of doctrine that do not affect our present and will not affect our future, brought up for discussion sometimes in our theological classes, and in our quorum meetings, and they are not worth spending time on, and sometimes brethren write about these things up direct to the president of the Church, when all such questions that are sent up ought to be solved right where they are, in

a local capacity, by the help of the bishop, or the president of the stake or some of the good brethren who are acquainted with these points, and they should not be sent up to bother and trouble the president when they are of no particular value or use or practicality. And when you do write, if you have to write, brethren and sisters—for we get letters from the sisters—don't take a poor, miserable lead pencil and rub it over the paper with characters that one cannot decipher without a magnifying glass; be kind enough to write with ink, if you write at all, and write so plainly that anybody might read it. Now, brethren and sisters, let us observe this in our homes, in our families. Our religion is practical. In the home, where we dwell, that is the place where we should be religious. Be kind and affectionate one toward another, bear with each other's infirmities and weaknesses, and overlook the little flaws that you may see in each other's character, and observe the good things. We are all fallible, all liable to be mistaken, all liable to act out the "Old Adam," as it is sometimes called, in us; but we have to learn to be Saints of the Most High, following in the footsteps of Jesus Christ, our Redeemer, that we may be one with Him, and by and by may dwell with Him in glory.

"Rule five: We will observe personal cleanliness and preserve ourselves in all chastity, by refraining from adultery, whoredom and lust. We will also discontinue and refrain from all vulgar and obscene language or conduct."

Brethren, have you kept that covenant? Don't you sometimes indulge in conversation, in language that does not comport with your

position as Latter-day Saints, to say nothing of holding the priesthood of the living God? Don't forget this injunction, to abstain from vulgar language, anything that is obscene and improper. If you indulge in these things it will bring with it a spirit that belongs to that kind of conversation, but if you want to preserve the spirit of purity and chastity and virtue and holiness before the Lord, abstain from that kind of conversation.

"Rule six: We will observe the Sabbath day to keep it holy, in accordance with the revelation."

I am sorry to say that this is not fully carried out in Israel. I don't want to find fault, but I know that sometimes we are derelict in this matter. Observe the Sabbath day, according to the revelation. What do the revelations say on it? Read the fifty-ninth section of the Doctrine and Covenants. The Lord says we are to go to the house of prayer on His holy day, that is, the first day of the week, that is the Lord's day. On that day we are to go to His holy house, and we are to offer up our sacraments and pay our devotions to the Most High; "and on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect, or in other words that thy joy may be full." Don't let us forget the Sabbath day to keep it holy, and to teach that to our children, for so we are commanded of the Lord besides what I have read here in these rules.

"Rule seven: That which is committed to our care we will not appropriate to our own use."

If that had been carried out by some of our friends they would

have saved themselves a vast amount of trouble and disgrace. When anything is committed to our care, we have no right to appropriate it to our own use, no right to borrow it, no right to invest it for our own benefit. If public officials, all of them, would follow that out, some of them would save themselves from the penitentiary; all who misappropriate the property of another will eventually get into disgrace, and they might save themselves from that disgrace if they would observe that rule, which is proper for all people whether in public or in private life. Young men, in this congregation, if ever you come into positions where you are entrusted with funds belonging to the public, or to any corporation, or person other than yourself, remember that you have no right to appropriate it to your own use; it belongs to the use for which it was designed in the beginning.

"Rule eight: That which we borrow we will return according to promise, and that which we find we will not appropriate to our own use, but seek to return it to its proper owner."

Don't forget that. If you find money in the street or in the car, that does not belong to you, you have no right to appropriate it to your own personal use; and if you borrow money and agree to pay it on a certain day, pay it, or if you cannot, be sure to communicate with the lender that he may understand that you are not going to ignore him and your promise. Many do make such promises, sometimes put their hands to notes and pay little attention towards repaying that which they have borrowed, but if this rule were carried out which we agreed to follow, we

would save ourselves and other people a great deal of annoyance and sometimes great financial loss. When you borrow, return that which was lent to you.

"Rule eleven: In our apparel and deportment, we will not pattern after nor encourage foolish and extravagant fashions, and will cease to import or buy from abroad any article which can reasonably be dispensed with, or which can be produced by combination of home labor."

We are trying to carry this out, to a small degree, but not to the extent that we ought to do. Patronize home manufactures, promote home manufactures, do all you can to produce right in the midst of Israel that which Israel needs, and you will be the better off for it financially, and you will feel the better for it spiritually.

"Rule twelve: We will be simple in our dress and manner of living, using proper economy and prudence in the management of all entrusted to our care."

There are some few other rules here that I will not take the time to read, because they are mixed up with some things we had to do in that Order I have referred to; but all I have read to you, it seems to me, are appropriate to be brought to the attention of the Latter-day Saints now. I would to the Lord that all our girls and women who indulge in these modern immodest fashions had heard the instructions from our president this morning. The trouble is that those kind of persons do not come to meeting as much as others, but we can carry these counsels with us and impart them to others, and mothers in Israel can use their influence with their girls to dress modestly and properly, and, as far as possible,

from such material and labor as can be had at home. We do not need to send to Paris, to the demi-monde, to get a fashion. Indeed, the mothers in Israel, the sisters of the Relief Society, and the Mutual Improvement Associations should endeavor to have such fashions in dress as will be modest and proper and be for the purpose for which dress is made—not to display the form divine but in some respects to conceal it, and to have dress suited to the individual, not to be all running in one style, as if you had to pattern after the fashions of the world. Years ago these instructions were given by President Brigham Young and other leaders in Israel, and it would be a good thing if our Saints today could be brought to see the impropriety of the kind of dress that fashion calls for out here in the west. Respectable ladies in the East and in Europe do not pattern after them, because they know whence they proceed; they come from that order of women that the President alluded to this morning, and it is a shame and a disgrace to our beautiful, modest, nice girls to be attired or half-attired in such fashion. Brethren and sisters, let us do in kindness all that we were advised to do this morning and get our girls and our sisters to dress themselves modestly and properly.

Now, you may say that all these are little things. Yes, they are; but the world is made up of little things, and comfort and joy and salvation are made up of little things, things that are necessary, things that are expedient. Let us remember this, that we people in the latter days, sent down upon the earth to build up the kingdom of God in the dispensation of the full-

ness of times, should take today what the Lord reveals, take today the counsel that is given, take the policies and projects and plans that are revealed today, whether they are in accordance with olden things or not. But we shall find, when we compare the spirit and teachings and real principles that are given to us in the latter day, that they are in accord with that which was revealed of old. Principles never change, through all the eternities, but policies do, and should, according to circumstances.

I have occupied more time than I intended to and, perhaps, too much for this afternoon meeting. Excuse me if I have. God bless you, brethren and sisters. May His peace be with you. I thank God with all my soul that I am with you in the building up of this great latter-day kingdom. There is nothing like it anywhere. There never was anything to be compared with it, for its magnitude, for the intelligence and light and truth revealed, for the purposes of God made known, and these are only the beginnings of good things. Light and truth will be made manifest, and principles of eternal life will come down from the skies to us, through the appointed channels, and Israel will grow and multiply and increase in numbers, in influence and in power, and by and by fulfill the ancient predictions and be the head and not the foot. I thank the Lord for the inventions and developments among us, for the disposition to grow and increase in all that is good, for the musical talent that we have, for the abilities manifest in various directions which I will not take time to enumerate; all these things come from our kind, wise, Heavenly Father; and unto him be

all the glory, for ever and ever, through Jesus Christ. Amen.

Sister Amelia Margetts sang the hymn, "Praise to the man who communed with Jehovah," as translated into the Spanish language by Sister Samantha B. Foley.

ELDER BRIGHAM H. ROBERTS.

(Of the First Council of Seventy.)

TESTIMONIES IN BRONZE AND STONE.

I was unavoidably detained from the first session of the conference and, therefore, missed what was undoubtedly the valuable instructions given on that occasion. I rejoice, however, with my brethren, that I have the opportunity of being present this afternoon and partaking with you of the spirit that has evidently come into this conference; and I am delighted, for one, to have my mind refreshed upon the duties and obligations that I owe, in common with you, to the Gospel of Jesus Christ.

I rejoice in the great truths that President Penrose has presented to us this afternoon. I rejoice to be reminded that the truth remains, and that we find it, notwithstanding the lapse of years, the same as in former times. It certainly is refreshing to have this thought in our minds, namely, that the truth is always the same; but that as the years go by, the volume of it enlarges, and the witnesses to it increase, and more and more the attractions about it multiply as the years go by. In this connection I would like to call your attention to the growth of interest that we find in coming up to the headquarters of the Church and visiting this Temple Block, where

we are increasing the number of testimonies in stone as well as in word; multiplying in bronze as well as by verbal utterance, the memorials of God's dealings with His people.

I would like to read to you, as introductory to inviting your attention to these things, a passage from the old scriptures relating to a certain great incident in the history of ancient Israel. When Joshua was leading Israel from the east side of Jordan to the west side, the Lord apparently desired to magnify His name, both in Israel and among the peoples of that country; and, therefore, with power and an outstretched arm He began the establishment of His people in the promised land. In crossing Jordan, at the flood tide—which occurs at the harvest time—he caused that when the priests took the Ark of the covenant,—which was the sign of God's visible presence in Israel,—when they carried it to the waters of Jordan, the waters were divided, and the priests stood in the bed of the river, the waters being held back by the power of God, while the hosts of Israel passed over dry shod. Joshua was commanded to direct twelve men in Israel, one from each tribe, to go to the place where the priests stood and carry from thence stones, which should be erected as a memorial altar unto the Lord, of the manifestation of His power on that occasion in behalf of His people. I now read what the scriptures say about that incident:

"Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man;

"And Joshua said unto them; Pass over before the Ark of the Lord your God, into the midst of Jordan, and take you up, every man of you, a stone upon his shoulder, according unto the

number of tribes of the children of Israel;

"That this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones?

"Then ye shall answer them, that the waters of Jordan were cut off before the Ark of the covenant of the Lord; when it passed over Jordan, the waters of Jordan were cut off; and these stones shall be for a memorial unto the children of Israel for ever;
* * * * *

"And those twelve stones which they took out of Jordan did Joshua pitch in Gilgal;

"And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones?

"Then ye shall let your children know, saying, Israel come over this Jordan on dry land;

"For the Lord God dried up the waters of Jordan from before you, until ye passed over, as the Lord your God did to the Red sea which he dried up from before us, until we were gone over;

"That all the people of the earth might know the hand of the Lord, that it is mighty: that ye might fear the Lord your God for ever." (Joshua 4:4-7, 20-24.)

The Lord was anxious, apparently, that there should be a testimony in stone, an enduring monument of the manifestation of His power in behalf of Israel. I think I catch a glimpse of the same spirit in the experiences of modern Israel. For many years, now, with a great joy, I have looked upon this magnificent Temple upon this block, as a collective testimony in stone, to God's presence and power and salvation, among the Latter-day Saints that is mightier, perhaps, than the verbal testimony of any man, because it may be seen by so many, unmoved through many generations, and has been established by the collective mites of a community. They have builded a monument of

testimony in stone that God has given commandments to this generation. I was struck not long since, when writing the history of the times in which the foundations of this Temple were laid. I know not how it will appeal to you, but it thrilled me and gave me great joy when I contemplated the circumstances of the Latter-day Saints under which they laid that marvelous foundation, sixteen feet in depth and sixteen feet broad, of solid granite wall. At the time that immense foundation was laid—upwards of ninety-nine feet from north to south, through the towers; over a hundred and eighty-six feet east and west, through the towers—the Saints knew that its walls—nine feet of solid granite in width, in the lower story, and tapering to six feet in the upper story—would reach a height of one hundred and seven feet; with the east tower, two hundred and ten feet high; and the west tower some six feet less in height. They knew that such, in the rough, were to be its dimensions. At the time, less than five thousand Latter-day Saints were in this city; and less than twenty thousand Latter-day Saints in the territory of Utah; yet they had the magnificent faith to lay the foundations of such a mighty testimony in stone as this has become. Its foundations were laid in the midst of the poverty of the people, and forty toilsome years were consumed in bringing it to the capstone and to completion! Yet there it stands, a magnificent testimony of the Latter-day Saints to the world; an altar erected that stands for the chastity of the individual, the purity of the home, the close linking of man in brotherhood with man, and in fatherhood with

God; standing for the salvation both of the living and of the dead, a modern witness for God in stone, greater—far greater—than that erected under the direction of Joshua. I may not dwell upon all that it suggests; I can only name these few things, because I want to call your attention to some other monuments.

Out here on this Temple square, we have the bronze statue of Joseph Smith, the prophet of the great and new dispensation of the Gospel; and the statue also of his faithful brother, Hyrum Smith, standing upon granite pedestals, properly inscribed, declaring their mission and their achievements in the world, so far as those achievements can be briefly stated, saying, doubtless, in the inscriptions what the Prophet Joseph would like to say if he could meet face to face the tens and hundreds of thousands of people who read the burning words of truth which God gave him to speak to this generation. These utterances are recorded upon the bronze tablets, and the Prophet is thus voicing forth his message to the world, and though dead, yet speaketh, in this memorial of bronze and stone, that loving hands have erected upon this square.

It gave me delight more than I can express to you here, the other day, to take two of my daughters, one of whom I expect soon to go to the east—into the world—and to view with them this beautiful Sea Gull Monument just completed and very recently fittingly dedicated to the purposes for which it was erected. I pointed out to them how it told the story of God's deliverance of the Latter-day Saints in this valley in the year 1848. I rejoice with my whole heart, not only in the

beauty of that great offering as a memorial to God for His goodness to our fathers, not only in its perfections as a work of art, but I look beyond all that to the thing that it represents—our recognition of God's great goodness in delivering His people from threatened destruction—a collective testimony of the people—to the goodness of God to our fathers. It will stand, I believe, through many generations, one of the most beautiful, or to memorialize one of the most beautiful incidents in the many wonderful experiences of the Latter-day Saints. For indeed, Israel was so situated in the summer of 1848, that if God had not wrought out a deliverance for them, then there was nothing but starvation for the people and reproach to the God of Israel who had brought them to this land. For this reason, the Lord felt Himself bound to work out the deliverance which that combination of bronze and stone stands to memorialize.

The story is told eloquently, better than words will ever tell it, in the bronze tablets around the base of the monument. [The speaker in the revision of his remarks has amplified somewhat the description of the tablets for the sake of completeness.] The graceful Doric column of the monument, surmounting the base, is fifteen feet high, and is topped by a granite sphere, on which two Gulls are seen in the act of lighting upon it—a most graceful thing in itself, and Mr. Young, the sculptor, has caught the action of it true to life.

On three sides of the high base in relief sculpture the Sea Gull story is told: The tablature on the east tells of the arrival and early movements of the Pioneers. In the left

foreground of the rugged Wasatch mountains there is the man a-field with ox team plowing the stubborn soil, aided by the boy driver, followed by the sower. In the right foreground is the wagon home, women preparing the humble meal, while an Indian sits in idle but graceful pose looking upon all this strange activity that is to redeem his land from savagery and give it to civilization.

The second tablature—on the south—tells the story of the threatened devastation from the crickets' invasion. A point of mountain and a glimpse of the placid, distant lake is seen. The pioneer farmer's fight with the invading pest is ended—he has exhausted all his ingenuity in the fight, and his strength. He is beaten—you can see that in the hopeless sinking of his figure to earth, his bowed head and listless down-hanging hands from which the spade has fallen. Despair claims him—and laughs. With the woman of this tablature it is different. She is holding a child by the hand—through it she feels throbbing the call of the future—the life of a generation of men and women yet to be. Strange that to woman—man's complement—is given such superior strength in hours of severest trial. Where man's strength and courage and fighting ends, woman's hope and faith and trust seem to spring into newness of life. From her nature she seems able to do this inconsistent yet true thing—to hope against hope, and ask till she receives. I do not know in what school of psychology the sculptor studied his art, but he has certainly been true to the great psychological difference between man and woman. But to return to this woman of the second tablature—she, too, is toil worn, and there is

something truly pathetic in her body weariness, but her head is raised. Raised to what until now has seemed the pitiless skies; but now they are filled with the oncoming flocks of Sea Gulls. Does she watch their coming with merely idle curiosity or vague wonderment? Or does her soul in the strange Gull-cry hear God's answer to her call for help? God's answer to her they were, these Gulls, in any event, as the Gulls soon proved by devouring the destroyer.

The third tabature commemorates the Pioneers' first harvest—worthily, too. In the background rises Ensign Peak. In the middle background the log house home stands finished; in the foreground harvesting the golden grain is in progress, both men and women take joyous part. To the right a mother half kneeling holds to her full breast a babe, who “on the heart and from the heart” receives his nourishment, and about her knees two other children play in happy, childish oblivion of toil or care. O, happy scene, of life and joy, “where Plenty leaps to laughing life with her redundant horn.”

On the fourth tabature is the title of the monument. Fortunately it is simple, and not explanatory—the work of the sculptor tells the story—tells it well and eloquently. Too much narration would have marred it—this is the inscription:

SEA GULL MONUMENT
ERECTED IN GRATEFUL REMEM-
BRANCE OF
THE MERCY OF GOD TO THE MORMON
PIONEERS.

Yes, let us own it. The salvation wrought out in that year of grace, 1848, for the “Mormon” Pioneers,

was Thy work, Helper of the helpless, and Supplémenter of man's endeavor; giving him of Thy bounteous strength when his strength fails. How shall we honor Thee for Thy tender mercies to menward, but by acknowledgment of them, by holding them in memory, and speaking of them to our children, and to our children's children, to the remotest generation?

Though from afar the Sea Gulls came and destroyed the destroyer, it was Thy voice, O Lord, that called them—they did but do Thy bidding—the deliverance was of Thee and by Thee. And though in these grouped symbols of the monument the beautiful agency of Thy merciful act is chiefly present, still beyond and above these to our consciousness the Eternal Cause of such events stands smiling.

Long may these testimonies of stone and bronze, which our feeble hands have erected, stand on this sacred block as God's witnesses unto the inhabitants of the earth, that He has given a new dispensation of His truth to man, and confirmed it by a manifestation of His mercy and power in the deliverance of His people, I pray, in the name of Jesus. Amen.

ELDER JOSEPH W. M'MURRIN.

(Of the First Council of Seventy.)

It is a very delightful thing, my brethren and sisters, to sit and listen to the inspired words that have fallen from the lips of the servants of the Lord, in the remarks that have thus far been made during our conference. It is altogether a different matter to stand up in the presence of this great multitude of people to give instruction that will be for the advantage of those who have

gathered together for the worship of our Father in heaven. I feel, my brethren and sisters, necessity for the companionship and direction of the Holy Spirit, that the few words that I utter may be of some value to some of those who are gathered in this holy house this afternoon.

I am very thankful that in the providence of the Almighty my lot has been cast with the people of the Church of Jesus Christ of Latter-day Saints, grateful am I for "Mormon" parentage and for being reared under the influence of the Gospel of the Redeemer of men, as it has been revealed in this latter dispensation, through the great prophet, Joseph Smith. I rejoice in my soul, my brethren and sisters, that the power that was able to take my father and mother from a far off land and turn their faces and feet Zion-ward, is still at work among the children of men revealing to them, and to the sons and daughters of those who planted the work of our God in days gone by the wonderful truth of the things of which we have been hearing. Thank God those children are not to be left without evidence and testimony of the truth of the story that has been related to them so earnestly by faithful fathers and mothers many of whom have now fallen asleep. I have often marveled, at the testimonies of men, as they have borne record in my hearing to the truth of the work of God, and to the knowledge that had been given them concerning the purposes of our Father in heaven. In the days of my boyhood, I have wondered how it was possible that such knowledge could be given to the sons of men. But I humbly and thankfully say, this afternoon, that

I am today possessed with a joy passing all understanding because of the fact that in the providences and kindness of our Father in heaven, the truth that was made manifest to my own parents afar off, and that brought them to this region of country, has also been revealed to me in the very same manner in which it was shown to my parents, and that is by the power of the Holy Spirit. Thank God we can look into the future with confidence and hope, believing that the same God who has inspired the fathers of the past, and who has given saving knowledge to the fathers and mothers of the present generation, will also be mindful of those who are to come in the future, and that the divine revelation that we have heard of from our brethren, will continue to flow from our Father in heaven to the sons and daughters of all future generations. It is the will of the Father that they shall also be made to know that there is a God in heaven, and that He has established the work in which we are now laboring. He has decreed that His work shall gather strength and power, and that it shall attract the attention of many men. God has said it shall gather from every nation under heaven those who are to be saved and they shall be pricked, by the power of God and be led to the gathering place of the people of the Lord.

Some of the things that we have heard, my brethren and sisters, may be classed among the deep things of the kingdom, they may seem to be very great and very wonderful, and yet there are other precious things that are easily understood and seem to be very simple. Let us be very thankful for the things that are simple. We should all

praise God and be thankful for the testimony that has been borne in our hearing that the winning of salvation in the presence of the great creator is but a simple thing. That it is by the doing of little things that do not call for any very marvelous talent, that men and women will eventually work out their salvation and be approved by our Father in heaven. That gives me hope, it gives me courage to know that God will not make any requirement of me that I am not able to meet, if I will but hearken to the counsels that are imparted from time to time, and endeavor to do as best I may the things that are allotted to me to do. I feel that every man and every woman who has named the name of the Redeemer, should take comfort in the thought that God makes no requirement of men, neither of communities, that they are not able to meet. God always provides a way for the carrying out of His commandments and for the accomplishment of all His purposes.

I hope that as a people we will be mindful of the blessings of the Lord that rest upon us so bountifully. Wherever we go, in traveling about among the people, in the north, and in the south, in the east, and in the west, we see that the hand of God has been over the people; that they are being blest and prospered; that the people are reaping bounteous harvests; so bountiful that they scarcely are able to take care of the things that have been given them by our Father in heaven and that are now being garnered from the harvest field. We ought not to be forgetful of the demands of the Lord in our prosperity. We have had reference made in regard to the principle of tithing, to honoring the requirement of our

Father in relation to this great law. I think we ought to be glad to honor God and to give to Him, whatever may be necessary in the observance of His law, that we may have continued claim upon His blessings. We should set such examples before our offspring that they will always remember in the future of their lives, even after we ourselves may be called away from this sphere of action, that father and mother observed the commandments of the Lord, that they were honest with Father in heaven. Such example will surely bear fruit in the lives of the children, and perchance in a time to come, prick their hearts and bring them to repentance, if they should ever be indifferent, or if they ever incline to waywardness concerning the commandments of the Lord. Do you ever think of the feelings fathers and mothers must have, who do not observe the Word of Wisdom, who are not honest with the Lord in the payment of their tithing, when they discover that their children are growing up around them, and are going to places of worship, and to various organizations that have been established by the commandment and will of God for the education of the rising generation, where they are properly taught the things of God. When they learn the necessity of yielding obedience to the Word of Wisdom, and of putting away the things that are injurious to their wonderful physical organizations, they at the same time discover that they have lived in the homes of their parents, contrary to the counsel of the Lord. There must be strange feelings take possession of boys and girls under such conditions. Humiliation also must come to parents when they know the chil-

dren have discovered that father and mother have not been true to the faith. I think every father and mother should be anxious to so live that when their sons and daughters go out from the home, when they come in contact with officers, and with elders of the Church who are preaching the Gospel of the Redeemer of the world, they will always have something bearing testimony within them: "That is what I have been taught by my father and by my mother; that example has always been set before me in my home. There is nothing strange or new in relation to these things. I have been acquainted with them all my life." I understand, my brethren and sisters, that we are not only to win salvation ourselves, by an observance of the little things, we are also by such example, to win men who are in darkness to the light as it is now manifest. The Word of Wisdom, the law of tithing, the honoring of the Sabbath day, being honest with our fellow men, being good citizens, being industrious, and sober, and upright, these little things, as they may be termed, can be complied with by all men, and their observance make up a perfect character, that sort of character that is required by our Father in heaven, that men may be saved in His presence when they have finished with the battle of life.

I thank God for the thrill that comes into my being as I listen to the testimonies of the servants of the Lord, and that I have no feeling of opposition to the counsels and doctrines that have been given us by those who have a right to teach, but that I have the feeling in my heart that what we have been taught, is true. The counsels as imparted are for my benefit and for

my advantage, and to assist me in winning the battle in which I am engaged. I am thankful for a knowledge of the truth of the work of God and for the splendid history that has been made by the people of the Lord. The more one studies the history of the Church of Jesus Christ of Latter-day Saints, the more he discovers in it, that makes him feel this surely is not the work of men, but it must be the work of God.

I plead with men to seek to magnify the authority of the holy priesthood, in the preaching of the Gospel of the Lord Jesus Christ, preaching it at home as it is preached abroad. I regret, my brethren and sisters, that there is occasion to cry out to men who have been honored with divine authority, and who have been magnified in the eyes of men, in the preaching of the word of the Lord, to return to the path of duty, and live the principles here at home in the wards and stakes of Zion, that they have taught men abroad in the world to receive. We need to remember that the eyes not only of those who are not of us, but the eyes of those who may have been convinced by our own teaching and testimony abroad in the various missions of the world, rest upon us here in Zion, and that we are responsible for the discourse we are delivering day by day, by our conduct and in choosing the path in which we walk, our example is observed by the people. I would like to invite and plead with missionaries that they shall not only bear testimony when they come home to their people, of the hand of God that has been over them, and His blessing that has attended them, but that they will manifest, year in and year out, that their hearts are filled

with gratitude because of those blessings, and because God has revealed unto them the truth of His Gospel, and has honored them with the power and authority of His priesthood.

There is room for every man to work in Zion. There is a cry in every ward, and with every presiding officer, for help that the youth may be cared for, that the organizations of the Church may be looked after, that the principles of the Gospel may be brought constantly to the attention of the people. We who have received the authority of the priesthood and who have been so marvelously and abundantly blest by our Heavenly Father, should see to it that we are exercising the authority that has been conferred upon us, for the glorifying of the name of our Father in heaven and the salvation of the souls of men.

I rejoice that I have standing in the Church. I bear record and testimony to the truth of the Gospel. I know it is the power of God. I know it has been revealed from the heavens. I know the Father and the Son have appeared upon this earth, in our own time, and that They taught Joseph Smith the way of salvation; that They also sent holy angels conferring upon Him the authority of the holy priesthood,

and gave him commandment for the organization of the Church of Jesus Christ of Latter-day Saints. I have learned this by the manifestations of the Spirit of the Lord to me as an individual, and I feel grateful for this testimony. I pray that it may remain with me, and that a similar testimony may remain also with you, my brethren and sisters. May our lives be fruitful in evidence that God has revealed to us the truth, and may our light and right living lead other men to an investigation of the message that has been committed to men in our own dispensation. God grant that the hearts of many may be touched, that they also may have their feet planted in the straight and narrow way that leads back into the presence of our Father and to the eternal salvation of the human family. God help us all to endure to the end, I humbly pray, through Jesus Christ. Amen.

The congregation sang the hymn:

We thank Thee, O God, for a Prophet
To guide us in these latter days;
We thank Thee for sending the gospel
To lighten our minds with its rays.

Benediction was pronounced by Elder Heber S. Allen.

Conference adjourned until 10 a. m., Sunday, October 5th, 1913.

SECOND DAY.

In the Tabernacle, Sunday, October 5th, 10 a. m.

Conference was called to order by President Joseph F. Smith.

President Smith announced that, for the benefit of the great number of people unable to obtain admission to the Tabernacle, overflow meetings will be held in the adjoining Assembly Hall this morning, and afternoon, and in front of the Bureau of Information at 2 p. m.

The Tabernacle choir sang the hymn:

Awake, ye Saints of God, awake!
Call on the Lord in mighty prayer,
That He will Zion's bondage break,
And bring to naught the fowler's snare.

Prayer was offered by Elder James Duckworth.

The choir sang the hymn:

Though deep'ning trials throng your way,
Press on, press on, ye Saints of God!
Ere long the resurrection day
Will shed its life and light abroad.

PRESIDENT FRANCIS M. LYMAN.

Extended comments on Paul's sayings about Bishops—Admonitions applicable to all the Priesthood—A field of labor for every man ordained—Responsibility of every man and woman to minister to others—Marriage for time and eternity should be the rule.

I trust my brethren and sisters, that the same good spirit enjoyed by the President in speaking to us yesterday may be with us on this occasion. I do not remember ever enjoying a more profitable spiritual feast than was given to us in the

first day of this conference. If I had been privileged to talk to you during the last year as I have been talking to a few of the stakes of Zion, I would not undertake to speak as I desire to just now; because I have been speaking upon this subject during the last year in some stakes, but I feel that my chosen text may be profitably presented to you, as I believe it has been where I have labored latterly. I believe that I shall not live long enough to talk to you upon this subject in your homes, stakes or wards, and hence I desire to take this opportunity, although our time is so brief and I shall have to treat the subject briefly. I am pleased, however, with this privilege to be heard by this vast congregation, and I trust that you shall all hear what I say and consider it critically and carefully.

Ministers of the day, I believe, quite generally refer to the scriptures that have been handed down to us from the Apostle Paul, and I desire to take a text of his this morning and paraphrase it and give it a little extension—in fact, considerable extension, so that it may meet the necessities of all Latter-day Saints. Paul seems to have given it application to one important class of officials, that is to the Bishops, but I believe if he were here, and should discover that I had made an extended application of his injunctions to bishops, he would be satisfied with the application that I give to his words. I will read the text and refer to parts of it as I

read. In his first letter to Timothy the third chapter, the first verse of that chapter, there is a text that is very familiar to the bishops, for we rarely ever ordain bishops but what we read this text to them, but I believe it has not been usual for us to give the application to others so seriously and directly. Paul says, "This is a true saying, if a man desire the office of a bishop, he desireth a good work." I desire to say that if any man desires any office in this Church he desireth a good work, and yet I believe that no man in this Church should seek after either the office of a bishop or any other office, but yet should be ready and prepared to receive any official responsibility which the Lord has to bestow upon him. "A bishop," then Paul says, "must be blameless." I say that any official member of this Church, as well as a bishop, should be blameless. "A bishop should be the husband of one wife;" he should be a married man. I say that any man who holds office in this Church should be a married man, as soon as it is proper and right for him to marry. A bishop should be "vigilant," and so should every other official in this Church. A bishop should be "sober," Paul says; I say every other official in this Church should be sober. "A bishop should be of good behavior," is Paul's declaration; mine is, that every other official in this Church, bearing divine authority should be of good behavior. A bishop should be "given to hospitality," and so should every other man. Paul says a bishop should be "apt to teach." I hold that every man in this Church, bearing divine authority, should be apt to teach. I do not know that he has made, in these declarations of his, anything

superior, or of greater importance for the salvation of men, than the fact that every official should be apt to teach; for it is a very great accomplishment, an accomplishment that many, very many men have not yet attained to. A bishop should "not be given to wine," nor should any other man.

I do not believe that Paul intended in his injunctions to the bishops that every other man should be allowed to do otherwise; I don't think he intended that; he would not intend it if he were here today, and would approve of the suggestions that I make to you. "Not a striker;" I hold that every other man as well as the bishops should be a man of peace. "Not greedy of filthy lucre;" nor should any other man be greedy of filthy lucre; but if any man is entitled to, and should enjoy, and possess the lucre of this world, I think that bishops should be well supplied, that they may be hospitable and minister to the necessities of the poor. "But patient." Bishops should be patient, Paul says; I hold that every other man in this Church should be just as patient as a bishop. "Not a brawler nor covetous;" neither should other men be tolerated in these conditions. A bishop should be "One that ruleth well his own house;" so should every other man who stands at the head of a family. "Having his children in subjection with all gravity;" so with all the rest of the brethren. "For if a man"—now Paul comes to the common ground that I have taken, that not only the bishop—"know not how to rule his own house, how shall he take care of the church of God?" "Not a novice;" he should be a man of experience and understanding, of skill and judgment; so with every other man. Moreover, and in addi-

tion to these injunctions already referred to "He must have a good report of them which are without." I hold it is just as important, and necessary, that every other man who has office or position, or responsibility in this Church, should have a good report of those that are without as well as the bishop of a ward.

Now that is the measure of the text that I have selected this morning. I discover that in our days of worship, various occasions of worship and serving the Lord, and partaking of the sacrament, and of the proper time for us to remember our prayers before the Lord, an important percentage of the Latter-day Saints have not yet reached that success that should attend upon all members of this Church. The Lord anticipated, no doubt, in the revelations given to us in latter times that men would be faulty in regard to remembering Him. He is jealous, for our good and our salvation, that we should remember Him, and honor Him, and keep His commandments, and He has laid down the rule that has been, I fear, seriously overlooked by our brethren who preside in our wards, the fact that "if any man observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people." I say, also, extending this scripture a little to harmonize with the extension I gave to that from Paul, that not only the man who neglects his prayers, in the season thereof, should be had in remembrance before the judge of the people, but those who are not attentive to partaking of the sacrament on the Sabbath day, those who do not come to the house of the Lord on the Sabbath day, those who do not suitably rest as they should upon that day,

and keep that day sacred and holy, should be had in remembrance before the judge of the people. That, I believe, is the word and will of the Lord.

Now, I am delighted because this congregation is so large, so many thousands here today, for you will return to your homes, to your own wards and stakes, and to your families, and we like you to take to them what you have heard here, and what you shall yet hear before this conference closes, for it is very important that the word and will of the Lord should be known, should be appreciated and observed by the Latter-day Saints. For that we live; for that we labor; for that we have been brought together from the world; for that we have been instructed, and for that we have been inspired by the Spirit of the Lord, that we may labor for the salvation of man. So that every man who bears the priesthood has a mission and ministry, and it was not designed, it has never been designed of the Lord that men should receive responsible positions in His Church and then disregard them, give no thought or attention to them; but they are required to listen to the counsels and commandments of the Lord and to observe them most perfectly.

Now I desire to give the application of these requirements, so definite to the bishops of wards, also to all my brethren who bear the priesthood, from the deacon who has a ministry, who is a teacher in his life and labors, and required to be by revelation, and the teacher in the lesser priesthood, and the priest; these young men, as a rule, that are brought into the school so early, it is intended that they should have primary training and teaching, so

that when they are ordained to the Melchizedek priesthood they will be prepared for the foreign ministry, or the extensive ministry of the holy Melchizedek priesthood. They are expected to receive home training under the direction of their bishops; and as we are very careful, you will notice in the theory of the Church, the practice of the Church, that whenever a president is wanted it is because there is a labor for him. When counselors are wanted in presidencies and in bishoprics, and in high councils, there is always a ministry for every man who is ordained and blest. When a man is called to go out into the field, into the world, to preach the Gospel there, to preside or otherwise, he goes because there is a ministry for him to perform. We never ordain a bishop, we never ordain a patriarch, we never ordain a man to any office in this priesthood, or give him a responsible position of presidency or superintendency but what there is a field of labor for him. No man is endowed with divine authority until there is something for him to do. Now we desire to draw attention of the bishops, and of presidents of stakes and quorums, and superintendents of associations and organizations among the brethren, that whenever this ministry comes to them it is expected that they will commence their labor that day. It has been so with us who have more responsible positions. When the Lord has called us—and He has no more definitely, and positively, and properly called the president who presides over us in this Church, than He has called the deacon; deacons are called of God, and the teachers and priests, as well as the presiding brethren; and every elder, every seventy, every high-priest, and the

brethren who preside over them, are responsible to employ, to instruct and lead those brethren in the ways of righteousness and truth.

Now what I have said in regard to my brethren I desire now to give application to our sisters also, and all members of this Church; for when a man is converted, if he be not called to bear divine authority of the priesthood, if he comes into this fold and is converted, it is his duty to convert his brother; and that is just as true with the sisters as with the brethren. This ministry can not be perfectly and properly accomplished until the brethren and sisters devote themselves to the conversion of their neighbors—the husband to convert the wife; the wife to convert the husband, the brother to help his brother, and the sister to help her sister, until every man and woman is employed and occupied, and is accomplishing something in the ministry, every day.

If a bishop should be the husband of one wife and every other man should be a married man, I hold that every woman should be the wife of one husband, that not a woman in this Church should be without marriage in due time, just as men should pray in the season thereof, just as men should partake of the sacrament in the season thereof. Men and women should be married, suitably married, properly and eternally married, and so remain. So that we desire to draw the attention of our sisters, as well as our brethren to the fact that they are expected, it is designed by the Lord, that they should be the educators and trainers as well as the mothers of men. I was going to say, women are the better, finer and more desirable part of man, but men

should be pure and clean in their lives, for their virtue is just as important as that of women, and they are just as desirable and should lead the weaker sex. They should be the leaders, but in some instances wives are stronger in the faith, stronger in spirituality and in the gifts and graces of the Lord than men, and much is required of them.

I desire to direct the attention of presiding brethren—they are before me here; I don't know when I will have an opportunity of seeing so many of them gathered together at one time. It is an important responsibility resting upon these presiding men that they should look after the brethren and sisters who are at large, and who are not frequently gathered together, that do not gather, as they should do, to partake of the sacrament, and who are not attentive as they should be in regard to their prayers and obligations, family prayers and secret prayers and the like. I desire to impress upon every bishop, that it is his duty, that it is his business to know every man in his ward, every family, and have them under his direction, through the teachers that assist him. All men are teachers who bear the priesthood, even the office of a deacon is that of a teacher, that is his responsibility and labor as the Lord has laid it down; when occasion requires deacons should assist the teachers. I interpret that the occasion always requires that the deacon should help the teacher, that the teacher should help the priest, that the priest should help the elder, and occasion always requires that the elder should help the seventy, and the seventy the high priest, and so forth, from the junior to the senior we should help each other. Then I say that our

sisters in their calling, and those who preside particularly, should see to it that they have in hand the work that belongs to them, that belongs to the Relief Society, to the Young Ladies' Association and the Primary Association, and those who have care of religion class labor. These women should have in hand the organizations that are in their care and under their supervision, until there shall be an awakening among the Latter-day Saints to the outer edges, to those that are scattered and far away, and that are sickly also. They are to be visited, those that are sick physically; those that are sick spiritually need the physician and should have attention. Our young people should be taken care of, they should be thoroughly instructed; every boy should be instructed at the suitable age in his life; every daughter should be suitably instructed by her mother, and thoroughly trained. Our young people who are contemplating marriage should be united for time and for eternity, as the rule. There are exceptions, and the exceptions are those who are not quite worthy, or are not prepared and not ready for marriage for eternity, who haven't made themselves worthy. I suppose there will always be the unworthy amongst us; but those that are worthy and prepared should be so suitably instructed that they would never think of marriage except for eternity, which embraces time, but not be satisfied with time marriages alone.

O what splendid instructions we had yesterday from the President, and from the brethren who followed him during the day—a most glorious time. Now, as I give this application of these matters to our presiding brethren and to our pre-

siding sisters, I desire to exhort them that they shall not be satisfied and content until they have all in their charge, in training, and in care and consideration, as carefully as have the brethren who immediately preside over us. Where we are laboring we always furnish employment; the presidency furnish employment to the Twelve; the Twelve and presidency are furnishing employment to those who preside over the stakes of Zion. We want the presidents of stakes to hold their bishops responsible, we want them to hold the presidents of the priesthood, the presidents of Seventies and of Elders responsible to know that the brethren in their care are properly trained and prepared, so when they are needed in the ministry, either to travel and preach the Gospel or to labor and minister at home, that they are in proper condition, I believe that we have not enjoined, quite so strongly as we should, this responsibility which rests upon those who preside.

I have only a small company of men over which I preside, the Twelve, but we are in good fellowship and we give attention to each other we counsel together, frequently, and we know each other and know our lives. The life of every man should be known who bears divine authority in this Church. If there are some who have not received the priesthood, all such should have careful attention from brethren who labor among them, who do bear the priesthood, until every soul shall be thoroughly instructed. Bishops will be held responsible, just as I feel that I am held responsible, and my brethren are held responsible to give attention to the affairs of the Church and kingdom throughout the earth.

Where there are missionaries needed, they go out from under our hands with our blessing, and with instruction, and we train them as well as we have opportunity to do. Our Council is not large; we have one of our number in Europe, and one in congress, and there is always one or two sick and afflicted. We have our troubles the same as other men; so that there is just about a majority of the Twelve that are at liberty to take care of the kingdom, under the direction of the presidency. We are solicitous and anxious, and when we come to your stakes you know that we labor with you, we consider your conditions and circumstances and inquire after you. We have not been indifferent, you know we respond to your necessities and requirements, and if there is anything to be set in order and regulated we are always on hand to do it. We want you to do the same among the people where you are; we want you to take care of your quorums and train them, and instruct them, and prepare them so that whenever they are wanted in the ministry, young men or others, that they are ready for this important labor. The welfare of this Church rests upon your shoulders as well as ours; you must labor with us in detail, and give attention; and the honor, the credit and glory will be just as great for you as for us. Your souls are just as precious as ours, and the souls of our brethren just as precious as ever souls have been in this world, and we want to take care of them and look after them.

Very much depends upon our sisters; we want their care, their help and their attention. We need their sympathy, their love and affection; and we want them to assist

and help us here, and we want to help them. We will not be satisfied until Israel is trained, and they all come together to worship the Lord, until there is not room for them in our houses of worship, and meetings upon the earth outside will also be necessary. In the days of the Savior, among the Nephites, He commanded that they should be seated upon the earth in order to partake of the sacrament; and when they were called together in great companies, too large for one apostle to stand up and speak to them, they were divided. We have to divide the people here today; and the time may come—how delighted I would be to see the time—when the Latter-day Saints will gather here in such numbers that not only this house and assembly hall will fail to accomodate them, but that the grounds all about here would be necessary for the apostles and others to administer among them. The sacrament of the Lord might be given to them, the emblems of the body and blood of our Lord, Jesus Christ, who has redeemed us, and by whom we are. The very earth upon which we live, which we occupy here is His. In honor of Him, and in remembrance of His sufferings, and His body and blood, and the redemption that has been wrought out for us, we need to partake of the sacrament.

I pray the Lord to bless us, my brethren and sisters. I thank the Lord that we are alive. I want to live for a long time, and I want you to live, but I think every man should do his duty so that he is always prepared to die—let death come whenever it pleases. Whenever the time comes and our work is finished, thank God that we are prepared and have done our duty faithfully and

well. I make this exhortation and counsel and instruction to Israel gathered here today. Take these things to your homes and administer to the people there that can not come, that never do come. The people that are here today are the people that are always here, every time. This same body of the priesthood, and the presiding brethren right here before me, are the ones that were here six months ago; they will be here next April, also, and so on; and the body of the house is filled with the very same people, as a rule, with a little variation. But the great majority of the people are at home, and must be at home; they can not come here; so we go to them and administer among them as best we can, as opportunity offers. We find that the time is short, our time for speaking and exhortation and counsel is quite short, and, of course, a few brethren like the presidency or the Twelve here can only administer publicly. We can not administer in the homes of the people; the people are too numerous; and you must labor and perform the work in detail; for they can be reached by the bishops and their assistants—this splendid organization that has placed almost every man in the Church in a responsible position, so that every man bearing the priesthood has a ministry that should be magnified and honored every day of our lives. It is a reproach to a man to lie down at night if he can not look back over the day and think of some good thing accomplished, some young man instructed, some neighbor trained, helped and encouraged, and strengthened in his faith. Every man should do that, and when it is done the Saints of this Church will be instructed; they will be exhorted;

they will be restrained and they will be encouraged, and every blessing that they require will be administered unto them. God bless you, my brethren and my sisters throughout Israel. That Israel may triumph and prosper gloriously in the earth, I pray, in the name of Jesus Christ. Amen.

"The Pioneer," a soprano solo, was sung by Sister Edna Anderson; words and music by Prof. Evan Stevens.

ELDER CHARLES H. HART.

(Of the First Council of Seventy.)

After listening with you to the splendid talks of the brethren yesterday and today, giving comprehensive reviews of Gospel principles, I feel very much in need of the sustaining power of the Lord to properly direct your thoughts during the time that I may stand before you. As suggested by President Lyman, we have before us many of the same faces, brethren and sisters who meet here at these half yearly conferences. We miss some of them, however.

For my part, I have not yet become accustomed to the absence from this upper stand of President Winder, President John Henry Smith, and Patriarch John Smith; and I miss, from these missionary seats, President Ben E. Rich, that valiant preacher of the Gospel who, I believe, would have passed through the hardships of an Apostle Paul if necessary to perform his duty as a preacher of righteousness. I miss also from the seats of the presidents of stakes, President George Osmond, who served many years as a bishop, a faithful bishop, having the qualifications that the Apostle Paul

would have a bishop to possess, who labored many years as an efficient counselor to President Budge of the Bear Lake stake, and who afterwards served as the President of the Star Valley stake. I make this reference because none of the general authorities of the Church were privileged to attend the funeral of this faithful worker in the Church, and testify of their appreciation of the noble work that he performed, such service as hundreds of these brethren whom I face this morning are now performing in the Church.

We meet beneath the shelter of this dome twice a year, under varying circumstances; in April we meet about the seed-time, men hopeful as to what the result will be of their planting, hopeful, at the same time anxious. At this season of the year we might almost celebrate the harvest-home. I contrasted, the other day, at those splendid exercises in dedication of the seagull monument, the meager life-saving harvest of 1848, with the rich harvests of 1913, and thought of how the capacious elevators, and the large and well filled grain bins have taken the place of the partly filled meal sack of those early pioneer days. Well may we sing, as did our sister so beautifully a moment ago, of the labor of the great pioneer. As he looked out over this valley, with the vision of inspiration, it required no report of an agricultural college to determine whether or not this land would produce crops to sustain the people; he was prepared to realize that a new system of agriculture among the Anglo-Saxon race, namely, that by irrigation, could be successfully inaugurated here, and later he had a further vision of the possibilities of this land. McDonald, the agronomist of the Transvaal for the Brit-

ish nation, in his book on dry farming, properly gives President Brigham Young credit for foreseeing the day when our bench land, above the irrigation ditches, should be almost as valuable as our irrigated land. Little did the brethren—unless they had the same prophetic foresight as their leaders—realize the fortunes that were being divided to them when an acre of ground in this city, and a ten-acre or twenty-acre lot outlying a short distance, were parceled out to them. They little dreamed that, within the life-time of many of those who then lived, that these possessions would be worth a small fortune. Our ideas of the richness and value of these mountain valleys increase year by year. High as our standard may be one year, we realize that the fertility of mountain and meadow, of the plain and of the bench land, is even more valuable than we supposed they were and contain greater possibilities for wealth producing.

We are indeed a blest people, living under the protection of this great republic, the inauguration of which has been properly said to be the greatest single achievement of the eighteenth century. When we contrast our happy lot with that of our unfortunate brethren in Mexico, torn and bleeding Mexico, we can understand the great blessing it is to live under the protection of a great government which secures us "life, liberty and the pursuit of happiness" day and night, whether we realize that this protecting power is thus about us or not. We are fortunate also in having abiding places in these splendid commonwealths in the Rocky Mountains, which also give us a large measure of security, and protection which conduces to prosperity and happiness.

We are greatly privileged, also, in living at a time when divine truth has been restored, and when divine authority has been again committed to man. We are trying to accomplish a work among the people, with this splendid organization that has been given unto us by inspiration in this age. We are trying to accomplish an important mission among mankind. It is true our labors are not understood. Some of the world realize something of the potency, for either good or evil, of this great and perfect organization, and they speak of it as the "oncoming giant," and they think that it should be crushed, because they know not that its fruits are good; but occasionally there are those who realize the important mission that this Church is performing. The late poet of the Sierras, Joaquin Miller, realized this when he gave through the mothers of "Mormonism," that splendid tribute to "Mormonism." With your indulgence I will read a part of his words. His lines were suggested by the welcome that the mothers here gave to the President of the United States upon his visit to Salt Lake City, in appearing at his public reception with their babes in their arms:

A ROUNDELAY OF SALT LAKE.

Beneath our forty stars is she
The purest woman, sweetest, best,
Who loves her spouse most ardently
And rocks the cradle, oftenest;
Whose home is filled, whose heart is
fed
With halo of a baby's head.

How pitiful that we must pay
And pension man for killing man,
While woman brings forth as she may,
Unpaid, unpensioned, as she can;
Gives life while man takes life away.

Gives life, gives love because she must,
How sad that we must pension, pay

Our tallest, bravest and our best
For killing brave men, east or west,
Until our race is in the dust,
As Greece is in the dust today;
A tomb of glory gone away.

I say the mothers of strong men,
Strong men and merry men and tall,
Must build, must man the Spartan wall
And keep it stoutly manned as when
Greece won the world, nor wrecked at
all.

I say that she must man the wall.
The wall of breasts, unshielded, bare,
The wall to do, the wall to dare,
The wall of man, or we must fall.
I say that she, strong-limbed and fair
Deserves the pay, the pension, care.

Of all brave, heartfelt welcomes found
Where flowers strew the fragrant
ground
And rainbow banners fret the air
By city, hamlet, anywhere,
In Midland, Southland, Northland,
West,
I reckon Utah's first and best.

Not guns to greet the nation's chief,
Not trumpets blaring to the sun,
Not scars of glory and of grief,
Not thrice told tales of battles fought,
Not seas of flowers at his feet,
Not bold to glitter and to greet,
But Utah brought her babes, and
brought

Not one babe fretted or afraid.
Not one that cried or wailed, not one.
Oh, what to this the booming gun?
Oh, what to this the loud parade?
Proud troop to troop poured manifold
In battle banners ramped with gold?

Just babies, babies, healthful, fair
From where the Wasatch lion leaps,
From sunless snows, from desert deeps,
Just babies, babies, everywhere;
Just babes in arms, at mother's breasts,
And robust boys with girls at play,
With pounding fists, too full to rest;
As chubby, fat, as fair as they.

Behold yon seas of alkali
Of sand, of salt, of dried up seas,
Then sheltered by these watered trees
And humbly dare to question why
These countless babes, these mothers,
aye,
The maid in love, the lad at play,
All seem so gladsome, bright and gay?

Who tented here, who brake the sod.
Subdued the Artemisia's strength
With patient Ruth at ready call?
Who faced the red man at arm's length
And she beside him first to fall,
And while he prayed the living God
Who gat such babes as never man
Had looked upon since time began?
And why? Because the loving sire
Loved life and hated low desire;
He loved his babes, he loved his kind
By desert waste of mountain wind;
He watched his happy babes at play
The while he gloried, glad as they.

This John the Baptist, naked, lean,
Lorn, crying in the wilderness,
This half fanatic, Luther, Huss,
Whom we once mocked in his distress,
Stands better than the best of us;
Stands nearer Jesus, God, because
He loves his babes, obeys His laws—
Because his hands, his feet are clean;
Because he loves his hearth, his home,
And patient heaps the honey comb.

Behold yon million desert miles
With scarce a plow, with scant a tree,
Save where this desert garden smiles
And robust babes leap merrily;
Behold our boundless seas, as chafe
Of sails as yonder peaks are bare!

Then give us babes, babes of our own,
My meddling, congressmen and men
Of cloth, with great brains in the chin;
Glad babes like these to plow the seas,
Strong babes like these to plow or
spin,
And let this Bedouin alone
Yea, give us babes at home, where now
Ye hide and house on every street
Such things as 'twere a shame to
meet—

Glad babes to build and guide the
prow,

Possess the isles, protect and bear
The star-built banner here or there!
Till then, hands off, my Pharisee,
And tend your own affairs, as they,
Of Utah tend their own today,
Lest from the mouths of babes ye be
Condemned and damned eternally!

This condition could not have
been brought about if our mothers
had thought more of aping the fash-
ions imported from decadent France

than they thought of home-building and of child-bearing.

It was a very timely rebuke that was given by our President yesterday and I thought it is possible that any complaint will be made, as was suggested, at his stand upon this important subject? Yet I remember that all those who stand for important reforms in the world have to bear the criticism of the world. If a high official has the courage to omit the wine-cup from his banquet, setting a great precedent in favor of temperance, there will not be wanting the thoughtless ones who will criticize him for this act of courage and of reform. So men may expect, when they set their faces like flint against the evils of the world, to have some criticism directed towards them. We are not ashamed of this work that we are seeking to perform, such work as indicated in the splendid review of the organization, and of the work and labors expected of the brethren, just given us by President Lyman. We are seeking to develop men and women who will be an honor, not only to the Church, but to the nation; strong men and women, strong in their integrity, strong in their love of truth and of righteousness and of virtue.

Mark Twain, the humorist and philosopher, realized the dangers that were warned against yesterday when he said: "When one thinks of the tremendous forces of the upper and the nether world which play for the mastery of the soul of a woman during the few years in which she passes from plastic girlhood to the ripe maturity of womanhood, we may well stand in awe before the momentous drama! What capacities she has of purity, tenderness, goodness; what capacities of vileness, bitterness, and evil. Nature must needs

be lavish with the mother and creator of men and center in her all the possibilities of life. And a few critical years can decide whether her life is to be full of sweetness and light, whether she is to be the vestal of a holy temple, or whether she will be the fallen priestess of a desecrated shrine." We would have all our young girls to garnish their thoughts and their lives with virtue, casting a glorious halo and light about them, just as the electric lamps from the beehive upon the Hotel Utah cast a soft, brilliant glory upon the Temple of our God. We would have our young people know that sin is the barbed wire that cuts and scars, and sometimes leaves the poison of its rust within the wound, to destroy the body and to contaminate the soul, and we would safeguard them from all these dangers and evils that threaten them.

May the Lord bless us in this work of conserving the youth of Zion, and of training them up so that they shall be men and women of whom the Church and our nation may be justly proud, I pray in the name of Jesus. Amen.

ELDER LEVI EDGAR YOUNG.

(Of the First Council of Seventy.)

I sincerely hope that our hearts will remain in tune with the Lord and His work during the sessions of this conference, for we have certainly enjoyed the Spirit of God up to this moment. In standing before you I want your faith and prayers that something may be said on this occasion and at this moment that will help each and every one of us.

I am proud of the majesty of this people. I am proud of their

achievements. I am proud of the great expression that has been made during the last hundred years, of the Gospel of Jesus Christ in the hearts of men and women. Not long ago in taking a small crowd of strangers through this building and around these grounds, a man turned to me and said: "You seem to have a pride in the work of your people, and what they are doing today," and my answer was that if I haven't a pride then it is because my soul cannot rise to the majesty of their work. This people have done a great work, but we are just beginning and the glory of it all is, that in this beginning we are in the imperfect stage, but going on to perfection with the Gospel of Jesus Christ to direct us. One of the most glorious essays that I have read is a little book put out by a professor at Harvard College entitled, "The Glory of the Imperfect," wherein he goes to show that through our ignorance of the laws of nature and the divine spark of man, because of the sin of the human race, we are living in imperfect days when it comes to life and action. We do not understand the great laws that govern this earth and the universe. The glory of it all is for each person to work in life, to take hold of life, and though he sees the imperfections of the children of the Great Creator, he stands as one loving life, and nature and working at the imperfect to make it perfect, whereby he shall realize his divinity and become likened unto a God. This is, in substance Mormonism or the Gospel of Jesus Christ. There have been writers of late who have wondered why the "Mormon" people were not led to the Pacific Coast, either to California or to Oregon.

There are many reasons why those countries would have been better places to build and yet there is a glory in knowing that after all the arid lands of the world have produced the greatest civilizations both anciently and in modern times. A recent economic critic in the Atlantic Monthly declares that the people who plant settlements and maintain small towns where all the people take part in civic and religious lives are placing the highest and best and broadest foundation for the development of modern civilization and culture.

The settlements, that were developed in this arid west in the early days are a lesson to the world in civic life, and here was planted the old Teutonic township form of government, the finest type of democracy on the face of the globe; and according to Charles Gross of Harvard University, the one place outside of New England where there has been developed a civic life that is the equal of any other place in the world's history. I want to say here that in Utah was developed a democracy even greater than the democracy in New England, because in our town meetings, in our civic centers, not only were the men permitted to take part and to vote on the great questions of life, but the women were given that privilege as well, which is an announcement to the world that we absolutely believe in equality and the right of the woman to take her part in the great civic life of humanity. Our history, my brethren and sisters, is not a chronological history; it is a history of great expressions of the Gospel of Jesus Christ. It has expressed itself in great economic civic, intellectual, social and ethical institu-

tions and these are what we should study and learn and love and abide by, just as the Book of Mormon itself becomes a book of majesty and repute, because of its description and maintenance of the great Semitic institutions of ancient times. Over a hundred years ago when Benjamin Franklin was at the court of England he was asked by one of the parliamentarians why the American people were giving to the world the great expression that all men are created equal and are endowed with rights and privileges that are sacred, the rights and privileges to live and to live before the law, both of God and of man. He answered it in a very eloquent manner when he said that "the reason why we announce that, as a people is because it is the new light that has come to a new land." In the 28th chapter of the Book of Alma we have there possibly one of the greatest statements in all literature and history why the race has become unequal, why there is an inequality among men. The Prophet Alma says it is because men have sinned and iniquity has come because of the different degrees of sins. Equality will come when we abide by the laws of righteousness and truth. The Book of Mormon becomes then a great work for us to study for its institutional history. In the Book of Mosiah, again, we find some of the most splendid examples in the history of the old Semitic townships, and Hebrew townships, which were pure democracies. We find in the book of Alma examples of economic thrift which a modern man at the university of Berlin has declared to be fundamentally the broadest conception of economic activity known to the world's history. We have then much, we

have done much, we have accomplished much and we have served a notice upon the world that we stand above all for Christ and Him crucified; and if I were asked today what I should like to see more than anything else it would be to have Christ in our homes more and more and to know the Messiah, to understand Him, why He gave His blood for the redemption of the world. I wish that in every home in Zion the name of the Savior would be used sacredly every day, and that if you and I were asked who it is that we hold up as greater than anyone else our reply would be Jesus the Christ, whom we love, whom we worship and whom we obey. The world needs Christ more than ever. If ever in the past it has needed Him, very well and good; but certainly Christ and Him crucified is needed today more than ever.

And I want to say here in passing another point, a reference to the early history of this state. Some have said that we are growing in knowledge and in power; I grant that. It is true. In many ways we are growing in knowledge and in power, but when it comes to culture, when it comes to morality, when it comes to faith, sublime faith in God, the highest form of culture, we are far behind our fathers and mothers. There was a stamp of culture in the early days of this state that was magnificent, where women were really stylish in the true sense of the term, artistic, because they dressed in accordance with the cleanliness of their honest souls, where they never knew debt, where they worked and had faith, and their dress became in a sense an expression of that work and faith. There was a culture in the dance

and in the theatre, and Mr. M. B. Leavitt, the historian of the American Theatre, and the oldest manager today in America, says in his late book that of all people in the world who have held the theatre, the drama on a high plane and kept up the highest standard of dramatic appreciation, it is the "Mormon" people living in the Rocky Mountains. He obtained this idea from a study of the early ideals of this people toward literature and the drama, history and art. We have much to learn, but we have done a great work. It is for us to know it and keep it in mind, and I want to say that for one I appreciate the culture that has been in this state among our fathers and our mothers, the cleanliness and the purity of the lives of the Pioneers of this state; for they were a great people, and you women, you sisters, played your part gloriously in the development of this work.

Mr. Claxton, the United States commissioner of education spoke here last July, and in his magnificent address, he told the assemblage of teachers in this Tabernacle, that the poet Goethe in "Faust" gives us the ideal of education when he said every man should become a worker for the light and every child should be taught that his soul is divine before his God, and it is for him to work out his salvation before his maker; and he quoted from "Faust" those words where he says "there are two forces contending for the control of my *soul—light and darkness." Then Faust says, "I shall, through the will that God gave me, overcome wrong, seek the light and find the giver of life." Mr. Claxton said that when we teach our children that this is the funda-

mental of religion and education, then shall we have partly solved our problems.

I wish to say in conclusion that this is the idea of the Gospel of Jesus Christ; that is gloriously our dream, our ideal, that every human being is a child of the living God, and when he is touched with the knowledge of his divinity he shall go on to perfection, salvation by obedience to the laws of God, and an understanding of the laws of nature. May the Lord help us to see these great truths, to understand them, to put them into life. There is a majesty to our history, there is a majesty to this people, and a pride. We have the right to lift up our eyes and be proud—not proud in pride, but proud in humility, proud that God has given us a knowledge of the Gospel, proud that we are becoming ministers for the Most High in the Gospel of Jesus Christ, living with our heads up, with our eyes toward God, always with the knowledge that we are the servants of the Lord Jesus Christ, to administer in His holy ordinances for the salvation of the human race. May the Lord help us to see these things and sense them keenly and put them into practice, and to have a pride in our people, in our history, and above all a pride in and a love for God, I ask it in the name of Jesus Christ. Amen.

The choir sang the anthem, "Palm Branches."

Benediction was pronounced by Elder Wiremu Takana (Duncan), a native of New Zealand.

Conference adjourned until 2 p.m.

OVERFLOW MEETING.

An overflow session of the Conference was held in the Assembly Hall, adjoining the Tabernacle, at 10 a. m., Sunday, October 5th, 1913. The services were presided over by Elder Rudger Clawson.

The Forest Dale ward choir furnished the musical service.

The choir and congregation sang the hymn:

Redeemer of Israel, our only delight,
On whom for a blessing we call,
Our shadow by day, and our pillar by
 night,
Our King, our Deliv'rer, our all!

Prayer was offered by Elder Edward H. Anderson.

The choir sang the anthem, "Praise ye the Father."

ELDER REY L. PRATT.

(President of Mexican Mission.)

I desire very greatly, my brethren and sisters, to have the Spirit of the Lord direct me in the few remarks that I shall make this morning, and I crave an interest in your faith and prayers in my behalf, that the Lord will assist me to say only those things that He desires I should say.

I have had some experience in the missionary field, and I have learned the great lesson that a man must have the Spirit of the Lord to teach the people the things of the Lord, just as much as a man "must have the Spirit of God to understand the things of God." I remember reading, in the Book of Mormon, the words that Nephi recorded in regard to that occasion when his father told him to return to Jerusalem and to bring with him the brass plates upon which were en-

graven the genealogy of his father Lehi, and of that branch of the family back to the first generation; and his father said that his elder brothers rebelled and murmured, and did not wish to go back. But Nephi said that he would do as he was commanded, for, said he, "I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." And I, in that same faith, am standing before you this morning. Provided I am humble, I believe that the Lord will give me words to express my feelings in a manner that you can understand, and perhaps beneficially, because the Lord does not make mistakes, and when He calls upon His servants to perform any duty, and they do it in humility, He opens the way before them that they may accomplish that which He desires.

As Brother Clawson has told you, I have labored in the Mexican mission, and I have the spirit of that mission running through my veins to such an extent that it is almost impossible for me to talk to the people here, except I speak in regard to the Mexican mission. I trust that you will bear with me if I call your attention to something that is being done in that mission, among the seed of Lehi, those that we declare are Lamanites. We have been engaged in missionary work there for ten or twelve years, and the work is increasing and spreading in a marvelous manner, in spite of the adverse conditions that exist in that country. We have on our record books something over 1600 names, of that number the great majority are true and faithful members of the Church. The Gospel of Jesus

Christ is doing for them just what it is doing for any other people who have accepted the Gospel of Christ, in the true spirit of it. Our work at the present time is such that, although the condition of the country is such that it would seem almost impossible to do missionary work there, we have never had a more successful year than the present. We have baptized already, this year, sixty-five souls, and they will compare favorably with any Saints that embrace the Gospel in any land. As I said before, the Gospel is doing for them just what it is doing for any other people that accept the Gospel, and live its principles.

I wish to call your attention to conditions that exist at the present time in Mexico, and to the prophecies the Lord has made with reference to that people, and to show you, if possible, wherein those prophecies are being fulfilled now. I call your attention to that part of the record which has not yet been fulfilled, and which is of definite importance to all who believe in the Book of Mormon. The Lamanites are not only the Indians who live in the United States of America, and in Canada, but the Lamanite people extend from Alaska to Patagonia. They are the descendants of father Lehi, and his rebellious sons that turned away from the truth, and incurred the curse of God and became what they are, the native races that exist, as I said, from Patagonia on the south to Alaska on the north. They are all Lamanites, and the Lord prophesied in regard to them, and told them what would be the consequences of their sins, that this curse would come upon them. Nephi depicts it very truthfully when he says he saw them divided up into

many tribes and nations, and that they would war among one another. And he also saw that the Gentile nations would be brought in among them and would be given power over them, even to the extent of reducing them to a remnant, and he said that they would become a hiss and a by-word, and they would be trampled upon by the Gentile nations that came among them. That has verily been the case. Time is not sufficient, this morning, to go into a detailed description of all that has befallen the Lamanite races of America; it is sufficient to say that the Gentiles did go into Mexico, particularly, and did there crush the Lamanites, and have brought them down even to a remnant, fulfilling the prophecies the Lord made in regard to that people. From the time of the Spanish conquerers, who were Gentiles of the Latin race, who conquered Mexico, Central America, and Peru, and the rest of the native races that existed at that time, in South America, there are only one-tenth in existence in those countries at the present time. If you could read the history of the conquest of Mexico, of Guatemala, of Peru, and see the way that those people were reduced at the hands of the Gentiles, if you could read the history of the reign of the Gentile nations over them for more than four hundred years, and see where they have been exterminated, comparatively speaking, you would say it was marvelous indeed, because one out of ten is a very small remnant. And they are the "drawers of water and hewers of wood" for the Gentiles who have come in among them.

But, fortunately for them, they were part of the Lord's covenant people, and He said that, though

He would permit that they should be reduced to a remnant, He would not permit their utter destruction. He said to Nephi: "I will not permit that thy seed and the seed of thy brethren, shall be totally destroyed and wiped off from the earth by the Gentiles who should come among them." The Lord promised these people redemption. He said that He would reveal the fullness of the gospel unto the Gentiles, and would establish His Church in the land; and from the Gentiles would come unto this people the book which would be the history of the hand-dealings of the Lord with their ancestors, back to the time of Father Lehi. As before stated, the Lord said that He would not permit the remnant of that people to be destroyed and wiped off the face of the earth. Inasmuch as one part of the prophecy has been fulfilled, it is perfectly logical, and it is my firm conviction, that the rest of that prophecy will be fulfilled, and for the reason I am stating. Although I have labored in Mexico for seven years, and three years of that time a bloody war has been in progress, and I have seen horrible things, I am content in the belief that that people are to be redeemed. I have seen the redemption of a great many of them through the teaching of the gospel.

A great many people have nothing but horror for the Lamanites that live to the south of us. A great many say that nothing under the sun can redeem the Lamanites of Mexico, because they are a people too low to be lifted out of their present condition. But, their present condition has been brought about because of forces and circumstances that have existed, primarily, because of the rebellious

spirit of their fathers, of what the Lord has permitted to come upon them because of that rebellion. But I want to tell you that they are not too low to be redeemed. I have seen men that have been low, men that have been everything that was bad, have the Gospel spark kindled in their hearts and reform their evil ways, and I know them today to be clean of heart and pure of soul. The Gospel has done that for them, and it can do the same thing for any who will accept it. I wish I could convince the young men here, that it is not a bad thing to come into their lives to be asked nay, permitted to go to the Lamanite people, but to regard it as a privilege. It is a glorious privilege. Every young man I have known who has gone to that mission has come back better in his soul for having come in contact with the Lamanite people. .

I want to life my voice in defense of that people, and in defense of the prophecies that God has made about them. I may not continue my labors forever among them, but I am willing to do so, and I wish to keep alive my interest in those people, for I believe in their redemption equally with other people. I believe, as Peter said, God is no respecter of persons, but that persons of whatever nation they may be that will accept Christ are accepted of our Father in heaven. That is part of the Gospel, and it is part of the power of God unto salvation, that is to bring to pass the universal brotherhood of man. We are not people that would exclude any others from the blessings of the Gospel of Jesus Christ. If we have the true spirit of the Gospel in our hearts, we will be willing to go, if necessary, to the ends of the earth to bring about the salvation of the

sons and daughters of our Father in heaven from the degraded condition into which they have fallen; it is only possible to bring them to enjoy life eternal through the Gospel which we enjoy.

We are the most blest people in the world. I have never seen a more blest people. I have traveled some throughout the United States, and other parts of America, and I have seen wealthy people, and people of various conditions; but it is my belief that there is no people under the sun that are as much blest as are the Latter-day Saints. There is no people that enjoy the same privileges, consequently there is no people that ought to be more tolerant than the Latter-day Saints. We should have in our hearts the love that prompted Christ to give His life for all the world, that was manifested by our Father in heaven, in that He gave His only begotten Son that all who believe in Him, and accept His teachings, might be saved. It is impossible for us to gain the perfection that Christ commanded His disciples to attain to, when He said, "Be ye perfect even as my Father in heaven is perfect," except we have the same degree of love that Christ had when He gave His life for the world.

The work of preaching the Gospel among the Lamanites is dear to me. It is progressing, and I am willing to continue my labors. I believe that the Lord has required it at my hands, and He never requires of His servants anything except that He opens the way before them that they may accomplish that thing. I was in the capital of Mexico from the 9th to the 18th of February of this year, when we did not eat or sleep except to the tune of cannon or of muskets; but the elders of the

Lord were there together, and we were protected. There were hundreds fell, and I saw many of them burning in the streets of Mexico; but I am willing to go back and face the same or worse conditions, if the Lord requires it at my hands, for the Lord could open the way for me to do good.

I pray that the Lord will bless us, and help us to appreciate the blessings that we enjoy, and help us to have a loving and tolerant spirit and feeling for all mankind, which I pray in the name of Jesus. Amen.

Sister Ida Morris rendered a vocal solo, entitled "O Divine Redeemer."

ELDER ARTHUR W. HORSLEY.

(Of Carbon Stake.)

My heart is full of joy, and thanksgiving to my Heavenly Father for the privilege I have in attending this conference. I trust, my brethren and sisters, that during the few minutes I stand before you I will be aided by the Spirit of the Lord, and that I will have your faith and prayers that what I say may be in accordance with the mind and will of God.

In looking over this congregation, I see many generations represented, men and women who have kept the faith, and now have the opportunity of meeting loved ones and enjoying many blessings, in some instances receiving the fulfillment of promises given unto them in the old world by the servants of the Lord, that inasmuch as they would accept the Gospel and gather to Zion they should be blessed, and that they would increase in knowledge and spiritual strength.

I am thankful this morning, and every day of my life, that I have been permitted to come here and dwell among Saints of God. I am thankful that my grand-parents accepted the gospel, and that my father and mother brought me to the land of Zion; that makes me to belong to the third generation in the Church. I am also thankful that the fourth generation of my family line is doing something for the work of the Lord, that they are willing to go out and proclaim glad tidings of great joy to the inhabitants of the earth, and warn mankind of the judgments that will befall the wicked if they will not repent. This gives me joy and satisfaction, it brings peace to my soul. We have been told this morning, by Elder Pratt, that the Gospel brings peace and joy to the hearts of men and women; it makes bad men good, and good men better if they do that which the Lord requires at their hands from time to time. If we will do this we will be blessed, and enjoy the Spirit of the Lord, and we will not fall by the wayside.

I am thankful that we are living in an age when we have prophets of the Lord in our midst, living oracles of God. We should be a better people. Those who have been reared in these valleys of the mountains, born of godly parents, ought to be better men and women than the people of the world, for the reason that they have greater opportunities and greater blessings. They have not been trained in the traditions of the world, as our forefathers were. Our parents were taught in their childhood, many of them, to worship a God without body, parts or passions, and they grew up with this idea until the servants of the Lord proclaimed in

their hearing, that God had again spoken from the heavens and revealed the Gospel to the earth, and that Joseph Smith was the one chosen to bring about His purposes. Although but a boy, Joseph humbled himself, and was in such a condition that he was filled with the Spirit of the Lord, and was permitted, in vision, to see the Father and the Son. There were some ideas that our fathers and mothers, in the world, had to get rid of, many traditions. Those that are born here have had the glorious opportunity of learning the truth, from their infancy. Young men and women bear testimony that this is the work of the Lord, that Jesus is the Christ, and they cannot tell you when they first received that testimony. They were born with the testimony in their hearts. Their fathers and mothers enjoyed the testimony of Jesus, they complied with the ordinances of the Gospel, paid their tithes and offerings to the Lord, and the boys and girls grow up with those principles implanted in their hearts, and they pay their tithes and offerings and follow in the faith of their fathers. I tell you, fathers and mothers, there is nothing that can bring more joy and peace to the Latter-day Saints than to have their boys and girls receive a testimony of the Gospel, and obey its principles.

I was very much pleased with the spirit of the morning session of our conference, yesterday; the key-note was given, and it appears to me that reform will result. It is right that something should be said to the Latter-day Saints, and to the world, that the wayward might repent and turn unto the Lord, and worship Him more fully in the future than they have in the past. We have been

taught the Gospel principles from our youth up, they have been preached continuously to the inhabitants of Zion. We find ourselves somewhat in the same condition the members of the Church were in the days of the Prophet Joseph Smith, when the Lord saw fit to give a revelation concerning the young people, and said that inasmuch as parents have children in Zion, and teach them not the principles of the Gospel, condemnation would fall upon their heads. The Lord was displeased at that time, because many of the children were growing up in unbelief, their eyes were set upon the things of the world more than the things of God, and that warning was given. The same admonition applies unto the Latter-day Saints today as it did at that time. I have never lost anything, spiritually or temporally, by listening to the servants of the Lord and following their instructions. I do not believe that there is a man or a woman within the sound of my voice that can truthfully say they have ever lost anything in this world's goods by laboring for the kingdom of God and the establishment of righteousness in the earth.

I bear testimony that I know God lives, that He hears and answers the prayers of the Saints, those that draw near unto Him. I know that Joseph Smith was a prophet of God. I know that we have prophets, seers and revelators in our midst today, through whom we may receive instructions from God for the guidance of this people. I have also found out that it pays to stay with the body of the Church; that has been my experience, and I desire to remain with the Church always. I am thankful that I continue to have a name and standing in the

Church of Jesus Christ of Latter-day Saints.

May the Lord bless us, my brethren and sisters, that we may be entitled to His Spirit day by day, that we may not turn to the right nor to the left, but keep the Spirit within us that will lead us unto eternal life. I ask this in the name of Jesus Christ. Amen.

The choir sang the anthem, "The Lord of Heaven."

ELDER RUDGER CLAWSON.

The Lord everywhere present by His Spirit—Great importance of Book of Doctrine and Covenants—Tithing a Divine law to all mankind—Tithing expended for Spiritual welfare of Church members—A test of faith, and a preserver from destruction.

Brethren and sisters, is the Lord in yonder tabernacle at this moment? Yes, the Lord is there. Is the Lord in this building today and now? Yes, the Lord is here. Is He in the stakes of Zion? Yes, God is in the stakes of Zion, and you cannot climb so high into the heavens but that you will find the Lord is there, and you cannot descend so deep into the earth but what you will find the Lord is there. He is everywhere upon the face of the earth, and above the earth, and in the earth, and under the earth, and more particularly is He with His people, by the power and influence of His divine Spirit. They have a special claim upon Him, that comes by reason of the Gospel and the sacred ordinances and covenants that they have entered into, and therefore I again affirm, very strongly, that the Lord is here, and that we are entitled to, and are receiving His blessing.

I am holding in my hand, one of the most wonderful books of this or any other age. It is the Doctrine and Covenants. Now I do not say it is better than the Bible. I do not say it is better than the Book of Mormon or the Pearl of Great Price; but I do say it is one of the most wonderful books ever published, remarkable in many respects above and beyond all other books. As stated by President Smith in the conference yesterday, the Book of Doctrine and Covenants contains things that will not be found in any other book. This book embodies the revelations which were given by the Lord to Joseph Smith, the prophet, and there is one thing about this book that we can appreciate and that we can rely upon, and that is that it contains the truth, that what it contains is the truth, and that there is no error, no false doctrine in this record. It is the pure word of God by revelations to His prophet. It is a book that is to be appreciated, but it is a book which has not been read, I presume, by very many of the Latter-day Saints—not read and studied as it should be.

If you will bear with me a moment, I am going to read a few words from one of the revelations in this book. It is a very remarkable revelation, but then it is not different to any of the others. This revelation was given to Joseph the Seer in the presence of six elders, in Fayette, Seneca County, New York, September, 1830. You know the prophet used to receive revelations, did upon many occasions, I presume, when he was by himself. But in this instance, there were six elders present, and that would be quite a testimony to the truth of the revelation, at least that there were

six witnesses who knew and understood that the revelation was given to the Prophet Joseph Smith. I do not propose to read it all. There is too much substance and body to the whole revelation. It would not do to read it all. These words are to be studied; they are to be reflected upon, and there is certainly sufficient in the text or in the words that I shall read to you to supply the text for a very powerful sermon if I was able to preach it. I am not. I will read a few words in advance, which will lead up to what I wanted to say. The Lord said:

"But remember that all my judgments are not given unto man: and as the words have gone forth out of my mouth, even so shall they be fulfilled, that the first shall be last and that the last shall be first in all things whatsoever I have created by the word of my power, which is the power of my spirit."

Now there is a great text for a sermon in these words, brethren and sisters, and a very great sermon it would be if it was preached under the influence of the Spirit of the Lord.

"For by the power of my Spirit created I them; yea, all things both spiritual and temporal; firstly spiritual, secondly temporal, which is the beginning of my work; and again, firstly temporal, and secondly spiritual, which is the last of my work. Speaking unto you that you may naturally understand, but unto myself my works have no end, neither beginning; but it is given unto you that ye may understand, because ye have asked it of me and are agreed."

Of course we get the impression from these words that God's work is everlasting, and with Him it is one eternal round. He uses the words "firstly" and lastly," in order that we by our finite minds may be able to understand; but to Him

there is no beginning of his works; there is no end to them. It is a beautiful thought, isn't it? It gives you the idea at once of eternal life, something that continues and never ends. It is a tremendous thought, and quite beyond our comprehension. There is no man in this room, there is no woman in this assembly, that can comprehend, can begin to grasp the idea of eternal life. We can feel it. We just feel it in our very bones. We feel that we are destined to live forever. We feel that, but we cannot explain it. But that is not what I am aiming at.

"Wherefore, verily I say unto you that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal; neither any man, nor the children of men; neither Adam, your father, whom I created. Behold, I gave unto him that he should be an agent unto himself; and I gave unto him commandments, but no temporal commandment gave I unto him, for my commandments are spiritual; they are not natural nor temporal, neither carnal nor sensual."

Now mark these words; they are very remarkable, very. It seems strange that the Lord should make use of this language, and that He should make the definite statement to His Church that not at any time had He ever given a temporal commandment. And I think you will agree with me, my brethren and sisters, when we come to sit down and reflect upon the subject and go into it, that so far as we know these words are verily true.

I would like to give you an example or two to emphasize the statement which I have read in your hearing. It may seem almost contradictory, but it is not. I will take for an illustration the law of tithing. You know that the law of tithing is the great revenue law of the Church

of Jesus Christ of Latter-day Saints; that it is by and through this law that means are accumulated for the benefit and blessing of the Church. It is a very wonderful law, and I am wondering right now, as I speak, whether there is any one in this congregation who will say, "Yes, O yes, we have heard of that law before; we have heard about tithing, and it is a dry subject." Is it a dry subject, brethren and sisters? Is it uninteresting? I tell you we will decide it is one of the grandest, most beautiful, and most practical laws that God ever gave to man, if we will reflect upon it and consider what it is accomplishing. There was a time in the Church, not many years in the past, when this law was considerably neglected. As a result, the Church became weakened. There was a time, we all remember it, when the Church was brought face to face, as it were, with bankruptcy. It almost came to that. The financial credit of the Church was very low. It was in those days of money stringency, when the country was passing through a sort of a financial panic that the Church's credit, as I said, was low. The assets of the Church were very little in excess of the liabilities; and whenever the assets of the Church or any institution, sink below the liabilities, then it is bankrupt. It must be so. But when the members of the Church were wakened up to the importance of this great law, prosperity returned again; and to the extent, that the Latter-day Saints will observe this law and keep it, the Church will be blessed, and the people will be prospered, not only temporally but spiritually.

There are a great many people in the world who find fault with the

Latter-day Saints, because of the law of tithing. They entertain all sorts of notions about it, and when they say that this law is intended to enrich the few at the expense of the many, they at once cast a reflection upon the Lord, God. Did you ever realize that. Any man in the Church, or out of the Church, who takes that stand, and says that the intention and purpose of the law, is to enrich the few at the expense of the many, casts a stigma upon the law of heaven; because, let me tell you, the law of tithing did not originate with any man. Joseph Smith the Prophet was not responsible for it, nor any of his successors. The present leader of the Church, is not in the least responsible for it. It is a commandment of God which came by revelation, and is binding upon the Church and every member thereof. I was going to add "strange to say," but I will not do so, because it is not strange. —This law is just as binding upon the prophet of God, our president, as upon the least and last member in the Church; and it is just as binding upon the Twelve Apostles as anybody else, also upon the Seven Presidents of Seventies and the Presiding Bishopric. Yes, there are the Presiding Bishopric, who are appointed to look after and account for the tithing, and yet they must pay tithing themselves. They must be honest with the Lord, just as much so as those who pay tithing into their hands. They must of necessity put their hands into their pockets and pay tithing, in common with us all. And this requirement simply exemplifies the justice of God. The Lord is no respecter of persons. What He requires of one of the least of His servants He requires of the greatest.

A beautiful lesson is it not? Men are respecters of persons very often, in their families, in their lives and in many ways. God is not a respecter of persons. He is absolutely just in these matters, and He will not receive unnecessary excuses. He makes no allowance for neglect of duty, or for sin. Those who sin must repent and do better.

Men in the world who find fault with this great law of revenue which has been given to the Church of Christ, run up against a stone wall, as it were, because they run up against the Bible. The Bible is full of it. There is no law, no commandment ever given to the children of men that is emphasized, more strongly in the Bible than tithing. Why, there is Abraham, a tithe-payer;—Abraham, the friend of God and the Father of the Faithful, of whom the Lord said that in him, in his seed, and in his priesthood, all the families of the earth should be blessed. How great a man was he that the Lord designated him as His friend. It is a great thing to be the friend of God. Abraham was such, and yet the Lord required and demanded of him that he should pay tithes, and he did so. Specific instances are given. He paid tithes to the great High Priest Melchizedek, who was king of Salem, the prince of peace. Now Melchizedek must have been an important character if Abraham was required to go to him and pay tithes and offerings. And again, there was Jacob, whose name was afterwards changed to Israel. When we say that we are the children of Israel it simply means that we are the children of Jacob, nothing more. He was a great patriarch, and the promises of the Father were sealed upon his head. But, mark you,

brethren and sisters and take notice of what Jacob did. One of the first things he did, and one of the great things he did, was to make a solemn vow unto the Lord that if God would bless him and multiply him and bring him back to his father's house, and establish him in the land, he would pay a tenth of all to the Lord. And no doubt he kept this sacred vow, because Jacob was remarkably blessed, so that everything he touched was blessed, and everything that the Lord gave him was multiplied, over and over again, wherever he went. If he went to work for a man, the man was blessed, and the man's family was blessed, and everything round about him was blessed. Jacob was multiplied to such an extent that he had to move out; he could not remain in any one place. His father in law was blessed, and Jacob was blessed, and his flocks and herds increased so rapidly that Jacob had to move away. And so it was in those days, that when the people paid their tithes and offerings, they were prospered. This law was taught to the children of Israel. Upon one occasion the Lord complained against the children of Israel, and asked them how it was that they had robbed Him. That was an awful charge to bring against a people, brought by the Lord against His own chosen people. The children of Israel were robbing Him, but they were perfectly astonished, and said; "Wherein have we robbed thee?" And the Lord answered; "In your tithes and your offerings." Possibly some one might be disposed to say, "Well, I don't owe the Lord anything, because I have worked for that which I possess. I have wrung it out of the soil by the sweat of my brow

and by the strength of my body, with this brawny arm and horny hand. I have arisen in the morning at four o'clock, have worked all day into the night, and I have simply wrung my wealth from the soil, and it belongs to me, and I do not owe the Lord anything." Thou fool! hast thou forgotten what the Apostle Paul said: "I planted, Apollos watered, and God gave the increase; so that he that planted is nothing, neither is he that watered, but God who giveth the increase." That is the philosophy of it. What man is there who by planting a grain of corn into the earth can multiply that kernel of corn, and make twenty or thirty more grains of corn to grow? What man is there who, by planting a potato in the earth, can make it grow and multiply itself, so that where he put in one potato twenty to forty potatoes came out of the ground? What man can do that? Here comes a man, who says, "I can do it." How will you do it? "Why, I will put it in the earth and water it, and that is just what it will do." Well, can you do it? All you did was to plant it in the earth and water it; you did not cause it to grow. God caused it to grow, and He multiplied it. And He will multiply you in that way. The Lord has made you rich, and now when He comes to you and says, "Give Me what belongs to Me; I have bestowed upon you all these good things, return to Me a portion, one-tenth; give it back to me." Then the man says: "I want it, I will not give it back nor any part of it." Do you think that man will prosper? One may say, yes, he is prospering, and getting lots of grain and potatoes; he is building barns, and so on, and he is widening out, and he is multiplying in his stock, and

property and all. Do you say he is blessed? Go into his home, and you will find out what kind of a spirit is there. See if there is a spirit of love, a spirit of knowledge, a spirit of faith? That is what you should look for and see if the man is blessed or not? Why, these very riches that he has obtained may be a curse to him, may canker his soul and destroy it.

Now somebody will say: "Brother Clawson, is it not a fact that the law of tithing is absolutely and purely and simply a temporal law?" I would answer and say that the law of tithing, it is true, has to do with temporal things; but in a far deeper sense, the law of tithing is spiritual, and that is the thing I want to come to, to show that it is spiritual. Everything that we do connected with this law of tithing points to spiritual things. What is tithing for? It is for the building up of Zion. It is to build temples to God. You take material substances, the material things of the earth; and put them into the form of a temple. It takes money to build a temple. Money comes from the earth, it belongs to the earth. But what does that temple represent; what does it amount to in and of itself? It is simply a building of wood and stone. That is all it is, nothing more. It is not the temple; it is what the temple represents to us that gives it importance and value. It is what we get in the temple, and we there obtain great and glorious spiritual blessings. That is the important thing. We get our washings and our anointings, and our sealings and do work for the living and the dead. That is spiritual, very spiritual. Beautiful! We have built a number of temples. We are building one in Canada now. I would

not be surprised if you will yet see temples all over the land of Zion, all over America. Take the tabernacle here. That is a material thing, isn't it? Very material. It is built of wood and stone. It is nothing but a house; that is all. It is what the tabernacle represents to us; it is what is being done in the tabernacle. It is what is being done right now in the tabernacle that gives importance and value to it. In and of itself it amounts to but little; many people come and look at it, and say it is a wonderful building. I do not care about that. Its size and appearance is the least part of it. There is a wonderful organ in the tabernacle. This is a small consideration. It is what is said there; it is the valuable instructions that are given, counsels of the priesthood, admonitions, warnings, reproof, all intended to build up and strengthen the soul. That is spiritual, and it grows out of the law of tithing, because that great tabernacle was built from the tithes and the offerings of the people. And so we might go on. There is a vast amount of the funds that comes from the tithing that is used for our Church schools. This is a great movement in Zion. We do not know, we do not appreciate what the Church schools are doing. But I will tell you who will appreciate it. The father that has his sons going to the Church schools, the parents that have daughters going there; and when they see that these children are imbibing Gospel principles, that faith is springing up in their hearts, that they are getting testimonies and being prepared to carry on the work of their fathers, they then begin to know what the Church schools mean to Zion. And let me tell you, brethren and sisters, in a wide sense, and

in a very deep and important sense that is spiritual. I do not care anything about the great school buildings any more than to appreciate them, and to know that we have them. But they are only stone and wood and so on, with a little ornamentation. It is what is taking place in them, it is what is coming to your children and my children, what is being done for them. You know what it means, brethren and sisters, if you send your children to gentile schools. Now I do not speak of them in a spirit of disrespect. I mean to send children to schools where they never hear, and where it is even against the law for them to hear, instruction concerning the Gospel, or concerning the Lord. They may get some moral teachings, but they do not get any religious teaching, no theological instruction. You know what that means. I tell you it is very disastrous to your children, very, and would be to mine. The great educators of the earth, the President of the Chicago University and others are crying out today, right now today, for some religious instruction in the schools of our country. That is what is lacking in our schools, they say; we ought to have some religious training, some religious instruction. They are not getting it in those schools, but we are bringing it into our Church schools, and we are trying to bring it as near to the district schools as we can without getting into them, by the religion classes. Every now and then some bigot will rise up and make an awful cry, and condemn the religion class movement, yet it is recognized, by those who are in positions to know, that if we do not get some religious training in our universities and colleges, it means disaster to the

nation. That is spiritual. The means that are expended in bringing our missionaries home from the missions, and in maintaining missionary expenses, and so on—that is spiritual too. The great amounts that are expended in building meeting houses, and in building up the stakes of Zion, come out of the tithes, and these things constitute a marvelously spiritual work in the Church. But that is not all.

Let me tell you something else connected with this law of tithing. I have just about time to tell it too, and that is all. This is what the Lord said. You can judge for yourselves whether it is spiritual or temporal. You will find it in the sixth paragraph in the law of tithing:

"I say unto you if my people observe not this law to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you it shall not be a land of Zion unto you."

Now, do you know what that means, brethren and sisters? That simply means that if this is not the land of Zion unto you, then this land is cursed, because either the land must be sanctified or it must be under curse, and the only way that we can sanctify it and really make it the land of Zion is to pay our tithes, and thus sanctify and make it holy. Is that spiritual, or temporal? If the land is under a curse, then we cannot build up Zion, and all our labors and all our doings will come to naught. So we must remove the curse from the land, and we can do it by the observance of this law. Will anybody tell me that the law of tithing can be ignored, can be treated with indifference; I tell you, my brethren and sisters, it is

a most serious question. It is the test of every man's faith, and it is the test of every woman's faith who earns means and should be a tithe payer. That is, the test, if a man is an honest tithe payer, he will be pretty honest in everything else. I declare to you, if a man pays tithing, he will pray, he will go to his quorum meetings, he will go to his sacrament meetings, and he will do a great many other things. I do not know that you could apply a greater or a stronger test.

I am going to make just one other allusion, just one brief reference to the law of tithing. It is important in a way, I think. Now listen to these words that occur in another revelation, which was given September 11, 1831:

"Behold, now it is called today (until the coming of the Son of Man), and verily it is a day of sacrifice and a day of the tithing of my people, for he that is tithed shall not be burned at His coming." Very remarkable words! "For after today cometh the burning. This is speaking after the manner of the Lord; for verily I say, tomorrow all the proud and they that do wickedly shall be as stubble, and I will burn them up, for I am the Lord of hosts, and I will not spare any that remain in Babylon."

What does that mean? Does it mean that if a man will not pay his tithing, that the Lord is going to send a ball of fire down from heaven and burn him up? No; the Lord does not do that way. The Lord works on natural principles. This is what it means, if I read correctly: a man who ignores the express command of the Lord, by failing to pay his tithing, it means that the Spirit of the Lord will withdraw from him; it means that the power of the priesthood will withdraw from that man, if he continues in

the spirit of neglect to do his duty. He will drift away into darkness, gradually but surely, until finally (mark you) he will lift up his eyes among the wicked. That is where he will finally land; and then when the destruction comes and when the burning comes, he will be among the wicked, and will be destroyed; while those who observe the law will be found among the righteous, and they will be preserved. There is a God in heaven, and He has promised to shield and protect them. I tell you there is a day of burning, a day of destruction coming upon the wicked. And where will we be? Will we be with the wicked, or with the righteous? I hope among the righteous, and not among the wicked; which is my prayer, in the name of Jesus. Amen.

The choir sang the anthem, "God is Love," the solo parts were rendered by Sister Nellie Parr and Brother O. S. Squires.

Benediction was pronounced by Elder Ferdinand F. Hintze.

SECOND OVERFLOW MEETING.

Another meeting of the Conference was held in the Assembly Hall, at 2 p. m., at which Elder Joseph F. Smith, Jr., presided.

The Forest Dale ward choir again furnished the musical exercises.

The choir sang the hymn:

Hark! ten thousand thousand voices
Sing the song of jubilee!
Earth, through all her tribes, rejoices—
Broke her long captivity.

Prayer was offered by Elder Joseph S. Wells.

The choir sang the anthem, "Let the mountains shout for joy."

ELDER SERGE F. BALLIF.

(President of Cache Stake.)

My beloved brothers and sisters, I can assure you that I am pleased to be in this conference. I recognize the hand of the Lord in calling together His people that they might be instructed in the words of life. I believe, from the bottom of my heart, when we assemble on occasions of this kind, that if we have a prayerful desire in our hearts to receive the word of God, then those who may be called upon will address us under the inspiration of the Spirit of the Lord, and we will be indeed fed upon the bread of life.

On leaving my home to come to this conference, I had a desire that the Lord would inspire His servants to speak on a subject that very much concerns the stake where I am living. I felt that I would like that we should receive some instructions upon the Word of Wisdom, a principle, commandment, and revelation of God that is not being observed to the fullest extent by the Latter-day Saints today. My heart was full of that desire when I entered the Tabernacle yesterday morning, and I testify to you, my brethren and sisters, that my prayer was answered. The Lord directed the words of His servants in accordance with my desires. I believe the same desire was in the hearts of the Latter-day Saints, and we all felt the inspiration of Almighty God. It was indeed a revelation and inspiration to us, to hear the prophet of the Lord make the statements that he did in our hearing in that meeting yesterday morning.

My heart was filled with joy, and I hope that every Latter-day Saint will feel that those words were for them individually, as I felt that they were for our mutual benefit, renewing an important revelation from God. I believe that Joseph Smith was a Prophet of God, and that the Lord, through him, made known to His people, when he gave that revelation, the things that were necessary for their well-being here upon the earth. I want to demonstrate by my life that I believe Joseph Smith was a prophet, by rendering obedience to that command, by keeping it in my own home, by teaching it to my children, by living in accordance with the principles of the word of wisdom.

Another thing that I strongly desired to hear discussed, was the question of reform in dress of our young people. This matter also has been preying upon my mind in regard to the people in Cache stake, and when the Prophet of the Lord made mention of that in our conference, I felt again that my prayers had been answered. I think that the prayers of every Latter-day Saint, of every father and mother were similarly answered. I believe that the Spirit of the Lord made manifest unto all of us that the Lord made known through His prophet the things that are needful to be corrected in our midst.

I appreciate the teachings that we receive from time to time in these conferences. I trust that every Latter-day Saint fully understands the importance of coming to these conferences with the spirit of prayer, with a desire to be instructed, and with a determination to carry out in our lives the instructions that are given to us by the servants of the Lord on occasions

of this kind. In contemplating about the short history of our people, I thought of the time when the great Tabernacle on this block was used first for a conference, in October, 1867, forty-six years ago. When I look at that building today, I know that the Lord inspired the men who designed and erected that great edifice. I have traveled in many parts of the world, including most of Europe, and I never have seen a building that will compare with that one, and I am confirmed in the belief that the inspiration of the Lord directed its construction.

I was also thinking further of things that to me are of importance. On the 8th of October, in a conference that was held in the Tabernacle, the first conference, if my memory serves me right, our present Prophet, Seer and Revelator was called to the apostleship. I feel to thank the Lord for his faithful life, for enabling him to magnify his great calling as an Apostle. He has certainly been an inspiration to this people. His words that we hear from time to time in these conferences should be taken by the Latter-day Saints as being inspired by the Spirit of God. I often think of remarks that are made sometimes by our young people and by strangers; they say, "Where are the great men today, men like Brigham Young, John Taylor, and other leaders?" I answer, we have great men in our midst today. They are equal to the occasion; they are the men God has called and chosen to direct the affairs of His Church today, and I say they are indeed prophets, seers and revelators unto this people.

I was much pleased the other day when a young man, whom I had never seen before, came into my

office, and he said "I want to be baptized. I have been here for some time; I have traveled among your people and have become converted through my observation, through listening to the teachings of your people, that you have the Gospel of Jesus Christ, and I desire to be baptized. An ideal and object of my life now is that I may go into that Temple on the hill when the proper time comes." This was an inspiration to me; my heart was filled with joy, and I thought of the words of the Lord, that we will be known by our works. I was pleased to feel that the young man must have been associating with people in that stake of Zion who were living according to the principles of the Gospel in their daily lives. He had a laudable desire to go into the house of the Lord, and there receive a wife according to God's law, for time and for all eternity. There was an object lesson to all of our young people, to my daughters, to my sons. My greatest desire and prayer is that my boys and girls may be worthy to go into God's holy house, and there enter into sacred obligations and covenants with the Lord, and take unto themselves wives and husbands that will be theirs throughout the endless ages of eternity. I believe in teaching our young men and young women the sanctity of these holy temples. I believe that they should be taught from their infancy to reverence those edifices, because of the sacred ordinances performed therein.

My brethren and sisters, I do not feel to occupy the time further. I pray that the blessings of the Lord may be with His people, that we may live in accordance with this grand Gospel that will redeem man-

kind through obedience to its principles. I am converted to the Gospel of the Lord Jesus Christ. I know, beyond question in my soul, that Joseph Smith was a prophet of God. I want to live to demonstrate in every act of my life that I know that he was a prophet. I revere and respect his name. I love the Gospel as it has been made known, and I trust that all Latter-day Saints may have a desire in their hearts to be true to the covenants that they have made with the Lord. May we live lives worthy of example, that our light may shine, so that the people of the world will see our good works, and glorify our Heavenly Father. God bless you, my brethren and sisters, is my prayer in the name of Jesus. Amen.

ELDER ORVIL L. THOMPSON.

(President of Millard Stake.)

My brethren and sisters, I sense very keenly the responsibility that is upon an elder occupying this position, and I desire earnestly that the short time I stand before you that the Spirit of the Lord which has characterized the meetings of this conference shall also prompt in what I may be led to say.

I have rejoiced in the spirit of the conference, and all that has been said and done has received my heartiest approval. The words of admonition and of rebuke, if they may be so termed, have appeared to me to come with the real spirit and inspiration of the Lord, and have applied to people over whom I preside in the Millard stake of Zion, and I believe they apply largely throughout the Church. The words of our leaders have been inspired of the Lord, they have been spoken by

true shepherds of Israel, watchmen upon the towers of Zion, and it becomes the duty of those who have heard, and those who shall hear or read the proceedings of this conference, to reduce to practice in their lives the wise suggestions that have been made. I bear record, as President Ballif has done, that my prayers have been answered, and things that have worried me, and to which I have given thought and attention, have been spoken in this conference and our duties made plain. I am disposed, as far as I may be given ability, to introduce and to spread this spirit and these teachings among the people where I labor, for I love the people over whom I preside. I am anxious for their welfare, temporal and spiritual. I desire earnestly their salvation and good works, and in connection with them I desire the salvation of the human family, the whole household of faith in particular. I feel that the remarks that have been made, the suggestions that have been given for our temporal and spiritual benefit are timely and proper. They appeal to us, and deserve our earnest attention, and advocacy among all of our people when we shall return to our homes.

Our brethren have been impressed, even as was the Apostle Paul in some of his epistles to the ancient saints, with the necessity of calling the people to repentance. Since listening to the remarks of the President, in the opening session of the conference, I have compared his appeal to the people, and his instructions, to some remarks made in an epistle written to the Corinthian Saints by the Apostle Paul. I shall read a few verses in the tenth chapter of the First Epistle of Paul to the Corinthians:

"Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink, for they drank of that spiritual rock that followed them, and that rock was Christ. But with many of them God was not well pleased, for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them. As it is written, the people sat down to eat and to drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples; and they were written for our admonition, upon whom the ends of the world are come. Wherefore, let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it. Wherefore, my dearly beloved, flee from idolatry."

These were the exhortations of the Apostle to the Corinthian Saints, and were given as an admonition to them. I rejoice in the fact that we have men with us today, servants of the Lord, His prophets, who see the necessities of the people, and give us words of admonition that we may escape the calamities that have come upon other generations and other people, when they have fallen into sin and failed to keep the commandments of God. Therefore I rejoice in the admonitions we have received in this conference, and I

bear record of their truth, because the Spirit of the Lord has indicated to me that they are true.

I was impressed with the remarks of President Smith, wherein he said that many of the blessings to which the Saints are entitled do not come to them; many are deprived of these blessings for the reason that they are not in harmony with all of the principles of the gospel, and they are not living their lives as they should do. We should teach the Gospel by our examples as well as by our precepts. I believe that all who hold the priesthood, and who are acting in it and under its authority, realize the truth of the statements of the President. I testify, as did President Ballif, in regard to the inspiration that characterizes the life and the labors of the true Latter-day Saint, that the cause is not failing, that inspiration has not ceased, but it is still powerful, and the blessings and the privileges of the Gospel are enjoyed by those who are living the lives of Latter-day Saints. The Spirit bears record today, as it did in ancient days, when the people of the Lord have been keeping His commandments, in regard to the truth of the work. Blessings and inspiration attends the ministrations of the servants of the Lord, and the hearts of the people are made to rejoice when they are keeping His commandments and are entitled to the blessings.

Last week I was called into the home of a good faithful family, where their petitions ascend to the Lord in the season thereof, as recommended by President Lyman this morning, where the Word of Wisdom is kept by the father and mother and children. I was called to administer to one who had met with a serious accident, and who was

lying at the point of death; and while administering to the young lady who was thus sorely afflicted, I received inspiration of the Lord to promise her restoration to perfect health and strength; and, after the ministration was over, to comfort the heart of the anxious mother, I assured her that the Lord had revealed to me that her daughter should be restored to perfect condition. I bear testimony to this as evidence that the Spirit of inspiration and revelation is enjoyed by members of the Church who keep the commandments of the Lord. When we come into homes of the character I have described, we feel the influence, and have the power to call down upon the inmates of that home the blessings of the Almighty.

These blessings may be enjoyed more fully by the Saints if they will walk uprightly and keep the commandments of the Lord. I rejoice in this fact, and that our leaders receive inspiration of the Almighty from time to time as is necessary, and give wise counsel unto the people. I feel like taking home with me and give to the people for whose welfare I am more anxious than for any others, because they are most closely associated with me, this message, that if they desire to receive the blessings of the Almighty in their families, in the restoration of the sick, the prevention of disease, and the enjoyment of the Spirit of the Lord, they must live according to the laws upon which these blessings are predicated and promised.

As remarked by one of the speakers this morning, I am proud of the monuments that have been erected commemorating the great achievements of the Pioneers in the settle-

ment of these valleys, proud of the homes that they made, and were able to make possible for succeeding generations. I am proud of my connection with the Church, that I am permitted to work in the service of the Lord, that He has given me the inspiration of His Spirit to the extent that I have been able to see the folly of evil and eschew it to a degree, that I have a disposition to seek and to enjoy His favor and blessings. I call to mind this moment the way in which we may do this, as set forth beautifully in another epistle of the Apostle Paul, written to the Ephesians, wherein he exhorts that people to be fully prepared against every evil that may be brought against them:

"Finally, brethren, be strong in the Lord, and in the power of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the spirit, which is the word of God, praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints."

This is the measure of safety that is offered in the Gospel of the Lord Jesus Christ. This is the armor with which we should be encased, and being thus equipped we may go forth

fearlessly and boldly, without fear, shunning sin, death and destruction.

My brethren and sisters, I bear testimony of the truthfulness of this work, that the Gospel is the power of God unto salvation, and that within it are all that my nature and disposition and character require, for in it I find a solace for every requirement of my soul. To it I look for the alleviation of every suffering, and in it I find the most perfect satisfaction of the higher aspirations of life.

May the Lord help us to live so that eventually we may merit and attain to eternal lives in His kingdom, I humbly pray in the name of Jesus. Amen.

A quartette was rendered by male members of the choir.

ELDER JOHN W. HART.

(President of Rigby Stake.)

My brethren and sisters, I can assure you that I approach this duty this afternoon with fear and trembling; not that I am fearful of receiving any bodily harm from any who are here assembled, but I in my weakness feel that I am not competent to fill as I should this position that I have been called unto. I can assure you that, while I occupy this position, I rely upon your faith and prayers, and the aid of the Spirit of the Lord, that I may be led to say something that will be beneficial to us all.

We have assembled from different parts of the land to attend this conference; yea, we have gathered from the north, from the south, from the east and from the west, and have come up here to the headquarters of the Church that we

might receive and be edified by the Lord through His servants. I for one feel that I have already been well repaid for the journey that I have made, and the time I have spent, by the instructions received, and the good time that I have enjoyed thus far and I am satisfied that we will continue to enjoy the blessings of the Lord throughout the balance of this conference.

As has been stated by Apostle Joseph F. Smith, Jun., I hail from the land of the north, and I am pleased to state to you, my brethren and sisters, that the people in that section of the country are growing spiritually, and that they are a prosperous, happy, and contented people. The Lord is blessing us both temporally and spiritually, and we are growing wonderfully. The membership of the Church of Christ in the State of Idaho numbers about 60,000 souls. I believe, if I am not mistaken, there are now thirteen stakes of Zion in Idaho, and we are still growing and increasing rapidly, and this we are thankful for.

I think it is fitting that we should assemble in great numbers upon occasions of this kind, that we may exchange views, that we might understand thoroughly and more fully the conditions that prevail throughout this Church in various parts of the land. I am greatly interested in the progress of this work; I have labored in it a little all the days of my life. I thank the Lord that He has given me a testimony, that He has given me of His spirit to such an extent that my feet thus far have been kept safe in the Gospel path. I know that this Gospel is true, and I am satisfied that if we will live its principles we will gain for ourselves an

exaltation in the kingdom of our Father. We find upon investigation that this great organization of ours has within it everything that is needful for the welfare, happiness, and advancement of mankind here upon the earth, and above all it has that saving power that will enable us to attain eternal life, if we are faithful unto the end.

I remember a few years ago a gentleman came into the stake over which I preside, and he was representing a fraternal organization, and he came to me and wanted to know the reason why Latter-day Saints were opposed to "fraternalism," as he represented it. I told him that we were not opposed to fraternalism; that as Latter-day Saints we believe in it, we regard it as a glorious principle, and practice it in its entirety; but, "so far as your organization is concerned," I said, "we feel that we have all the blessings, all the privileges within the organization of our Church that you have to offer, and more too; and, as a consequence, we advise our people against identifying themselves with your organization. This was astounding to him; he could not understand how it was possible. I told him that we had within our Church organization, from the Primary Association to the Relief Society, that which promoted the welfare of all the people, both old and young, giving the young sufficient opportunities for social enjoyment, and that they could receive all the wholesome entertainment and blessings that they could receive in any organization that was created by men here upon the earth within their own church. I told him that our people believe in principles of true fraternalism. When I informed him concerning

the Relief Society, and what they are doing, he was most astonished to learn that such conditions and organizations exist in the Church of Jesus Christ of Latter-day Saints. I went on further and told him that I considered our system the most perfect in the world today; that as Latter-day Saints we paid dues, even as members of his order paid their dues, that we paid tithing according to what we possessed; the rich in accordance with their plenty, the poor in accordance to their ability; that the blessings and the privileges of membership were enjoyed equally by all, rich and poor. I said there is no organization on the face of the earth today that has within it such a just principle as we have got in our Church, and that considering these things in connection with a great many other things we enjoy, it makes my heart rejoice to know that I am a Latter-day Saint. It gives me pleasure to defend this Church, and I have always taken pleasure in doing so. I have always made friends by taking this course, and so will every Latter-day Saint.

I can say with the Apostle Paul, "I am not ashamed of the Gospel, for it is the power of God unto salvation to every one that will receive and obey the principles of the same." There is no reason why we should be ashamed. It should be a pleasure and satisfaction to stand up against unscrupulous men who endeavor to tear us down. The Lord will sustain us in doing this; and I testify to you that it will help us in our business affairs if we will take a manly and consistent stand for this great work in which we are engaged; I know that the Lord will bless us. My testimony to you is that the Lord lives, that He has revealed His mind and will unto

His prophets in this dispensation, and is doing it today. I have faith and confidence in those who preside over this church, and I know that the Lord will give them His Spirit, that they will be able to guide and direct the affairs of this Church in a way that will be acceptable in His sight. I pray that this may always be our condition, in the name of Jesus Christ. Amen.

ELDER MARK AUSTIN.

(President of Fremont Stake.)

I have no desire, my brethren and sisters, to detract from your minds the theme of this conference that was made known to the Latter-day Saints in the opening address of our beloved President, the Lord's prophet unto Israel, and His mouth-piece unto all the children of men who dwell upon the face of the earth. This is my understanding—as it has been throughout all time, when the Lord has had a prophet upon the earth, He has revealed His mind and will concerning His people, His children everywhere, whether they belonged to the church or not.

I think the subject of President Smith's remarks is one of the most important things, for the salvation of men while they live, that has been given to us. "How can we hope to have the Spirit of the Almighty abide in unholy tabernacles?" Assuredly it will not, therefore we see the necessity of being admonished, having the subject brought strongly to our attention. When I came into the Tabernacle I heard a brother, who evidently is somewhat weak, remark: "I am afraid those statements are too strong." Strong! Can truth

be stated too strong? Can we have called to our attention too strongly the truth upon questions connected with which our very lives hang in the balance? The drinker, the smoker, and other weak men and women object to strong denunciation of their weaknesses. All mankind need to observe the Word of Wisdom, and if the world would adopt this fragment of the Gospel that has been given through the prophet Joseph, what a relief would follow, how much sorrow would be taken from homes, from mothers, from fathers, and children, because of those who foolishly indulge in harmful things.

Just recently a gentleman who was carrying a great deal of responsibility in a business way, has many things within his charge, said to me: "I read sometime ago the Word of Wisdom, and I have adopted it into my life, and it has made me strong." The splendid body that had been given to him by sturdy Scotch parents he had found was weakening by indulging in things forbidden by the Word of Wisdom. Said he, "When I had observed this Word of Wisdom for two years, I found I was stronger than ever before in my life, my brain is clearer, and I am able to accomplish much work." If men outside of this Church have obeyed this law, how much more should we as Latter-day Saints observe it! I have noticed that most of the Latter-day Saints who have observed this law are able to stand against the tempter in other ways, and are not liable to fall and be led away. Those who ignore the Word of Wisdom feel that it is only a small thing. It may appear small to them but it is really great, and is calculated to overcome the power

of evil that tries to destroy the race.

Now, the people of the world are beginning to discover these things, many of them, and how strange it is that some Latter-day Saints have not yet obeyed the principles of that important revelation! Parents should be examples to their children in regard to these matters. The Prophet of God, as true Prophets always have, exhibited great boldness, and spoke plainly to the people. That is what we need, we do not want to be sustained in things that lead down to sorrow and destruction.

I pray that the Lord will bless us and help us to understand our mission in the earth, that we may be able to be bold in the defense of truth and righteousness. President Hart has set us a good example in this respect. You remember reading in the newspapers that when he was sitting in the Senate at Boise, a gentleman had the audacity to attack his religion. He rose in his seat, and rebuked him, and notified the Senate that never would he stand for it. The result was that all the members of that senate respect him, and all our people love him for it. May God bless you. Amen.

ELDER GEORGE H. BRIMHALL.

(President of Brigham Young University.)

I am full of gratitude for the blessings that have come to me from my fathers and my mothers, both in heaven and on earth. I feel as I nearly always feel in the presence of an assembly of my brethren and sisters, that I need their faith and prayers; and if I get these I shall not

have any occasion to ask for your attention. You have not come here to hear me. You have come here to hear the word of the Lord, and if I have been called by authority to be the instrument, feeble and unworthy as I am, why, the Lord will be praised for anything that I may say, and it will depend upon Him and you.

During the remarks made at the opening of this conference, by President Smith, I was led to reflect, and I felt very keenly that he was actuated by the spirit of boldness and courage that came from his calling, reinforced by our Father. He did not ask what would increase his good favor among this people. He evidently had but one thought, and that thought was akin to that which inspired the Prophet Brigham when the question came up as to who was to lead the Church, and he remarked "I do not care who leads this Church, even though it were Ann Lee, but one thing I must know, and that is what God says about it." And President Smith has but one consideration, "What is the will of the Lord concerning this people," and He has given it to us—the will of the Lord. There is a passage of scripture in one of the revelations, wherein the Lord says:

"Inasmuch as My people build an house unto Me in the name of the Lord, and do not suffer any unclean thing to come unto it that it be not defiled. My glory shall rest upon it."

Some evil person might have come into that house, some apostate, some enemy might have sneaked in. Our great Temple here has been invaded by evil persons getting in there and taking pictures,

thieves as they were; but it was not suffered. You did not consent to it; I did not consent to it; the authorities did not consent to it. Hence it could not be said that we suffered or permitted these things. President Smith can not sanction anything in Zion that will pollute her.

We sang here today, "Let the mountains shout for joy;" and when that hymn was being sung I recalled a circumstance of last year when sixty-five eminent scientists were our guests. We were very desirous that they should know the truth concerning the character of our people, and we attempted to tell them the truth, when one of them said, "Don't talk, the mountains shout for you. See the canals at their base. The ground echoes the thoughts and character of your people. See the orchards, see the harvests, the fields; look at your buildings; they cry out what you are. It all speaks for you, and it gives the lie to all that has been said about you as a bad people." I thought in my soul, verily the prophecy is being fulfilled which said that the mountains should melt away. I believe in the literal melting away of the mountains of ice at the coming of the Ten Tribes from the North; but I believe also it may have a figurative meaning—the mountains of prejudice melting away before this people. I believe what the young missionary said when the minister said to him, "Why, you have Moses and the Prophets: why not listen to them?" He turned and said to him, "I would have you understand that Wilford Woodruff, in his place, is as great a prophet as Moses ever dared to be." I too believe that about President Woodruff. I believed that when I heard him say, during the

time we were dedicating the Temple here, "From this date this people will begin to prevail among the nations of the earth." We, through the action of our fathers and our mothers had prevailed against the desert. We had prevailed against persecution. We had prevailed against the insidious inroads of vice, and we had produced a community of which God could say, through His Prophet, when that glorious house was finished, "They shall now prevail against the prejudices of the world." Have we done it? Think where we then stood politically. Think where we stood financially. Think where we stood educationally, at the time that prophecy was made; and then think where we stand now. Why, we through our proselyting are now confronted with ministers congregating and crying out, "We are powerless. Some laws must be enacted against these 'Mormon' elders." Is that prevailing? The "Mormons" have been branded—the Latter-day Saints—as an ignorant people. What is the condition today? Ask the college presidents of this and other nations about those of our number who are or have been away studying. Who would have said, who would have dared to say ten years ago, that one of the greatest universities in the United States would send to the Brigham Young University for one of its "Mormon" boy professors to come back to Chicago and occupy a professor's chair? And when our boys go out, they observe something that makes us think. One returned a few weeks ago. He said, "We are on the map educationally." It was said of him: "You are from the Brigham Young University?" "Yes." Of another it was said, "You are from the B. Y. College," and so on.

Brothers and sisters, we are prevailing. Why are we prevailing in Zion? We are prevailing because we have refused to suffer Zion to be defiled. Zion cannot be defiled, because the Prophet of God will never consent, and there never has been, and there never will be, an official assent to the inroad of any iniquity among this people. As long as there is always an official phalanx standing up and refusing official sanction to the admittance of any evil in this Church, then Zion, the organization that God has established, cannot be defiled. "Individuals may be defiled," as Brother Maeser used to say. "The Lord has said that this kingdom shall never fail; but he has never said that I shall never fail."

There is Zion, the pure in heart. There is Zion, this continent. There is Zion, the organization of the Church of God. Zion is glorious. Zion is the bride of Christ. Zion is that which we should defend. She is a ship of eternal state, and I am so glad, so happy to be a part of that great thing called Zion.

Our President yesterday took the proper stand in refusing to let Zion be defiled. Now what is my mission? To go to my place, back to the Brigham Young University, and say to our force of teachers, we shall still refuse anything admittance into this school that will defile Zion. What is my duty next? To go to my own home, and do the same thing. To the bishops and the presidents of stakes I have nothing to say. They know they are the most responsible men in the Church under the general authorities. I know what is to be done. I know that if nothing had been done in this conference, but to listen to the word of the Lord yesterday, Israel would be well repaid. God bless you. Amen.

ELDER JOSEPH F. SMITH, JR.

Lives of faithful Church members consistent with Gospel—Professed Christian ministers inconsistently repudiate Christ's mission—Inspiration manifest in our leaders—Saints should be united, and labor for welfare of others.

I certainly would have been pleased if our brethren had felt disposed to occupy the remaining time. I have rejoiced in their testimonies, in what they have had to say by way of admonition and encouragement to the Latter-day Saints. I feel that we have had a most excellent time so far during this conference. The admonition, the advice, the instruction imparted, have been for our good individually and collectively, and I feel that it should sink deep into our souls. We should feel to rejoice in such teachings as we receive in this dispensation; teachings that are uplifting and will make us better not only as members of the Church but better as citizens in the community. There is nothing in the Gospel of Jesus Christ that is not uplifting. There never was and never will be advice given to the Latter-day Saints from their leaders that will not be for their good, for our leaders have but one desire, and that is the salvation of the people, both temporally and spiritually.

We ought to rejoice in the Gospel of Jesus Christ, because it is the truth revealed again. We are not walking in darkness. We are not led by blind leaders who have taken to themselves authority and prerogatives which do not belong to them; but we are led by and directed through the spirit of inspiration, and it behooves each one of us as members of the Church to heed the warning voice and follow the instruction that is given at our confer-

ences. We are, notwithstanding our weaknesses, the best people in the world. I do not say that boastingly, for I believe that this truth is evident to all who are willing to observe for themselves. We are morally clean, in every way equal, and in many ways superior to any other people. The reason is that we have received the truth, the Gospel of the Lord Jesus Christ. It is not to us a dead letter, something perhaps to be followed on the Sabbath day and forgotten on the six other days of the week; but our religion is an every-day religion. We are expected to live in accordance with the principles of truth every day of our lives; for these principles are just as true in the middle of the week as they are on the Sabbath day. I believe, further, that the Latter-day Saints are the only people who are consistent in their belief, and practice. We accept Jesus as the Redeemer of the world without qualification, and that is not done generally in the world, among those who profess to believe in Him and call themselves Christians. Even among many ministers who affix to their names the title of reverend, He is not accepted as the Redeemer of mankind. They are not consistent, because they do not teach and they do not practice the principles that have been set forth by the Savior, and which are recorded in the scriptures. Men stand up before the people in the congregations of the so-called Christian communities, and declare that they do not accept Christ as the Redeemer of the world. They teach the people that they do not believe in the resurrection from the dead. They do not even accept the eternal resurrection of the Christ. They do not believe that He came into the world to take

upon Him the sins of the world and redeem us from our sins. They scoff at the idea that He had power to offer Himself a sacrifice for the sins of others. They deny the miracles that the Savior performed, and say they do not believe in them. They call themselves progressive, and declare that they have received greater light, greater understanding, greater development through their researches, through their study and their own wisdom, by which they have come to the conclusion that these things recorded in the scriptures are fables, and were written in a day when the people were inclined to believe and accept as miracles things which did not and could not occur.

I am just simple enough in my belief to accept that which is recorded in the scriptures. I believe it with all my heart. I know that Jesus is the Christ, that He did come into the world to redeem the world from sin, and that men through acceptance of the principles of the Gospel—those principles which were taught at the opening of our conference—will receive a reward and an exaltation in the kingdom of our God. I know that salvation does not come through any other name than that of Jesus Christ, and that any man who will not obey the principles of truth as Christ set them forth in His Gospel will not receive the remission of sins, and cannot enter into the kingdom which is prepared for the righteous.

I desire to read a little from one of the revelations given to the Prophet Joseph Smith:

"Therefore, whosoever belongeth to my Church need not fear, for such shall inherit the kingdom of heaven. But, it is they who do not fear me, neither keep my commandments, but

build up churches unto themselves to get gain, yea, and all those that do wickedly and build up the kingdom of the devil; yea, verily, verily I say unto you, that it is they that I will disturb, and cause to tremble and shake to the center. Behold, I am Jesus Christ, the Son of God. I came unto my own, and my own received me not. I am the light which shineth in darkness, and the darkness comprehendeth it not. I am He who said, other sheep have I which are not of this fold, unto my disciples, and many there were of the house of Jacob. And I will show unto this people that I had other sheep, and that they were a branch of the house of Jacob. And I will bring to light their marvelous works, which they did in my name. Yea, and I will also bring to light my Gospel which was ministered unto them, and, behold, they shall not deny that which you have received, but they shall build it up, and shall bring to light the true points of my doctrine, yea, and the only doctrine which is in me. And this I do that I may establish my Gospel, that there may not be so much contention; yea, Satan doth stir up the hearts of the people to contention concerning the points of my doctrine; and in these things they do err, for they do wrest the scriptures and do not understand them. Therefore, I will unfold unto them this great mystery. For, behold, I will gather them as a hen gathereth her chickens under her wings, if they will not harden their hearts. Yea, if they will come, they may, and partake of the waters of life freely. Behold, this is my doctrine: whosoever repenteth and cometh unto me, the same is my church. Whosoever declareth more or less than this, the same is not of me, but is against me; therefore he is not of my church. And now, behold, whosoever is of my church, and endureth of my church to the end, him will I establish upon my rock, and the gates of hell shall not prevail against him."

Now, there are those who declare more or less than this. They will not repent of their sins. They will not accept Jesus as the Redeemer of the world. They will not believe that He spoke the truth when He

declared unto the people that He was the Son of God, and that He came to fulfill the mission that was given to Him of His Father, to redeem the world from sin. They reject these things. They will not believe them; hence they remain in the bondage of sin, and cannot be redeemed, because they will not receive the principles by which salvation comes. There are many of this class that go around through the country, stirring up the hearts of the people against the truth, declaring that these things are not so, and that it is unnecessary for men to observe these principles, and ordinances that are declared in the scriptures to be essential to salvation. They are destroying the faith of the people wherever it is possible. But we should be strong in the faith; each one of us should be filled with a determination to serve the Lord and to keep His commandments, for we have received the light which shineth in darkness that comes from the Lord. We are not walking in darkness, but in the light of truth as it has been revealed. There is no occasion for the members of the Church to go astray, to disregard the principles of the Gospel, for they are so plain and have been set forth in such clearness, that none need stumble or be in doubt concerning them. It is necessary that we should keep them in mind constantly, living worthily before the Lord, that we may receive His blessings.

Now, at this conference we have heard a great deal concerning the duties of the members of the Church, the responsibilities resting upon those who have been called to hold the priesthood and who hold positions of trust and of presidency among the people, whether it be in

the stakes, the wards, the quorums of the priesthood or other organizations. We have been instructed concerning our duties, how there is work enough for all of us to do. There need be no idlers among us. We have heard all of these things, and we should remember them and put them into practice, so far as our duties are concerned as members of the Church. The blessings of the Gospel will not come unto us if we disregard our duties and break the commandments of the Lord, we will not be blessed if we refuse to listen to the priesthood and will not follow the instructions that are given to us from time to time. We have officers in the Church necessarily to take the lead and to instruct the people, and they are inspired men. The bishops, the presidents of stakes, the various officers who are called and appointed to take charge of the many departments in the great work of the Lord are men of inspiration, and they have the right to the Spirit of the Lord, and they receive inspiration for their guidance and for the guidance of the people over whom they preside. We should listen to them, and obey their instructions. When we pray we should ask the Lord to pour out His Spirit upon the leaders in the Church, whether they minister as bishops of the wards, presidents of stakes, or in the presidency of the Church. We should not pray merely with our lips; but in every act, in our conversation, in all that we undertake to do, we should try to carry out the expressions of our prayers, and be in harmony with the thoughts that we declare to the Lord in our daily supplications.

The Lord will bless Zion. He will pour out His Spirit upon the people. He will prosper them if

they will remember Him, if they will keep His commandments, if they will observe the covenants that they have made Him and not violate them; if they will hold themselves aloof from the world, and not be partakers of the sins of the world. I do not mean to say that we ought not to associate at any time with those not of our faith, for there are many good people who have not embraced the Gospel. We are not required to avoid them, for our mission in the world is with them, to convert them to the truth if we can. But we need not be partakers of the sins of the world; we need not follow the foolish fashions of the world. We need not corrupt ourselves because many in the world are corrupt. We have received better things. We are walking in the knowledge and the understanding of the Gospel of the Lord Jesus Christ, and are entitled to that inspiration which will warn us of danger and guide us in the path of duty, and give us power to resist and overcome evil. We have the right to call upon the Lord in prayer and in faith for help, for guidance, for the assistance of His Holy Spirit, and we will receive it. And I pray that we may be true to our covenants, true to each other; that we will cast out of our hearts all that is evil, that we will not speak evil one of another, or be given to backbiting or contention or strife, for the spirit of wickedness destroys faith and tends to divide and separate instead of uniting and strengthening the people. We must stand united as one—our purposes are the same, our aims are the same. We are laboring in the direction of eternal life and progression. There is no variance among the teachers in Israel concerning the principles of

the Gospel. We are united concerning these things. There is no division among the authorities, and there need be no division among the people; but unity, peace, brotherly love, kindness and fellowship one to another. These are the blessings that we are entitled to, if we will live in accordance with the Gospel, and the Lord will pour out other and greater blessings, even all that we are able to contain. I pray that we will keep the commandments of the Lord, be diligent in the discharge of our duties, and each one labor, not merely for his personal salvation but in the interests of the entire community and the salvation of the children of men. This is my prayer in the name of Jesus Christ. Amen.

The choir sang the anthem, "Send out Thy light;" Sister Nellie Parr rendered the solo.

Benediction was pronounced by Elder Stephen L. Chipman.

OUTDOOR MEETING.

A meeting was held in front of the Bureau of Information, at 2 p. m. Elder George F. Richards presided, and the Liberty stake male chorus sang the musical selections.

The hymn, "Nearer to Thee," was rendered by the male singers.

Prayer was offered by Elder Israel Call.

"The wondrous cross" was sung by the male choir.

ELDER NEPHI L. MORRIS.

(President of Salt Lake Stake.)

The fact that we are forced to hold an open-air meeting is a source of gratification to me, and must be

to you all when you consider that the spacious Tabernacle and Assembly Hall are not commodious enough to hold the hosts of Israel who have assembled to hear the word of the Lord. It is indeed a glorious and marvelous change since the day when our enemies predicted that the death of Joseph Smith would bring about the end of "Mormonism." Through the machinations of evil and designing men he became a martyr like many prophets before him, but it did not place the period to "Mormonism." Our enemies then foretold the end of our Church with the death of Brigham Young, but it does not appear today as though the death of either of our first great leaders had brought the end of "Mormonism," or in any way hindered its growth. For indeed, "Mormonism" has not only increased steadily in membership, but has become a more and more important factor in the betterment of mankind. I am thankful to be one who, by the kind providence of God has espoused that cause.

I am reminded of a prediction made by the Prophet Joseph Smith, when he stood by the side of a little jail, which had at one time held him and some of his brethren as prisoners. He prophesied that the Saints would continue to suffer many persecutions, and that they would be driven west; many of them should die because of the hardships and vicissitudes through which they should pass, and that they should build many cities and towns and become a mighty people in the midst of the Rocky Mountains. That was in the year 1842. Scarcely seventy-five years have elapsed, and we see a remarkable fulfillment of the prophecy. Do not these Rocky Mountain states, with

their million of prosperous people, afford a complete fulfillment of that prophecy?

I do not know that we have any real enemies today. I have heard of a million women, (the W. C. T. U.), who wanted to do us some harm on different occasions, but I think their animosities have arisen out of their ignorance, because their minds have been prejudiced against the Latter-day Saints. I believe the world has grown more and more to an appreciation of the Latter-day Saints through the fruits of their social, industrial and religious efforts. I believe no man of modern civilization, not blinded by bigotry, would undertake to break down, or even limit the efficacy of "Mormonism" for human service. "Mormonism" has brought into existence in this great western country one or two generations of men that compare most favorably with the manhood of the country at large. "Mormonism," by its practical views and activities, has given to our nation this splendid country, teeming with its wealth and treasure, and its infinite possibilities. "Mormonism" has given to society, to the state, and the nation, thousands of splendid, patriotic, intelligent and forceful men and women that have been a distinct asset to the great national life. None but the bigot, the narrow-minded would undertake to restrain or crush an institution which can contribute so generously to the public welfare.

What has been the dominating power, the element of strength in holding together this people? The Prophet Joseph Smith was once asked the question, how it was that he governed his people so well. His reply was, "I teach them correct principles and they govern them-

selves." This has been fundamental with the Latter-day Saints. It has been stated by those who would detract from us, that "'Mormonism' thrives best where ignorance abounds." There could be nothing farther from the truth than this statement, and I speak as one on the inside, one born and reared in "Mormonism" and more or less active in its various institutions. I have grown through years of service, small though it may be, to regard "Mormonism" as a gigantic institution of education. If you will take time and pains to study the organizations of the "Mormon" people, I think you will agree with me in this idea, viz., that all the teaching and institutional work of the "Mormon" Church is educative in the broadest and highest sense.

The great mission of the Church is to carry the message of truth to man, and teach him to live in conformity to that truth for his present and eternal welfare.

Aside from that great office of the Church, which it performs most splendidly, the organizations within the Church, which have been designated "helps in government," contribute as auxiliary institutions to the great undertaking. The first auxiliary organization of the Church was established in the days of the Prophet and is known as the Woman's Relief Society. For over half a century it has ministered to the relief and comfort of the poor, the sick and the unfortunate. There is no more beautiful work in all the world than that done in the name of "sweet charity."

The Relief Society sisters contribute systematically to the blessing of mankind wherever the Church is organized, without regard to race, creed or color. They hold regular

meetings, with courses of study, choosing such subjects as will help them to become better wives and mothers, daughters and sisters, and more useful members of the community. Anything which makes for the refinement and preservation of the woman, the mother, the wife, is certainly a source of strength and power and virtue. Surely this is a work no one will undertake to destroy. It is a work which represents effort, expenditure of means and time and the betterment of all who participate in the work, as well as the benefit and blessings of those who are administered to. And behind it all is the element of education, the men and women thus engaged become more proficient in the service of their kind.

Then we have the Sunday School, of which we may be justly proud, for I believe it surpasses all similar organizations in the world in point of efficiency and membership. One hundred fifty thousand children and men and women are enrolled in this splendid organization. They meet every Sunday morning, divide into their various grades and departments with trained teachers in charge of each class, who instruct them in those subjects which are best adapted for the physical, moral and spiritual welfare.

It is primarily a system of education. "Where ignorance abounds, 'Mormonism' thrives?" It is exactly the reverse. The main strength of "Mormonism" lies in the intelligence of its members, and every institution in the Church aims at their education. Do you not know this to be true? Take the Young Men's Mutual Improvement Association, with from thirty to forty thousand members. They meet weekly to discuss such subjects as will make

them better citizens, better members of their Church, and better members of society. Are these the means which would be employed by an institution that wished to keep its members in ignorance? Then there is the Young Ladies' Mutual Improvement Association, numbering sixty-five thousand, where the ladies assemble at least once a week to study domestic arts, science, literature, history, and everything that will tend to make of them a higher and more refined type of womanhood. Then you have the Primary Association, where once a week, or oftener, young ladies of scholastic training meet in the meetinghouse or in the schoolhouse, where it is permitted, and there teach the little children the first principles of service to mankind, and reverence for God. And then comes the last of our institutions, known as the Religion Class Work.

The moral education of the youth is one of the most serious problems which is presented to the educators of our nation. The Bible has been tabooed for many years. I am not advocating religious training in public schools, but I do believe that there is not sufficient moral and religious training among the youth of our land today. The Latter-day Saints believe that children should be taught reverence for God and have developed in their hearts faith in Him, and a comprehension of their obligation even as children to God. Therefore the "Mormon" people have established this Religion Class Work to promote faith and moral growth in connection with the education of the youth. Now then, under these circumstances, it occurs to me that this is one great gigantic institution of which we may all be proud.

May the Lord preserve and prosper this people to serve mankind and to promote His cause on the earth, is my prayer, in His name. Amen.

ELDER CHARLES A. ORME.

(President of Tooele Stake.)

My brothers, sisters and friends, I have listened, with interest and rejoicing, to the discourse delivered by President Nephi L. Morris. I feel to congratulate our people on their achievements, on their success, and what they have accomplished and are accomplishing along an educational line, for the uplifting of the children of men, for the advancement of the human race, for acquiring the high intellectual condition that our Father in Heaven desires His children should reach while they are here upon the earth, that we may become educated and qualified for the future existence it is destined that the children of our Father should attain unto. All throughout this conference, the splendid meetings and discourses that we have had on this Temple Block, the declarations of the faith that this people have in Israel's God, and the demonstration thereof in the works that they have produced, show their desire to serve Him and to keep His commandments. Think of what appeared to the children of men an insignificant organization in the beginning, with only six members, poorly equipped or qualified to promulgate the truth, and destined to build up a marvelous missionary system in the future. Add to this system that which has been spoken of by President Morris, it seems to me would be worthy of our consideration for a little while.

In the beginning, with only six men to start out and face an opposing world, nearly all whom the elders came in contact with were opposed to that which they set forth. Even from the time when Joseph Smith the Prophet first declared the visitation of the Father and the Son, until the coming forth of the Book of Mormon, the sending forth of the first elders to preach unto the people the words that had been given unto that youthful prophet, I say, to look at it from that beginning it would seem impossible to accomplish what we have at the present time. Consider also that they had not sufficient means to publish to the world the record that had been committed into their hands by a holy angel, to present unto the world as a testimony and a witness that God had not confined His ministrations, or His prophets, to one hemisphere, but that it had been extended further. Since that time we have succeeded in sending out thousands of elders to the various nations of the earth, at a great expense, amounting to hundreds of thousands of dollars annually, for the promulgation of this Gospel. Many of our elders have been well equipped from an educational standpoint, and supplied with proper literature, so that they could visit the homes of the rich and the learned in civilized nations, as well as the poor, and present unto them those glorious truths that had been revealed unto the Prophet Joseph, giving unto the world a new witness for God and for Jesus Christ.

There had been errors creep into the churches that had been organized by men, errors relating to the existence of God, His being and attributes. Men had no faith in the declaration made by Joseph Smith,

that he had seen a vision, and that God had manifested Himself unto him, and that He was indeed a personage like unto man, and that the Son was in His image and likeness, as the scriptures had told. But the minds of men had been darkened on this subject, and it seemed impossible for them to believe his statement. He declared in very deed that he had seen God, and His Son Jesus Christ. The young man, fearlessly desiring to discharge the duty that the Lord had placed upon him, declared that God was not, as had been proclaimed, without body, parts or passions, but that He possesses a body, with limbs, head and all parts and organs as a man has them. He testified that he knew this, for he had seen with his eyes, that he had heard Their voices, and that he had conversed with Jesus Christ who was crucified on Calvary, according to the testimony of the apostles whom He had chosen from among men.

That Christ had arisen from the grave, and ascended bodily into heaven, is a fact which seems to have been lost sight of by the children of men. This young man declared that it was a fact. He was a witness of it for he had seen Jesus and the Father. He had heard Their voices, and this testimony had been given unto him, and it was his privilege and his duty, as a new witness for God, to stand forth and declare unto the world, in this dispensation, those things that had been known in former dispensations, the saving powers and principles of the Gospel of Jesus Christ. It was that testimony, borne by humble elders, sent forth without worldly means, but rich in spirit and with a testimony that God lived, and that His work had been established upon

the earth. That was what brought our parents and grandparents, and many of us, into this goodly land, where we are surrounded with favorable conditions, with institutions for advancement and learning, that we have heard about this afternoon.

I bear my testimony to the truthfulness of this work, that the world calls "Mormonism;" it is the biggest proposition before the children of men today, both from a worldly standpoint and from a spiritual or religious standpoint. I make that statement partly on the grounds of the educational system that is in our midst, making us acquainted with the things of the world, with the science and arts of the day, the high accomplishments and achievements along these lines. As for spiritual advancement, the greatest thing before the world, we believe in that also, and with all our hearts, for it deals not only with men in this life, for their betterment, both temporally and spiritually, but it reaches beyond the veil. We are informed that before this earth on which we live was framed, the spirits of men did in reality exist, that they were organized by the great Head, and He saw among them great and mighty spirits, choice men and women, as recorded in the Pearl of Great Price, chapter 3. Our Father in Heaven, recognizing the intellectual greatness of many of those beings that had been organized in that spiritual stage of existence, remarked to those in the Council with Him, something like this: "See, here is space, let us go down and create an earth on which these spirits may dwell." From that we learn and understand that this earth was created and made habitable for mankind, He said, "They who keep their

first estate shall be added upon; and they who keep not their first estate, shall not have glory in the same kingdom with those who keep their first estate; they who keep their second estate, shall have glory added upon their heads for ever and ever."

My brothers and sisters, here is something for us to consider: intelligences in the beginning, before the organization of this earth, and this earth being brought into existence for their benefit, that they might become educated and qualified to become as their Father, God. The Savior of the world said that the children of men should become perfect as their Heavenly Father is perfect, and that they could reach that position by keeping the laws of God in these two estates. Latter-day Saints and all Israel should awaken to a realization of the condition that we are in here. We have obeyed the principles of faith and repentance, and yielded obedience to the doctrine of baptism in water by immersion for the remission of sins, and have had hands laid upon our heads for confirmation in the Church of Christ, and for the baptism of the Holy Ghost. We should comprehend our true condition and exercise ourselves in the performance of duty and responsibility before our Father, for, in yielding obedience unto these doctrines, we made a covenant to serve Him forever, to keep His commandments, and observe all His laws. If we fail to do this, we shall fall short of the glory that has been promised to all the children of our Father who are obedient unto His commandments.

I believe that it is easy for men to fall from grace, even after they have received the principles of the doctrine of Christ and become con-

verted. I believe that they can become lukewarm, as did one of the Churches in olden times. The Apostle John, the Revelator, seeing their condition, declared that they were neither cold nor hot, and only worthy to be spued out of his mouth. I believe, that even Latter-day Saints can become in that condition. We ought to be faithful in the payment of our tithes, in observing the word of wisdom, attending to our prayers and our sacrament meetings, and take advantage of the institutions of learning that have been organized for our benefit and education, and accept the revelations of our Father, that He has given unto the children of men. I pray God to strengthen our testimony and create within us a desire to serve Him unto the end, which I ask through Jesus Christ. Amen.

The male chorus rendered a selection entitled "Just Beyond."

ELDER BENJAMIN GODDARD.

(President of Bureau of Information.)

Brethren, sisters and friends, I have great pleasure in greeting you this afternoon, and trust that I shall enjoy the same spirit that has characterized the remarks of my brethren. If there be any strangers among you, from that which has already been said, they must be impressed with the comprehensiveness of what is called "Mormonism." Our last speaker dwelt briefly upon our belief in the pre-existence of spirits showing that our existence did not commence upon this earth, but that we were fore-ordained to come and dwell here for a season, to perform the mission which God had given unto us.

President Morris, in his remarks dwelt upon the organization of the Church, and the auxiliary branches thereof, and endeavored to make clear to you the special work of our Relief Societies, our Young Ladies and Young Men's Mutual Improvement Associations, our Primary Associations, our Sunday Schools and Religion Classes, and the wide field of activity occupied by these auxiliary organizations of the Church, for the special benefit of the various members thereof. But the Church does not exist by virtue of these organizations. God has given unto us something more than auxiliary work. One of the brethren referred to the fact that the Prophet Joseph Smith received revelations from the Almighty. We declare that God the Father, and God the Son, appeared unto him in vision, and made clear unto him his great mission upon earth. In that connection he was assured that other messengers should come, who would confer upon him greater powers and give other instructions.

Upon this block, I have the honor of meeting from day to day many of the strangers who come among us. At least two hundred and fifty thousand visitors come to Utah each year many coming to this "City of the Saints" that they may learn something of our faith. I am impressed with the fact that one of the revelations, often referred to by our elders, has been fulfilled in greater detail than we sometimes declare, not only by the gathering of the Saints who have fulfilled to the very letter these words, but by the coming of the strangers: "For it shall come to pass in the last days that the mountain of the Lord's House shall be exalted above the hills and all

nations shall flow unto it, and many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of His ways and we will walk in His paths." Although many may not so view it, yet they do come to learn something of the ways of the Almighty with regard to the work of this people in the Rocky Mountains. And we have pleasure in telling them the story that has been recited in your hearing, with regard to the commencement of this great work, and that subsequently another heavenly personage came unto the prophet Joseph Smith.

We declare in all soberness that the revelation is true, that John the Baptist, who holds the keys of the Aaronic Priesthood, placed his hands upon the head of Joseph the Prophet and ordained him to that priesthood, giving him all the keys and authority pertaining thereto. And we go still further, to the astonishment of some who have never heard "Mormon" doctrines before. We declare that even then the Church was not fully organized, it was not organized as fully as God intended. They who were chosen by the Savior when He was engaged in His ministry upon the earth, they of whom He said: "Ye have not chosen Me, but I have chosen you and ordained you," even Peter, James and John, the resurrected apostles of the Lord, Jesus Christ came unto that youthful prophet, placed their hands upon his head and gave unto him the authority of the Melchizedek Priesthood. Now what does it mean? It means that the Church in the Latter days has been organized as perfectly as in former days, with prophets, pastors, teachers, deacons,

evangelists, etc.; "for the perfecting of the Saints." And hence we say unto you, the Melchizedek Priesthood has been bestowed upon the children of men, and there are men within the sound of my voice who hold that priesthood, High Priests, Seventies, Elders, who possess all the authority possessed by the ministry in the days of the Lord Jesus Christ. And there is also the Aaronic Priesthood, which we term sometimes the Lesser Priesthood, with its Priests, Teachers, and Deacons ministering for the salvation of men.

Do you realize how much these truths have been impressed upon the hearts of our children? Let me tell you one little circumstance that occurred upon this block. Sometime ago, while glancing through the window, I perceived a little group of strangers on the steps of the Assembly Hall, the building opposite to us. I wondered who was conversing with these strangers. It was of interest to me to find out, it being part of my work to observe that the teachings here are given by men and women who are authorized to do the work. I therefore joined the company. A stake conference was being held in the Assembly Hall, President Nephi L. Morris presiding over the meeting, but the group of strangers stood on the outside. Mingling with them I perceived that they were being entertained by a boy, a little fellow, who was standing on the steps so that they could see and hear him. The strangers were asking questions: "Well, my boy, are you a 'Mormon'?"

"Oh, yes sir."

"Well, are you a minister?"

"No, sir."

"What are you?"

"I am a deacon, sir."

"What is a deacon?"

"A deacon's office is the first in the Aaronic Priesthood, and I have to work as a deacon, and that is why I am at the door."

"And what is the Aaronic Priesthood?" was the question. The boy, not more than twelve or thirteen years of age, answered promptly:

"Sir, the Aaronic Priesthood is the authority given by John the Baptist when he laid his hands upon the head of Joseph Smith, and it has come down and I have been ordained a deacon, and I hold the Aaronic Priesthood."

Oh! bless the soul of that boy. I don't know today who he was but I felt like hugging him, because of the testimony he was thus bearing; for in the simplicity of his heart and by his youthful appearance he impressed those strangers so that, at least, they recognized the earnestness, frankness and sincerity of the Latter-day Saints.

Our children understand these things. They are taught unto them and, hence, without hesitancy they declare that the Church of Jesus Christ of Latter-day Saints is organized, fully and completely, for the salvation of man in the latter days. When we talk to the people in this manner they acknowledge that it is a wonderful work, and as they gaze at the beautiful building, our Temple,—that monument in stone so eloquently spoken of yesterday by Elder B. H. Roberts, they invariably ask "what is the building for?" We declare that it stands as a testimony of another principle pertaining to the Gospel of the Lord Jesus Christ. For we not only believe, as President Orme has said "that from the eternities we were prepared for this probation and that

through this probation we are to minister to the children of men, giving the warning message pertaining to the coming of the Lord Jesus Christ," but we are to extend that mission beyond the veil. We never expect to be through with our work. We worked before we came here, we minister while we are living, and we shall minister after we are dead.

I remember a few friends standing near the gates here, some years ago, when the President of the Ministerial Association was entertaining them. Unobserved I joined them and listened a little while to the conversation and then pleasantly asked, "My reverend friend, can I assist you a little?" He turned, astonished to see me, and remarked to his friends, "This man will tell you the other side of the story." "No," I answered, "I may not; there is only one side, the true side, and, in your ministerial garb, you surely would not give any other." As he turned away he said, "You may tell them what you believe in. Now be careful, (speaking to his companions), or he will get you." "Now," I remarked, (calling him by name), "don't make your friends nervous, we shall get you by and by." "Oh! no, you never will," he retorted and turned away angrily. "Now, my dear friend," I said, "be good natured. Don't forget our teachings. We not only preach here, but we shall preach to the spirits in prison, and follow men throughout all eternity, or until they repent of their sins and accept the Gospel of Christ; that is our faith." The Master declared, "I, if I be lifted up, will draw all men unto me." Some years ago, Rev. Mr. Guthrie, a Scotch divine said, when quoting a familiar passage of scripture referring to the Redeemer, "He is the propitiation

for our sins and not for ours only but for the sins of the whole world." "The whole world. Some say that this is a dangerous doctrine, but it is God's doctrine." Just so far he was preaching "Mormonism," for (pointing to the Temple), that sacred Temple stands for the redemption of the dead, for the ministry to "the spirits in prison," for the continuation of this work beyond the grave.

Let us so live, according to the will of God, that we may be worthy to minister to the living and for the dead, is my prayer in the name of Jesus. Amen.

ELDER HUGH J. CANNON.

(President of Liberty Stake.)

My brethren and sisters, it seems to me that I was born with a testimony of "Mormonism." "Mormonism" has always appealed to me. In the early days of my life, this faith was naturally due to the teachings which I received from my parents. Later on, when I was called to go out into the world, of necessity I had to be able to give a reason for the hope that was within me. But never in my life have I doubted the divinity of this work. As has already been stated, the Church provides for every spiritual and temporal need of its members.

Here in Utah we have a school system which is the equal of any system in the United States. That is in addition to all these auxiliary organizations which have been mentioned, and the priesthood quorum work which we are doing. We have a system which appeals to the educated men of the world, and they investigate the Church and its teachings with great interest because of

the time and attention which have been given to this subject.

Brother Orme spoke about our belief in pre-existence. Brother Goddard spoke of that very briefly and also alluded to our belief in the hereafter. I desire to refer briefly to our present temporal condition. One of the greatest horticultural experts in the United States made the statement the other day in my hearing that "the horticultural exhibit at the Utah State Fair could not be equalled by any state in the United States." I heard the other day, at the dedication of this Seagull Monument, from one of the pioneers, that Jim Bridger had said when our people came here that there was frost every month of the year in this valley. In spite of that statement, and as we believe through the blessing of the Almighty upon this land, we are able to produce an exhibit, according to the testimony of this man, which cannot be equalled in the United States. There are certain sections outside of Utah, as you know, which pride themselves upon their peaches; certain sections which boast of their apples, etc. We can produce as good apples as the best sections which specialize on apples. We can produce as fine peaches, as fine prunes, as fine pears, as fine grapes, as can be produced in the sections which specialize on these particular fruits. Why is it? I give the Almighty the credit for it. He inspired his servant to say, "This is the place." And He has blessed this land and has made it fruitful because His children that were driven from the civilized communities were forced to come here and came with faith in Him, and wholly dependent upon Him. He has blessed the land for their sake.

Think what this people has done for years and years in its missionary movement alone. I figured, very roughly in my mind, while sitting here, that we are spending perhaps more than one million dollars a year to preach the Gospel in the world. That money is going out of this community, and I think that one million dollars would not nearly cover it, and especially if we put a reasonable price upon the time of the men who go abroad. It would take very nearly a million dollars, as I figured it, in cash to support our missionaries, and then there is their time which would be converted into means if they remained at home. Where can you find a community in all the world that could stand year after year a drain of this kind? And still, what is the temporal condition of this people? I have not all the statistics in mind: I did not expect to speak this afternoon, and have not had any opportunity to get figures since I was asked to address you, but I believe that there is no community in all the world where the people are in as comfortable circumstances as they are in Utah. There is no community in the world where there is as large a percentage of the people who own their homes, and whose homes are free from mortgages, in spite of the fact that we are sending out one million dollars annually for which we get no apparent returns. Judged from the standpoint of the world, not one cent of that vast sum spent in preaching the Gospel to the world ever returns to us in the shape of money. But the Lord has made up to this people for that which they do in this respect as well as in all others, and I find in it a testimony of the Gospel, just as I find a testimony of the Gospel in all these

other things which have been alluded to this afternoon. We have every reason to be proud of the Gospel of Jesus Christ, and I thank the Lord from the bottom of my heart that I was born in the Church, and that the Lord was kind enough to me to give me a testimony of this work.

May our light so shine that the world will see our good works and glorify our Father in Heaven, is my prayer in the name of Jesus Christ. Amen.

ELDER GEORGE F. RICHARDS.

Free agency of man a Divine law—The latter-day Gospel, the old Gospel restored—The Priesthood also restored—"Mormonism" the greatest organization on earth.

While there have been a great many people moving to and fro upon these grounds I have been pleased to note that there are hundreds of people immediately in front of us who have scarcely moved out of their tracks during the time of this service. This is an evidence to me of the interest they have in this great work which we represent, and of which we have been speaking, and in the things which they have heard. We have a message to those who have not united themselves with the Church of Jesus Christ of Latter-day Saints, a message of peace, of good will and of salvation, if they will but receive it. We would not if we could, force our views upon them and oblige them to join with us in this work. One of Satan's objects from the beginning was to destroy the free agency of man. But the Son, who gave himself willingly as a ransom for the sins of the world, secured to us our free agency. This principle is

represented most beautifully in one of our hymns which reads:

"Know this that every soul is free,
To choose his life and what he'll be;
For this eternal truth is given,
That God will force no man to heaven;
He'll call, persuade, direct aright,
And bless with wisdom, love and light;
In nameless ways be good and kind,
But never force the human mind."

As a witness for the Lord I testify to you, my friends, that the things which have been spoken in your presence this afternoon are the things of God, the truth of God, whether you receive them or reject them. This is the Gospel of the Lord Jesus Christ, which is the power of God unto salvation, and a savor of life unto life or death unto death, according as it is received and obeyed, or as it is rejected and fought against. It is the Gospel which Enoch taught to his people and was made a savor of life unto them, because they received it with glad hearts, and it wrought perfection in their lives, so that they obtained translation and salvation. It was a savor of death unto death unto the people in Noah's time, because they rejected it and gratified without restraint their carnal desires to their destruction and condemnation. This is the same Gospel that originated in the heavens before the world was. It is the same that was taught to our first parents, Adam and Eve. It is the same Gospel that was taught by our Savior and His Apostles of the Primitive Church. It is the Gospel which John the Revelator saw in vision, and declared as recorded in the 14th chapter, of Revelations:

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell upon the earth, and to every nation, and kindred, and tongue and people, saying

with a loud voice, Fear God and give glory to Him; for the hour of His judgment is come; and worship Him that made heavens, and earth, and the sea and the fountains of waters."

This Gospel has been restored to earth in this dispensation of the fullness of times, when all things which have been spoken of by the mouths of all the holy prophets since the world began are to be restored in preparation for the great day of the coming of our Lord, when He is to take possession of His kingdom, and reign as King of Kings and Lord of Lords. It has come in the way that was predicted, having been delivered to the Prophet Joseph Smith by an angel; and by the gift and power of God he translated the records of the Book of Mormon, which contains the Everlasting Gospel as it was taught to the ancient inhabitants of this continent by Christ our Savior, after He left His disciples at Jerusalem. He told them in going that He had other sheep which were not of that fold, that He had to visit. And He visited the Nephite nations; He organized His Church, and told them that He had come in fulfillment of what He had told His disciples at Jerusalem.

We have this Gospel, and there is just one Gospel recognized of God, that which He instituted in the heavens from the foundation of the world; as Paul declared to the Galatians: "Though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed;" just the one Gospel which has in it the power of God unto salvation. In connection with this message of the Gospel, the Lord delivered to the Prophet Joseph Smith the keys of the Priesthood of

Aaron, and also the keys of the Priesthood of the Son of God, with power and authority to build up His church and kingdom, here upon the earth, and authority to administer the saving ordinances of the Gospel unto all who are prepared by faith and repentance to receive it. This Gospel, in connection with the Church and Kingdom of God which has been established upon the earth in this dispensation, through the instrumentality of the Prophet Joseph Smith, constitutes what is known as "Mormonism"; and it is the biggest thing in this world, the most important thing with which mankind have to do.

Reference has been made to the perfection of the organization of the Church; study of the organization with its quorums of priesthood its auxiliaries and helps in government, and the character of the work each is doing, convinces one of the superiority of the organization and divinity of its origin. A few years ago at a Ministerial Convention being held in California a declaration was made by a member of that Association, that "The thing called 'Mormonism' is the greatest organization upon the earth, save possibly the German Army." And during the past summer, in a convention of Ministers in Portland, Oregon, one of those Ministers declared without any reservation, that "it is the greatest organization upon the earth." I bear testimony to the truth of his statement.

It remains for us, my brethren and sisters, and friends, while here in mortality to receive the Gospel which is offered unto us gratuitously, and make use of our time and talents in establishing ourselves in faith and devotion to the cause of God, that we may have His favor

and His blessing in life, and that we may obtain, as a reward of our integrity and faithfulness, eternal life in the world to come. God help us to these great blessings, I humbly pray in the name of Jesus Christ. Amen.

"Thy way not mine, O Lord," was sung by the male choir.

Benediction was pronounced by Elder Charles S. Martin.

AFTERNOON SESSION.

In the Tabernacle.

Conference was resumed at 2 p. m.

President Joseph F. Smith called the meeting to order.

The Tabernacle choir sang the hymn:

Come, dearest Lord, descend and dwell,
By faith and love, in every breast;
Then shall we know, and taste, and feel
The joys that cannot be expressed.

Prayer was offered by Elder Franklin S. Bramwell.

The choir sang the hymn:

Prayer is the soul's sincere desire,
Unuttered or expressed;
The motion of a hidden fire
That trembles in the breast.

ELDER HEBER J. GRANT.

Appreciation of words and music of hymns—Membership in Genealogical Society recommended—Ben E. Rich's successful life—Saints should be guided by authoritative counsel—Gratifying recognition of worthiness of Latter-day Saints—Striking illustrations of benefit of sustaining home manufactures—Spiritual power manifest in the Church today.

"Prayer is the soul's sincere desire
Unuttered or expressed,
The motion of a hidden fire
That trembles in the breast."

That is the first verse of the hymn we have just listened to. The last verse is as follows:

"Oh Thou by whom we come to God,
The life, the truth, the way!
The path of prayer, Thyself hast trod,
Lord teach us how to pray."

I pray earnestly and in humility that that same splendid spirit which has been manifested in all that has been said to us thus far in our conference may also be given to me. I ask earnestly an interest in the faith and prayers of this vast congregation, to the end that I may be able to say something which may be encouraging, and in its nature calculated to benefit those who listen. I was not only particularly impressed with the beautiful sentiment in Montgomery's poem that we have just listened to but I was also impressed with the very splendid music. I had the same feeling this morning while listening to the splendid poem by Sister Eliza R. Snow.

"Though deepening trials throng your way
Press on, press on, ye Saints of God!
Ere long the resurrection day
Will spread its life and light abroad."

I was impressed also with the beautiful music of this hymn. Both of the melodies that we have listened to having been composed by our fellow townsman Brother George Careless. I feel very grateful to the Lord, not only for the inspiration that has come to the men and women who have written so many splendid things that we hear from time to time, but I am also grateful for the ability possessed by Brother Careless, Brother Stephens and many others who furnish the splendid music for our hymns.

President Anthon H. Lund, President Charles W. Penrose, three members of the council of twelve, and others, form a board of directors of the Genealogical Society of Utah. We feel a deep interest in the work of this society. Classes have been organized where the people are receiving instruction in the work that is necessary to be done in our temples. Recently a genealogical day was appointed for all the wards in the Church, where the subject should have been taken up, and we found, in many of the wards, that not one word was said upon this subject, thus showing a lack of interest and a great carelessness on the part of those whose duty it was to arrange suitable services for the occasion. We heard here yesterday thrilling words with regard to the beautiful Gull monument, in stone and in bronze, that has recently been unveiled. We heard regarding the wonderful testimony in stone of our Temple, but without the labors being performed within the Temple, it is like the body without the spirit. We have in very deed the Gospel of Jesus Christ, the power of God unto salvation. We find recorded in the Doctrine and Covenants that this is the Gospel, the glad tidings which the voice out of the heavens declared unto us, that He came into the world, even Jesus, to be crucified for the sins of the world, and to save all the workmanship of the hands of God. One of the great works in this Gospel of salvation, devolving upon us as Saints, is to labor in the temples of God for the salvation of our dead. We feel that the Latter-day Saints, from one end of the Church to the other, should enroll themselves as members in the Genealogical Society, and that they

should labor in the Temple as often as opportunity will present.

I desire to read just a few words that I penned for the *Improvement Era*, fifteen years ago, and I read them in connection with the death of our beloved brother Ben E. Rich. Ben E. Rich, to my mind, lived a successful life. He died a millionaire in the wealth which is true wealth and which counts with God:

"Not he who merely succeeds in making a fortune, and in so doing blunts the natural affections of the heart, and chases therefrom the love of his fellows, can be said to be truly successful, but he who so lives that those who know him best shall love him most, and that God who knows not only his deeds but also the inmost sentiments of his heart shall love him; of such an one only, notwithstanding he may die in poverty, can it be said, indeed and of a truth, he should be crowned with the wreath of success."

God loved Ben E. Rich. The prophet of God, and all of his associates in the Presidency, and the council of the twelve, and all of the general authorities loved Ben E. Rich. Those who came in intimate contact with him in the Southern States and in the Eastern States, men not of our faith, loved this man; he gained their love, and those who knew him best loved him most, and God who knew the inmost promptings of his heart loved him. Therefore I say this man lived a successful life. I felt I would like to pay these few words of tribute to the memory of one who spent fully one-half of his mature years in proclaiming the Gospel of Jesus Christ. We find it recorded that if we labor all the days of our lives and bring save it be one soul unto a knowledge of the Gospel, how great shall be our joy with that soul in the kingdom of our Father, and if

we bring many souls how much greater shall be our joy. Both by tongue and with his pen, this man has brought many, many souls to a knowledge of the Gospel of Jesus Christ. God bless his memory. God bless his family and help his children to walk in his footsteps, and to place the love of God and the Gospel of Jesus Christ first in their lives, is my earnest prayer in their behalf.

I endorse with all my heart everything that I have heard during this conference. Pope says:

"Vice is a monster of such frightful mien
As to be hated, needs but to be seen;
But seen too oft, familiar with her face,
We first endure, then pity, then embrace."

Some among us are embracing, to the full extent, the vice of immoral dress, and I lift my voice in absolute and perfect harmony with every word uttered here by President Smith. We sing and have done so during this conference, "We thank Thee, O God, for a Prophet to guide us in these latter days;" there are a great many who ought to put a postscript to that and say, "Provided he guides us to suit our own fancies and our own whims." The prophets of God, from Joseph Smith to the present day, have guided us and they have guided us aright, when we have listened to that guidance; and the mistakes which have been made have been because of our failure to listen to the Prophet whose right it is to guide the people of God. I will give you one practical incident. Brigham Young stood in front of the home of the late Apostle, at that time bishop, Marriner W. Merrill, in Richmond, and he pointed over to

the sandy country where Lewiston now stands and he said to Bishop Merrill: "Call some man to go over there and be a bishop, and organize a ward there, and have the people locate there. That will be the most valuable part of this valley, agriculturally, the greatest grain producing part of the country." Brother Merrill told me this, standing upon the spot where Brigham Young stood and he said, "I called Brother Lewis to go over there, and he was subsequently ordained as a bishop, and set apart to preside at Lewiston. After he had been there one season and ploughed up the ground, a wind storm came and took all his fine soil and piled it up in a heap by the fence. He came back and said, 'Bishop Merrill, I would not give my little twenty-acre farm here at Richmond for the whole country over there and I want to come back.'" Brother Merrill said, "Well you will not come back with my consent. If you come back you will have to run away from the call that has been placed upon you. I will not release you; the Prophet of God has said that is to be the granary of Cache Valley and you go back there;" and Brother Lewis went back disheartened and discouraged. Brother Lewis, who afterwards became the president of the Benson stake of Zion, no doubt thanked Brother Merrill that he did not let him run away, seeing that during the last few years of his life, he harvested over ten thousand bushels of wheat a year. I know that the path of safety for the Latter-day Saints is to not only sing "We thank Thee O God for a Prophet, to guide us in these latter days," but to be ready and willing and anxious to be guided.

I was thrilled through and through with the magnificent reference made to the Gull monument by Brother Roberts, and I was also thrilled with that magnificent poem which Brother Hart read. I thank God for my mother, and so does every true Latter-day Saint who has had a mother who has lived the life of a Latter-day Saint, and has been true to the Gospel of Jesus Christ. I am thankful that healthy, vigorous, strong, sweet babies are the best crop of Utah, and I hope and pray earnestly that it will ever be so. I hope that the fashion which is a thousand times worse than are the fashions in dress, namely, that of drying up the fountains of life, will never become popular among the Latter-day Saints. That poem read by Brother Hart was a magnificent tribute to the mothers of the Latter-day Saints. I rejoice that honest men, as illustrated here, in the quotations made by Brother Levi Edgar Young, have to say good things, when they tell the truth, about the Latter-day Saints. I had a letter from a very dear friend of mine many years ago, written from London, and he was at the time general manager for the entire United Kingdom of a great corporation with hundreds of millions of dollars of money; he wrote me as follows:

"My Dear Heber: Your nice long letter of the tenth came duly to hand. Of course you know, aside from the long and intimate personal friendship that we have had together, how much I have always been impressed with the genuineness and the sincerity of the men and women who hold your faith. Many times and oft I have said in conversation that the only people I ever knew who lived up to their professions were the 'Mormons' of Utah; and this is true. This it is that inspires respect even where there is a

total absence of a belief in the doctrines. Your people carry their beliefs into daily life and act as if they think there is something in them. I cannot see how, as a sensible person, I could do otherwise, for if there is anything—and my friend drew a big black line under the word "anything"—"in a belief which involves an eternity of future existence, there is everything;" and my friend drew another large black line under "everything." "If there is *anything* in a belief which involves an *eternity* of future existence there is *everything*."

Not only have you and I a faith which involves an eternity of future existence, but we have a knowledge of the divinity of the Gospel of Jesus Christ which we have espoused, and it does involve an eternity of future existence, and we will have that existence in pleasure, in happiness, in joy, in association with all the good and the noble who have lived the Gospel of Jesus Christ, or we will be expelled from that company, according as we shall keep the commandments of God. How I do pray that God will inspire His people with a determination to live their religion, so that this faith, involving an eternity of future existence, shall also bring to them an eternity of exaltation and joy in the presence of our God and of our Savior.

I received a letter from William George Jordan, the author of a number of books which we have published in serial form in the *Improvement Era*, "Individuality of Self Control," "Little Problems of Married Life," and others. He is also the author of, "The Power of Truth," the English edition of which is "Great Truths." I sent him a number of tracts, a Book of Mormon and some pamphlets, and in acknowledging their receipt he thanked me for them and expressed the hope that some day he might

visit Utah and learn by personal contact regarding our people. "From what I know of your people," he said, "your religion more than that of other creeds yields dividends of finer individual lives; no faith is of any value unless it does yield dividends of better lives." I feel that compliments or praise of this kind, coming from those who are not of us, are precious, and should be appreciated by every Latter-day Saint. I rejoice that men not of us discover that for honesty, for sobriety, for uprightness of life, for virtue, that no other people can make a better record than do the Latter-day Saints. I rejoice exceedingly in the magnificent record which has been made by our boys who have gone to Harvard, and to the other universities from one end of the country to the other. For quality and quantity, and for upright lives, the record which our boys have made is one that every Latter-day Saint should be proud of. I rejoice in this record for, because of it, we are becoming better known; people are beginning to recognize what Mr. Jordan has said, namely, that this Gospel of Jesus Christ commonly called by the world "Mormonism" is in very deed yielding dividends of better individual lives.

I was very much pleased indeed with the reference made here yesterday by Brother Penrose, with regard to supporting and upholding and sustaining our local manufacturing institutions. From the time that I was a boy sixteen years of age, I never bought but one suit of clothes in Salt Lake City that the cloth did not come from the Provo Woolen Mills. I bought that suit to go to a ball in the Salt Lake Theatre. I had the honor of being a member of the Utah Legislature at the time that

the members of the Legislature from Wyoming visited us, and we gave them a ball in the theatre. As my Provo suit happened to be of a light color, I did not want to be the only "white sheep," so to speak, and so I bought a black suit to harmonize with the others; but the next day I gave it away to a poor relative, so that when I stood up to preach I would not be wearing an imported suit of clothes and, provided I wanted to talk home manufacture, that the chips would not fly back in my own face. I never bought but that one suit until the factory closed down. I wear goods that are made in our own knitting factories, I stand up in Z. C. M. I. shoes; they are good enough for me.

Speaking of home-made shoes reminds me of a little story. A number of years ago, in the Assembly Hall, Bishop George L. Farrell announced that one reason why he bought home-made goods was because he loved Bishop Farrell; he said, "If I buy home-made goods my money stays at home and it floats around and I get a chance to secure a little of it occasionally." You know they say, opportunity has a large lock of hair on its forehead and that it is bald behind, and that if you don't grasp the lock as it comes by, the hand will slip off; and Brother Farrell believed in grasping opportunity. He said: "I have been coming down here to conferences from Cache Valley once or twice a year, for something over twenty years, and, every time I have gone to the depot, when I could possibly get a gold piece I put a mark on it; knowing that the railroad was owned by eastern capitalists, I wanted to see if I would ever get any of that money back, but I never did. When I would

buy home-made goods I would put a mark on that money, and time and time again, I got my home-made marked money back again. To give you a practical illustration, this identical trip, at the depot at Smithfield, I saw a man who had made some shoes for my children and I handed him five dollars in payment. He saw another man at the depot to whom he owed five dollars and he gave him the five; and he saw another and he gave him the five; and he saw another and he gave him the five, and when the fourth man got it he came up to me and said, 'Bishop Farrell, I owe you six dollars; here is five on account,' and I put my home-made shoes back in my pocket." (Laughter.) I am not vouching for the exact language but I am vouching for the facts, because I heard the talk. So five dollars' worth of home-made shoes paid twenty-five dollars' worth of debts as quick as I have been able to tell it to you, or as it took Brother Farrell to tell it.

When I heard the Bishop's talk I was interested in a factory and I was trying to get a Salt Lake merchant to buy our goods and he said they were not as good as the imported. I told him he did not know good goods when he saw them; that they were better than the imported; but he did not believe it. "Well," I said, "look here. There is no doubt if you can make something you would buy the home-made goods." "Oh yes." You know of all our father's sons we love ourselves the best; and this merchant was no exception. I said, "I will take orders on your store instead of cash, and as you make probably twenty-five or thirty per cent profit, you can afford to buy our goods." Then he was loyal enough to do it.

I gave to those working in the factory ten per cent of their pay in orders and the balance in cash, and I asked them to tell me what they did with the orders and when they told me where the orders went I followed them all up. Those orders were out of our factory an average of six days, and they averaged paying seven hundred per cent. In other words, every five dollar order went through seven hands in six days. They did one hundred per cent of work a day and worked enough in six days to rest on Sunday. Now I once had the bumps on my head felt by Professor Fowler, and he said the biggest bump on my head was a practical bump, and I believe that that practical bump is fully satisfied with these two illustrations, that it is good business to buy home-made goods and thereby keep our money at home.

A Montana divine in January, 1910, said:

"I maintain that the Christianity of the present is face to face with a lamentable loss. The Christianity of today has acquired much, but in its getting it has lost its own soul; it has lost the Holy Ghost. No true man will dare to refute this argument; for go where you may in Christendom today you will find that our religion is void of the supernatural element which the Bible claims it must have in order to exist."

I differ with this divine in one particular: Go where you may in all the world except among the Latter-day Saints. I maintain that in every land, in every clime, where ever the Gospel of Jesus Christ has gone, from Scandinavia on the north to South Africa on the south, to New Zealand, Australia and the islands of the Pacific, from Canada on the north to South America on

the south, go where you will, wherever the Gospel of Jesus Christ, revealed through the Prophet Joseph Smith has been proclaimed, and people have embraced it, the supernatural element, the power of God, and the Holy Ghost have always been manifested. "There are periods in the Christian era we look back upon with wonder and admiration. In those days men were convicted of sin and a judgment to come." All over the world, wherever this Gospel goes, men are convicted of sin and a judgment to come, and they repent of their sins and they go down into the waters of baptism, and they do receive a remission of their sins and they do receive the Holy Ghost, that this man says Christendom is devoid of. "Then the more than human element was visible in our creed." As stated before, the more than human element is visible in the creed of the Latter-day Saints wherever the Gospel is proclaimed. "Holy men had heavenly visions." Holy men and holy women have had heavenly visions, by the hundreds and by the thousands, yea by the tens of thousands since this Gospel was restored to the earth in our day. "Sickness was cured by spiritual power." I stand here today and in all humility before God acknowledge that I am a living monument of the healing power of Almighty God; and we heard the strong, able voice of Joseph W. McMurrin here yesterday, and he, too, is a living monument of the healing power of God. We have them by the hundreds in the Church of Christ. "Holy men spoke with other tongues as the Spirit gave them utterance." Holy men and holy women have spoken with other tongues. I seldom hear a hymn written by Sister Eliza R.

Snow sung in any of our meetings, or sing one myself, that I do not thank God for the gift of tongues to that noble woman. She gave to me a blessing when I was a child, predicting incidents in my life, promising me that I should grow to manhood and become one of the leaders in the Church of Christ, Sister Zina D. Young giving the interpretation. I thank God that we have the gift of tongues. My wife, whose body lies in the tomb, gave to me a wonderful blessing by the gift of tongues, every word of which has been fulfilled. I know that God lives, I know that Jesus is the Christ, I know that Joseph Smith was a Prophet of God, I know that the gospel tree is alive, that it is growing, that the fruits of the gospel growing upon the tree are good. I have reached out my hand, I have plucked the fruits of the Gospel, I have eaten of them and they are sweet, yea, above all that is sweet. May God help me and you and every soul who has a testimony of the Truth to live the Gospel of Christ so that our good deeds may encourage other men to seek for a testimony of the Truth, is my prayer and I ask it in the name of Jesus Christ. Amen.

ELDER REED SMOOT.

The world recognizing worthiness of "Mormons"—Tribute to industry of prominent Churchmen—Waste decried—Misplaced sympathy for criminals—Joaquin Miller eulogized—America a God-blessed land.

This vast congregation is certainly a testimony to the members of the Church of Jesus Christ of Latter-day Saints that the work of God is growing. It is certainly an evidence to the world that the people

of the Church are loyal to its principles, believe in its destiny, and have unbounded confidence in the promises of God, our Father. I, with you, rejoice in the privilege of meeting in these general conferences. I believe that we all have assembled here for the same purpose. We come to these conferences to receive instructions from the servants of God. We come here to renew our obligations to Him, and to receive a portion of His Spirit to direct us in our future life. I don't know that I have ever attended a conference that I enjoyed more than this. I can't remember a time when my soul was in so perfect accord with all that has been said, as at this conference. I desire to bear testimony to what has been said by the brethren who have already spoken, calling attention to the mission of the Church, the magnitude of the work, of what the Church is accomplishing in the world, of the divine mission of the Prophet Joseph, and the establishment of this work, never to be thrown down or given to another people.

The present position of the Church has not been attained, without unselfish devotion to its purposes, without loyalty to the principles of the Gospel of Jesus Christ, without labor, yes labor without ceasing. I am proud to say that the world recognizes the fact that the "Mormon" people, as a people, are industrious, honest, peace-loving, God-fearing, even if they think we are mistaken as to the form of religion, or our idea as to God.

I remember when I was a boy the Juvenile Instructor came regularly to my father's home, and upon the front page of the cover there was always printed, at that time, this quotation, "There is no excellence

without labor." There never was a truer saying; and I doubt whether there ever was a people on earth that has demonstrated the truth of this statement more than have the lives of the Latter-day Saints.

Our president, yesterday, expressed the thought that he had wasted, in different ways, a part of the time allowed him. I want to say to the brethren and sisters that I don't believe that there is a man living who labors harder and more hours each day than President Joseph F. Smith. If he is guilty none of us will escape. Labor does not always mean manual labor, and I say to the people of this Church that if they will labor as many hours and as diligently as the general authorities of this Church, there will be a great improvement in all the stakes of Zion, and greater prosperity in all the homes of the Saints. I often hear men talk of being overworked. Others are overworked and say nothing of it. This is sometimes true of the men we least suspect. This comes forcibly to my mind every time I receive an issue of the "Americana," and read the history of this people written by Brother Roberts. I never read any one of the chapters unless I stop and think of the weeks, and months, of diligent investigation and work required in collecting all the facts and truths presented in such splendid form. The time and effort he has given in writing the history will never be known by anyone but himself. The history when complete will live as a monument to his industry and to his intelligence. I think Brother Whitney and other members of the general authorities of the Church, who are called upon to do special work, are at times overworked, and all of them are do-

ing everything in their power to advance the work of the Lord upon this earth.

Waste of time, waste of food, waste of substance, of any kind, is displeasing in the sight of God. This has been preached in every stake of Zion. I remember, not many years ago, that I hardly ever attended a stake conference but what some of the brethren asked the people to improve their fences, their sidewalks, and their front yards, and I am pleased indeed to know that that counsel has been followed in many sections. At this conference I want to call attention to one yard that is just as important, and perhaps more so than the front yard, that is the back yard. I was in one of the little towns, in a county in the southern part of this state, not many days ago, and as usual I arose early, before the family was up. I surveyed the back yard. (I believe I can tell more of the reasons for the prosperity or non-success of a man by visiting his back yard than I can by meeting him upon the street, or judge from the appearance of his front yard.) The brother was complaining somewhat of hard times; thought that everything was costing too much money; living was high, and yet I saw in his garbage can that morning enough food that could have been used, if properly prepared, to feed his family the following day. A wicked waste, and such waste is an abomination in the sight of man and God. My brethren and sisters, let us learn a lesson against waste from the great industrial institutions of this country. Take the steel industry. It wasn't many years ago when all their by-products were wasted, thrown away—actually an expense to the industry to remove them, but today they

are used in a hundred different ways. We find made from them material for pavements; we find the blast furnace gas running the powerful engine for moving their great machinery; we find the by-products made into aniline dyes; iron-ore waste pressed into bricks, and made into high class steel; in fact, everything is now used that a few years ago was thrown away and wasted. So with the packers of this country. There is nothing wasted by them. Every particle of a steer that is now slaughtered is utilized. The steer is converted into the necessities of life,—from beef steak to buttons, and as one person aptly expressed it, there is not a particle of a beef wasted, with the exception of the air that the animal has breathed. I could go on, my brethren and sisters, and tell you of how every great industry of this country is utilizing every particle of material that they handle; but I haven't the time today to do so.

The president of the Church warned us yesterday—and it was indeed a timely warning, against breaking some of the admonitions and laws of the Church, and, in doing so, physically weakening the bodies that God has given us. I am in full accord with every word that he uttered. I believe in the word of Wisdom with all my heart. I believe it is the law intended by God to keep our bodies healthy and strong, to transmit to our children, coming into this world, clean bodies; and every child that is born has a right to expect of the father and the mother a clean, healthy body and mind.

There are other things, it seems to me, that are sapping the life, at least the spiritual life, of the people of the world, and our communities are

affected, somewhat, with the same evil. I have reference to the maudlin, half insane sympathy for the murderer, the unnatural, and the wicked, the desire for sensationalism, the mad rush for pleasure, the desire to become one of the idle rich, or a determination to join the idle poor. What do I mean by maudlin, half-insane sympathy for the murderer, the unnatural, and the wicked? I simply have to refer you to a case which has filled the magazines and the press not only in this country but all over the world, and, as far as I can estimate, if the space had been charged for by the daily papers of this country as they charge the business men for the space for advertising, it would amount to a hundred million dollars, or more. I have reference to the Thaw case. Who was Harry Thaw? A man reared in the lap of luxury, a debauchee, a murderer escaping the gallows on the plea of insanity, a man reared in a home where all the luxuries of wealth were given him, but devoid of everything that makes man what God intended him to be. Wasn't it a spectacle to deplore to see the crowds following him from place to place, from jail to the auto, while he was in Canada; ovation after ovation was given him; women presented him with flowers on every possible occasion, and young girls not out of their teens, stood at the jail begging "Harry" to come to the bars that they might see him. Oh God, have mercy on such deluded people. I remember one case here in Utah when a murderer, sentenced to die, was sent flowers by some of the women of our state. Thank the Lord there were but a few so foolish. I take it that such action can only be indulged in by a person hav-

ing a diseased mind. There is surely something wrong with them. I do know that there isn't a spark of the Spirit of God in them.

I was more than delighted with the reading of Joaquin Miller's poem today. I have read it many, many times. I hardly ever pass the old house he made his home while in Washington (it has been moved to Rock Creek Park lately, by the Government of the United States, from Sixteenth Street to a lovely part of the park) but what I go inside. You cannot always tell what a man is by the house he lives in or by his dress. I knew Joaquin Miller, having met him many times in Washington. I don't remember of seeing a man that was so careless in his dress, and yet God inspired him to present to the world, in poetry, some of the most beautiful thoughts and ideals that can appeal to the better part of man. As you enter the living room of the old log house, you see in the corner the old desk that he toiled at for so many years, the place where the inspiration of God came to him to record in poetry the history of our nation and people. I honor his name for his words of commendation and truth for the womanhood of the state I love so well. God bless his memory.

Before closing, my brethren and sisters, I want to leave with you today my testimony that God lives, my testimony that He will be with and assist any man or any woman who will rely upon and have faith in Him; also my testimony to the power of prayer; and of God's goodness to his people. I am not worried in the least that God will not carry out His part of the compact with His people, if we honor and obey Him and keep His com-

mandments. May God bless this people, may He bless every honest soul in the world; may He bless the different governments in all the world, and particularly the men who make and administer the laws of the respective governments; for we all desire that liberty shall abound upon the earth. I believe that God held in the hollow of His hand this continent for the planting of truth and liberty, and I believe that liberty will continue to spread until it covers the whole earth as the waters cover the mighty deep. So may it be, O Father, and hasten the day is my prayer in the name of Jesus. Amen.

The choir sang the anthem, "Mighty Jehovah, accept our praises," the bass solo was rendered by James A. Crawford.

ELDER ORSON F. WHITNEY.

The thing of most worth—What God did for man, and what He requires in return—One Savior, with many assistants—A proper division of labor necessary.

I am thankful that my heart is in tune with the spirit of this conference, and with all that has been said by the servants of God under the influence of the Holy Spirit. The keynote to the conference was sounded by President Smith when, on yesterday morning, he uttered these words: "I feel, this morning, as I have felt almost all my life, and I feel it stronger this morning, perhaps, than ever before, that there is nothing under the heavens of so much importance to me or to the children of men, as the great plan of life and salvation."

The moment these words fell from his lips, my mind flew to that

incident in the life of our Savior where a young man came to Him and asked what good thing he should do to inherit eternal life. He was told to keep the commandments, and they were enumerated. He answered, "All this have I done from my youth up." The Savior then said, "One thing thou lackest—go and sell all that thou hast, and give to the poor, and come follow me." In other words, Help me to save the world.

I also recalled some revelations given through the prophet Joseph Smith, in which God revealed to certain men the secret thoughts of their hearts. One of these men was John Whitmer, one of the eight witnesses to the Book of Mormon. The Lord said to him, through Joseph the Seer, in the month of June, 1829: "I will tell you that which no man knoweth save me and thee alone; for many times you have desired of me to know that which would be of the most worth unto you. Behold, blessed are you for this thing, and for speaking my word which I have given you, according to my commandments; and now, behold, I say unto you, that the thing which will be of the most worth to you will be to declare repentance unto this people, that you may bring souls to me, that you may rest with them in the kingdom of my Father." Peter Whitmer, Jr., another of the eight witnesses, was answered in like manner.

In a subsequent revelation, given for the benefit of Oliver Cowdery and David Whitmer, we find these important passages, already referred to in part by Brother Heber J. Grant:

"Remember the worth of souls is great in the sight of God;

"For, behold, the Lord your Redeemer, suffered death in the flesh; wherefore He suffered the pain of all men, that all men might repent and come unto Him;

"And He hath risen again from the dead, that He might bring all men unto him, on conditions of repentance;

"And how great is his joy in the soul that repenteth.

"Wherefore, you are called to cry repentance unto this people;

"And if it so be that you should labor all your days in crying repentance unto this people, and bring save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father.

"And, now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me."

Can we wonder that the President of the Church should be moved upon to remind us of these things? The most profitable work that men or gods can engage in is the salvation of souls. Consequently there is nothing so important to me or to you or to any of the children of men, as that great plan of life and salvation, devised in the heavens and delivered to man upon the earth in a series of Gospel dispensations of which this is the last and the greatest.

What is this plan? What does it contemplate? What is its nature and its purpose? Paul the apostle wrote: "I am not ashamed of the Gospel of Christ for it is the power of God unto salvation." He might have gone further had it been timely, and shown that the Gospel of Christ is also the power of God unto exaltation. Exaltation is salvation added upon; it is an extension of that idea or condition, just as salvation is an extension of redemption. A soul may be

redeemed, that is, raised from the grave, and yet condemned at the final judgment, for evil deeds done in the body; or a soul may be saved, and yet come short of the glory that constitutes exaltation. The threefold purpose of the gospel is to redeem and save and glorify the children of God.

The word "gospel" comes from "godspell," an Anglo-Saxon term meaning God-story, or the story of God. It derives its significance from that great central idea of the Christian faith—the coming of God as the Son of God to redeem and save mankind. Abinadi, the Nephite prophet, declared, hundreds of years before the birth of the Savior, that God Himself would come down among the children of men and redeem His people; "and because He dwelleth in flesh He shall be called the Son of God." He is the author of our salvation. He paid our debt; He took the world out of pawn, in which it had been placed by the transgression of our first parents, Adam and Eve.

And yet, through that transgression, and the consequent fall of man, God's purpose was accomplished, in the coming of a race of spirits to take upon themselves bodies, thus becoming souls, capable of endless increase and everlasting progression. "Adam fell that man might be, and man is that he might have joy." But there would be no joy, no progress—there would be no redemption, no salvation, no exaltation, had not Christ died, that man might live again. The action of our first parents brought death, eternal death, into the world—death of the body, death of the spirit, everlasting banishment from God's presence; and yet it had the great result of giving

God's children the opportunities which this life affords for education and development.

But in order that the plan might be operative, the transgression turned to good effect, God's purpose carried out, and man saved and glorified, there had to be a ransom, a redemption; the scales of eternal justice had to be reposed, and right's equilibrium restored. The life of a God was the price of the world's freedom, and that price was paid by him who is called Jesus the Nazarene, but who was and is no other than Jehovah, the God of Israel, who came unto His own, was rejected by them, was crucified at their instigation, and gave His life to redeem the world.

Now, this is what the Savior did for us. Has He not earned the right to tell us what we shall do for Him? Did He not have the right to say to the young man, "Forsake all and follow me?" Did He not have the right to say to Joseph, and through him to John Whitmer, to Peter Whitmer, to Oliver Cowdery and David Whitmer, "That which will be of most worth to you is to bring souls unto me?" If He could afford to descend from His glorious throne, make Himself an exile of eternity, walk in the dust of His own footstool, to bring these glad tidings of immortality and the resurrection, to open up for us and for all men the opportunities for endless progression, can we do less than to follow Him and do whatsoever He requires at our hands?

There is but one Savior; there is only "one name given under heaven whereby men can be saved;" but there may be innumerable assistants, innumerable subordinates, saviors in a lesser sense and degree. John the Revelator saw no

less than one hundred and forty-four thousand of such saviors, standing on the Mount Zion, with the Father's name written in their foreheads; and it was said of them, "These are they that follow the Lamb whithersoever He goeth."

The Gospel of Christ represents what God did for man, that man could not do for himself; and it also represents what He requires of man in return. There is nothing possible of achievement that God cannot do, but there may be things that He has not time to do, and which may be done for Him. There are some things, however, that even God cannot do. I speak it with all reverence. For instance, He cannot make something out of nothing, though many pious Christians ascribe to Him that power—if such it can be called. There is another thing that God cannot do—He cannot be present in all places at the same time, in His own proper person. This is God's work, and it can only be done by the power of God; but we cannot expect Him to be everywhere present, nor in two places at the same time, except by His authority. His spirit and His influence. This fact renders necessary a priesthood to represent Him, and a Church such as this to carry on His work—a Church which from top to bottom is one great machine for the salvation of souls.

There is no one class among the Latter-day Saints upon whom this great work rests, to the exclusion of the others. Take to your hearts the wise counsel and instructions of President Francis M. Layman. How beautifully he met the occasion, and fitted his discourse to the needs of the time—just like a plaster to a wound. There is growing up among us, I fear, a sentiment

that only certain men and women ought to be called upon to carry on the work of the Lord, the work of saving souls. Some think that the First Presidency and the other general authorities, with the heads of the stakes and wards and missions, are the men who ought to do God's work, while the rest go on making money, practicing politics, pursuing and accumulating material things. This is a heresy. The obligation of saving souls rests upon every man and woman in this Church—if not with equal weight, at least proportionately, according to their strength, their time, their opportunities, their abilities; and they cannot get out from under this responsibility on the plea that it belongs only to such and such persons. Did not the Lord say, through Joseph the Seer, at the beginning of this work, "Behold, it is a day of warning, and not of many words: Therefore, let every soul that is warned, warn its neighbor?"

I had a conversation, recently, with one of our brethren, while returning home from a journey, and during our talk he said, in substance: "When the apostles visit the stakes, instead of going merely to the meeting house, to the home of the stake president, or wherever they are entertained, why don't they go out on the street corners, or into the shops, where the boys congregate that never attend meetings, that are never seen in the congregations of the Saints? Why don't they go in the stores and sit on the counter with them, put their arms around them, and try to save them? What weight it would have if an apostle should devote a portion of his time to work of this nature. As it is, you don't see all that goes on

in any stake of Zion. It washes its face, puts on its fine apparel, and assumes its best behavior, to receive the visitors at a conference; and the officers of the stake are naturally anxious to give a good report of local conditions. The result is that you do not get at all the facts. You are not fully informed of the conditions. Would it not be a good work for one or two of the Twelve to do—the extra work that I have suggested?"

Yes, I had to admit that it would be a good work, an excellent work. But can anyone tell me why it would not be just as good a work for a high priest, or a seventy, or an elder, in case an apostle could not be there? Twelve men can't be everywhere. Why wait for the apostles to come, you that hold the Melchizedek priesthood in the sixty-five stakes of Zion? Why don't you save your own sons and daughters?

When the Apostle James wrote, "If any are sick among you"—he did not say, send for the heads of the Church. He said, "Send for the elders of the Church." Now, there is an army of elders, and the work of administering to the sick might be distributed far more widely, with better results than are now obtained. Men would exercise their priesthood who are not exercising it today, and a few would not be overloaded with work and broken down by doing more than their share. This magnificent Church organization was instituted for the salvation of souls; and if every man in all the councils and quorums of the priesthood, and every woman in the auxiliary organizations, were doing their share of the work, and some were not trying to do more than their share,

we would not hear so much about "nervous prostration," we would not hear of broken-down men, dying prematurely; but everything would work harmoniously and happily.

God never intended that His work should break men down. He intended that it should build them up. Let us all find out what God requires of us in this great plan of salvation, and then let each one do

his or her part, and we will all be happier, we will all do better work, and God will be glorified through our administrations. Amen.

The choir sang the anthem, "The Lord will comfort Zion."

Benediction was pronounced by Elder Lemuel H. Redd.

Conference adjourned until 10 a. m., Monday, October 6th, 1913.

THIRD DAY.

Conference was resumed in the Tabernacle, at 10 a. m., Monday, October 6th; President Joseph F. Smith presiding.

The choir and congregation sang the hymn:

How firm a foundation, ye Saints of
the Lord,
Is laid for your faith in His excel-
lent word!
What more can He say than to you
He hath said,
You who unto Jesus for refuge have
fled?

Prayer was offered by Elder James Wotherspoon.

The choir and congregation sang the hymn:

O, say, what is Truth? 'Tis the fairest
gem
That the riches of worlds can pro-
duce;
And priceless the value of truth will
be, when
The proud monarch's costliest diadem
Is counted but dross and refuse.

ELDER GEORGE ALBERT SMITH.

Marvelous power of Faith manifest in modern as well as ancient times—
Faith obtained by doing God's will.

This morning we have met together in a continuation of the feast we have enjoyed during the last two days, and I hope that the prayer which has been offered may be realized, that our Heavenly Father will pour out His Spirit upon those who address us, that we may continue to be edified and our faith increased.

In reading the scriptures, which I

trust this great congregation is accustomed to do, not occasionally but frequently, our faith is strengthened and our minds are directed towards the Throne of Grace. In the 11th chapter of Hebrews, we find re-
corded:

"Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead, yet speaketh."

"By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God."

"But without faith it is impossible to please him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark" and was able to save himself and family from a watery grave. Abraham, by reason of his faith, was able to go into the mountains with his son Isaac, of whom it was said, "In Isaac shall thy seed be called," and would have offered him as a sacrifice, assured that God would raise him from the dead and fulfil His promise. But the Lord provided another sacrifice, accepting his obedience and accounting it unto

him for righteousness; and verily in his seed have all the nations of the earth been blessed. By faith Moses led the children of Israel from bondage, passing through the Red sea as by dry land, which, the pursuing hosts of the Egyptians es-saying to do, were drowned. The multitude were fed with bread from heaven. When Moses smote the rock in Horeb, water gushed forth to slake their thirst; and, passing through the wilderness, they were led to the promised land. By faith the three Hebrew children, who were cast into the fiery furnace, had their lives spared; and the prophet Daniel was taken from the lion's den unharmed.

It was by faith that all the miracles were wrought by the Redeemer of the world, and by those who were associated with Him. From the beginning of time until now it has been the faithful man who has had power with God.

In this latter dispensation it was because of his implicit faith in God that the boy prophet went into the woods and knelt down and prayed, and received the first great heavenly manifestation that came to him, by which the personality of the God-head was again made known to mankind. It was by faith that he was able to go to the hill Cumorah and receive from the hands of the angel those sacred records that he later translated by the gift and power of God. It was by faith he led his people from Kirtland to the land of Missouri and back to Illinois, and though repeatedly plundered and driven from their homes, the faith that had been planted in their hearts remained with them, and they knew that God was mindful of them. It was by faith that the great city of Nauvoo was found-

ed, under the direction of the Prophet Joseph Smith; and by faith the glorious truths contained in the Doctrine and Covenants were received by him.

It was by faith that Brigham Young lead the people into this western land; and, when he arrived upon the summit of the mountain and looked over the valley, God gave to him a witness that this was the place where Israel should be planted. It was by faith that the irrigation system was perfected, by which it was made possible to develop this great intermountain country. It was by faith that the people laid the corner stone of this great Temple, in their weakness and in their poverty, believing that God would prepare the way and provide the means whereby the structure might be completed. It was by faith that the mercy of our Heavenly Father was extended to the people, when, in their distress, they saw their crops being consumed by the crickets, with no means of preventing it, and, in the providence of God, their prayers were answered, and they received a witness of it in the coming of the gulls to preserve their harvest and deliver them from starvation.

It has been by faith that the elders of Israel have gone forth, leaving home and loved ones, and enduring the reproach of the world, to bear witness that God lives and that Jesus is the Christ, and that Joseph Smith was a prophet of the Lord. By faith your sick have been healed, your dead have been raised to life. Were the records available of the miracles wrought among this people during the past century, it would be a testimony of the power of God, through faith, unsurpassed in any age of the world.

It is this principle, my brethren and sisters, that points us heavenward, that gives us hope in the battle of life. When we become confused, and find ourselves confronted by obstacles we, seemingly, cannot overcome, having faith in the Redeemer of the world, we can go to Him and know that our prayers will be answered for our good. Only a few days ago, one of our sisters, visiting in the east, in a conversation with an educated man, was told by him, "I cannot believe as you do but I wish that I could. It is beautiful." And so it is with many of our Father's children, who, observing the character of this work, watching the actions of the men and women who have embraced the truth, they are filled with amazement at what has been accomplished, and the peace and happiness that follows the sincere believer, and wish that they too might have part in it; and they could if they had faith.

We know that faith is a gift of God; it is the fruitage of righteous living. It does not come to us by our command, but is the result of doing the will of our Heavenly Father. If we lack faith let us examine ourselves to see if we have been keeping His commandments, and repent without delay if we have not. It has been by faith that the men who have stood at the head of this work have been inspired, from time to time, to give the instructions that we have needed. It is by faith that we are edified on occasions like this, by those who minister in the name of the Lord, and the Comforter quickens their understanding, bringing things past to their remembrance and showing them things to come; thus evidencing the spirit of revelation.

May the Lord increase our faith,

and may we live to be worthy of it. May we inspire faith in the hearts of our wives and children, by lives of righteousness and devotion at all times; and may every soul that comes in contact with us, whether they be of Israel or not, be able to recognize in us virtues worthy of children of God. May we prove ourselves deserving of our opportunities in this dispensation, and when the time comes to be gathered home may we receive the welcome plaudit, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord," is my prayer for you and all our Father's children, in the name of Jesus Christ. Amen.

ELDER DAVID O. McKAY.

Appreciation of Gospel truths increased by study—Treasures of Truth in Doctrine and Covenants—Latter-day Israel should not "halt between two opinions," but choose to obey God—Spiritual and physical power obtained by obeying God's laws—"What is the use of hearing and not doing?"

This conference has indeed been an inspiration to Israel. I pray that the same spirit that has guided the brethren who have addressed the different congregations may direct my thoughts and remarks during the next few minutes. My heart has been filled with thanksgiving as I have listened to the admonitions from the Presidency of the Church, the council of the twelve, and others who have addressed us.

It seems to me that more specific instructions and admonitions have been given to the Saints this conference than ever before at any par-

ticular conference. My heart is in hearty atune with the suggestion of President Smith, that the Latter-day Saints think more about the Gospel and spiritual things, that they give more attention to these matters, devote more time to the real things in life, and less time to those things that will perish. It is also in hearty accord with the admonition to resist the various temptations in our midst. Those two suggestions alone, if Latter-day Saints would adopt them in their lives, would be sufficient to make this people a light upon a hill, a light that could not be hid. We refer to such teachings sometimes as little things, but indeed they are the greatest in this life. If we were to pay more attention to such advice and devote more study to the modern revelations as contained in the Doctrine and Covenants, we would grow in appreciation of the magnitude of the great work that has been established in this dispensation. It is often said that the Church is the greatest thing in the world—it is—but the more we give attention to it, and realize how well adapted it is to our individual life, to our home life, to our social life; when we study it from the standpoint of our environment from the standpoint of scientific discoveries, our hearts are made to rejoice for God's goodness unto us in giving us the privilege of knowing the Gospel of Jesus Christ.

Nearly every passage in the Doctrine and Covenants is replete with admonitions, full of inspiration and wonderful revelations to men. Sometimes those revelations are couched in but few words, but by careful study one sees how closely related they are to all truth. Take for example the wonderful revelation, simply expressed, in regard

to government by the priesthood: "No power or influence can or ought to be maintained by the priesthood only by persuasion, long suffering, gentleness, meekness and with love unfeigned." Just think of that use of the word "unfeigned." Love pretended has no influence. Love unfeigned always has the power to reach the heart. To continue: "Reproving at times by sharpness, and afterwards showing forth greater love towards him whom thou hast reproved lest he esteem thee to be his enemy." Why it is a wonderful admonition and lesson in regard to the government, not only in quorums of priesthood in the Church offices but in our home life and in all phases of association in society. Consider, again, the suggestion in regard to the worth of souls, "Remember the worth of souls is great." Also the revelation in regard to the true riches, "Seek after the riches I shall give, wisdom" and so on, "and the riches of the world will be added also." Such things are the real things in the world. And so we might continue, revelation after revelation as given in the Doctrine and Covenants, if studied and paid attention to by the Latter-day Saints, will establish faith in their hearts and make them rejoice at this great and wonderful organization placed among men for their salvation.

Not the least among these by any means is that revelation on the word of wisdom. Now there are just one or two little paragraphs in it that refer to the use of strong drink: "If any man among you use strong drink, behold it is not good." Just a simple statement; it is unqualified, but there it stands. "Wine and strong drink are not good." That revelation was given over

eighty years ago—the word of God, not only to the people who are members of His Church but to the inhabitants of the world wherever that book has been published; wherever it has been distributed by the elders of the Church the word of God has been sounded to the world. People have thus been told by revelation that it is not good to indulge in these intoxicating beverages; but they have wavered, and some Latter-day Saints have wavered. They have been very much as ancient Israel with the gods of Baal. You remember when Elijah came amongst them denouncing their worship of idols. He had been hidden for several months, and during the three and a half years famine had kept away from the king. The famine became so sore that the people gathered near Mount Carmel, a projecting peak near the Mediterranean Sea. Elijah, determining to reveal himself told one of his friends to inform the king that he, Elijah, was there. The man hesitated to go. Elijah said, "This day I will show myself to him," and he did; and when the king saw him he said, "Art thou he that troubleth Israel?" and the prophet answered, "I have not troubled Israel, but thou and thy father's house in that ye have forsaken the commandments of the Lord, thou has followed Baalim." Then Elijah suggested, "Now therefore send, and gather to me all Israel unto Mount Carmel, and the prophets of Baal, four hundred and fifty and let us determine here today whether the god of Baal is the true god or whether the God of Israel is the true god." The people assembled in that picturesque place and Elijah addressed them: "*How long halt ye between two opinions?* If the Lord

be God, follow Him, but if Baal, then follow him. And the people answered not a word." It is suggestive. There the people were halting; many of them knew in a way that Israel's God was omnipotent, that He it was who could save them, and yet the other gods offered pleasure, offered indulgence; and the people halted; some trying to serve and yield obedience to both. "How long halt ye between two opinions?" said the prophet; "If the Lord be God follow Him, if Baal be god, follow him;" but don't try to mix in trying to serve one today and then falling back in obedience to the teachings of the other tomorrow. Well, you know the test that was decided upon; you know the result, and the death that came to the priests of Baal.

While listening to the word of God as given in this conference by our President, who admonished Israel to refrain from indulgence in tobacco, and to refrain from indulgence in strong drink, I thought that instruction has been given to us now for eighty years, and still we falter in obedience. How long, Israel, halt ye between two opinions? The Lord has said that strong drink is not good. Eighty years ago that was declared. Only a few weeks ago, in this country, at a meeting of brewers, a man rose and said: "We don't want the people to drink more beer, but we want more people to drink beer." Which teaching will you heed? Which will the nation accept? Whose voice will the people heed? One declared in the voice of Omnipotence that beer, alcoholic beverages, are not good; the other declared it is good, and he wants to develop the appetite of the people so more people will drink. "How long halt ye between two

opinions?" What does it mean to obey God's word? to refrain from indulgence in narcotics, and alcoholic beverages? It means stronger manhood; it means brighter intellects; it means stronger and more perfect physical organism; it means better and truer husbands, more devoted and affectionate fathers; it means parenthood that will transmit to children clean habits, and power in the will to resist temptations of appetite and greater temptations of passion that may come to them; it means happy homes, contented wives, well dressed and better educated children; it means a safe and sound citizenship which goes for the building of a safe and sound nation; it means salvation for the individual in the kingdom of God. A little thing? On the other hand, what does indulgence mean? Weakened manhood, a weakened will, a physical organism that will transmit weakness to unborn generations; it means the cutting off of life by slow suicide; it means the derangement of mental faculties; it means the breaking up of homes, it means broken hearted wives, destitute children, a weakened society and an undermined Republic—that is what it means. Recent investigations by scientists confirm these statement.

The American Society for the study of alcoholic beverages and narcotics, recently made a report also to this effect. You will find it in the Senate Document no. 48 issued May 17th, 1909. Their conclusions are these: that alcohol is not safe as a common beverage in any of its present commercial forms, or for ordinary prescriptions; that it is a thief of all the vitality of the tissues; that its promises of strength are mocking lies; its semblance of

power is simply nerve center disturbances that end in ultimate weakness and destruction. That the whiskey problem is a greater problem today in this country than the great white plague. The intemperance in the United States today costs this country over one billion, eight hundred and eighty-three million dollars; that today in this Republic there are over three million drinkers who have been taught that alcohol is a mild stimulant and a pleasant tonic, and the worst of it is that nearly all these will say they can quit it, each says, "I can leave it alone." The demon is lying to them always, promising them something which it cannot give.

I believe, Latter-day Saints, that it is time for this people to stand up in earnest in the strength of true manhood and declare against these evils. Let us think about them now; go from this conference determined, so far as we are concerned, that we will live in accordance with the admonitions given. This means that in our individual life we will refrain from the use of these things—whiskey, tobacco, tea and coffee. As you know the Latter-day Saints are not alone in declaring against the use of these beverages. Men have proved by scientific research that the word of God as given to the prophet Joseph Smith eighty years ago is the word of life and salvation to man. Then as individuals let us refrain. It grieved me yesterday, as I passed into a restaurant, to see some of our people indulging in some of those beverages, after having listened to the teachings of this conference. What is the use of hearing and not doing? Think! Be strong enough to introduce the principles into active life; and after doing that, as indi-

viduals, see that it is cleared up in our homes, use your influence with your children; and remember example in the home will go further in helping our children than our teaching. Parents, you cannot afford for the sake of your children, to use these things. You may want to, but I tell you you have no right to transmit such an appetite and a weakened will to those unborn children whom God may give you; you have no right to do it. Children are entitled to a kingly birth, whether they must live in a mud hovel or in a palace; it makes no difference—a kingly birth, inherited strength, physical strength, moral strength, and a tendency towards spiritual uplift.

Then after freeing our homes from forbidden things, let us clean up our towns, eliminate saloons from every city and county. I congratulate the Latter-day Saints that in nearly every town where members of the Church are in the majority, the saloons are closed. I trust that the time is not far distant when they will be eliminated from every town in our state, and from every city and state in our country. I believe with all my heart the sentiments of David Starr Jordan, as expressed in that excellent little work, "The Strength of Being Clean," part of which is as follows:

"So far as the drink of the drunkards is concerned, prohibition may not prohibit; but to clean up a town, to free it from corrosion, save men and boys, and girls too, from vice; and who shall say that moral sanitation is not as much the duty of the community as physical sanitation? The city of the future will not permit the existence of slums and dives and tippling houses; it will prohibit their existence for the same reason that it now prohibits pig-pens and dung heaps and cess-pools, for where

all these things are—slums and cess-pools, saloons and pig-pens—there the people grow weak and die."

"Why halt ye, Israel, between two opinions? If God be God, follow Him; if Bacchus, then follow him."

God help us all to know the truth and to have strength to live it, is my prayer, and I ask it in the name of Jesus Christ. Amen.

PRESIDENT JOSEPH F. SMITH.

I think the natural inquiry that would arise in the minds of all present this morning after listening to the remarks which we have heard would be, can we as intelligent men and women, professing to be honest before God, resist the force, the justice and the righteousness of the appeals that are being made to us? Can we do it? I say we cannot and be Latter-day Saints.

Sister Amelia Margetts sang a soprano solo, "The plains of peace."

ELDER ANTHONY W. IVINS.

Past 83 years of Church's history proves its divine origin—Prophecies fulfilled concerning re-establishment of Church—Multitude of details confirming fact that this is God's work—No other people fulfilling prophecies, nor possessing completeness of Christ's Gospel.

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

I have been thinking of these words of the Savior, my brethren and sisters, since the beginning of this conference, and applying them to the establishment and develop-

ment of the Church. More than eighty-three years have elapsed since the Church of Jesus Christ of Latter-day Saints was established. At its organization, on the 6th of April, 1830, there were but six persons present who were recognized as members of the Church, and who participated in the business which was transacted. Now, after the lapse of these years, hundreds of thousands of people profess membership in the Church. Many thousands of those people are here in this city, and are participating in the exercises of this conference. At the time of its establishment, men who were not familiar with the forces which were at work in its development, and which had brought it into existence, unbelievers, might with a degree of consistency have thought, or said, that it was just another movement in which a new religious denomination was being established by a man who had discovered errors in existing religious organizations, or that it was the work of a simple enthusiast who believed that the Lord had called him to establish a new church, or that it was the deliberate plan of an imposter who sought to take advantage of the wave of religious reform which was sweeping over the country, to the accomplishment of his own selfish purposes. In either event it might have been thought, as was often said, that if left alone it, like many such movements which had preceded it, would come to naught. It is not unusual that, in their inception, the success of many great movements which have resulted in inestimable benefit to mankind has been doubted. It is not at all unusual that movements which have been inaugurated with every prospect of success have proven to be failures.

So it is only after experience has given evidence by which we may reach conclusions that we may intelligently determine results.

Men who have addressed us at this conference have borne strong testimony to the divinity of this work and to its ultimate triumph. That testimony, if unsupported by evidence, our faith, even devotion to that which we may believe, if we are professed Christians, must be supported by the word of the Lord. I am a believer in these words of the Savior which I have read, as I am in all of His words; and if He spoke the truth then we and the religious world must be in harmony with the law and the prophets, for if they are to be fulfilled not one jot or tittle is to pass. Then if we profess faith in Christ and claim, as we do, that He is the author of the establishment of the Church of Jesus Christ of Latter-day Saints, we ought to be able to show that in its development as well as in its establishment, it is in harmony with the law and with the prophets, for by this measure sometime all religious denominations will have to be judged.

Then I have thought as I have looked into the faces of these magnificent congregations of Latter-day Saints, which have assembled here, that if the words of the prophets are true, Christ Himself, being the greatest of them all, we know, we have this assurance, that at sometime subsequent to the period in which He ministered in the flesh, His gospel must come back to earth and be established again among men. He taught this to His disciples from the beginning, that He must leave them, that He must suffer for the sins of the world, but just as He testified of His glorious

resurrection from the dead, so He told them that the time would come when His gospel would again be preached upon earth for the redemption of his covenant people. Regarded in a general sense, that would be a little indefinite, and so they asked Him what should be the sign of His coming and of the end of the world. He warned them that they be not deceived, that many should come in His name and deceive many, that false prophets would arise and false Christs would arise, and that if possible their sophistry would be such that it would deceive the very elect; but, this He gave them as a guide, wherever the body is there will the eagles be gathered together, or in other words, wherever My gospel is preached, wherever the Church of Christ shall exist, there will the fruits of the Gospel be manifest among the people. That restoration was to be in the latter days. It was to be in a time when kingdoms would be divided, one against the other; it was to be in a time when there would be religious confusion, when one would cry lo here and another lo there, a time when there would be war in the land and contention and earthquakes, and when the sea would heave itself beyond its bounds, and the people of the world be in confusion.

Now that is not all that was associated with this idea of the restoration of the Gospel. He told us just how it should come, not handed down continuously from the time of the apostles to be preached to the inhabitants of the earth, but to come through the ministry of an angel, which John saw in that glorious vision that was given him of the Savior, while upon the isle of Patmos, having the everlasting

Gospel to preach to them that dwelt upon the earth, calling men to repentance with a loud voice, warning them that the judgments of the Almighty were at hand. And that was not all, it was to be at a period of restitution, the restitution of all things spoken by the mouths of the holy prophets, these prophets to which I have referred, the priesthood, the ordinances of the Church, the hearts of the fathers were to be turned to the children, and vigorous work for the dead established, inaugurated in the day of the establishment of God's Church. It was to be a dispensation of gathering, not only restoration so far as the doctrines of the Gospel were concerned, but a time when scattered Israel should be gathered, for the prophets had said to them that though they be scattered to the uttermost parts of heaven, yet the Father said "will I gather you from thence and bring you back to the lands of your inheritance, and will fulfil the promises that I have made to your fathers." So we may expect not only a restoration of the Gospel but a restitution of the ordinances of the Church and a gathering together of the Lord's people.

And more than that, He made clear the condition under which that gathering should take place, that He would send out His messengers unto the world, and they should hunt them out from among the nations, they should bring one of a city and two of a family, and they would come out to some place that they called Zion with songs of everlasting praise. We are not left in doubt either so far as that place is concerned. It was to be in the mountains. Do you not remember that Isaiah said in the last days the mountain of the house of the Lord

should be established, and that it should be established too in the tops of the mountains, and that all nations should flow unto it, that many people should come and say "Let us go up to the mountain of the Lord's house, to the house of the God of Jacob, that we may be taught His ways and learn to walk in His paths." It was not a fruitful land but a desert land, if the prophets are to be fulfilled; for this same man told us that the wilderness should be made glad because of them at the time of this gathering together, and it shall rejoice abundantly and blossom as the rose; that in the desert streams of water should break forth and pools in the desert places.

Now, my brethren and sisters, I cannot take time to continue quotations of this character which indicate to me and which I love to study and to contemplate, and which have been outlined by prophets of God which have lived before us, and refer to the dispensation in which we live. Read the scripture, study it, and you will find that I have only mentioned a few of that great multitude of details which must be brought harmoniously together wherever the work of the Lord is to be accomplished. Then I have looked back over these eighty-three years and asked myself the question, does the history and development of the Church fit in to these prophecies? Are they being fulfilled? Have they been? The testimony of the spirit comes to me that in every detail from the organization of the Church until this year of grace, 1913, gradually but surely the Church of Christ has justified the declaration which we make to the world that it was divinely established and that it is established for

the redemption of His covenant people. The Gospel came just as the Lord said that it should come. Joseph Smith did not assume, as other men had assumed, to establish a new church, another sectarian Christian denomination until God had authorized him to do it. He understood full well that he could not give that which he himself did not possess. Notwithstanding the fact that in that glorious vision the Father and Son had manifested to him, notwithstanding the fact that he had there been told that there was a great work for him to perform, notwithstanding the fact that Moroni had visited him and talked with him and instructed him, and entrusted to him the plates from which this Book of Mormon was translated, which he did, for those things are true and certain as any truth of heaven, but yet he made no effort, he took no steps looking to the establishment of a church, but as he read there he found, as he undoubtedly had observed before, that baptism was essential to the salvation of man. Christ had said that a man could not enter into the kingdom of heaven except he were baptized, born of water and of the Spirit, and as he translated from those plates he found that doctrine reiterated there, and in the humility of his soul, just as he had done before, he went to the Lord. I have never thought that he anticipated that which was to occur. He believed that his prayer would be heard and answered, but he himself and Oliver Cowdery who was with him, declared that the human mind cannot conceive the joy that entered into their souls when John the Baptist, descending in a cloud of light, came from heaven, laying his hands upon their heads, ordained them to

the Aaronic Priesthood and conferred upon them the keys of that priesthood which holds the right of the preaching of the Gospel of repentance, baptism by immersion for the remission of sins.

Then this gospel dispensation was opened; then they had authority to confer upon others that which the Lord through His servant had conferred upon them, to preach the Gospel, to administer in the ordinances of the Church which belong to that lesser order of the priesthood. Then came the restoration of the Melchizedek Priesthood; then came the keys of the turning of the hearts of the fathers to the children and the children to the fathers, and which authorizes the work which is being done in these temples of the Lord. Then came authority to go into all the world and preach the Gospel to every creature, and to gather up the outcasts of Israel, bring them here to the tops of these mountains that they might be taught the word of the Lord and learn to walk in His paths, this desert land which has been made to blossom, this desert land where pools of water now stand, streams have broken forth, where the voices of music and children are heard upon the streets, in a country which was once a barren waste, this land which is full of gold and silver, just as the prophets said that the land of gathering should be.

So, my brethren and sisters, I thank God that from the very beginning we have been in harmony with the law and with the prophets, that they are being fulfilled. I testify to you of it. I know that Joseph Smith was no imposter. I know that he assumed to do nothing except that which he was authorized to do of the Lord. I know that the men who

have succeeded him have followed in his footsteps, every one of them, and that today in the Church its strength is greater and its influence for good is greater than it has ever been before in its history, and that nothing under heaven except transgression by the people themselves can stay the progress and development of this work of the Lord, because the law and the prophets are to be fulfilled as Christ declared, and if they are to be fulfilled you may look in all the world in vain to find a people who are fulfilling them away from the Church of Jesus Christ of Latter-day Saints.

My brethren and sisters, become familiar with the prophets, become familiar with the scripture, understand, so far as it is possible, and it is possible to understand because God will help us if we desire, the importance of this great work in which we are engaged, and that there are yet many of those sacred and precious promises and prophecies in future. This is Christ's Church, it is entrusted to us, we are His shepherds, we are developing it, establishing it, gathering in His covenant and scattered people, to the end that He may come to the Church, which He will do, because that is another one of the prophecies, that He will come in the clouds of heaven to us to vindicate our work and bear witness to the world of the everlasting truths of the doctrines which we preach and the work which we have accomplished.

The Lord help us to keep the faith, that we may be prepared for His glorious kingdom and coming, when it shall be established in fullness, in power and dominion upon the earth, I pray, through Jesus Christ. Amen.

PATRIARCH HYRUM G. SMITH.

I am very grateful, my brethren and sisters, for the privilege of being present at this conference, to hear the word of the Lord, and the testimonies of His servants. I can bear testimony to the truthfulness of all that has been said. I rejoice in the testimony of the Gospel. I know that this is the work of the Lord, and that He has intrusted it unto us. It is our duty to deliver it unto the world. It has been given unto us freely, and freely we give it unto them; and as the different individuals all over the world accept the Gospel,—without regard to race, nationality, or creed—and live according to its teachings, they join with us in the love which is common to all faithful Latter-day Saints.

During this conference we had the pleasure of listening to a prayer by one of our brothers of another race, offered in our language, and I rejoiced in his prayer. I rejoice with all my brethren and sisters who accept and faithfully live the Gospel, no matter where they come from. The Gospel is sweet to me, and to all who join in that common love for the truth, when it has been made plain unto them, and they have been blessed with courage and strength to obey its teachings. We rejoice together in the knowledge of the plan of redemption, for we are given the privilege to walk according to the teachings of our Savior, and by obeying them we shall return unto Him and share in that eternal love of our Father which is in heaven. This is my testimony and I rejoice in it.

I thank the Lord for the many privileges that have come to me in associating with the general authorities of the Church, those whom the

Lord has called to direct His work in the earth today. I rejoice in the teachings of the Gospel, and in the testimonies that have been borne in this conference, and in the instructions we have received; they are the word of the Lord to us. The many thousands gathered together in the different sessions of this conference have listened to these words, and they are words that should be remembered by all. It is our duty now, as Latter-day Saints, as children of our Father in heaven, to carry these teachings home and make use of them. We are weak—for we are earthly; we need reminding; we are frail creatures, to a certain extent, and are subject to weaknesses both of mind and body. We are very dependent creatures and need constant reminding of our duties. That is one of the purposes of this great gathering, and of other gatherings at our homes in the wards and stakes of Zion.

I pray that our Father in heaven will give us strength, even if we are weak and mortal, to carry to our homes the great teachings which we have been reminded of, and then live according to our duties as Latter-day Saints.

You know, brethren and sisters, that we are not of the world. We have come out of the world, therefore we are different from the world; these worldly things that we are prone to adopt in our lives, we have been warned to leave alone; and where they have taken possession of us, and we look upon them as weaknesses, from a spiritual and progressive standpoint, they should be overcome. We should go forth in the strength which our Father has given us, that spiritual strength by which we live, and we will grow by receiving and putting into prac-

tice the teachings of this conference, and those we receive from the Lord, through His servants, from time to time. Let us rise above our weaknesses by commencing today to live better lives. It is a simple thing to commence, but it takes faith to endure to the end. There may be weaknesses in our lives which have grown upon us and become habits, so that it will be somewhat difficult for some of us to leave them off at once, or of our own strength, we must have the help of the Lord; and it can be secured through humility in prayer and in obedience to the laws of His Gospel.

I thank the Lord for the teachings of the Gospel, and do pray that His Spirit will give us strength to commence now to reform and live as Latter-day Saints, and not as if we were living in Babylon. We can overcome our tendencies toward disease, sin, and decay, by heeding the reminders and teachings given by President Smith in the first session of this conference.

Now, with the power that has been given to me to bless, I desire to bless this congregation and all Israel, that we may see and study the conditions by which we are surrounded, and in the strength that has been given us have power to overcome them, become better, and conform more nearly to the teachings of our Master; that we may prepare this earth for His coming. This is my prayer, in the name of Jesus Christ. Amen.

ELDER JOSEPH E. ROBINSON.

(President of California Mission.)

With you, my brethren and sisters, I rejoice in the testimony of the brethren who have addressed us and in the fact that we are pointed

back to first principles. It is a matter that I had thought upon because of some recent experiences. I had recalled the testimony of Paul to the ancient Galatians, wherein he said he marveled because they had been called so soon to another gospel which, however, was not a gospel, for there is but one, which is the power of God unto salvation; and as He told Timothy, men have lulled themselves to sleep, having itching ears, and they have had teachers after their own lusts, who have pleased their fancies and have drawn them away from the truths of the everlasting Gospel. In the world, men are declaring today that there is no such thing as sin, only as a person may conceive it in his own mind; that all things are as they should be, and that evil is only to those who think evil. One of our greatest churches, one of late growth too, is largely responsible, I take it, for this mental attitude of the people abroad. I was astounded, while coming to this city, to find among five gentlemen, who are well read and widely traveled, these very thoughts that I am expressing to you now, and that the pleasures of life were more desirable than the things which we look upon as of eternal worth, and that they were more punctilious in the observance of the so-called pleasures than they were in the obligations to uphold and defend the right and preserve the morals of the public, and to help maintain civic probity. So I take it as most timely, to the Latter-day Saints, that we should be admonished anew of the things for which our fathers came out of the old world and for which they planted us securely in the tops of the mountains, for which they denied their own appetites and made it possible

for us to enjoy here, through their experiences, the blessings and the blessedness of the everlasting covenant.

I rejoice today in noting the strength that has returned to Elder George Albert Smith, and I want to add just one testimony to the testimony of faith as expounded by him namely; that it is through faith that his life has been spared and that you heard him speak in such good voice and form today. I think I know as well as any man, the trials which he has undergone, how humble and patient he has been through it all, striving only to magnify his office and calling, and asking if he could not do so, that God would take him away from this earth that another might fill his place. The prayers of the Saints have prevailed, thank the Lord for that, and for his presence today.

I miss, as I never believed I could, the presence of my fellow servant the late Elder Ben E. Rich; I miss the earnest and warm grasp of his hand, his kindly expressions, his spontaneous wit and humor and cheerfulness that would disarm an enemy, and his magnanimous generosity that would make a friend of that same enemy. I have looked upon him as the ideal Seventy, almost, of this people; I have regarded him as an ideal missionary, and in the rich heritage of his testimony, in word and deed and pen, I feel that incumbent upon me with my co-laborers is the obligation that we shall sustain and uphold the standard of truth and of righteousness and the restored Gospel of the Christ as Ben E. Rich ever did in the world.

I want to admonish you, my brethren and sisters, that we cannot neglect our duties and hope to

escape punishment. As Paul said, how can we unto whom this great salvation has come hope to escape, if we neglect so great salvation; and there is such a thing as believing in vain. For, in addressing the Corinthian saints, telling them of the Gospel in which they then stood and by which they will be saved, he said, "unless ye have believed in vain."

It has made me sad to hear,—I was going to say the admonitions, and I may say the spirit of some of those admonitions, that prove to me that among us at home, those from whom we expect so much, whom we hold up to the world as the very ensamples of light and truth, of honor and sobriety, proves that we have neglected at home, and that we forget and are unmindful of the teachings of our brethren and of the obligations that are laid upon us and that we ourselves have assumed. You expect much of us, my brethren and sisters, who are in the missionary field; you expect that we shall walk the line of strict propriety, that no untoward thing shall be done by us who are missionaries, that shall bring disrepute upon you at home and upon the cause of the Master, but that we shall give our whole heart-power, and all the virtues that we are possessed of to maintain the excellency of your good repute. Can we not expect as much of you? Have we not the right, when we turn our eyes Zionward, as we speak of these mountains and valleys, to think that here are the very elect of the earth, the salt of the earth, and that here there can and shall be no iniquity flourish? that there the standard of probity in all things shall be made unsullied?

I want to tell you one little experience on the coast last year, that I had when speaking of the evils in

the world. I was confronted with the fact that in Idaho and Utah alone, of all these United States, was book-making for the races indulged in the open race courses obtaining. I am glad to know that that has been curtailed since the time I am speaking of. I want to tell you that not only the eyes of some of the philosophers of the world, the thoughtful men,—and students who are looking into the future for the conservation of the integrity of the American people and the people of the world, not only the eyes of these men are upon us but from the lowly walks of life we receive daily testimony that we are being watched in all of our ways and all of our doings. A young elder bore testimony to me, three weeks ago, that frequently in San Francisco, recently, he had been asked by individuals: "Do you people intend to build here? Are you doing anything towards establishing yourselves in this city? We want to know." And his curiosity was aroused, and so to one man who seemed very earnest in the matter, he said: "Why do you ask this question?" He replied: "Because I want to tell you, young man, we are watching you, and if your people go out of here, some of us will be close behind you." Thus indicating the fact that he felt in the actions of the "Mormon" people could be found an example that could be safely followed even in material things.

Through the graciousness of the Trustee-in-trust, and some of our good friends who have assisted us, and the Saints in the mission field, we have been able to erect a most beautiful chapel in Los Angeles, with a home for the presiding authority of the mission, also mission home and office for our office force

and elders. Commercially speaking, since this has been done, our stock has advanced a hundred per cent and more. People who before were indifferent towards us, when they see what we have done, have been led to interest themselves and to seek our society, to ask advice and counsel at our hands, and they want to know what we think of various conditions other than that which we call religious. This offers an opportunity for telling something of the Gospel; and it is good to know that the man who thinks, sees the hand of the Lord in our success in reclaiming the waste places of Zion and in building up in the greater centers of the land an evidence of the fact that God is with this people; that there is something virile and potent in the Gospel for by it and with the excellency of our institutions we realize many blessings—the longevity of the lives of our people, as recorded by the statistics given, the peace that obtains in our homes, the binding power of the everlasting covenant, the keeping of the word of wisdom,—all an outgrowth and product of the Gospel of the Lord Jesus. Men used to look upon our success rather from a commercial standpoint, as communism and co-operation, but today they are beginning to see there is more than that in it; and it is significant to me, when men will say that they read in it the essence of religion, and that if it be the result of "Mormonism," so-called, that they see the need of "Mormonism" in their own homes, in their own communities, and in their own churches. I bear witness unto you that God lives; that Jesus is the Christ; that Joseph Smith was a prophet; that we have, as we sang, founded our faith on a sure

foundation, not only of prophets, apostles, evangelists, and pastors, and deacons as we have them, to dispense the living word to us daily, but in that same testimony that came to Peter when he bore witness to the Christ that He was the Son of God, and the Master said: "Man hath not revealed this unto thee but my Father which is in heavens, and upon this rock shall I build My Church, and the gates of hell shall not prevail against it." In this statement I read more than the fact that a knowledge was revealed to Peter, a philosophy, or an understanding that Jesus was the Christ, but the testimony itself, burned into his soul, that Jesus was the Son of God, that he knew that God lived; and this, we are told by the Master, is life eternal, and surely the gates of hell shall not prevail against the testimony of the Lord Jesus Christ.

May the Lord keep us in His love for ever more, guide us to His praise, and wean us away from the vanities of the flesh and the world, I ask, in Jesus' name. Amen.

The choir and congregation sang the hymn, "Love at home."

Benediction was pronounced by Elder Joseph S. Geddes.

Conference adjourned until 2 p.m.

CLOSING SESSION.

In the Tabernacle, at 2 p. m.

President Joseph F. Smith called the meeting to order.

The choir and congregation sang the hymn:

For the strength of the hills we bless
Thee,

Our God, our fathers' God;
Thou hast made Thy children mighty,
By the touch of the mountain sod.

Prayer was offered by Elder James W. Lesueur.

The choir and congregation sang the hymn:

God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

ELDER JAMES E. TALMAGE.

Our bodies gifts from God—Spirit and body combined constitute the soul of man—The fall of man consisted in a violation of what we now call the Word of Wisdom—The Fall not a breach of law of chastity—Adam and Eve were and are beings of exalted station—Knowledge of good and evil, how gained—Pre-existence and life beyond the grave—Modern theologians preaching what was once exclusively "Mormon" doctrines.

I am very grateful for the opportunity of adding my testimony to the many strong testimonies to which we have listened during this conference. As I listened to the opening address, I heard echoing through the alcoves of my mind, what I have since heard in song and quotation: "We thank Thee, O God for a Prophet;" and many times during the course of subsequent addresses I have said in my heart, "I thank Thee, O God, for prophets in Israel, who are not afraid to speak out and tell the people the needs of the hour, and preach unto them the doctrines of the day, and call attention to the things of present moment and importance." I was heartily in accord with the instruction given in that first address as indeed I have been with all the instructions given, but I have in mind particularly that relating to the neglect which we oft-

times manifest in regard to spiritual things. We have been warned against giving too much attention to things of this world, to the neglect of the things that are of greater worth. On the other hand, we have heard much concerning practical duties, practical affairs, temporal religion if you please; and we have been, by implication, warned against devoting ourselves exclusively to that other worldliness which is quite as dangerous as extreme wordliness.

We have been told, as many of us know, and knew before, that this life is a necessary part in the course of progression designed by our Father. We have been taught, again, to look upon these bodies of ours as gifts from God. We Latter-day Saints do not regard the body as something to be condemned, something to be abhorred, and something to be subdued in the sense in which that expression is oft-times heard in the world. We regard as the sign of our royal birthright, that we have bodies upon the earth. We recognize the fact that those who kept not their first estate, in the primeval existence, were denied that inestimable blessing, the taking of mortal bodies. We believe that these bodies are to be well cared for, that they are to be looked upon as something belonging to the Lord, and that each may be made, in very truth, the temple of the Holy Ghost, the place into which the Spirit of God shall enter and where He shall delight to dwell, if He shall find there cleanliness and order and purity and uprightness of thought and conduct.

It is peculiar to the theology of the Latter-day Saints that we regard the body as an essential part of the soul. Read your dictionaries,

the lexicons, and encyclopedias, and you will find that nowhere, outside of the Church of Jesus Christ, is the solemn and eternal truth taught that the soul of man is the body and the spirit combined. It is quite the rule to regard the soul as that incorporeal part of men, that immortal part which existed before the body was framed and which shall continue to exist after that body has gone to decay; nevertheless, that is not the soul; that is only a part of the soul; that is the spirit-man, the form in which every individual of us, and every individual human being, existed before called to take tabernacle in the flesh. It has been declared in the solemn word of revelation, that the spirit and the body constitute the soul of man; and, therefore, we should look upon this body as something that shall endure in the resurrected state, beyond the grave, something to be kept pure and holy. Be not afraid of soiling its hands; be not afraid of scars that may come to it if won in earnest effort, or in honest fight, but beware of scars that disfigure, that have come to you in places where you ought not have gone, that have befallen you in unworthy undertakings; beware of the wounds of battles in which you have been fighting on the wrong side.

I read that when our first parents were placed in the place provided for them, that at their creation, at the creation of the first man, his body was prepared; then God, the God of life, breathed into him the breath of life, and then and not before did man become a living soul. It was the advancement from the spirit state to the soul state that marked the great gift of God unto man, namely, life here upon the earth, an existence that shall pre-

pare us for the life that lies beyond the grave. The resurrection of the body, the resurrection from the dead, is the redemption of the soul; and as Christ was the first to break the bonds of death and to take up His body, the body that had been slain, from which the spirit had temporarily departed, as by Him and through Him came the resurrection, by Him and through Him came the redemption of the soul, and hence He won for Himself the title that belongs to none other, on earth or in heaven, the Redeemer of mankind.

We have heard much in regard to the duties we owe to these bodies in keeping from them the things that are hurtful, the things that are degrading, the things that poison the tissues, the things that break down the very organism that God has created. Time has not permitted those who have spoken before me to dwell at length, any more than it permits me to dwell at length on that important revelation of God unto man, of God unto Israel in these the last days, by which man may be wise—the Word of Wisdom. This, like other revelations that have come in the present dispensation, is not wholly new. It is as old as the human race. The principle of the Word of Wisdom was revealed unto Adam. All the essentials of the Word of Wisdom were made known unto him in his immortal state, before he had taken into his body those things that made of it a thing of earth. He was warned against that very practice. He was not told to treat his body as something to be tortured. He was not told to look upon it as the fakirs of India have come to look upon it, or profess to look upon it, as a thing to be utterly contemned, but he was told that he

must not take into that body certain things which were there at hand. He was warned that, if he did, his body would lose the power which it then held of living for ever, and that he would become subject to death. It was pointed out to him, as it has been pointed out to you, that there are many good fruits to be plucked, to be eaten, to be enjoyed. We believe in enjoying good food. We think that these good things are given us of God. We believe in getting all the enjoyment out of eating that we can; and, therefore, we should avoid gluttony, and we should avoid extremes in all our habits of eating; and as was told unto Adam, so is it told unto us, "Touch not these things; for in the day that thou doest it thy life shall be shortened and thou shalt die."

Here, let me say, that therein consisted the fall—the eating of things unfit, the taking into the body of the things that made of that body a thing of earth; and I take this occasion to raise my voice against the false interpretation of scripture, which in some instances has been adopted by certain people, and is current in their minds, and is referred to in a hushed and half-secret way, that the fall of man consisted in some offense against the laws of chastity and of virtue. Such a doctrine is an abomination. What right have we to turn the scriptures from their proper sense and meaning? What right have we to declare that God meant not what He said? The fall was a natural process, resulting through the incorporation into the bodies of our first parents of the things that came from food unfit, through the violation of the command of God regarding what they should eat. Don't go around whispering that the fall con-

sisted in the mother of the race losing her chastity and her virtue. It is not true; the human race is not born of fornication. These bodies that are given unto us are given in the way that God has provided. Let it not be said that the patriarch of the race, who stood with the gods before he came here upon the earth, and his equally royal consort, were guilty of any such foul offense. The adoption of that belief has led many to excuse departures from the path of chastity and the path of virtue, by saying that it is the sin of the race, it is as old as Adam. It was not introduced by Adam. It was not committed by Eve. It was the introduction of the devil and came in order that he might sow the seeds of early death in the bodies of men and women, that the race should degenerate as it has degenerated whenever the laws of virtue and of chastity have been transgressed.

Our first parents were pure and noble, and when we pass behind the veil we shall perhaps learn something of their high estate, more than we know now. But be it known that they were pure; they were noble. It is true that they disobeyed the law of God, in eating things they were told not to eat; but who amongst you can rise up and condemn? I listened not long ago to a lesson conducted as a model lesson, in a Sunday School class; it had to deal with the fall of man. The one who was appointed to pass criticism thereon, expressed his hearty approval of the lesson as it had been rendered, and particularly complimented the teacher on having been able to conduct a lesson "on such a delicate subject as that, with a mixed class of young boys and young girls, and not offend!" What is there delicate about the fall of

man? The sexual element does not enter into the subject. The fall consisted in disobedience of the commands as to what things were fit for the body, and we have been falling in the same way ever since; and you have been warned about it by authoritative voices here in the several sessions of this conference. If you would live to the full measure of your days, as God intended you to, then live according to the command of God in all these things. Ye may eat of the fruits of all these good trees; you may partake to the full, within the limits of wisdom and propriety, but of that tree of the knowledge of terrible evil you ought not to partake. Oh, if you do, you will get experience that you otherwise would not get; you will know more about evil, and by contrast can perhaps estimate, in a different way, the good; but, nevertheless, you will find that you have purchased that knowledge at very great price. We are to be judged by what we know, as much and as well as by what we do not know. For, do you remember, after they, our first parents, had undertaken to set up their own judgment above the judgment of the God who made them and who prepared the place for their abode, and who gave them commandment, they had knowledge that they did not possess before, and when next they were called by the voice of God, they hid themselves; for they had awakened to the fact that there was something vile about them, something unseemingly, something unclean, and they hid themselves; and mark you the words with which their guilt was brought home. When Adam declared that he had heard the voice of God calling him, and he had

hidden himself because he had become aware of the fact that he was naked, the question was: "Who told thee that thou wast naked?" Where did Adam and Eve get that knowledge? Not by keeping the commandments of God, but by violation thereof. So I sometimes say when I find young men and young women showing by unguarded words or actions, that they know things they ought not to know, who told you that? Where have you been? What have you been doing? The time has not come for you to learn those things yet; and you never would have learned them at this stage of your advancement, and in this way, if you had not transgressed the laws of God.

What has been said concerning our duties to our bodies in this life and the strict attention we should give to spiritual things, tells us of the life that is to come and of the relation between this life and that. We hear much nowadays as to the speculative ideas of men concerning the condition beyond the grave; but the admission that there is an individual existence beyond the grave, is a declaration that there must have been an individual, intelligent creation before we came here in the flesh. Life beyond the grave postulates a pre-existent state to which reference was made yesterday. While the world admits the pre-existence of Christ and points to Him as one who before mortal birth shared with His Father in the honors of the godhead and in the powers of the Creator, they deny to the souls that are now upon the earth, and those that had lived as mortals, a pre-existent condition. I want to read to you one scripture bearing upon that subject and I read to you from the Book of Abraham,

a scripture with which some of our people are better acquainted today than they were a year ago, because of the futile attempts that have been made to discredit it. By the failures that have resulted in these attempts, the strength of the faith of our people has been increased. The great patriarch says: "Now, the Lord had shown unto me, Abraham, the intelligences that were organized before the world was, and among all these there were many of the noble and great ones; and God saw these souls that they were good, and He stood in the midst of them and He said, 'These I will make my rulers;' for He stood among those that were spirits, and He saw that they were good, and He said unto me, Abraham, 'Thou art one of them; thou wast chosen before thou wast born.'" Read the rest of that scripture for yourselves.

I am happy to see that the saving principles proclaimed by the prophets of this dispensation are spreading through the world, in spite of all attempts to the contrary. If the morning papers have correctly reported a lecture delivered in this city last night, there is in our midst a scholar from London who has proclaimed not only that the scriptures prove that there is and must of necessity be an intelligent individual existence beyond the grave, but that in that state there will be opportunity for repentance and for progression. Now, that is a "Mormon" doctrine which never had been broached in the modern religious world until the voice of the Prophet Joseph Smith was heard. Sectarian ministers now tell us that no longer are the scriptures to be twisted; that by the figure which says, "Where the tree falleth there shall it be," we are not longer to understand that a

man who dies can never progress. Learned divines and theologians are lifting their voices today in declaration of the fact that God has provided a means by which His sons and daughters may progress and advance through the eternities that are to come. I read further that it was declared: That there is to be a resurrection of the just as distinct from the resurrection of the unjust. Another doctrine which in the way now presented was at one time peculiar to the Church of Jesus Christ of Latter-day Saints. But, because there is hope of repentance beyond the veil, procrastinate not the day of your repentance; for, as the Prophet Alma has pointed out, you may find that the gift of repentance will be withheld from you there for a long, long time on account of your unworthiness. For repentance is a gift from God, and when man forfeits it he loses the power to repent; he can't turn away from his sins with a contrite heart and with a desire to forsake them, once and for ever. O, Latter-day Saints, ye men and women of Israel, listen unto the voices of those who speak to you under the inspiration of the power of God, and heed them; for by hearing we are condemned, if we follow not in the path that is pointed out to us as the path of our duty.

You have heard but little in the way of new doctrine in this conference, perchance,—all the more reason you should be diligent in not forgetting again, as we have forgotten from time to time the things that are most needed. We make the excuse—that is one of our weaknesses, to make excuses—we make the excuse that our memories are at fault. Our memories are all right; altogether too good to suit some of us. We would like to forget things

that we cannot. Memory is the library of the mind, in which we find stored away the valuable as well as the worthless things that have come to us. Recollection is the librarian, and he is very often sluggish and sleepy, often neglectful of his duty; he doesn't know where to put his hand on the book or the document we need, just when we need it. We have had our recollections aroused in this conference, and I pray that we may ever remember the things that are most needed, the things of greatest worth; and that you and I and all of us may progress with the work of God, for it shall progress no matter what man shall do or how he may attempt to hinder its advancement. May the blessings of Israel's God be with Israel, in the name of Jesus. Amen.

ELDER REY L. PRATT.

(President of Mexican Mission.)

I trust, my brethren and sisters, that I may have the Spirit of the Lord to assist me to bear my testimony to this vast congregation. I have been truly edified and built up in that which I have heard. I have been edified and built up in my faith and strengthened by hearing the testimonies of my brethren who have spoken during the conference, and my heart has been touched; it has been hard for me to keep back the tears, at times, as I have felt the sweet influence of the Spirit of the Lord that has prevailed throughout the conference. As Brother Talmage has just said, the very thought and the fact that we have not heard any new doctrine, but the fact that our attention has been called back to these simple principles and truths that our fathers and grandfathers stood for, and died for, has touched

a tender chord in my life. I know that the work we are engaged in is true. I know that Joseph Smith is a prophet of God. I know that the work that was brought forth by his instrumentality is the power of God unto salvation.

I have been engaged in the missionary work, and I have carried this testimony to hundreds and thousands of people that have never heard it before, even a people that is dark and benighted, a people that we call the Lamanites; and I wish to bear my testimony that the Gospel is doing a great work among the Lamanites, and many of them are interested in the redemption that is to be brought to them through the Gospel we are preaching. We are having success in the Mexican mission, in spite of the fact that there is war and trouble in that land. There has never been a time in the history of the Mexican mission, so far as I have been able to know, and at least during the seven years I have labored there, that the people have been more susceptible to the teachings of the Gospel than they have during this time of strife and bloodshed there. We have been able to baptize fifty-six souls this year, and they are just as honest and faithful as any other Latter-day Saints who live in accordance with the teachings of the Gospel. I have full faith in the promises of the Lord unto that people; and I desire, my brethren and sisters, to lift my voice in defense of all the principles of the Gospel. I am thankful for the privilege I have had of going out into the world, and I desire to continue to do my duty and to labor wherever the Lord calls me to labor, as long as I am able. It is a mistaken idea that a great many of us have, my brethren and sisters, and

I have come in contact with it at times at home, that there are places of preference in the Lord's work. I learned a little piece of poetry, when I first went into the mission field, that has been a great help to me, I never have even discovered who was its author, but it reads like this:

"Just where you stand in the conflict,
that is your place;
Just where you think that you are useless,
hide not your face;
God placed you there for a purpose,
whate'er it be;
Think He has chosen you for it; work
loyally."

If the Lord has chosen me to go to the Lamanites, that is my place. If He chooses me next year to go to Siberia, I want to go there with the same faith and determination to carry the Gospel message to those that do not know it in that place. I trust that this is the faith all of us have, and I believe it is, my brethren and sisters, and I pray that the blessings of the Lord may continue to be with us forever, which I do in the name of Jesus. Amen.

PRESIDENT JOSEPH F. SMITH.

I know that a great many would be pleased to know that Brother Pratt is a grandson of the late Brother Parley P. Pratt, one of the Twelve.

ELDER SAMUEL O. BENNION.

(President of Central States Mission.)

I rejoice very much, my brethren and sisters, in having had the privilege of attending this conference, and listening to the many instructions that we have received; and I earnestly hope that, for one, I shall be able to profit by them. I have

learned in the short experience I have had in the mission field, to a small extent at least, what it means to have the Spirit of the Lord with a man to keep him in the path of duty; and I have had it impressed more firmly in my mind, during this conference, that the only safe way lies in the path of duty, and that there is not and cannot be any real reason for men, from today at any rate, who have been in this conference, going wrong knowingly.

The Lord has revealed the duty of the Latter-day Saints, through His servants the prophets; as Amos said, "Surely the Lord God will do nothing save He reveal it through His servants the prophets." The Lord, as recorded in section one of the Doctrine and Covenants, has given us to understand that whether He speaks Himself or whether by His servants, it is the same. We have a prophet at the head to guide and instruct, the one whom the Lord speaks through for the good of His people, for the better direction of His Church in the earth; and the Lord has revealed unto us again what it means to be observers of the word of wisdom, how a man can obtain strength and power and salvation through an observance of it, and what it means not to observe it.

I thank the Lord, my brethren and sisters, for good and wise men who stand at the head of this Church. As a member of the Church, I am very thankful for the many long years of life of our presiding brethren; for the years of experience of President Smith, and of President Lyman, men who have written history, together with their associates here, which the world must acknowledge to be great and glorious. I pray for their success;

I pray for the lives of these men, the leaders of this Church. I, for one, wish them to know that I love them, and I believe that I can voice the opinion of every man and woman in this congregation when I say that we love the leaders of this Church, the general authorities from President Smith down. It has taken a long time to make them great men of God, they are not made in a day, it takes a lifetime; and I hope, for one, that I shall be able to profit by what I hear.

That Israel may be strengthened, that the Church may grow stronger, that men and women may be more valiant in the performance of their duties, I humbly pray, in the name of Jesus. Amen.

ELDER MELVIN J. BALLARD.

(President Northwestern States Mission.)

Above all earthly things I esteem my standing in the Church of Jesus Christ of Latter-day Saints. My heart rejoices in the joy and confidence which come through the security this feeling gives me, while the wars and strife are on in the world of religion, and new developments are taking place in the world of science, constantly disturbing other denominations, we are unmoved. We stand solidly and squarely where we began, or where the Lord planted our feet, and there is no necessity for the revision of creed, for changing the doctrines that have been given to this Church from the beginning, notwithstanding, when these glorious truths were given, many of them were new and ran counter to the opinions and theories of men, both in religion and science. The glorious doctrine we have heard so much about at this

conference, known as the Word of Wisdom, there were no scientists advocating such truths when it was given. The Prophet did not give argument and reason in this revelation but announced, as all prophets do, the word of the Lord, to stand for itself without argument, to be finally demonstrated as a truth. I say the fact that we do not have to change our opinion with respect to these matters is a joy to me. One of the greatest testimonies to me is the fact that while this Church, founded as it was in a day of doubt, darkness and of superstition, still it took solid ground; clear cut, positive statements were made with respect to religion, the morals of life, the doctrines of God and of His Christ, with respect even to some of the sciences, notwithstanding a positive stand and position was taken by the Prophet Joseph Smith, we have not had to renounce any of these things. They stand as strong and firm today as the truth, vindicated by our experiences and by the wisdom that the Lord has given to men of learning and of knowledge.

I have had the privilege, during the last summer, of attending some conventions, and conferences of some of the leading denominations, and what a difference as compared with the experiences we have had during the last day or two! Contention over the dogmas of religion occupied a very large part of the time. I thought with joy in my heart of the great wisdom the Lord had displayed in organizing this Church, with its ministry called from the body of the people—not hirelings, nor men working for filthy lucre's sake. The elders of this Church, who bear the word of God to the world, are called from

the ranks, from the lowly walks of life, fired with the power of God and imbued with His Holy Priesthood, even as living fires among the people, warning them, stirring the hearts of men, and bringing hundreds and thousands to repentance. The world has laughed at the method of our preaching and the kind of preachers we had, but I listened recently to splendid arguments, in one of the great denominations of our own land, denouncing the hired ministry and pleading for a change in the calling of men to the ministry, patterned and fashioned after the method the Lord has established in this Church. They want lay-men, men whose hearts are in the work and who are not filled with selfishness and covetousness, to enter the ministry. Behold how well the Lord established His ministry and the method of preaching the Gospel. When the world laughed at and criticized the efforts of this Church to establish the financial method the Lord revealed, in the payment of our tithes and offerings, for the building and establishment of His Church, it created a good deal of amusement among religionists; but this summer almost one-half of the time of one of the great conferences was occupied in a plea to establish the financial system this Church has received at the hand of God. They are now copying and imitating that which the Lord revealed to us many years ago. What a joy it is, I repeat, to be possessed of these truths and to stand as an organization that does not have to shift, while others are only now changing and moving toward the standards the Lord has fixed and established in this Church.

Brother Talmage referred to the changing opinion of men with ref-

erence to the continuity of life after death. I thought while he was speaking, and have thought since this question has been discussed recently in one of the largest scientific gatherings in the world, by able scientists, that "Mormonism" gives to the world the greatest and best evidences there are that life exists after death, and that men and women are the same individuals, possessed of the same knowledge, the same intelligences after death that they had here, and are even added unto. Certain evidences have been given to the world from so-called spiritualists, who pretend to reveal the fact that life exists after death. Much deception evidently has been practiced, for some of these supposed mediums have given to the world communications from great men who have once lived upon the earth, Daniel Webster is supposed to have spoken, George Washington, Shakespeare and others; but the feeble efforts that come from those supposed sources are such doggerel as to be far beneath, in character, the wisdom and knowledge displayed by these men while in life. One able paper said, if these are true communications from those individuals, then heaven must blight the intellect and dwarf the mind of man, and they become weaklings. Deception has been practiced whenever one represents that he is a certain character who once lived on the earth, when the information given is beneath and inferior to that which the same character displayed while he was here upon the earth, you may know that it is a deception.

This Church is founded upon the truth that men possess the same identity after this life. Behold the glorious revelations given to the Prophet Joseph Smith by the Lord

Jesus Christ Himself, as contained in the book of Doctrine and Covenants. I assert that it reveals that Jesus is possessed of the same intelligence, the same knowledge, the same powers and understanding that He had while He dwelt on the earth. To make this claim is not to depreciate in one particular from the glory, knowledge and intelligence of the Lord Jesus, for the revelations contained in that book are the equal of anything that Jesus ever gave to man while upon the earth, and more comprehensive in some respects. This word of wisdom, the revelation of the Lord Jesus; is there anything in the scriptures or anywhere else in the world on that subject that is better, more to the point, than this? Think of the revelation known among us as the Vision. Where is there anything more splendid than that wonderful conception the Lord Jesus gave to the mind of the Prophet Joseph with reference to life here and hereafter, and man's place in it? Some of our ablest men have said, in commenting upon certain passages of the Doctrine and Covenants, that there is nothing in the English language superior to it. It is not doggerel; it is sense, the best of sense; and it displays, I assert again, the fact that the Lord Jesus, who gave these revelations is the same intelligent, all-wise Son of God that He was when He lived upon the earth, and that Joseph Smith told the truth when he said he received this knowledge from the Lord Jesus. It could not have come from any one with less knowledge and understanding than that source from which he claimed he received it.

The world has marveled and wondered at the gathering of Israel in latter days from the nations of the

earth and planting their feet in this goodly land, and it has all been done so successfully while others have failed. Here in this desert waste, the marvelous thing has been accomplished. Where did we get the key by which this was done? The Prophet Joseph Smith declared that Moses appeared to him in the Kirtland Temple, the great leader of ancient Israel, who held also the keys of the gathering of modern Israel, and he delivered those keys and the knowledge that comes with them, into the hands of the Prophet Joseph Smith. I can believe that Moses has presided over many of the movements of Israel in modern days as a great instrument in the hands of God, a presiding genius looking after the welfare of the gatherings of Israel, directing many of these movements; and does it detract from Moses to say that we give him credit for delivering the keys of the gathering of modern Israel to the Prophet Joseph? Nothing since the time Moses was upon the earth and since Israel was gathered in his day excels, or comes up to the wonderful work that has been accomplished in the gathering of modern Israel; so that I assert again that Moses lives and is possessed of the same intelligence, knowledge and power he had while he dwelt among men upon the earth, and even excelled his former work as manifested in this great gathering in modern days, and we have not seen the end of that work.

When the Prophet Joseph declared that Elijah delivered to him the keys of the salvation of the living and the dead he asserted a wonderful truth. Was Elijah possessed of the same knowledge and intelligence he had while he dwelt upon the earth? It has been asserted by

some that the Prophet Joseph Smith obtained from masonry some or most all of the ceremonies had by us in our temples. Recently I have had an opportunity to investigate most thoroughly the history and connection of the membership of the Church with masonry, when certain lodges were organized in the city of Nauvoo and other places; and I satisfied myself, and without giving you the detailed evidence, I assert to you that the evidence given by masons themselves proves conclusively that Joseph Smith never knew the first thing of masonry until years after he had received the visit of Elijah, and had delivered to men the keys of the holy priesthood, and the ceremonies and ordinances had by us in these sacred temples, and had given the endowments to men long before he knew the first thing pertaining to the ordinances and the ceremonies of masonry. What is masonry? Why, a fragment of the old truth coming down perhaps from Solomon's temple of ancient days, and but a fragment, as Christianity is but a fragment of the Gospel of the Lord Jesus Christ. It was only to be had and enjoyed by those who hold the holy priesthood. The prophet Elijah revealed these truths; he possessed them anciently and he gave them in their perfectness, and simplicity and purity to the Prophet Joseph Smith.

I rejoice, my brethren and sisters, to know we are possessed of such splendid evidences of the truth of the statements of the Prophet, and to know that we have with us, as the brethren have expressed it, living inspiration that directs Israel. In my heart I say, Amen, to all of the counsels that have been given at this conference. I bear testimony to you that the brethren and sisters

of this Church who will repent of their sins and accept the counsels of this conference, obey the word of wisdom, become moderate, become temperate in their dress and in their manner of life, they and their children shall win the plaudits of the world even in excess of that which their fathers and grandfathers have received. We may not build any more bridges; we may not subdue desert wastes but there is something for us to do, and we must round up our shoulders and do it, or the Lord Almighty will cast out those who do not do it. We have listened to these counsels a long, long time. Now, shall we respond? Shall we repent of these evils, master ourselves, and live in harmony with the counsels of this conference? If we do, great shall be our reward, eternal our glory, and the world will look to us as a pattern, an example in these things that are greater in their achievement than anything in the past. Our fathers and mothers believed and received the word of wisdom, on the statement of the prophet that it was God's counsel. In addition to that we have scientific evidences, proving the correctness of this counsel, greater is our condemnation, for we have the word of the Lord and the scientific evidences that His word is true. We can satisfy our reason, and judgment on these things as well as our faith, hence the greater condemnation for our disobedience.

God help us to put these things into practise, and not merely talk about it, but go home and do it. Fathers and mothers should set that example in their families; put aside the forbidden things. Let our example and precept be consistent before our children and joy shall be ours in this life and the life to come;

which may the Lord grant; in the name of Jesus. Amen.

ELDER CHARLES A. CALLIS.

(President of Southern States Mission.)

Members of the Church in the Southern States Mission mourn over the death of President Ben E. Rich. Never was there a more dauntless soldier of the cross than he was. For a long, long time the mission field will be lonely without President Ben E. Rich.

As I listened to the splendid instructions during this conference, the words of the Apostle Paul came forcefully to my mind. In summing up his powerful and splendid defense of the Christian religion before King Agrippa, he said: "Having therefore obtained help of God, I continue to this day, witnessing to both small and great and saying none other things than those which the prophets and Moses did say should come."

My brethren and sisters, if we stand upon the revelations of Jesus Christ as contained in the standard works of the Church, we stand on solid ground; on other grounds are sinking sands. Joseph Smith preached and taught nothing but what the prophets of God predicted he would preach and teach. Martin Luther, in standing before that hostile council, said in defense of his position: "Here I stand, I can do no other; may God help me." Joseph Smith saw the Father and the Son. Like Paul he was not disobedient unto the heavenly vision, for he said that God knew that he had seen this vision, and if he denied it he would come under condemnation of the Lord; but praise be to God he did not deny the testimony, and he did preach the things which

the prophets of God had foretold he would preach, and he did do the things which they foretold he would do. Our sectarian friends are great lovers of the prophecies, but they hate like the mischief the manner in which they are fulfilled. Look at this mighty stream of truth proceeding from this Church! When Columbus and his associates saw a mighty river issuing from the mainland, one of his men said, "That river drains an island." Columbus said: "It is a mistake. Such a majestic river comes from a continent." So this great stream of truth does not proceed from a man, nor from an isolated sect or church, but it proceeds from the only true and living Church of Jesus Christ on the face of the earth. And this river is going to grow and spread until, like a sea of glory, it spreads from pole to pole.

In Chattanooga, this summer, we have witnessed two reunions that have stirred my soul to its depths. Last May, the Confederate veterans met in their annual reunion, and I saw those men to the number of twelve thousand marching down the street, under the shadow of Look-out Mountain, within a stone's throw of the bloody battle-field of Chickamauga. When I saw those old veterans, some with empty coat-sleeves, being carried in wagons, the thought came to my soul, how can it be denied that Joseph Smith was a prophet of God? They were brave men, those confederate veterans, splendid characters, men who bravely fought for what they sincerely believed to be a principle; and as they marched down the line, being saluted by the cheers of thousands of admirers, I said again and again in my heart, Surely Joseph Smith was a prophet of God.

Only a few days ago, the veterans of the Union army met in an annual reunion in Chattanooga; and as I watched those brave, splendid men marching down the street, some with empty coat-sleeves, many bearing the scars of battle, I said again in my heart, that Joseph Smith was a prophet of God and that his prophecies have been literally fulfilled. Not that the prophet desired that the bloodshed and carnage should come, but God foreknew it would come, and He warned this nation, through his prophet of the great Civil war. His prophet proposed a remedy, a solution of the great question that caused the war, and which would have avoided the awful bloodshed and misery; but the solution was rejected. President Brigham Young said that where a prophet's words are fulfilled they are more solid proof of his divine mission as a prophet than all the miracles he can work. Another great man, not of this Church, said that prophecies are permanent miracles. Go look at the National Cemetery in Chattanooga, and the cemeteries in other cities, that are so well taken care of by the federal government, and look at those veterans, wounded and maimed and battle-scarred, marching past—all these bear eloquent and powerful testimony to the fact that Joseph was indeed a prophet of God. Talk about miracles! Talk about the day of miracles being past, so long as this war is a memory, so long as those granite monuments pierce the clouds, so long as those mighty monuments which people from the South and the North have erected to commemorate the valor of their sons, and brothers, and fathers! So long as these monuments stand, so long will there be a standing and

permanent miracle to testify to the people that the days of prophets and apostles have not gone to return no more forever.

Look at the communities in this great state and in the surrounding states. Did not the prophet predict that the people should be driven from Illinois and become a great and mighty people in this western land? Has it not been fulfilled? Behold a miracle, not only on this Temple block but throughout Zion; and these miracles are increasing. O, brethren and sisters, confronted by these miracles, do you think we shall stand or "halt between two opinions?" A thousand times no! But we will stand with our leaders, and with them we will fight the good fight. We will finish our course; we will keep the faith; we will, with God's help, win the crown of eternal life which God, who cannot lie, promised before the world began. Amen.

ELDER JOHN L. HERRICK.

(President of Western States Mission.)

My soul was made to rejoice upon the opening session of this conference, when our beloved prophet and president enunciated to this people a theme for our consideration which I believe to be a vital thing for, not only us in the valleys of the mountains, but for the people at large in the United States to consider. Solomon said: "Wine is a mocker; strong drink is raging; whosoever deceiveth himself thereby is not wise." At this late hour it would be presuming indeed for me to particularize regarding the Word of Wisdom, and the conditions that grow out of a failure to observe it, but will simply direct attention to a few figures

that came under my observation, recently, in contemplating the subject. It seems apparent, from carefully compiled statistics, that the United States is vying with other countries of the world to see which can consume the most liquor, and when I say other countries I refer more especially to France, England and Germany. In the year 1911, there was consumed in the United States 17.79 gallons of intoxicants for each man, woman and child. In 1912 that startling quantity had been increased by nearly five gallons for each man, woman and child, at a cost, as we heard this forenoon, from Elder McKay, of nearly two billion dollars. Besides that, there was consumed just about two billion gallons of beer, enough, I presume, if it were turned into a channel, to float a battleship; and then, too, there was more than two hundred and fifty million dollars worth of coffee used. When we come to tobacco we have probably a more stupendous showing in figures, and maybe in evil results, than anything else, because of its almost general use throughout the country. During the calendar year 1911 there was used in the manufacture of tobacco, snuff, cigars, and cigarettes, sixteen and one-half billion pounds. I do not know what the average cost of the tobacco would be per pound, but I should say, since it was made into expensive cigarettes and cigars, that perhaps fifty cents a pound would be fair. So putting these figures together I take it that each man, woman and child in the United States consumed ten dollars worth of alcoholic liquors, coffee, tea, and tobacco each month of that year. Imagine, if you will, what abso-

lutely unbelievable figures that would make if that money were saved. Ten dollars for a hundred million people would mean a billion dollars a month saved to this country, or twelve billions annually, if we desisted from using intoxicants and tobacco, tea and coffee. There would soon be no national debt, or scarcely any other debts, could that vast sum be used for more legitimate and necessary things.

Emerson, I believe, said that "a man ought to be strong enough to overcome anything that can come to him. He is the strong man who can say No, and he is the wise man who through all his life can keep his mind, his soul, and his body clean."

Speaking for one of the missions of this country, I cannot but refer to the occasion which brought five or six thousand people together in this building two weeks ago, yesterday, to pay tribute to the memory of our beloved friend and associate, President Ben E. Rich, a man whom I believe to have been one of the great missionaries of our Church. "And every one who hath forsaken houses, or brothers, or sisters, or fathers, or mothers, or children, or lands, for my name's sake shall receive an hundred fold and shall inherit everlasting life." So said the Savior of the world, as recorded by Matthew; and I think if there is any man who is entitled to eternal life, and to an hundred fold of blessing, it will be such men as Ben E. Rich, who have given the best part of their lives to this work, and those who die martyrs, as he did, to the cause of Christ.

Let us, my brethren and sisters, heed the admonition of the prophet,

seer and revelator to Israel. His warning voice made it known to us at the beginning of this conference that we should observe the Word of Wisdom; that we should heed the whisperings of the Spirit, that we should keep our bodies clean and our minds holy. May we be able to do so under the inspiration of heaven, I ask in the name of Jesus. Amen.

ELDER GERMAN E. ELLSWORTH.

(President of Northern States Mission.)

I am pleased, my brethren and sisters, to have the privilege of bearing my testimony to the Latter-day Saints who have assembled in this conference. I bear witness to you that we have heard the word of the Lord to Israel. It is incumbent upon us, whether we have only heard, or whether we will go home and put it into practice; the one who is a hearer only bringeth condemnation upon himself. I rejoice my brethren and sisters, in the testimony of all our brethren who have addressed us this conference time, not only with what has been said, but with the spirit in which it has been said, for it has come from the Lord. I am happy, indeed, to have this opportunity of fulfilling a covenant once made with the Lord to bear witness of His name and of His Son, and of the Gospel that has been restored for the salvation of the children of men.

I am pleased to have the privilege of representing the Northern States mission. I have spent a good deal of time with our missionaries after they have come home, and have told them that there is just as much joy and satisfaction and even a greater opportunity here to win

souls for Christ if they will only keep the missionary spirit. If they will but keep the love that they had in their hearts for their fellow-men, while out in the field, and use it to bless their friends and neighbors at home, they would bring more souls to a knowledge of the truth, and feel more joy and peace than they did while in the mission field.

I rejoiced, my brethren and sisters, in hearing the word of the Lord concerning our deportment before our fellow men. I believe that if we would live as the missionaries live, after they have been in the field a short time, that we would indeed be a light to the world, a light set upon a hill. It has been said that the Lord, in the last days, would cut a stone from the mountains, which would roll forth and fill the whole earth. The world has recognized this stone and called it a giant that should be crushed. It would indeed be a giant example of righteousness if we fully kept the word of the Lord concerning the Word of Wisdom. If all would refrain from the use of tea, coffee, liquor and tobacco, in the spirit of the word of the Lord, the love of God would reign in our hearts, and we could go forth, under the calling of the holy priesthood, and bear witness of the truth in such power that the world would stop and listen.

I remember, on one occasion, being in the dining car upon a railroad train, on a hot, dusty day, from Canada to Minneapolis. I think every man and woman on the dining car, with the exception of myself, had a bottle of beer, and, while I had never been addicted to it in my life, I confess that it looked very cooling, but I did not order it.

(You don't know that, but I do, and therein lies the testimony I received.) Before I had finished my meal, the four people sitting opposite to me, were talking about their visit to the Temple block. They began to discuss what a superstitious people we are, and how there was something mysterious connected with the acoustic properties in this building. When I had finished my meal, I handed them my card, and said: "My friends, no matter how far you travel, you never know in whose presence you may be talking. I am a 'Mormon' elder, and what you have been saying about the superstition of my people is not true." After we retired from the dining car I had the privilege of talking to them about an hour, correcting their false impressions. The thing that has come to my mind, time and time again, has been: Had I indulged in a bottle of beer, knowing the instructions and teachings that I have had from my youth, would I have had the courage to defend my religion? Would I have had the courage to tell them who I was, and what people I represented in the world? It has been a testimony to me, my brethren and sisters, that God is present in us, and we are the greatest witnesses of our sincerity by our conduct before our fellow-men and before God our Father.

Joseph Smith said that man might just as well put out his puny arm and try to stop the mighty Mississippi river in its onward course to the sea, as to try to stop this work. That is true, my brethren and sisters; but it would progress much faster if the third generation, who have been born without a desire for tea, coffee, tobacco or liquor, would not cultivate the

taste for those deleterious articles. If we would rise in the strength and purity of our birthright we could more effectively aid this work, and it would roll on more rapidly, and the light thereof would become brighter than it has ever been before. The world will yet rise up and bless our names, and the names of our parents and grand-parents who, under the sound of the voice of the prophet of God, repented of their sins, lived a godly life, and gave us such a royal birth.

In the face of the light that we have received, the instructions that have been given to us, and of the pleadings and warnings of the servants of God for us to live righteously, what condemnation will come upon us should we cultivate an appetite for tea, coffee, liquor and tobacco. Some of our fathers and mothers, and particularly our grandfathers and grandmothers, had these habits when the Gospel found them; but hundreds of them forsook these things and lived a godly life, and by so doing have transmitted to us very little desire for the things the Lord said were not good for man. Light has come in to the world and condemnation will come upon those who reject the light. The word of wisdom is a revelation, and command to the third generation. If they heed it not and turn aside from the instructions and pleadings of the presiding officers of this Church they will lose their place and station, and the honest young men and women of the world, who hear the voice of God, through His servants, will come in and take their places.

God bless Zion. God bless the rising generation, that we may build upon the foundations that have been so nobly laid by our par-

ents, and that we may follow the instructions of our God-inspired leaders, is my prayer, in the name of Jesus Christ. Amen.

ELDER WALTER P. MONSON.

(President of Eastern States Mission.)

I can say, with my brethren who have preceded me, that I have rejoiced extremely in the spirit of this splendid conference, and the appropriateness of the singing, which has been soul-inspiring hymns, with music by our own composers, in nearly every instance. I feel that it is good to be here. I have received spiritual food in listening to the remarks and testimonies that have been borne in our hearing this afternoon, as well as in the other sessions of this conference.

The Latter-day Saints have not turned their eyes unto a setting sun of spiritual glory; they are calling upon the world to look upon the dawn of a new era, and spiritual light has again been shed forth upon the souls of men. They are calling upon all mankind to rejoice in the advent of the dispensation of the fullness of times, when God will bring together all the dispensations that have ever been upon the earth, with all of their attendant blessings, all will be included in this last dispensation. We have heard, from the brethren, of the restoration of the keys of the gathering of Israel, keys delivered by Elijah, the prophet. All the keys and blessings that were enjoyed by the prophets and people of ancient days have come to us, and we are made partakers of those blessings.

The Latter-day Saints do not have to look back into the days of Adam and of Abraham to find examples of sacrifice. While we were

listening to the remarks of Elder Roberts, the beautiful tribute paid by him, suggested by monuments, that commemorate the sacrifice and achievements of God's people, I thought we must not forget that in this great American desert, the wilds of the western land and mountains, God has raised up a people whose sturdiness is not equalled in the world; and they have excelled notwithstanding their impoverished condition. They have produced literally, from elements that were rough and unhewn, an empire that stands for the glory of God in these the latter days.

My brethren and sisters, I bear my testimony to you, before taking up my labors in the Eastern States Mission, that I know that God lives; that I know that Jesus is the Christ, and that the doctrines you have heard expounded in this conference are doctrines that receive the divine approval of Jesus Christ our Lord, and God our Heavenly Father. I also bear testimony to the divine mission of Joseph Smith, the prophet, who was instrumental in these the last days in restoring anew the Gospel light, which seems to stir the whole spiritual world from center to circumference. My heart is filled with gratitude and praise, and has been thrilled by the testimonies which have been borne. The Spirit of the Lord has caused me to see the glorious truths that have been portrayed. I uphold and sustain the prophet, seer, and revelator, who spoke to us in the opening session of this conference. He manifested the power of inspiration and the influence of the Spirit of the Lord; for the topics touched upon are the most timely that the Latter-day Saints could have presented before them. While I was in England,

about three years ago, I had charge of what was known as Earl's Court Booth. I simply mention a little incident that occurred there to show how thinking people of the world are turning attention toward the Latter-day Saints, and occasionally show that they approve of their lives and actions in some respects. While I was handing out our literature and selling our books, at Earl's Court Booth, I met a learned man from the Oxford University, whom I was informed had set apart more church of England ministers than any other man who had held the same position in the history of the Oxford University. I had the opportunity of passing to him a six-penny booklet, that was written by Doctor James E. Talmage, "The Story of Mormonism." On the front was a triangular heading, with "The Story of Mormonism" inscribed within the triangle. He came back, in two or three weeks, and I recognized him when he came to the booth, and I asked him if he had read the little book that he bought when he was there before. He said, "Yes, I have; but why do you call this work 'Mormonism?'" I replied "we are called 'Mormons' for the same reason that John is sometimes called Jack. People gave us a nick-name, and the more we protest the more they love to call us that name; but we have no objections, inasmuch as 'Mormonism' stands for 'more good,' everything that is pure and holy in the lives of men." He said: "You did not catch my idea. If you would remove that name, 'Mormonism,' the whole world would be more ready to accept those glorious truths." He asked me if I was acquainted with Doctor Talmage, the writer. I told him that I was not intimately acquainted, but that I

knew him. He said: "When you go home I want you to bear to Doctor Talmage one suggestion with respect to his work." I told him that I would, and I have delivered it. He said; "Instead of having this triangular affair on the front cover, and standing within the triangle, 'The Story of Mormonism, by James E. Talmage,' there should be a star or a crescent, more the shape of a horse-shoe, placed on the front cover, in two lines, and between these two lines it should read, 'These are they that have come up through great tribulation.'" I thought that, of all the beautiful delicate compliments that ever have been paid to the Latter-day Saint people, this by Rev. J. Barker Smith of the Oxford University was one of the finest.

My brethren and sisters, I bear you my humble testimony that I know the work we are engaged in is the plan that has been established by our Heavenly Father for the redemption of human souls. May God bless us and help us to appreciate these blessings; that we may live not by bread alone, but by every word that proceedeth out of the mouth of God; which is my prayer, in the name of Jesus Christ. Amen.

A tenor solo, "O Lord rebuke me not in Thine anger," was sung by David E. Smith.

BISHOP CHARLES W. NIBLEY.

We have had a splendid conference from start to finish, and now we are about at the close. It is not my intention to make any extended remarks, for there is not time. There is one matter, however, that it is desired I should call to your attention.

You are all acquainted with the unfortunate condition of our people who have been expelled from Mexico, and who have had to leave their property and all they possess, and flee for their lives. Quite a number of them are still located near the borders of Mexico, at El Paso and other places, but there is a large number scattered in the settlements, wards and stakes of Utah, Idaho, Arizona and the outside stakes. Brethren and sisters, wherever you can help our afflicted brothers and sisters who are in need—and they are all in need of assistance—to get work or secure employment, do all that you can in this direction, and where they are in actual need of sustenance, of food or clothing, it is our duty to help supply it. I know that in the abundance that you have, you will not withhold from these brethren and sisters, who are in this condition of want.

We all hope that the time will soon come when conditions will be more settled in that land, and all who wish to return to their possessions, or that which is left of them, can do so, but that time seems to be a considerable distance ahead, and no man can tell just when it will be. In the meantime, let us do our duty towards them.

Let me add another word, also. The Lord is showering His blessings upon the Latter-day Saints in rich abundance. The earth is wonderfully productive this season, in all of our settlements, and all the products of the field, farm and range are bringing fairly good prices. In the midst of all these blessings none of us should forget the obligations that we are under to sustain the Church of God with the means, or part of it, that He puts into our possession.

I believe that this is the best people in all the world—I know they are, and yet we are surely not any better than we should be, or than we could be. There is room for improvement in the direction of paying our tithes and offerings, and sustaining the Church. The mission work abroad is now taking a great deal of the means of the Church. The improvements that you heard about during this conference, take considerable money. The operation of our temples, the building of meeting houses, and the general necessities of the Church, all require means. I believe that our attendance at this conference will remind us of this obligation to the Lord and His Church, that we will come forth with our tithes and offerings and help to build up the great work of God which is being established in the earth, and which is doing so much, and will do still more, if we only do all that we should to promote its interests. Amen.

PREST. CHARLES W. PENROSE.

I am requested to present a matter before you, very briefly, which is in your interest and particularly in the interest of the newspaper which is recognized as the organ of the Church, the *Deseret News*. I am not now intimately associated with the paper, but I take interest in its welfare and progress, and wish to recommend to the Latter-day Saints that they subscribe and pay for the *Deseret News*; those who can receive it, should take the daily, and those who are in distant points, not connected with the railroads, take the semi-weekly. It is a good, reliable, able newspaper, as well as

being the organ of the Church. There are many obstacles in its way. A newspaper is not generally supported financially by its subscription lists, but by its advertisements. There are classes of advertisements which cannot be admitted into the columns of the *Deseret News*, so that the paper is handicapped in that matter in a way that is not felt by other newspapers in this city. The *News* does not admit advertisements that relate to the sale of liquor and tobacco and other things talked about in this conference which are forbidden to the real Latter-day Saints. There are many other advertisements such as quack medicines, et cetera, which are not admitted into the columns of the *Deseret News*. And then there is the opposition of all supporters of the "underworld" and the lower elements in this city and other cities of the State, because the *Deseret News* stands all the time in support of the Word of Wisdom and of all the counsels and instructions of a moral and practical kind given by the leaders of the Church.

Now, I will not enlarge upon the matter, because the time is almost up for closing our last session of this conference, but I recommend to my brethren, the presidents of stakes and their counselors, and the bishops and their counselors, that they endeavor to do what they can to circulate that paper and to help in its support by every legitimate means; and they will find that wherever that paper finds its way in the various parts of Zion a good influence is used and the work of the Lord is accelerated. The Lord has blessed that paper from the beginning; may it continue to prosper and receive the support of His people. Amen.

AUTHORITIES SUSTAINED.

Elder Heber J. Grant presented the names of the General Authorities of the Church, to be voted upon by the assembly, as follows:

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as First Counselor in the First Presidency.

Charles W. Penrose, as Second Counselor in the First Presidency.

Francis M. Lyman as President of the Twelve Apostles.

As members of the Council of Twelve Apostles: Francis M. Lyman, Heber J. Grant, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith, Jr., and James E. Talmage.

Hyrum G. Smith, as Presiding Patriarch of the Church.

The Counselors in the First Presidency, the Twelve Apostles and the Presiding Patriarch, as Prophets, Seers and Revelators.

First Seven Presidents of Seventies: Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, and Levi Edgar Young.

Charles W. Nibley, as Presiding Bishop, with Orrin P. Miller and David A. Smith as his first and second Counselors.

Joseph F. Smith, as Trustee-in-Trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as Church Historian and General Church Recorder.

Andrew Jenson, Brigham H. Roberts, Joseph F. Smith, Jr., and August W. Lund, Assistant Historians.

As members of the General Church Board of Education: Joseph F. Smith, Willard Young, Anthon H. Lund, George H. Brimhall, Rudger Clawson, Charles W. Penrose, Horace H. Cummings, Orson F. Whitney, and Francis M. Lyman.

Arthur Winter, Secretary and Treasurer to the General Church Board of Education.

Horace H. Cummings, General Superintendent of Church Schools.

Board of Examiners for Church Schools: Horace H. Cummings, chairman; George H. Brimhall, Willard Young, and C. N. Jensen.

Auditing committee: William W. Riter, Henry H. Rolapp, John C. Cutler, Heber Scowcroft and Joseph S. Wells.

Tabernacle choir: Evan Stephens, conductor; Horace S. Ensign, assistant conductor; John J. McClellan, organist; Edward P. Kimball and Tracy Y. Cannon, assistant organists; George C. Smith, secretary and treasurer; Noel S. Pratt, librarian; and all the members.

General Board of Relief Society: Emmeline B. Wells, president; Clarissa S. Williams, first counselor; Julina L. Smith, second counselor; Amy Brown Lyman, general secretary; Susa Young Gates, corresponding secretary; Emma A. Empey, treasurer; Lizzie T. Edward, music director; Edna H. Coray, organist. Members of the board: Sarah Jenne Cannon, Romania B. Penrose, Susan Grant, Emily S. Richards, Julia P. M. Farnsworth, Phoebe Y. Beatie, Ida S. Dusenberry, Carrie S. Thomas,

Alice M. Horne, Priscilla P. Jennings, Elizabeth S. Wilcox, Rebecca N. Nibley, Elizabeth C. McCune, Edna May Davis, Sarah M. McLeland, Elizabeth C. Crismon and Jeanette A. Hyde.

General Board of Deseret Sunday School Union: Joseph F. Smith, general superintendent; David O. McKay, first assistant general superintendent; Stephen L. Richards, second assistant general superintendent; George D. Pyper, general secretary; John F. Bennett, general treasurer. Members of the board: Joseph F. Smith, David O. McKay, Stephen L. Richards, Levi W. Richards, Francis M. Lyman, Heber J. Grant, Hugh J. Cannon, Andrew Kimball, John F. Bennett, John M. Mills, William D. Owen, Seymour B. Young, George D. Pyper, Anthon H. Lund, George M. Cannon, James E. Talmage, Horace H. Cummings, Josiah Burrows, William A. Morton, Horace S. Ensign, Henry H. Rolapp, Harold G. Reynolds, Charles W. Penrose, Charles B. Felt, George H. Wallace, Howard R. Driggs, Sylvester D. Bradford, Nathan T. Porter, Milton Bennion, Edwin G. Woolley, Jr., Hyrum G. Smith, Charles H. Hart, Joseph Ballantyne and J. Leo Fairbanks.

General Board Young Men's Mutual Improvement Association: Joseph F. Smith, general superintendent; Heber J. Grant, assistant superintendent; Brigham H. Roberts, assistant superintendent; Moroni Snow, secretary. Aids: Francis M. Lyman, J. Golden Kimball, Junius F. Wells, George H. Brimhall, Edward H. Anderson, Thomas Hull, Willard Done, LeRoi C. Snow, Rudger Clawson, Rulon S. Wells, Joseph W. McMurrin, Bryant S. Hinckley, Brigham F. Grant, Hyrum M. Smith, Joseph F. Smith,

Jr., Lewis T. Cannon, Benj. Goddard, George Albert Smith, Thomas A. Clawson, Lyman R. Martineau, Charles H. Hart, John A. Widtsoe, James H. Anderson, Anthony W. Ivins, Oscar A. Kirkham, Anthon H. Lund, George F. Richards, Nephi Anderson, John H. Taylor, Charles W. Penrose, James E. Talmage, Hyrum G. Smith, Henry C. Lund, George J. Cannon, Frank W. Penrose, Nicholas G. Morgan, Claude Richards, John F. Bowman, Levi Edgar Young, Roscoe W. Eardley.

General Board Young Ladies' Mutual Improvement Association: Martha Horne Tingey, president; Ruth May Fox, first counselor; Mae Taylor Nystrom, second counselor; Joan M. Campbell, secretary; Alice Kimball Smith, treasurer; Margaret Summerhays, music director. Aids: Maria Young Dougall, Adella W. Eardley, Sarah Edgington, Agnes S. Campbell, Ann M. Cannon, May Booth Talmage, Emma Goddard, Rose W. Bennett, Julia M. Brixen, Augusta W. Grant, Estelle Neff Caldwell, Emily Caldwell Adams, Mary E. Connelly, Elen Wallace, Lucy Woodruff Smith, Jane B. Anderson, Edith R. Lovesy, Letitia T. Teasdale, Laura Bennion Dimond, Rachel Grant Taylor, Clarissa A. Beesley, Sarah E. Richards and Lucy Mack Smith.

Members of the General Board of Primary Associations: Louie B. Felt, president; May Anderson, first counselor; Clara W. Beebe, second counselor; Frances K. Thomasson, secretary; Ida B. Smith, librarian; Isabella S. Ross, physical director; Ann Nebecker, assistant physical director; Emma Ramsey Morris, chorister; Ivy Allen, organist. Advisors to the board: George F.

Richards and Anthony W. Ivins. Aids: Lillie T. Freeze, Josephine R. West, Aurelia S. Rogers, L. L. Greene Richards, Camilla C. Cobb, Eliza S. Bennion, Margaret Hull Eastmond, Edna H. Thomas, Alice L. Howarth, Emma Romney, Rebecca N. Whitney, Zina Y. Card, Amy Lyman, Laura Foster, Edith Hunter, Erma Bitner Evans, Myrtle B. Shurtliff and Ella Jeremy.

General Board of Religion Classes: Anthon H. Lund, superintendent; Rudger Clawson, first assistant superintendent; Hyrum M. Smith, second assistant superintendent; Edwin S. Sheets, secretary. Members of the board: Horace H. Cummings, Rulon S. Wells, Joseph W. McMurrin, John Henry Evans, William A. Morton, Joseph J. Cannon, George Albert Smith, Charles W. Penrose, Orson F. Whitney, James E. King, George F. Richards, Heber J. Grant, Anthony W. Ivins, George H. Brimhall, Joseph F. Smith, Jr., P. J. Jensen and Willard Young.

General Board of the Genealogical Society of Utah: Anthon H. Lund, president; Charles W. Penrose, vice president; Joseph F. Smith, Jr., secretary and treasurer; Joseph Christenson, librarian; Anthony W. Ivins, D. M. McAllister and Heber J. Grant.

Duncan M. McAllister as clerk of the Conference.

Each and all of those named were duly sustained in the positions designated, by unanimous vote of the Conference.

PRESIDENT JOSEPH F. SMITH.

CLOSING REMARKS.

Gratitude expressed to all who assisted in Conference proceedings—Blessing invoked upon all engaged in the ministry, and all seekers after truth.

Just a moment or two more of patience. I desire to express my gratitude to my brethren and sisters who are present for the attention they have given to this conference, and to the meetings of this day. I want to thank my brethren who have spoken from the beginning to the end, for the most excellent spirit they have manifested, and for the most excellent words they have spoken. I desire to thank our choir for their presence here on the Sabbath, and for the other members of the choir that have been able to attend during Saturday and today; and also to our beloved brother and fellow-worker, one worthy of honor and credit for his service to the Church, Brother Evan Stephens, for his music, for the poetry of his soul, and for those songs that have been written by him, which we often hear sung and which we sing ourselves with great satisfaction; and to our beloved brother, John J. McClellan, and his assistants at the great organ; and all others of our brothers and sisters who have taken part in the exercises of our conference.

I think we have had one of the best conferences that we have held within my own recollection, and I can go back in my recollection to the early days, the days of Nauvoo at least. And the Lord bless you, my brethren of the holy priesthood, the presidents of stakes and their counselors, and high councils, the bishops and their counselors, and all taking part in the labor of the ministry whether in the regular quorums and councils of the priesthood or in the auxiliary organizations, we feel to express our gratitude for your presence and your heartfelt interest in the work of the Lord. We beseech you to continue

to be faithful and more faithful than ever before. Let us all try to be a little better than we have been in the past, and let us try to treasure up the most excellent instructions that have been given to us during our conference.

I know that the Lord is pleased with the proceedings of our conference, and that His blessing has been with us, and His spirit has been made powerfully manifest in all that has been said and done. The Lord bless the Church of Jesus Christ of Latter-day Saints, and all honest, earnest seekers after the truth, everywhere, throughout the world. May the Lord bless those who, though ignorant of the revelations that the Lord has given to the world in these latter days, are still seeking to serve Him according to the light they possess, and the knowledge that they have. May God's blessing rest upon them, that they or their children after them may come to the knowledge of the truth at last and be exalted in the kingdom of God through the ordinances of the Gospel and obedience to all the requirements thereof.

Sixty-six of our brethren have taken part vocally during our con-

ference. I expect we will have quite as many take part during the next conference, who did not have the privilege of being heard at this conference. We have a list of you all and we expect to give all a chance as far as we can, and we would like you to come prepared.

Announcement was made that the daily organ recitals would be discontinued until further notice.

The choir and congregation sang, "The Doxology."

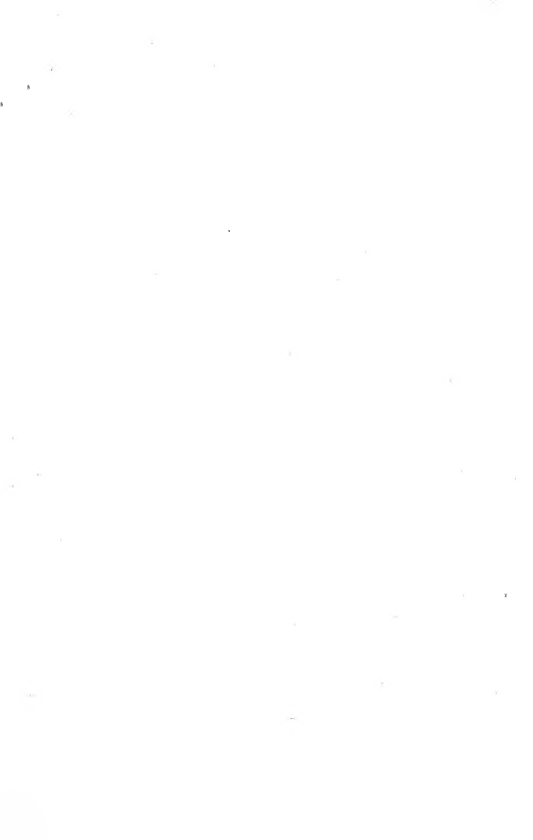
Benediction was pronounced by Elder Rudger Clawson.

Conference adjourned for six months.

Prof. Evan Stephens conducted the singing of the choir and congregation at the Conference meetings in the Tabernacle, and Prof. John J. McClellan played the accompaniments, interludes, etc., on the great organ, assisted by Edward P. Kimball and Tracy Y. Cannon.

The stenographic reports of the discourses were taken by Elders Franklin W. Otterstrom, Frederick E. Barker, Gladys Barker, and Clarence Cramer.

DUNCAN M. McALLISTER,
Clerk of Conference.



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Eighty-Fourth Annual Conference

OF THE
Church of Jesus Christ
of Latter-day Saints



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Eighty-Fourth Annual Conference of the Church of Jesus Christ of Latter-day Saints

FIRST DAY.

The Eighty-fourth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a. m., Saturday, April 4, 1914, President Joseph F. Smith presiding.

AUTHORITIES PRESENT.

There were present of the First Presidency, Joseph F. Smith and Charles W. Penrose; of the Council of the Twelve Apostles, Francis M. Lyman, Heber J. Grant, Rudger Clawson, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith, Jr., and James E. Talmage; of the First Council of Seventy, Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, and Levi Edgar Young; Presiding Patriarch Hyrum G. Smith; of the Presiding Bishopric, Charles W. Nibley, Orrin P. Miller, and David A. Smith; Assistant Historian, Andrew Jensen. There were also a large number of Presidents of Stakes with their Counselors, Presidents of Missions, Bishops of Wards, Patriarchs, and numerous other prominent men and women, representing various quorums and organizations of the Church.

The combined choirs of Davis Stake, under the leadership of Prof. E. D. Mann, rendered the musical numbers during the first day of this conference.

President Joseph F. Smith called the assembly to order, and the conference services were commenced by the combined choirs and congregation singing the hymn:

O ye mountains high, where the clear
blue sky

Arches over the vales of the free,
Where the pure breezes blow and the
clear streamlets flow,
How I've longed to your bosom to
flee.

The opening prayer was offered by Elder Lewis S. Pond.

The combined choirs sang the hymn:

Behold! a royal army

With banner, sword and shield
Are marching forth to conquer
On life's great battlefield.

PRESIDENT JOSEPH F. SMITH.

OPENING ADDRESS.

Saints manifest admirable qualities, but can improve.—Church officers and members increasing in unity and good works.—Certainty of triumph of God's purposes.—Falacious idea that there is a limit to God's power.—Interesting statistics concerning the Church.—Young people should marry at proper age, and in the Temple.—Men holding Priesthood cannot graduate from duty of teaching.

I am very happy to greet you, my brethren and sisters, in our gathering on this beautiful morning, to commence our eighty-fourth annual conference of the Church. I do not know how long I may address you this morning, but I sincerely hope I may not weary you too long. I am very grateful to say that I am in the enjoyment of my usual health and strength, notwithstanding for sometime, like a great many of my brethren, I have been "enjoying" a bad cold the best I could. It has had its effect upon my organs of speech, for, notwithstanding the cold, I have endeavored to perform my duty, and have very frequently used my voice to the utmost in addressing the quarterly conferences of our people, and also many ward gatherings as well.

I am very thankful, indeed, that the Lord has preserved us all to meet together here this morning in His service, from whom we receive all good, and in commemoration, also, of the organization of the Church of Jesus Christ of Latter-day Saints in this Dispensation of the Fulness of Times. I feel sure that during the sessions of this conference there is in store for us the usual outpouring of the good Spirit by which we may be strengthened in our faith, encouraged in our determination to continue faithful before the Lord, and aided in the performance of our duties as members and officers of the Church, and as men and women bearing responsibilities therein. All these blessings that we may resolve again, as we no doubt have resolved many times, to be more faithful, if possible, in the future than we have been in the past. It is a fact that however good we may be, however careful in the observance of the precepts of

the Gospel, and in the preservation of our lives and virtues, there is a certain degree of weakness which we often call "human weakness" pervading our being. Hence, there is always opportunity for improvement over the best that we do. I feel that is the case with me, and I believe I am not an exception to the general rule. None of us, I presume, have reached such degree of perfection in all things that we can say of a truth that we have not neglected any duty required of us in the Church, and that we have done all that we possibly could do for our own good and for the advancement of the kingdom of God. The fact is, whoever will labor for his own welfare, for his own salvation and upbuilding in the knowledge of those principles which draw men nearer to God and make them more like unto Him, fitting them better for the performance of the duties required at their hands, is in like manner building up the Church. None of us, I suppose, can do as well as would be expected of us by those who are perfect in the observance of the laws of God. I presume that there are very few of us today who would be justified in claiming that we actually observe and are capable of living up to the precepts that were taught by the Son of God. However, good, honest and faithful we may be, I doubt very much that there are any of us who are capable of rightfully asserting that we are living up to all the precepts of the Son of God. There are some glorious principles advocated by Him that I fear it would be impossible for me, in my present condition and state of mind, to observe or comply with. To illustrate what I desire to express, I fear that if a man should smite me

on the right cheek that I would not feel very willing to turn the other cheek also; or, if a man should sue me at the law, unjustly, and take away my cloak, that I would willingly give him my coat also. I fear that I cannot pray for my enemies in the same spirit of love, kindness, devotion and earnest desire for the forgiveness and exemption of the consequences of their transgressions, that I can for my friends, or those who love me, and are true and faithful to me as I would be true and faithful to them.

And so there are many great things, which are almost incomprehensible to mankind as taught by the Savior of the world, which lie before us, which should be the standard of perfection, for which we should aim, that we have not yet been able to master and to apply in ourselves. Yet, I believe that there are no better people in the world than the Latter-day Saints. I do not believe that there are any people in all the world, who more patiently endures insults, calumnies, and misrepresentation than the Latter-day Saints do. I do not believe that there are a people anywhere who would endure the presence of the most vicious, wicked falsifiers on earth, and allow them to peacefully remain unquestioned in their midst, as the Latter-day Saints do and are doing right along. And yet I am firm in the belief that this evil is diminishing, and that "the time will come when those who falsify, who wilfully or ignorantly lie and misrepresent the people of God, will be ashamed to wag their vile tongues, at least in public. The time will come when they will be ashamed of it, and this evil will eventually cease.

Now, my brethren and sisters, I

want to say to you, as I have said before on occasions like this, (and I believe I can say it again as truly as ever before) that the Church of Jesus Christ of Latter-day Saints was never in a better condition than it is today; never was more alive to the interests of Zion; never was more united, and I believe that there never were less of fault to find with the people of God than there is today. I believe we are learning, and while we may be slow in coming to the knowledge of the truth, and to the acceptance of it all, we are progressing, we are growing in the right direction; we are learning wisdom, learning patience, getting understanding; we are increasing in our faith and in unity, and in good works; I believe this with all my soul. I believe that your servants, the Presidency of the Church; your servants, the Twelve Apostles, the Seven Presidents of Seventies, and the Presiding Bishopric of the Church, never were more faithful to you, to your interests and to the interest of the kingdom of God, than they are today. I don't believe that the time ever was when they were more united than they are now. I believe that the councils of the priesthood are united, and that they are laboring together more effectively for their advancement and unity, and for the increase of their knowledge of the principles of the Gospel, than ever before. I can say the same, I think, of all auxiliary organizations of the Church. I believe that our Relief Society is doing a magnificent work among the people. I believe that the General Board of the Relief Society are more united than they have been, and they are doing better work than they have done before; that is; so far as I can remember, and I can

remember a long way back in relation to some of the work that has been done by our Relief Societies. They are an essential organization for the good of Israel, for the welfare of the sisters, and mothers, and the daughters in Zion. They are doing a good work, and I believe are united more than ever before. I think I can say the same of all the other organizations that have been devised as helps to the priesthood for the advancement of the cause of Zion. And so I think that the kingdom is growing, that the Lord is with us, that His power is behind and before and above and beneath this work, and that it is the power of God that sustains it, that causes it to grow and to advance in the earth, and that is giving it power and influence for good among the children of men. I believe, too, that the power of God will be exerted in greater measure at home and abroad, in proportion as the faith of the Latter-day Saints and their good work increase; and as the power of the priesthood and of the people of God shall increase in the land, so the power of evil and of opposition will decrease, until the victory will come to the people of God in righteousness. I do not expect any victory, any triumph, anything to boast of, to come to the Latter-day Saints, except upon the principles of righteousness and of truth. Truth and righteousness will prevail, and endure. If we will only continue to build upon the principles of righteousness, of truth, of justice and of honor, I say to you there is no power beneath the celestial kingdom that can stay the progress of this work. And as this work shall progress, and shall gain power and influence among men, so the powers of the adversary and of darkness

will diminish before the advancement and growth of this kingdom, until the kingdom of God, and not of men will triumph.

This is my testimony to you. I hardly need to say that I never in my life saw the time when I felt more sure of the truth that we are engaged in that I do today. Never in my life did I feel more satisfied, or greater assurance in my soul of the advancement of the cause of Zion, and of the divinity of the work that we are engaged in. I know that God lives, and I know that He is upholding this work, not you, nor I, no individual is doing it, no community is doing it for themselves. We may co-operate, we may be united with the power of God, and help Him to hasten it on to its consummation, but the honor of the accomplishment of it, of its triumph and victory over sin, over doubt, over the ignorance of the world, will be due to Almighty God, the Maker of heaven and earth, the founder of the Church and of His own kingdom. It will be due to Him, and the people of God will acknowledge it, and will give to Him the honor and the glory thereof.

It is true that we have, now and then, here and there, occasionally, persons who would, if they possibly could, limit the power, the knowledge, the wisdom of God Almighty, to the capacity of men. We have a few of them among us, and some of them have been, and may be, school teachers. They will tell you that the scriptural testimony of the miraculous deeds performed by the Son of God while He tabernacled in the flesh is mere babyism, mere symbols, nothing real, only parable, that is all. They would make you believe that; they would make you and me believe, if they could, that

the Lord God never did deal with men except by and through man's own individual agency and wisdom, and that to the extent only of his own finite knowledge. They would make you believe that the winds and the waves are subject to men. They would, if they could, make you believe that the Son of God, who possessed *all power*, power to raise the dead, power to lay down His own life and take it up again, power to remit sin, power to unstop the ears of the deaf, to open the eyes of the blind, to cleanse the leper, to cast out evil spirits, and do all things, they would make you believe that all these are simply myths, and that God Almighty, who has all power, did not do such things. He "could not" turn water into wine, all nonsense, ridiculous, they say; "could not walk on the water;" no, all nonsense; that the Almighty "could not do such things" any more than men could do them. I say again that there are just a few ignoramuses, "learned fools," if you please, who would make you believe, if they could, that Almighty God is limited in His power to the capacity of man. Don't you believe it, not for one moment.

They would make you believe, if they could, that the Father and Son did not come and reveal themselves to Joseph Smith, in person; that it was but the imagination of Joseph Smith. We know better. The truth is overwhelming to the contrary. The testimony of the Spirit of the living God bears record to the contrary, and it teaches men that these things are true, and that those who deny them are simply going outside of the truth into the fallacies and follies of the philosophies of men. They are not willing to abide in the solid, simple truth which God has

revealed for the salvation of the souls of men. Beware of men who come to you with heresies of this kind, who would make you to think or feel that the Lord Almighty, who made heaven and earth and created all things, is limited in His dominion over earthly things to the capacities of mortal men. They try to make you believe that God is too busy and too great to trouble about earthly things. I am glad that there are comparatively few such characters in the world, and I hope that they will become more and more scarce until they are extinct.

Now, I feel that I must not detain you too long. The Presiding Bishop's office has kindly provided a few interesting statements in writing, which I will read to you with, perhaps, some comment as I proceed.

During the year 1913, there was an increase in membership in practically all of the stakes of Zion. The following items culled from the statistical records of the Church are at once interesting and instructive. The figures refer to the organized stakes only, exclusive of the missions:

"Birth rate among the Latter-day Saints, in the stakes, is 37 to the thousand.

"The death rate is 9.3 to the thousand. The average age of death among the Latter-day Saints, is 38 years.

"There are 8 widowers and 24 widows to the thousand."

And these, especially the latter class, are members of the Church who need the care that the widow and the fatherless usually require from those who are abundantly supplied with the necessities of life, for, as a rule, the widow and the fatherless are left practically destitute of this world's goods.

"Persons over twenty-one years of age, and unmarried, are fifty-one to the thousand.

"The marriages were 15 to the thousand; of these marriages 8 to the thousand were solemnized in the temples, and 7 to the thousand were performed through civil ceremony outside the temples."

This condition, among the Latter-day Saints, so far as the latter statement is concerned, should be remedied as soon as possible. I presume the cause of it is that some of our young people are not properly trained, not properly instructed in their duties in the Church, and when they arrive at a marriageable age, some of them, at least, are not prepared to receive the indorsement of their presiding officers to go into the temples.

While the rate of marriage among the members of the Church is perhaps as high as that prevailing in any other civilized community, it should, nevertheless, be higher. Our young people should be encouraged to marry at the proper age.

This should be a text for every bishop, for every stake president. It is not good for man to be alone, and it is necessary that our young men and women should be properly taught the importance, the sacredness and the duty of marriage. Great evils occur among young people through neglect in teaching them these principles, and from failure to encourage them to the performance of their duties, in this respect.

"During the year, 427 members of the Church entered into marriages with non-members of the Church; and of these 427, it is noted that 398 were women."

So that, it appears distinctly that it is the young women who are most inclined to follow the outsider, and to become associated in marriage with non-believers, which is a pity.

"The number of members of the Church divorced during the year is 163; of this number 59 had been married in the temples, and 104 by civil ceremony."

I think that here is a point worthy of observation by the Latter-day Saints. Men and women who become united in the holy bonds of wedlock, according to the rites and ceremonies of the Church of Jesus Christ of Latter-day Saints, enter into the solemn relationship with better understanding of the duties and responsibilities of marriage than others do, because they are taught more fully the facts in the case.

"There were excommunicated from the Church, in the stakes of Zion, 55 persons."

Mostly, I suppose, for being carried away by every wind of doctrine. We have some foolish people who take up with any chimera, or foolish notion that anybody may advance to them. They are to be pitied.

"Baptisms into the Church, of children and adults, within the stakes, numbered 35 to the thousand."

"During the year there has been a greater proportion of baptisms of adults than for several years previous; this gratifying result is probably due to the more systematic missionary service within the stakes, in which excellent labor the Seventies have been prominent. Organized and well directed labor on the part of the Seventies has been conducted whereby the message of the Gospel has been carried to many of our non-'Mormon' friends who are fellow-members of the communities in which our people dwell. It is as surely our duty to preach the Gospel to non-members of the Church with whom we dwell as it is to carry the message of truth to the nations of the earth. Responsibility for this home missionary labor rests upon the local authorities—the presidents and bishops,—under whose di-

rection the Seventies residing in the several stakes and wards may be effectively engaged.

"It is gratifying to know, as the records show, that through the benefits of our local option laws, the saloon has been eliminated in communities wherein the Latter-day Saints predominate.

"A marked increase in the labors of the ward teachers is shown; and one of the direct results of this important activity is the increase in the attendance of the Latter-day Saints at their Sacrament meetings, and also a marked increase of enrollment in all the auxiliary organizations of the Church.

"In the Ogden Stake of Zion 93% of all the families in the wards were visited by the teachers, each month, during the year 1913. It is but fair to state that this is the best record in the Church.

"Great good has been accomplished by the regular visits of the ward bishoprics to the homes of the Saints. This has given the bishops a personal insight into the family organization and home life of the people of their wards; and it is pleasing to note that in all except the largest wards, the respective bishoprics have visited at least once during the year every family in their wards. In the larger wards, the bishoprics have very properly called to their aid experienced and influential brethren to assist in this annual visitation by going to the homes of the members, two or three together, as representatives of the bishopric. Approximately 60,000 families were thus visited, either by the bishoprics in person or by their specially appointed representatives, during the closing months of the year 1913."

I would like to interject here just a remark. We have had called to our attention, recently, the fact that some men who are of long standing in the Church—indeed, some of them born and reared in the Church, and who are occupying prominent positions in some of the quorums of the priesthood—when their presidents or their bishops of the wards in which they live call upon them to

visit the Saints, teach the principles of the Gospel and perform the duties of teachers, they coolly inform their bishops that they have graduated from that calling, and refuse to act as teachers. Brother Charles W. Penrose is eighty-two years of age. I am going on seventy-six, and I believe that I am older than several of these good men who have graduated from the duties of the Lesser Priesthood, and I went to tell them and you that we are not too old to act as teachers, if you will call us to do it—not one of us. There is never a time, there never will come a time to those who hold the priesthood in the Church of Jesus Christ of Latter-day Saints, when men can say of themselves that they have done enough. So long as life lasts, and so long as we possess ability to do good, to labor for the upbuilding of Zion and for the benefit of the human family, we ought, with willingness, to yield with alacrity to the requirements made of us to do our duty, little or great. I hope that my friends of the Seventies and of the High Priests, who have graduated from the duties of the Lesser Priesthood, will take to heart what I say to them, and learn better, and be more valiant in their duties. For it may just come to the point that we will have to deal with men who cease to do their duties, who have paid all the tithing they are going to pay, who have paid their tithing so many years that they have become old and opulent, having plenty of means, and can ride in their automobiles, etc. They can't afford to pay their tithing because they have graduated from it. I say, we may have to deal with some of these lofty, high-minded brethren, by and by, for their fellowship as members in the Church. We do not

want to do it, because it is all free will anyhow; but when men cease to have the free will to do their duty as members of the Church of Jesus Christ of Latter-day Saints, they ought not to be hoisted into responsible positions where, by their influence, they will destroy the faith of others, and we must see that this is not done.

"As already indicated, the vital statistics of the Church in the established stakes show a generally good condition among the people. As compared with the nation as a whole, our communities show a higher birth rate, a lower death rate, and greater average duration of life. It is strongly urged that strict attention be given to all sanitary requirements and rules of right living. In some of the sparsely settled districts, the people still depend upon wells or open streams for their drinking water. Stake and ward officers should put forth all proper effort to secure for their communities a properly safe-guarded water supply. Strict sanitary observance should characterize all communities. Among the greatest foes to human health are impure drinking water, poor sanitary conditions, and the common house fly."

Now, think of it! Cleanliness, it is said, is a part of godliness. No unclean thing—and I think that means cleanliness of person, cleanliness of body, as well as cleanliness of heart, and cleanliness of spirit—no unclean thing can enter into the presence of God. All of us should do our utmost to supply our homes with pure water for the use of the home. We should provide for our families, as far as possible, every convenience of a sanitary character, to preserve life, and health, and to avoid exposures to colds, to weakness and sickness, incident to frontier life, in our country homes. The idea of going into a home where there are children,

and where the housewife, together with the children, many of them, have to dwell, and where not even the most common necessities of the home are supplied for the comfort of the family, and day or night, heat or cold they must take to the field or back yard, rods away, to meet the exigencies of nature—pardon the expression. I deplore the existence of such conditions. They are not found very commonly, but where they do exist it is deplorable, and men should think and care for the welfare, comfort, safety and health of their wives and children, than to permit them to go on year after year in this comfortless way.

"The Bureau of Information, located on the Temple Block, has continued its splendid service, in affording entertainment and imparting information to the many tourists and transients who come among us. It reports that upwards of 200,000 visitors were received at the Bureau of Information during the year.

"And probably during the present year this number will be practically doubled, if not more than doubled, from now on until the termination of the great Panama Fair at San Francisco.

"The missionary work of the Church outside the stakes has been carried on with unabated zeal. The number of missionaries laboring in the several mission fields during the year approximated an average of 2000: of this number, over 800 went from home to the various mission fields during the year. Among the missionaries are over 100 women, located principally in cities and towns where their services can be most properly applied. The presidents of stakes should feel it their duty to have in the mission field not less than six to the thousand of their stake population, so that the labor and the blessing attendant upon this great latter-day work may be fairly distributed throughout the stakes."

I hope you will remember that.

"The following elders have been

honorably released from their positions as mission presidents, and have returned from the field since the last October conference: Charles H. Hyde, from the Australian mission; Roscoe W. Eardly, from the Netherlands mission; Orson D. Romney, from the New Zealand mission; C. Christian Jenson, from the Samoan mission; Franklin J. Hewlett, from the South African mission; A. Theodore Johnson, from the Swedish mission.

The positions thus vacated by the brethren named have been filled by new appointments. The mission presidents now in office are as follows:

European mission, Elder Hyrum M. Smith, of the Council of the Twelve; Australian mission, Elder William W. Taylor; French mission, Elder Edgar B. Brossard; Hawaiian mission, Elder Samuel E. Wolley; Japanese mission, Elder H. Grant Ivins; Mexican mission, Elder Rey L. Pratt; Netherlands mission, Elder LeGrand Richards; New Zealand mission, Elder William Gardner; Samoan mission, Elder John A. Nelson, Jr.; Scandinavian mission, Elder Martin Christopherson; South African mission, Elder Nicholas G. Smith; Swedish mission, Elder Theodore Tobiasson; Swiss and German mission, Elder Hyrum W. Valentine; Tahitian mission, Elder Franklin J. Fullmer.

And within the United States: California mission, Elder Joseph E. Robinson; Central States mission, Elder Samuel O. Bennion; Eastern States mission, Elder Walter P. Monson; Northern States mission, Elder German E. Ellsworth; North-western States mission, Elder Melvin J. Ballard; Southern States mission, Elder Charles A. Callis; Western States mission, Elder John L. Herrick; Iosepa Colony, Elder T. A. Waddoups.

"There are now 724 organized wards, and in addition 27 branches, within the stakes of Zion. There are 65 stakes of Zion, and 21 missions, aside from the Iosepa Colony. Of the 724 wards, 607 own meeting houses, most of which are of modern construction and have cost from \$5,000 to \$35.00 each."

And some of them a great deal more than that.

"There are 117 wards not yet provided with permanent meeting houses."

And we want some of you good brethren of the wards, who are engaged in building meeting houses today, to bear in mind these 117 wards yet unsupplied with meeting houses, and that they will be calling upon us for help, by and by. Make your burdens as light upon us as you can, unless you decide to increase the tithing. If you will get all the non-tithe payers in your wards, who claim to be members of the Church, to pay a full tithing, and everybody else will do likewise, we will not ask you to call upon the people to build your meeting houses. The Trustee-in-Trust will do it for you. But we cannot do it until more of the people will do their duty.

"During the year 1913, one new stake of Zion (Boise stake,) and 26 new wards were organized; four new stake presidents were appointed and installed, also 115 bishops, and 155 ward clerks."

So we keep changing all the while. Some die, some move away, and this creates a necessity for a new supply of men to fill these positions.

"The Church has not failed in its duty to the worthy poor. The hearts of the bishops are always open to provide for the needs of those who otherwise would be left in want. Our splendid Relief Society organization did more in aiding the poor and ministering to the needy, during the year 1913, than in any previous year since its organization."

I think this is a well deserved word of credit to the Relief Societies of the Church of Jesus Christ of Latter-day Saints, and possibly

if our General Board had been a little more active in their efforts among the Latter-day Saints, going out and setting the proper example before them, even a greater work than this might have been accomplished.

"A very considerable item among the many expenditures of the Church for benevolent purposes is the aid extended to our Mexican refugees.

"The Church has sought to provide, as far as possible, mission headquarters and places of worship in the different missions as the need for such appears. At the present time the missions hold, as the property of the Church used strictly for missionary services and places of worship, houses as follows:

British mission	9
California mission	5
Central States mission.....	10
Eastern States mission.....	4
Hawaiian mission.....	9
Iosepa Colony.....	1
Japanese mission.....	1
Netherlands mission.....	2
New Zealand mission.....	3
Northern States mission.....	6
Northwestern States mission.....	6
Samoan mission	8
Scandinavian mission	6
Swedish mission.....	1
Southern States mission.....	46
Tahitian mission.....	2
Western States mission.....	3

All 46 places in the Southern States mission, with the exception of the headquarters in Chattanooga, have been provided for by the mission itself. The president of the Southern States mission has made his mission self-sustaining, and is able to send a portion of the tithings of the people there to the Presiding Bishop's office, besides. I think it is a worthy example for some of the rest of our brethren.

To me these are very interesting facts, and I think they are facts that everybody in the Church should know. I would like to say that the

books in the Bishop's office are open to Latter-day Saints. There isn't a Latter-day Saint anywhere who may not obtain information with reference to these matters and others of interest to himself, at any time when he desires to obtain them for his own information and benefit, and for the work of the ministry in which he may be engaged. It is open to him.

Now, the Lord bless you. I hope you will pardon me for occupying so much of your time. God bless Zion. My heart is with this work, and this people. I love God. I know that He is, and I know that my Redeemer lives. May the Lord help us to abide in the truth and be faithful and vigilant and valiant unto the winding up of our labor in life, is my prayer in the name of Jesus. Amen.

Marion Hess, of Farmington, sang a bass solo entitled, "I Come to Thee."

ELDER GEORGE ALBERT SMITH.

Missionaries admonished to economize—Political affiliations should not antagonize Church members—Teach the Gospel at home to the children—All members of the Church should work to save souls—Blessings invoked.

I am sure that we have all been edified this morning by the splendid discourse delivered by President Smith, and by the music we have listened to. It is indeed good to be here. It is remarkable to me that so many of the members of the Church are able to be present at the opening session of this conference. This house is now filled so that if those who are standing were seated, every seat would be occupied.

I wonder how many of us have

examined ourselves this morning, during the remarks of President Smith. How many of us have asked ourselves the question, "Are the delinquencies referred to in any way applicable to me?" For, after all, the purpose of our coming together is that we may receive the inspiration of the Spirit of the Lord, and that we may be taught the things that will be beneficial to us if we apply them in our lives.

From all portions of the world comes the glad tidings that investigation of the truth is increasing. From every mission field, without exception, comes the request for more missionaries than we are able to supply, and in many cases they are sorely needed. Many of the wards keep their full quota of missionaries in the field, and are reaping the benefits that follow such a course.

While speaking on missionary work, I desire to call your attention to the fact that, in the mission field, our representatives are doing a magnificent work, and the result of every effort is manifest in numerous conversions to the truth. I would like to direct the attention of Presidents of Stakes, Bishops of Wards, and parents in Israel, to the fact that many of our elders are expending more money in the mission field than they should, and that the excess of money they are using is often harmful to them and to the cause of God. Some of our elders send home for funds with the expectation that their demand will be met, no matter what the financial condition of their family may be. I believe they do this thoughtlessly, in most cases, but the fact is the elder who expends much means in the mission field usually does it in a way that it is not fruitful of blessings to himself, or ben-

eficial to the Church. We would like those in authority in the stakes and wards to give this matter attention, and see if we cannot impress upon the minds of our sons going into the world the importance of living as much as possible in the homes of the people. That they may teach them the truth and confer blessings on those who entertain them.

It is a pleasure to mingle with the elders who have filled successful missions, who have returned from the nations of the earth in honor. They bring with them a spirit of happiness and satisfaction. They come home feeling that they have done well, and they know, if they have done their duty, that the Lord is pleased with them, and with the efforts they have put forth to bless their fellows.

From time to time we are arrayed against each other in political campaigns. I don't know another people more intense than we are during such periods, and I regret that men are sometimes led to say and do things that are unworthy of a Latter-day Saint. The great political parties are necessary. It is important that our liberties be preserved, and all should be interested, and it seems to me that we can be consistent Church members and take part in politics, while we accord to others the privileges we claim for ourselves. We should be deeply concerned in the welfare of the nation, and sustain good and great men, as the Lord has commanded us, in order that we may continue to enjoy freedom. Some of our brethren have become so wrapped up in their political ambitions that they place them in advance of their faith in God. Quite recently, one man was heard to remark that he could not believe in a church which taught

that the constitution of the United States was inspired of God, yet we believe it was inspired. This, of course, is an extreme case, yet is an indication of what we might be tempted to say. I would like to admonish you not to let your political ambitions lead up to make remarks that would wound your fellows, and draw you away from the Church. Whenever your politics cause you to speak unkindly of your brethren, know this, that you are upon dangerous ground. Remember that, after the great political nations of this world have crumbled and fallen to decay, the Church of Jesus Christ, with which you are identified, will be in existence, and the Master Himself will continue to be its head. Let us not become so worked up in our feelings that we shut our eyes to the greater blessings, to the most important thing, the salvation of our souls. Let us not ally ourselves with bodies of men who would tear down and break in pieces this government, that was founded under the inspiration of God the Eternal Father. We cannot belong to any political party that is opposed to this free government and be consistent Latter-day Saints.

I rejoice, my brethren and sisters, in the unity that exists among you. I am gratified as I travel from place to place to find in the homes of our people the spirit of love and kindness. They are attending to their daily prayers. Their children are being taught to pray, and ask a blessing upon the food. Fathers and mothers are teaching their children to honor God and to keep His commandments. All these things give me joy, and I am thankful for the peace that I find in such homes.

In our homes, brethren and sisters, it is our privilege, nay, it is our

duty, to call our families together to be taught the truths of the Holy Scriptures. In every home, children should be encouraged to read the word of the Lord, as it has been revealed to us in all dispensations. We should read the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price; not only read it in our homes, but explain it to our children, that they may understand the hand dealings of God with the peoples of the earth. Let us see if we cannot do more of this in the future than we have done in the past. Let each one in this congregation today ask himself: "Have I done my duty in my home in reading and in teaching the Gospel, as it has been revealed through the prophets of the Lord?" If we have not let us repent of our neglect and draw our families around us and teach them the truth.

I would like to suggest that some of these older men, who have raised their own families, may, with profit, go into the homes of their sons and daughters and, by right of their fatherhood, call those families together and teach them the things that are necessary for them to know. On every hand we can find opportunity for the use of the talents our Father has blessed us with. Let us do individual work with our brethren and sisters. If we find a man or a woman who has not succeeded in life, one who is weakening in his faith, let us not turn our backs upon him; let us make it a point to visit him, and go to him in kindness and love, and encourage him to turn from the error of his way. The opportunity to do individual work among us as a people is present everywhere; and there are few men and few women in this Church who could not, if they would, reach out

a little farther from the circle with which they are identified, and say a kind word, or teach the truth to some of our Father's children who are not being reached by the organizations of the Church, because we are unable to gather them in. This is our Father's work. It is the most important thing that we will be identified with in this life. All that we do to build it up will be profitable to us. Every kind act that we perform for one of our Father's children is but a permanent investment made by us that will bear eternal dividends. We spend our time seeking the riches of this life, and on every hand opportunities are being neglected that would lay up for us treasures in heaven, where moth and rust do not corrupt nor thieves break in and steal. The Lord will not hold President Smith responsible for the conduct of this great Church, only so far as he is required to perform his duties in it, but you and I, each and everyone, are responsible to the Father of us all for the time we expend in this life, and for the efforts that we make in one direction or another. It is just as important that those of us, who may feel that we are down in the ranks, should be fasting and praying and working for the salvation of the souls of men, as that those who are presiding over us should. It is just as important for you and for me to let our light so shine that others, seeing our good works, may glorify our Father in heaven, as that those who have been called to preside over us in the Church should do so. I am afraid some of us expect others to spend all their lives in the interest of the Church, many times to the neglect of their own families, in order that this work may continue on to the successful fruition; but forget

that we ought to do as much as they if we expect the blessing.

Now let us examine ourselves. Are we doing as much as we should? And if we are not, let us turn around and do better. If we are doing as we should, if we are reaching out in all directions to do good to the children of our Father, then we will bring to ourselves the blessing of an all wise Father, and we will rejoice in the good that we accomplish here. When we go to the other side of the veil, we will receive there the thanks and gratitude of those for whom we have labored in this life. Let us be humble and prayerful, living near to our Heavenly Father, and evidence our belief in the Gospel of Jesus Christ by living up to its principles. Let us evidence our faith in God, and in the work He has given to the earth, by a correct and consistent life, for after all that is the strongest testimony that we will be able to bear of the truth of this work.

I am grateful for the companionship that I have with my brethren and sisters in the Church. I am grateful that I have been considered worthy to have a name in this great organization of our Father, and thank you one and all for all the comfort that you have given me in the times that are past, when we have had the privilege of meeting in your homes in the stakes of Zion, I appreciate your consideration and kindness to me, and to the brethren who come to you, from time to time, from the headquarters of the Church.

May the Lord add His blessings; may His peace be upon us; may the spirit of kindness, of love, and of charity which we possess lead us to our neighbors who are not of our faith. May the disposition that we manifest to honor all men, and ac-

cord to them their liberties inspire in the hearts of some of those who are not of us a desire to do the same. May the testimony that we bear, that God lives and that Jesus is the Christ and the Redeemer of the world, find lodgement in the breasts of those who do not understand it, and, by reason of that testimony, may they be brought to a knowledge of the truth. May this great work of our Father, in these last days, continue to roll on, not to do any man harm but to uplift every soul with which it comes in contact. May it continue to spread abroad in the earth for the lifting up and encouragement of all our Father's children, and for the alleviation of their distress of mind, and the conditions they bring upon themselves by disobedience to the laws of our God.

May His peace be upon all Israel. May His peace be upon the land in which we live. May He bless those who stand at the head of this government, that they may be inspired to labor for the good and the welfare of all the people who dwell here. May the influence of this nation be for the liberty and enlightenment of all the nations of the earth; may they see in this great republic, the organization which was inspired by our Father, that righteousness will lead them to better lives, and that will bring to them the opportunity to worship God according to the dictates of their conscience, that thereby, they may be able to return into His presence.

May His peace be upon you all, and His blessing upon all Israel, is my prayer in the name of Jesus Christ. Amen.

President Smith read the following notice:

In order that Latter-day Saints visiting the general conference may secure comfortable quarters during their stay in the city, all members of the Church living in Salt Lake City who have accommodations to offer to our visitors will please send their names and addresses, giving the number whom they can accommodate and the charges, if any, which will be made, to Benjamin Goddard, at the Bureau of Information, telephone Wasatch 309.

WILLIAM McLACHLAN,
RICHARD W. YOUNG,
HUGH J. CANNON,
NEPHI L. MORRIS,
BENJAMIN GODDARD.

Committee on Entertainment.

A soprano solo, "The Night Birds Cooing," was rendered by John Parrish, of Centerville.

The choirs and congregation sang the hymn:

Our God, we raise to Thee
Thanks for Thy blessings free
We here enjoy;
In this far western land,
A true and chosen band,
Led hither by Thy hand,
We sing for joy.

Benediction was pronounced by Elder Alma Merrill.

Conference adjourned until 2 p. m.

AFTERNOON SESSION.

Conference was resumed at 2 p. m., President Joseph F. Smith presiding.

The combined choirs and congregation sang the hymn:

Come, come, ye Saints, no toil nor
labor fear,
But with joy wend your way;
Tho' hard to you this journey may
appear.
Grace shall be as your day.

Prayer was offered by Elder John F. Tolton.

The combined choirs sang the hymn:

Shall the youth of Zion falter
In defending truth and right?
While the enemy assaileth,
Shall we shrink or shun the fight?
No!

PREST. CHARLES W. PENROSE.

Afflictions beneficial—Growth of "Mormonism"—"Go-to-Meeting-Sunday" movement—Religion of Christ both spiritual and temporal—Figurative sayings of the Savior—Actual realities of divine manifestations and miracles—Disposition of the tithes—The Lord is with His Church.

I am very grateful for the privilege of attending this conference. I always have had thankfulness in my heart at every conference that I have ever attended. I have very little to boast about, but a great deal to be thankful for, and today I feel more than ever my dependence on the Lord, upon His providences and mercies for my daily life and health and for the exercise of my calling in the holy priesthood. I prize my standing in the Church and the authority bestowed upon me to minister in the things of the kingdom more than anything else. The Lord has indeed been good to me all my days, and recently, in the afflictions that I have passed through in consequence of some accidents that befell me, if that is a proper term to use, I felt my dependence upon the Lord and I recognize more than ever His kindness to me. It is good to know that we can draw near to the Lord, and sometimes afflictions are needful that we may feel our dependence upon our heavenly Father fully, and be made to feel grateful in our souls for His kindness and mercies to us.

I can say, this afternoon, that I

do feel grateful indeed to my heavenly Father that I am able to be here today to listen to the voices of His servants, to mingle with the Saints, and to feel the sacred influence that attends us in our gathering. For I did feel this morning that the Spirit and power of God were with us, and I enjoyed immensely the address that we heard from our President. The information that was imparted, as well as his own instructions were of very great value to us. I am glad that the report which he read will be printed so that we all can read it if we will. I hope we are all readers of the *Deseret News*, as well as other periodicals that are published, because in that paper we will be likely to receive a full report of the address that was given to us this morning, with the very valuable statistics that were read and the instructions that were imparted in connection with them.

It is very clear from what we heard this morning that Zion is growing, and that the work of the Lord is spreading throughout the world; that that which is called "Mormonism" is not going backward but is marching forward, and not only our numbers are increasing but the faithfulness of the members of the Church is made more prominent. I believe that the Church is better organized now than ever. Our President said the conditions are better than ever before, and I am sure that what he said is correct, and that there is a feeling growing in the hearts of the members of this Church, that it is necessary to their happiness and well being and their salvation, to adhere strictly to the principles and teachings of the Church of which they are members. It is different with

us than with people in other denominations, not that I wish to say anything deprecatory of them, but in our Church the members are expected to be religious all the time, not merely on Sunday but every day of the week, and every moment of their lives; and that while they may not be able to live up fully to the standard which is set before them, they are working up in that direction. They are not going backward; they are growing in grace and in the knowledge of the truth, and this is very cheering. They are growing in the duties that belong to them in a family capacity. They are growing in their attendance at places of worship. They are growing in the daily practice of the principles that conduce to bodily health and to spiritual advancement. This is evident from the reports that are received from time to time; and notwithstanding the many failures on the part of some people and the departures from the truth which occasionally occur, yet in the main, in the mass, the people called Latter-day Saints are advancing.

They are progressing truly. Not in the sense in which some people claim the title of "Progressives;" not going back to old, discarded and obsolete things, but reaching forward on a firm foundation, having planted their feet firmly on the rock of Truth. They are reaching up to the higher powers, and the Lord is with them and their progress is sure and steady in an upward direction. You can progress downward as well as progress upward, but our prize, the prize and mark of our high calling is in Christ Jesus; in His doctrine, in His principles, in His glorious example. He is the great exemplar, and while we lay hold upon the

truths which He has revealed, both in former and in latter days, we can imitate, we can emulate and walk up to the life and character of our Redeemer, that we may indeed be like Him, and so by and by become fit to dwell in His presence.

There is a movement on foot in the world to try to get people to go to church on Sunday. Notice will be seen in the *Deseret News* this evening in regard to that matter, which is desirable to be made state-wide, not only to occur in a few places but throughout the state, that people will go to church on a certain Sunday designated. That is a very good movement, so far as it goes, and we are in accord with it, because we believe in going to church every Sunday; not only one particular Sunday in one particular month in one particular year, but, according to the commandment given to us by the Lord Jesus Christ in latter days—I am not speaking of the old scripture but the revelation of God to us through Jesus Christ in the last days—which will be found in the fifty-ninth section of the Doctrine and Covenants, and in which we are told to serve the Lord and worship Him at all times, under all circumstances; but on His holy day—He claims this seventh day or first day—it depends upon where you start from, to make it the first or seventh—one day out of seven at any rate, on His day, the day on which He rose from the dead, Sunday as we call it, the new Sabbath, the Christian Sabbath, on that day we are to do none other thing but devote ourselves to divine worship and service. We may partake of food, prepared with singleness of heart, but we are not to perform our usual labors but to go up to the Lord's

house on this, His holy day and worship Him in the spirit of holiness, to offer up our sacraments and pay our devotions to the Most High, to forgive one another if there be differences in our feelings with each other, to feel in our hearts that we want to bless mankind and to serve the Lord and become sanctified unto Him.

To be truly His people we have to "seek first the kingdom of God and His righteousness," and all other things will be added to us in the due time of the Lord. Though we set our hearts sometimes upon the things of this world, they will perish with the using and pass away like the dream of a night vision; but that which abides and remains are the eternal verities, the things of God, the principles that go to make up His kingdom and the righteousness that makes up His character. If we serve the Lord with all our hearts, and place His work first in our souls, and practise righteousness according to the pattern that God reveals, everything that is of worth in all the eternities, throughout all the regions of space, everything that is good and beautiful and glorious and happifying, that makes for progress, for intelligence, for light, for wisdom, for power and for dominion will be ours. All things will be ours, and we shall be Christ's and Christ will be the Father's. Now that is the kind of religion that we have. This Church of Jesus Christ of Latter-day Saints embodies these principles and it finds rules for our action in every department of life. It goes down to the commonest and so-called lowest things, and it rises to the highest.

Some of our good friends, if I may call them such, try to make it

appear that the Latter-day Saints' religion is a mere religion of temporalities and grosser things. That is where they make one of their big mistakes. While the Church of Christ reaches down to every department of life, here on the earth, in the flesh, and takes hold of what are called temporal things, yet it reaches up to the very highest. We are told that the priesthood after the order of Melchizedek reaches up not only to the ministration of angels and to the beings that are spiritual and to the heavenly Jerusalem, but to Christ, the Redeemer, and to God, who is the Father of all. Rising up to the highest and reaching down to the lowest, the religion of the Lord Jesus Christ takes it all in and gives us rules and regulations for our conduct day by day and hour by hour, that we may be His people and that we may enjoy all there is to be enjoyed, both temporal and spiritual, and finally be prepared for the immediate society and presence of our Eternal Father and Jesus Christ, His beloved Son, our elder Brother in the spirit, and all the good and true and the just and the pure from God's creations; to mingle with them, to be in their company, to be one with them. That is our destiny, and in order to reach it, we have to bring ourselves in subjection to righteous laws and principles and orders and rules and ordinances, which are all, in their place, necessary to bring us to the great ultimatum and fulness of glory and of power and of dominion and of joy which shall be eternal.

So we want to observe the Sunday services every Sunday. Brethren and sisters, you that have come here to conference today, do not forget that. You have heard that told

a great many times, to carry away with you a determination that you will not only go to meeting now and then, but that you will observe the Sunday law that God has revealed. Not of going to Church for one day or one Sunday in the year, but regularly on the Lord's day, you will consecrate yourselves to His service; go up to His holy house, be in unison with the Saints, partake of the holy sacrament in remembrance of His body and of His blood shed for the remission of sins, and receiving a renewal of His Spirit, you may be able to serve Him during the coming week, every day, and be under the influence and direction of His Spirit; and in that you will have joy and peace. We want to establish peace in our homes. We want to have this Sunday spirit where we dwell. We want to be neighborly and kind, and have that good Spirit in our hearts spoken of by our President this morning, that Jesus Christ taught in that grand sermon on the mount. Not that we want to carry out literally, perhaps, everything that He said; some sayings of Jesus Christ are figurative in their nature. In the parables that He gave there are figures of speech, but right behind them all are facts and truths that we want to lay hold of and understand.

President Smith spoke this morning of the injunction of the Savior, "If a man smite thee on the one cheek, turn to him the other." We may not be able to come up to that yet fully in the literal sense, but we can live in the spirit of it, and we can forgive one another for injuries, and we can say, "I will not seek to do evil to that man that did evil to me, or that woman who tried to do evil to me, but I will do good

for evil, and if I can do a good turn to the person who injured me, I will do it;" that is the spirit we should manifest. I remember once that back in London we had an old veteran of the army who was a member of the Church; he was ordained a priest, and used to go out and preach on the street. One Sunday he was preaching and a man came up and slapped him in the face. "Now," he cried, "if you are a Christian, turn the other cheek." So he turned it, but exclaimed, extending his clenched fist, "Hit again and down you go." Well, I suppose many of us have that kind of spirit, but he was willing to comply with the rule, and if the man had slapped him on the other cheek I think he would have gone down. So, as I said, many of the sayings of Jesus Christ are couched in figurative language.

For instance, "If thy right hand offend thee, cut it off." But He did not mean that to apply literally to the physical hand. It was the spirit of it that was intended. If we have anybody in the Church who will not obey the laws of the Church, who will transgress the commandments of God, though that person may be one with authority and power, having done a great deal of good and with a great deal of influence, even if we should regard him as the right hand of the ward or stake where he belongs, yet if he will not be obedient to the laws of Christ, he has to be severed from the Church. The same idea in regard to the saying, "If thy right eye offend thee, pluck it out." He did not mean for you to pull your eye out because it does not do its duty properly; but there was a great principle lying behind these figures of speech. When we read the scriptures we should seek

to understand the sense, spirit and meaning of the phrases that are used. But we have to be very cautious in regard to that other matter that the President was speaking of this morning; that some people want to make it appear that the statements in the scriptures concerning the revelations of God, His personal manifestations and those events that are called miraculous, are only imaginary; that the narration of them is only figurative. Let us be cautious about that. We must understand that when it is stated in these latter days that the Father and the Son appeared to Joseph Smith when he was a boy, the account is literally true, that they really appeared. He did not imagine it; he did not dream it; they manifested themselves to him, and what he received was a message from the eternal worlds, and all the communications to him by angelic ministers; all those administrations of John the Baptist and of Peter, James and John, and of Elijah, and Moses, and all those worthies spoken of as having visited the prophet in the Kirtland temple, that these were realities. He saw them, he heard them. He did not evolve the ideas out of his own inner consciousness or mind. They were not imaginary. And so in regard to these manifestations in ancient times. When Moses went up into the mount, and we are told that "he saw the God of Israel," the writer narrated a fact. When "Moses and Aaron, and Nadab and Abihu and seventy of the elders of Israel went up into the mount and saw the God of Israel," and described Him, what was under His feet and told about His hand not being laid upon them, they narrated what they saw and heard, and the

statement that is written by Moses is a statement of fact, not something imaginary.

These great truths that have come from the manifestations of God to the human family, abide; they are for our benefit. It is good for us to listen to the voice of inspiration and of instruction concerning them. And in these last days let us understand fully that the Church to which we belong is not founded upon any mere imagination or the thoughts and ideas and notions of men. It has come down out of heaven to the earth. The authority of the holy priesthood was not here. It did not continue from the days of the Savior down to the present time, through any of the denominations claiming succession. The world fell into darkness and into corruption and abomination, and went astray from the Lord. While many good men and good women existed on the earth, serving the Lord to the best of their ability, all authority and power in the holy priesthood were taken away from the earth, and the world was left to itself, and to the notions and opinions of men, and hence the confusion among the jarring sects and contending organizations of the latter times.

But the Church of Jesus Christ of Latter-day Saints has come from God to man. It was not evolved out of the ideas and opinions of men. It has not been organized by the wisdom of men, but every principle, every ordinance, every doctrine, every form of authority has been sent down in the last days from the heavens to the earth, and these are all embodied in the splendid organization which is called by the name of the Church of Jesus Christ of Latter-day Saints. It is Christ's Church. He made it. He built it

up. Through Him came all the revelations from God to the Church, and He is with the Church now. And the Holy Ghost, the "personage of spirit," who bears witness of the Father and of the Son, is with this Church. That divine spirit which proceeds from the presence of God throughout the immensity of space, by which God created all things, spiritual as well as temporal, is in this Church, and is enjoyed by the members thereof, according to their faithfulness and diligence in seeking after it, and after these inspirations and gifts and manifestations. The Trinity—God—the Father, the Son, and the Holy Ghost, making one Trinity and Deity, are with this Church, and they have built it up and they are going to stay with it, because a majority of the people of this Church are going to stay by these glorious truths that have been revealed, and live them in their lives, and train up their children in the way they should go, so that a purer and better and stronger and mightier generation will grow up to carry on the work of this kingdom. I rejoice in looking forward to the prospects of this Church, to its future. It will be great and glorious, and the time will come when the kingdoms of this world will become the kingdom of our God and His Christ, and He will rule and reign from the rivers to the ends of the earth, as the ancient prophets predicted.

I thank the Lord for the good things we heard this morning in regard to the progress of this work, and I bear testimony that they are true. One thing I hope will be impressed upon the minds of our brethren and sisters from the different parts of Zion, and that is the

statement that was read this morning by the President, that the tithes they pay—some of them—that the tithes that are collected in the various parts of Zion are expended right within the stakes to the extent of at least sixty per cent. If I were to express my own opinion, I would say the percentage is greater, and I think it will so be found when we get our statistics entirely and fully compiled; but the great bulk of the tithing is expended right in the stakes where the funds are collected. There are applications made every day to the Trustee-in-Trust for means to use in the erection or improvement of meeting houses and amusement halls, and so forth; so that there is a constant drain on the resources of the Church for the building up of the different stakes and wards of Zion. These things may be called temporal, but they are absolutely essential and they are a part of our great work, for the Lord has established Zion temporally as well as spiritually. His power is in it and His providences are over it, and He will be with it and with every individual in it, according to their faith and diligence in seeking after Him.

We believe in the spiritual things as well as the temporal things. Part of our baptism is spiritual. We are baptized in water by burial and raising up again for the remission of sins, and then we receive the Holy Ghost as a gift from God to us. It has various manifestations, but is the same Spirit. It is the light of the Lord. It is the witness for God. It enlightens; it comforts; it heals; it strengthens, it leads us on to progress, to comprehend truth as God sees it, and to walk in the light thereof, and to become sanctified unto Him. By the power

of that Spirit our souls can reach up to the highest. Don't I know that this is a fact? I do. In my career in this Church I have been placed many times, especially when on foreign missions, in positions where I needed to know the mind of the Lord, and by faith and prayer it has come to me, and I rejoice in bearing testimony of it. I do not think that I should feel that I lived really, if I could not be in communion with the higher powers by the gift and power of the Holy Ghost. The Spirit of God is for us all. We are baptized in it when we are confirmed, and it is our privilege to be guided by it always and to walk in its light and to have its joy and comfort and inspiration, and this can be our continual lot day by day. If we will observe the laws and commandments and rules and regulations given to us in this Church, the Lord will be with us; all things will work together for our good as individuals. Our very trials and difficulties, and the pains that we pass through sometimes, will inure to our experience and growth and benefit, and some day we will recognize that "all things have been done in the wisdom of Him that knoweth all things."

I feel full of joy and peace this afternoon to be in the midst of the Saints. I thank God for His goodness to me. I hope to live for the truth while my remaining days shall be upon the earth, and then when my time of departure comes I hope to mingle with the blest and labor behind the veil, no matter in what capacity. As the President showed this morning, we are willing to labor as teachers, or deacons, or do anything for the building up of the kingdom, either in the body or out of the body, wherever we are, where-

ever we go. We want to live up to our Father and our God, to walk in His ways, and observe the laws of His righteousness and to prepare ourselves eventually for a glorious resurrection into His divine presence.

May the Lord help us to be faithful and true, keep our covenants and preserve ourselves from the evils of this world. May peace be in the homes of the Saints. May the power of God rest upon these good brethren who are here—the Presidents of Stakes and their counselors, the Bishops of wards and their counselors, and the teachers and laborers in the vineyard of the Lord at home and abroad; that they may carry with them a sacred and holy influence, and be able to give counsel and instruction to the people, and answer the numerous questions that are arising, many of which come up to the First Presidency and need not come there, but could go to these brethren who preside in the wards and stakes of Zion. God bless you, my brethren, with wisdom and understanding and inspiration, and may the light and blessings of the Lord which we are enjoying here in conference, spread abroad to the uttermost parts of the earth wherever there is a Saint of God desiring His blessing. May the work continue to increase and spread forth and prevail, unto the great consummation, when the earth shall be redeemed and Christ shall be our King, and God, the Father, will come and visit His people, and be their God, wipe away all tears from their eyes, and there shall no more be any sorrow or mourning or death, but all things shall be light and life and blessing and praise and glory, through Jesus Christ. Amen.

A soprano solo, "The Lord is my Light," was sung by Retta S. Payne, of Clearfield.

ELDER RUDGER CLAWSON.

To speak or minister in God's name a serious responsibility.—Meaning and importance of "the new and everlasting covenant."—Marriage designed by God to be an eternal relationship.—God's law of marriage changed by men, who limit it to this life.

Brethren and sisters, I will read a few words from the Doctrine and Covenants, section 132:

"Behold! mine house is a house of order, saith the Lord God, and not a house of confusion.

"Will I accept of an offering, saith the Lord, that is not made in my name!

"Or, will I receive at your hands that which I have not appointed!

"And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you, before the world was!

"I am the Lord thy God, and I give unto you this commandment, that no man shall come unto the Father but by me, or by my word, which is my law, saith the Lord;

"And everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me, or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God;

"For whatsoever things remain, are by me; and whatsoever things are not by me, shall be shaken and destroyed."

These very remarkable words were given by revelation to the Prophet Joseph Smith, and through them we are distinctly given to understand that the Lord's house is a house of order and that He gov-

erns by law and not by chance. The Lord practically states that it is His law, and this might very well be applied to the law of the Gospel, for that is the law which God has given us, and by which He governs His people, and builds up and establishes His work upon the earth. Those who administer in the name of the Lord ought to be very careful and know of a surety that they enjoy divine authority. It is a very serious thing to speak in the name of the Lord. You will remember what Paul the Apostle said upon this subject. He said, "If any man preach any other gospel than that which I have preached unto you, let him be accursed." You see from this that it is truly a serious and a dangerous thing to preach and minister in the name of the Lord, without authority. The Prophet Isaiah, looking down through the centuries, saw a very peculiar condition of the people, and he used language something like this:

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."

We know something about the laws of God; they are set forth very clearly in the scriptures and also by modern revelation, and we know also something about the ordinances of the Gospel; but what is this new and everlasting covenant, that is spoken of? Surely it must be an interesting question to the world to know what that covenant is. It is something at least of an enduring nature. An everlasting covenant must be an eternal covenant, something that goes beyond this life, but does the world really know what it is? In order to understand clearly

what Isaiah meant when he said that it had been broken, it is only necessary to consult modern revelation. In speaking upon this subject, the Lord said to Joseph Smith the Prophet:

"For behold! I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant, and be permitted to enter into my glory;

"For all who will have a blessing at my hands, shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world:

"And as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof, must and shall abide the law, or he shall be damned, saith the Lord God."

It is plain from this that the everlasting covenant has again been revealed to the world in our time; and it involves a fulness of the glory of God. So it will be seen that the world is in a very serious condition if they have violated that covenant. Well, now, what is the nature of this Covenant? It is nothing more nor less, brethren and sisters, than the covenant of marriage, and it is explained very fully, very beautifully in the revelation of God, for the Lord said unto Joseph:

"Verily I say unto you, that the conditions of this law are these:—All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made, and entered into, and sealed, by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power, (and I have appointed unto my servant Joseph to hold this

power in the last days, and there is never but one on the earth at a time, on whom this power and the keys of this Priesthood are conferred,) are of no efficacy, virtue or force, in and after the resurrection from the dead; for all contracts that are not made unto this end, have an end when men are dead."

Hear it, oh Israel! That all contracts and all engagements that are not entered into by appointment of God, have an end when men are dead.

"Therefore," said the Lord, "if a man marry him a wife in the world, and he marry her not by me, nor by my word; and he covenant with her so long as he is in the world, and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world;

"Therefore, when they are out of the world, they neither marry, nor are given in marriage; but are appointed angels in heaven, which angels are ministering servants, to minister for those who are worthy of a far more and an exceeding, and an eternal weight of glory;

"For these angels did not abide my law, therefore they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity, and from henceforth are not gods, but are angels of God, for ever and ever."

This, then, is the new and everlasting covenant which God has revealed to His people, in our day, a covenant that binds men and women in marriage to all eternity. We are confronted with two covenants, the new and everlasting covenant and the covenant which is made by man. These two covenants are before us—and every Latter-day Saint who contemplates marriage has the choice of two covenants, but strange to say that while very many of the Latter-day Saints choose the everlasting covenant of the Lord,

there are others who appear to be satisfied with the lesser covenant, which is only temporary in its character.

Brethren and sisters, this question is not determined by love alone. Because a man falls in love with a woman, and a woman with the man, and they agree to join hands and become united in marriage, it does not follow that the marriage will continue and be of force in the eternal worlds, and it will not be unless it is solemnized for those worlds. People have said to me: "Look at that couple; look at that man and woman; what a beautiful picture it is! Don't you see that the man loves the woman; that the woman loves the man; that they are truly husband and wife; and that they have a family of beautiful children? Surely, when death comes God will not separate that couple, God will not part the husband and wife from each other and from their children, although they were united by an earthly covenant." We should take the right point of view. We cannot, surely we cannot attribute it to the Lord if they are separated. The Lord is not responsible. The Lord says, "My house is a house of order." This is the law. If you obey the law you will receive the blessing. If you reject the law you will be damned. Then, if people reject the law, though they may love one another, if people reject the law, though they may be married one to another; if people reject the law, though they may have had children in that marriage, they cannot blame the Lord. If in the resurrection they are separated from each other, from their loved ones, it is their own fault. They had their choice. We have our choice. We must remember always that the Lord gov-

erns by law, and we must give obedience to His word and to His law, else we lose the blessing.

Now, brethren and sisters, I greatly rejoice in the Gospel of Jesus Christ. I rejoice exceedingly in this everlasting covenant that God has given to His people. In it there is beauty, there is power, there is glory, there is exaltation and eternal life.

I know that this Gospel is true; I know that Jesus is the Christ; that this is His work, and that He was crucified for the sins of the world. I know that Joseph Smith was a true prophet of God, and the revelations which he has given, and his predictions which have been fulfilled, amply prove this; but I know it by the testimony and power of the Holy Ghost. God bless you, in the name of Jesus. Amen.

The East Bountiful First Ward choir rendered the anthem, "In Our Redeemer's Name."

ELDER HEBER J. GRANT.

Sunday desecration denounced.—A strong plea for state-wide prohibition.—Commendable efforts of the Anti-Saloon League.—A prohibition amendment to U. S. Constitution advocated.—Gratifying increase in prohibition sentiment in nation.—All faithful members of the Church staunch prohibitionists.

I am always pleased when I have the opportunity of meeting with the Latter-day Saints in any of their gatherings. I never attend any of our meetings, in the wards or stakes or at the general conferences, that I am not blessed, instructed and encouraged in the faith of the Gospel; that I do not hear something that in very deed feeds me the bread of life. I have been pleased and grate-

ful to be present at our conference meetings thus far.

It is said that out of the abundance of the heart the mouth speaketh. My heart has been set for many years firmly and steadfastly upon the accomplishment of certain results in our fair state. One result which I would like to see accomplished is the doing away with amusements upon the Sabbath day. I feel that it is a reproach to the Latter-day Saints that we should have amusements in our towns and cities on the day of the Lord. As the years come and go, and young men and young women go to their ruin because of losing their respect for the Sabbath, and the sacredness of the day, I feel that the men who have sat in the legislature, and who have failed to protect us against this evil, will have much to answer for.

If the whole of Utah should go "dry!" it would be the one great thing above all others, to my mind, which would be beneficial to this fair state of ours, and would add more to the health and longevity of its people, and would cause a more wonderful increase for good in the excellent vital statistics which we heard read here today, than anything I can possibly think of. I believe absolutely in the prohibition of the manufacture and the sale of liquor, and I hope and pray, with all the energy with which God has endowed me, that this great blessing for the uplift and for the betterment of the people of our fair state may come to us at no far distant day.

A few months ago it fell to my lot to have the privilege of attending some of the meetings of a very wonderful convention of a number of organizations which are engaged in the fight against liquor. These were

the meetings of the Anti-Saloon League, and other temperance organizations, at Columbus, Ohio. The meetings of the convention lasted for several days, sessions being held morning, noon and night. It was to me a very inspiring sight to witness the enthusiasm, the earnestness and the determination, as manifested by the assembled multitude, running into the thousands, who attended those gatherings. I listened with a great deal of pleasure to nearly all of the very many inspiring speeches which were made upon that occasion.

Since coming into the meeting this afternoon, I have been glancing over one of those speeches to mark a few passages to read to you, and I find myself almost at a loss to pick out which passages I would like to read. To be perfectly frank with you, I would like to read the entire speech, as it is such a splendid one, but time will not permit. The speech was made by Ex-Governor J. Frank Hanly, who for many years was the governor of Indiana. He says, in part, referring to the fight for a constitutional amendment:

"It is not partisan, it is civic. It is not sectarian, it is catholic. It is not sectional, it is national.* * * It has been said that the things we seek—an amendment to the national constitution prohibiting throughout the United States the manufacture, sale, importation, exportation and transportation of intoxicating liquors to be used as a beverage—is contrary to the genius and the spirit of our government, as the constitution gives only limited powers to the national government.* * * This I deny. I believe in the federal constitution, believe in it profoundly.* * * Five times I have solemnly sworn to preserve, protect and defend it, and I would not change in the slightest measure a single one of its great fundamental

provisions.* * * First. Its representative or Republican character. Second. Its trinity of departments with their co-ordinate and independent powers. Third. Its dual form, or system of separate sovereign states within a sovereign whole. Fourth. The authority of the judiciary to interpret the constitution and decide the constitutionality of laws, state and national."

"Henceforth we will know this cause only. For it, whenever necessary, men shall be set aside and parties abandoned.* * * Slavery had become a national evil, too vast and powerful for state control, affecting the nation as a whole and imperiling the life of the government itself, and the nation struck it down, writing its epitaph in the blood of a hundred tragic battle fields. As it was with slavery before the adoption of the thirteenth amendment to the constitution, so it is now with the liquor traffic. It has outgrown state boundaries and become a national evil amounting to a menace, too powerful for state regulation or control, affecting the nation as a whole and requiring national jurisdiction and treatment. It accomplishes by insidious means what slavery sought in the open, doing by corruption and shameless misuse of wealth all slavery sought by force of arms. It beggars the individual, burdens the state and impoverishes the nation. It capitalizes human weakness and commercializes human vice. It impairs the public health, breaks the public peace and debauches the public morals. It makes cowards of public men, intimidating political parties, bribes, badgers and dominates the makers, interpreters and administrators of the law, and suborns the public press. It claims for itself a special right and privilege asserted by no other interest in all the land—the right and privilege to violate municipal ordinances at will, to infract legislative resolves and enactments, and to set aside the most solemn and sacred provisions of constitutions framed and adopted by free peoples."

With the intelligence with which God has endowed me, I believe, beyond the peradventure of a doubt.

that more evil, suffering and crime has come into the world by the use of intoxicating liquors, and more misery has been brought into homes of the people, many, many times over, than was ever caused by slavery. I believe that the greatest financial, the greatest moral problem that is before the people of the United States today is this liquor problem. I regret exceedingly that the first state-wide "white" spot upon the map of the United States was not made by the State of Utah. However, I rejoice in knowing that in every town, in every county, when the matter of local option came up at the election a couple of years ago, that where the Latter-day Saints were in the majority, with the exception of one town, liquor had to go. I rejoice in this record made. I rejoice in knowing that today the majority of all the people in the United States are living in "dry" territory. There are ninety-one millions of people in the United States, and forty-six millions—one million more than half are living in "dry" territory. Of the area of the United States there are two million nine hundred and seventy-three thousand square miles, and two million one hundred and thirty-two thousand square miles are in "dry" territory and only a little over eight hundred thousand in "wet" territory. The battle is on and I feel assured that it will be won. Why? Because I am convinced beyond a doubt that our fight is right, and right is bound to prevail. I agree with Governor Hanly that we, who are converted to the benefits of prohibition, shall dedicate ourselves to this cause; shall labor for it; shall pledge our honor, and also pledge our means to accomplish it.

I endorse William Jennings Bryan's words:

"A Christianity that does not make a man a better citizen would be difficult to defend. I shall not attempt to lay down rules to cover every phase of the liquor question that must be met by legislation, but I will venture to suggest a principle that is universal in its application and that cannot be ignored at any time, at any place or under any circumstances, viz.: That the liquor question is a moral question which must be dealt with as a question of conscience and not as a question of profit."

I have heard Latter-day Saints say that we need the saloon to help pay our taxes. God pity the men whose consciences have become so elastic. President Smith says, "They are 'Mormons,' not Latter-day Saints."

Quoting again from Secretary Bryan:

"Whatever decision one reaches as to the position he should take on any legislative phase of the liquor question he must be able to defend it before the bar of his conscience. No advantage that he could secure in business, no money that he can take out of his decision, directly or indirectly, and no advantage that he can secure for his party can be allowed to weigh in the balance. Any unit, however small or large, should be permitted to rid itself of the saloon or place restrictions upon the sale of liquor, according to the will of the majority."

And I believe, beyond the peradventure of a doubt, that a majority of the citizens of the State of Utah is, has always been, and always will be, as long as the Latter-day Saints are in the majority, against liquor. Therefore, I claim, let us have a state wide vote and we will have prohibition; because then the men who are trafficking and dealing in

this damnable stuff in our cities will no longer control our majority. We are citizens of the United States where the majority should rule, and all we ask is a fair battle and we are sure to win because we are right.

I rejoice in knowing that the Church of Jesus Christ of Latter-day Saints has taken a positive stand on the liquor question. I rejoice in knowing that the Lord, Himself, has given us a revelation, and that every Latter-day Saint in his daily life, in his walk, in his conversation, if he lives up to the commandments of God, is in very deed not only a prohibitionist so far as liquor is concerned, but every true Latter-day Saint who does not violate his conscience, who does not fail to live according to the commandments of God, not only leaves liquor alone, but he also leaves alone tobacco, tea and coffee. I rejoice in knowing that the Church, as a Church, has set up for us a shining standard, and that the very best of us, those who live for the highest ideals possible, can only hope to come somewhere near the standard set up by the Church.

I thank the Lord that out of over six thousand men who are today representing the Church of Jesus Christ of Latter-day Saints—two thousand as missionaries in the world and over four thousand as general authorities of the Church,—as presidents of stakes and counselors, stake clerks, high counselors and alternates, bishops and bishops' counselors—over six thousand men—standing as promulgators of the Gospel at home and abroad,—no one of them is ever put in office or sent on a mission who is not pledged upon his honor to obey the "Word of Wisdom." The Church

of Jesus Christ of Latter-day Saints, as I say, has a standard, and it behooves each and every one of us to live up to that standard. May God help us to do so is my prayer, and I ask in the name of Jesus. Amen.

The combined choirs sang the anthem, "Star of Descending Night."

President Smith, in behalf of the congregation, heartily thanked the combined choirs of Davis County for the splendid musical service rendered by them during the two meetings of the Conference today.

Benediction was pronounced by Elder Joseph H. Grant.

Conference adjourned until 10 a. m. Sunday, April 5th.

SECOND DAY.

In the Tabernacle, Sunday, April 5th, 10 a. m.

Conference was called to order by President Joseph F. Smith.

President Smith announced that, for the benefit of the great number of people unable to obtain admission to the Tabernacle, overflow meetings will be held in the adjoining Assembly Hall this morning, and afternoon, and in front of the Bureau of Information at 2 p. m.

The tabernacle choir sang the anthem, "The Palms."

Prayer was offered by Elder Richard W. Young.

The choir sang the anthem, "The Gathered Saints."

The following letter was read to the congregation by Elder Heber J. Grant.

Salt Lake City, Utah,
April 4, 1914.

President Joseph F. Smith, and Members of the Church in General Conference Assembled:

Dear Brethren and Sisters: I greatly regret my inability to be present, and to rejoice with you in the outpouring of the Holy Spirit which I know will characterize this conference as it has characterized the conferences of the past. My absence from you is due to an attack of illness requiring absolute rest and quiet for a few days.

I congratulate the Church on its continued prosperity as shown by its numerical increase in membership, and as further evidenced by the improvement of its members in the different activities of our splendid organization. This improvement is shown in the steady increase of attendance at Sacrament meetings, quorum meetings, and other appointed gatherings, and in the growing inter-

est associated with the different auxiliary organizations.

I bear witness to the earnest devotion of the Latter-day Saints to their Church duties; and commend to them a continuation of this action. I understand there is to be observed a "Go to Church Sunday" in the near future, and I trust our people will show their hearty accord with this commendable movement and that they will observe that day together with fifty-one other "Go to Church Sundays" during the twelve months following.

The attendance of our people at the Temple meetings, and their devotion to Temple labor speaks well for the Saints, and we have reason to rejoice in the earnestness with which this labor for the living and for the dead is maintained.

The work of the Historian's Office has been actively carried on in the collection and collating of historical facts which will prove invaluable both for the present and for future generations. Our office history has been brought into permanent shape down to the year 1906.

With assurances of brotherly affection, and with earnest prayers for the continued advancement of the Church with ever-increasing efficiency in the work of the Master, I am

Your brother in the Gospel,
ANTHON H. LUND.

PRESIDENT FRANCIS M. LYMAN.

The Church ordinance for healing.—Misuse of words "appointed unto death."—Proper limitations in field of ministry.—Officers well trained.—Not all healed under administration.—Many remarkable healings.

My brethren and sisters, I will need your assistance, your faith and prayers, to be able to make you hear, and I trust that the Lord will

bless us in hearing and in speaking, that we may be further instructed and edified in this conference. My mind has been resting upon a subject in connection with our doctrines and principles which, although generally recognized in the Church, has not, I fear, been fully appreciated, and that is the principle of the healing of the sick.

Having had occasion to give consideration to this subject lately, I desire to express a few of my thoughts in regard to the same. I believe that this principle has been enjoyed quite generally in the Church; that it has been enjoyed by every family, if not by every individual member of the Church. There have been very remarkable healings, which have sometimes been brought to our attention. Some have been published, but generally the healing of the sick has not been commented upon. I think the Latter-day Saints should be aroused to the fact that this great blessing and spirit is in the Church, that we enjoy the benefits thereof, and that the Lord has so arranged, in the organization of the Church, that within the reach of every family, in every ward, there are those commissioned and authorized to administer to the sick, that the sick may be healed and their lives preserved. But I have wondered if the Latter-day Saints, on some occasions, have not been surprised, and their faith possibly weakened, because all are not healed, and that we do not always receive answers to our prayers. I thought I would just read to you from the forty-second section of the Doctrine and Covenants the word of the Lord upon this subject, so that we may be prepared in our hearts and minds for the conditions that obtain, and be willing to acknowledge the hand of the Lord in the

experience of those who have not faith to be healed. For the time comes when men are appointed unto death, and the fact that we may be finally "appointed unto death" has aroused some question in the minds of the brethren. It is an expression that I always prefer not to mention when administering to the sick. In asking the Lord to heal our afflicted it is not necessary to add, "If they be not appointed unto death." In fact, I have felt that such an expression in our prayers, tends rather to weaken the faith of the afflicted, and to shake their hope and confidence. The time will come, however; it will come to you and me, as well as it has to those that have passed away, when we may be appointed unto death, and I understand that that appointment is when fatal sickness is upon us and we have not faith to overcome it. At such times we may realize, in our administrations, that the sickness is fatal, and it is not possible to overcome it, for we may discover conditions that inform us in no uncertain terms that death is at the door.

We should appreciate the fact that the Lord has provided, in the organization of this Church, that there are elders, including seventies, high priests and patriarchs, and other brethren of the Melchisedek Priesthood, always at hand to administer to the sick in our wards. There are stake authorities who may officiate in the stakes and do officiate as patriarchs, blessing the people, and as stake authorities they are at home in any part of the stake. Then there are the general authorities of the Church, with the presidency thereof, whose jurisdiction extends throughout the Church, both at home and abroad. But ordinarily the brethren bearing the Priesthood are expected to officiate

in their own wards. I have thought of the wonderful opportunity that is provided there for the employment and service of the brethren bearing the Priesthood. They should cultivate the spirit of faith and the gift of healing, as well as other gifts that pertain to the Gospel, so that whatever is required in a ward, it will not be necessary for you to send to a neighboring ward for help. We do not have to send from one stake to another; for in every stake, in every ward in this Church, in every branch and in every mission, there are those who are entitled to administer to the sick and have experience therein, as well as in administering the Sacrament to us on the Sabbath day. These services belong to the ward. They belong also to the stake, and to the Church, and to those who are designated as officials in these particular positions.

Sometimes brethren have felt that they had a mission and a gift, and I believe that men do; I believe that some men have greater faith than others. I believe according to our living and our conduct and our service in the work of the Lord, so will our faith increase in the healing of the sick, and in other ordinances. But we should understand the limit of our jurisdiction and ministry. The brethren of the ward should not go to their neighbor wards. They should not be sent for; it is not necessary. And we should jealously be prepared ourselves for what is required in our own wards, in our own stakes. Baptisms, confirmations, the blessing of children, ordinations, and so forth, are all taken care of in order. The house of God is a house of order, so that it is not necessary for us to be moving about from place to place, from ward to ward. It

sometimes occurs that brethren are inclined to make merchandise of their ministry, which is not proper to be done. All who are authorized should administer to the sick and wait upon them gratuitously; it is not proper that we should make merchandise of that ordinance.

Presidents of stakes and bishops of wards and officials throughout the Church should be advised that they ought not to send abroad for help. We send for physicians, and for attorneys, and men in worldly affairs, whose jurisdiction extends everywhere; but in our Church affairs each ward and each stake, as a rule, is provided with all officials that are necessary for the performance of the ordinances required in the Church, and to officiate in the Priesthood, to anoint with oil, to bless the sick, and to pray God for their restoration.

These ordinances belong with the people where they live. As a rule we would not expect the elders who are officials in a ward, or the brethren who labor in a stake, to follow the example of the general authorities of the Church, for their jurisdiction reaches all over the world, while your jurisdiction extends only to where you are called. Men are called also to officiate in certain positions, such as stake positions, and as members of general boards for the Sunday Schools, for the Mutual Improvement Associations, for the Relief Societies, and the like, and when that is the case they are designated, they are appointed and set apart for the special ministry and labor, and they have their peculiar and marked responsibilities resting upon them in connection with these auxiliary organizations. We would not expect brethren in the missionary field to assume to enter into wards, nor branches, bap-

tizing, confirming, blessing children, ordaining, and the like, only in the ministry that really belongs to them. And though the general authorities of the Church, the Twelve and others, have ample authority in all stakes and missions everywhere in the world, yet the discipline of the Church is so carefully straight that when we go into wards and stakes, and missions, we always labor in harmony with those who preside. We observe order in the official acts that are required at our hands, and we work in harmony with the people, with the common consent of all concerned. We do not want the brethren that labor at home and whose field is not quite so broad as ours, to feel that we are at liberty to do as we please; that is, except we please to do exactly what is right. The Twelve are subordinate to the counsels of the presidency of the Church, are under their direction and counsel, and we never outrage order and discipline. The chief authorities of the Church should be models in all these things, and every consideration and care should be taken by us that we receive the approval of the Lord, the approval of the Spirit of the Lord, and in the hearts of the people. We work harmoniously with the First Presidency, and we are controlled, submissive, obedient, listen to counsel, and labor in harmony with the mind and will of the Lord.

I am delighted to make this little talk before you leading brethren of the stakes of Zion, for we have had occasion to consider this matter. As I say, we have found occasionally a brother who is out of order—not very many; it does not frequently occur; but it occurs sometimes, as referred to in the remarks of the President this morning. There are people who sometimes get curious

ideas in their minds, ideas that are not tenable, and that are not proper. Men sometimes get the thought that it is their duty to regulate the Church, and to set it in order, and to regulate the authorities of the Church, and the organization of the Church. These instances occur occasionally, not very frequently. I thank the Lord that we discover, when we look over the Church, that the brethren quite generally know where they belong; they know their field, they know their homes, they know their limitations; and the presiding authorities in wards, in quorums, in the stakes and in the missions, know what is required of them. They are learning lessons; and we are learning lessons all the time. Men are called to fill positions in missions, in stakes, and in wards, and are frequently changed; hence new men are brought into the field, and they are not always supplied by their predecessors with the information that has been in their home offices. Consequently we have to continue to teach, instruct and exhort them, answer their questions and train them in the ministry that is entrusted to them. But there is growth and development, and we discover that the Church, as spoken of yesterday by the President, is in its very best condition, for the reason that we have been in long training. We have been born and reared among the Saints, and we have been in the ministry and have had great experience, and our questions have been answered. The doctrines of the Church are comprehended and thoroughly understood by these brethren who preside over us. When we gather with this body of men, with these trained brethren, tried brethren, general authorities of the Church, associated with the Presidency; and then we go to the fields,

we go to the stakes, we go to the wards, we find the very choicest and most model men have been chosen and are employed. The same is true of our sisters in the Relief Societies, in the Primary Associations, and in the Religion Class work. Our brethren and sisters are thus being well trained. In the quorums and classes of the Priesthood they are being more thoroughly trained now than ever in the Church, and these trainings, lessons, instructions, and experiences tend to establish the Latter-day Saints. But there is, no doubt, room for improvement, and always will be.

I want to emphasize one fact, and I want to read this scripture now, my text, in order to close my remarks, so that the brethren will bear in mind and notice how reasonable and consistent is this doctrine.

You will find something about the same principle included also in the 5th chapter of St. James, in the New Testament. And you will find the doctrine, also, in regard to the healing of the sick, contained in the 17th, 18th and 19th chapters of III Nephi. Read them at your leisure, for they are very choice, and pertain to the ministry of the Lord in the flesh. Here is what the Lord says in our day:

"And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness with herbs and mild food, and that not by the hand of an enemy, and the elders of the Church, two or more, shall be called, and shall pray for and lay their hands upon them in my name; and if they die they shall die unto me, and if they live they shall live unto me."

The Lord does not expect us all to die when we are taken sick; that is quite well understood. Generally we are healed, and I suppose that

each person in this congregation, almost without exception, could bear strong testimony to their own healing, and some very many times healed from serious sickness, remarkable healings.

"Thou shalt live together in love, inasmuch that thou shalt weep for the loss of them that die, and more especially for those that have not hope of a glorious resurrection. And it shall come to pass that those that die in me shall not taste of death, for it shall be sweet unto them; and they that die not in me, woe unto them, for their death is bitter. And again it shall come to pass that he that hath faith in me to be healed, and is not appointed unto death, shall be healed."

If they have not fatal sickness they may be healed; if they have fatal sickness they will die. They have been doing so, and you and I will do the same, one time.

"He that hath faith to see shall see; he who hath faith to hear shall hear; the lame who have faith to leap shall leap; and they who have not faith to do these things, but believe in me, have power to become my sons; and inasmuch as they break not my laws, thou shalt bear their infirmities."

Many there are that are infirm in their hearing, faulty in their seeing and otherwise, and if they will but serve the Lord and keep His commandments they shall become the sons of God. They have that power, though they may not be able to overcome all their infirmities, and with them we must bear. You must bear with my infirmities, and I must bear with yours, for they will abide with us if we have not faith to be healed. We want the brethren bearing the Priesthood in every ward in Zion to be a little jealous to take care of the employment that is furnished them there in their office as teachers, and in administering to

the sick; don't let the people send abroad, and don't make merchandise of your ministry. Attend to the ordinance of the healing of the sick in your own ward, and the ministering to them, and laying on of hands. It should be done in order; it should not be done offensively, but properly and rightly done, in a manner that no one need take exception to. I want to make the declaration that there are elders sufficient, and high priests, and seventies and patriarchs, and other brethren bearing the Melchizedek Priesthood, in every ward in Zion, for all the laying on of hands that is required; and the Lord is just as near to one ward as another. He is near at hand to every one of us. If our faith is not quite so strong as our neighbor's, we should cultivate it, and we should have the experience and the practice. We don't send to a neighbor ward for somebody to administer the Sacrament for us, do we? Nor yet to baptize, nor to confirm, nor to ordain, nor to bless children, or perform any of those ordinances. It is not necessary to do so. If the sick want the brethren who are general authorities, and who are traveling, if you can put the sick in their way so that you don't do them a hardship, they are always willing to bless the sick; and quite generally, almost invariably the sick are healed under the hands of the elders. This Church is remarkable therefor.

Though there may be among us some that are a little careless and indifferent, they are always aroused in case of sickness, in case of death and hardships and trial. They are aroused at once to seek the Lord, and they want the help of those who are faithful and worthy. They want the assistance of the Holy Priesthood, and they appeal to us, and

you know, my brethren, you that are here today, that the Lord has answered the prayers of His servants, and the sick have been healed and there have been some very remarkable healings. Sight has been restored to the blind, and hearing to the deaf, and health to the sickly and the afflicted, and there is not a man on this stand, I presume, who has not been healed. I presume I have been generally as healthy as any man upon the stand here, but I have had the assistance of the Lord to help me on occasions when I have needed to be healed, and I have been healed very remarkably, and instantly, under the hands of brethren over whom I presided in the Southern States, and in our own state, and on different occasions. And so it has been with you. The sick have been healed under our hands. They have been restored and this is the experience of every family. I don't have to refer you to any one family where the sick have been healed, for it is manifest in every family; in every home. No family is so far away out on the borders but what they have been found, and the sick have been administered to, and they have been healed. Yet we who have been healed, who have received these remarkable manifestations, will pass away after a while, when the sickness is final and fatal, and death has been appointed unto us, and it will not be appointed to us until the time we are required to pass away.

I took occasion to talk on this subject last Sunday in Davis Stake, and there were some remarkable cases there of the sick that I had been acquainted with and that were healed, such as Brother John R. Barnes who, like King Hezekiah, has been given a lease of life of about fifteen or eighteen years, and

with prospects of living no one can tell how much longer, when he was at the point of death. And also the late President John W. Hess of Davis County. It fell to my lot to go and ordain him a patriarch when he was thought to be lying on his death bed, that he should take the office with him. He arose from his bed and blessed his numerous family, as I understand, almost every soul of them, and then he went from ward to ward and blessed the people in whole, all that would gather to hear him. He raised his hands and put blessings upon their heads after he had been at the point of death. We want to bear these things in mind and acknowledge the hand of the Lord, and when we offer up prayers and acknowledgments to the Lord, let us gratefully remember the good that we have received at His hands. Don't let us forget, don't let us lose our faith, don't let us wander from the straight and narrow path that leads to life, but be sons of God, serve and honor Him with all our might, mind and strength, to our latest day.

May the blessings of the Lord be upon gathered Israel, upon the people in these valleys, these splendid valleys, and upon the presiding officers in the Church, that they may be blessed, that they may be healed when they are afflicted, and have the same experiences that we have had before, be healed and restored, that our lives may be perpetuated and extended, while the Lord finds it profitable for us to live. God bless you. The Lord bless these brethren, presiding brethren that have come up here, and who come up twice a year to worship the Lord and receive instructions. God bless you, my brethren. God bless the brethren in all the wards and stakes in Zion; and the Lord bless our sis-

ters in their labor and ministry as ministering angels, those that have been chosen and have sustained the work of the Lord, and have joined with their husbands and brothers in carrying forward the work of the Lord in the heat of the day. They have borne a great responsibility. They have borne the sons of men, the souls of men in this earth, and have builded up the kingdom. They are entitled to all honor and credit and blessing.

We pray, Father, that Thy Spirit may rest abundantly upon these gathered people, and upon all Zion, and upon the honest in heart, the conscientious throughout the earth, the friends of the Latter-day Saints, those that have the courage to speak a good word in our favor, for we deserve it, we need it, and are entitled to enjoy it. May the blessings of the Lord be upon us always, I pray in the name of Jesus. Amen.

ELDER GEORGE F. RICHARDS.

The Gospel again revealed, the same in all ages—The Bible a "measuring stick"—The fruits of "Mormonism" prove its divinity—The Gospel manifests the mercy and justice of God—New revelation confirmed by the old Scriptures—The glorious principle of salvation for the dead.

This certainly is an awe-inspiring sight, to see this large building filled to its capacity, hundreds of people being obliged to stand.

I can say that I never in my experience was able to see more clearly the beauties of the Gospel, to feel its truth more keenly, or to realize more fully its saving power than at the present time. I rejoice exceedingly in the knowledge which I have of the Gospel, in the testimony I have of its truth, in the blessings which I have received therein. The

Gospel which the Lord has revealed to us, through the instrumentality of the Prophet Joseph Smith, is the same that was instituted before the foundations of the world, and has in it the power of God unto salvation, unto all those who will receive it and obey its laws and precepts. It is the same Gospel which was revealed by the Lord to Father Adam and to Enoch, and to Moses, Abraham, and others of His prophets. It is the same that was taught by our Savior, and His disciples of the primitive church. The Scriptures tell us, "There is one body and one spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism," and the Apostle Paul, in addressing his epistle to the Galatians, declared that "though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." "As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed." The deduction which I draw from these declarations is that, though there are many religious denominations, there is but one true Gospel, and that scriptural doctrine is one of the strongest evidences of the true Gospel.

Our elders go out into the world with the Scriptures, the Bible, as the measuring stick recognized by all Christians, remembering the saying of the prophets, "to the law and to the testimony, for if they speak not according to these it is because there is no light in them." They teach the doctrines which the Lord has revealed to us in these last days, and they bring forth the Bible, and invite men and women to a comparison, and it is discovered that the doctrines taught by the elders of

Israel are identical with those taught by Paul and his associate apostles, and by the Savior Himself. These comparisons accompanied by the Spirit of the Lord, have the result of convincing and converting many honest souls, numbered by the thousands, who have been willing to forsake their sins, their former faith, their friends, their occupations and all for the Gospel's sake. On the other hand, our elders, by a study of these truths, and comparison of them with the Scriptures, have had their testimony strengthened and established, so that such a thing as one of these elders being led to embrace any one of the religions of the world is almost unknown in the entire history and experience of the Church, in the preaching of the Gospel, and there have been many thousands of elders engaged in that work.

There can only be one true Gospel of the Redeemer, according to the Scriptures, having in it the power of God unto salvation, and we have strong evidences that the Gospel which we teach is that particular Gospel. On one occasion the Savior gave a test by which false prophets might be discerned; said He:

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so, every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. * * * Wherefore by their fruits ye shall know them."

We have in the New Testament the teachings of Jesus and of His disciples, who are recognized by all good Christians as good trees, figuratively speaking, and the fruit borne by them is good fruit, and we prove to the world that these fruits and

the fruits of "Mormonism," so-called, are identical. It only requires an investigation to reach this conclusion, an unbiased, unprejudiced, sincere investigation. Finding that the fruits of the Gospel, as taught by the Latter-day Saints, are good, we must accept the tree which bore them as being a good tree.

The Gospel has not always been upon the earth; it has been here in part at times, and sometimes, perhaps, wholly from the earth, the authority to preach it, and to administer its ordinances, having been taken away. In view of the fact, recognized by men and women of the world everywhere, that millions of our Father's children have lived when the Gospel was not upon the earth, who have died without a knowledge of the truth, without a knowledge of God, without a knowledge of the Savior; for religionists to teach the doctrine that faith in Jesus Christ is necessary to salvation, and then deny the provision which God has made for the salvation of those who have never known of the Gospel, to teach that all those who do not confess Him, on any count whatever, are lost and damned, such teaching is a heresy abominable in the sight of God, and of honest, thoughtful men and women. Through the teaching of such doctrines many, no doubt, have been led in to infidelity and atheism, and others have been made to think of God our Father as a monster of injustice and without mercy, rather than the loving, merciful Father that He is.

The Gospel of the Lord Jesus Christ is founded upon the rock of revelation, Jesus Himself being the chief corner stone, as it has been predicted that it would be. The superstructure is composed of truth,

eternal truth, and righteous principles. There is no shade of evil, or deception in it, and it will withstand the winds, the rains and floods of vituperation, of vilification, of falsehood and persecution, with which it may be assailed, because it is founded upon the rock. God is at the helm in this great work, and He has made provision for the salvation of all His children who will be saved. There are no inconsistencies in the plan of life and salvation as it has been revealed to us, and it all tends to glorify our Father in heaven, demonstrates His divine attributes, and proves that He is a just, a merciful and a loving Father; for, notwithstanding that millions have died without a knowledge of the truth, there are provisions made that they shall hear and have the privilege of obeying it.

The Scriptures tell us that, "until the law, sin was in the world, but sin is not imputed where there is no law." The Gospel of the Master is the law by which all mankind must and shall be judged, and of necessity it must be taught unto all mankind or they could not be judged by it.

This Gospel having been revealed to us from the Lord direct, not given of men through their wisdom, and what they could glean from the Holy Scriptures, it is to us the known truth. It is not founded upon the Bible, that was not the source of inspiration of the Prophet Joseph. When occasion arises, as it often does, in regard to the interpretation of certain Scripture, because many plain and precious truths have been taken from the Scriptures, as the prophets declared they would be, and because of mistranslations, we go to the Word of the Lord as it has been revealed to us, and learn the truth, and then refer to the scripture

of the Bible and reconcile that scripture with the known truth, and we are not in darkness, but constantly in the light. So that the Gospel, as we have received it, adjusts apparent discrepancies of the Scriptures, and makes plain the way of life. We understand what was meant by Jesus going, while His body was in the tomb, and preaching to the spirits in prison, as Peter says, "For this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

And so with the ordinances of the Gospel. Faith is necessary unto salvation, a condition, and yet it is not the only condition, for the laws and ordinances of the Gospel must be obeyed.

"We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the Gospel," and not without; and, "we believe that the first principles and ordinances of the Gospel are, first, faith in the Lord Jesus Christ; second, repentance; third, baptism by immersion for the remission of sins; fourth, the laying on of hands for the gift of the Holy Ghost;"

These are but the first principles. Priesthood, endowments, sealings, etc., are necessary to salvation, and the Gospel provides that these ordinances shall be administered in behalf of the dead, by proxy. It is for this purpose that temples are built by the Latter-day Saints, genealogies of the dead procured, and the ordinances performed, the same for the dead as for the living. If when the Gospel is preached to those who are dead, they accept of it, and the vicarious work done for them, the work done will be binding and of force, and we become "saviors upon Mt. Zion" through having

done that work. If the dead reject the work done for them, it will be of non-effect for their salvation, just as the atonement of our Savior redeems us from our sins if we accept Him and His atonement, and obey Him, but if we reject Him, and what He has done for us, that which He has done for us, so far as atoning for our individual sins is concerned, profits us nothing. Even when we have received these ordinances our salvation is not secured, we must go on to perfection, adding to our faith virtue, virtue being a condition necessary to salvation; and to virtue knowledge, knowledge being another condition; and to knowledge temperance; and to temperance patience and godliness, and brotherly kindness, and charity, which latter is the pure love of Christ. We have the promise of the Lord that if these things be in us, and abound, our minds will not be barren or unfruitful of the knowledge of the Lord Jesus Christ, to know whom is life eternal.

God help us to be true and faithful to these principles, I pray in the name of Jesus. Amen.

"An Easter Song" was rendered by the choir, Rose Smithen and Carl Samuelson sang the duets.

ELDER ORSON F. WHITNEY.

The Power of God and the power of man—Illustrative anecdotes—Prejudice against the miraculous—What doubt leads to—The marvelous work and wonder—Individual testimony the strength of the Church.

There is an old saying to the effect that men are but children of a larger growth. I was reminded of this saying yesterday morning when President Smith declared that there are men, a few, in this community,

who would fain have us believe that the power of God is no greater than the power of man.

One Sunday evening, in the Eighteenth ward of this city, while I was bishop there, a Primary Association conference was in progress, and among the exercises was the teaching, by one of the sisters, of a class of little children. She gathered them around her upon the stand and related to them, in the presence of the congregation, the beautiful story of the Savior feeding the multitude. After the meeting had dispersed, one of the mothers, going home with her little boy, put him through a course of questions in order to ascertain what he remembered of the lesson that had been taught.

"What has Sister Pyper been telling you?" the mother asked. The boy answered, "She taught us about the Savior feeding the people." "How many people were there?" she inquired. "Five thousand," he replied. "What did He feed them with?" "With five loaves of bread and two fishes." The mother then said, "Well now, how do you suppose He could do that? How could He feed a great multitude, five thousand people, with only five loaves of bread and two fishes?" The little fellow was thoughtful for a moment, and then exclaimed, "Well, I don't believe those in the middle got any." (Laughter.)

That boy evidently believed, with some of our "children of a larger growth," that God is no more powerful than man. he sought a scientific solution of a miraculous problem, and solved it in his own way.

But all children are not of that kind. My experience with little boys and girls teaches me that as a rule they recognize that there is a vast difference between the power of

God and the power of man. It is comparatively easy for them to accept the miraculous; they do not have the prejudice against it that some men and women have. I recall another anecdote, which I have related before, that will illustrate this phase of my subject.

In the Salt Lake Theatre, many years ago, John B. Gough, the great temperance orator, was delivering a lecture, in the course of which he deprecated the practice of endeavoring to simplify the Bible so that children could understand it. Said he, "Let them read the Bible just as it is, and they will understand it; they comprehend things much more quickly than we give them credit for." He illustrated the point with this story. Two little boys, one named Johnny and the other Billy, were playing in the dooryard. Johnny had a knife and was sitting on the doorstep whittling a stick. Billy, who had just caught a fly, came up to Johnny with the fly between his thumb and finger, remarking "What a funny thing a fly is!" See what lots of legs he's got; and every time I blow him he buzzes." Here he blew on the fly and put it up to his ear to hear it buzz. "I wonder how God made him," mused Billy. And the great orator paused long enough in his narrative to say: "Many a learned man has asked the same question, and could not answer it." "But," he added, "Johnny had an idea of how God made the fly. He went on whittling his stick, and said, 'Well, Billy, God don't make flies like men make houses; when he wants flies He says, 'Let there be flies,' and then there is flies.'" (Laughter.)

"That little boy," said Mr. Gough, "had been reading the Bible, and he believed what he read, and under-

stood it; it was plain to him that the power of God is greater than the power of man. He had read that beautiful lesson presented at the very beginning of the book of Genesis, 'And God said, Let there be light, and there was light.'

When man wants light he must strike a match, or press a button, or turn a switch, or rub two pieces of wood together as do the Indians, in order to create a flame. But when God wants light, He has only to say, Let there be light, and there is light. Nay, He would not have to do even so much as that, for God Himself is Light, dwells in the midst of light, in the midst of eternal burnings, and He would only have to appear, and darkness would flee away.

We children, we men and women, who for the time being have to learn like little boys and girls, by crude and primitive methods—we are told that the time will come when, as the reward of obedience, of continued faithfulness, our bodies shall be filled with light, our eyes be single to the glory of God. But we approach that condition gradually. We are learning how to do things, little by little. We do them now in inferior ways; but our Heavenly Father has learned how to do them in a masterful way. Then why should we seek to drag Him down, and deny His power to do things that we are not able to do? Where is the logic of it?

Why this prejudice against the miraculous? Why should any man or woman, and particularly any Latter-day Saint, take ground of opposition against miracles, and try to relegate them to the domain of the mythical? Where will it stop, if you give way to the spirit of skepticism? Allow yourselves to think that Christ never walked upon the

water, that He never roused Lazarus from the slumber of death, that He never did a miracle, never brought a dead world to life by the shedding of His blood as a ransom for sinners—encourage these doubts and where will they land you? Where will they lead to? They will lead you to reject the Redeemer of the world; they will lead you to deny, as many do, that such a man as Jesus of Nazareth ever lived. Continue giving way to doubt, and you will end by doubting your own existence—as many do already.

If there were no ancient miracles, there have been no modern miracles. If the wonderful works of the Son of God are myths, then this whole fabric of "Mormonism" crumbles to the ground, it has no foundation, for it is based upon miracles, ancient and modern, and was intended to be based upon them.

How do I know that Joseph Smith ever lived? How do I know that he was a prophet of God? Is it because my parents knew him—because they told me he was a prophet? How many of you ever saw the Prophet Joseph Smith? How many here know, by the seeing of the eye and the hearing of the ear, that such a man lived and labored and died? There are two men upon this stand, perhaps others, but I know two who, as little boys, saw the Prophet Joseph—"three, four, five," someone behind me says. These five are President Joseph F. Smith, President Francis M. Lyman, Patriarch Angus M. Cannon, Elder William W. Riter, and Elder Nymphus Murdock. There may be others, but it does not matter—I am not trying to make it cumulative. This is the point: How do I know that Joseph Smith ever lived? Is it because these brethren saw him? I have re-

spect for their testimony; it is one of the elements of my own testimony concerning this man. But if I know that Joseph Smith is a prophet—and I do know it—it is because God has shown it to me, by the power of His Spirit, the spirit of revelation. That is how I know it, and that is how you know it. We know it by miraculous manifestation, or we don't know it at all. We are dependent upon the miraculous for what we know of all such things. Then why should we want to tear out from under our feet the foundations upon which we stand?

Seven hundred years before the birth of the Savior a prophet declared, in relation to the last days, that a work should be done among men by the Almighty, even a marvelous work and a wonder, and the wisdom of the wise should perish, and the understanding of the prudent should be hid. What fulfils this prediction but "Mormonism," God's great work of the last days, founded upon marvels and wonders? Can you conceive of anything more wonderful than the opening of the heavens at a time when men denied revelation, denied the visitation of angels, and declared that the world would never have any more of them; when it had lost its knowledge of the true God and virtually ruled Him out of His own universe? Can you conceive of anything more marvelous than the opening of the heavens and the appearance, the personal appearance, of God, the Father and the Son, to Joseph Smith, then a little boy between fourteen and fifteen years of age? There is the first marvel of "Mormonism," there is the beginning of the fulfilment of Isaiah's prediction concerning the marvelous work and wonder.

At first Joseph's testimony was

met with scoffing, and he was denounced as a rogue, as an imposter. All sorts of evil stories were circulated concerning him, in order to break down his testimony. "It's all of the devil," said a Methodist minister, to whom he told his story—told it in a simple, child-like way, declaring that God had appeared to him in vision, and had talked with Him. The boy never deviated from that declaration, and as a man he died by it and died for it.

Gradually the world is beginning to concede that Joseph Smith was at least sincere, that he really imagined that he saw and heard, and one great, wise man has capped the climax of worldly wisdom, in its efforts to explain away Joseph Smith, by asserting that these wonderful manifestations, the coming of God the Father and the Son, the coming of the Angel Moroni, the coming of John the Baptist and of Peter, James and John, bringing back the powers of the priesthood and the fulness of the everlasting Gospel, that these were all hallucinations, resulting from an epileptic fit! Was there ever a more striking illustration of the fulfilment of prophecy—"The wisdom of the wise shall perish, and the understanding of the prudent shall be hid"?

We know that Joseph Smith's testimony is true; we know it by the Holy Ghost; and that is the strength of this Church. It is not the sagacity of its leaders, it is not its members, that constitutes its strength. We are only a handful in the midst of many millions. The strength of this Church is in the testimony possessed by every man and woman belonging to it, that it is indeed the work of God.

Testimonies are of two kinds, direct and indirect, positive and nega-

tive. Persecution testifies indirectly of the truth. "All things bear record of me," the Lord says. We only have to look around upon the manifestations of nature, and we see and hear them testifying of the Creator. Every thing made proclaims its maker, to those who have eyes to see and ears to hear, and who use them for those purposes.

I was once conversing with a gentleman who expressed an earnest desire that the Latter-day Saints should co-operate with those rich philanthropists who are endeavoring to colonize the poor Jews of Christian countries—to move them out of the large cities—to make farmers and artisans of a people who have been peddlers, merchants, and money changers for centuries. One of these colonies, by the way, is in central Utah, near the town of Gunnison. This gentleman said to me, "I recognize the 'Mormon' people as the greatest colonizers in the world, and I wonder why you don't see the necessity of co-operating with such men as Baron Hirsch, who has spent millions of wealth endeavoring to colonize these Jews, but has failed thus far, because of his lack of knowledge and experience in colonizing methods. Why don't you Latter-day Saints co-operate with him, he to provide the millions, you to furnish the experience?" And he added, "You could make a stipulation that every Jew you helped to colonize should become a Latter-day Saint." (Laughter.) "See how that would build up your Church."

I answered Mr. Davenport—that was the gentleman's name—in substance as follows: "You remind me of a conversation I once had in the Eastern States, while upon my first mission. I was asked, 'Why don't

you "Mormon" elders fly for higher game? Why do you always preach to the poor and the lowly? Why don't you get up among the high and the mighty? Take Henry Ward Beecher, for instance"—he was then alive, the great pastor of the Brooklyn Tabernacle—"convert him and his whole congregation would flock in after him; and just see how that would build up your Church!" I said to Mr. Davenport, "That is not God's way of building up His church. The Lord declared by an ancient prophet, 'I will take you one of a city and two of a family, and I will bring you to Zion and give you pastors after mine own heart.'" I explained the great problem of the dispersion and gathering of Israel, whereby the blood of Abraham, Isaac and Jacob, the blood that believes, with spirits answering to that blood, who have been dispersed for a wise purpose among all nations, are now being recalled and brought together in a great movement called "The Gathering," preparatory to the building of the New Jerusalem and the glorious coming of the Lord." And I added, "God is not anxious for great congregations. He is not desirous that the Jews, or any other people, should make a bargain with Him and join His Church—as a business proposition."

The suggestion reminded me of that scene in Shakespeare's "Merchant of Venice," where poor old Shylock stands before the court, condemned for having conspired against the life of a citizen of Venice, and the judge decrees in effect: "Half of your goods are confiscate to the merchant Antonio, whose life you sought, and half are confiscate to the state of Venice, whose laws you have outraged; and, moreover, the court decides that you shall

straightway become a Christian." (Laughter.)

Christians are not made by judicial decisions, nor are Latter-day Saints converted by legislative enactment or by commercial bargaining. There is but one way to make a Latter-day Saint. A man must have faith in God, he must repent of his sins, he must have his sins washed away by baptism at the hands of one having divine authority to administer sacred ordinances; he must have hands laid upon him for the gift of the Holy Ghost, and by that testimony he will know that this is God's work, and become a full fledged Latter-day Saint. This is the strength of the Church—that every man, woman and child who has obeyed the Gospel knows for himself or herself that it is God's truth, God's work. This is the rock upon which Christ founded His Church, and the gates of hell cannot prevail against it. Amen.

ELDER GEORGE ALBERT SMITH.

It is observed that from one end of this great auditorium to the other all heads are uncovered. The sisters have voluntarily removed their hats so we are confronted by a sea of intelligent faces, instead of feathers and ribbons. Aunt Emmeline Wells, President of the Relief Society, sets the example. The members of the Tabernacle choir, who have found it difficult to take care of their millinery, have conformed to this custom of the Church. The President desires me to make this comment, and say that the universal observance of this custom is very much appreciated by the General Authorities of the Church.

The choir rendered the anthem,

"Mighty Jehovah, Accept Our Praises;" A. Clyde Crawford sang the bass solo.

Benediction was pronounced by Patriarch Hyrum G. Smith.

Adjourned until 2 p. m.

OVERFLOW MEETING.

An overflow session of the Conference was held in the Assembly Hall, adjoining the Tabernacle, at 10 a. m., Sunday, April 5th, 1914. The services were presided over by Elder Anthony W. Ivins.

The Murray ward choir provided the musical numbers, under direction of Wm. F. Robinson, and an orchestra conducted by Wm. N. Morris.

The orchestra played while the congregation was assembling.

The choir and orchestra rendered the hymn, "Come, dearest Lord, descend and dwell."

Elder Ferdinand F. Hintze offered the opening prayer.

The choir sang the anthem, "The Palms," with orchestra and organ accompaniment.

ELDER REY L. PRATT.

(President of Mexican Mission.)

I am very happy, my brethren and sisters, to have the privilege of meeting with you in conference this morning, and I trust that the few moments I occupy in speaking to you I may be inspired with the Spirit of the Lord. I desire an interest in your sympathy, and in your faith and prayers, that the Lord may inspire me in whatever I may say.

I am truly thankful that I had the privilege of attending our meetings yesterday, and listening to the words of inspiration that flowed from the

lips of those who addressed us. I was particularly interested in the remarks of our beloved President, and in the reports that he gave of the excellent conditions that exist in the Church. It made me glad, it made me feel that the work is rolling onward, and it gave me an assurance that truly the words uttered by Jesus to Peter upon that memorable occasion when he asked his disciples "Whom do men say that I am?" were being fulfilled. I would like to read to you this morning what the Savior said to Peter on that occasion, and comment a little on what I believe to be the fulfillment of those words in what we are witnessing:

"When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist, some Elias; and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:13-18.)

I reflected yesterday, in listening to the report of the President, on the fact that it seemed from the very incipency of this work, in this day and age in which we live, that the gates of hell, in a measure, have been against this work. It seems as though most all the powers that could be brought to bear have been used in the effort to retard the progress of this work in this age. This Church has been organized, in fulfillment of the words of the Savior,

upon the rock of revelation, and the gates of hell, and all the powers of men that can be combined and brought to bear against this work, will not be able to retard its progress. We heard from the lips of our President, yesterday, that the Church is in a better condition than it ever has been since it was organized. There are more people living in accordance with the doctrines and commandments of the Gospel, as they are taught to us, than ever before; and the quorums of the priesthood are more united in performing their duty, in extending and proclaiming the word to those who know not the truth, than they ever have been in the past. This is very gratifying.

Now, my brethren and sisters, it seems that great powers have been brought to bear to retard this work, to bring to naught the work of the Lord, from the moment that the Prophet Joseph Smith announced to his friends, and to the world, that he had received a vision in which he had seen the Father and the Son, and in which he had been commanded to organize the Church as it was organized by the Savior anciently. Persecution followed him until the day he was martyred, and persecution pursued the Church from place to place, until the Saints were driven across the plains to these valleys of the mountains. Not only persecutions of wicked men were brought to bear against this people, but the Saints were brought face to face with persecutions, as it were, of the elements. It is said that the trail of our people across the plains could be traced by the graves of their loved ones, so many perished by the way; and then, of course, there were the hardships incident to redeeming the desert and

laying the foundations of a new state. But notwithstanding all these things, the Church has come off triumphant, and the work has progressed, and is progressing today in the world more than it ever before has done. My testimony and firm belief is that it will continue to progress more and more.

The work being done in the missions today, particularly in the mission that I have been engaged in, I can testify is very encouraging, and the people seem to be very desirous of hearing the truth concerning "Mormonism." Thus, notwithstanding the fact that the world is in a condition of disbelief in regard to the old isms they have before believed in, it seems to me that more than ever before is the way open to the elders of our Church to teach the Gospel to the people.

Now, brethren and sisters, there are conditions that exist today, at home, that have to be met, and we must not believe, as I view it, that the persecutions that have been brought to bear upon us formerly will cease. Conditions confront us today that are different from those that confronted our fathers, and those who crossed the oceans and plains, and came to these valleys and subdued them, and made it possible for us to live here in peace and quietude, even in luxury, enjoying all the blessings of the Lord. There are conditions that we, particularly the younger people, have to encounter that are just as terrible, just as potent in their influence to drag down the Church of Christ, and to bring to naught His purposes in the earth, as were the persecutions and influences that were brought to bear against our fathers. We must not flatter ourselves that we are immune to those temptations and persecu-

tions. We should realize that we are surrounded, all the time, by the influences of the evil one; and it is only those that will set their faces as flint against evil that will triumph in the end. The Savior said that those who endure to the end shall be saved; and those who do not keep the commandments of the Lord will fall by the wayside. The decree has gone forth, and it will be fulfilled, that this Church will not be left to another people, and that this kingdom will increase, and go on to perfection; and the very gates of hell shall have no power or influence to overthrow the Church. Yet there is a possibility of some of us so far forgetting ourselves that we will slip out, and be left behind.

I wish to appeal to the young folks, and ask, after we have had the examples of those who have crossed the plains, and subdued the desert, and endured the hardships incident to settling these valleys, shall we lie down before the temptations that stare us in the face? Shall we allow the influence of Babylon to come among us, and destroy that which our fathers built up in our behalf? or shall we, the younger generation, set our faces as flint against the temptations of the evil one, that are ever present wherever the people of this earth dwell? Shall we resist temptation, and make it possible for us to continue with the body of the Church, that will not be overpowered by the influences of the world, or be overwhelmed by any wicked influence or power under the sun? I know there are harmful conditions existing here that have to be met. I have had the privilege, for the last few months, of laboring among the young folks in this city, visiting in the stake where I reside, as a home missionary, and I have seen that the

young people have great obstacles thrown in their path, and great temptations to overcome. I constantly feel it my duty to raise my voice against the possibility of the young people yielding to those temptations and evils. The parents should know all the conditions that surround the young folks, and they should throw a safeguard around their children, our young people, and set their faces against the evils of the day, and help them to overcome these conditions.

I pray for the youth of Zion. I pray that they may have power to overcome the obstacles in their paths, and be able to keep themselves unspotted from the sins of the world and the generation in which we live. Wrong conditions are every day apparent, they are every day with us. It is our privilege and duty to live near unto the Lord, and to have His Spirit always to be with us, to guide us in the ways of all truth. I have often had occasion to make promise to those in the world who embraced our principles and became connected with this Church, that if they will live according to the dictates of the Spirit that they are entitled to, and that they receive at their baptism, there is no power in or out of the world that can take them out of this Church. It is only the men and women who forget themselves, and who live so that the Spirit of God leaves them, that the powers of evil can successfully assail and break down their faith, and cause them to do those things that result in loss of blessings that they would otherwise be entitled to.

I bear my testimony that I know this work is true. I know that Joseph Smith was raised up in this day and generation for the special

purpose of organizing the Church in its purity and fulness, and it exists today just as the church existed when our Savior established and organized it, when He came in the meridian of time. I know positively that those who have guided the Church from the days of Joseph Smith the Prophet until the present day have been prophets, seers and revelators unto the Church. I bear testimony that the power of God unto salvation is in the Gospel we have received. We should live in accordance with the teachings that we receive from day to day, from the living oracles that we have among us. The Lord can conduct this work without the use of the Bible, or the Book of Mormon, or any other book. He has seen fit to provide us with these books and records, for a wise purpose, but we should not restrict ourselves to the letter of the word, but should endeavor to live according to the Spirit of the Gospel, and according to the spirit of the instructions that we receive from those who are placed in authority over us, whom the Lord has placed in our midst to tell us what to do.

I have a testimony that this work will continue to progress, and that the gates of hell will not prevail against it. I know these things beyond the question of a doubt, and it is a great consolation to me. I thank the Lord for the privilege of going into the world and teaching the Gospel to people that are sitting in darkness. The Savior said, "This gospel of the kingdom shall be preached in all the world as a witness, and then shall the end come." God is a just God, and he designs to judge the world by this gospel, and he will not judge them unless

they have had the privilege of hearing it.

In Mexico, where I have been engaged in missionary work, there are millions of people that have not the slightest conception of what "Mormonism" is; in fact they have no conception of what true Christianity means; therefore, how can they believe Christ taught and lived as He did unless these things are taught unto them? The missionary work in the world is a grand, and great, and glorious work, and it is our privilege to prepare ourselves, as young men and women, to do this work in the world. I believe firmly that all those that have this desire in their heart will have the privilege of carrying the Gospel into the world. I can promise all young men and women, that if they will accept humbly, and perform thankfully the duties of the missionary, that there is no labor in their lives that will give them more joy. They will not desire any earthly recompense if they will labor faithfully and humbly, because the very act of doing good unto others, bringing people from a state of darkness into light, is sufficient recompense for the time and trouble spent in performing this missionary work.

I do not desire, my brethren and sisters, to prolong my remarks, as there are others who will address you; but I desire to say again that I am happy to be here, and that I am happy to have had the privilege of bearing my testimony to you. I hope I will remain firm and faithful in this testimony, and that we all will do likewise, and go on to perfection in this great gospel of progression, and eventually be saved in the kingdom of our Father in heaven, is the prayer I ask, in the name of Jesus Christ. Amen.

The anthem, "Grant us Peace," was rendered, the solos, etc., by Ada Russell, Lucy Brown, Manassah Smith, and John Tucker.

ELDER MELVIN J. BALLARD.

(President of Northwestern States Mission.)

The majority of men and women in the world are perfectly willing to go to heaven, if they can go on their own terms. We discovered from the report of President Smith, yesterday, that there are some also in the Church who would like to go on their own terms, who would like to lay aside some of the requirements the Lord has made and substitute their own notions, and they believe that their ideas of what they ought to do are as good as what the Lord has given. We missionaries are constantly under the necessity of showing men and women in the world that the wisest forms of worship devised by the wisdom of men are woefully inefficient, and not to be compared with the terms given by Him who has the right to make the requirements.

I have undertaken to illustrate the necessity of strict and absolute obedience to the requirements of the Lord, by appealing to the knowledge of men and women with respect to the necessity of yielding obedience to the laws of the land, or complying technically with the terms of a will. If I shall inherit a property granted or left to me by my father, grandfather, or any one who has a right to will or deed, or give to me anything that he possesses, you who are acquainted with matters of this character know that if one is possessed of property, he has a perfect right to state the terms upon which his children or descendants shall inherit

the property; and you know also that if you wish to inherit such interests as are left to you in a will you must strictly and absolutely comply with the terms of that will, or you cannot inherit.

I take it that if there is any hope in the human heart of a hereafter, of a life beyond this, of a heaven, of a place of progress, it has to come through the revelations of God to man, largely revealed in the teachings of the Lord Jesus Christ. While others have had some faith that there is a hereafter, we have been given positive and absolute assurance, by the demonstrations given in the power manifest both in the preaching and in the miracles, so called, in the life of Jesus Christ. There are better evidences to believe that what He said is true, than to believe the statements of any man. He spoke not only with authority, but acted as possessed with power such as no man has ever exhibited while upon the earth. I say that if we shall inherit salvation, a life beyond this, a glory, it shall be through the wonderful and wise provisions instituted by the Lord Himself.

If we believe the Scriptures, we shall accept the statement of John, that "in the beginning was the Word," and by the Word was the world made, "and the Word was made flesh, and dwelt among us." In other words, that Jesus Christ, under the direction of His Father, was the organizer and builder of this world; that out of the elements that existed in space, He, the great Master, compounded, produced and materialized this substantial world upon which you and I live; that we are indebted to Him, and to our Father in heaven, for this life that we are enjoying, the bodies that we have, the beautiful world that we

inhabit. We sometimes wonder where our heaven will be, that is, the people of the world wonder. We Latter-day Saints have no reason to doubt where our heaven will be, for the Lord has made known to us, that this splendid world that has been provided for us will ultimately be redeemed, having obeyed the laws of its being, and become celestialized, the home of celestial beings; so that if we shall ever come into heaven, or heavenly conditions, it will be, ultimately, upon this redeemed world. Jesus Christ has been the organizer and the builder of it, possessed with power to do all that.

Sometimes I am astonished at the expressions of men professing to believe in Jesus Christ, and His claim to be the Son of God, when they doubt that He had the power to turn water into wine, and create and materialize a few loaves and fishes. When I think of their objection, I think of the splendid world that has been produced by the wonderfully marvelous power, ability, and knowledge such as Jesus Christ exhibited. If Jesus had planted a vine, and waited until the little grape had developed and had absorbed from nature those particular ingredients necessary to produce the wine, it would have been considered no miracle. Or if he had sown a few bushels of grain, and waited until they had matured and materialized, it would have been considered no miracle to have gathered it and made bread to feed the multitude. But where did all that bread come from? Where do the millions of bushels of wheat that are raised in these valleys come from? Who brought it here? All the pioneers did was to bring a little seed. Where do the millions of gallons of wine that are produced come from? No

man produced it. It was in the elements, and the seed possessed the power to abstract or draw from the soil, and from the atmosphere those particular elements that are everywhere in attendance, provided by the great all-wise Providence. Those instruments, those seeds, had the power to extract from nature her resources, and produce, after a season, the wine or the bread, through that life activity drawing from nature's resources to feed man and beast. Who do you suppose gave to the vine its power to work this miracle in nature? Who do you suppose organized the kernel of grain, gave it the power to draw from nature those component parts necessary to make more grain? Why, the Creator. Do you not suppose that He who organized this splendid world knew of plant life? The Scriptures tell us that even the herbs of the field before they grew were organized, prepared to live in this world; and He who organized it also organized the plant life, and animal life, and assigned to each its place and sphere. He who did it, who organized the vegetable life, the tree, and the kernel of grain, reserved to Himself the power to work this miracle independent of the vine or the kernel of grain. And when I look into the splendid world organized by His superior power, with all its beauty and all its variety of life, and then listen to the objections of some short-sighted individual who doubts His ability, after organizing such a splendid world, to produce a little wine or produce bread, to me it is almost ridiculous.

When I think of this, I also think of the objections made on the part of those who doubt that there is a God in all the universe, and hold

that nature happens to produce these results by some chance or other, or in a mysterious or peculiar way known only to nature, that she assumes to act in that particular way. When I think of some of those who have traveled around the world, and some who have not gone out of their own counties, trying to discover if perchance God will be seen manifest in some state or nation, or somewhere else in this world, I wonder at their ignorance of the position that they occupy when they deny that there is a great and mighty Creator. If you have traveled around the world and have not discerned Him, and have not found satisfactory evidences of His existence, or manifestations of His presence in this world, you yet are not entitled to say He is not. If you are properly informed, you will know that this is but one of the smallest of all the worlds, and that it belongs to what is known as our solar system, comprising many worlds revolving around the sun. We had better, perhaps, go out to our big brother Jupiter, that is so much larger than our world, in an effort to find evidences of God. If we failed to find Him there, we might endeavor to explore the sun, the great ruling, controlling world in our system, that our astronomers tell us is so much larger than our earth that it would take upwards of three million worlds like this to make one the size of the sun. And then, if our finite minds failed to find sufficient evidences of God in that, should we be entitled to say that He is not? No! Let us look still higher, and we will discover there are fifty millions of suns in the view of man, like unto our sun, one rising above the other in majesty and power. There are suns so great it would take ten thousand

the size of ours to make one like unto those mighty suns, and then if we still had not been able to satisfy ourselves, or discover sufficient evidences of the creative power of God, are we then entitled to assume that we have not found evidences of His existence? No, for with all the power you might have to discover these, you might justifiably conclude that there are innumerable millions of worlds that man cannot see. If a man started out to reach the nearest of those worlds outside of our solar system, they are so far away that it would require over four years, traveling at the rate of 186,000 miles per second, the rate that light travels, before he would reach any of them; and if he tried to search further in the universe, it would take unlimited millions of years, traveling at the rate of 186,000 miles per second. It would be about as easy for him to find the extent of the universe as it would for him, if he were traveling up the Mississippi Valley in an airship, far above the earth, to discover a mustard seed hidden in that valley.

For a puny man, able to travel only a little way around this world, to assume to be so great, so wise and so mighty that he can declare that God is not, reduces him to such an insignificant atom, so little, so small, that he, if he could only see himself, would be utterly disgusted with his supposed wisdom. The wisest and greatest men in science have always been the humblest. It was Sir Isaac Newton, who had advanced further than most men, who humbly said, I have been but as a child playing upon the sea shore; and have succeeded in discovering a few puny pebbles and shells, but the mighty ocean lies before me unexplored. The great man is the humble man,

and he knows that he don't know it all. When men begin trying to discover, as they say, the origin of life upon this world, they manifest the lack of sufficient reasoning power, they should remember that in the midst of this creation there are worlds infinitely older than ours. It is absurd to try to account for the origin of life on our earth, just as absurd as it would be to come to Salt Lake City to find evidences of the earliest existence of human life upon the American continent. We would naturally begin such research in those places where people lived before they came to this city. Likewise in the mighty universe, we would have to go to those worlds that are older than ours to discover some of those secret wonders of nature that we try to discover on this earth. In the meantime, would it not be wise for us to listen to the words of those who are better informed than we are, to obtain information upon conditions in the worlds that existed prior to the organization of this world? Surely it would be wise to listen to some of their suggestions and advice with respect to these matters.

There are men who are forming all sorts of schemes for their own salvation and exaltation; but I assert that Jesus Christ had the right to designate the way by which you and I may inherit the salvation that we desire, and that we may have eternal life and being upon another world, or this world, we are indebted to His wise and wonderful provisions. He has a right to say what I shall do; and if I shall inherit I must obey absolutely that which He has required. I am not dictator in the case; I have no right to demand the estate. As before remarked, perchance my father, or my grand-

father, leaving an estate, leaving a will decreeing upon what terms I may inherit, may have specified some terms that I do not like, but I cannot inherit unless I shall comply technically and strictly with the terms of the will. And so, though I may feel that there are some things in the Gospel that I do not understand, or that to me might seem unnecessary, or undesirable, I have no right to absolve them, or lay aside the terms provided by the one who has the right to specify what should be followed. Yet many assume to say we do not know whether these are the correct terms or not. There are numerous churches, each contending they have the correct plan. They arrogate the right, and they are interpreting according to their own will, and adding to the confusion. How eminently necessary it is that the true will may be made known, and all of its terms made perfectly clear and plain. After all the evidences of doubt which have gathered around this will, through the notions and interpretations of men, how important are the words of the Master, coming direct, ringing through the courts of glory, to us anew, giving the exact terms of that will, making it plain, clear of all doubt, and specifying with certainty what the requirements are. And if I discover the terms of the will (I am speaking as an illustration), can I legally inherit property without I comply with those terms on my own part? No; I must find some legally appointed judge, who has the right and authority to administer on that will, and I must go to him in a judicial court, and there comply with the terms of the will, and have the judge certify that I have done it, and by his decree that I have complied with the terms

legally, he may give me title to the property. Seeking to evade those proceedings would not give me title nor claim.

Just so it is with men and women in the world with respect to the words prescribed by Jesus Christ, the terms by which they may inherit eternal life and the blessings of heaven, the beautiful and splendid celestial world that He is providing for us. I must not only know what the words of the will are, but I must find the legally appointed servants of God who have the right and the authority to administer the terms of that will. I cannot do it by finding some man who claims a right without divine appointment. I must find those who are legally appointed and rightfully constituted as the delegated authorities of heaven. I assert to the world, to all churches and to all men, that here has been restored and established the authority of the holy priesthood, the only men delegated by God to administer the terms of this will to man. In the priesthood of the Church of Jesus Christ of Latter-day Saints, are the rightfully constituted and delegated authorities. These bearers of this priesthood can trace through the hands of one, two, or three men the authority that has come upon them directly from Peter, James, and John, who received their divine appointment under the administration of Jesus Christ Himself. I cannot get legal title to these blessings and ignore this priesthood established by God. I shall discover, too, that I will not be able to do anything that the Lord has required at my hands without compliance with His way, His terms. If I undertake to produce electricity, and abridge some of the essential things necessary to its production,

will I get electricity? If in the realm of chemistry, I undertake to ignore some of the well known and established principles by which I shall produce certain chemical results, will I get the results? So on the farm, if I neglect to use some of the methods well known to be necessary in the cultivation of the soil, shall I get the results? or in any field of activity? No. Law rules and principles govern everywhere; and I will discover that there are rules, laws, and principles, with respect to men, that have been divinely established, and not formulated out of caprice. Jesus Christ said, "I came not to do my own will, but the will of the father who sent me." The law that He announced and established, was under the direction of the Father, and so even the Father could not abridge it, or make it null and void. He complied with it Himself, and through compliance with it became God. Jesus is the Christ, and you and I will discover that it is necessary for us to comply strictly with His law in order that we may inherit.

I suppose there are some in the Church who will excuse themselves, and say on account of some good they do, "I am a pretty good man, I go to meeting, I look after the sick; but I smoke once in a while, I drink a little, I take a glass of beer sometimes, I pay a little tithing, one hundred dollars a year, I think that is pretty good, I will come out all right." By such conduct we excuse ourselves, trying to deceive ourselves by only partly complying. There is a scripture that is not thoroughly understood, wherein Jesus said, If ye fail in the least of these, ye are guilty of breaking the whole. Now I want to say what appeals to

me with respect to that matter. I do not think that if a man keeps two-thirds of the commandments of the Lord that he is as bad off as the man that is not keeping any. There are those who assert that all roads lead to heaven. But there are many roads that lead to Salt Lake City, or to New York, and no matter which road you take, it will bring you there. I am perfectly agreed with my friends that every man that does some good, that good will take him so far on the way toward the goal of salvation, part of the way. Some of us get just about one-half the way, some of us two-thirds; but until we get to the goal we do not get what we are seeking for. We discover that all men who do good are led toward God. Nevertheless, I must comply with each and every requirement made if I wish to attain eternal life. While there may be many other ways that lead into a place, I cannot enter only by the straight and narrow gate; and I must pass muster before I enter and meet all the requirements and conditions. If I have gone two-thirds of the way, there is just that much less for me to do; and there is just that much encouragement for the man or woman until they comply with all, but they do not get the desired results. Just as in the case of the electricity, I may comply with two-thirds of the requirements to produce electricity; I may comply with nine-tenths, but I do not get it until I have complied with all. I am just that much nearer the goal, but I don't get the result until I comply strictly and absolutely with the law. So I say again that it is necessary that I shall be a strict observer in this regard.

Jesus did not require anything that was unnecessary, in one single

thing. How can I expect to inherit the place promised by obedience to the law of tithing, except I keep that law? I am deceiving myself if I am only a tithe payer on account. The grand and glorious principle is that I am an honest tithe payer, and that I pay the full tenth. And the greatest asset is in the training of the man and the woman that are found complying with this principle, better and greater than possessing much land in these splendid valleys. While the world may build splendid cities, and railroads, and accomplish other enterprises of a wonderful character, they may be morally weak. The greatest asset of this Church today is the splendid manhood and womanhood this Church is building, the training and perfecting of men and women through obedience to the Gospel. I appeal to you, my brethren and sisters, that you shall not treat lightly a single requirement made, and that we shall be strict observers of those obligations enjoined upon us. We deceive ourselves if we think we can get the results, the promised blessings, except we comply with the laws on which they are predicated.

The Lord bless us and give us strength and courage to comply with these requirements, not minimize one of them, but so live faithfully in the observance of our part in the stewardship over which we preside, that it can truly be said of us: "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many." Nevertheless, never shall we hear these words, in time or eternity, until we have been faithful, strictly and absolutely, according to the requirements. God bless us to have faith in these things, and enable us to live so that we will

comply even with that which we have not yet seen, that may be required, and trust the promises that have been made by Him whose promises never fail, I ask, in the name of Jesus. Amen.

ELDER JOSEPH W. M'MURRIN.

(Of the First Council of Seventy.)

In standing in your presence, brethren and sisters, I do so in the hope that through the blessings of the Lord I may discharge this duty acceptably to my Father in heaven, and to the good and blessing of all those who are gathered together in this meeting of the general conference. My heart has been made glad in listening to the words that have been spoken to us by President Rey L. Pratt, of the Mexican mission, and by President Melvin J. Ballard of the Northwestern States Mission. The words of one of the inspired writers have been forcibly impressed upon my mind. The doctrine that has been taught unto us this morning is not the doctrine of the men who have been teaching us. It is the doctrine of our Father in heaven; and the only way whereby men can understand and know the truth of the doctrine, is by receiving and testing the principles that have been expounded. When the Redeemer of men tarried in the flesh and undertook to teach men the way of salvation, He could only make them a promise of this character. He was looked upon as an imposter. Men did not believe that it was possible for one of so lowly an origin to be the Great Redeemer and deliverer for whom they had been looking for ages. His words have been in my mind. He could only say to them: "My doctrine

is not Mine, but His that sent me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself."

My brethren and sisters, I thank the Lord that in my own experiences I have demonstrated the truth of this announcement made ages ago, and I take it that every Latter-day Saint, every missionary, every man, and every woman, who have taken upon them the name of the Redeemer of the world, in the way that has been appointed by the great law giver, have had like experiences, and they have learned the absolute truth of these things because they have lived in harmony with the principles of the Gospel. They have had evidences come to them by the divine aid of the Holy Spirit that have swept away all doubt, and that have made them know in very deed, that the doctrines that they have attempted to put into practice are necessary and constitute the saving principles of the Gospel of the Lord Jesus Christ.

I have been greatly impressed, my brethren and sisters, with the manifestations of that spirit of kindness and forgiveness, that is taught in the Gospel, through meeting quite recently in Arizona, many of our people who have been expelled from their homes in Mexico. I found among them a wonderful spirit of forbearance. It has been marvelous to me to listen to their words of kindness, and the manner in which they defend the people who are responsible for their expulsion from their homes at the present time.

While sitting here, listening to the words of President Pratt, in relation to the persecution and opposition that have been brought to

bear against the work of God, I could not help but think of one very remarkable and unexpected testimony concerning our vitality and wonderful growth that I heard from one of our faith, many years ago, when I was laboring abroad as a missionary. Our indifference at times gives cause for fear that we ourselves, here at home, under Gospel influences, and under the guidance of those who have been authorized to teach and instruct in the way of salvation, we, oftentimes do not appreciate the marvelous manifestations of the divine favor of our Creator. The matter to which I have made reference occurred in a lecture that was delivered by a man who has been world-renowned in his time, Charles H. Bradlaugh one occupying a position among the British people similar to that that has been occupied by Robert G. Ingersoll in America. I was at one time invited, with other missionaries, to attend a lecture delivered by this noted man in the city of Bristol. His theme was "Is Christianity a Persecuting Religion?" He gave abundant evidence of being familiar with the religious history of the world, particularly those portions of religious history that have been made during periods of persecution. It is a sad thing to know that there have been dreadful deeds committed in the name of religion. Those who have professed to be ministers of the gospel have ruthlessly murdered their fellowmen in the name of the lowly Nazarine. In the name of the Being of all beings who has ever lived upon this earth who has stood for peace, who has been the embodiment of forbearance, and charity, and love. Who has taught the doctrine that we have heard announced in this conference, that when we are

smitten upon one cheek we should turn the others also. In His name so-called religious teachers have been guilty of some of the most dreadful deeds that blacken the pages of history. Possibly there have been men in times past who have felt that they were doing God's service when they persecuted those who did not see and understand, and believe as they understood. This noted lecturer was familiar with all such pages of history, and he brought to the attention of the gentlemen who were gathered together to hear him, many very dreadful stories. An opportunity was given at the close of the lecture for those who were present, to propound questions, among others a young man arose and asked if it was not true that in the commencement of the ministry of the Lord Jesus Christ He stood practically alone, and that He was from the ranks of the lowly, and that those who gave attention to His testimony were drawn from the same ranks; that He and they were without power; that they were few in number and were without worldly influence, and also without wealth. The answer was that was the condition. Then this question was propounded. "Was there not arrayed against this lowly individual, and the people who had been drawn to Him from the ranks of the poor, who, like Himself, were without power and influence, the might of the great Roman empire, and was it not the decree and the determination of those who were in authority to crush out the religion of the Nazarine, and to destroy those who had given allegiance to Him?" The answer was frankly given, that that was the condition. Then the young man asked, "How do you account for the pres-

ervation of the early Christian Church in the face of this deadly opposition, if there be no God; if there was no hand of providence extended over them how is it that they were preserved? It is the story of the world that when great strength and might is arrayed against weakness, weakness must give way, and be destroyed, and that strength and might prevail. How is it those early Christians were not destroyed?" I was very interested in the question. I wondered how it could be answered, because a very wonderful story of remarkable preservation has been written concerning the early Christian church. When Mr. Bradlaugh arose to make answer, he said, "Young man, away out in the western part of America there can be found a people who have had similar experiences to those of the early Christians, a people who have had arrayed against them the might of one of the mightiest of nations, a people who have had arrayed against them the religious prejudices of all other peoples, and yet in spite of all opposition, in spite of this prejudice and religious hate, that people have made remarkable headway, and the history that they have written during recent years is more remarkable than anything that has been written concerning the early Christian Church. I speak, he said, of the 'Mormon' Church of Utah. Do you think that because of their preservation there is any evidence that the power of God has been extended over them, and that the great being whom you worship as Father and God, who created this earth upon which we dwell, has had His hand made manifest in their preservation?" Of course there went forth from that gathering of people, when this statement was made,

a titter of laughter. Who was there in that gathering that could say that the great God was interested in the "Mormon" people? Who was there that could feel that because their wonderful history paralleled the history of the early Christians that there was a living God who had decreed that they should be preserved, just as those early Christians had been preserved, until the work that our Father had designed in the meridian of time had been by them fully accomplished? In my judgment it was not wisdom for me at the time to take any part in the discussion, as I was a guest of the chairman of that meeting, and in fact had been informed that discussion was not permitted. A question could be propounded and the answer would be given according to the view point of the lecturer. When the answer was given by the lecturer the question was closed. In my soul on the occasion named, there came a very great joy, my brethren and sisters, I was filled with happiness to know that when one of those men of the world, who was well posted in history, and who was recognized intellectually as a giant among men, when such a man sought for a religion and people to parallel the history of early Christians, he found my people. He brought the Church of Jesus Christ of Latter-day Saints to the attention of the audience, and bore record that our history was the history that paralleled the story of the early persecution and opposition to the Church of Christ in the meridian of time.

I thank God that the same forces are in operation today that operated in that day, that the same Being has revealed the everlasting Gospel that planted His Gospel in the meridian of time, and that He has established

this work in this our dispensation with a great promise, a promise that has been so often sounded in our ears, the promise that never in this age shall the cause of truth be overcome, or given to another people. God has planted this glorious work. He cries to men, He cries to you and to me to test the doctrines of His Gospel. He does not demand anything of any one of us beyond our power, only that we shall, in a spirit of humility, with a feeling of proper anxiety in our souls, seek to know the truth, and give those things that He has revealed an honest, fair test. The Lord God of heaven has Himself pledged to every man, and to every woman who will thus seek to understand the truth, the promise that he or she shall discover it. This knowledge is not to come by means of scientific discovery, or by the ideas that have taken possession of men in these latter times, educationally; but in the only way that God has ever given, that is, by the revelation of the Lord God to the individual, through the manifestations of the Holy Spirit, thereby dispelling darkness through the power of the Holy Ghost, that truth may burst into the soul, and that the human mind may be lit up by the inspiration and power of God, and be made to know that God lives, that He is our Father, and that He has in very deed revealed the way of salvation.

To my soul this knowledge has come; I desire to repent, and to have faith and confidence in my Father in heaven, and I bear record of the truth of this work. This work that He has commanded shall be heralded among the nations. That responsibility has come unto us, that we shall go to every nation and to every kindred and to every tongue

and to every people, sounding the message of the Gospel, and calling men to repentance, and point out to all the way of everlasting life. Every soul who has tested the message has been made to know the truth, and in that manner the knowledge of this work, its truth and power, has come to me. I bear this record, in the name of Jesus Christ, my Savior. Amen.

The anthem, "Gog and Magog," was rendered.

ELDER ANTHONY W. IVINS.

May the blessings of heaven go with you, my brethren and sisters, as you disperse from this meeting.

Believe in the Lord. Believe that He is, and that we are His children. Believe in Him as the Creator of the universe, the heavens above us and the earth upon which we dwell. Let us put our trust in Him. Cry to Him continually. Pray to Him in your fields that the harvest may be abundant; as you attend your flocks and herds, that there may be increase; as you transact the business of your stores and counting houses, or whatever vocation the Lord has given you to labor in, let that labor be performed in His name, and with faith in Him. He does control the destinies of men and of nations. His kingdom will come and His will be done upon earth as it is in heaven. Every man and woman who have put their trust in Him, who have taken upon them the name of His only begotten Son, the Redeemer of the world, and entered into covenant that they will serve Him and keep His commandments, if they keep those covenants shall be brought back into His presence and

be crowned with glory, immortality and everlasting life, and shall be redeemed from death.

I pray the blessings of the Lord upon our brethren and sisters who have furnished this splendid musical program, and all others of His people who are here, and those who are away from us. May God's blessing be with His Church everywhere, I pray through Jesus Christ. Amen.

The anthem, "Hosannah," was rendered.

Benediction was pronounced by Elder Roscoe W. Eardley.

SECOND OVERFLOW MEETING.

Another meeting of the Conference was held in the Assembly Hall, at 2 p. m., at which Elder Heber J. Grant presided.

The Ogden Tabernacle choir furnished the musical service, under direction of Joseph Ballantyne, Samuel Whitaker, organist.

Lillian Scott and the choir sang, "There is a green hill far away."

Prayer was offered by Elder Hugh J. Cannon.

Robert Binnie and the choir sang "Nazareth."

ELDER CHARLES H. HART.

(Of the First Council of Seventy.)

A few months ago the men of this nation, having an income of three thousand dollars per annum or more, were engaged in the duty of listing, under oath, their income during the months preceding, their worldly blessings, and I thought that if we of the Church were to

list, under the same circumstances, and with the same obligation resting upon us, to make a true and complete inventory, all the blessings which have come to us from "Mormonism," that the schedule would indeed be a lengthy and imposing one. We would have to list, to begin with, I presume, a correct idea of deity, which has come to us from "Mormonism," even in the first revelation to the Prophet Joseph, as mentioned in the meeting this morning, a knowledge of Deity such as set forth in the sermon of Elder B. H. Roberts, reproduced in the *Deseret News* last evening. I shall not undertake in the time I have at my disposal to go into details in reference to that subject, but just refer in a general way to the matters that are elucidated and set forth in that splendid talk. So we would have to credit to "Mormonism" a new volume of scripture, even the Book of Mormon, a book attested by the direct testimony of twelve credible witnesses, unimpeached and unimpeachable, competent witnesses altogether trustworthy, and attested by strong internal evidences. The work of the great sculptor attests itself. The work of the great artist likewise, or of the great poet. So the work of the great prophet speaks for itself. There are some things that cannot be fabricated in this world, and a volume of holy writ is one of those things that cannot be produced by fraud or deception. This morning as Elder O. F. Whitney mentioned the efforts to account for "Mormonism," I thought of similar accusations made against Christianity, and the way such arguments have been met. One writer argues thus:

mythical person, the result of the fancy and fairy stories of His disciples after His death, then we must conclude that the leader of the greatest movement for the converting, purifying, inspiring and uplifting of the race which the world has ever known is the prophet of myth, fancy, over-wrought imagination and pious deception. If this be true then it is also true that error is better than truth and the race moves upward under the beneficent influence of falsehood. But this is absurd, and the theory which forces such conclusions must be rejected."

There would be listed also the Doctrine and Covenants, a modern volume of scripture. And in this connection, we might also note the fact that to "Mormonism" is due the belief, in modern times, in revelation, discarding the notion as expressed by one that "God is an absentee Deity, sitting idly since the first creation morn on the outside of His world watching it go without concern." The truth is that in all ages of the world, the progress of mankind has been guided and led by revelation, revelation that came not prematurely nor tardily, but just at the right time to be in advance of and lead the progress of mankind. And just as it was necessary for the Old Testament Scriptures to be supplemented by the revelations of the New, so it was likewise necessary for the revelations of the Jewish scriptures to be supplemented by the revelations contained in the Book of Mormon, the volume of Nephite scripture, and this Book of Covenants, containing modern revelations. As the information to the followers of Moses was not sufficient to guide those of the Christian dispensation, so the light of the Christian dispensation obscured as it had been through the centuries that had elapsed, was not sufficient for the guidance of the children of our Father in modern times.

"Upon the theory that Christ was a

There would be placed also in your schedule another volume of scripture, small, but nevertheless important, the Pearl of Great Price, giving some ancient but very important information concerning the universe, and concerning God's purposes in peopling this world of ours. That book is also well established, so well established that meddlesome priests cannot overthrow it. As well might the birds peck at the foundations of our magnificent granite-built temple to undermine it as for meddlesome priests to undertake to overthrow "Mormonism" by trying to pry out any of its foundation stones. The result of such an effort, recently, as in all by-gone years, has been that "Mormonism" appears stronger than ever before. Just as the story goes of the resident of the cyclone district building a rock fence six feet wide and four feet high. He gave as the explanation for such dimensions if the cyclone turned it over, it would be two feet higher than before. And so in our experiences, whenever any of the foundation principles of "Mormonism" are turned over, they are discovered to be many feet higher than they were before.

And so the Church organization has been declared by a learned professor of one of our great universities to be one of the great and strong organizations of the world.

There would be listed also the authorized officers of this organization, men not accomplishing things by their own power or taking credit to themselves for work accomplished through them, but receiving power from, and giving credit to the Father, whose work it is and under whose guidance they labor.

And to "Mormonism" should be credited also the right idea in reference to authority or priesthood, placing affairs pertaining to the kingdom of our Father, religious affairs, upon the same well known plan that our earthly affairs are placed upon, no principle being better understood or as generally acted upon in this world of ours, in either business or governmental affairs than that one cannot be an agent of the principal without the authorization or the ratification of the principal. And so we recognize this truth as an important principle, that no man can take this honor upon himself save he be called of God as was Aaron, recognizing also the words of the Savior, "Ye have not chosen Me, but I have chosen you, and ordained you; that ye shall go and bring forth fruit, and that your fruit should remain." As indicated by the remarks of the brethren during this conference, the result of these added volumes of scripture is to not do away with the Bible, but to supplement and make its precious parts more plain and more emphatic. And as the result of this splendid organization and the priesthood operating in the offices appointed by the Almighty, the fruits of "Mormonism" are good indeed.

We heard yesterday some vital statistics, which only took a few minutes to read. But do we realize the import of some of those important vital statistics given by President Smith in reference to the birth rate? Do you know the significance of that little figure as to the birth-rate in our Church, of 37 per thousand. Do you know that in England and Wales, when they had reached the very high water-mark of high birth rate in those lands, in the year 1876, since which time the rate has

been steadily declining at a very rapid rate, that then the birth rate stood at that time a few points below that of the Church for the year 1913, the birth rate of England and Wales in the year 1876 being 36.3 as against 37 as given by President Smith as for the Church for last year?

On this same subject, to indicate its importance, let me refer to the remarks of the Archbishop of York, in his presidential address given at the church congress, held Oct. 1, 1912, in which he said: "There is a serious and steady decline in the birth rate of the people," and, "we are confronted by a formidable national danger." Likewise, the Bishop of London, in his address of Oct. 12, 1911, says: "It is proved as completely as anything can be that the cause for this (referring to the declining birthrate) is a deliberate limitation of families," the cause of which he puts down to the "miserable doctrine of comfort." He intimates that the cure is to live the simpler, harder life our fathers lived when they made Britain what it is today." Also Father Bernard Vaughan, in a speech given by him July 14, 1908, referred to wives refusing the privilege of motherhood for numerous things mentioned by him, among them being: wishing to avoid being bored with the nursery; because there was no room in their flat; because they were not strong enough to bear what they did not like to bear, etc. When that condition arrived, he said, it was time to "read the riot act," an expression peculiarly English. Also Dr. C. J. Trimble, upon the same subject, declared that the declining birth rate as a national catastrophe, and called it social suicide. In our

Church statistics there is this consequence, if you notice, that while there is a high birth rate there is a low death rate. And writers upon this subject, as for instance, the one in the Nineteenth Century magazine for February last, say that as a rule where there is a high birth rate there is invariably a high death rate, and conversely, with a low birth rate as a rule there is a low death rate. The justification which some have for the low birth rate is to secure a low death rate. But here this rule does not work in the Church, for while we have a high birth rate there is a very low death rate.

Time will not permit to inventory all the things that can be credited to "Mormonism." You in making up your list might include all that has been said during the conference by the presidency of the Church and the council of the Twelve up to this good time, and all that shall be said peculiar to "Mormonism" during the balance of these conference meetings, and then the half will not be told. There will be much afterwards to add to your account of the spiritual and temporal blessings which "Mormonism" has brought unto men, and you may not undertake to make any fine distinctions in drawing the line between the temporal and the spiritual, because some of them you shall find in the twilight zone, and you can no more separate them than you can take any point of time and say this is where daylight ceases and that where darkness begins.

You can give "Mormonism" credit for its people being a frugal, industrious people, a God-fearing, a faith-promoting, a child-rearing, home-building, colonizing people, a people of honesty and integrity and

of general worth as citizens of this country of ours,—a people who stand for temperance. The Church stands for settling things in the right way, and until a question is settled right it is not settled; and we might bear that in mind in connection with the courageous and splendid talk of Elder Grant yesterday on the temperance question, and we should realize, to begin with, that it will take manhood, courage and determination to settle the saloon question as it should be settled, and until that question is settled right it is not settled at all. As the poet says:

"However the battle is ended,
Though proudly the victor comes,
With fluttering flags and prancing
steeds

And echoing roll of drums,
Till the truth proclaims the motto—
In letters of living light,
No question is ever settled
Until it is settled right.

"Though the heel of the strong op-
pressor,

May grind the weak in the dust
And the voices of fame with one ac-
claim

May call him great and just,
Let those who appiaud take warn-
ing,

And keep this motto in sight,
No question is ever settled,
Until it is settled right.

"Let those who have failed take cour-
age,

Though the enemy seems to have
won,

Though his ranks are strong, if he be
in the wrong,

The battle is not yet done;
For sure as the morning follows
The darkest hour of the night,
No question is ever settled,
Until it is settled right.

"O man bowed down with labor,

O woman young yet old,
O heart oppressed in the toiler's
breast

And crushed by the power of gold,

Keep on with your weary battle
Against triumphant might,
No question is ever settled,
Until it is settled right."

To conclude the line of thought that I started with, in this income schedule, of which we have been speaking, one may deduct certain expenses, taxes, interests, etc., the draw-backs, so to speak, in order to get your net assets; so when you get your list completed of the benefits that have come to you from "Mormonism," charge up or deduct will you, for the purpose of ascertaining your net income from "Mormonism" all the possible draw-backs. Charge up against it, if you please, what you have paid for tithing, if you think that a burden or loss. If it is not to your pleasure, a joy and a profit to make these payments, then deduct them from your schedule. Likewise your missionary effort and expenditures in that direction. Still you shall find there is a large net asset to you from the Gospel, if you are living up to your privileges, if you are incorporating into your lives all the good things that you are entitled to take from "Mormonism," making them a part of your lives. By the way, our missionary system would have to be listed as one of the best sustained efforts at altruism upon a large scale, considering the number of people, that the world in all its history has ever seen.

May the Lord assist us to appreciate the good that the Gospel has conferred upon us, and will confer upon us, if we are willing that it shall come into our lives and bless us with its sublime teachings and its life-giving principles and precepts, I pray in the name of Jesus. Amen.

ELDER JOS. S. GEDDES

(President of Oneida Stake.)

My beloved brethren and sisters, I presume many of you would be better acquainted with my father than you are with me, a remark I am led to make after the introduction I have had. My father was one of the early pioneers, one who labored upon the foundation of this beautiful temple. I feel very proud of my father and my mother. When my father was about 14 years of age, he listened to the testimony of two humble elders in the city of Glasgow, Scotland. He became their fast friend, and a convert to the doctrine. When he went home to acquaint his parents of what he had done, the door was closed in his face; thus demonstrating and proving what the Master said, "He that will not leave father and mother, houses and lands, wives and children for My sake is not worthy of Me." I feel to praise the Lord every day that I live that my father, then a boy, had integrity to stand for the Church, and to stand by the testimony that God the eternal Father had given unto him. I feel that I cannot live long enough in the world to repay my father and mother for what they have done for me, and I feel what little time I have to labor here upon the earth that I want to devote my life and labors and all the Lord has blessed me with, and all He may bless me with in the future, for the upbuilding of His kingdom.

I do not believe in long sermons. I believe that actions speak so much louder than words that we can scarcely hear what we say when placed in comparison with what we do. I remember one of our re-

turned elders, Elder Heber Q. Hale, who has now been placed as president of one of the newly organized stakes, in Boise, Idaho. In giving his report he said he had been away from home upwards of three years, and the greatest sermon he had preached while away was one without words. When he landed in Germany, some of the elders warned him about what he should say and do, especially what he should do, because he could not yet say much. So, when a cup of tea was placed before him, he could not tell the good lady he did not drink tea; he could not explain the reason why. The tea was finally removed, and a cup of coffee placed instead thereof. He could not tell why he did not drink that. Neither could he tell why he did not drink the beer, when that was placed by his plate; but he thus preached one of the most powerful discourses that he preached while upon his mission, and it was one without words, for within a few days Brother Hale had the privilege of leading that good lady and all her family into the waters of baptism.

I remember while in the Southern States a little incident that happened in my own experience, if you will pardon a reference to it. After traveling nearly all day without food, we of course were hungry, and we began to try to get entertainment for the night. We overtook a gentleman, and he offered entertainment at his home. We discovered, however, before long, that he was somewhat under the influence of liquor. We did not mind that so much, because we were hungry, and wanted to get a night's entertainment. Before we reached his home, he warned us

against his good wife, she did not like the "Mormons." We did not care so much about that, because we had been used to that kind of treatment. He put us into a little room to wait until supper was ready. After supper was made ready, he came and led us across a long piazza, and took us, I think, into one of the old plantation mansions that was used in slavery times, for the dining room was a very narrow, long hall, with a simple table that I think they used years ago in the times of slavery. Seated away on the other end was his good lady and a plate next to hers for him. And down at the other end were two places for the "Mormon" elders. We did not say much, but we preached just the same. Finally the good lady noticed that we did not drink out of the little white cup and saucer. Finally she whispered to her husband. Said he to us: "Don't you gentlemen drink tea?" "No, sir." "What will you take; will you have a cup of coffee?" "No, sir, we do not drink coffee." "Will you have a glass of wine or beer?" "No, sir, we do not drink wine or beer." Then the good lady spoke up and said, "John, I wish you were more like these men." The ice was broken; the sermon had been preached. This lady was a teacher, teaching hygiene to her students, which offered us a splendid opportunity to explain why we did not use these things. Arrangements had been made for the husband to go and get a neighbor to come and stay with her while he went to the club. After supper, the good lady said, "John, you need not go for our neighbor; I am not afraid of such men as these." She took us into her parlor and entertained us royally until about 11

o'clock while the husband was off at the club.

Another incident. A young man was working one time out in a railroad camp. You who have been there will perhaps appreciate the kind of people who are generally found there. But before this young man was allowed to go, his father said: "Son, you may go provided you will always remember who you are, and what your father and mother have done for you." He consented and went, and of course there were all kinds of talk, profanity, swearing, chewing tobacco, drinking, telling vulgar stories and such like things. The boss, however, noticed one boy who seemed to be different to all the others. One Sunday, one of the number who had been used to speaking, mounted a table and began to tell all about the "Mormons," and President Brigham Young. Some of them knew this boy was a "Mormon" and they began to twit him—"Will you stand for that? Why don't you defend yourself and your people?" Perhaps the boy had never preached in his life. They brought him up to the front, and when the boss saw the boy he said: "What! and is he a 'Mormon?' and is it his people you have been talking about? Get down, sir, off that table; you don't need to tell me these people are such a people. If he is a 'Mormon' would to the Lord you were all 'Mormons.' Come down, sir!" The boy had defended his people as Jesus defended Himself when John the Baptist having been cast into prison sent messengers to inquire if he was really the Christ or whether they should look for another. The Savior did not boast at all, who He was, but He merely referred to His life and His

labors, and He said, "This will testify to John who I am and what I am."

"Now, I feel, my brethren and sisters, that my time is about up. I am interested in the work of the Lord. My stake is located in southern Idaho. The northern boundary of Utah is our southern line. We are bounded on the south by the Benson stake, on the west by the Malad, on the north by the Pocatello and Bannock, and on the east by the Bear Lake stake; so you see Oneida is located on the map directly in the center of the earth, and all the important stakes are close by and paying tribute to it (laughter).

We are trying to teach our people the ways of the Lord. We are taking up a labor with our priesthood. We feel that there is no labor that is equally important, or more important than the one devolving upon the teachers, whose duty it is, according to what the Lord says, to be with the Church always and to strengthen them, and to see that no iniquity abounds, no evil speaking, no lying nor backbiting, and that everybody attends to their duties. What a wonderful responsibility! I used to think the Bishop was the biggest man in all the Church, but I have about concluded that he is not half so big a man as the elder or the teacher, whose duty it is to see that no iniquity abounds in the Church. There is not much left for the Bishop to do.

I, too, was wonderfully impressed with the discourse of Brother Heber J. Grant yesterday. I stand for prohibition individually. I believe that it will extend to the county, to the state, and to the nation, and it should be world-wide.

I have always maintained that it was a reflection upon Latter-day Saints that saloons should exist in any of our cities or towns.

May the Lord bless Israel. May the Lord bless our fathers and our mothers, whose locks are growing grey, and though they may have a few failings, their integrity, their life's labors stand out in such bold relief to me that I cannot see their failings. The Lord has a wonderful crown of righteousness for our fathers and our mothers, though they may have their weaknesses, and I feel that in order for us to be half as good as our fathers and our mothers, we must be twice as good as we are.

May the Lord bless us. May we be the salt of the earth. We are trying to teach our people that they should live such a life that no man holding a portion of the priesthood could walk down the sidewalk unless he blesses somebody, not in what we shall say, but the very influence that he bears, everybody pointing to him, "There is a man of God; there is a good man." And so we can let our light so shine that all men may see our good works, and God our Eternal Father will be glad of it.

May we all prove true to the trust. May we feel that we are living today, and while our fathers have fought the good fight, have filled their course, and have done a marvel and a wonder, yet today the responsibility rests upon you and me. How are we making good? is the question. I feel there never was a time in the history of the Church when it needed stronger men and stronger women than it does today, because of the thousand and one temptations coming in so many ways that our fathers and

mothers did not know of. Lucifer in the last days is set loose upon the Latter-day Saints, and his temptations are so nearly like the genuine. There is such duplicity that it is going to deceive the very elect, if it were possible.

The Lord bless us, I ask, in the name of Jesus. Amen.

"When I can read by title clear," was sung by Bessie Blair, Lillian Scott and choir.

ELDER WALTER P. MONSON.

(President of Eastern States Mission.)

I am truly happy, my brethren and sisters, to have the privilege of meeting with you, and partaking of the sweet influence, the inspiration of the Spirit of the Lord, which has characterized the various meetings and the teachings of this conference. To one who has been away in the world, striving to gain an audience of those who do not know the Lord, no sweeter joy can come into his life than to look into the faces of his brethren and sisters, in such vast numbers as we have at this conference. These conferences have always been well attended, which is merely an expression of the integrity of heart of this people, who have made covenants with our Heavenly Father. For the true Latter-day Saint to come to conference twice a year, besides attending to his duties and services in his ward, and in the stake of Zion where he lives, is a privilege wherein our souls find a sweet expression.

When I look into your faces, I realize that there is a soul to this vast meeting, which is of a higher order than, perhaps, that of any individual in the congregation. We all have our faults and failings, but

not all have the same faults. When we consider the virtues of each individual here today, I want to say that the aggregate will make a character and soul to this meeting typifying, to an extent, the life, soul, and character of our Lord and Master. There is virtue in the heart of each one who has sought communication with his Heavenly Father, by the inspiration of God's Holy Spirit.

We hold a position in the world I sometimes think, that is not fully realized by us as Latter-day Saints. When I looked over the morning meeting in the Tabernacle, and look over this congregation today, I see many brethren holding the priesthood, whose wives and children will be partakers of that priesthood with them, and it causes my heart to rejoice. I wonder, Do we really sense the obligation placed upon us, when the priesthood was conferred upon us, or do we look upon priesthood as merely a calling, an honor and not one of service? I do not believe that the Lord has given the priesthood for no purpose. There are certain requirements in that priesthood which we are called upon to magnify. When your sons and husbands go out and face a wicked world, raise up their voices in declaring that the heavens have been opened, and the Gospel has been restored in its infinite purity, I tell you, my brethren and sisters, there is an inspiration to me that is not equaled by anything else that I have beheld in my life. You have young men in the Eastern States Mission, and it seems that the powers of the adversary are arrayed against the work. There are lecturers talking for money and for effect, trying to poison the minds of the people against this work.

Our position in this world, my

brethren and sisters, is not one of destruction; it is the most constructive work that was ever inaugurated. God has called upon us, not only to go and preach the Gospel, that it might be said that we have fulfilled a two, three, or five years' mission, but that we have labored in the service of the Most High to bring souls unto God. It has been a joy to me to go and herald this Gospel to the world, to lift my voice in defense of what I know is right, what God has revealed unto me. I should be untrue to every sacred sentiment of my heart were I to say, when a call comes to me, that there are others much healthier than I, who are better prepared with this world's goods, better able from an educational standpoint to bear witness of the divinity of this work. I must be true to every true sentiment of my heart.

God has not given us priesthood that we may only go to our classes and answer "present" once a week. There may be some, perhaps, who have this idea concerning their calling in the priesthood. We are that "peculiar people, a royal priesthood, and holy nation," because we are called upon to bear this Gospel unto the world. At the time that great tragedy was committed by Cain, the first capital criminal, the Lord asked him, "Where is thy brother?" he answered, "Am I my brother's keeper." We have sufficient examples in holy writ to show that it is the duty of every individual child of our Heavenly Father, who has received testimony of the truth, to bear witness unto his neighbors. It is not necessary to go into the world, cross the seas, or into some foreign country to warn another, nor to magnify your priesthood and calling; but it is equally our duty right

here at home, here where charity, the love of human souls, can be increased in the hearts of the children of men.

The Lord, in speaking through His Prophet Ezekiel, says:

"Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul."

We have also in modern revelation, as contained in the Book of Doctrine and Covenants, wherein the Lord says that every one who is warned must warn his neighbor. Does it not appear to you, then, that I am my brother's keeper? An individual who would forsake that responsibility, and partake of the spirit that was manifest by Cain on the occasion that I have mentioned, I tell you that he is not acting according to the spirit of the Gospel, or the word of the Lord. We have imposed upon us a great obligation in "bearing the vessels of the Lord" before the world, even though this life may be spent away from friends and relatives, the comforts of home, and pleasant surroundings. President Geddes has told us he respected his father because he had shown that he was willing to leave father and mother, houses and lands, wife and children, for the Gospel's sake. There is something in such a nature that is devoutly to be admired.

When I think upon the release which came to my predecessor, Pres-

ident Ben E. Rich, it fills my heart with joy to know that that valiant defender of the faith received his release from God, our Heavenly Father. If it is pleasing unto Him, and I have found favor in the eyes of the Lord, through the sincerity of my heart, I hope that my release may come as President Rich's came. I am interested in this work. My heart is in it, my all. I have laid all on the altar of sacrifice, to go into the world to proclaim this Gospel of life and salvation.

Upon one occasion the question was asked the Lord and Master by the Pharisees who came unto him tauntingly: "Master, is it right to pay tribute to Cæsar or no?" The Master, with diplomacy, yet with wisdom and inspiration, said: "Bring me a penny." And as He took the penny, and held it in His hand He said "Whose is this image and superscription?" And they said unto him, Cæsar's. And Jesus answering said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's." When I look into your countenances, I see the image, the superscription of God. We are simple coin current that is passing, doing good that we could not otherwise do. We have come forth from the mint of the Gods, and passed current, and done the good that was designed in our coming to this earth, then we shall return and be redeemed. I sincerely trust that we will look upon the doing of these things as a sacred obligation we owe to mankind.

I have much to be thankful for. My father, who was a jailer, had the privilege of hearing the Gospel preached through prison bars, where there were three elders incarcerated for the testimony of Jesus. Their

audience was one boy, 19 years of age. He went to the head jailer and told him that those men were not wicked, as they had been accused, and the result was that the elders were released. Two of them are still living, the other has gone to his reward.

My brethren and sisters, I know that the Gospel is true. I do not know how I can find words to express the gratitude in my heart for being born and raised under the covenant, and to my Heavenly Father for the testimony which has been given me. I hope to always remain true to it. Perhaps I could make you understand what the Gospel means to me when I tell you how I feel when I look into the aged face of my dear old mother, when I comprehend the loving affection that she extended to me in my childhood. When retiring at night she would have me kneel at her side and taught me to pray to my Heavenly Father to guide and teach me in my boyhood days. When I went upon my first mission, she enjoined me in these words: "Always keep your eye on the First Presidency of the Church; where these men lead you must follow." That principle has been burned deep in my nature, by the loving words of that mother. If you could understand what my father and my mother have done for me, you would understand how I regard the Gospel. The influence and teaching of my father and mother have placed me in a position to appreciate the blessings of the Gospel. I want to say that my earthly father has not been more kind to me, though he was the embodiment of affection, than has my Heavenly Father, whose merciful blessings that have been given unto me from time to time, are priceless.

When I look upon the sacrifice that was made by my father in leaving his home in the old country, and walking across the plains a humble Norwegian boy, who could not say a word of English, and then realize that he has raised a family of 26 children, I feel that I want to praise the Lord all the days of my life for such parentage.

The priesthood which has been given unto us is most sacred, and I feel that when we understand the full import of our calling we will be more diligent, and more faithful, and the question will never pass our lips, "Am I my brother's keeper?"

I desire to read to you a passage of modern scripture:

"Behold, there are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson, that the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold the heavens withdraw themselves; the Spirit of the Lord is grieved, and when it is withdrawn, amen to the priesthood or the authority of that man. Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints and to fight against God. We have learned by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. Hence many are called, but few are chosen. No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by

long suffering, by gentleness and meekness, and by love unfeigned; by kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile, reproving betimes with sharpness, when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy; and that he may know that thy faithfulness is stronger than the cords of death; let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly, then shall thy confidence wax strong in the presence of God, and the doctrine of the priesthood shall distill upon thy soul as the dews from heaven. The Holy Ghost shall be thy constant companion, and thy sceptre an unchanging sceptre of righteousness and truth, and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee for ever and ever."

O what a magnificent key to those who hold the authority of the holy priesthood! How many of the inhabitants of Zion have the patience and love that they should have toward those who may have sinned, some young man or young woman who may have gone into by and forbidden paths. Have we oppressed, or has unrighteous dominion been exercised in such cases? Or has there been mercy and love extended to such to keep them within the bonds of the covenant? I tell you, my brethren and sisters, there is much required of us who have made covenants with our Heavenly Father.

May God's blessings rest upon us all, that when we shall look back upon our lives we may feel a sense of satisfaction, having appreciated the truths that have been revealed from heaven. When we shall be brought to stand before the great Judge, to account for the deeds done

in the body, may it be said of us, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many." May this be our happy lot, and that we may enter into the glory of the celestial abode, I ask in the name of Jesus Christ. Amen.

Mrs. Agnes Warner and the choir sang "Gospel Restoration."

ELDER LUCIUS N. MARSDEN.

(President of Parowan Stake.)

My brethren and sisters, it is truly a pleasure for me to speak to you a few moments upon this occasion. I trust that the few moments I occupy that I may be inspired by that same spirit which has been with our brethren during our conference, and during this meeting. I appreciate very much that our stake has been recognized during this conference; not that I wish to appear before you, but Parowan Stake is one of the older stakes of Zion. While it is one of the old stakes, I am only new in the work. I am pleased to report to you that we have a lot of good brethren and sisters in the Parowan stake of Zion, and it is a pleasure to work among them.

I am pleased to meet with you in our general conferences, from time to time, and partake of the spirit which prevails at these gatherings. I might mention one thing, about the only thought that I wish to speak about, and that is a thing that prevails to some extent in our stake. It is that, in traveling through the stake and getting acquainted with the people, I notice we are not studying the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price,

as much as we should do. You know we have been told the glory of God is intelligence. I believe that through the study of these books we will gain much intelligence. I believe that it is a great mistake for families in our community to refrain from studying these books. We are now advocating the study of these church works in our stake, and I trust that our talk will not be in vain. I noticed Elder George Albert Smith's remarks in yesterday's meeting, that he mentioned this same thing, and I take it, my brethren and sister, that we are not the only stake making this regrettable mistake.

Progression and advancement in a financial way are all right, but we have too many brethren and sisters in our stake that pay little or no attention to becoming familiar with the principles of the Gospel. Many go to their labors from day to day and think but little about studying the principles of life and salvation, and I think that should be regarded as most important. It has been said, "What doth it profit a man if he gains the whole world and loses his own soul?" This is in my opinion, my brethren and sisters, a most important question. I trust that it will be the effort of every stake presidency and of every bishop in the Church, where these conditions prevail, to try and better the conditions in this regard.

My testimony is that the Gospel is true; that the Savior came upon this earth and sacrificed His life, and made salvation possible to all. I sometimes think that we hardly appreciate that great fact.

Let us investigate the principles of the Gospel. Study the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great

Price. I do not know of any better way to get the spirit of our office and calling than to study up these principles, and try to live in accordance therewith. May God bless us in all our efforts, I ask it in the name of Jesus. Amen.

ELDER HEBER J. GRANT.

David Starr Jordan's writings confirming value of the Word of Wisdom—Card playing denounced.

I might incidentally remark that our clocks are both five minutes too fast. I thought I would give you this information to save your time and prevent you looking at them so often, as it is my intention to speak until four by our clocks, which will leave five minutes for prayer and singing.

Some of the remarks made today have called to my mind a subject upon which I had no intention of speaking. I hold in my hand a little book written by David Starr Jordan, "The Strength of Being Clean." The retail price, I believe, is thirty-five cents, but if you purchase the book, one hundred copies at a time you can get it for twenty-five cents. I have given away at least a couple of hundred copies.

There are many people who, if the servants of the Lord preach to them year after year, what is said has no particular effect upon them. But these same people, if they receive advice of some man of worldly wisdom, immediately follow it. I remember going to Sanpete county and preaching a sermon upon the Word of Wisdom. Subsequently I learned that a good sister who heard my sermon was taken sick and wired for a doctor to come from Salt Lake City, by special engine, and it cost

her several hundred dollars to learn from this doctor that she was drinking too much tea, and unless she quit, would be sure to die. She accepted his advice and got well. Had she listened to my advice which would have cost her nothing, she would have saved several hundred dollars, to say nothing about being in perfect harmony with the teachings of the Lord, as revealed in the Word of Wisdom. We sing more than we do any other hymn, "We thank thee, O God, for a Prophet, to guide us in these latter days." I recommend that some of the Saints add, "provided he doesn't guide us to keep the word of wisdom."

I have been much pleased with the book, "The Strength of Being Clean." I understand that President Joseph F. Smith says it is one of the strongest ever written by a non-member of the Church in vindication of the Word of Wisdom. Mr. Jordan was for years the President of the Leland-Stanford, Jr., University of California. The Latter-day Saints should be grateful to this great educator, one of the greatest in our country, for writing a book which confirms the teachings of Joseph Smith, the Prophet; an "ignoramus" in the estimation of many people.

Mr. Jordan says:

"It is vulgar to like poor music, to read weak books, to feed on sensational newspapers, to trust to patent medicines, to find amusement in trashy novels, to enjoy vulgar theaters, to find pleasure in cheap jokes, to tolerate coarseness and looseness in any of its myriad forms.* * *

It is the hope of civilization that our republic may outgrow the toleration of vulgarity, but that is still a long way in the future.* * *

"A form of vulgarity is profanity. This is the sign of a dull, coarse, unrefined nature.* * *

"Alcohol gives a feeling of warmth or vigor or exhilaration, when the real warmth or vigor or exhilaration does not exist. Tobacco gives a feeling of rest which is not restfulness. The use of opium seems to intensify the imagination, giving its clumsy wings a wondrous power of flight. It destroys the sense of time and space, but it is in time and space alone that man has his being. Cocaine gives a strength which is not strength. Strychnine quickens the motor response which follows sensation. Coffee and tea, like alcohol, enable one to borrow from his future store of force for present purposes, and none of these make any provision for paying back the loan.

"People who borrow and do not pay back, are classed among the dishonest. The Lord has loaned us our bodies, and it is our duty to return them to Him when the battle of life is ended, without their having been polluted by our breaking His commandments.

"One and all these various drugs tend to give the impression of a power or a pleasure, or an activity, which we do not possess. One and all their function is to force the nervous system to lie. One and all the result of their habitual use is to render the nervous system incapable of ever telling the truth. One and all their supposed pleasures are followed by a reaction of subjective pains as spurious and as unreal as the pleasures which they follow. Each of them, if used to excess, brings in time insanity, incapacity, and death. With each of them, the first use makes the second easier. To yield to temptation makes it easier to yield again. The weakening effect on the will is greater than the injury to the body. In fact, the harm alcoholic and similar excesses do to the body is wholly secondary. It is the visible reflex of the harm already done to the nervous system."

I heard that a non-"Mormon" banker in Salt Lake said he would be willing to employ a gentile boy who drank or smoked, but he would not think of employing a "Mormon" boy who did these things, because he had been taught better all his life and would, therefore, be violating

the teachings of his parents, and his Church, as well as his own conscience. A young man who did this, he did not wish in his bank. "Obedience is better than sacrifice, and to hearken than the fat of rams." If we could implant this teaching in the hearts of our children it would be a magnificent lesson.

We, as a people have been told not to play cards. Ever since I can remember, the Presidency of the Church and others have been writing and talking against card playing. Many fathers and mothers say, "Oh, there is no harm in cards," and they let their children play. Recently a daughter of mine, and her cousin went to a social gathering at a Latter-day Saint home, and they were the only ones who did not play cards. Upon another occasion, this same daughter was again in a Latter-day Saint home, and in the room where she was, when refreshments were served, she was the only one who did not drink tea or coffee. Again I say, "Obedience is better than sacrifice." It is a serious thing for parents to set examples before their children contrary to the commandments of the Lord and instructions of His servants, no matter how insignificant they may think these commandments are. While card playing may be considered harmless, yet it is a very serious matter to the young man or young woman who indulges this habit in disobedience to the instructions of parents or the servants of the Lord. It is well for parents to teach their children obedience, both by precept and example.

Quoting again from Mr. Jordan:

"It is not for you to seek pleasure and strength in drugs, whose only function is to deceive you, whose gifts

of life are not so real as your own face in the glass.

* * * * *

"A man ought to be stronger than anything that can happen to him. He is the strong man who can say no. He is the wise man who, for all his life, can keep mind and soul and body clean.

"I know of no more encouraging fact," says Thoreau, 'than the ability of a man to elevate his life by conscious endeavor. It is something to paint a particular picture, or to carve a statue, and so make a few objects beautiful. It is far more glorious to carve and paint the very atmosphere and medium through which we look. This morally we can do.'"

"So far as the drink of the drunkards is concerned, prohibition does not prohibit. But to clean up a town, to free from corrosion, saves men, and boys and girls, too, from vice, and who shall say that moral sanitation is not as much the duty of the community as physical sanitation?

"The city of the future will not permit the existence of slums and dives and tippling-houses. It will prohibit their existence for the same reason that it now prohibits pig-pens and dung-heaps and cesspools. For where all these things are, slums and cesspools, saloons and pig-pens, there the people grow weak and die."

Lo and behold! I have got through, and it is not yet four o'clock. The Lord bless you. Amen.

Walter Stevens and the choir sang, "See now the altar."

Benediction was pronounced by Elder John M. Young.

OUTDOOR MEETING.

A meeting was held in front of the Bureau of Information, at 2 p. m. Elder Benjamin Goddard presided.

The Thirty-first ward choir rendered the musical selections; H. E. Dewsnup, conductor.

The choir and congregation sang the hymn, "Come, come ye Saints."

Elder James T. Simpkins offered the opening prayer.

The choir and congregation sang the hymn, "Oh! ye mountains high."

ELDER BENJAMIN GODDARD.

(President of Bureau of Information.)

My brethren and sisters, I do not think any of us anticipated this morning that the weather would permit of an open-air meeting. The Lord, however, has been very good to us, especially in view of the fact that it is impossible to accommodate you in the Tabernacle or in the Assembly Hall, and other available halls are too far distant.

We are very glad that you are willing to come here, and to stand and enjoy the service that has been appointed for your benefit by President Smith. Our brethren who have been called to address you, come before you in all humility and meekness, relying upon your faith and sustaining influence, and prayers that the Lord will bless us in our gathering together.

I suggest to you one thought, in connection with our meeting here, and the other assemblies that are being held on this block. The work of the Lord in the latter days had a very small beginning. The Church was organized in 1830, with six members. The growth has been steady and sure since then. The work spread from city to city, from state to state, until subsequently the Gospel was carried to distant lands, and now, in fulfillment of prophecy, our elders are going forth, carrying the message unto all nations, in accordance with the Master's injunction that "this Gospel of the Kingdom shall be preached as a witness

unto all nations, and then shall the end come." The growth of our work in other lands has also been slow, but just as sure, and our membership has increased year by year, until today we are assured that the Church is permanently established in the earth.

God has indeed fulfilled His word. I desire to read one passage from Daniel 2nd chap., with reference to the work of the Lord in the latter day, "And in the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people." Having this in mind, permit me to impress upon you the permanency of this work. I had the honor last evening of attending a mission reunion. When that particular mission was first opened, one elder labored alone in that land for several years, proclaiming the Gospel, bearing his testimony, but finding none to accept the truth. Afterwards, two elders labored there, but years passed before the truth entered permanently into the hearts of the people. At the present time, on that little island of the sea, we have a membership of five thousand people. Elders have continued laboring there, year after year, and last evening in the gathering referred to, when elders who had labored in that land amongst the natives were asked to join in song, they met on the stand, fifty strong, young men and old men, filled with faith, earnest in the work, having a testimony of the truth, and as they stood there, singing the songs of Zion, the remark was made, "If, in the Providence of the Almighty, it were necessary for every elder now in that missionary field to be removed, here is a force of men strong enough to

man the mission, who would readily respond to the call, and, in an exigency, would take hold of the work in that far distant land."

This is but an illustration of all other missions that have been established under the inspiration of the Almighty. I, therefore, rejoice with you in these evidences of the permanency of this work. God has established it and will sustain it. It "shall never be destroyed, nor be given to another people." We are engaged in this work, it belongs to the Saints, and the Lord has raised up prophets to direct it and has given unto them the inspiration of His Spirit. In this audience, are men of almost every nationality, women almost from every country, who are here by virtue of the work that has been done in their respective lands by elders of the Church of Jesus Christ of Latter-day Saints.

I pray that God will bless us in this gathering. I ask you to join in praying that the Lord will bless these speakers, and sustain them, for they have not come of their own will, but because a servant of God has said, "the people on the outside cannot be taught this afternoon, unless you go out to them, the buildings being crowded to their utmost capacity." They are here in response to that call, and I bespeak for them your kind attention and your prayerful assistance.

ELDER ANDREW JENSON.

(Assistant Historian.)

My brethren and sisters and friends, outdoor preaching, is not my forte, but I will do the best I can. I have a reputation of being a rapid speaker, but rapidity is scarcely what is needed on this occasion. What I desire just now is the

Spirit of God to assist me, and a full volume of voice, in order that I may make those hear who stand far in the rear. I also trust that the elements will favor us, and that the rain will not pour down upon us from the clouds hanging at this moment so threatening overhead.

I was deeply impressed when we sang our opening hymn, "Come, come, ye Saints," as it reminded me of an event that took place 48 years ago. I crossed the plains and mountains in 1866 with an ox train, which brought me together with a number of other emigrants from the Missouri river to the Valley of the Great Salt Lake. I feel thankful to the Lord now that I came to Utah in 1866. Had my coming been delayed till the following year, I would not have had the experience of traveling all the way across the plains with ox teams, for in 1867 the Union Pacific Railroad had been built for a distance of 300 miles westward from the Missouri river. The next year (1868) that road had been built two-thirds of the way across the plains and mountains, and overland travel with ox teams was abandoned altogether in 1869. Since, then, immigrants have come to the Valley of the Great Salt Lake in railway trains.

But this song, "Come, come ye Saints," as well as the other one we sang today, "O, ye mountains high," we sang again and again on the plains in 1866 as we trudged along on our weary way toward this city, living part of the time on half rations. We longed for Zion, and we sang these songs of Zion with great earnestness and feeling. I do not think the late William Clayton, who composed the song, "Come, come ye Saint," could have had more of the spirit of it than we

had, who sang it nineteen years later.

I have often reflected upon what God has done for this people—the Latter-day Saints—not only in the growth of the community, as was referred to by Brother Goddard in his opening speech, but upon the experiences they have had in the countries or places in which they have dwelt since the Church was first organized. I have often explained: "How marvelous are the works of the Almighty!"

The Lord in the beginning wanted His people to become closely associated together as a community or a religious body. The Church was only a few months old when a commandment was given through the Prophet Joseph Smith for the Saints to gather together, and the Lord gave a promise by revelation that He would give them a land which they could call their own, a land of inheritance. This was nothing new. The Children of Israel many centuries ago, were likewise given such a land, a land of promise. We even are told in the Holy Scripture that Abraham, when living childless in Chaldea, was commanded to leave his native country and journey to a strange land, which the Lord would give him and his posterity. Abraham had no son at that time; his son, Isaac, the child of promise, being born afterwards.

I refer to this for the purpose of showing you that the gathering together of the people of God is an old doctrine. We also have the City of Enoch as an example. But in the dispensation in which we live we find this recorded that the Lord, in 1831, pointed out Jackson County, Missouri, as a gathering place for His Saints. Western Missouri

was at that time almost uninhabited, but it was a beautiful country, abounding with meadows and woodland, and fertile as any lands in the great West, and when Sidney Rigdon was commanded by revelation to make a description of it, he utterly failed. The land was so beautiful that the pen picture he attempted to draw of it did not begin to do justice to it. The Latter-day Saints settled in that country, and everything looked promising with them for two or three years. About 1500 members of the Church gathered into Jackson County during the years 1831, 1832 and 1833, and began to cultivate the soil; they also established a printing office, opened a store, built mills, and made other improvements, and conditions seemed to indicate that they would flourish and prosper. But in the midst of their prosperity the Lord predicted for them through the Prophet Joseph Smith "much tribulation," and when this prophecy commenced to be fulfilled, the Saints began to move into less desirable and poorer countries.

I pass over the short sojourn of our people in Clay County, on the opposite side of the Missouri river, into which they were driven in 1833 by the Jackson County mob. The Saints had not lived there very long when prospects for trouble were again in plain sight. The Missourians told the Saints substantially this: "You cannot live here. We do not want you to stay in Clay County." "But," said they, pointing to a country lying about 60 miles in a northeasterly direction, "yonder is a prairie country. If you are willing to go out there and settle by yourselves, you are welcome; there we will not molest

you." To accept of this offer was apparently the best the Saints could do under the circumstances. The country suggested was a naked prairie, and the Missourians did not think at that time that the prairies of Missouri could produce much. Nevertheless, the Saints went in and settled what soon became Caldwell County. And what happened? Of course these things are recorded in Church history, and are not altogether new to you; suffice it to say, that in two or three years the Saints numbered as many thousands in Caldwell County, and the adjoining county of Daviess, as they had numbered hundreds in Jackson County; and lo and behold, the prairies of Caldwell County seemed to become even more productive than the rich, fertile lands in Jackson County, or Clay County. This was one of the Saints' early experiences in trusting the Lord. They learned this lesson, that when God chooses to pour down the blessings of heaven upon His people, He can do so anywhere, no matter where they live—in a timber country, a prairie country, or a desert.

You know what happened after the Saints began to prosper in Caldwell County. When the Missourians saw how our people progressed, how they had built up the beautiful little city of Far West, and even commenced the erection of a Temple there, Gov. Boggs took sides with the mob against the "Mormons," which resulted in their expulsion from Missouri in 1838 and 1839.

What happened next? The Latter-day Saints, now numbering nearly 15,000 people in Missouri alone, had to seek a new home. But where could they go? They had

scarcely anything but their bare hands to depend upon. Many of them were indeed glad to escape from Missouri with nothing but the clothes they wore on their backs, and many of them had to trudge on foot for 200 miles, some nearly 300 miles, before they could reach the border of the State and cross over the Mississippi river into Illinois. The people of the town of Quincy were kind to our people. Their hearts were touched because of the sufferings the exiles had endured. They called meetings and contributed clothing and food for the sufferers. But the Saints did not want to live on charity, or remain in this helpless condition. The authorities of the Church, the spiritual and temporal leaders of the people, therefore, cast their eyes around to find a country where they could locate a new Stake of Zion. About fifty miles above Quincy there was a little, struggling village called Commerce. Several attempts had been made to settle the place, but they had failed, though the people who tried it came from the East well supplied with everything necessary to establish a colony; they had plenty of teams, agricultural implements, and everything that was necessary for founding a settlement. But instead of building up the contemplated city of Commerce on the banks of the river, they built up a grave yard, in fact, an extensive cemetery, on the side hill. The place was so unhealthful, that malarial diseases broke out, and laid the people low; hence they had become discouraged and wanted to move away. And when the Latter-day Saints sent a committee to look at the country, these older settlers were perfectly willing to sell out for a song; their great de-

sire was to get away from the unhealthful place.

What could the Saints naturally expect in Commerce? If healthy, well-to-do people could not make a success there, what would become of the poor exiles who came from Missouri bleeding and poverty-stricken? But the Saints relied upon God Almighty; the same God who had sustained them in Caldwell, and changed that country from a naked prairie to well cultivated fields, still ruled and controlled the elements; our brethren had confidence in Him and knew that He could remove the curse from Commerce and make it habitable for His Saints, if He chose to do so. I shall not enter into details, but simply remind you of the fact that where these people from the East, well provided with everything needed, could not build a village, the Saints in six years built up a beautiful city which, at one time, had nearly 20,000 inhabitants. In the midst of that city they built a beautiful Temple and erected many other good and substantial buildings. Those who visit Nauvoo today will find that the best buildings there now are those erected by the Latter-day Saints seventy years ago.

I refer to these things, my brethren and sisters, to show what wonders God has wrought. Although He allows the sun to shine upon the wicked and good alike, and permits the rain to fall all over the earth, there is a difference, a signal difference, between a people who disobey God's will, and a people who will serve Him and keep His commandments. He can lead them into any country, poor or fertile, and bless that country for their sake, and make it fit for their habitation.

Continuing my story, let me direct your attention to more recent events. The Saints lived in Nauvoo six or seven years. While there, the mob killed our Prophet and Patriarch; and when the wicked saw that the death of these men had not destroyed the work of God, they became more furious than ever, and did not rest until they had driven about 20,000 Saints into the wilderness, far beyond the borders of civilization. The people of Illinois witnessed the exiled Saints disappear on the prairies of Iowa, going toward the land of the setting sun.

Those were perilous times, my brethren and sisters. The exodus of the Latter-day Saints from Nauvoo, and their experiences in the wilderness for a number of years before they arrived in this Valley, forms one of the most interesting chapters in the history of the world. With tears in their eyes the Saints, as they went westward, frequently looked back toward their beautiful Nauvoo. Some of them wept like the Children of Israel, when Nebuchednezzar took them captives into Babylon. The Latter-day Saints were not captives, but they had been despoiled of their homes, like the Israelites were in the days of their captivity.

What happened next? The Latter-day Saints came into the wilderness, into the Great American Desert. It was not even the prairies of Caldwell now. It was not even an unhealthful Commerce. The soil in their eastern homes was comparatively fertile, but in this Great American Desert, to which they now had come, everything was absolutely barren and forbidding. Before the pioneers of 1847 arrived here, a few mountaineers, acquaint-

ed with the valleys of the Great Salt Lake, told President Brigham Young that it was folly for him to think for one moment of locating white people in this valley, where a few straggling bands of Indians of the lowest grade could not get a living from the soil. Were it not for the fish found in the Utah Lake, the Timpanogas river, and other mountain streams, and what game they could find in the mountains, these natives would perish through starvation. And of course white people could not subsist on that kind of fare. The mountaineers were united in saying that nothing that would sustain life could grow in the Valley of the Great Salt Lake. One of the trappers who heard that President Brigham Young was coming to this desert country with a colony of whites, promptly informed him that it did not rain in the regions of the Great Salt Lake between April and October, and consequently breadstuffs could not be raised.

But the pioneers of 1847, relying upon the Lord, sang with cheerful hearts, "Come, come ye Saints, no toil nor labor fear, But with joy wend your way." * * * We'll find the place which God for us prepared, far away in the West."

The first thing the pioneers did after their arrival on this ground upon which we now stand, was to raise their hands toward heaven and dedicate the land for the gathering of the Saints. They, no doubt, remembered when praying, how they had been driven from their homes in Jackson County; how they had been robbed of their possessions in Clay, Caldwell and Daviess counties, Missouri, and how they had been driven from their homes in Hancock County, Illinois, into the

wilderness, into the desert; and now they importuned at the throne of grace for special blessings upon the desert lands.

From the little beginning by the "Mormon" pioneers in 1847, we have now these valleys filled with Latter-day Saints. I have traveled in many parts of the world and seen many countries, but I will say this to you, that this valley is one of the prettiest spots on earth. A greater transfiguration than that which has taken place in this valley since the pioneer days can scarcely be imagined; in fact, I think it has no equal in any part of the world. I know of no other place where you can ascend to a certain height, as you can here, as for instance to the top of Ensign Peak, or perhaps to the top of the Capitol building now being erected, and behold such a beautiful city, with such lovely surroundings as here. Behold the valley as it lies stretched out before you surrounded with grand and picturesque mountains and with the Great Salt Lake on the west; and I defy any one who has traveled to mention a landscape more beautiful and delightful, or a valley more fertile than the one we have here, which until recently was a part of the Great American desert.

What has the Lord wrought? A miracle! It is not altogether the water. It is true we have learned the art of irrigation here, something that our people did not need on the prairies of Caldwell or in Illinois. But we believe that our Father in heaven had compassion upon His persecuted people. In connection with the work of the pioneers in their home-making, irrigating, planting and building, God was kind to them and commanded the earth by His power to yield

forth in abundance to sustain the lives of His persecuted people. From the little handful that came here in 1847, we have grown to nearly half a million, in Utah, Idaho and the surrounding country. The 724 wards or settlements, which are now inhabited by the Latter-day Saints, represent in part the result of the little beginning made by those persecuted people who were not permitted to possess their homes in the States of Illinois or Missouri.

We who came here later, and those who have been born here, discover, as we open our eyes to take in the situation, that we are located in one of the most desirable lands upon the face of the earth, and our hearts are filled with thanksgiving to God and to our parents, who "built better than they knew." I was a little white-haired boy when I first came to this valley with my parents, they having embraced the Gospel in a foreign land and brought their family here. And what does this mean to me. Happiness, prosperity and possibilities. I have also been the means of bringing into the world a family of children, sons and daughters, who when they opened their eyes in the world, here, found themselves with their parents in a goodly land, in a land of Prophets and Apostles, in the midst of a God-fearing people, and in a land that is blessed above all other lands upon the face of the earth.

Now, my brethren and sisters, I shall simply refer to one point more in proof of what I am saying, and then I am through. I visited Palestine a few years ago, and you know Palestine is the country known at one time as a land flowing with milk and honey, figuratively speaking. I traveled through

that country from the heights of Galilee down to the lower regions around the Dead Sea; I visited most of the little valleys of Judea and Samaria, and I know pretty well the location of the most interesting points in that country. But Palestine is not a country today about which you can say it flows with milk and honey. What has happened? What has caused the change when that land is no longer a blessed country; it cannot today sustain half the inhabitants who dwell there. It is not only a question of a seven years famine: it would be famine continuously, if the inhabitants could not get bread from Poland, Russia, or some other country where corn and food is more plentiful than in Palestine. The land is defiled, because of the inhabitants thereof, because "they have transgressed the law, changed the ordinance and broken the everlasting covenant." Palestine apparently is under a curse, but that curse will be taken away when the sons and daughters of Zion, or the Children of Israel, on their return from their long dispersion, shall sing praises to their God, and serve the God of Abraham, Isaac and Jacob, like in the days of old.

And the same can be said about the waste places of Zion in our own day. The beautiful Nauvoo, that was once the largest city in the State of Illinois, larger than Chicago or Springfield, the State capital, at the time the Saints lived in Illinois, is today a little, neglected village. What has happened? Icarians, frugal German colonists and others who have tried to build up a city there have failed in their attempts. Nauvoo has gone down completely and like the curse that has rested on the land of Canaan for centuries,

so it seems as though a curse rests upon Nauvoo and its surroundings today. The Lord has not forgotten that once there lived in that place a God-fearing people, who were driven away by mobs. Men who did not fear God took away from the Saints of the Most High their inheritances, and the curse is upon the land to this day, the same as the land of Palestine. At least, that is the impression I had when I visited Nauvoo a number of years ago, and something similar could be said of the change that has come to those parts of Missouri where the Saints once dwelt.

In conclusion I thank God for our mountain home. I appreciate God's blessings upon us here, not only as manifested in the numerical growth of the Church, but in the blessings that have come to the soil upon which we dwell, upon the land which has been dedicated as a land of Zion and a home for the Saints. God grant that these beautiful valleys may always continue a land of Zion to the Latter-day Saints, I ask in the name of Jesus Christ. Amen.

Edna Evans sang, "Kind words are sweet tones of the heart."

ELDER GERMAN E. ELLSWORTH.

(President of Northern States Mission.)

My brethren and sisters, I am pleased to have the privilege of addressing you for a short time, upon the principles of the Gospel which are near and dear to the hearts of all Latter-day Saints. I am not afraid that I cannot occupy the time, but I do tremble when I appear before an audience for fear I might not be an instrument in the hands of God in conveying to them

the bread of life. So, I pray that the Spirit of our Father shall be with us here to-day, and shall be with what I shall be led to say to you, that your time may not be spent in vain, and that I will not be adjudged guilty of wasting your time.

There has been reference made to the great "Go-to-Church Movement," that is to be inaugurated in this city on the 26th of April, if I am informed correctly. That movement, like many other great things, was started in Chicago. The first "Go-to-Church" day was February the first, this year. It was estimated that over a million people who were not churchgoing people found themselves inside of some church building on that day. We were invited with the rest of the churches, by circular letter, to join in the movement to induce people to go to church. We were likewise asked to pay for some advertising in the paper, since the big papers of that city were giving much space to move the people to attend services on that day. We forwarded our check, together with the ad. that we desired run in behalf of the Church of Jesus Christ of Latter-day Saints. One month after the movement was over we received a communication from the chairman of the committee reading:

"DEAR SIR: In closing up the matter pertaining to the "Go-to-Church Sunday" campaign, I find among the papers your check, which is enclosed herewith. The advertisement which you ordered was not run because the committee voted that it should be excluded on the grounds that your organization was neither Catholic, Protestant nor Jewish."

This committee was made up of representative ministers of eighteen

different churches including Jews, Catholics and Protestants.

If the Latter-day Saints in this city, of this State are treated in a like manner, you will not be permitted to participate in the great movement which has received such hearty support in this conference. Some may say we are Protestants in every sense of the word, protesting against all churches in all the earth. But, I prefer to state it in another way. Instead of protesting against Catholic and Protestant denominations, or against the Jews, we carry a message of peace, and a proclamation to the world that God our Father has again revealed Himself, and the true character of His Son, to the children of men. We have been commissioned to proclaim that revelation to all the world, not as a protest against the doctrines they are teaching, but in love and peace, even the love that Christ felt for the people who really believed in Him and His true character, when He walked with His disciples. We have been authorized to proclaim the wonderful work that God has established in the earth. I thank God that we do not belong to the Catholic denomination or to any of the denominations who have received their authority if they have at all, from the Catholic Church. I thank God, likewise, that my lot is not cast among the Jews of this day, but that I am favored to be a member of the Church of Jesus Christ of Latter-day Saints, with a testimony that God lives, that Jesus is the Christ, and that He has established His Church in the earth for the salvation of all men who will believe in Him and keep His commandments, and prepare themselves to enjoy all that He has promised to the faithful.

I was especially impressed with one reference made by President Joseph F. Smith today, in connection with the great work of the Latter-day Saints, and that was, in regard to the salvation for the dead. Latter-day Saints, as you know, believe that not only those who hear and obey the Gospel of Jesus while they live in the earth shall be saved, but all mankind who have ever lived upon the earth, or who now live, or who ever will live upon the earth, shall have an equal chance to hear the name of Christ, to hear the Gospel of Jesus taught, and have a chance to accept or reject the same. Thus the love of Christ is shown more beautifully than ever man has taught it before. His love and His Gospel is proclaimed to all earth's inhabitants, reaching not only the living but the dead, also. Three weeks ago, in the city of Chicago, at least five different churches taught a similar doctrine to their congregations, under the headings of "A Second Chance," or "The Dead shall hear the Voice of God," or "Greater Love of Christ." Thus you can see how the heaven of the Gospel is taking possession of the hearts of the people of the earth. I rejoice in it, and shall rejoice more when they shall look for the true authority to administer in the laws and ordinances of the Gospel, when they shall seek men who have the right to go into the waters of baptism and say in all truth: "Having been commissioned of Jesus Christ I baptize you in the name of the Father, and of the Son, and of the Holy Ghost." That they cannot say today, for they have not been commissioned, they have not been ordained; they have no right to say unto the people that they have been so ordained; they have no right to

baptize men and women into the Church of Christ, for He has not so designated them.

Latter-day Saints sometimes think that they are doing all there is to be done concerning the salvation of the dead. But when I look around in this great nation of ours, and see how the heaven of the Gospel is working, I am almost lead to proclaim that "the children of the world are wiser in their generation than the children of light," for the people of the world are doing a marvelous work connected with the salvation of the children of our Father. Many have had planted in their hearts the love of God and the love of their fellow men, reaching not only to the living but to the dead. They do not recognize their efforts as a work for the salvation of the dead, but such it is nevertheless. Since the Gospel of Jesus Christ has been restored, and the Prophet Elijah has come, the hearts of the children have been turned toward their dead relatives. While they have not understood that there shall be baptism for their dead kindred, they feel that they should gather their names and genealogies and record them in books. I sometimes believe that they have done that work better than we have done it, using better books and spending more money for that purpose.

There was not much done, however, of a permanent nature, in this nation, looking to the gathering of genealogies, until after the dedication of the Salt Lake Temple. There were few organizations with this object in view, but one is really surprised to see in the great libraries of the nation the work now being done. I have some items here that I gathered a few weeks ago in visiting one of the greatest genealogical

libraries in the world, and I would like to give part of them for the consideration of the Latter-day Saints. I believe that we are interested in this subject more vitally than any other people in the earth; because we have more light on the subject. We have a better reason for gathering genealogies of the dead than any other people in the world. They gather it for decency sake, as one genealogist put it, while we do it in the spirit of saviors to the dead. They do it from personal pride, and the spirit that a man who cannot trace his genealogy is like a mongrel among stock, who had no pedigree. One librarian told me all decent people now a days know who their parents are, likewise their grandparents, and great-grandparents, because the world over, respectable people keep sacredly such records, and as soon as possible, publish them in good books for generations yet unborn.

One of the first organizations of that character established in this country, is entitled, "The New England Historical and Genealogical Society," organized in the year 1844, just eight years after the coming of Elijah. They gave this reason for establishing this organization: "There is no work of the kind in the country, and one seems to be much needed, for the period has arrived when an awakened and great interest is felt in this country in the pursuit of genealogical research." With the exception of one or two small or minor organizations having for their object the gathering of genealogies; the work was limited to this one organization. But following the dedication of the Salt Lake Temple, when Wilford Woodruff said in his dedicatorial prayer that he had turned the last

key turning the hearts of the fathers to the children, and the hearts of the children to the fathers in this earth, praying God to hasten the great day of the salvation of the dead, a number of such organizations have been established. I have the names of seven genealogical periodicals that are now published. After 1893, it seems that the great movement began in earnest. I will read a list of the organizations and periodicals that were established immediately after the dedication of the Salt Lake Temple:

"The Newbury Library," in Chicago, one of the largest of its kind in the world, was organized in November, 1893. A large and active organization for genealogical work was inaugurated November 1893, entitled, "The Genealogical Society of New Hampshire." "The Mayflower Descendants," was organized in 1894. The "Virginia Magazine of Historical Biographies," in 1894. "The Colonial Order," in 1894. "The Military Order of Foreign Wars," in 1894. "The National Society of New England," in 1895. "The Colonial Society," in 1895. The "National Society of Children of American Revolution," in 1895. "The American Historical Register," in 1895. "The Genealogical Society of Pennsylvania," in 1895. "The Genealogical Society of Syracuse, New York," in 1895. "The Mayflower Descendants Quarterly," in 1898. "Old Northwest Society of Columbia," in 1899. "Medford Historical Record of Massachusetts," in 1898. "Devon Record Society," in 1904. "Maryland Historical Magazine," in 1906. "New England Family History," in 1907. and "Massachusetts Magazine Quarterly," in 1908. Probably there have never been, in such a short

period in the world's history, so many societies organized for gathering together names and genealogies. As I said before, they have some other objects, but the great object—as understood by the Latter-day Saints, is that some day the people of the earth may go to the House of the Lord, and, with these records, gathered by the children of the world, at great expense of time and means, perform a work for their dead relatives. When they meet those relatives on the other side, they can say that they had worked to secure the salvation of those who had no chance to hear the word of God in this life.

Truly the Lord has turned the hearts of the children to their parents, and the hearts of our forefathers who are dead have been turned to us. I believe that they are near us, and that they are trying their best to influence us to do that which will open the prison doors, and give them a chance to enter into a broader life and grander work which will prepare us and them for greater happiness in the life to come; this is the greater love that is moving the living and the dead.

I rejoice in my testimony of the Gospel. I thank God for the privilege that I have had in the mission field, of laboring with thousands of your missionary sons and daughters. I know that the mothers and fathers of Zion are the true nobility of the earth. They have noble sons and daughters who are not afraid to proclaim to the world, under inspiration of the Spirit of God, that God lives, and His Son Jesus is the Savior of the world. I would like to say, my brethren and sisters, that we have every reason to hold up our heads and rejoice, because of the testimony that God has given us, be-

cause of the revelations of his Son that have come into our hearts, that He is the Savior of the world and Redeemer of mankind, and that the hour is come when the living and the dead shall hear His voice and receive salvation through His wonderful love.

I ask the peace and blessings of heaven to be upon us. May the spirit of this great work, not only for the salvation of the dead, but the salvation of the living, take possession of us. May we be diligent, even as diligent as the world is, in recording the genealogies of our friends and relatives in books, so we shall be able to trace our ancestry in written records away back to the beginning, and find that we all have come from a noble race of sires. May God grant us His peace and favor, and may He prosper Zion, is my prayer, in the name of Jesus. Amen.

ELDER SAMUEL O. BENNION.

(President of Central States Mission.)

I sincerely trust, my brethren and sisters, that I shall have an interest in your faith and prayers. I have been suffering with a severe cold, and have not recovered sufficient to speak clearly. I hope and pray that the Lord will strengthen my voice, and that the time allotted to me shall not be considered wasted, but that our gathering here this afternoon will be a spiritual feast, and that we shall continue to enjoy the splendid spirit that has prevailed. I rejoice in the Gospel of the Redeemer of the world. I have been permitted to take a part in the ministry of the Son of God, and have been able to bear testimony to thousands of the children of men who have not learned to love the Lord

as have the Latter-day Saints, neither have become acquainted with the fulness of the Gospel that the Lord has revealed.

The "Mormon" people have been maligned; men's minds have been turned against them, as the result of missionary work done by emissaries of the adversary, who have taught the people of the world things that are not true, and have been active in discouraging anything that would lead people to think favorably of the Gospel of Jesus Christ, as taught by the Latter-day Saints. I had occasion to listen to the recital of a story, a few days ago, by a lady who had been teaching school, in this country, who had gone into one of the States of the Union and was giving an address, the subject being, "Mormonism, and Life among the Mormons." She led her audience to believe that the "Mormons" in Utah have no educational system at all, that they are an ignorant class of people, that they are not making any effort to enlighten the minds of the children in that land called Utah; and many other things that would create enmity in the minds of people. A gentleman, from Utah, who had listened to the discourse, asked her concerning the school systems in Utah, the rank of this State of ours as among other states; pinning her down to prove what she had said. She was surrounded by about twenty ministers, and they were all anxious that she should defend her statement, but she could not do it. Afterwards, she sought that gentleman and asked him not to make a report of it, for she wanted to go back to Utah, where she had some very dear friends. This is only one instance out of many, in which audiences are misinformed.

I tell you there are very many good men and good women in the world. They don't live perfect lives, it is true, but they are honorable, so far as men of the world are concerned. It is a trick of the adversary to keep men and women from investigating the Gospel of Jesus Christ. If they could have the veil drawn from their eyes, and could see this country of ours, the great commonwealth that has been established here, as one of the results of the appearance of the Father and the Son to the Prophet Joseph Smith, they would be led to more carefully investigate the history of the "Mormons." We rejoice that we are not afraid of the truth, we are not afraid to have our true history investigated and read by all the men and women of the earth. We desire them to understand what we are doing, that it takes money, that it takes self-sacrifice all the time to keep this latter-day work before the people. It is cheerfully done, without any hope of remuneration in this life. Men lay down their lives for the testimony of Jesus, for the witness of the truth that they bear, inviting men to read and investigate. We do not baptize people without giving them a chance to investigate the Gospel that we preach. We declare that the Gospel is for the living and for the dead, and that they must receive the Gospel of the Redeemer before they can enter into the presence of our God; that the Lord does not save any man in ignorance, but that man must be enlightened; that they will not be consigned to an everlasting torment, until they have had the privilege of receiving or rejecting the Gospel of the Redeemer of the world.

A lady came to Independence, Missouri, to visit us, and she told

me that she had belonged to a certain church all her life, was baptized into it when a child. She had believed it was the Church of God, and had enjoyed herself many times in the meetings of that congregation, etc. She said that two Elders, some two or three years ago, had visited her home and they had left a few tracts and books for her to read, and had borne their testimony that the doctrines stated therein were of the Lord, and included His Gospel and she read them. She had buried her father and husband, and often wondered if she would meet them again. In one of the tracts it was declared that the Gospel had been preached by the Christ to those that are dead. She became interested, and began to study, and, in the course of two years, she was converted to the Gospel. She came to me and said: "I have found a cousin of mine, that I never knew until a short time ago, who has a book containing names of eight thousand of my dead kindred, on my father's side. Originally they landed in Jamestown with the early settlers of this country. I feel that I cannot rest until I have commenced the work of redemption for them, until the Temple work has been begun in their behalf, until I have been an instrument for their redemption." This Gospel plan gave her new life, told her she had something great to live for; and she was so happy she felt like weeping, because of this glorious result of the visit of these two Elders.

Most men will accept the truth when they understand it. Take any man in general and preach something to him absolutely contrary to his views and he will resent it, ninety-nine times out of a hundred, and emphatically declare that he doesn't

believe it. But when he is calmly reasoned with, and shown wherein his views can be bettered, he will read and listen, and eventually, the leaven of the Gospel enters his soul. How many men and women gathered from the different parts of the earth are witness of this. Ofttimes the mother of a family receives the Gospel first, and she never ceases to labor with her loved ones until she gets them into the Church. Occasionally it is the daughter, sometimes it is the son, or father, and they also labor with their loved ones, relatives and neighbors, to get them to become members of the Church. We are witnesses of this, hundreds who are here on these grounds today. Honest hearted men accept the truth when it is presented to them, when prejudice has been allayed. We must make friends and acquaintances first, and then they understand our true motives, and the spirit of prejudice that has been planted by Lucifer will be allayed, and he shall not have power always to deceive the children of men.

My brethren and sisters, we need make no apology for anything the Lord has revealed. In very deed He appeared to Joseph Smith, revealed Himself, spoke to him as one man speaks to another, said to him, "These denominations have a form of godliness, but they have not the power thereof." Why should He not appear to men today as much as at any time in the history of this world? He appeared to Moses. All people, who are Christians, and many who are not, naturally believe that. He loves His children today as much as He did then. The world's inhabitants have increased, and the works of God are growing greater, and so His love must be greater than in any period of the

world's history. As the men and women come and go through this Temple Block, from one season to another, and are shown through these buildings, and go back to their homes, and are met by the Elders of Israel and the Sisters of Zion who bear their testimony to them, prejudice shall be allayed, and men and women will acknowledge the truth, and seek after their dead, and the work for the glory of God shall be consummated and fulfilled. The Lord bless us. Amen.

The choir and congregation sang the hymn:

O, say what is Truth? 'Tis the fairest
gem
That the riches of worlds can produce;
And priceless the value of truth will
be, when
The proud monarch's costliest diadem
Is counted but dross and refuse.

The benediction was pronounced by Elder Joshua H. Paul.

AFTERNOON SESSION.

In the tabernacle.

Conference was resumed at 2 p. m.

President Joseph F. Smith called the meeting to order.

The Tabernacle choir sang the anthem, "Judge me, O God, and plead by cause."

Prayer was offered by Elder Charles H. Hyde.

The choir sang the anthem, "When the Son of Man shall come," Solos rendered by Esther S. Davis and Horace S. Ensing.

ELDER DAVID O. M'KAY.

"The religion worth having"—A religion that fits men for the life struggle—An army of over 100,000 teachers in the Church—Qualifications necessary to success in teaching—Powerful influence of the teacher's personality.

It is written that "he who governs well leads the blind, but he that teaches gives them eyes." I should like to say a word this afternoon to the Church teachers who are supposed to be giving "eyes to the blind." I pray that the same inspiration that has actuated this conference thus far may be present with us this afternoon in rich abundance.

In a thoughtful little work entitled "The Religion Worth Having," Thomas Nixon Carver has given several sociological marks of what he considers the true church. Among other things I find this comparison:

"Everyone is familiar with the intense struggle for existence that is carried on among the trees of the forest. It is asserted that the struggle is so intense and the issue of life and death is so sharply drawn among the young pines of a thicket, that the cutting of an inch from the top of one of them will doom it to ultimate extinction. Even that slight difference puts it at a disadvantage, and it never regains what was lost, but falls farther and farther behind and is eventually killed by its less unfortunate rivals. Now let us imagine," he continues, "that these trees were conscious beings and capable of having a religion. Let us suppose farther that one set of trees possessed a religion which stimulated growth and helped them in the struggle for soil and light, while another possessed a religion which retarded growth and hindered in the struggle. Is there any doubt as to which of these religions would ultimately dominate the forest? Those trees which happen to possess the religion which helped them would survive, and those which happen to possess the kind of religion

which hinders them would perish, and their religion would perish with them." "The issues of life and death," he continues, "is never so sharply drawn among human beings as among the trees of the forest, but in the long run the results appear to be very much the same," and then "If that be true it will follow that the religion which best fits men for the struggle with the forces of the world, which enables them to survive in this struggle, will eventually be left in possession of the world."

I am grateful for membership in a church whose religion fits men for the struggle with the forces of the world, and which enables them to survive in this struggle. One of these acting forces is the responsibility of teaching, and the opportunity afforded for so many to share this responsibility. There are others, too, just as effective. For example, much might be said about the accomplishment of the Church in enabling men to get dominion over the forces of nature, in other words, the efficiency of the Church to supply the material needs of mankind. Though this phase of our religion is glorious to contemplate, and will establish in the minds of thinking men the superiority of this divine organization over the man-made organizations, I shall merely mention it as one of the many commendable features which fit our men in the struggle with nature's forces. Neither shall I dwell upon the social efficiency nor the opportunities which the men and women in the various organizations have of exerting an influence upon the young people and upon their associates. I might say, however, in passing, that since I came into this building this afternoon, my attention has been called to an illustration of the efficiency of the stake organization in reaching the young people. A note was passed to me just as I entered,

giving a new plan adopted in one of our leading stakes of controlling the exercises and the amusements of all the young people in that stake. All organizations have agreed to close evening entertainments at an early hour in the night, that nothing in that stake should be in operation after 10 o'clock. One young man who first rebelled against the rule, but later favored it, said in answer to the question, "Well, what do you think of this new rule?" "Why," he replied, "I have this to say, all my meanness in the past was done after 10 o'clock at night." But of the social efficiency I am not going to say anything this afternoon, merely mention it and suggest that anybody who will give thought to it, and examine the divine organization, and the opportunity that men and women have of controlling their young people as social beings, will be convinced of the efficacy and superiority of the Church in this regard. But I said I would like to draw attention to the teaching force of the Church.

Luther once said: "Count it one of the highest virtues upon earth to educate faithfully the children of others which so few, and scarcely any, do their own." The obligation of teaching is placed by the Church first upon the parents. Fathers and mothers are accepted absolutely as teachers and the responsibility thereof has been placed upon them by divine command. But beside these there is an army of men and women, and boys and girls, who have accepted the responsibility of teaching. In the priesthood quorums alone the number runs into the thousands. Among these there are selected not a few thousand to act as instructors of the youth. There are, approximately, six thous-

and such officers and teachers in the quorums; over one thousand teaching the high priests; over fifteen hundred teaching the seventies; over fifteen hundred teaching the elders, and so on to the priests, teachers and deacons, making a total of over six thousand officers and teachers. With them should be numbered the thousands of young men and young women associated with the mothers of the Relief Society who, too, have joined the ranks of teachers. Indeed the last report shows that there are over fifty-six thousand officers and teachers in the various auxiliary organizations of the Church, not including the ward teachers. Of course, some of these teachers of the quorums are also ward teachers, so the latter cannot be counted without duplication. Neither does the number 56,000 include the vast army of all the men and boys who have been ordained to the priesthood, every one of whom has the responsibility of teaching his fellowmen. If you include all who hold the priesthood, and to that number add mothers and young men and young women in the Relief Society, the Sunday Schools, the Mutuals, the Primary, and the Religion Class, you have an army of over one hundred thousand teachers who have the privilege of working or taking upon themselves what Luther calls "the highest virtue upon earth." Several years ago while attending a conference such as this, I heard President Smith deliver a sermon bearing on the importance of the office of teacher, in which he, too, emphasized the responsibility and virtue of this great calling. "The church needs," he concluded in substance, "efficient men and women who will be teachers of our children."

Now I ask you—for I have the time merely to make the suggestion—in furnishing opportunity for so many to get the development that comes to the true teacher, think what the Church is doing in enabling this army of teachers as individuals to become strong in the battle against the forces of the world? First, it places upon them the obligation of teaching their fellow men by example; and there is no better safe-guard placed upon an honest man or a sincere woman. Second, it develops the divine attribute of love for others. Jesus said to one of His apostles, "Simon, son of Jonas, lovest thou Me more than these?" "Yea Lord, Thou knowest I love Thee." "Feed my lambs." Before He gave the divine injunction to Peter and the others to teach, He preceded it by the necessary qualification of love, "Simon, son of Jonas, lovest thou Me more than these?" We shall not discuss now, what "these" signifies, but the significance is deeper than some of us think. But love should precede the responsibility of feeding those lambs. These hundred thousand must have in their hearts the love of teaching, the love of fellow men; and these officers who sit before me who call the young men and young women into this service, should ask them their willingness, their acceptance of this responsibility, impressing upon those so called the necessity of developing the divine attribute of love.

Then there is a third requirement; viz., *purity of life*. I cannot imagine a boy who has soiled himself teaching, *successfully*, purity to boys. I cannot imagine a man who has doubt in his mind about the existence of God, teaching impressively the existence of a Deity to young

boys and girls. He cannot do it. If he act the hypocrite and attempt so to teach, what he *is* will speak louder than what he *says*; and that is the danger, fathers and mothers, of getting doubting men as teachers of your children. The poison sinks into the little beings, and unconsciously they become sick in spirit, because of the poison which the man in whom they have confidence has insidiously instilled into their souls. But the thought of any of this army's attempting to teach the youth faith in God, when they haven't it is irreconcilable with consistency, if not indeed unthinkable. So the third qualification is purity of life and faith in the Gospel of Jesus Christ. Finally, it gives them an opportunity to *serve their fellow men*, therein magnify the calling which has come to them, and indeed prove that they are real disciples of Christ. "Inasmuch as ye do it unto the least of these my children, ye have done it unto Me." Thus the principle, the divine principle of service, is instilled in their minds.

Now I ask you to think of the effect upon society, if every one of these teachers, every one, will succeed in influencing only one other to love, to have that same purity of life, and that same desire to serve fellow men as he has. It means, at once, that there would be two hundred thousand such men and women in this community. And such a consummation is not idealistic or imaginative; it is a condition that can come, that ought to be. One hundred thousand men and women who keep the word of wisdom as faithfully as the three times sixty-six stake presidencies keep it or the three times seven hundred twenty-four bishoprics, just as faithfully as the members of the general boards,

just as faithfully as the officers throughout the Church. That is what it means; think what it contemplates!

God help our teachers to feel the responsibility that comes to them, and to remember that responsibility is not measured alone by what they do, but by the opportunities that have come to them to know good from evil. Oh, how mighty then becomes the responsibility of a teacher.

Not long ago I noticed a young girl in her teens put forth a special effort to accost the little boy that was by my side. I did not know her, cannot call her name today, but I could see she wanted to recognize that boy, and I noticed that he was glad when he saw her to reciprocate or to return her salutation. As we passed I said, "Who is she?" "She is my religion class teacher." "What is her name?" "I don't know what her name is, but oh, she is a *dandy*!" He used an incorrect word, evidently did not know its true meaning, but the significance he gave the word I knew, and the expression on his face I read, and in my heart I thanked the young girl for the influence she has over that boy. Only in her teens, but what that girl will say to him in his religion class he will accept as gospel truth; what she does in her life he will emulate; and that young girl carries the responsibility, in a way, of molding my boy's character; and the one hundred thousand in this Church carry the same responsibility.

Well might the prophet say then:

"Oh ye that embark in the service of God, see that ye serve Him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day; for behold the field is white all ready to harvest and

lo! he that thrusteth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his soul; and faith, hope, charity, and love, with an eye single to the glory of God, qualify him for the work. Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence."

May these things be in you and abound, is my prayer in the name of Jesus Christ. Amen.

ELDER JOSEPH F. SMITH, JR.

Example of faithful men and women an inspiration to others—Progression evident, but opportunity for further improvement—Saints should not need to be admonished to live aright.

In my travels in the various stakes of Zion, meeting with the people in their conferences, and in talking and discussing matters with presidents of stakes, I think I have discovered, to a very large degree, the truth of the remarks made at this conference regarding the growth and development of the Church. I believe, most sincerely, that we are today better prepared to serve the Lord and keep His commandments in the spirit and understanding thereof, than ever before in the history of the Church. I believe this condition is due to many causes, chief among them the fact that we are led and directed by the Spirit of the Lord. It is due also to the fact that we have the experience of the past to profit by, and the inspiration of those who have gone before, to direct us. It is due largely, as we have heard, to the efficiency of those who are called and appointed to stand as presidents of stakes and counselors, members of

high councils, bishops and bishops' counselors, and in various other callings in the priesthood, and in the various organizations of the Church. These men and women—for we have organizations for our sisters—are presided over by those who have faith, who are true to the gospel principles, who have within them the spirit of the Gospel and a testimony of the truth. They are imparting these principles to the people and encouraging them in keeping the commandments of the Lord. I also feel that the visits that are made by the presiding brethren in the various stakes and wards aid to a large degree in this direction of development and growth among the people.

We are advancing, we are gaining in knowledge, in wisdom, and in power. This is as it should be, and as it will always be in the church and kingdom of our Father; for there must be progression, there must be advancement. Knowledge will be poured down upon this people and the Lord will make known unto us from time to time, through revelation, and the spirit of inspiration, many things that are for our good, when we are prepared and ready to receive them. I speak generally of the Church; but notwithstanding all our advancement, increase of faith and diligence, there is still great room for improvement. There are many among us who are not living up to their duties, accepting their callings and magnifying them as they should do. There are many among us who fall short and fail in various ways in keeping the commandments of the Lord to that extent of which they are capable. It is of this class that I desire to speak, and to say something this afternoon that will perhaps be helpful to them.

I desire to read a few verses from section fifty-eight of the Doctrine and Covenants, beginning with the twenty-sixth verse:

"For behold, it is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

"Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

"For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward.

"But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned."

I consider this a very important passage of scripture. While we have among us, as we have heard, one hundred thousand teachers who are instructing the people and directing them in the Gospel, nevertheless we should keep in mind this truth, that there is much that we can do individually as members of the Church without the necessity of being taught by our instructors. The Lord expects it of us. It ought not be necessary for the teachers to come into my home to teach me the law of tithing. It should not be necessary for them to come to me and my family and teach us the word of wisdom. It should not be necessary for them to call upon us to teach us the necessity of prayer, or of fasting, or any other of these simple and fundamental principles of the Gospel. We ought to know enough from what we have constantly been taught and the knowledge we have from our natural understanding of the scriptures as we are guided by the Spirit of the Lord, to

do these things without being taught or commanded more than to follow the general commandment as it is written in the scriptures. While it is necessary, of course, that the teachers visit in the homes of the people, to see that there is no iniquity in the Church, no back-biting, fault finding, no envy, no strife, and that all the members do their duty, yet I say we should so live that when they come to us to teach us, we can tell them with a clear conscience that we are performing these labors and accepting these principles with an eye single to the glory of God. I feel this to be our duty as members in the Church. It should not be necessary that we be continually taught and admonished in these simple truths in the Gospel of Jesus Christ. We ought to so prepare ourselves through study and through faith, through observance of the law of the Gospel, through attendance at meetings and the magnifying of our callings generally, to know what the Lord expects at our hands without the necessity of someone telling us.

The Lord has promised that the time shall come when every man shall be his own teacher, that is, he will know because of righteous living what to do. He will be so filled with the Spirit of the Lord that he will be guided and directed in doing right without the necessity of someone coming into his home to set it in order. Now is a good time for us to begin. Let every man set his house in order, and see that his family is taught the principles of the Gospel of Jesus Christ; that they keep the word of wisdom; that they abstain from the use of strong drink, from the use of tea, from the use of coffee, tobacco and other stimulants and narcotics which tend

to destroy and to break down rather than to build up the system. Let them teach in their homes faith in God—for we all know it is necessary that faith should be taught among the people. I believe, of course, that in this regard we are far ahead of any other people in the world. We have greater faith because we have a better understanding of the truth, and because we are to a greater extent striving to keep the commandments of the Lord. But I am impressed with an expression of the Savior's. I think it is found in the eighteenth chapter of Luke. Speaking of the latter times, in one of His discourses He said to the people: "When the Son of man cometh shall He find faith on the earth?" I think the proper answer to the question is that if He finds faith on the earth it will not be to any great extent; and I believe that the condition in the world today proves that this is what He had in mind. But we should be faithful, we should have knowledge, we should have understanding and be prepared to give a reason for the hope that is within us, and walk uprightly and justly before the Lord, and keep the commandments as they have been given to us. This is our duty as it is recorded here in the fifty-ninth section: "Wherefore I give unto them [that is the people] a commandment, saying thus: Thou shalt love the Lord thy God with all thy heart, with all they might, mind, and strength; and in the name of Jesus Christ thou shalt serve Him." This is our duty as Latter-day Saints. This is the great commandment and if we will put into practice this commandment which has been reiterated unto us in this dispensation, and love our neighbors

as ourselves, we need have no fear regarding our salvation.

I pray that when we go to our homes we will remember the things we have heard and put into practice the teachings that have been imparted and will yet be imparted here during the conference. I hope we will also carry these instructions to those who are not so fortunate as we are, and are not here to be fed the words of eternal life, and teach them, that faith may abound in the hearts of the people, and truth prevail among them, that we may stand united as one body, worshipping the Lord and keeping His commandments, because we love to do so. This is my prayer in the name of Jesus Christ. Amen.

At the conclusion of his remarks Elder Smith read the report of the auditing committee, so that those unable to attend the session on Monday, the 6th, at the time of transaction of other business, should have the privilege of hearing it. The report appears in full in statement of proceedings on April 6th.

A soprano solo, from Stephens' "Ode to the Pioneers," was sung by Edna Anderson.

ELDER JAMES E. TALMAGE.

Phenomenal nature of these great Conferences—Simplicity of our teachings—Oratory and eloquence—People who tire of sound doctrine—Vagaries of higher criticism—The Latter-day Saints accept the Bible as the word of God—The Philosophical Society of Great Britain, a Christian organization—The miracles of the Bible believed in by leaders among men—Not unscientific to accept the simple Gospel of Christ.

These great gatherings of the Church have come to be looked upon

as a very remarkable phenomenon. It is indeed something to be wondered at, that men and women in such great numbers will leave their employment and at very considerable sacrifice of time and money come up from the stakes both near and afar off, twice a year, to this appointed place, the block upon which stands the great house of the Lord, and remain in session for three or more days, receiving instructions and admonition, and occasionally good and well intended rebuke, in order that they may be the better fitted for their duties as professing Latter-day Saints. It cannot be that curiosity brings them here, for the many decades through which this custom has continued must have abolished the element of novelty. Nor do I think the people come to be entertained, certainly not to be amused. It is true we have the privilege of listening to music of the very highest order—music of prayer and praise; and great shall be the blessing that shall come to every one of our talented singers and musicians who are so ready and willing to use their God-given gift in praise and worship. We do not come to be impressed by pulpit oratory. There is none of the attractiveness of oratorical display about the addresses that are delivered from this stand. I have rejoiced many times and do now rejoice, that our public speaking in the Church of Jesus Christ is devoid of those characteristics usually classed under the name of oratory. Oratory too often means little more than the sounding of brass and the tinkling of cymbals to tickle the ears. I do rejoice, however, in the eloquence of those who speak under the influence of the Spirit of God. Oratory is addressed to the ears; eloquence given of God,

to the heart. I cannot conclude otherwise than that our people thus come together so willingly and so eagerly because they receive something worth the coming. They find it pays them to come; they go away satisfied. If they went otherwise they would be less inclined to come back again, and we know that every recurrence of the conference, both at the April and at the October season is marked by the gathering of these great concourses of people who have come up from all parts of the land of Israel. I feel that they come to hear the word of God, proclaimed in its simplicity; and it is the simplicity of the word that pleases the people, and that carries it home to their hearts. I call to mind that it was predicted by the inspired apostle of old that the day would come when people would tire of simplicity, and would look for something other than the eloquence of truth. Paul in writing to his beloved son in Christ, as he called him, Timothy, admonished him as to his duties; and as I read in the fourth chapter of the second epistle that passed between these two worthy ministers of Christ, Paul said:

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom, Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

"And they shall turn away their ears from the truth, and shall be turned unto fables.

"But watch thou in all things, endure afflictions, do the work of an evangelist, and make full proof of thy ministry."

Who can doubt that this predic-

tion has seen fulfillment and that the fact of its fulfillment is apparent to-day? Many there be who will no longer endure sound doctrine, but turn away after fables that tickle their ears and please their fancy, and demand of them none of that self-denial, sacrifice and earnest effort so characteristic of the requirements made of those who have taken upon themselves the name of Christ.

Our attention was called in the opening session of this conference to the dangers of our being led astray by those who would make believe that the very word of God itself is a fable, a collection of myths and legends, meaning not what it says but what men may fancy or would suppose. There be men who have arrogated to themselves the claim of superiority, who pronounce themselves higher critics of the scriptures of Almighty God, and proclaim that the scriptures mean not what they say. Right glad am I that my people are pleased with sound doctrine; that the wholesome food of the Gospel is still sweet in their mouths. There are some who would make it appear that it is to-day an evidence of inferior perception to accept the word of God for just what it professes to be, and that one is not up with the times unless he can read between the lines and unless he can perceive the metaphorical and the figurative in the Holy Scriptures. There are parts of the Bible that are plainly figurative; but no one who can read can be in doubt as to when a figure is used, and as to when the plain truth is declared in the simplest of language. Parables there are, and of great value are the lessons set forth thereby. But there is no parable, there is no metaphor in the plain declarations of the scriptures as to

what is the price of salvation.

I don't believe the Latter-day Saints are influenced by these vagaries of the so-called higher criticism of the scriptures. I believe our people stand upon the platform of the word of God as it has been delivered unto them through the mouths of men who have been empowered and directed to declare it unto them. But there are some, particularly of our younger people, who perhaps are inclined to believe that it is a little superior to profess doubt as to the truth and plain meaning of the Holy Scriptures. To them let me say, it is not the leaders in thought in the world today who are doubting the scriptures, and reading into them a meaning that was never intended. The majority of the really great men, great thinkers, men who have influence amongst their fellows, accept the scriptures in their literalness and simplicity.

There is now in existence a society known as the Philosophical Society of Great Britain. It embraces not only subjects of the King of England, but men in many other nations. It is known also by another name, given in honor of the late Empress Queen who was its patron for many years, The Victoria Institute. Upon its rolls you will find the names of many of the leading scientists of the world, philosophers, literary men, theologians. The conditions attendant upon membership in that great association are precise. The first is that the candidate shall be a man or woman of recognized ability. The second is that he shall be without reservation a Christian, believing that Jesus Christ was in very truth the Son of God, that He was born of the Virgin Mary, that He lived as the scriptures declare He did, that

He did suffer death and that He did literally come forth from the tomb, an immortalized Being. And that society whose president today is the Lord Chancellor of England, whose honorary president and patron is the King, declares that it has no time to go over the ground again and thresh the old straw and winnow the old chaff of infidelity, or of questions that arise respecting the integrity of the Holy Scriptures. Men who will not accept Christ as the Redeemer of mankind can have no place there; and yet I am told that it belittles one in the eyes of learned men to accept the plain and simple declarations of the scriptures with respect to the mission of the divine Son of God.

I have been told that no really great mind can believe for a moment in the actuality of the miracles recorded in the New Testament, particularly those attributed to the Christ Himself. Yet that body of men, amongst whom are some of the most prominent of the leaders of men in the world, have but recently put themselves upon record. The subject of the miracles of the New Testament has been investigated scientifically, and according to the accepted canons of analysis, and the report unanimously adopted and put upon record by the Philosophical Society of Great Britain, is that the miracles of the Testament from that of Cana in Galilee to the greatest miracle of all, the coming forth of the Christ from the tomb on the resurrection morn, are attested by evidence that is as trustworthy and in every way as acceptable as the evidence attesting any event of past history; and the Philosophical Society of Great Britain declares its acceptance of the miracles of the Bible as the very manifestation of

the power of God. Those men are not above saying that because they can't perform such miracles, no such miracles were ever performed; but they proclaim that to say they cannot understand them is no argument that they did not take place. I am inclined to accept the opinions of such men as those before the opinions of little-great men who seek to stir up doubt in the minds of those who believe in God and in His Son Jesus Christ. Most pernicious is the effect that such have upon children and young people of immature powers who cannot analyze for themselves and who follow their teachers and are impressed by those who instruct them in more things than the mere subjects which are set down on the program.

Young Latter-day Saints, I say unto you as I have said before, it is not unscientific to believe in God, the very Eternal Father, nor in Jesus Christ as the one and only Redeemer of mankind. It is not unphilosophical to accept the scriptural record of His birth, of His life, of His death, of His resurrection. I have met men of science and philosophy in many lands, and have discussed the scriptures with them, and I testify to you I never yet have had to take a back seat nor to bow my head because of the principles which I profess to believe, nor because I was a Latter-day Saint. I have found the teachings of my Church, which is your Church and the Church of Jesus Christ, to be abreast of the very best of scientific conception, discovery and teaching of the day. Beware of these who come telling you that you are behind the times in accepting the faith of your fathers.

I am most happy to add my testimony to those to which we have lis-

tened in the course of this conference, most grateful that the Lord has been with us in these meetings, and I recognize in it a fulfillment of His glorious promise while He lived in the flesh when He declared: "Where two or three are gathered together in my name, there am I in their midst." He has been in the congregations of the Saints who have assembled here, and the result is inspiration in the words of those who have spoken and who have instructed us. While perchance we have heard nothing that is strictly novel or new, nothing that we may not have heard before, we have been reminded of those things that are most precious pertaining to the duties that shall save—the neglect of which shall condemn. I rejoice with my brethren who have already expressed their joy that the Gospel revealed unto man fits man to his environment and enables him to meet the exigencies of the present day. Its scriptures are not alone the scriptures of the past but those of the very day in which we live.

Is it not strange that this people who a few years ago were severely arraigned and criticized because in their declaration of faith they said, "We believe the Bible to be the word of God as far as it is translated correctly," should now be criticized because of their literal acceptance of that volume of holy writ. We accept it for what it is. We believe

that other scriptures are necessary, and we affirm that other scriptures have been written, and that yet others shall be written; but the Church of Jesus Christ stands for the integrity of the Holy Bible, and defends it against the attacks and the assaults of those who would make you believe that it is but a compilation of fairy stories that pleased the people in by-gone centuries, but that are not adapted to the greater and higher development of the present day. The Bible and other scriptures given of God will always be up to date in their fundamental principles, and other scriptures will be given as occasion may require, to meet the condition of the advancing years. Let us go hence with the spirit of the conference burning in our hearts, that we may shed light and warmth in our homes and impart it unto those who have not been privileged to meet with us here. We are simple minded enough, child-like enough, thank God, to believe that He meant what He said when He spoke of old, and that He means what He says when He speaks to-day. God be with you. Amen.

The choir sang the anthem, "Oh, beauty of holiness."

Benediction was pronounced by Elder Joseph E. Cardon.

Conference adjourned until 10 a. m., Monday, April 6th.

THIRD DAY.

Conference was resumed in the Tabernacle, at 10 a. m., Monday, April 6th; President Joseph F. Smith presiding.

The congregation sang the hymn:

Guide us, O Thou great Jehovah,
Lead us to the promised land,
We are weak, but Thou art able—
Hold us with Thy powerful hand.

Prayer was offered by Elder Lars P. Overson.

The congregation sang the hymn:

The Spirit of God, like a fire is burning!
The latter-day glory begins to come forth;
The visions and blessings of old are returning,
And angels are coming to visit the earth.

PRESIDENT SEYMOUR B. YOUNG

(Of the First Council of Seventy.)

I copy the following incident, from the writings of the Prophet Joseph Smith:

"In February, 1841, the City Council of Nauvoo, established and organized an institution of learning, to be known as the University of the City of Nauvoo, to be under the control and management of a Board of Trustees, consisting of a Chancellor, a Registrar, and 25 Regents, which board shall be a Body Corporate, and Political, with perpetual successors.

"These officers shall be known as the Chancellor, and Regents of the University, of the City of Nauvoo. These Regents of the University, will have the general supervision of all matters educational, from the common school, up to the highest branches of a most lib-

eral collegiate course. The Regency, will establish a regular system of education, and advance the pupil from Teacher to Professor, until the regular graduation is accomplished, and the education of the pupil is completed."

Daniel H. Wells, though not a member of the Church at that time, was appointed one of the regents of this University, thus exemplifying, the good judgment of the Prophet, in his selection, recognizing talent and ability outside of the members of the Church.

Thus early was proposed by the Prophet Joseph Smith, and the leading brethren of Nauvoo, the grade system for schools, centered around a magnificent university, which would have done credit to any community. Although the prophet's life was taken, and the Saints driven from Nauvoo, before this university could be completed, the plans and ideas were remembered by President Brigham Young, and his brethren, and were perfected in Great Salt Lake City. In 1850 the University of Desert was successfully started, which institution increased in growth and magnitude, until it culminated and stands today, a noble monument of learning to the people of Utah, as the "U. of U.," one of the greatest in the intermountain region.

About two years ago, Elder Burrel Chandler, of Saint George Stake, wrote a letter to President Joseph F. Smith, enquiring as to the number of nations of the earth, who had

received the Gospel, and I had the pleasure, by invitation of the President, to answer the letter. The following are the prominent nations of the earth who have received the Gospel:

United States of America, (meaning our Republic); also Old Mexico, the Hawaiian Islands, Finland, Austria, Hungary, Sweden, Germany, France, Norway, Italy, Hindostan, Australia, Canada, Great Britain, (including Ireland, Scotland and Wales), the Netherlands, Switzerland, Denmark, South Africa, Turkey, Samoa, Tahiti, or the Society Islands, Belgium, Rumania, Egypt, Iceland, Bulgaria, Japan and Greece.

The Book of Mormon has been translated into the following national and tribal languages:

	First published in
1. English,	1830
2. Danish,	1851
3. French,	1852
4. German,	1852
5. Italian,	1852
6. Welsh,	1852
7. Hawaiian,	1855
8. Swedish,	1878
9. Spanish,	1886
10. Maori,	1889
11. Dutch,	1890
12. Samoan,	1903
13. Tahitian,	1904
14. Turkish,	1906
15. Japanese,	1909

The Book of Mormon has also been translated, but not yet published, in Hindostanee, Modern Jewish, and Greek.

Of all the recent translations of this sacred volume, the Japanese translation has been considered, I believe, the most difficult. During the administration of President Lorenzo Snow, a mission was organ-

ized and appointed to Japan, and Apostle Heber J. Grant was assigned to the presidency of that mission. He, with his fellow missionaries, arrived in that land and established the mission, and Elder Grant remained there a couple of years or more, as president of the mission. On his release from that labor, to return home, he left as the mission president, Elder Horace S. Ensign, who in his turn, presided for two years. On Brother Ensign's release from that mission, the presidency was given to Elder Alma O. Taylor, who labored there nine and one-half years, and during his presidency, the Book of Mormon was translated into the Japanese language. Brother Taylor informed me that because of the magnitude of the labor of translation he found it necessary to devote his energies almost entirely to acquiring the language as nearly perfect as possible, in order to enable him to properly undertake the great work; and that he called to his aid some of the best scholars of the nation, to assist in the construction, and proof-reading, before its publication, succeeding thus in getting it as near correctly translated as it was possible to do.

The progress and advancement of the Church is undeniable. The success of the Prophet Joseph in translating the Book of Mormon, from the records committed to him by the Nephite prophet, is beyond question, and no successful contradiction has ever been raised against the truth of that record, or its faithful and correct translation from the reformed Egyptian, as represented by the character of the hieroglyphics found upon the plates. I quote from the Book of the Prophet Mormon, chapter 9, verses 32 and 33, as follows:

"And now behold we have written this record according to our knowledge, of that which is called among us the reformed Egyptian, being handed down and altered by us according to our manner of speech."

In First Nephi, 1st chapter, 2nd and 3rd verses, we also read:

"Yea, I make a record in the language of my father, which consists of the learning of the Jews and the language of the Egyptians, and I know that the record which I make is true, and I make it with mine own hand."

Without fear of contradiction, it may be truly said that the Prophet Joseph became a successful translator, being assisted in this work by the inspiration of the Spirit of the Lord, and, by earnest study and application on his part. He was not only enabled to translate the Book of Mormon, from the reformed Egyptian, but also to translate the Book of Abraham, as found in the Pearl of Great Price, a volume edited and compiled by Apostle F. D. Richards, which Pearl of Great Price has been and is accepted as one of the text books of the Church. The writings of Moses, another of the Books contained in this sacred volume, was "revealed to Joseph, the Seer, in December, 1830." The Book of Abraham was translated by Joseph Smith, the Seer, from ancient records that were found in the catacombs of Egypt entitled, "the writings of Abraham while he was in Egypt." This is a quotation from the record called the Book of Abraham, written by his own hand, upon papyrus. Although, recently, a minister of a Christian Church has presumed to criticise adversely, especially this Book of Abraham, his efforts have only induced a more careful, perusal and more thorough study of this valu-

able work, which has brought an increase of testimony of its divinity to the mind and heart of every true Latter-day Saint. Let me say here that the statements of the critics he selected, consisting of professed scientific Egyptologists, has done this minister no credit, as they have not agreed, but have rendered diverse and contradictory opinions as to the interpretation of the picture plates published in connection with the Book of Abraham, by the Prophet Joseph Smith.

During a recent visit here of General Washington Gardner, the Commander-in-chief of the Grand Army of the Republic of the United States, I had the pleasure of meeting that gentleman on several occasions, and by his invitation accompanied him to Fort Douglas, with other members of the Utah division of the Grand Army. During our short visit to the post, General Gardner became acquainted with the commanding officer at the post, and some of his associates, and also was received and feasted here by different political and local organizations. I noticed, on the occasions when he was as an honored guest of these societies, when refreshments were offered to him, in the shape of cigars, wine, or strong drink of any kind, he invariably refused such things. After we had passed out of one of the gatherings, I said to him, "You never smoke, General?" "Never, never smoked a cigar in my life." "I notice that you also refused wine, or strong drink?" "I never drink wine, or beer, or liquor of any kind, nor use tobacco in any shape or form." I was exceedingly gratified by his statements on this matter, and I felt to congratulate him in the abstemious life that he had led. I

attribute his excellent physical condition, and bodily health, as a result of his proper habits of life. He seemed to be a perfect embodiment of a soldier and a gentleman. He requested that I arrange, if possible, a meeting for him with President Smith. I was enabled to do this, through the courtesy of President Smith, and when we left the president's office by the general's request, I conducted him to President Brigham Young's grave. General Gardner said that he recognized in the great pioneer of the "Mormon" people a very able general, a man of marked ability, displayed in leading his people to this land, then a desert, and the success that they have achieved in establishing great cities and communities in this distant mountain region. He also requested me to furnish him some literature of the Church. I made this request known to President Smith, and he said, "Select the text books of the Church, in as nice form as you can find them, and bring them to the office;" this was done and in the books he placed his autograph. The selection consisted of the Old and New Testaments, King James' translation—in an elegant cover of limp morocco; the Book of Covenants, combining also the Pearl of Great Price; and the Book of Mormon, in similar binding. In these three volumes President Smith placed his autograph, and when I presented the books from President Smith to General Gardner he expressed himself as much delighted with the present. He added, "As soon as I return home, or as soon as I have the opportunity, I pledge you my word I will read these books and note their contents carefully. I wish you would return my sincere thanks

to President Smith, and to your people generally, for the kindness they have shown to me since my arrival here in Utah. And," said he, "I never have received, in any state of the Union, a reception so grand, so heartily tendered, or more acceptable to me, as I have here in Utah, and especially in Salt Lake City. The large number of school children who appeared in the parade, and the numbers you have enrolled in your schools, is a revelation to me of your great prospects for the future."

I bear my testimony to you today, my brethren and sisters, that Joseph Smith was indeed a prophet of God. The Lord designated him as the Prophet of the last dispensation, and committed to him the keys of His kingdom. He stands as the president, prophet, seer and revelator of this the dispensation of the fulness of times. Although he suffered a martyr's death, many years ago, the work of the Lord has continued in the hands of the able men who have been inspired by the same prophetic ministry, and today our leaders are inspired and blest with the spirit of their calling and mission. I testify to you that "Mormonism" is true, and that the glory of God's Kingdom will be realized; and, if the people are faithful, they will be partakers of the excellent results that shall come to them by keeping the commandments of the Lord. God bless you forever, my brethren and sisters, in the name of Jesus Christ. Amen.

ELDER BRIGHAM H. ROBERTS.

(Of the First Council of Seventy.)

On one occasion a woman brought her two sons into the presence of the Christ, and asked for them an appointment from the Master, that one might sit upon His

right hand and the other upon His left when He should come in His kingdom. Jesus inquired of these candidates for this high honor if they were able to drink of the cup that He must drink of, and be baptized with the baptism which He must be baptized with, and they expressed confidence in their ability to do that. He finally told them that they should indeed have that honor, but to say who should sit upon His right hand and upon His left was not His to give, but it should be given to those who should be appointed of God His Father. The course pursued by these two brethren and their mother greatly incensed the rest of the disciples, and I presume they made their vexation known, whereupon Christ called them all into His presence, and He said unto them:

"Ye know that the princes of the gentiles exercise dominion over them, and they that are great exercise authority upon them.

"But it shall not be so among you; but whosoever will be great among you, let him be your minister;

"And whosoever will be chief among you, let him be your servant;

"Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." (St. Matt. 20:25-28.)

This circumstance and these instructions connected with it mark off in sharp contrast the nature of the kingdom of the Christ and the kingdoms of this world. In one is the mastery by domination, of rule by what men call "effective government," which rests on force; in the other, in the kingdom of the Christ, is pre-eminence through service and the rule of what men call "moral government," which has for its high principles, rule through knowl-

edge, persuasion, love. One is the authority of force; the other is the authority of persuasion. The one ministers to pride, in him who exercises it, the other begets true meekness.

On another occasion one came to the Messiah and would know what was the greatest commandment, and the Christ made a reply which in effect set forth that love of God and love of man were the two great commandments on which hung all the law and all the prophets; indeed, the Master blended them into one great and first law of the kingdom of heaven, circumscribing all other laws. It is pretty generally recognized that love of man and love of God is most effectively, and perhaps only effectively, expressed in terms of service for man and service for God. Yet we should be reminded by the saying of Paul that God is not worshiped by men's hands, as if He needed anything, seeing He giveth to all life and breath; so that about the only way in which men can effectively express their love for God is through service to the children of God, to men.

Of late my labors as one of the assistant historians in the Church have led me over the field where the membership of the Church of Christ are seen rendering great service to each other and to the world; and it seems to me that we all today may be instructed and encouraged by contemplation of some of that service that the Church in days past has rendered unto the children of men.

I observe, in my historical work, that some hand has so shaped the destinies of the Latter-day Saints that they have been very much employed in rendering service to each

other, and to the world. Of course, the reception of the great truths that God revealed in the early days of the Church to the Prophet and his associates, as soon as the Church was organized, and the Priesthood began to take on something like regular form, and began the exercise of its functions, there was first of all the duty of making proclamation of those things that had been received, the Gospel, to those by whom the Saints were surrounded, and the organization of the first few branches of the Church took place. Then, in obedience to this principle of service, a mission to the Lamanites was projected, and a number of brethren, headed by Oliver Cowdery, began the missionary work of the Church, being sent first to the Lamanites, the remnants of the old races of the land. They began their westward journey, visiting Indian tribes by the way, until they reached Kirtland, where they halted, conditions being favorable to build up a church, and then continued their mission to the frontiers of the United States, where there had been gathered many thousands of the remnants of the land, and to them they made their appeal with the Gospel of Jesus Christ, thus rendering service in the work of the ministry to that fallen people.

Meantime, western Missouri had been designated by revelation as the place for the gathering of the Saints, and to this point the Saints in the East began moving. The Colesville branch moved bodily, and those who had means in that branch very generously assisted those who had no means to make that very great journey overland from New York by way of Kirtland, to the frontiers of the United States, then in western Missouri. So that they

found it necessary to bear each other's burdens and to assist each other in this first effort at gathering to the center place of Zion.

After three years the inhabitants of western Missouri rose up against the Saints and expelled them from Jackson county, twelve hundred men, women and children, stripped of their possessions and compelled to bivouac on the Missouri bottoms in an inclement season of the year. Appeal was made to the eastern branches to give service to these unfortunate brethren and sisters, and to relieve them in their distress. Men were called upon to make a march from the eastern branches to western Missouri to do what they could to reinstate these exiles to their lands and to their homes. And thus these circumstances contributed to bringing to pass the service of one part of the people of God to the other part who were in distress.

Five years later a mightier uprising took place against the Latter-day Saints in Missouri, and this time, instead of twelve hundred being exiled, between twelve and fifteen thousand were dispossessed of their lands, and exiled; and in these circumstances the Saints were again called upon to make sacrifices for and to assist each other in bearing these heavy burdens that had come upon them by reason of their persecutions. There were, during that period of time, some wonderful men developed, men who acquired wisdom by reason of the experiences forced upon them. Those were days of education, these experiences led to the development of the future leaders in Israel, who, by and by, were going to take part in a still greater exodus than that which had taken place from Misso. Six

or seven years after this expulsion from Missouri, a still greater expulsion took place, expatriation, in fact, from the confines of the United States, about twenty thousand people were this time exiled from the State of Illinois and the surrounding states, and compelled to begin that wonderful march westward, which is the astonishment of our age in its great achievement, in the wisdom manifest in conducting the great exodus; under the inspired leadership of the apostles of God that great body of people were converted into an industrial column, which marched through the state of Iowa, and under circumstances the most discouraging, demonstrated its power to be self-sustaining, and by its industry and mutual sacrifices Israel was preserved, though in his tents and in traveling wagon trains.

It is one of the most wonderful spectacles of American history, this community on wheels, yet held together in solidarity, and effectiveness of working power, keeping up a system of government which protected the community in its rights, and preserved them as an orderly people. The wonder of that will grow more and more as we become further and further removed from it, and look upon it from a true perspective, and realize its mighty achievements.

Finally, coming to the frontiers of the United States, there was the stretch of a thousand miles of wilderness, through which this great people must be brought. The pioneer company made its dash into the wilderness and led the way, and established itself here in these mountains. No sooner established here than it began the work of carrying out the great covenant that had been made in the temple of God, among

the leaders of this people, before their departure from the City Beautiful, on the banks of the Father of Waters—Nauvoo; a covenant which bound those entering into it never to cease their efforts until every faithful member of the Church who desired to gather to the new home—yet to be founded—never to cease their efforts until every member of the Church desiring it, should be brought to the new gathering place of the Church. And this covenant the people kept, and through about eight or ten years the work of gathering that remnant from the banks of the Missouri continued until I believe the covenant of the people of God was kept, and kept by sacrifice, kept by continuous, unselfish service, which bore record of the love of God that was in the hearts of the Latter-day Saints of that period.

While doing this wonderful thing of transplanting a great people from the East through a thousand miles of wilderness to the West, the work of preaching the Gospel to the world was still cheerfully carried on. No sooner had the nucleus been established in this Salt Lake and adjoining valleys, than the Church seemed to be awakened, especially in the year 1849, to that responsibility that always rests upon the Church of Christ, *vis.*, to make known the truths of the Gospel to other people; for when this Gospel was restored to the earth in the new dispensation, it came with the spirit that was in the mission of that angel who restored it, of whom it is said, when describing his advent to the earth in the last days, he came "having the everlasting Gospel, which was to be preached to every nation and kindred and tongue and people," and

I say, no sooner had the feet of our people been planted in these valleys than an awakening seemed to come to the Church, and a very wonderful thing happened, and a very great manifestation was given to the world, of the existence of the love of God in the hearts of the Latter-day Saints, by their willingness to serve their fellow men. The year 1849 is perhaps in many respects the most wonderful year of our experience. Judge ye of it as I outline what was begun in that year. At the October conference of 1849, Brother Charles C. Rich, one of the Twelve Apostles, was called to join Amasa Lyman, already in California, to assist him in gathering up and locating the Latter-day Saints upon the Pacific coast, and to institute discipline in their midst, and so far as possible hold them together in groups until a gathering place could be established convenient for them. Before these two brethren completed their mission they made the purchase of the San Bernardino ranch of between 80,000 and 100,000 acres of the choicest part of southern California. The presiding brethren in Zion here designed that there should be established a line of settlements, of which the one upon the coast would be the terminus, and from that through the eight hundred miles between here and there should be a line of settlements established, which would afford a line of travel that should be shorter and safer than the one across the plains, through the great tribes of Indians inhabiting those plains.

That same conference appointed an apostle to carry the Gospel to the people of France, Elder John Taylor received the appointment. His work extended also into Ger-

many, and before his return he superintended the translation and the publication of the Book of Mormon, both into the French and into the German language.

At that same conference, October, 1849, Lorenzo Snow was called to establish the work in Italy. He was successful in his mission, and the work extended from there to Switzerland, and acting under the advice of his fellow apostles in England, missionaries under his direction were sent to India, and the work began in that distant land.

In addition to this that great apostle of the Lord Jesus Christ, Erastus Snow, was sent to the Scandinavian people, and he established a mission in that land and had translated the Book of Mormon into that language. That mission has been continuous and fruitful from that day until the present time.

That year, also, Addison Pratt, after being taken up here to the summit of what, to me, is a sacred mountain, Ensign Peak, where he received the holy ordinances of the house of God, he returned upon his mission to the islands of the sea. It is possible in this hurried survey that I may have omitted some of the missions that started in that year of grace, 1849, but if I have I will beg leave to print them in the record of this conference.

[Elder Orson Pratt had been sent to England in 1848 to take charge of the British Mission. The October conference of 1849 appointed Elder Franklin D. Richards to join him in his ministry, so that these appointments are connected with the period here considered. Elder Pratt held the presidency of the British Mission from August, 1848, to January, 1851. As Elder Rich-

ards arrived in England in March, 1850, Elder Pratt had his assistance about ten months, and during the presidency of Orson Pratt, aided by Elder Richards to the extent of time noted, the *Millennial Star* increased in circulation from 3,700 to 22,000; 5,000 were emigrated from the British Mission to America, and 21,000 were brought into the Church.]

I merely wanted to call your attention to enough that was done at that time, to show you what great service the Church of Christ was giving to the world by sending these apostles, strong in the Spirit of God, and in their labors reflecting the spirit of the mission of their Master, in carrying the message that had been given to the Church, to all the nations of the earth. I select this year in which to point out these things to you because it stands in such marked contrast to the spirit of the world manifested at that particular time; and what the spirit of the world would lead men to do under the circumstances in which these men wrought out their service for their fellow men and for God.

The year 1849, you remember, was the year of the gold discovery in California. A Mormon, albeit, not a very faithful one by that time, but nevertheless a Mormon elder (Samuel Brannan), taking a vial of gold dust in one hand, and swinging his hat with the other, rushed down the streets of San Francisco, crying, "Gold! gold! gold from the American River!" His cry of gold in a few days emptied San Francisco. Lawyers left their offices, merchants left their business, physicians left their patients, in a mad rush for the American River at the magic cry of "Gold;" and pretty soon that cry of

"Gold" echoed and re-echoed, not only through the states of our own nation, but even in foreign lands, and presently the world witnessed a mad rush from every direction and from nearly all lands, for the gold fields of California. They went in various ways, some of them by the way of the Isthmus of Panama, leaving the Atlantic and crossing the isthmus to the Pacific, and coming up the coast to San Francisco Bay. Others came overland; some of them went by the northern route, Bear River Valley and Fort Hall. About twenty thousand of them, in the summer of 1849, passed through our then little frontier village of Salt Lake City. But while the world was thus going mad in this rush for gold, and all seemed bound for the golden shores of California, here in these new frontier settlements of ours, where we were so near the new "Eldorado," the Church of Christ was sending men eastward, not for gold, but seeking the souls of men and the salvation and redemption of the world!

Does it not stand out in marked contrast, this difference between the selfish spirit that moves men and the Spirit of God that moves the servants of God in the accomplishment of His work? And we give in our history this magnificent proof that this little people at that time, robbed and peeled repeatedly of all they possessed, and while yet making their weary way to these valleys, a thousand miles from the frontiers of our country, yet they gave this magnificent evidence of love of God that was in their hearts, and that kind of work, that manifestation of love of God, through service to man, has been going on in various degrees from that time until the present time. There has never been

a time, there has never been years of dearth, when the Church of Christ has not given that kind of service to the inhabitants of the earth, that evidence of love of God and love of man.

In the first years of our experience in these mountains—Pardon me, please; I have formed that habit of calling these things “ours,” although, of course, they were happening before I was born, but I have lived so much in these things that it seems to me that I have been a member of the Church from the day it was organized until now, and so you must pardon me if, unwittingly, I identify myself with these movements.

Well, through the first years of our experience, then, as a Church, in bringing the people from foreign lands and from our own land to these mountains, the method at first was to bring them to the Missouri frontiers, to purchase cattle and wagons in the east, and then giving to the companies men of more or less experience to pilot them to the valleys of the mountains. In 1860, however, a circumstance happened to change that system, and widened, as you will see in a moment, widened the field for service unto the people of God. In that year, 1860, Brother Joseph W. Young, a nephew of President Young, a man of rare skill and ability as a plains captain, took a train of twenty-nine wagons from our valley after freight, and made the journey to the Missouri River and back again the same season, with the same teams. It occurred to President Young that if Joseph W. Young could successfully do that, it could be done by others and in other years as well as in 1860. The poor who were desirous of coming to Zion

could be sent for from these valleys and brought back by the same teams. The community had more teams and wagons than it had money to expend for this purpose, and therefore this new system of emigrating the poor from the Missouri frontiers was inaugurated. Brother Joseph W. Young preached on the stand after his return, early in October of the year 1860—he preached a discourse on what he called “A Treatise on Ox-Teamology,” or the art of so treating cattle that they would be able to make a journey to the Missouri River and back again without materially injuring them. And so from then until the advent of the railroad into our valley the work of bringing the immigrating poor was carried on in that manner; and the amount of it, when you come to group it together, is really surprising. Listen: In 1861 two hundred wagons with four yoke of oxen to the wagon, divided into four companies, with about two hundred and fifty men performed the service, in the year 1861. In 1862, two hundred and sixty-two wagons were sent to the frontier, divided into six companies; there were two hundred and ninety-three men, two thousand eight hundred and eighty oxen, the trains taking with them the provisions necessary both for the journey to the east and the return journey with the emigrants to the west.

In 1863, three hundred and eighty-four wagons, divided into ten companies, were sent to the Missouri River; there were four hundred and eighty-eight men, three thousand six hundred and four oxen. Ten captains were necessary to conduct the trains.

In 1864 one hundred and seventy

wagons were sent, one thousand seven hundred and seventeen oxen, and two hundred and seventy-seven men were engaged in that service that year.

In 1865, as a consequence of local conditions, no teams were sent east, but in 1866 three hundred and ninety-seven wagons were sent, and sixty-two more wagons were authorized to be purchased when the trains arrived in the East. There were four hundred and fifty-six teamsters, and forty-nine guardsmen, mounted, with eighty-nine horses, one hundred and thirty-four mules, three thousand and forty-two oxen. In addition to that, a relief train had to be sent to meet the incoming emigrants.

In 1867, no ox teams were sent to the East, but in 1868 an extraordinary effort was made to gather the poor. Seventy thousand dollars was raised in this community to help gather the poor, and five hundred wagons, in ten companies, went to the railroad terminus, and that year about four thousand of poor Saints, chiefly from the British Isles, were brought across the mountains and into this city.

This service was rendered, not for earthly reward, but was gratuitous service to fellow men, service to the poor, who needed the help. In those years when this little community was engaged in that great, generous work, the people in foreign nations wanting lands were brought from afar to lands wanting hands, and from that emigration hundreds and thousands, redeemed from poverty and the workshops of the old world, were brought here and made the land owners in the new west, in the commonwealth of Utah.

I want to halt long enough to pay

just a little tribute of appreciation to this kind of service. Rough service it was, involving exposure to storms and to fatigue and danger, to nights of watchfulness, to exposure from Indian attacks, to constant labor day by day, to exposure to inclement seasons and hardships, that brought many of those who rendered this high service to God and fellow men to a crippled and decrepit, premature old age. I want to express my gratitude, as one who received benefits from this kind of service, rendered by this noble body of men who year after year gave their service that the poor might be gathered, and to say that this service has been and is as acceptable, in my judgment, to Almighty God as the more genteel service, if you please to regard it so, of preaching the Gospel among the nations of the earth. Every service that is rendered to humanity in the name of God is holy service in the sight of God, no matter how rough it may be, or how uncounted may be those who render it. And I want to say a word for that brave band of men who were the plains captains during these days—noble men they were, generals in their sphere, wise and courageous and worthy of all honor in the Church of the Christ, loved of God, blessed of Him, because they gave forth evidence that they loved God and loved fellow men, and gave the best of evidence of the fact in that they served, at great self-sacrifice and in the midst of constant danger—their fellow men and God.

Not only was the Church in these years called upon for that kind of service, but the Church, at least the citizens of Utah—and in the years of which I am speaking they constituted the Church, because we

were nearly all "Mormons" in those days, and the citizenship of our territory was practically "Mormon;" so when we say citizens in those days we mean the Church, practically. Well, they were not only called upon to do the kind of service just described, but they were called upon also to do other service, namely, to protect themselves and each other against the wrath and jealousy and savagery of the Indian tribes by whom they were surrounded. When the outbreak came which marked the beginning of what is called in our annals the "Black Hawk War," the people appealed to the governor of the state, and through the governor of the state and the Indian agents—at that time Colonel O. H. Irish and Colonel F. H. Head—these agents appealed to the United States military authorities, for assistance. When Colonel Irish made the application to the authorities at Camp Douglas he was told by the officer commanding that if the disturbances were away from the mail routes and the telegraph lines he had no authority to render the assistance. In the other case the officer commanding, when appealed to by Colonel Head, said he would refer it to the military authorities in the east, and at that time General Sherman was in command of the western department. When the question was put up to him he answered that the people must depend upon themselves to make the Indians behave at Salina. And so, not being granted the assistance and protection properly asked for, we had to rely upon our own people—the Latter-day Saints—to aid each other. According to the report that was made by Colonel John R. Winder to the commanding general of the Utah militia, and which

finally Adjutant General H. B. Clawson presented to the secretary of war, when asking for reimbursement for this service—according to those reports five hundred men were called into the field against the Indians for three months, in 1865. In 1866 two thousand five hundred men were called, many of them from the northern counties, to go to the assistance of the southern counties, and they served for six months. In 1867, one thousand five hundred were called into the service, also for six months. This is the kind of service that the counties in the north were called upon to render to the brethren in distress in the south. The aggregate of this service, as computed by soldier service generally, amounted to \$1,121,000. The legislature memorialized Congress for an appropriation of \$1,500,000 to cover these expenses. We petitioned, and have pleaded for this measure of justice, but so far in vain; and so we will have to charge it up to the account of service unrewarded, so far as this world is concerned, service given willingly and involving great risks on the part of those who gave it, for the assistance of fellow men of the household of faith.

Well, of course—I beg your pardon, I had no idea so much time had elapsed—but let me, in conclusion, make this brief application of all this, for surely there would be no reason of speaking of it if one did not have an application for it. Briefly, then, in conclusion; the days of emigrating the poor by means of ox teams, the days of furnishing the teams and the drivers and the supplies for that service, are past; the days of fighting the Indians are past; but the obligation of service to the world continues to

rest upon the Church of Christ. The form of the service may have changed, but the need of it and the obligation of it remain. I tell you what we have been trying to do among our quorums of seventies, we have been preaching with more or less earnestness the necessity of seventies making sacrifice for the work of God. Of course, the Saints are making very great sacrifice in the way of means and the service of men in preaching the Gospel abroad. But what we need, in my judgment, for the mission fields of the world, is men of more mature years, men of experience, to go upon second and third missions, in order to "age up" somewhat the various missions of the Church, and to give a more seasoned ministry to the world, and thereby also a more effective ministry. This will involve our seventies in making sacrifices, but if we make sacrifices for the work of God, be assured the work is worthy of all that we can give to it in the way of sacrifice and service, and we want to keep the record of our service to fellow men up to as high a standard of efficiency and largeness as it has been in the past. The Lord bless you. Amen.

The hymn commencing "Ye simple souls who stray, was sung, as a tenor solo, by John W. Summerhays.

ELDER J. GOLDEN KIMBALL.

(Of the First Council of Seventy.)

President Smith desired me to read this letter, signed by James M. Kirkham, chairman of the Utah Development League:

President Joseph F. Smith, Salt Lake City, Utah:

DEAR BROTHER SMITH: Referring to the clean town contest which I talked

with you about, the committee who has this matter in charge is trying to create a spirit among all the cities and towns of this state to clean up and beautify their homes and surroundings. To do this a clean town contest has been planned. Although the Utah Development league, which consists of a central organization of all the commercial clubs of the state, are taking the lead in the matter, we hope to bring into active service in this campaign all the different societies and civic clubs, schools, agricultural clubs, and those who have in charge the city beautiful movement and vacant lot campaign.

I do not know of a greater service that can be done the state than this movement properly carried out. The scoring of the different towns will be done by some person from outside the state in order that there can be no question of favoritism.

Of the 100 points about 65 will be for sanitary conditions, while the remaining 35 points will be for physical conditions. This movement can be successful only by the united co-operation of every one.

The fly crusade will be part of the general scheme in the state-wide clean up.

Each town will be asked to arrange for a suitable prize for the cleanest back yard, stables, corrals and general surroundings, also prizes for the most beautiful flower garden and lawns, etc.

We hope to create civic pride even among those who are now leaders and in this way arouse the dormant people who have not taken part in a movement of this kind before.

The state board of health is responsible for the statement that several hundred deaths could be prevented if proper sanitary conditions existed. Besides this there is the misery and suffering of many people who do not die but who become subject to sickness because of contagious diseases.

The towns of the state will be divided into five classes according to the population. the suitable prizes will be given to each city in its class that scores the highest.

Commencing with April 11th many of the largest towns have planned for a whole week of clean up. Wednesday April 15th, which is Arbor Day will be set aside as a special day in

this movement. Governor William Spry will issue a proclamation to that effect. Mayor Park and leaders in other cities will issue similar proclamations asking the people that they hold meetings and programs, emphasizing the importance of a general clean up throughout the state.

This week will be the beginning of what we hope will be a general clean up program to be carried on throughout the year. The value of cleanliness I shall not presume to discuss, because you know that cleanliness is a part of Godliness.

I want to assure you that any assistance you can give us in the way of indorsing this movement and saying something to emphasize its importance when you have an opportunity will be greatly appreciated.

Very truly,

In behalf of the Committee.

JAMES M. KIRKHAM,
Chairman.

I am very thankful this morning, notwithstanding the condition of my physical body, that I have been busily engaged cleaning up my own door-yard. I could not get the boy to do it, so I got busy and did it myself. (Laughter.) I am pretty near dead tired as a result of it; but I am grateful, for this suggestion to the Latter-day Saints, as to the "Clean town Contest."

In our beautiful Utah many of the homes and farms are old fashioned. There is very little intense farming. Some people declare that nearly everybody is slipshod, barns, houses, outbuildings are fast going to ruin. The front yards are weed-grown, the fences down and hid by weeds, no flowers, no lawns, no vegetable gardens, no family orchards, and if there is, the trees are old, sickly and neglected. The fact is, no more beautiful valley, no better place has God's people ever found. No people have been more greatly favored during last year, as

to climate. The past winter has been unexcelled, it has been just lovely. There is no need to go to California, or to the East, North, or South. I have made enquiries, and am posted. As the saying is, we have all countries and climates "skinned to death."

What we need is old time enthusiasm. We should make a strong appeal to the rising generation and get the boys and girls to use their heads, and go to work with their hands. We need practical education, ambition, push. The whole family ought to work, none should be ashamed of work, but all should roll up their sleeves and dig. The key of success is: "We're not afraid of work." There should be no aged father or mother bent with hard work, who could say: Our boys and girls are educated so much that they go away from the home and farm. The ranch and farm just about keep me and the old lady now that the children are gone. We appeal to their children to give them a lift occasionally. Let the cry go out to all, and create a desire among the citizens of our cities and towns to clean up and beautify the old homesteads and surroundings. Certain it is that some of our homes, outbuildings and fences need whitewashing awfully bad.

I visited my mother's home town in Hopewell, New Jersey, in 1884, and I found there was no home, no outbuilding, no fence that was not painted, or whitewashed.

Now, brethren and sisters, awake, and make a good try-out in following this suggestion. No greater blessing can come to this people than a thorough and general cleansing of homes and surroundings.

The Lord bless you all. Amen.

The congregation sang the hymn:

There is beauty all around,
When there's love at home;
There is joy in ev'ry sound,
When there's love at home.
Peace and plenty here abide,
Smiling sweet on ev'ry side,
Time doth softly, sweetly glide,
When there's love at home.

Benediction was pronounced by
Elder George C. Parkinson.

Conference adjourned until 2 p.m.

CLOSING SESSION.

In the Tabernacle, at 2 p. m.
President Joseph F. Smith called
the meeting to order.

The congregation sang the hymn:

Redeemer of Israel, our only delight,
On whom for a blessing we call,
Our shadow by day, and our pillar by
night,
Our King, our Deliv'rer, our all!

Prayer was offered by Elder Wm.
H. Richards.

A bass solo, "Within this sacred
dwelling," was sung by A. L. New-
berg.

ELDER RULON S. WELLS.

(Of the First Council of Seventy.)

My brethren and sisters, I feel
my dependence upon the Lord this
afternoon, more than I ever did
before, it seems to me, and I sin-
cerely hope that the Lord will favor
me with His Spirit to say a few
beneficial words while I stand before
you.

I have rejoiced exceedingly in the
spirit of this conference. It has
been to me faith-promoting. When
President Smith was speaking at the
opening session, I recognized the

spirit of inspiration which rested
upon him. The high standard, that
has been raised up in this dispen-
sation of the Lord's providences un-
to His people, is something worthy
of consideration by all the peoples
of the earth. It seems to me that
in the life of our Redeemer the ex-
ample was set for all mankind, and
whereas we may fall short of those
perfections which were illustrated
in His divine life, nevertheless we
have a standard raised up by which
we are to be measured. In order
that we may approach His perfec-
tions, the Gospel has been delivered
to the children of men, and in it we
have been admonished to be perfect
even as our Father in heaven is
perfect. No one realizes more than
I do myself the weaknesses by which
we are beset at every hand. Some-
times we hear one say that we ought
not to preach anything that we do
not practice. It seems to me that
that is not altogether correct, but
I do endorse the doctrine that we
ought not to preach anything that
we do not try to do, even though we
may not completely succeed in com-
ing to that degree of excellence. We
should preach Christ and Him cru-
cified. We should preach the ex-
cellence of His life, whether or not
we are able to come up to His stand-
ard completely. We are living in a
world of sin. We are exposed to
the temptations of the world. We
have our weaknesses and our imper-
fections. Nevertheless we have de-
livered unto us the power of God
unto salvation, and that power of
God is the Gospel of the Lord Jesus
Christ, and obedience to that will
perfect us in our lives. Neverthe-
less there is sin in the world, and
none of us are perfect. We have
our weaknesses and our imperfec-
tions, but we ought not to glory in

them. We ought not to think that they are justified, or that we are justified in doing anything that is wrong. We are only in the right attitude when we are engaged in the fight against sin.

It is a great warfare that is being carried on in this world. It is the power of God versus the power of the adversary. It is truth versus error. It is righteousness against sin; and only he has his feet planted in the straight and narrow way that is striving and endeavoring to overcome his weaknesses and imperfections. Neither ought we to judge one another, and think because some one may not be as near perfect as we consider ourselves to be, that he is therefore lost. Each man and each woman, each child of God has his own battle to fight. They have their own environment in which they move. They have the particular training that they have received from their parents. Some have had greater advantages than others; and we are not in a position to judge any one. We are scarcely able to judge even ourselves. But we ought to be engaged in fighting sin, at the same time being full of love and charity towards all men, whether they be sinners or not. All men are to a certain degree sinners; and this question of sin is to be regarded pretty much in the same light as we regard sickness and disease. We may loathe and hate sin and yet be full of love and charity towards the sinner, just as we may loathe and despise disease and pain, and at the same time be full of love and charity towards those who are afflicted; and our purpose should be to bring relief both to the sinner and to the afflicted.

There is an analogy between these two propositions, between sin and

sickness. In each case, in both cases, it is required that they should have proper treatment. In the case of a man or a woman who has been afflicted with some bodily ailment, what a splendid thing it is to call someone in who is skilled in the art of bringing relief, some physician or doctor who can bring relief to suffering humanity. It is also essential and requisite that those who are afflicted with sin should have relief brought to them; and what a blessed service it is when we can render relief, bring restoration unto a state of righteousness to him that is afflicted with sin. There are a great many maladies both physical and spiritual. The Lord, however, has given a remedy for every evil, for every affliction. The Gospel of the Lord Jesus Christ is a panacea for every affliction of the soul of man. We ought to practice and obey that Gospel, apply it to everything in our lives, that we may be healed from the afflictions of sin. The whole world lieth in sin, under the bondage of sin, and we are not relieved from that bondage until we shall overcome evil, even the sins with which we are afflicted. If the Gospel be applied to each and every one of us, and we obey its principles, its precepts, it will heal us spiritually, and finally bring us back into the presence of God, sound and whole, and free every whit from all the contagions and diseases of sin that are found in the world today.

My brethren and sisters, I realize that the moments here are very precious so I will close, and in conclusion let me bear my testimony that I know that this Gospel, which has been restored in the day and age in which we live, through the instrumentality of the prophet Jo-

seph Smith, has within it the power of God to heal the sick, to heal the afflicted, whether it be from sin or from sickness. I pray the Lord that He will guide us by His Holy Spirit, and finally bring us back into His presence, in the name of Jesus Christ. Amen.

ELDER JOSEPH W. M'MURRIN.

(Of the First Council of Seventy.)

I trust, my brethren and sisters, that the few words I utter upon this occasion, may be directed by the same good spirit that has been so abundantly manifest in the remarks that have been made by the brethren who have been called to speak to the people, in the various sessions of this general conference.

As I was coming up Main Street on Saturday morning, on my way to attend the opening session of the conference, I joined a brother who was also wending his way towards this Tabernacle. He smilingly said to me, "Well, brother Joseph, I suppose we are going to have the very best conference that has ever been held." These words of the brother referred to, brought to my mind remarks that were made in my hearing, by one of the counselors in a stake presidency, at a stake conference that I attended a few months ago. He declared in that meeting that he felt the stake conference, then convened, was one of the best they had ever held. After making this statement, he said that when he returned from Salt Lake City after attending the October conference last year, his family wanted to know what kind of a conference had been held, and how he had enjoyed himself. His answer was, "It was the best conference I have ever attended." Then the young peo-

ple in the home laughed and said, "Why, father, you have made that statement after every conference you have ever attended." I was made glad, my brethren and sisters, when I listened to that declaration. This man was a man of years and of long experience. He was engaged in teaching the Gospel when I was a little child, a man under whose direction I had come in my Sunday School studies in the days of my boyhood; I was made glad in my soul that after all the years of experience which he had had in the Church, that the doctrines of the Gospel were still so sweet that he could say, after more than a half a century of experience, and after being in attendance again and again at conference meetings for about that length of time—for he has been in regular attendance at these conferences, and he is sitting in this congregation this afternoon—that this last conference was the best one in his experience. I would not be at all surprised if he were to report when he has opportunity that he has again attended the best conference he had ever attended. I do not know that one conference is really better than another; but there is something to be very grateful for, that at every conference we always have a spirit of joy and always feel that we have reason for great happiness. We feel fully satisfied with the sound of the Gospel, the principles and doctrines of the Gospel that are expounded in our hearing at these gatherings and at other times even though we may have heard them frequently before, they are always fresh, they are always satisfying, and always fill us with gratitude, thanksgiving and praise.

I attended a conference recently, my brethren and sisters, where the

stake president reported that an earnest effort had been made by the ward teachers within the confines of that stake during the nine months of the year that had then passed away, to carry the Gospel to the homes of the people resident within the stake. The brethren engaged in this labor had been instructed to visit all the people, not only the Latter-day Saints but to visit the people who were not of our faith. If non-members of the Church cared to hear anything in relation to the principles of the Gospel, the teachers were to expound the Gospel to them. If they did not want the Gospel, but desired to unite with the people in civic movements, or in other good directions in which all the people unite, to talk with them in relation to such matters. The president reported that these teachers were well received and as a result of their ministry in thus visiting the homes of the people, there had been over forty adult baptisms in that stake during nine months. I thought that was a very remarkable and commendable report; it was something for the brethren who had engaged in the labor to feel exceedingly proud of. You know it has been written in the revelations that have come from our Father in heaven in this latter dispensation, that if a man were to spend his entire lifetime in the preaching of the word of the Lord, and the result of his ministry should be the salvation of one soul, how great would be his joy with that soul in the kingdom of God. I believe in this doctrine. I have had some experience in the preaching of the Gospel, and now and then have discovered that the Lord has so used me in teaching the way of salvation, that the hearts

of men have been touched, and a few have been brought to investigate the great message that has been revealed from on high for the salvation of the human family. I know whenever such information has come to me it has filled my soul with that joy that passes all understanding.

At another conference that I attended not long ago I heard the stake president report the labors of missionaries something after the manner of the report that was made by President Smith, regarding these Church activities. This president reported that in the stake of Zion over which he presided they had been utilizing the Seventies and the Elders in the preaching of the Gospel, and that an earnest home missionary labor had been accomplished. These missionaries had gone among the people much in the same manner as our missionaries go abroad in the various missions of the world. They had literature to deliver to the people. They held cottage meetings, and other meetings, as they had opportunity. They taught the principles of the Gospel at the fireside, and wherever they could make an opening, and in that stake of Zion the report was made that there had been between forty and fifty baptisms of adult persons, individuals that were actual converts from indifference, from the religious follies that are in the world, to the truth as it has been revealed.

I mention these matters for the purpose, my brethren and sisters, of drawing the attention of men who hold responsible and presiding positions in the quorums of the Holy Priesthood, and particularly to those who preside in the quorums of the seventy, to the possibility of saving souls here at home, that they

may be alive to the opportunity that abounds on every hand for missionary labor in the stakes of Zion. We have a great missionary field right here at our doors. Men and women in large numbers have been drawn from the various nations of the earth by the mysterious providences of our Father in heaven, and have located in the wards and stakes of Zion. We should feel that we are under responsibility to carry the principles of the Gospel to all these people who are not of the faith. We should be constantly on the alert and anxious to formulate plans, under proper direction, and proper authority, for the spreading of the word of the Lord, that those who are here within our gates may hear the sound of the Gospel and have no opportunity in the future, either in this time, or in the life that is to come, to rise up in judgment against us and say, that notwithstanding the precious truth that had been committed into our care, and the nearness of these men to many who hold the priesthood, no effort had been made to convert them. I heard a stake president say that a neighbor, a man resident within his stake, who was visited when upon his death-bed by elders of the Church and heard something in relation to the principles of the Gospel, he wanted, then, to know how it was—if the story relative to the restoration of the Gospel that was being told was true, if the heavens had been opened, if holy angels had come with divine authority and had conferred that authority upon men, and his neighbors held that authority—how it was that they had not exerted themselves long before to make him acquainted with that fact. He appeared, according to the report of this president, to be con-

cerned about the matter. He seemed to feel that possibly the story was true, that God had revealed Himself; that the message of the everlasting Gospel had been committed to men upon the earth; and he was in distress because he was conscious of the fact that he would not have opportunity to receive that message, as he was then upon his death-bed. Of course we do not know what his feelings might have been under other circumstances; but we really ought to know that the giving of the authority of the Holy Priesthood is most precious, and that with that authority is a very grave responsibility. Men should be earnestly engaged in seeking to bring to pass righteousness, of their own volition, by virtue of the agency with which God has blessed them, acting and laboring always under the authority of those who preside in the local subdivisions of the Church. I am very glad to know that there has been an unusual effort, during recent years, to utilize more fully the labors of the Seventies and other men who hold this precious authority in the preaching of the word of the Lord at home. I trust that there is a disposition on the part of all these men to recognize local authority; that there are none of them graduates in the sense that has been spoken of during this conference, but that they are all students, that they are all ambitious to learn the things of God, that they are all anxious to utilize the information that may come to them as the result of research and study for the advantage and well being of their fellows. For it is for this purpose that we have been given authority. For this purpose God has called us to His ministry, and He

has laid upon our shoulders the responsibility of carrying the message of the Gospel to all men.

I pray that the priesthood may feel this obligation more and more right here at home, and that there may not be found in any ward, or in any stake of Zion, any person not a member of the Church who can justly say, now or hereafter, that we have not appreciated our responsibility, and that we have not sought to magnify our calling in seeking after the souls of men in the fear of the Lord. May we so utilize our time and powers that have been committed unto us, that all men shall be left without excuse, and that we ourselves shall be received in due time by our Father in heaven with the plaudit, "Well done thou good and faithful servant, enter into the joy of thy Lord." God bless us, and help us to be faithful and true to the covenants we have made, is my prayer in the name of Jesus Christ. Amen.

A soprano solo, "Thy will be done," was sung by Sister Josie Hinckley.

ELDER CHARLES H. HART.

(Of the First Council of Seventy.)

I have enjoyed very much, and I have no doubt you have also, the timely instructions of this conference, and I trust that we appreciate the importance of the many valuable things already given unto us. Yesterday, at one of the overflow meetings, I made the assertion without argument that we had in our missionary system one of the best sustained efforts of altruism upon a large scale, considering the number of people that the world in all its history has ever seen. I thank

Brother Roberts for making the argument supporting today, the statement thus made yesterday.

Some one has said that the kingdom of heaven is not for the most learned but for the best, and that the best is the most unselfish; that loving, constant, continuous and voluntary self-sacrifice for the good of others is the glory of man.

We might emphasize for a moment another phase of that splendid chapter of service that was so ably reviewed today by Elder B. H. Roberts, and that is the effect which that service has had upon the individuals participating therein, and also upon their posterity as well as upon those whom they served. The result of the efforts of the brethren in making that sacrifice in going from Kirtland to Missouri in Zion's camp but enabled them and others to perform in a better way that other sacrifice, that other great journey which they were to make from Missouri to Illionis; and their experience in making that migration enabled them to perform in a better way the higher sacrifice which they were to later make in moving from Illinois to the Rocky Mountains. And the experiences of the brethren in making that journey across the wilderness of a thousand miles enabled them to perform in a splendid way that service of colonization which was so well performed up and down this chain of mountain valleys, and which has made of the "Mormon" people, the world's foremost colonizers. In looking over the audience today and seeing here and there individuals whom I know have made a sublime sacrifice for the good of the Church and for the good of others, I felt how insignificant is anything that I have performed for the Church.

The Lord, in a revelation to the Prophet Joseph Smith, said: "Wherefore be not weary in well doing, for you are laying the foundation of a great work; and behold, from things that are small proceedeth that which is great." I am a great believer in the truth that none of these acts of loving service and sacrifice can be performed without there being a permanent reward, permanent results left.

In enumerating today, the effort put forth in driving the oxen, I thought also of that other service where men really performed the part of oxen in hitching themselves to the hand-carts and making the same journey across the plains. Perhaps they thought in making that wonderful sacrifice that there would be no results except their passage to the mountains and yet an impress has been left upon their children and upon their children's children that time will not efface. I have heard strong men and strong women say that when they contemplated the grand sacrifice of their father or mother, in making that hand-cart journey across the plains, they felt that there was no sacrifice too great for them to make for the Church; that if they were to live many years, and be able to crowd into each day a hundred times more good than they were now accomplishing that still they would be unworthy of that father and mother who had the faith and the courage to perform that wonderful work. Many of these acts of heroism, the fruitage of this wonderful service for others, have never been written. Occasionally we hear of some of these instances. I was with our state superintendent of schools, who was recently called home, in the last journey that he made to St.

George, and heard his last speech and testimony. He told of his father, a convert from that same Scandinavian country to which Brother Erastus Snow was called, indeed his people were converts of the preaching of brother Erastus Snow. Superintendent Nelson told the story of how his father waded the Sevier river during high water, having for his protection a rope tied about his body, and held for his protection by one of his sons upon the shore; in order to carry a letter containing the money for the education of his son to the postoffice upon the other side of the river.

I was impressed as a boy in reading of how Leonidas, at the pass of Thermopolae with his little band of Spartans, had withstood a whole army and how he probably would have succeeded permanently had it not been for a traitor in showing the enemy a secret pass around the one guarded. I was likewise impressed with the legendary hero Horatius who, at the bridge, kept back the Etruscan hordes; but I have been more thrilled in reading of some of the heroic services of our own boys in connection with this pioneer work, of the sublime service performed by those three boys who carried across the Sweet-water those same hand-cart people who were too emaciated, who were too much enfeebled by starvation and who were too poorly clad to venture into the ice cold water. Those boys carried, one by one, that large company of hand-cart people across that freezing river with its ice floes. There are only a few of these heroic acts that have been put into print. Many of the things performed by the pioneer fathers and by their pioneer children have not yet been written; but an impress

has been left upon the world by these services of self-sacrifice, and from things which are small proceedeth that which is great. It has been particularly true in this missionary service. The tracts, in the wrecked vessel, have not been permanently destroyed, but they have been washed upon the shore to dry, and have been read by the inhabitants of the land, preparing them for other Gospel messages to come. The text announced before the meeting was broken up, the chance text announced has found root and has borne fruitage. The scrap of paper, containing a portion of a sermon, rolling upon the desert, has been picked up and converts made to the Church. The missionaries have not been able to reap the harvest in the evening of their morning's planting, and generally they have not expected it. We should not be impatient of results nor expect to find, at once, the fruitage of our labors. If we had the history of those who have been converted to the Church, we would have in almost each instance a sublime story reading almost like a romance, of how a single word struck home and brought them into the Church, and of the sacrifices they made in order to live their religion and to gather to Zion. Those examples in the lives of the people have been impressed upon their children and will be upon their children's children.

May the Lord bless us and help us to appreciate the importance of serving in this cause, of realizing, with the revelation, that indeed we are laying the foundation of a great work, and that it is an honor to take part in this work, and that from things that are small proceedeth that which is great, or as the great

poet has expressed it, "Behold, on what a slender thread hang everlasting things." That has been true with the Gospel in the past, and no doubt will be in the future. These examples of patience and endurance and of devotion for the good of others will not be lost to the world by any means. I have heard great men testify as to the impression that a very small but faithful act had upon them. The constant offering of the fast day donation, a very small offering taken to the fast meeting yet the constancy of some faithful devoted brother in making, in his poverty, the simple offering, not once or twice but each succeeding fast day, year after year, has left an impression upon strong men.

May the Lord bless us and help us in our work of devoting our time, our lives if necessary, for the welfare and good of others, I pray in the names of Jesus. Amen.

ELDER LEVI EDGAR YOUNG.

(Of the First Council of Seventy.)

This has been a magnificent conference and I am grateful that I have been able to hear almost every sermon delivered from this stand. I have been impressed with the words of every servant of God who has spoken, and my testimony is that the Lord has been with this people in the past, and has been with them in this conference, and is with them today.

I have just finished the reading of a book which is to me one of the marvelous works of the twentieth century, namely, "The Truth of Religion," by Adolph Eucken, of the University of Jena in Germany. It is a work for which Professor Eucken was awarded the Nobel prize in

1908, and has been pronounced by leading universities of Germany, as well as the Imperial Scientific Society of Germany, as one of the most marvelous contributions to religious thought in the history of the race. In this book Professor Eucken has made a marvelous deduction to the effect that the world, during the twentieth century, will wend its way back to a belief in Jesus the Christ, and that, when the purer Gospel of Christ comes again to the hearts of men, that Gospel will express itself through a magnificent co-operative institution, which shall be known as a church of the Most High. In other words, Professor Eucken has, unconsciously, given us the great thought that we have been bearing testimony to for nearly one hundred years, namely, that the principles of Jesus Christ, and that the great plan of God for His children, will find expression through a splendid organization of men who are acting harmoniously with one another, and are keeping their souls tuned to God and the infinite.

During this conference the great theme, seemingly, has been the testimony that Jesus the Christ has lived, and has brought life to the world, salvation, and redemption, through the Gospel plan of salvation, and I have rejoiced in this great message. It was only recently declared by a fellow worker of mine, and a classmate at Columbia University, that if Dr. William James, of Harvard College, had come to Utah before he died, he would have found a society that, above all other human societies, illustrates better the theory of pragmatism, brought out by that great psychologist than any other society on the earth today. William James before he died,—and he is recog-

nized as the greatest American philosopher that we have had—declared that there must be a splendid belief in God, that this idea of man's relationship to Deity must come back again, as it is after all the most potential and the greatest influence for morality that has ever been given to the human race. When men learn that their institutions—their economic, civic, political, social and ethical institutions—must be in accord with some divine belief in man's power and his relationship to God, then men will have a truer religion, a better outlook on life, and men will begin to grow into their greater power of intellectual and ethical development.

This book, in a sense, has been an exposition of great fundamentals of the Gospel of Jesus Christ, although unconsciously done. It is my firm belief and testimony that the intelligent of the world are today turning their faces to the light, by virtue of the hunger of their souls. Philosophy of man will never satisfy the longing that is natural to the human being, will never satisfy that longing for God, and for a knowledge of man's relationship to his Creator. I believe, my brethren and sisters, that the Gospel of Jesus Christ is the most magnificent example—I mean the Gospel of Jesus Christ as we understand it, and as we know it to be true—is the most magnificent example of what modern sociologists in their philosophy declare to be high-minded and critical intellectual type of philosophy. Professor Franklin Henry Gidding, who over a year ago spoke from this pulpit, declared that he believes that the American people will yet raise up a fine type of critical intellectual mind. By this he means men who

know life, men who understand life in its bigness and its gloriousness, and by understanding it live life according to the majesty of their divine beings.

It is my testimony, and I take always the deepest pleasure in giving it, that the Prophet Joseph was a type of the critical, intellectual mind which is the dream of some philosophers; that type of mind, that wishes truth and works for truth, and is open to truth, knowing that truth is power and that power is intelligence. I say this here because I do not wish the Prophet Joseph Smith misunderstood, though he had no formal schooling. That is why I believe he rose to be such a magnificent character before the world. His mind was never injured by some little or petty pedagogical principle that would have warped his being.

The Gospel of Jesus Christ stands for truth in its reality; it stands for truth in its ideality, and takes that stand which Professor Eucken has announced, in that book which received the world's prize, that for a religion to become permanent it must make for righteousness, and righteousness in religion will come when every man, woman and child shall realize his own personal responsibility to his God, and will place himself before his Maker as one who believes in the divinity of his own soul. Therefore I believe the time will come when there will be a monument, a gracious and great monument, reared to the Prophet Joseph Smith; and on that monument a sentence something like this will be inscribed: "To the memory of Joseph Smith, who was the agent of God to open the heavens to the children of men and give the mean-

ing of the Godhead and man's relationship to his God." Amen.

BISHOP CHARLES W. NIBLEY.

"Mormonism" not an "easy" religion. —Obedience and endurance requisites of Christ's followers.—A sensible communism, the United Order.

Our conference has been one, I know, that all who have attended have had occasion to thoroughly enjoy. The world has been looking in years past for an easy religion, and wherever religion has been made easy enough it has usually found some converts, although as a rule that kind of religion does not hold converts very long. But "Mormonism" is not that kind of religion. We have heard, and in a very splendid manner too, of the amount of service that is extended by the members and officers of the Church in the way of helping one another and helping mankind. All of this is true. The Gospel is something that partakes of the spirit of helpfulness, rendering assistance in some way or other, even though it be through sacrifice, to those whom we are associated with, and to those to whom we are sent; but we ought not to forget this further fact that this Gospel is an exacting religion. It demands of me and you that we shall prepare ourselves, and that we shall work out our salvation. In the scheme of things, it is not appointed in the principles of the Gospel that man can be saved except by his own exertion. The tendency today in the world is to make religion easy for everybody.

I rejoice in the thought that the world is growing better in so many ways; that we have good hospitals, good schools; that we have so many things that are helpful and

that go to assist, especially the poorer classes. All that is good; we have more of that as a people in proportion to our numbers, far more than any other people in the world; but I want to impress upon your minds, in the moment or two that I stand before you, this fact: That this is not an easy religion. "Blessed and holy are they who come up out of much tribulation." Don't forget that. And they did not do it themselves; the honor and glory of it was not to themselves, but they had washed their robes white in the blood of the lamb. He was their Savior. He it was they had held to, as to the iron rod; and it was through the trouble and trial, the sweat, and experience in every form that they gained knowledge, and added line upon line and precept upon precept. Every day and every year they so lived that they became molded a little more into the likeness of the Son of God Himself; We may think that we can vote and by passing laws, by the initiative or referendum or some other way, vote this man and the other man into beds of ease and into flowery places, and all will come without his effort. If it should, he would not be fit to receive it. You can't bless your own son and help him unless he is willing to help himself. It can't be done. You can't bless a body of people unless they are willing to help themselves. The Lord helps those, and only those, who help themselves. He can't help a man who won't help himself. A man who will not say, "Yes, I am willing to go down into the waters of baptism," but refuses to go, the Lord can't help that man any further on that principle. He must help himself. You must work out your own salvation in fear and trembling before the Lord.

Let us remember that we have got a whole lot to do ourselves, every individual for himself—not only to help others, but to help ourselves as well.

I know people think that we are advancing, and we are advancing, until ultimately the United Order will be realized. There are at work influences in the world—and they are appointed of the Lord, I believe,—which are making for righteousness, and which will make for a communism, for a building up of a society that will make it easier for the Lord's plan to be established, namely, the United Order. We are not ready for that yet, but it will come; but remember this, that when it does come, the individual man, the individual woman, must save himself or herself, must develop and grow and become like unto the Master. There is no other way, except only through hard, bitter, and sore experience. You will not get it any other way; it will not come so easy.

I remember hearing a story told of a brother down in St. George, when they tried, in a small way, the United Order there. Some of the people had taken care of their grapes and made a little home made wine; but this brother had not. He had been careless and negligent. When the Order came, the wine was shared out, passed around, and each one took his share; and I remember the story of him saying: "Hey! This order is a fine thing"—he was an English brother; he says, "I tell you, I could wish this were come twenty years since." Of course he would have been drinking somebody else's wine and living off of somebody else's labor twenty years before that, if it had come. Salvation does not come

that way. The United Order will not bring things that way. It does not mean a long table and every one eating the same kind of food, and every one living in the same kind of house. The United Order when it does come, I think, will mean individuality, personal effort, personal salvation, with you in your stewardship, me in mine, every man appointed in his place to work in his stewardship. Then the surplus will go for those who are not so well situated, and who need help. They will be taken and directed, "Here, my brother, you take this little plot of ground," or "You take this little part of business. Here is means enough for you and you develop it, make it grow, keep it out of debt, and work at it." And then he will develop it, don't you see? But if, according to the idea of some of our friends, that all you need to do is to divide and to keep on dividing, why of course they could wish that kind of a thing were here a long while before.

Lay not that flattering unction to your souls that there is any other way to gain salvation, in the kingdom of God, except by rising, when you fall. You stumble, of course; we all do; but rise up again, my brother, press on, persevere in labor, in toil, in earnestness, in diligence, in the sweat of thy face, doing thy part, toiling, persevering; press on and on; add line upon line, and precept upon precept; gain intelligence and knowledge, and making this person—you, me, the individual person, year by year, a little more like unto the Master, the Son of God. So shall we progress and become like Him; and only so, whether in the United Order or any other way. God bless you. Amen.

PATRIARCH HYRUM G. SMITH.

I, too, my brethren and sisters, rejoice in the spirit of this conference, in the instructions that have been given; and can bear my testimony that I know the Lord has been with us, by His Holy Spirit, to indite the same. I know that the Lord is pleased with those who work, not only for themselves but for others. I rejoice in having the privilege to do my part in the work of salvation. I rejoice in the testimonies that have come to me, concerning the means and opportunity for salvation. I believe in the plan of redemption that has been made known in these last days unto the Latter-day Saints. I know from my experience, and from the testimony that has come to me, through the promptings of the Holy Spirit, that it is the true plan of life and salvation, and all of those who will accept the same, and obey the principles thereof, will gain that eternal salvation which we are all working for. That is my testimony.

I rejoice in the privilege of associating with the men whom the Lord has called in this present time, to stand at the head of this great work. I pray that the spirit of the Lord will be with them; and may His blessings be with all Israel, and those especially who are called to responsible places in the work of the Lord.

I have rejoiced in the songs of praise that have been sung in this conference. I have rejoiced in the testimonies that have been borne. My heart has been touched with the words of kindness concerning those who have devotedly labored for our welfare; and that the young and rising generation are receiving such splendid opportunities for

progress in this present time. I would like to exhort the youth of Zion to follow more closely in the foot-steps of these men and women who have gone before us, who have diligently labored, and truly have eaten their bread by the sweat of their brow, who have incessantly toiled in these valleys of the mountains, and have cleared away the roughness thereof, so that their children are now rejoicing in the productive gardens, and beauties of these valleys, and the fruits of the land. I would like to exhort the younger people that when we are gathering and garnering the fruits that we are now enjoying, that we will not forget the Lord, nor our parents,—those who have so toiled for us that these blessings have been made comparatively easy. I believe, as our beloved bishop has said, that only those who do work, are entitled to receive the blessing, and that we ought not to think of gaining a salvation in ease.

I am grateful to have the privilege of going about in the stakes of Zion, visiting and getting acquainted with those whom the Lord has called into responsible places in the midst of His people. My particular mission has called me to associate with men who are the fathers of this people, who have won their places and standing in the Church through constant and persistent labor. They are the men whom the Lord has chosen, whom He has honored with responsibility, who, after their labors are almost at an end, have been allowed to step up and take seats of honor and comparative ease. I rejoice, my brethren and sisters, that we have men in our midst who can stand up in the congregations of Israel and testify that, through all these

years of toil and labor, the Lord has been with them, and that the honor and glory is not theirs, but is the glory and the work of the Lord.

May His Spirit be with these honorable men and women; sustain them in their callings and responsibilities; that in the end they may triumph in the glory of the Lord. May His work in the earth triumph; and when He comes in His glory, I trust He will be pleased with us, and that He will not put off that glorious day upon our account; but that we, through the inspiration, received in the lessons of life that He has given to us, will be accepted as His chosen children, that we may not turn away from that responsibility but live up to it, keeping every precept, accepting every truth and living in very deed as His children.

The Lord bless you, my brethren and sisters; may you take to your homes the admonitions and exhortations imparted at this conference; that you parents may teach your children the truths of the Gospel, and not come under condemnation for neglect thereof. May the youth of Israel, the young and rising generation of today, listen to the teachings of their parents, and heed the admonitions of those who are called into responsible places in the Holy Priesthood. May the blessings of heaven attend you all, my brethren and sisters, especially those to whom responsibility has come, that the work of the Lord may triumph, is my prayer in the name of Jesus Christ. Amen.

AUDITORS' REPORT.

The annual report of the Auditing Committee of the Church was read by Elder Anthony W. Ivins, as follows:

The undersigned Church Auditing Committee, having completed their 1913 audit of the books and accounts of the Trustee-in-Trust and of the Presiding Bishopric, hereby beg leave to report that we have made a careful and searching examination of the receipts and disbursements of the funds of the Church as disclosed by the books of the respective offices and find them in a most excellent condition. They not only disclose a full, frank and intelligent statement of every item of receipt and expenditure, but they also manifest the exercise of careful business methods, coupled with a broad, charitable, Christian-like spirit in the management of the tithing and other income of the Church. It therefore affords us much pleasure to certify to you and to the Latter-day Saints that we have nothing but commendation for the integrity and ability with which these trust funds have been handled by the First Presidency and the Presiding Bishopric.

Very respectfully submitted,

W. W. RITER,
HENRY H. ROLAPP,
JOHN C. CUTLER,
JOSEPH S. WELLS,
HEBER SCOWCROFT,

Auditing Committee.

After the reading, Elder John W. Hart moved to accept and file the report. Embodied in the motion was also a vote of thanks for the committee who do this work of auditing, without compensation. Elder Seymour B. Young seconded the motion, which was thereupon put by Elder Ivins and unanimously carried.

Elder Heber J. Grant presented the names of the General Author-

ities of the Church, to be voted upon by the assembly, as follows:

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as First Counselor in the First Presidency.

Charles W. Penrose, as Second Counselor in the First Presidency.

Francis M. Lyman as President of the Twelve Apostles.

As members of the Council of Twelve Apostles: Francis M. Lyman, Heber J. Grant, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith, Jr., and James E. Talmage.

Hyrum G. Smith, as Presiding Patriarch of the Church.

The Counselors in the First Presidency, the Twelve Apostles and the Presiding Patriarch, as Prophets, Seers and Revelators.

First Seven Presidents of Seventies: Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, and Levi Edgar Young.

Charles W. Nibley, as Presiding Bishop, with Orrin P. Miller and David A. Smith as his first and second Counselors.

Joseph F. Smith, as Trustee-in-Trust for the body of religious worshipers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as Church Historian and General Church Recorder.

Andrew Jenson, Brigham H. Roberts, Joseph F. Smith, Jr., and August W. Lund, Assistant Historians.

As members of the General

Church Board of Education: Joseph F. Smith, Willard Young, Anthon H. Lund, George H. Brimhall, Rudger Clawson, Charles W. Penrose, Horace H. Cummings, Orson F. Whitney, and Francis M. Lyman.

Arthur Winter, Secretary and Treasurer to the General Church Board of Education.

Horace H. Cummings, General Superintendent of Church Schools.

Board of Examiners for Church Schools: Horace H. Cummings, chairman; George H. Brimhall, Willard Young, and C. N. Jensen.

Auditing committee: William W. Riter, Henry H. Rolapp, John C. Cutler, Heber Scowcroft and Joseph S. Wells.

Tabernacle choir: Evan Stephens, conductor; Horace S. Ensign, assistant conductor; John J. McClellan, organist; Edward P. Kimball and Tracy Y. Cannon, assistant organists; George C. Smith, secretary and treasurer; Noel S. Pratt, librarian; and all the members.

Duncan M. McAllister as clerk of the Conference.

Each and all of those named were duly sustained in the positions designated, by unanimous vote of the Conference.

ELDER ANTHONY W. IVINS.

My brethren and sisters: I rejoice in the blessings of this conference. I thank the Lord that now that we are about to conclude its meetings, another chapter in the history of the Church of Jesus Christ of Latter-day Saints has been written, gone into history. We can never live the past six months over again. Our works, individual-

ly, and collectively, as individuals and a Church have been performed, and we now begin a new era. Six months hence we shall meet together again; I pray the Lord that when that time comes it may be said, as it has been truthfully said, now, that we have continued on the road of progression in which the Church has been traveling from the day of its inception in 1830, until now. So, my brethren and sisters, may the work of the Lord grow. May it continue to spread. May the voice of the elders of Israel be heard in every land and clime, bearing witness of the divinity of the mission of the Prophet Joseph, and the restoration of the Gospel in this dispensation for the redemption of the covenant people of the Lord. May the blessing of the Lord go with you to your homes, be with you in your avocations; may it be with your families and all that pertains to you, I pray through Jesus Christ. Amen.

PRESIDENT JOSEPH F. SMITH.

CLOSING REMARKS.

I feel quite certain that the spirit and feeling and earnest desires which have been made manifest during the meetings of this conference, are all pleasing and acceptable to the Lord. I am satisfied that He has approved the words that have been spoken, the counsels that have been given, and the admonitions that have been offered to the people of the Lord. In conclusion, I desire simply to say: God bless all Israel, and may the Lord especially bless those on whom rests the responsibility of presiding in the various organiza-

tions of the Church, and especially those on whom rests the very great responsibility of presiding over the stakes of Zion, the presidents and their counselors, and the members of the various high councils of the sixty-five stakes of Zion; all the bishops and their counselors, in the seven hundred and twenty-four wards organized in the Church, as well as those who are presiding over the various branches of the Church and over all the missions in the world. The Lord bless them; give them wisdom, judgment, discernment, purity of heart, and power of government and of counsel, that they may be potent in the guiding of the affairs of the Church in all the departments of the Church in which they are concerned and over which they are called to preside. The Lord bless our auxiliary organizations, and those who stand as presidents and directors in them, that they may also accomplish very much in the direction of their labors for the good of the youth of Zion and of the children of the Saints. God bless you, my brethren and sisters, I ask in the name of Jesus Christ. Amen.

Announcement was made that the daily organ recitals will be resumed on May 1st.

The congregation sang the hymn:

We thank Thee, O God, for a Prophet
To guide us in these latter days;
We thank Thee for sending the gospel
To lighten our minds with its rays.

Benediction was pronounced by Elder Charles F. Middleton.

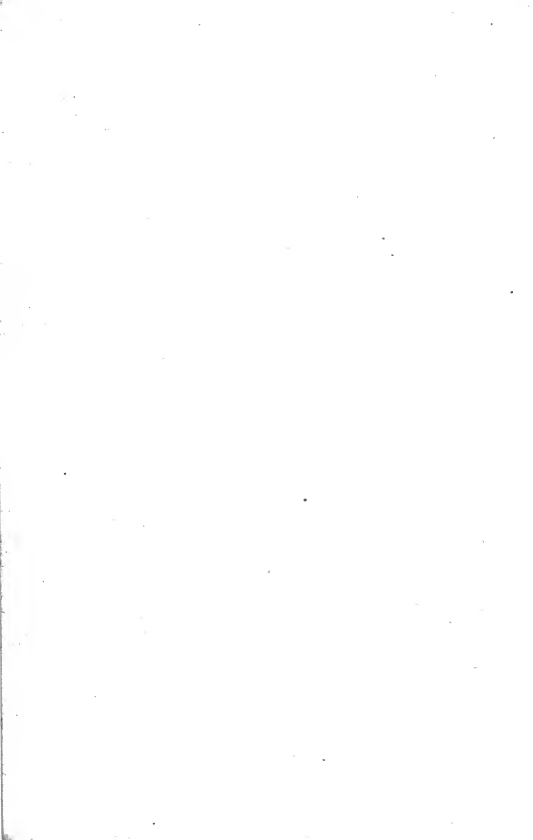
Conference adjourned for six months.

Prof. Evan Stephens conducted the singing of the choir and congregation at the Conference meetings in the Tabernacle, except as noted, and Prof. John J. McClellan played the accompaniments, interludes, etc., on the great organ, assisted by Tracy Y. Cannon.

The stenographic reports of the discourses were taken by Elders Franklin W. Otterstrom and Frederick E. Barker; Gladys Barker, and Clarence Cramer.

DUNCAN M. McALLISTER,
Clerk of Conference.





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Eighty-Fifth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints

FIRST DAY.

The Eighty-fifth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a. m., Sunday, October 4, 1914, President Joseph F. Smith presiding.

AUTHORITIES PRESENT.

There were present of the First Presidency, Joseph F. Smith, Anthon H. Lund, and Charles W. Penrose; of the Council of the Twelve Apostles, Francis M. Lyman, Heber J. Grant, Rudger Clawson, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith, Jr., and James E. Talmage; of the First Council of Seventy, Seymour B. Young, Brigham H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, and Levi Edgar Young; Presiding Patriarch Hyrum G. Smith; of the Presiding Bishopric, Charles W. Nibley, Orrin P. Miller, and David A. Smith; Assistant Historian Andrew Jenson. There were also a large number of Presidents of Stakes with their Counselors, Presidents of Missions, Bishops of Wards, Patriarchs, and numerous other prominent men and women representing various quorums and organizations of the Church.

President Joseph F. Smith called

the assembly to order, and announced that, in consequence of the over-crowded condition in the Tabernacle, another meeting will now convene in the adjoining Assembly Hall, under direction of Elder George F. Richards.

The conference services were commenced by the choir and congregation singing the hymn:

Come, come, ye Saints

No toil nor labor fear,

But with joy wend your way;

Though hard to you

This journey may appear,

Grace shall be as your day.

The opening prayer was offered by Elder Joseph W. McMurrin.

The choir sang the anthem, "The Palms."

PRESIDENT JOSEPH F. SMITH.

OPENING ADDRESS.

Precautions taken for safety of missionaries in Europe—General conditions of Church affairs reported—Missionary service needed at home—Active employment of all the Priesthood advised—Reminder of duty to pray, and give thanks always—Christendom would not war if true Christianity prevailed—God not responsible for war—Peace should be in hearts of Saints that they may disseminate it to the world.

I suppose it is somewhat expected of me to make a few remarks at the opening of this, the first session of

the Eighty-fifth semi-annual conference of the Church of Jesus Christ of Latter-day Saints; and, while I feel entirely inadequate to the task, I will try with the help of the Lord to say a few words as they may be given to me by the good Spirit. I feel truly grateful that my life has been spared to meet with you this morning under so favorable circumstances as those under which we have met. I am also grateful that my counselors have also been spared to be present with us, and also that the number of the Apostles has been unbroken since our last conference. And I am very grateful indeed to behold so many of the Latter-day Saints as are assembled here this morning, apparently in the enjoyment of the many blessings and privileges of life which have been vouchsafed to the people of God and the Church up to the present. I sincerely hope during the sessions of this conference we may be fed with the bread of life, that the Spirit of the Lord may rest upon His servants who may address the conference from time to time, and that the same Spirit may rest abundantly upon all who assemble from day to day to listen to that which may be said.

It may be proper for me to say a few words relative to our foreign missions. I need not spend much time upon that subject as about everything that we have learned of the conditions in Europe, with reference to our elders and the work of the ministry there, has been published from time to time in the *Deseret News* and in other papers. But I think it will be safe for me to say that every precaution has been taken that could be taken for the protection of our elders in those foreign missions where war exists. In Ger-

many, France, Austria, and portions of other countries so dreadfully involved in war, our elders have all been invited to withdraw, to come away from those parts of the country, and so far as we know our German missionaries have largely and almost entirely withdrawn from that country, and also from France. Some of them are located temporarily in Holland and in Scandinavia, and a few of them, quite a number indeed, have come across the Atlantic and have been distributed to the various missions in the United States, while those who had practically completed their missions in Europe have been honorably released to return home. Reports that we receive from England, notwithstanding the conditions of war that exist there, are that our elders are in safety at present, and that the field is opening before them with somewhat better prospects than heretofore. A great many people are beginning to feel the necessity of praying for deliverance and safety, and as the spirit of prayer rests upon their minds, they begin to feel after their spiritual as well as their temporal welfare. Reports which we have received from Holland are very encouraging, indeed, and while the Presidency of that mission and of the Scandinavian missions have been instructed to be very careful about the welfare of the Elders, and if necessity arises to see that they are promptly released to escape any difficulty that might come upon them, the reports from these missions are very encouraging. They do not apprehend, for the present, any difficulty; and those who are laboring there seem to be contented and are doing good work. Nevertheless, they are all under instructions that when the

necessity arises, our Elders who are laboring there now, apparently successfully, will be promptly released and guarded against any danger or evil, so far as it is possible. The poor Saints who are practically left without guidance of the Elders are feeling sadly the want of their presence and regret very much that they have been under the necessity of withdrawing from among them. The best experienced men that could be obtained have been advised to take charge as far as possible of the local interests of the missions abroad, and possibly a few of our Elders will remain among them until the end of the war, provided they can do so without jeopardy to their lives. Now, I don't know that I need to say anything further in regard to these matters. Others who follow me, and who have more clearly in their minds other instances, can express themselves as they feel led. I believe that the best that could possibly be done has been done, and the wisest course that could have been pursued has been pursued with reference to our missions upon the European continent respecting their release and their deliverance from trouble. I feel to thank God for all His mercies and loving kindness to His people.

✠ I have before me a few memoranda to which I will briefly refer. I am reminded that the winter season is coming and that it is advisable that all the Bishops should exercise fatherly and kind consideration to the needs of the worthy poor in their midst whether Latter-day Saints or not. The purpose of the Relief Societies is to assist the Bishops in relieving the necessities of the worthy poor; it is part of their first duty. We should endeavor to take care, as far as possible, of the

refugees who have been driven from their homes in Mexico, many of whom have established themselves in various parts of the country, and in various stakes of Zion. Some few have returned to their homes in Mexico, not without more or less risk of further trouble, and at present Bishop Bentley is in charge of the colonies, or of the people who have returned to Mexico. How long they will be suffered to remain there in peace we cannot tell, but we sincerely hope and pray for peace throughout all the land, and in this hope we desire that the people will exercise all the faith they can in behalf of our associates our fellow members of the Church, in their endeavor to recover their homes and property from which they have been driven and very largely despoiled.

In connection with the Presiding Bishop and one of his counselors I had the privilege of visiting, in August last, our settlements in Canada, and of holding conferences there in the two stakes. The walls of the temple, which is being erected at Cardston, are in process of building. We have decided to build them of granite, and have already expended a little over fifty thousand dollars toward the erection of that building. Had it not been for the great drought that has prevailed in that country for the last two or three years, and especially during this season, the temple, without doubt, would have been farther in progress than it is today.

I am happy to announce, also, to the conference that we have completed a magnificent new wing to the Latter-day Saints hospital. It has seventy-three private bedrooms, splendid suites of operating rooms on the sixth floor, and an

open-air ward, on the roof, with a capacity of about thirty beds. It has ample kitchens and storage plants, and sub-basements, etc. It is one of the most beautiful hospital buildings in the United States, and the Latter-day Saints should remember that we have a hospital of our own.

We are also erecting what is called the General Church Office Building. It is progressing slowly but satisfactorily. It will provide offices for the First Presidency, the Council of the Twelve, the Presiding Patriarch, the Historian's office the Genealogical Society, and other Church organizations. I might add possibly without inconsistency that the progress of this building might have been a little more rapid if we had seen clearly our way to supply the means necessary to force it along a little faster. But we can only provide means for the improvements that are being made, not only for this building, the very costly addition to the hospital, and that required for the building of the temple in Canada, but means also required for schools and the assistance of the various wards and stakes of Zion to build numerous meeting-houses, amusement halls, and other places that are necessary for the use of the people throughout the Church. We have been pretty closely run for means and can only supply the money for these improvements and necessities as we obtain it from the Church. As the people pay their tithings, we are able to direct the application of it toward the improvements necessary to be made, as well as toward the meeting of all the current and reasonable expenses of the Church, the accounts of which are correctly kept to the very cent in the Presiding

Bishop's Office, and also in the office of the Trustee-in-Trust.

Efforts to secure employment for immigrants, and for missionaries upon their return from their missions, have been put forth to the best of our ability; and it is requested of the bishops everywhere throughout the Church to look after those who come to them from foreign countries, who immigrate to Zion, that they may be assisted as far as possible, and put in position to acquire a livelihood, to build homes for themselves, and to feel at home amongst us. They come here strangers, meeting new conditions, and depending much upon the fellowship of their brethren for their success in obtaining new homes.

It is also a good thing for the bishops in all the wards to look after their returned missionaries. It is a pity that after so many of our boys who go abroad and fill good missions return home, they should be apparently dropped or ignored by the presiding authorities of the Church, and be permitted to drift away again into carelessness and indifference, and eventually, perhaps, to wander entirely away from their Church duties. They should be kept in the harness, they should be made active in the work of the ministry, in some way that they may the better keep the spirit of the Gospel in their minds and in their hearts and be useful at home as well as abroad.

There is no question as to the fact that missionary service is required and is as necessary in Zion, or here at home, as it is abroad. Many people seem to be careless with reference to the proper training of their children. We see too many boys that are falling into very careless, if not into pernicious, ways

and habits. Every missionary boy who returns from his mission full of faith and good desire should take it upon himself to become a savior as far as possible of his young and less experienced associates at home. When a returned missionary sees a boy falling into bad ways and is becoming accustomed to bad habits, he should feel that it is his duty to take hold of him, in connection with the presiding authorities of the stake or of the ward in which he lives, and exercise all the power and influence he can for the salvation of that erring young man who has not the experience that our Elders abroad have had, and thus become a means of saving many and of establishing them more firmly in the truth.

Efforts have been made by the Presiding Bishopric and others to locate the Saints, who gather from other lands, where they can get a livelihood. All are employed as far as the records show. Many bishops have taken fatherly interest in the Saints who have immigrated to Zion. Homes have been provided, employment secured as far as possible, and through the united efforts of the Saints, supplies and furniture have been obtained and given them to help them to get started again in life. This should be the policy of all the organizations of the Church.

Since the last April conference the Shelley stake of Zion has been organized from a part of the Blackfoot stake. Nine new wards, and seven new branches, have been organized. Thirty-four bishops have been ordained to replace those who have been released. The presidencies of the Jordan, Juab, Union and North Sanpete stakes have been reorganized. Three bishops have passed away since our last confer-

ence. There are now sixty-six stakes of Zion, and seven hundred and thirty-five bishops' wards. There have been entered on the records of the Church, by baptism, in the stakes and missions, six thousand one hundred and ninety-eight souls during the six months of the year. The presiding bishopric have issued quarterly bulletins which have kept presidencies of stakes in closer touch with the general conditions in all the stakes of Zion, than in the past. Ward teaching is being rapidly developed in many of the stakes of Zion. Some stakes are still indifferent to this important movement. There is a splendid opportunity in this work to use every ordained priest and teacher and man holding the priesthood, and it would seem rather strange that there should be any of the presidencies of the stakes, or any of the presiding officers in the Church, who would be indifferent to the subject of keeping in contact and in harmony with the progress of all the other stakes. It is good to be in possession of the knowledge of things as they are and as they are going along.

We have inaugurated a movement to encourage the monthly payment of tithing. The stake and ward officers are complying with this request as far as they can. Really, the only practical method and proper way to pay our tithes is when we receive that which we earn into our hands. It is quite proper to remember what we owe to the Lord before we expend our means otherwise.

There are two companies each day passing through this Temple to perform the ordinances of the House of the Lord for the living and for the dead, and our genealogical work is bearing fruit as we

see in the attendance upon the temples for the performance of these ordinances, and we hope that this good work will go on. The work of the bishopric is both temporal and spiritual. The average bishop gives all his time and efforts for the betterment of the people over whom he presides. The bishop should not try to do all the work that is necessary to be done in his ward. His counselors are there to help him, and a due portion of the responsibility of the bishop of the ward should be placed upon his counselors. Neither is it wise that the bishopric of the ward should feel they are compelled to do all that is necessary to be done in their wards. They should exercise their right to call upon the priesthood to visit the people as teachers and preachers of the Gospel of Jesus Christ that they may give to all as far as possible an opportunity to exercise their talents and to do good in their wards. It is sometimes advisable to give to each counselor special duties, and assign each of the counselors his proportion of the responsibilities which belong to the bishopric, each one doing some special work for which he is adapted, so that all may be active.

Now, these are a few things I think worthy of note, and there are very many more. But I desire to call attention to one thing; it is this: I fear the Latter-day Saints, in the midst of the prosperity with which they are blessed, sometimes fail to observe that great commandment given of the Master, always to remember the Lord, to pray in the morning, and in the evening, and always remember to thank Him for the blessings that they receive day by day. I fear that there is more neglect than there should be among the Latter-day Saints in regard to

following out this rule of the Church. It is the commandment of the Lord that we shall remember God morning and evening, and, as the Book of Mormon tells us, "at all times." We should carry with us the spirit of prayer throughout every duty that we have to perform in life. Why should we? One of the simple reasons that appeals to my mind with great force is that man is so utterly dependent upon God! How helpless we are without Him; how little can we do without His merciful providence in our behalf! I have often been led to make the remark, that not one of us, not a human being in all the world can make even a single spear of grass grow without the help of God. We have to use His earth, we must avail ourselves of the benefit of His soil, His air and His sunshine, and the moisture that God provides and gives to the earth, to enable us to produce even a single blade of grass; and the same applies to everything that ministers to our existence in the world. You can't raise an ear of corn or wheat without God's help. You cannot produce a single thing essential to the existence of man or beast without the help of God. Then, why should we not feel dependent upon the Lord? Why should we not call upon His name? Why should we not remember Him in our prayers? Why should we not love Him with all our heart and mind and strength, since He has given us life, since He has formed us in His own likeness and image, since He has placed us here that we may become like unto His only begotten Son and to inherit the glory, exaltation and reward provided for God's own children.

My brethren and sisters, let us re-

member and call upon God and implore His blessings and His favor upon us. Let us do it nevertheless in wisdom and in righteousness, and when we pray we should call upon Him in a consistent and reasonable way. We should not ask the Lord for that which is unnecessary or which would not be beneficial to us. We should ask for that which we need, and we should ask in faith, "nothing wavering, "for he that wavereth," as the Apostle said, "is like the wave of the sea, driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord." But when we ask of God for blessings let us ask in the faith of the Gospel, in that faith that He has promised to give to them who believe in Him and obey His commandments.

We want peace in the world. We want love and good-will to exist throughout the earth, and among all the peoples of the world; but there never can come to the world that spirit of peace and love that should exist until mankind will receive God's truth and God's message unto them and acknowledge His power and authority which is divine, and never found in the wisdom only of men.

The condition of the world today presents a spectacle that is deplorable, so far as it relates to the religious convictions, faith and power of the inhabitants of the earth. Here we have nations arrayed against nations, and yet in every one of these nations are so-called Christian peoples professing to worship the same God, professing to possess belief in the same divine Redeemer, many of them professing to be teachers of God's word, and ministers of life and salvation to the children of men, and yet these nations are divided

one against the other, and each is praying to his God for wrath upon and victory over his enemies and for his own preservation. Would it be possible—could it be possible, for this conditions to exist if the people of the world possessed really the true knowledge of the Gospel of Jesus Christ? And if they really possessed the Spirit of the living God—could this condition exist? No; it could not exist, but war would cease, and contention and strife would be at an end. And not only the spirit of war would not exist, but the spirit of contention and strife that now exists among the nations of the earth, which is the primal element of war, would cease to be. We know that the spirit of strife and contention exists to an alarming extent among all the people of the world. Why does it exist? Because they are not one with God, nor with Christ. They have not entered into the true fold, and the result is they do not possess the spirit of the true Shepherd sufficiently to govern and control their acts in the ways of peace and righteousness. Thus they contend and strive one against another, and at last nation rises up against nation in fulfilment of the predictions of the prophets of God that war should be poured out upon all nations. I don't want you to think I believe that God has designed or willed that war should come among the people of the world, that the nations of the world should be divided against each other in war, and engaged in the destruction of each other! God did not design or cause this. It is deplorable to the heavens that such a condition should exist among men, but the conditions do exist, and men precipitate war and destruction upon themselves because

of their wickedness, and that because they will not abide in God's truth, walk in His love, and seek to establish and maintain peace instead of strife and contention in the world.

Now, we wish this morning to remember the admonition of the President of the United States, to offer prayer for peace to come upon the distracted nations of the world, for peace to abide upon those who are at peace, and to abound more abundantly. I pray God that this spirit may especially enter into the hearts of this people, that they may strive for peace among themselves, that peace may dwell in their own hearts and homes, that peace may exist between neighbors, that peace, goodwill, love and union may characterize the associations of members of the Church with their fellow members, and that there may be no contention among them, nor strife, nor bitterness, nor back-sliding, nor back-biting, nor complaint of any description, but that peace on earth and good will to men may pervade the hearts and minds of all the members of the Church of Jesus Christ of Latter-day Saints; and that from them this spirit of peace and love for God and for our fellow man may go out into the world, as far as we have power to send it forth through the elders of the Church and otherwise, that men may hear the good tidings and receive them in their hearts, obey the truth, and join the ranks of the peaceful, of the peace-loving, of the peace-makers, of the God-fearing, and of the God-loving people that all Latter-day Saints should be, in every part of the world.

God bless you, my brethren and sisters, I humbly pray; and now we will call upon President Charles W.

Penrose to offer to the Lord a prayer in behalf of this assembly and in behalf of all the people of the Church of Jesus Christ of Latter-day Saints that God will move upon the hearts of the people of the world to accept the spirit of peace in their souls, that peace may come to the distracted world, and that life and union may prevail instead of bloodshed, death and destruction. When Brother Penrose shall pray, he will pray unto the Father of our Lord and Savior, Jesus Christ, in whose image and likeness we are made, or were born into the world, and in whose likeness and image we are, for we are God's children and therefore must resemble His Son in person, and also spiritually, so far as we will obey the principles of the gospel of eternal truth. For we were fore-ordained and predestined to become conformed to His likeness through the wise and proper use of our free agency. So that we may enjoy the blessings of the kingdom of God where He dwells, and inherit His glory and the salvation, the reward, and dominion that has been promised unto the faithful of His children, which may God grant is my prayer. Amen.

PREST. CHARLES W. PENROSE.

A PRAYER FOR PEACE.

O God, our Eternal Father Father of the spirits of all men, we come unto Thee in the name of Jesus Christ, our Redeemer, and worship Thee and render thanks unto Thee for all things that we have received, both spiritual and temporal, for our sustenance, for our guidance, for our enlightenment, for our understanding and knowledge, that we may be prepared to come into Thy presence, eventu-

ally and be crowned with eternal lives. Wilt Thou accept of our thanksgiving this morning for all Thy favors and look in mercy upon us and unite our hearts together under the influence of Thy Divine Spirit, that we may be one in very deed and that our supplications may come up unto Thee acceptable. Forgive us of all our sins, our follies, our imperfections, our unworthiness, our lack of obedience unto Thy commandments and Thy counsels, and wherein we have in any way offended Thee, we crave Thy pardon and forgiveness. We ask Thee, our Eternal Father, to look in mercy upon the nations of the earth. They are Thy children, even though they may have gone astray, and have been stirred up in bitterness and in anger unto war one with another; wilt Thou, O Lord, look down upon them in Thy loving tenderness and kindness and Thy mercy upon them and prepare the way whereby war may cease and peace may be established.

Thou hast inspired Thy prophets in days of old and in these latter days to predict that the day would come when men would cease their strife and would study war no more when they would turn their weapons of destruction into agencies of peace for the cultivation of the earth and for the development of its resources, and we pray, our Father, that that time may be hastened. Wilt Thou look down in mercy upon the rulers of the nations, upon all who have part in the conduct of human affairs in the various governments in the world, and cause Thy divine spirit to shine upon their understandings and to touch their hearts, that they may feel the absolute need of establishing peace on the earth, drawing the peo-

ple of the world together in fraternity instead of going forth upon the field of battle to destroy each other's lives.

O Lord, look in mercy upon the wives and the children and other relatives of those who are now personally engaged in the strife that is causing bloodshed and horror throughout the continent of Europe. Have mercy upon them, O Lord, and turn aside the outpouring of the spirit of war, and grant that the angel of peace may hover over the nations and that the influences flowing from his presence may come down upon them; that the wives and the children may be relieved of their sufferings, and that their loved ones may be restored to them—those that remain of them who are striving against each other, and may they who seek to establish unrighteousness and untruth and oppression and tyranny not succeed. We ask Thee, O Lord, to look in mercy upon those nations. No matter what may have been the cause which has brought about the tumult and the conflict now prevailing, wilt Thou grant, we pray Thee, that it may be overruled for good, so that the time shall come when, though thrones may totter and empires fall, liberty and freedom shall come to the oppressed nations of Europe, and indeed throughout the world. We pray that liberty may come out of this oppression, that freedom may come out of this strife; and wilt Thou grant that in Thy divine providence all things may conspire together for good, so that righteousness may be established, that the fruit of righteousness, which is peace, may be enjoyed.

Wilt Thou grant, Heavenly Father, that the Spirit of the Lord may

rest down mightily upon Thy people, even Thy Saints, those who are assembled here in conference and those whom they represent in the various stakes of Zion and the missions abroad, and grant that they may obey the instructions that have been imparted and dwell together in peace. May there be no spirit of enmity or of strife among Thy Saints. Do Thou grant that they may be able to understand each other, that they may be able to accord to each other that liberty which they desire for themselves, so that though they may differ in opinions and in views, they may accede and concede to others that liberty which every man should enjoy under the Constitution of the United States which Thou didst raise up good and wise men to establish, and grant, O Lord, that there may be no real spirit of strife among them, that Thy Saints, as neighbors, may dwell together in amity and in brotherly love and in unity, and may this peace prevail throughout the land of Zion, that Zion may be indeed the pure in heart, those that serve God and keep His commandments.

Now, O Lord, we unite with all who are praying unto Thee this day to ask Thee that in Thy mercy, in Thy providence, this terrible slaughter may soon be brought to an end; that the spirit of strife may depart; that the spirit of peace may brood over the nations, so that all these terrors that have come may speedily pass away and that Thy righteous purposes may be accomplished, that good may come to the world, and the way be prepared for the coming of the King of Peace, even Jesus Christ, Thy Son, our elder Brother in the spirit, whom we love and adore this day, and in whose holy name we come unto Thee.

Wilt Thou hear our prayers, O God, the Ruler of nations, the Mighty One on high! Wilt Thou look down in mercy upon the world, and wilt Thou cause the spirit of peace to come forth to accomplish that which we desire in our hearts. We know, O Lord, that Thy purposes shall be accomplished; we do not wish to step in the way or to attempt to hinder them in any degree, but we come unto Thee and express the desires of our souls, Thy children, O Lord, plead with Thee that peace may come and that the time may soon arrive when Thy will shall be done on earth as it is done in heaven. We dedicate ourselves and all that we have and all that we are unto Thy service, and desire to be ambassadors of peace, to carry with us the spirit of peace, to have it in our hearts, to have it in our homes, to have it prevail throughout our land and go forth from Zion to the uttermost parts of the earth; and to this end we dedicate ourselves and all we have and are unto Thee, and ask these favors at Thine hands, in the name of Jesus Christ. Amen.

"Hear us, oh Father," a baritone solo, was sung by Elder Charles Kent.

PRESIDENT ANTHON H. LUND.

President Wilson commended for appointment day of prayer for peace—Jesus exemplified necessity for prayer, and showed its most acceptable form.—Glorious principles incorporated in the Lord's prayer.—Men exercise agency most wisely who choose to be governed by God's laws.—Shocking and sorrowful conditions in countries at war.

I will read a few words from the book of Doctrine and Covenants:

"And now verily I say unto you,

and what I say unto one I say unto all, be of good cheer, little children, for I am in your midst, and I have not forsaken you;

"And inasmuch as you have humbled yourselves before me, the blessings of the kingdom are yours.

"Gird up your loins and be watchful and be sober, looking forth for the coming of the Son of Man, for he cometh in an hour you think not.

"Pray always that ye enter not into temptation, that you may abide the day of his coming, whether in life or in death. Even so. Amen."

I have been very much pleased this morning with all that has taken place in this meeting; I have followed with interest the remarks of our President, and I hope that we will all remember the instructions that he has given us. We all took part with President Penrose in that beautiful prayer, in which we petitioned our Heavenly Father to be merciful to His children who are now in the war-ridden zones of the world. I admire the head of this nation for his belief in the efficacy of prayer, and his having appointed this day for the whole nation to come before the Lord and petition Him for peace in Europe and in countries where there is war. I believe in prayer. I know I am addressing a people this morning who are a prayerful people, who have oftentimes felt convinced that their prayers have been heard and answered, and who are firm in the conviction that God answers prayers today as well as formerly.

We have many instances on record in the Holy Scriptures, both the Bible and the Book of Mormon, that God hears prayers. From Adam, the first who offered prayer, and down through history, we have seen that the Lord has lent ear to petitions which have been made to Him. Before Adam gathered his right-

eous posterity around him, in Adam-On-di-Ahman, he had taught them about the true God and the efficacy of prayer, so that they knew to whom to pray; and after the Flood we find holy men approaching our Father in prayer, and that He was merciful to them. Abraham, Gideon, David, Solomon, the prophets, all bear testimony to the value of prayer. Our Savior, during His life upon the earth, inculcated prayer, and He would often withdraw Himself from His disciples, go up into the mountain and commune with God. He felt the necessity of obtaining aid and assistance from His Father in heaven, to perform that great mission which had been given Him here upon the earth. He taught His disciples to pray. He did not want them to make many repetitions, He did not want them to pray to be considered of men, but He wanted them to come as children to their Father, and ask for the things they stood in need of. That beautiful prayer, "Our Father, which art in heaven," that has been for generations a model to worshipers, contains so much for serious thought, and it shows the plain and simple manner in which Jesus wanted us to come before the Lord, not using high-sounding words, but to approach Him as a child would its father, and ask for the very things we stand in need of. I don't believe that He meant for us always to use that formula of prayer, but He gave it to us as an example, that when we pray we should pray in a similar manner. On one occasion when He was with His disciples, He told them that whatsoever they should ask in His name should be granted. What a splendid promise! And I believe this promise is given not only to the disciples that surrounded Him at the

time, but to all who believe in the Son of God. I believe also that when we approach our Father, He knows before we ask what we want, and He also knows whether that which we ask of Him is for our best good or not, yet He has commanded us to pray and open our hearts to Him. When Jesus was suffering in the Garden of Gethsemane, he asked the Lord, if it were possible, to take that bitter cup away from Him. Can you wonder at it when you remember that He was in such agony that the sweat fell like drops of blood upon the ground? But He added, "Not my will, but thy will be done," giving us a pattern to follow in our prayers, that although we ardently desire certain things; and believe that they would be for our best good still we should be submissive to the Father's will, and say, with Christ, not our will, but His will be done.

In the prayer that He taught His disciples Jesus emphasized the great principle that God is our Father, and that we should address Him as such in our prayers. We believe that God is the Father of our spirits, and hence that we are in reality His children. When Jesus so addressed the Father, it was not a figurative title given Him, but it means that God is indeed our Father as He was His Father; Jesus was His only begotten Son in the flesh. Paul says that God is the Father of our spirits, and knowing this, we can approach Him in confidence, knowing that He will hear and grant unto us such blessings as will be for our good. In that prayer we are told to say, "Hallowed be Thy name," and in doing so we should resolve to keep His name hallowed, holy. I hope that the Latter-day Saints will remember this and that such a thing as taking the name of

the Lord in vain will never be heard from their lips. The words spoken by them should be free from all things verging on profanity, and they should ever feel the greatest reverence for the name of the Father.

Next we ask, "Thy kingdom come, Thy will be done upon earth as it is done in heaven." We should seek His kingdom first of all, for its possession is far better than riches. When we imagine conditions existing in heaven, we feel convinced that there is no such thing as disobedience found among the happy throngs that dwell there, and this is not because they are forced to do His will, but because they know it is right and most productive of happiness. Those who are privileged to enter into the presence of the Father, and dwell in His kingdom, will be such that have gone through a probation, and have been tried and found true, that have seen the consequences of sin and disobedience and who have chosen and firmly resolved to serve the Lord and keep His commandments. They are those that have proved themselves able to keep such a resolution, so that when they go into those blissful regions they feel that what the Father wants is for their own good, and hence it is their choice and delight that His will be done there. We should use our influence that His will may be done here on earth as it is done in heaven. We should use our free agency to serve the Lord and always choose to do His will; it will bring us the greatest happiness. There is no true happiness that can come to a person who violates the commandments of God, because those commandments were given for the blessing of the human race. Every commandment given by the Lord has a

tendency to do good to them who will obey it, and those who will not obey His commandments will reap the consequences. His commandments to His children are not arbitrary like those of a tyrant, but they are measured for the benefit and blessing of all who live upon earth. So we can heartily pray also that His will may be done here upon the earth as it is done in heaven.

We are taught in that prayer to ask for our daily bread, showing that it is not only for spiritual things we dare ask our Father, but also for the temporal things that we need as well, and in daily bread, of course, is included all our interests. We need not fear to come before Him and ask for success in our business, as well as to ask for spiritual blessings.

We are taught in the prayer to ask the Lord to forgive us our debts as we are willing to forgive our debtors. How much there is included in this! How this would tend toward peace if we were willing to forgive one another, if we could eradicate from our hearts every tendency to hatred and bitterness. We have no right to hate our brother. We are asked even to love our enemies—a hard thing to do, no doubt, but Jesus showed us the example. When hanging upon the cross and suffering exquisite torture, the most painful that the Romans could invent, He could still say, "Father, forgive them, for they know not what they do." Shall we not follow His example? Let us have peace, with one another. Let us not go to law with our brethren. Let us not take revenge for wrongs done to us, but try to be reconciled with those who have anything against us; and, if we have anything against our brother, let us remember the instruction in this

beautiful prayer, that as we hope to be forgiven by our heavenly Father, to whom we owe so much, we must forgive one another.

We are also taught here to ask "Lead us not into temptation," or, as it is given in the French Bible, "Abandon us not," or "leave us not in temptation." If we know that we are weak, brethren and sisters, in anything, let us avoid to go where there is temptation of the kind that may be hard to resist, and we be tempted to do that which is not right. Remember that it is to him who overcomes that the choicest promises are made. When we pray the Lord not to allow us to be led into temptation, let us make the firm resolution not to indulge in sinful thoughts, and shun evil associations and all places where we are in danger of temptation, and then the Lord will help us to overcome every evil tendency.

The prayer closes with these beautiful words of adoration and praise, "For thine is the kingdom, the power and the glory forever." Let us look upon this prayer as teaching us true worship. We come together to worship the Lord both in prayer, in preaching, in praising the Lord, and in singing inspired hymns. We do adore Him who is our Creator and our Father. We know He is all-good, all-wise and all-powerful, and worthy of all praise, and we rejoice in the promise given us that He will hear and answer our prayers.

I see the time is going. I feel very much concerned and sad when I look upon the condition of the warring nations. Although we have looked forward to a time when war shall be poured out upon all nations, still when it comes we feel to ask that that day might be postponed.

and peace come unto afflicted humanity. When we think of Europe two months ago—of the busy factories in Belgium and Germany and France, and the busy husbandmen in Russia, and other countries that are now afflicted with war, and then today see millions of men engaged in the fiercest and bloodiest of battles related in history, we are shocked at the terrible carnage, and the misery of the widows and the orphans that are made daily. Our hearts go out to them in the deepest sympathy, and we feel to take part in a prayer like that which was offered by Brother Penrose, that the Lord will be merciful unto them.

May the day hasten when peace shall reign upon the earth, when Christ shall come and reign, and the thousand years of peace be introduced, and the announcement of the angels shall indeed be fulfilled, "Peace on earth and good will to men," I ask that we may be prepared for this, and that the Lord may bless the Latter-day Saints, and bless the leaders of this nation, that they may avoid all foreign entanglements, and that peace may continue to reign in this land, I ask it in the name of Jesus Christ. Amen.

President Smith stated that another overflow meeting will be held in the Assembly Hall, at 2 p. m., at which Elder Joseph F. Smith, Jr., will preside. He also announced that arrangements have been made, by the Presiding Bishopric, to furnish accommodations to Conference visitors who are not otherwise provided for.

The choir sang the anthem, "Oh come, let us sing, let us sing unto the Lord."

Benediction was pronounced by Elder Samuel O. Bennion.

Conference adjourned until 2 p. m.

OVERFLOW MEETING.

An overflow session of the Conference was held in the Assembly Hall, adjoining the Tabernacle, at 10 a. m. The services were presided over by Elder George F. Richards, and the Emerson Ward choir furnished the music.

The Choir sang the hymn:

Lo! the mighty God appearing,
From on high Jehovah speaks!
Eastern lands the summons hearing,
O'er the world His thunder breaks.

Prayer was offered by Elder Charles A. Callis.

The Choir sang the anthem, "Trust ye in Jehovah."

ELDER GEORGE F. RICHARDS.

Unity of the Saints in prayer for peace—Inspiring effect of knowledge that we are God's children—The mission of Jesus, our Elder Brother—Encouragement to subject ourselves to Gospel laws—Faith increased by studying Scriptures—Advantages of obedience to every principle of truth.

My beloved brethren and sisters, inasmuch as I have received the appointment, by the President of the Church, to preside at this overflow meeting, I desire to extend to you a cordial welcome to the conference, and express, in behalf of the Presidency, their and our appreciation of the presence of so many of you in this, the opening session, of our semi-annual conference. I realize that it is somewhat of a disappointment to our brethren and sisters not to be able to find places in the large Tabernacle this morning, but I

am sure that if we can compose our minds and feel, above all else, a desire to acceptably worship the Lord in our meeting here this morning, that His spirit will be poured out upon us, and we will have occasion to rejoice before Him, in the knowledge of the Gospel which He has given unto us, and the testimony which we have received of its truth. I appreciate, with you, the beautiful singing of the Emerson Ward Choir this morning, and feel thankful for their services.

I endorse, with all my heart, the sentiments of the opening prayer offered by President Charles A. Callis, president of the Southern States mission. I believe in the scripture which says that the prayer of a righteous man availeth much, and I believe that where many righteous men and women are met together to worship the Lord, and have brought their minds to a singleness and community of faith and interest, and lift their voices in prayer, that the Lord will hear the prayer. This is my faith, my trust and confidence, and I trust that that which is our will concerning the troubled nations of the earth today, that peace may obtain, that bloodshed may discontinue, and that those who have occasion to sorrow and mourn because of the wars which are in the earth today may be comforted of the Lord; I trust that this will be the mind and will of the Lord, and that He can, consistently with His will and purposes, answer our prayers this day. I remember that there will be thousands of earnest prayers, this day, offered to the Lord in behalf of the troubled nations and the people who are in mourning and sorrow.

I rejoice with you, my brethren and sisters, this morning, in the

Gospel of the Lord Jesus Christ. I never had a stronger testimony of the truth than I have today. There is scarcely room for doubt in my mind—I think there is no doubt—in regard to the truth of all of the principles of the Gospel as they are taught today by the Latter-day Saints. It is the Gospel which was instituted, as the scriptures tell us very clearly, from the foundations of the world, a plan for the existence of man and of the earth, of their fall, their redemption and their glorification, a Gospel which is to be taught unto the world of mankind as the justice and mercy of God demands, to the living and the dead, a law by which all shall be judged, a savior of life unto life or of death unto death to those who receive it, who are faithful in the keeping of the commandments or to those who reject and fight against it.

I rejoice in the testimony which I bear this morning that God, the eternal Father, lives, an immortal and glorified being, whose power has no limitations. He is the Creator of the heavens and earth and the seas, and of all things that are therein, as the scriptures affirm, and they are His; the earth is the Lord's and the fulness thereof. He is the very eternal Father of the spirits of men, for we all had a spiritual birth, a spiritual existence and experience and we were born of God. Think of it, brethren and sisters, sons and daughters of God inheriting from Him through our spiritual birth the very attributes and qualities of Deity, which in our Father in heaven are perfect and make Him what He is. We are placed here upon the earth for the purpose, in part, of improving, magnifying and perfecting those qualities and attributes; so that, while we are now but gods in

embryo, having been born of God, in His likeness, in His image, and having received from Him the attributes of Deity, through perfecting those attributes in time and in eternity we will be like Him in very deed, and be glorified with him in His kingdom.

I rejoice in the testimony that I have, and cheerfully bear to you to-day, that Jesus Christ is the Savior of the world, the Messiah which was predicted should come in the meridian of time to redeem mankind from the effects of the transgression of our first parents, or the fall of man, and also to redeem us from the effects of our individual sins, on condition of our acceptance of His atonement and His laws, and the ordinances of the everlasting Gospel. Jesus lives. He has passed through the experiences of a life here upon the earth. He was true and faithful in the beginning, in contradistinction to that other great spirit who fell away, who was rejected of the Lord, who was driven forth from heaven, and with him many of the sons and daughters of God. Jesus stood for the principle, "Thy will be done," and "The glory be thine forever;" the righteous exercise of agency as our Father would have us all to be, wise and righteous in the exercise of our agency. When He came upon the earth He was still true to the covenant which He made with the Father, and uppermost in His mind and in all His life's work was that thought, "Father, Thy will be done and the glory be Thine forever." He was the great prototype and exemplar of mankind, our exemplar, brethren and sisters and friends, He leads the way, and every path defines, as we sing in one of our hymns that we, His followers, His brothers and sisters, are re-

quired to walk in in order that we may, when we have passed through this life, go to the glory beyond; and, as He took up His body, we may take up our bodies again and go on, as He has gone, to eternal exaltation; and as He sits at the right hand of God, the eternal Father, in His celestial kingdom, an heir to all that our heavenly Father possesses; that we, by following in His steps, may become joint heirs with Him in all things. This is my testimony to you in regard to Jesus Christ, our Savior, His life and ministry, in brief.

I rejoice in the knowledge which has come to me through the study of the scriptures, a knowledge and assurance of the immortality of the soul, life beyond the grave. Oh, what a joy! What a joy to those who have this hope, and are making preparation according to the best light they have to meet the conditions beyond this life. I am thankful for the knowledge which the Gospel gives me, that the conditions of life beyond the grave depend upon the lives we live while we are here in mortality. I thank the Lord for the influence of this knowledge, the influence of the Gospel restraining me from doing those things which would exempt me from the enjoyment of those blessings which are in store for the faithful. I am thankful, also, for the stimulating and encouraging influence of the Gospel upon my life, encouraging me to make the sacrifices that are necessary to be made to do the things which may be required of me in order that I may not fall short of those blessings.

However, I cannot boast. I acknowledge before the Lord and my brethren and sisters, my weakness and my imperfections, and my de-

pendence upon the Lord for strength and power day by day to live the law which He has revealed. But I have assurance of the necessity for living by that law, that salvation and eternal life can be obtained through obedience unto the laws and commandments of God.

I think that the lack of faith on the part of many people in the Church, and out of the Church, is due to the fact that they have not given due attention to these things. I understand that faith comes by hearing, for so the scriptures teach. Or, in other words, as I would interpret it, faith comes by investigation. We have the scriptures, ancient and modern, which are the revelations of the Lord unto His servants the prophets in different Gospel dispensations. They have been preserved and have been delivered unto us for our guidance, with a commandment from the Lord that we search the scriptures, "for in them ye think ye have eternal life, and they are they which testify of me." They do testify of the Father, and of the Son, and of the Holy Ghost, of the great plan of life and salvation, the life beyond the grave; and a study of these things causes the mind to reflect upon them, the reason to be brought to bear upon them, and the conclusion reached by the honest-hearted person is usually that those things are true, that they are just, that they are good for man. And still some have need for teachers, which was so with the eunuch, as you remember. He was reading the scriptures, but he did not understand them. It took a Phillip, inspired of the Lord, learned in the scriptures, to explain them to his understanding. But when he saw the truth, and being honest in his heart, he was willing to obey it.

I invite the Latter-day Saints to read the scriptures more than they do, for while the Latter-day Saints have a measure of faith, which is a gift of God, until we shall reach the perfect life, the high standard which was set for us by our Savior, we still have need of faith; and if investigation is going to give us faith, we need to investigate, we need to study we need to pray, and it is just as true that if we would receive the witness of the Spirit of God, we must obey and act, we must receive those things which are offered unto us. We must, when we receive faith to believe in these principles that they are true, we must have the fortitude, the courage to accept those truths, and putting our trust in the Lord, acknowledge Him, and make our lives conform therewith. Happiness in the life of the Latter-day Saint consists in the consciousness of having lived closely to the law of the Lord. He who has embraced the Gospel, who has had a witness of its truth, and then only half lived the law is constantly under self-condemnation. It robs him of the joy, of the peace, yes, and of the hope of eternal life, that it is intended true Latter-day Saints should enjoy.

I admonish the Saints, if they would be happy, and if they would have an assurance that it would be well with them beyond the grave, that we be more faithful in the keeping of the commandments of the Lord. Who is there that can say in truth that "Mormonism," so-called, is not true, is not good for man? I will make the declaration to you, my brethren and sisters and friends, that that which is good for man is true, and the Gospel is good. Are we not taught, in fact it is an article of our faith, the thirteenth article:

"We believe in being honest, true, chaste, benevolent, virtuous and in doing good to all men. We believe all things, we hope all things, we have endured many things, and we hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things." The Gospel teaches us that as children of our Father in heaven, we have the same attributes which He possesses, such as justice, judgment, mercy, truth, love and other qualities, and the requirement is that we labor with ourselves constantly to perfect these attributes. Would not that be good for any man, for all men? I believe firmly that that is what Jesus meant when He said, as recorded in the fifth chapter of Matthew: "Be ye perfect even as your Father which is in heaven is perfect." Now, is not that good for us? Is it not good for every man to be just in judgment, to be virtuous, to be pure? Yes, and we are to add to our faith, as Peter said: "virtue, to virtue knowledge, temperance, patience, godliness, brotherly kindness and charity." Are not these things good? They are included in the Gospel. But I fancy I hear some individual say, "Well, that is all right. We believe in these things outside of the Church. They are good for man; we will admit that; but these ordinances and the necessity for faith in God we do not understand." Now, there is a class who do not believe that there is a God, a Creator of all things, and who do not believe that there is a life beyond the grave. It is an unfortunate condition. If there is a God and a life beyond the grave there will come a time when that fact will be known. Now, if it shall prove that there is a God, and a life

beyond the grave, and that faith in Him is necessary to salvation, as the scriptures teach, how much better off will those be who have had that faith than those who have rejected it. And if it were possible that we were mistaken, we would still be as well off as the atheist and better off than we would have been without this faith, for it is helpful to make us better men and women than we otherwise would have been.

But faith is not all that is necessary, and yet there are some who hold that faith is all that is necessary. But the Latter-day Saints believe the scriptures which teach that there are certain ordinances which must be complied with in order to obtain salvation. Now, then, if it shall prove that these things are true, as they are scriptural, how disappointed then will be those who, not having believed in these things, have not yielded obedience to them, and therefore have not made the necessary preparation for the life beyond the grave? While those of us who have believed, and believing the scriptures, have yielded obedience, find ourselves in the favor of God, in the way of salvation. You see that that which we have accepted is on the positive side of these religious questions, and not the negative; and if they prove true, we are on the safe side, but if it were possible that they should be otherwise, we would still be as well off as those who reject these things.

So we may take each of the principles of the Gospel. You may take also that very important principle eternity of the marriage covenant. We believe in the scriptures which teach that "neither is the man without the woman, neither the woman without the man in the Lord," and in that scripture which teaches that

power and authority was given to men upon the earth—Jesus conferred it Himself upon Peter and his associates, power to bind on earth and it should be bound or sealed in heaven, to loose on earth, and it should be loosed in heaven. In this day He has revealed anew the Gospel, and this power and authority, and a knowledge of the ordinance of marriage, with instructions to build temples that we may enter therein and solemnize marriages in the way that He has ordained, and as will be effective beyond this life. The Latter-day Saints have accepted these principles, amply sustained by the New Testament and modern revelation also. If it shall prove that we are correct, Latter-day Saints, then those who have rejected this principle will be at a serious loss and will suffer a great disappointment. How much better, then, to accept the safe way, to be on the safe side? That is where the Latter-day Saints stand. There can be no disappointment on their part, if they are true to that which they have accepted.

We may say the same in regard to our dead. We believe, for the scriptures teach it, that the gospel must be preached to the dead, and is being preached to the dead. "For this cause is the Gospel preached to the dead [says the Apostle Peter], that they might be judged according to men in the flesh and live according to God in the spirit." Not only that but the work which is necessary for the living, the identical ordinances which we have accepted as Latter-day Saints are necessary for our dead, and we are called to be saviors upon Mount Zion for them, that through the atonement of our Savior and the work that we do for them, a vi-

carious work, by their acceptance of it when the time comes that they shall be prepared to accept of it, that work becomes effective for them and for their salvation. How much better off we will be, having accomplished this great work for our dead, if it proves true, as it is scriptural, and necessary for the salvation of our dead, and for our own salvation and glory, for we are told in the scripture—Paul expressly states—that we cannot be perfect without our dead. How much better off are those who receive than those who reject these principles? Are we not on the safe side? Are not these things good, brethren and sisters? They have inspired us to be more helpful, to look to the happiness of others, to serve our God by serving our fellow men, the living and the dead. That is what the Gospel teaches, the Gospel which the Latter-day Saints have received.

You have occasion to rejoice. There is nothing offered in the world that can be a substitute, that will be satisfying to you; and because this is true, the Latter-day Saints are not being converted to other religious doctrines. Conversion of the Saints to other creeds is almost unknown, although we have preachers among us. Our elders who go into the world and preach the Gospel among the people, mingle with learned men who are representatives of other denominations, and yet they are not convinced or converted, either of the error of that which they have received or of the truth and superiority of that which the religions of the world have to offer. We are making converts here by thousands right here among us, in our cities and wards, and in the mission fields abroad; be-

cause these ordinances, as well as the truths that we have been speaking of, appeal to them as being reasonable, good for man, and they want to be on the safe side.

I bear you my testimony, my brethren and sisters, that I know the Gospel is true, and know that it is indeed the power of God unto happiness and joy in this life, and salvation and exaltation in the world to come. I admonish you with great earnestness, my brethren and sisters, that you try, for your own sakes and for the sake of your children, and your children's children, and those who come within our gates, to be diligent and faithful in living up to the perfect law of God, which has been given for our guidance here and our eternal salvation.

May the Lord bless all Israel to this end, I pray in the name of Jesus Christ. Amen.

The choir sang the anthem, "Heavenly Father."

ELDER WALTER P. MONSON.

(President of Eastern States Mission.)

I rejoice, my brethren and sisters, in the opportunity afforded me of meeting with the Latter-day Saints in our annual and semi-annual conferences. I recognize in the lives of the Latter-day Saints, who are looked upon as being a peculiar and choice people of the Lord, that there is not the ordinariness that is usually found in professing Christians in the world. I rejoice in knowing that my parents had the courage and fortitude of character to leave the old country and come unto this goodly land as Pioneers, where they could raise their family in the air

of freedom and religious liberty. I rejoice in being made partaker of the numerous blessings of the New and Everlasting Covenant, the Gospel of Jesus Christ, as partly enumerated by Elder Richards this morning.

I have a firm and abiding testimony in the truth of the message which we bear to the world. My heart is made glad on this occasion by having the opportunity of bearing my humble testimony before my brethren and sisters, that I know God lives, and that Jesus is the Christ. I thank the Lord that this Church was not born out of the division and dissension which has been prevalent in the man-made religions, but that it has been born of God, and is sanctioned by Him.

When I spoke here six months ago, I referred to the passage of scripture found in the second chapter of I Peter, wherein it says that "Ye are a peculiar people, a chosen generation, and a royal priesthood," and said that I rejoiced in the truth of that passage of scripture as applying to the Latter-day Saints. When I returned to New York, I found published, in the *Christian Statesman*, a most scurrilous article with respect to the Latter-day Saints, making ridicule of this statement quoted from the writings of St. Peter, who stood close to the Master in his life's mission. If the Latter-day Saints are not that peculiar people, where will you find them? Where is that peculiar people, that chosen generation, that royal Priesthood?

It seems hardly necessary for the President of the United States to suggest to Latter-day Saints that this day be devoted to prayers for peace, because it has ever been the burden of our message to the world,

a message of harmony, peace and salvation. We teach that brother should cease to contend with brother; and hold out our arms in love to all mankind. Amidst persecution and tribulation, we have asked the people of the world to bow at the shrine of Jesus Christ, who loved the world's inhabitants with that wondrous magnanimity which impelled Him to give His life that we might live. Nineteen long, war-scarred centuries have passed since the humble shepherds upon the plains of Judea, watching their flocks by night, heard the most glorious of anthems sang by an angelic choir. This was called to my mind listening to the last anthem so beautifully rendered by the Emerson Ward choir. The angels sang, "Glory to God in the highest, and on earth peace good will toward men;" and for nineteen centuries Christians have been singing this song. But, when we look over the Christian world, today, we see practically two-thirds of those who are professed followers of Christ, engaging in deadly conflict with each other, in quest of power, authority and dominion. And so it seems a travesty upon Christianity, to profess peace and engage in war. We find some of those people who pray for peace have stood in pulpits, in sacerdotal robes, and stated that "'Mormonism' is a menace to this nation and the Christian world, unless we can conquer its adherents by means of legislative enactment, we will feel called upon to unsheath our swords and exterminate them." Yet they pray for peace! I wonder how long, O Lord, it will be before all of the Christian world will realize that the teachings of the gospel of peace are meant not only

to be a beautiful sentiment but also to be put in effect?

We are a peculiar people, differentiated from other religious denominations in the world, and I thank God most sincerely for the difference. God has raised up this people for a most important and glorious work. It is our special duty to carry the message of life and peace to the world. Where there is strife between father and son, we are to manifest the spirit and power of the Priesthood of Elijah, the Prophet, in that "the hearts of the fathers should be turned unto the children, and the hearts of the children unto the fathers." It is our good pleasure to take the message of divine peace unto those who are not in the enjoyment of that blessing.

There is a power with the Latter-day Saints that the world does not perceive. It is that spirit which Jesus, when among His disciples upon the earth, said was necessary to come. He declared "it is expedient for you that I go away, for if I go not away the Comforter will not come unto you; but if I depart I will send him unto you."

I remember that, when I was a child, attending the Primary organization in my home town, the good sisters taught us children the beautiful song:

"I think when I read that sweet story
of old.

When Jesus was here among men,
How He called little children, as lambs,
to His fold.

I should like to have been with Him
then;

I wish that His hand had been placed on
my head,

And His arm had been thrown about
me,

That I might receive His kind look
when He said,

'Let the little ones come unto Me.'

O how I used to rejoice in the sentiment of that song. But, by long experience in the service of the Lord, and by the whisperings of that still sweet spirit unto my soul, I am not sure that I would have been more happy had I lived in the days of the Savior than I am today. The Savior said that it was expedient He should go away. Wherein lies the expediency? Is there any example that would confirm that statement in the hearts of the children of men? Let us see. St. Peter, who was so closely associated with the Master in his ministry, was so very impetuous in his nature that he even rebuked the Savior, when the Savior showed him that He would die at the hands of wicked men. Peter said "Be it far from Thee, Lord; this shall not be unto Thee," and indicated his determination to defend the Master. The Savior rebuked him, and said: "Get thee behind Me, Satan, for thou savourest not the things that be of God but those that be of men." Peter, boasting of his implicit faith, in his impetuosity would have gone still further, but the Savior warned him. Said he: "Verily I say unto thee, that this night before the cock shall crow, thou shalt deny Me thrice." When the Savior was taken by wicked men and beaten with staves, a scarlet robe put upon Him in mockery of His authority, and a crown of plaited thorns was put upon His head, when he was spat upon, and all manner of indignities heaped upon him, Peter still loving the Savior, followed Him to the inner court where the Jews were heaping these indignities upon Him. As Peter skulked in the shadow of the wall, a little maid pointed her finger, and said: "Here is one that was with Him." Peter said, "You are mistaken; I knew Him not." At the

third accusation he even cursed and swore, and said he knew not the Master. Then the cock crew, and Peter went out and wept bitterly.

I am not sure that I would have been any stronger than St. Peter in that trying moment, unless there were some power given, such as came upon the great congregation that assembled on the day of Pentecost, when the spirit came like cloven tongues of fire and rested upon the disciples who had gathered together. After Peter had preached that most memorable discourse, proving to the Jews that they had crucified the Lord of glory, they rose with one accord and said, "Men and brethren, what shall we do?" Then Peter, in the authority of his calling, stepped forward and in the dignity of his leadership in the Church, said: "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of your sins, and ye shall receive the gift of the Holy Ghost, for this promise is unto you and your children, and those that are afar off, even as many as the Lord our God shall call." O, what a glorious promise is given unto us, even though we are far removed in time and distance from this event which happened on that day of Pentecost! Do you find any other time in the life of St. Peter when he ever denied the Master? Then, was it not expedient for the disciples that He should go away, that the "spirit which the world cannot receive," might come upon the faithful followers of the meek and lowly Nazarine, which would give them sustaining power by which they could face men and devils, and declare that Jesus was the Christ, the Savior of the world? Therefore, I say that we have received an anoint-

ing that maketh us that no man need teach us what we should say, for that anointing will inspire us to teach in the same hour what we ought to say. I feel much pity and sorrow for an individual who, in life, has parted company with the influence that is conferred upon men by that Spirit by which we draw nigh unto God and learn of Him and His Son, Jesus Christ. It is the revealing power of God that calmly speaks unto the human heart, and awakens noble sentiments by which man may correct any evil tendencies of his life.

I remember, when I was going to England on a mission, about five years ago, I was very much interested in the sound of the wireless instrument on board the good ship *Dominion*. It had a peculiar crackling sound; I cannot just describe it. I introduced myself to the operator, and asked him if he would mind my being in the room while he was receiving a message. He replied, "Not at all, come in my friend." After he had received a message, he took a chamois skin and wiped off a little dust, showing that he regarded the instrument as very precious. I said, "You seem to pay a great deal of care and attention to this instrument." He said, "Indeed, it is absolutely necessary; if a bit of dust or lint should get on this instrument it might be thrown out of tune. Should we strike a reef, we would be unable to send out our message of distress to some ship for help, that might be near, yet out of sight; or we might be upon the water, and not be in a position to receive a message, by reason of being out of atunement with other wireless instruments on the Atlantic." I went away thinking what a glorious lesson I have learned.

There is a wireless instrument within us; a principle by which we receive messages from our heavenly Father for our guidance, for our comfort and safety. I wonder if we keep our wireless instruments clean and polished. And there I made a firm resolve, and repeated it aloud, "I would rather lose my life than have my spiritual wireless become soiled and injured." I trust that a similar resolve is incorporated in the prayer of all Latter-day Saints, that they may always keep themselves in harmony with that Spirit which leads in the true path, and which says, "This is the way, walk ye in it;" that the wireless instruments of our souls may be kept so clean and pure, and in such perfect attunement with the refined influences of the Spirit of God, that we may be said to be in accord with it, and derive the invaluable and life-giving influences that flow from it for our guidance, our comfort and our everlasting good.

There comes to my mind a passage of scripture, found in the 68th section of the Doctrine and Covenants, and I often turn to this passage and read it to the elders who labor under my direction in the Eastern States, and I think it is a splendid thing for the Priesthood at home also to read it occasionally, because in it there is comforting power that makes you feel that you are among the chosen people of the Lord:

"My servant Orson Hyde was called by his ordinance to proclaim the everlasting Gospel by the Spirit of the living God, from people to people, and from land to land, in the congregations of the wicked, in their synagogues, reasoning with and explaining all scripture unto them. And behold and lo, this is an ensample unto all those who are ordained unto

this Priesthood, whose mission is appointed unto them, to go forth; and this it an ensample unto them, that they shall speak as they are moved upon by the Holy Ghost, and whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation: behold, this is the promise of the Lord unto you, O ye my servants; wherefore be of good cheer, and do not fear, for behold, I the Lord am with you, and will stand by you; and ye shall bear record of Me, even Jesus Christ, that I am the Son of the living God, that I was, that I am, and that I am to come. This is the word of the Lord unto you my servant, Orson Hyde, and also unto My servant Luke Johnson, and unto My servant Lyman Johnson unto My servant William E. Mc'Lellan, and unto all the faithful Elders of My Church."

Then, we have reason to trust the power that God has promised unto us; if we will depend upon Him for the truth, or for the utterance of truth, He will not desert us, but will teach us in the same hour what we shall say. I fear that sometimes we are following the example of the world, that we are preparing our sermons ahead of time, instead of turning a prayerful heart and mind unto our heavenly Father, asking Him to indite the words that we might utter, that the humble prayer of some individual who may hear might be answered, as though our words were flowing from the lips of the Lord Himself. Is there not a point of differentiation with the world in this?

There comes to my mind a circumstance that happened; within the last six months, in the Eastern States mission, where some of your sons, or husbands, perhaps, may be laboring. The scripture just read says, "Wherefore, be of good cheer,

and do not fear, for I, the Lord, am with you." Two humble Elders were traveling in the country during the month of July, and there were people trying to circumvent our influence and the progress of the Church there, saying all manner of evil against us falsely. These two Elders, one night, about ten o'clock, were seeking some kind hearted Christian who would shelter them for the night. There was a lady engaged on the lecture platform, going from city to city, in that section, warning the people against the preaching of the "Mormon" Elders. These two young men from Utah, unwittingly, called at the house where this lady was staying, and asked for entertainment. The man of the house met them, and, turning to those within the house, he said: "Here are two 'Mormon' Elders now; speak of the devil and he is close by." His wife said, "Call them in, I would like to look at a 'Mormon,'" and he called them in. The woman lecturer said to them, "I am out on an errand against you. I am surprised that you should befoul our Christian atmosphere by your presence, and now I wanted to have a look at you." After she had looked at them for a moment, she went out of the room, suspiciously satisfied. They were then told they could not remain, but were called in only as objects of scorn. One of the Elders said: "My good friend, we are very tired, we have traveled all day without dinner or supper, we feel that we can't go any further. Do you have any objections to our sleeping in your barn tonight?" He said: "I suppose there is no objection to your going out to sleep in the barn where the cattle are, and I will give you two quilts." They went out into the barn, into a hay mow, and

spread the quilts. Before retiring to rest, the two Elders lifted up their voices in song, singing "Come, come, ye Saints, no toil nor labor fear," including the second verse: "Why should we mourn, or think our lot is hard? 'Tis not so, all is well," etc. Then they knelt down and prayed that the blessing of the Lord might be upon the owner of the place, that he might always hold his property in peace for administering unto the wants of God's servants. When they had finished praying, they heard some one outside the barn: the man and his wife, and the woman who had come to lecture against them, had stolen out to see what manner of mischief the "Mormon" Elders might do, and they heard the sermon of their lives, with the result that the woman who was once so bitterly opposed to us is now investigating the Gospel. I want to tell you that fidelity to truth does not lie within man's power alone, it is the upholding and sustaining power of God that brings a realization of divine blessings.

Another instance: There were two Elders laboring in a city in Pennsylvania; the parents of one of them are not members of the Church, he being the only one of the family who has accepted the Gospel. The two faithful young elders were beginning to hold a meeting upon the street, and a sectarian minister, standing off to one side, saw them. He had made his threat that they would hold no meetings on the streets of that city, as long as he breathed the breath of life. One of the elders, a mere boy of 19 or 20, stepped out and commenced preaching, and the minister, who was acting in the double capacity of spiritual adviser and spy, called on a policeman to come and

arrest the young man. Responding, the policeman took the young elder by the arm with a vise-like grip. The young man silently prayed, "O God give me courage that I may not cry out for pain." He was taken off toward the police station. When they had walked through the streets about a block and a half, the young man, in boyish innocence, looked up and said: "I suppose this city is thoroughly Christianized." The policeman was deeply affected and said: "My young fellow, I am sorry that I have to do this; I am not responsible for this indignity that is brought to you." "No," said the young man, "you are not responsible, but that minister who stood on the sidewalk did not tell you to pinch my arm till it is black and blue." And he added, as it became certain that he was going to jail, "Is there anyone else in there?" "O yes, there are several." The youthful "Mormon" missionary then said it would be the crowning effort of his mission to have the privilege of preaching the Gospel to spirits in prison. While the policeman was taking this elder to jail, his companion, notwithstanding his being alone, went out and began preaching, and another policeman took him to jail. The two elders were put in a cell together. After they had been there about two hours, during which time a consultation had been held on the outside by the officers, an automobile was brought, and they were taken to the outskirts of the town, where they were told that they must never come back again. The young man said, "My right to liberty is written on the face of the Constitution of the United States, which has always protected the innocent and held evil doers in subjection. I have been

sent by the authority of the Lord to deliver His word to the people of this town, and I will suit myself whether I come back again or not." The elders then turned and walked back to the city. Now there is a glorious prospect in that city of organizing and building up a most splendid branch of the Church.

I tell you, when the powers of darkness come, while our elders are in the line of their duty they stand up as giants in spiritual strength and endurance. I praise the Lord that the third and fourth generations of the pioneers of this people are valiant, and worthy the names which they bear.

May God bless us with His Holy Spirit, that the strengthening and consoling power thereof may be distilled upon our hearts, that we may love each other, that we may extend help and sympathy to those who have made mistakes in life, and helpful forgiveness to all mankind. I praise the Lord that He has planted in our hearts the desire for that peace about which the angelic choir sang. May God bless us with His Holy Spirit always, that we may realize the true position which we hold in the world, and ever, with the strength and fortitude that comes from the power of the Almighty, be willing to proclaim to the world that God really has spoken from the heavens, and that we are truly His ambassadors; which may God grant unto us all, I ask in the name of Jesus Christ. Amen.

The choir sang the anthem, "Oh, Light Eternal."

Benediction was pronounced, by Elder Willard L. Jones.

AFTERNOON SESSION.

In the Tabernacle.

Conference was resumed at 2 p. m.

President Joseph F. Smith called the meeting to order, and stated that, in addition to the overflow meeting in the Assembly Hall this afternoon, an open air meeting will be held in front of the Bureau of Information, to be conducted by Elder Benjamin Goddard.

The Tabernacle choir sang the hymn:

Ye simple souls who stray
Far from the path of peace,
That lonely, unfrequented way
To life and happiness.

Prayer was offered by Elder Solomon Hale.

The anthem, "Grant us Peace," was sung by the choir, Mrs. Sarah L. Wood and James Moncar rendering the duet.

PREST. FRANCIS M. LYMAN.

Latter-day Saints generally a prayerful people—Constant prayer and thanksgiving due to Him by whom we exist—Seventies should always be engaged in their special calling—Priesthood and people should constantly minister for each other's welfare—Abundant opportunities for missionary work at home—To please God, compliance with Gospel ordinances essential.

I presume you were all here this morning, and that you realize how good the Lord was to us in inspiring the brethren who spoke to us, and I trust the same good spirit will be with those who speak to the great multitude of people this afternoon in this and the other gatherings on

this square. If you will do your best to hear, I will do my best to make you hear.

It seems to me as though the Lord was smiling upon His people, the Latter-day Saints, and upon all people who are in the land of Zion, on this side of the world, where we are fairly favored with peace; yet we want a little more of it, so that we will have peace altogether.

On this special day of prayer, it is not very trying on the Latter-day Saints to be asked to appear before the Lord in prayer, because we are a prayerful people. All Latter-day Saints pray. They pray in the morning, they pray in the evening; they pray secretly and they pray in their families. We pray in our meetings of worship in opening and in closing the services; and on special occasions, such as today, we pray for special blessings, to be in harmony with the people of our nation, and also in harmony with the direction and counsel of our file leaders. But, we pray always for peace, and for every other blessing that we require. When I listened to the brethren this morning preaching upon prayer, and to the prayer by President Penrose, I was reminded of a few words of the Savior that He delivered to the Nephites, after His resurrection, when He came to visit that people in the western part of the world. I want to read to you just a few words from Him in regard to the subject of prayer, in third Nephi, the 18th chapter, commencing at the fourteenth verse. After he had thoroughly taught His disciples and the multitude in regard to the sacrament he said:

"Therefore blessed are ye if ye shall keep my commandments, which the

Father hath commanded me that I should give unto you.

"Verily, verily, I say unto you, Ye must watch and pray always, lest ye be tempted by the devil, and ye are led away captive by him.

"And as I have prayed among you, even so shall ye pray in my church, among my people who do repent and are baptized in my name. Behold I am the light; I have set an example for you.

"And it came to pass that when Jesus had spoken these words unto his disciples, he turned again unto the multitude and said unto them,

"Behold, verily, verily, I say unto you, ye must watch and pray always, lest ye enter into temptation; for Satan desireth to have you; that he may sift you as wheat;

"Therefore ye must always pray unto the Father in my name;

"And whatsoever ye shall ask the Father in my name, which is right, believing that ye shall receive, behold it shall be given unto you.

"Pray in your families unto the Father, always in my name, that your wives and your children may be blessed."

These are doctrines that are entertained by the Latter-day Saints. We are trained therein, and as I say, all Latter-day Saints who are in proper state, as all should be, remember the Lord every morning and every evening, and secretly. Jesus not only set the example of prayer with the multitude and in the congregations of the people, but He prayed secretly, He retired from His brethren, from the people in Jerusalem, and also on this continent He retired from His disciples, leaving them to pray with the multitude, and more than once did He retire and present Himself before the Lord, rejoicing exceedingly in the faith and splendid labor performed by His disciples. He was not content that the disciples should be found attending to this important duty, but it was required of the mul-

titude, and it is required of this multitude today. If I were to express my opinion, which I feel disposed to do, I would claim that there is not another congregation in the world today of ten thousand people so generally devoted to family worship, and appearing before the Lord, as this body of men and women, Latter-day Saints, and some of our neighbors who are with us here today. In this great congregation there are many who are not Latter-day Saints, and who have learned the fact that prayer is the rule of our lives; it is required of us, and we observe that requirement fairly well. When the President this morning suggested that he was fearful that we are a little careless, I could quite agree with him that that may be the case, but with all that, and with all our weaknesses, I believe that there is not another people in the world that so uniformly and generally bow the knee before the Lord in family prayer, and that appear before the Lord in secret prayer on all occasions. The Lord requires that we shall pray always, and that we should watch always, that we should always be on the watch and always ready to pray.

I suggest to this great body of people, if they have not heard it many times before, I want to suggest it today, that when we meet together in this great Tabernacle, or in any other gathering place of the Latter-day Saints, and our brethren of the Priesthood are required to minister to us, it is the duty of every Latter-day Saint, in his heart and in her heart, to ask the Lord to bless His servant who is speaking to us. That is a prayer that should be offered by this great body of people, by every individual

soul; it should be the training of our lives. I believe that President Wilson will not find a people in the United States that will give greater care, thought and faith to his proclamation than have the Latter-day Saints on this occasion; and we will be prepared to pray whenever he wants us to pray, if he will only keep peace in the country so that we don't have to engage in fighting. Prayer is very much better than warfare. I wanted to say that much in regard to the subject of prayer. If Latter-day Saints have a necessity for reformation upon that subject, we should address ourselves to entering into the spirit of prayer, and maintain and enjoy it constantly. We should remember the Lord always, and especially in the season thereof. All Latter-day Saints, thoroughly trained, understand that the season of prayer in the home is in the morning and in the evening, and that secretly we should remember the Lord on all occasions, and our hearts should go out to Him. I do not know that I ever felt more distinctly than I did this morning, when the President spoke upon that subject, the fact of the importance of the Lord to us, for in Him we live and without Him we die. In Him we move, and without Him we will never move. In Him we have our being, without Him we would not be; we would not have been, nor yet would we be in the future. Whatever we have and enjoy comes from the Lord; we ought to recognize that fact, and I presume no people in the world do so as thoroughly as do the Latter-day Saints.

My mind has been occupied just lately upon the subject of our ministry, my brethren and sisters, and I want to say a few words in regard

to that subject. I see to the right here the Presidents of Seventies. I find that in the Church there are very many thousands of seventies; they have become very abundant and they are being multiplied. Discovering that the nations in trouble and in war has made it necessary for us to call many of our elders home, and release those whose missions were completed, and give those who were just starting out new fields in other nations, I would ask that the brethren who have the direction of their labors, of their ordinations and training and so forth, should give careful attention to the body of seventies in this Church. We are preaching the Gospel as best we can in the world with the elders, quite generally, when in preference to the elders, and the Lesser Priesthood and high priests, the seventies should be found in the field, every seventy. When I was called and ordained a seventy, I was instructed that I had become a minute man. I have been a minute man for over fifty years, ready and willing at any moment. I believe that I have never hesitated when I was wanted in the field, for I have been a seventy from that time, and expect to be as long as I keep the faith. We need the seventies, Bishops and presidents, the general presidency, the presiding presidency of the seventies, and presidency of quorums of seventies, we want the seventies; we need them in our business of preaching the Gospel. I hold that no man should be ordained a seventy unless he is prepared to work, that is work in the ministry abroad. It isn't necessary that men should be ordained seventies to work at home, for the elders have ample authority to work at home. In the home mission

fields, so far as that is concerned, the seventies are perfectly competent, but they are expected to labor in the foreign ministry, as those upon whom the Twelve depend, and call upon, in preference to all others. I want to interpret that scripture for the benefit of the seventies in this Church. Bishops and presidents of stakes, and all who are intrusted with recommending elders for the field, should regard it as their duty to recommend the seventies in preference to any other elders in the Church, for foreign ministry. Every seventy should be in condition to go, that is be ready to go; and his condition should be such that he is able to go. If he is not able to go into the field, he may take a place with the elders and high priests, and he can labor at home, because there is ministry needed at home that will, perhaps, never be quite fully and completely occupied. The field is not filled here, no more than we can fill it abroad. There is work enough in Zion, among the Latter-day Saints, to occupy the labors of the ten thousand or more seventies that are now at home. The elders and high priests can take care of that labor, as well as to go abroad when necessary. But, we advise that our brethren of the seventies, who have had experience and training, and possibly have been in the missionary field at least once, and also had training and experience at home, that they be put into the field. We want at least one of them by the side of every two elders or inexperienced men; we would rather have more. We would like them to have the opportunity, and it should be the pride of every seventy in this Church to fulfill one mission, and after he has fulfilled that one mission he should be willing to fill an-

other mission to preach the Gospel. These are opportunities that are very precious to the elders in Israel. The Priesthood is given to them and to us to magnify. When the presiding brethren in the Church, in the stakes and quorums, and in every department are called upon, and are set apart and instructed, it is because they are needed, and should be employed. We are willing, the Twelve are willing, to put our hands upon those brethren and bless them and send them forth, if you will send them to us. We don't think it necessary to multiply seventies simply to fill up quorums of seventies and keep them here at home, not at all. We want them prepared and ready to preach the Gospel. We want that to be the pride of their lives, to work while they are in the prime of life, and can stand the hardships that attend upon missionary service; and those who are unable to go abroad and do that, can take place with the high priests, and work in the home ministry, there is plenty of labor here.

I want to draw your attention also, my brethren of the Priesthood, that it is not alone the foreign ministry, it is not alone the utilizing of the labors of the seventies, nor yet of the high priests and elders abroad, but the great and most important work of all is to engage the efforts and labors of the Priesthood at home. Every man who bears the Priesthood is a minister, a teacher and preacher, and should teach and preach and magnify his priesthood and calling, which is pleasing unto the Lord. Every member of the Church, not only those who bear the Priesthood but all others, should be suitably considered, suitably labored with, young men and young women, and older ones also, properly

trained, instructed and brought into the service of the Lord until they become nearly faultless as mortal men and women can be, working diligently and faithfully every day, accomplishing some good ministerial work. Our sisters have missionary fields at home to fill as well as some that go abroad, but generally their fields of labor are domestic; they belong at home, but there is a ministry for them also, an opportunity for them to teach the truth. They can advocate it, and they can live it and fulfill the purposes of the Lord at home. Cottage meetings and other gatherings should be arranged, so that those who become careless, or that are situated so that it is difficult for them to overcome their conditions, either from physical weakness or otherwise, may be found and known, that the Bishop of the ward can vouch to his stake presidency that every man, woman and child in his ward is being suitably considered and cared for, spiritually fed and instructed. That should be done, and there are plenty of the lesser and higher priesthood that haven't anything of a ministry on their hands to prevent them performing this labor. Thus all the Latter-day Saints may be inspired, and prompted, and reminded of their duties, and stirred up to become alive, like live coals; and become prayerful, and partake of the sacrament whenever they can do so. Latter-day Saints can't be quite perfect without partaking of the sacrament; neither can they become perfect without attending to their prayers on suitable occasions, and in due season. Then there is the services that fathers owe to their children, husbands to wives, parents to children, wives to husbands; those services and helps that

strengthen each other's faith can be performed in the homes, even if they can't reach the houses of worship. But it is pleasing to the Lord that we should gather together on the Sabbath day in the houses of worship, all members of the Church. That is what we should do. There is inspiration in a congregation, in a multitude of people listening to the word and will of the Lord. The Lord is willing to inspire His servants in their own families and homes, men who are so strong in the faith that they can attend to all requirements that are necessary in their families, to bless their children, administer to the sick and impart other blessings. They are authorized to do such service, they belong to every household and family in the Church, and those who live for those blessings are entitled to receive them. I wanted to say that much.

I am delighted with the opportunity to speak to such an enormous congregation as we have here today, the brethren representing all the stakes and many of the missions in the United States. I would be delighted if we could have the presidents of other missions with us on such occasions. If they only could reach us as handily as those in the United States it is probable they would be here, to meet with us. Those who can meet with the Twelve twice a year and we look them over, and inquire after them, and after their conditions, and concerning their fields of labor and the missionaries entrusted to them; and require of them that they shall look carefully to the conditions of the young men that we send to them, that they shall be trained, that they should watch and pray always. We discover that it is very fitting that

presidents of missions should watch and pray always, that they should watch the interests entrusted to them; that presidents of stakes should be watchful, and bishops of wards, and presidents of high priests quorums, and of seventies quorums, and elders quorums, and the bishops at the head of the lesser priesthood, that all these men should be wide-awake, and know the individuals that they have to deal with.

The brethren of the Twelve are not a very large body, and the First Council of Seventies added to us makes just a few brethren to look over the missionary work of this Church, the ministry of the Church at home and abroad. You will find, I say, and these presidents of stakes, I think, can bear witness, that we look them over, we inquire after them, and after high councils, and after the bishops and counselors, and prominent men in the quorums, so far as we have opportunity to find them, we look them over, inquire after them, and know their status. It is the duty of the brethren in the stakes and wards, and in the quorums, to know the nature of their assistants in the priesthood, and when they bring them into positions of responsibility, give them employment, much or little, whatever they do, they should know what their conditions are, and if they are fully worthy and qualified for the responsibility that is given them. Especially when we recommend brethren to go into the world, to go abroad into the nations of the earth, they should be prayerful, faithful and humble, they should be altogether worthy, moral, upright and true; this is very necessary.

I suppose while men are in the flesh they are liable to get into some trouble, some difficulties. We are

sometimes high strung, and sin with our lips and tongues; we talk hastily and say things inconsiderately. We ought to have ourselves in good training so that whatever we do is well and properly done. All men who are Latter-day Saints, who have repented, and been baptized for the remission of their sins, and have received the gift of the Holy Ghost through the laying on of hands, every such man is inspired by the Lord with the understanding that it is quite possible for him to do what is right. And there isn't any excuse for men to do wrong, no justification; we can't plead any excuse. I care not what my neighbor does, what my brother does and others do, and how much they may be wrong, I have no excuse or justification for doing wrong, for the law is we should do good for evil. That is the standard of Latter-day Saints, that we do good for evil, that we pray for our enemies if we have any, and pray for our friends, and bless them, and appreciate them because we have none to spare, we need them all, and are grateful for them. We want the arrangement of stakes, and wards, and quorums and associations such that these organizations will accomplish the purposes for which they were designed, for the salvation of the people, for their own salvation, and to labor for the salvation of others. That is the ministry that belongs to the Latter-day Saints, and we are laboring in our ministry at home.

I want to say for brethren and sisters who can't go abroad, whatever their conditions and reasons are that they can't go into ministry abroad, that their missions and ministry at home is just as acceptable, just as profitable and pleasing in the sight of God as a missionary service

abroad, just exactly. I have had a little experience abroad as well as at home, and I have learned the lesson that it is just as important and valuable for a man to labor at home as it is abroad, and it is just as easy; and the Spirit of the Lord is as generous to come to the aid of an elder at home as it would if he were in a mission field abroad. To cure conditions suggested by the President here, I think it was this morning, the brethren should be taken hold of and employed when they return from their missions. Every man who performs a mission and does it in the proper spirit, and is gone two or three years, when he comes home he should have good training, and have stamina enough in him to attend to his duties and to furnish employment for himself, and find something that needs to be done. In the mission field, they find something to do, they are not followed by the president, they are there at liberty among the people in the world, and they find people to labor with, they find something to say and something to do, and they have that kind of field and ministry right here at home in every stake, in every ward, in every quorum, in every family. The Lord has generously bestowed His divine authority upon man, so that every man in the Church, almost, bears the priesthood, and the Lord serves notice on you, my brethren, from the high priest to the deacon, that there is a ministry for you to perform. You should engage yourself therein, just as the patriarchs, presidents of stakes, bishops of wards, and the Twelve, the Presidency of the Church, they are never at a loss to find something to do. The only question is whether they can find time to do what is required of them

and do all things that are expected of them. There is a ministry and mission for the Latter-day Saints everywhere. I have thought that if the world should cast us out, and we would have to stay at home, suppose we could only have peace in Zion, that is on our own continent, why there is opportunity here for all Latter-day Saints to labor. If there should be war in our nation, or anything occur that we would not be permitted to mingle among the people in different parts of this continent, North and South America, and we were confined to our own population of the few states that we are interested in here, there is need for ministry here. There are people who haven't received the truth, haven't listened, they have not opened their hearts to receive the message that has been sent to them by the Lord, the message of the restoration of the Gospel and the doctrines of the Gospel, the principle of faith, without which no man can please God.

Men who denounce faith in God can't please Him at all, because they don't believe there is a God. We must believe there is a God, and have faith in Him, and in His power, and in the doctrine of repentance. Without repentance it is not possible for men to please God, and without baptism we can't please God; without receiving the gift of the Holy Ghost by the laying on of hands it is not possible for us to please the Lord, that is to please Him entirely. The Lord is pleased with every good thing that we do, and that any of His children do, righteous, proper things. Good things that are done are pleasing in the sight of the Lord so far as they go, the truth told and righteousness accomplished; but to fulfill the pur-

poses of the Lord, and please and satisfy Him, and for our salvation, compliance with the ordinances of the Gospel is important and necessary, indispensable. I want to testify to you, as your brother, that without these doctrines men cannot be saved, and it takes all of them, it isn't enough for a man to be perfect in any one form. That is good as far as it goes, but he must be good in all points; he must be faithful and true in all things; he must be perfect as our Father in heaven is perfect, and our Father in heaven is just perfect enough to do just exactly what is right. He does just exactly what is right with us. Jesus did the same, He walked in the footsteps of His Father, and we are expected, when He sets the example for us as He says He did, for He invites us; we should follow in His footsteps, and do as He has done to earn the same right to be heirs of God and joint heirs with Him in all that the Father possesses, that is the promise that is given to us. Those promises, and the Spirit of the Lord that accompanies His service, establishes these strong men in the faith.

You take these men, sixty-six men that stand at the head as presidents of stakes, and twice as many counselors and, then take these seven hundred and thirty-five bishops, and twice as many counselors with them, they constitute a strong body of men, and they are laboring diligently as they are directed, and they listen, they take counsel, and they commune with the Lord, and they are substantial and solid in their calling. They know the doctrines and principles of the Gospel, and they are serving God and keeping His commandments. They are shepherds of the flocks, and saviors among the people, and they are per-

forming works such as I have suggested should be performed, and all Latter-day Saints are thoroughly trained and taken care of, none overlooked. I want to draw your attention to the fact that it is the sick that need the physicians, but often it is the well that receive the chief attention from the physicians. That is the trouble, because those that are well we find easily, they are right in our way all the time, but those that are sick need to be hunted up by the physicians, and receive treatment at their hands.

May God bless us with peace on earth and good will among men, that the prayers offered this day throughout our nation may have the weight that is necessary, and influence the great Christian nations who now have their swords drawn against each other, trying to destroy each other's lives by the tens of thousands, that they may be brought to think, and cease their war and bloodshed. What a shame and humiliation it is; you and I might just as well turn in and fight each other; there is no sense nor reason to it. If a nation gets to balking, there ought to be influence and power enough in other nations of the earth to box their ears, make them sit down and behave themselves. That's the way the brethren do with me. I tell you they keep me pretty straight, I have got to walk just as straight as can be. I hold that every nation in this world should be held in such control that they would have to behave themselves. The majority should rule, and rule for the right. When the Lord has His way I tell you that peace will reign on earth, and there will be good will among men.

God bless all Israel, and God bless our friends that need the blessings and favor and help of the Lord to

settle their difficulties, that peace may come presently, and that it will not be necessary to destroy the lives of so many precious and valuable men, leaving two or three or four other Christians broken hearted for every man that dies in the war. May the Lord come to their rescue. I humbly pray in the name of Jesus. Amen.

Elder Horace S. Ensign sang a baritone solo, entitled, "Let us Have Peace."

PREST. CHARLES W. PENROSE.

Faithful veterans of the Church—The work before them in the spirit world—Great hosts of the departed who did not learn of the Gospel while in the flesh—Reality of both spirit and element or matter—Eternity of all elements—Universal resurrection—Eternal reunion of body and spirit—The destiny of mankind—What the second death is—Fate of the sons of perdition—Agency of man the gift of God—Judgment predicated on freedom of choice and action—The social work of redemption—How to gain celestial glory.

I have taken great pleasure to-day not only in listening to the remarks that have been made by our brethren who have addressed us but in looking upon this great congregation. I don't believe that such an assembly can be duplicated or has been duplicated anywhere throughout the land. One thing I am sure of, and that is that there cannot be found anywhere within the confines of the United States an assembly of people so united in mind and spirit, so devotional as this congregation now assembled from various parts of the land of Zion.

It is a joy to my soul to look upon this assembly, to be in the society of men and women of the character of those who have gathered here, to look upon such a number of the vet-

erans of the Church, veterans in the great latter-day work which the Lord has begun on the face of the earth, men of faith, men of honesty, men of honorable character and mind; men of virtue who have resisted the temptations and allurements of the world; tried men, men who have been placed in positions wherein their courage and their fidelity have been tested, and they have been worthy and have stood the trial and the struggle and, so far, have been able to overcome. Now they are getting prepared to enter into their rest so far as their bodies are concerned, to close their earthly career, and to enter upon a wider and higher sphere in the spirit, still to be engaged in the great latter-day work, the work of the dispensation of the fulness of times, only part of which can be accomplished on the earth in the flesh, a great deal of which has to be performed in a different sphere, in the spirit world, for the work of the Lord pertains to those who have departed as well as those who are remaining here on the earth in the body. They are His sons and daughters just the same when they have parted with their earthly forms, and have gone into the world behind the veil and all have to be prepared for the great events which lie before them, and all have to learn the mind and will of the great Father of all.

This idea, which I merely repeat—nothing original about it nowadays, because the Lord has trained our minds in this direction for many years—this idea may be strange to some people, who take the notion that has been planted in their minds by false teachers for centuries, that this life, this stage of our existence, is the only one wherein man can receive the principles and doctrine of salvation through Jesus Christ, our

Redeemer, and that when death comes, that ends their opportunity. The Lord has revealed to us this is not true, that we are His sons and daughters whether in the body or out of the body; that He is our Father, the Father of our spiritual part, which is the most important part, not saying anything against the importance of the temporal part, for the body has to endure, its elements persist, and the time is to come when all persons who have lived in the body will have their earthly tenements revived.

The Lord has shown to us that the elements are eternal and that it requires the eternal union of spirit and element to obtain a fulness of joy. For the spirit part of man and the earthly, or temporal part just now, shall be united together perpetually, eternally, the body and the spirit being made one again, only joined together after the power of an endless life, that without that union a fulness of joy cannot be obtained. That is very easy to understand in a degree, if we will reflect upon our nature and upon the position that we now occupy. The spirit having come from above and the body from beneath, the spirit being born from God who is the Father literally, the Father of the spirit, and the body formed from the earthly elements, through earthly parentage, without this body many things that will give joy, pleasure, power, increase, perpetuity, cannot be enjoyed. This is rational. The spirit reaches out to that which is spiritual; the body reaches down to that which is called temporal, that is, physical—the grosser materials of earth and air and all the surroundings that pertain thereunto. These are realities as much as those that are spiritual.

There is a notion that has ob-

tained somewhat in the world, in philosophy and in some things that are called religious, that earthly things, those things we can see and handle and taste and experience in the common way of nature, will all pass away and be no more. That is a result of the notion that "in the beginning" the earth was made out of nothing and that man's body was made out of nothing, because the term "create" has been used in relation to this part of God's great work. "Creation," properly speaking, is organization; so we have learned through the Prophet Joseph Smith, and that the elements, the fundamental principles of that which we call temporal, are eternal, without beginning and therefore without end, that the earth and the things upon it were not fashioned out of nothing but out of something. "Out of nothing, nothing comes" is an old adage of years and ages ago (*ex nihilo nihil fit*), and we have learned that it is true, that though the earthly elements may be formed and unformed, so to speak, can be organized or disintegrated, yet that they, in their original nature and character are something, that they are just as eternal and just as real as that which is spiritual, and the spiritual is just as real and enduring and tangible to spirits as earthly substances are to those that are earthly.

We have learned this by revelation. It has not been a philosophical theory invented by anybody nor conceived by anybody, but it is the word of God given to mankind in the nineteenth century through that great Prophet and Seer and Revelator, Joseph Smith, who yielded up his life to the hands of wicked men and, like the prophets of old, sealed his testimony with his blood. Now, that which is temporal at present

will be made eternal, that is, in its form. That was the resurrection taught by Jesus of Nazareth, taught to His apostles that they might teach it when they went forth to all the world. That was the very foundation of their testimony concerning the Christ; that He died on the cross by way of atonement for the sins of the world; that the just died for the unjust that He might bring them to God, but that He was raised again from the dead. And they bore witness to this great fact wherever they went. It was one of the grand truths that they had to present to the world, and they proclaimed it everywhere. It was for the cause of the resurrection of the dead that they stood and that they lived and prayed and died.

A great many of our modern "Christian" theorists and philosophers who are ministers of what they call the Gospel, deny this now. They think those men were only talking of something they imagined. But they bore testimony to the fact of the resurrection of Jesus Christ; and He, before He died, proclaimed Himself "the resurrection and the life," and declared that all that were in the graves should eventually hear His voice and should come forth—they that had done good in the resurrection of the just, and they that had done evil in the resurrection of the unjust, or as it is put in the Gospel of St. John, so called, "They that have done good in the resurrection of life, and they that have done evil in the resurrection of damnation." This was the doctrine that Christ taught; this was the doctrine that He exemplified in His career and character; and He appeared in the body that hung on the cross to His disciples, to the men and the women who surrounded the

cross when He died. He afterwards appeared and showed them the marks of the wounds in His hands and in His side which were inflicted in His crucifixion, and proclaimed the great truth that He was all there. Said He, "Behold, this is I, myself; handle me and see, for a spirit hath not flesh and bones as you see me have. And while they yet believed not, for joy, and wondered, He said to them, "Have ye here any meat, and they gave him a piece of broiled fish and of an honey-comb, and He took it and did eat before them."

You will read that in the last chapter of what is called the Gospel according to Saint Luke. This, the body of man, then, is a part of him and an essential part to his joy and glory and development and continuance, that he may go on through all the eternities gaining knowledge and wisdom and understanding and experience. For, development will be found by and by to be an eternal principle, because we shall be eternal beings; and we are now, in one sense of the word. Now, these bodies of ours have come from the earthly elements and, apparently, at any rate, will go back to those earthly elements when we die. How far that is true I don't know. There are some things that we see and other things that we cannot see, our vision only penetrates to a certain degree and we can't behold the essences of things. We may take one element and dissolve it and it appears to go out of existence, but it is there in such a shape and form that we can't see it.

Here is a very simple illustration: We take water, which is composed of two gases joined together in certain definite proportions, and by the application of heat we can dissolve

the water into vapor, or it may be dissolved by the heat of the sun and it goes out of our sight, but does it go out of existence? The vaporized particles are still there. We can't see them with our natural eyes, they go off into the air, and up into the firmament above us and, by and by, through condensation, they come back again in the form of water and rain down upon the earth, or in the form of snow upon the mountains, the same elements restored. The oxygen and hydrogen can be separated and made invisible to mortal sight and can be brought together again as water. That is a very simple thing, and all chemistry will go to bear witness of the truth of this principle that the elements are eternal. The body that we see may be dissolved as to its form, but the elements of it, the essential parts of it, remain and are perpetual.

Now there are, according to God's revelation, in existence these two principles, spirit and element, or matter, as the term is commonly used; spirit and matter, and matter in its elementary and essential existence is eternal just the same as spirit is. The elements of spirit and the elements of matter are both eternal and, according to that which God has revealed, it takes the eternal union of the two to bring a "fulness of joy," also to get a fulness of experience and power and dominion. Without the body we could not take hold of and control the lower elements, and without the spiritual part we could not reach up to the higher, the spiritual, to commune with Deity, to be in harmony with God, to be part of Him, to be really and truly His beloved sons and daughters, walking in the way that He marks out, mingling with the gods on high, associating with them in

their councils and in their grand and mighty works under the great Elohim, the God of gods, the Father of our spirits, the Mighty and Eternal One to whom today we address our praises and our prayers. We wish that the rest of the world who are engaged in prayer could, in their thoughts and minds, reach out to this great Eternal Being as their Father, in whose image and likeness they are because they are His sons and his daughters. Every seed begetteth of its kind, and we are the seed of God, He is our Father, and we are His children, and this was the grand truth referred to by the Lord Jesus Christ as stated and quoted and spoken upon this morning by President Lund.

Now, it takes the eternal union of the spirit part and the physical and material part of man to be joined together in one so that he may be able to advance on all lines in the future. If we leave our bodies in the grave and they are restored to us no more, our existence will have to be entirely along the spiritual line—spirit without being joined to the body. But when the body is raised again, quickened by spirit and not by blood, raised up by the power of God, like the body of Jesus Christ was, and the body and the spirit are rejoined, and we have an eternal future before us, then we can draw from the highest heights and from the lowest depths of all parts of God's great universe everything that will contribute to joy, to pleasure, to progress and development, to knowledge, to wisdom, to power, and to dominion above all, if we have that glorious gift of celestial glory, the power of endless increase, worlds without end. And this is what we Latter-day Saints are after,

what we are trying to get, this fulness of glory and joy and power and dominion; in other words, to be made exactly like the Father. We read in the writings of the early apostles a great deal concerning this. The apostle John, for instance, in writing to the saints in his day, said:

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him, for we shall SEE HIM AS HE IS; and every man that hath this hope in him purifieth himself, even as He is pure." (1 John 3:2, 3).

There is the great lesson, my brethren and sisters, and friends. If we want to come into the complete and perfect society of God, in His personality, to be where He is, to enjoy His company, His divine presence, His instructions, the joy that comes from looking upon His countenance, and feeling the influence that proceeds from Him who is our life, if we want that we have to be like Him. In this respect, to be pure, even as He is pure; to keep His commandments; to walk in His ways; to do that which He desires us to do. And this is the lesson that Jesus of Nazareth taught, in His example, in His life: "I came not to do My own will, but the will of Him who sent Me." That was His motto; that should be ours. He left that to us "as an example, that we should follow in His steps;" that we should be Christians. And if we really are Christians we will follow Christ; we will do that which He commanded, that which He came here to teach; and as He gave His life for us, that we will value the atonement that He wrought out for us and show our appreciation for it by keeping His

commandments. "If ye love Me, keep My commandments." "Every-one that loveth Me doeth My word." "He that loveth Me not keepeth not My sayings." That was what He declared, and so if we want to be real Christians we should find out what Christ taught, find out what He showed in His personality and character, that as He is we may be: that we may meet Him face to face, that we may be one with Him in time and in eternity.

We read in the writings of John, that He said on one occasion to His disciples: "He that believeth in Me, the works that I do shall he do also, and greater works than these shall he do, because I go unto My Father." (John 14:12). What is the meaning of that? It is that he will not only do the works that Christ did while He dwelt in the flesh, those works that Christ performed when He dwelt in mortality, but that as He was going to the Father, they also would go to the Father; that when He went away from this earth, whatever He did then they would follow and do similar work, and as He was going to the Father, they also would go to the Father and be with the Father and the Son and the Holy Ghost and always be under their direction. They would be eternally progressing, obtaining light and wisdom and knowledge and power and eternal joy. When Christ died, so we Latter-day Saints have learned He went and preached to the spirits which were in prison. What spirits? Why, we are told they were the spirits that were disobedient in the days of Noah while the ark was preparing. Christ went and preached to them, "preached deliverance to those captives," "the opening of the prison to them that were bound;"

that He preached the Gospel to the dead, "that they might be judged like men in the flesh but live according to God in the spirit." When His disciples departed from the earth they followed in His footsteps and went and preached to the spirits that were in the spirit world that needed enlightenment and teaching. And so in the latter days, the Gospel having been restored in its fullness, and all the powers and authorities and gifts and blessings pertaining thereto having been restored with it, the authority of the Holy Apostleship and all the offices and ordinances of the Holy Priesthood, so when the servants of God depart in the latter days, they will follow in the footsteps of the Redeemer in times of old, and of Apostles in the earlier days and proclaim liberty to the captives.

O, what a mighty host there must be in the spirit world who did not understand the Gospel of Christ! Think of the millions of heathen who never heard of Christ! Think of the millions of the house of Judah, who have never believed in Christ, who have been trained up from their childhood to believe that Jesus of Nazareth was an impostor and that their forefathers put Him to death properly, or aided in that great tragedy! Think of the millions of those people called "Christians" who have for ages been wandering in darkness and many of them sunk in corruptions and abominations! Think of those whose blood has been shed in the wars between "Christian" nations, nation rising against nation, and people against people, and each nation praying to God for strength and power and understanding to go forth and destroy the lives of other "Christians!" Where are they?

Where are all these multitudes that have gone from the earth? Has the spirit of man perished with the body? Has the knowledge and understanding and wisdom and experience gained by dwelling in the flesh departed? Do wisdom and knowledge and understanding and experience and all the ties that have been formed between mortals go down into the grave and perish when the body is shuffled off, when the earthly tenement is taken away from the living spirit? No. Our reason tells us to the contrary, and revelation denies it and proclaims that man is immortal, that when he dies his body goes to the dust, but that some time in the great eternity that lies before us that body shall be resuscitated, that the essential, elements forming it and giving it peculiar identity shall be brought together again, by a natural process to God but something mysterious to us, and that like the body of the Redeemer, it shall be joined together with the spirit and the man shall stand up on his feet and be in a position to give account for the deeds done in the body.

For man in spirit form, in his spirit nature, is an independent entity. It is an organized being, a son of God or a daughter of God, as the case may be, and in the spirit birth he obtained not only an eternal organization, but power and intelligence by which he can determine and understand light from darkness, truth from error, and choose between that which is right and that which is wrong. In the Pearl of Great Price we read that God gave him that power. The Lord revealed to Moses in the beginning, when He made manifest to him how this earth came into being and how the various orders of earthly creations were

formed in their time and season, each of the animal creation and of the vegetable, bearing seed within themselves to be reproduced of the same kind always, that before this took place there was a council in the heavens and the Lord says that He gave to His only begotten Son the right to come here and perform the work of redemption, a power that was coveted by the Evil One:

"But, behold, My Beloved Son, which was My beloved and chosen from the beginning, said unto Me—Father, Thy will be done, and the glory be Thine forever."

"Wherefore, because that Satan rebelled against Me and sought to destroy the agency of man which I, the Lord God had given him, and also, that I should give unto him Mine own power; by the power of Mine Only Begotten, I caused that he should be cast down." (Book of Moses, Chap. 4.)

Here we read that that power of choice, the gift, the ability to understand right from wrong, to understand light from darkness, was given to the spirit of man by the Lord and He gave to him that agency, power in himself to choose the good and refuse the evil, to choose the light or the darkness as he willed. So because of that, man can be brought to judgment for the deeds that he performs, for he is not forced to do evil, neither is he forced to do right. The power of volition is in the spirit man and he brings it with him when he is born into the earthly sphere, and so we can do good or do evil as we elect, and therefore we will be brought to judgment and every man will be judged according to the deeds done while in the body: according to his works, so will his future be determined.

Now, to explain briefly, I will say that the Lord has revealed that there

are various degrees of the conditions of mankind in the future, but all are to be raised from the dead—everyone without exception, the good and the evil, the old and the young, the rich and the poor, all races and colors and conditions of men. They die because of the transgression of one; they live again because of the righteousness of One who redeemed them; and when they are brought up again from the dead they shall all come forth in their own order; but there is the resurrection of those who are Christ's. Christ was the first fruit of them that slept; afterwards, the Apostle Paul says, "those who are Christ's at His coming. Who are they? They are they who keep His commandments. They are they who are baptized unto Him in water and in the Spirit. They are they who follow Him. They are they that drink of the influence that comes from His presence; who fight the good fight, who overcome, who are His in very deed. He will number up His jewels in that great day and they will be His at His coming. He will call and they will answer; and they will come forth in the first resurrection to inherit glory and immortality and eternal lives, which means endless increase.

Then there is another class who will not come up until another gathering in the resurrection. The glory of the first is called the glory of the sun. Just to make it clear to our minds, it is called the glory of the sun because the sun appears to us as the greatest luminary in the heavens, although it is not so in reality, but it is to us. The next is the glory of the moon—honorable men of the earth who are blinded by the craftiness of men, people who would not receive the Gospel in the flesh but afterwards receive it, they come

forth in that portion of the resurrection. And then there is an innumerable company who were corrupt and wicked, who rejected the truth and they were thrust down to hell; the rebellious and the abominable, those who rejected light and truth, those who walked in the ways of darkness. They go down unto death, but the time will come when, through the atonement of Christ, and the preaching of the truth and their willing obedience to it in the spirit life, they will bow the knee to God and to King Immanuel, and will be brought forth to come up in the resurrection which is called telestial, the glory of the stars; and as one star differs from another star in glory, so also is this resurrection from the dead. But they will all be brought forth.

There is one class which will be different from all the rest. They shall be brought forth, the Lord says, but they will go back into their own place. They would not receive that which they might have had; they would not obey that which they might have obeyed. They received the light and the truth and then would not use it in the way that God had appointed. They would not go on unto perfection by keeping every word that proceeded from the mouth of God, but prostituted the power God had given them, to rise to the highest heights but sunk down to the lowest depths; denying the truth revealed to them; shedding innocent blood; consenting to the death of Christ; thus sinning against the Holy Ghost and becoming so corrupt and abominable that they cannot be redeemed. But they shall be brought forth from the grave and become subject to the devil and his angels in eternity. What is their end we do not know; nobody knows, the Lord says. Some people are in-

quiring about the end of these sons of perdition. The Lord says no man knows it, that the end thereof and the height and the extent and the depth thereof no man knoweth and if the Lord does reveal it to some He shuts up the vision. What, then, is "the second death?" Why, the Lord tells us what that is in His revelation in the twenty-ninth section of the Doctrine and Covenants. It is eternal banishment from His presence. He is the source of light and truth and power and glory and happiness and joy and dominion and increase forever, of which they will all be deprived. Being shut right out from the light, these shall go away into outer darkness where no ray of light comes, spiritual or physical—no ray of light from sun or moon or twinkling star or even a comet; to be in outer darkness, and no wonder there is "weeping and wailing and gnashing of teeth," to use the scripture expression.

Now, brethren and sisters, and friends, we are here on the earth for a purpose. It is that we may learn the things that pertain to this lower world, that we may obtain a body through which we can become acquainted with these earthly elements and the laws that govern the earth on which we live and other planets of a similar character; that we may face truth and error and choose the good and refuse the evil, or take the evil and refuse the good; that we may be tested and proved to see what we shall be fit for in the future in the great future that lies before us all, and to form our family associations according to the mind and will of God, according to His law. And if we do so according to that law, it will be made perpetual—the wife sealed to the husband by the law that God has re-

vealed will come forth in the resurrection, and they will be husband and wife forever, and the children of that union, if fit to come into that family circle, will be there, sharing with the parents in the joys and the glories of the celestial world. If not, then they will have to take that which justice shall deal out to them. After justice has had its course, mercy will reach out its hand and rescue them from darkness and despair and from banishment, but they must go into the condition for which they have fitted themselves. There isn't time to enter into the details of that; but here is a point that I wish to touch upon before sitting down, that is this:

We are left to ourselves to a large extent. We can appeal to our Father and obtain His Spirit and by the power of that Spirit entering into our personalities we can conquer the lusts of the flesh, the powers of darkness, the evils of the world; we can refrain from doing harm to our neighbor; we can cultivate the spirit of peace, which is the Spirit of God. We can avoid the troubles and strifes and wars that exist in the world, by being in communion and harmony with our great Creator, by obeying the Gospel and being baptized into Christ. If we put on Christ and follow in His footsteps and are imbued with His Spirit we shall be the children of peace, the children of humility, the children of obedience, seeking to God our heavenly Father to guide us in the right path. If we turn on the other road we may mingle with the world and become imbued with its spirit and go down to darkness and death.

Some may say: Well, why can't God stop all this? Why does He permit these evils to be here upon

the earth? They are a part of the present conditions of this world in which we live and the things that pertain to it. It was intended to be a world of trial and testing and proving. God could stop the wars that exist on the continent of Europe, but He permits them. Why? Because He will not interfere with the agency of man, that He gave him in the beginning before He gave it to our parents in the Garden of Eden and which we have inherited—power in ourselves, so that we may exercise this great gift of liberty, in freedom. He will not restrain us; He will not prevent us. Satan can't force us, but we walk in the ways of Satan when we yield to him, and we walk in the ways of God when we yield to Him, and we shall find when we get to understand all of God's purposes concerning this earth, and other worlds that He has created, that these intelligences which are born of Him are placed in these opposing conditions that they may manifest what they are fit for in the great future, and a place will be found for everyone and everyone will find his place in the vast Eternity to which we are all hastening.

And now here, today, we have this power within ourselves; and if we will exercise it for right, right will come to us. If we seek after the good, good will come to us. If we reach up to the Eternal Father for His light and guidance and power it will come to us. If we yield to the power of that Evil One and walk in the ways of the wicked and yield ourselves to sin and are imbued with the spirit of the Adversary, then we will go down to darkness and to death. It is our duty and our privilege, and it should be our pleasure and joy, to do the will of the Father,

to keep His commandments, to walk in His ways. And these good men whom I alluded to in the beginning of my remarks who have fought the good fight so long, let them take care that in their latter days they do not wander into darkness and go down to death and lose the gift and power and glory that shall come to the Saints of God, but endure faithful to the end.

Let us continue, my brethren and sisters, in this grand and glorious work to which God has called us. I know that He has called us today; that He raised up Joseph Smith in the Nineteenth century to introduce and usher in this grand and mighty latter-day work in which we have labored so long. Now, let us continue while we have strength and power and ability and endure to the end of our earthly career, and then when we pass away we will have a wider sphere, greater works to perform than we had while we dwelt in the flesh. We shall be rid for the time being of that which drew us down to the earth by the law of gravitation. We will mount up to the spirit world, and we will carry the Gospel to countless millions of the once inhabitants of the earth, and in the footsteps of our Lord Jesus Christ we will walk always until the resurrection day shall dawn, and in the glorious morning thereof we shall come forth, clothed with power and glory and immortality and eternal lives, and with our loved ones gathered around us we will go right into the family of our Eternal Father, and while endless ages roll along we will glorify God and keep His laws and walk in His ways and obtain power and dominion forever. May God bless us and enable us to be faithful in all things and do our duty in every respect.

Let us hearken to the counsel that we have had today from our President and our brethren, and perform our duties faithfully and untiringly and we shall have joy therein while we live, power and glory when we depart, and in the eternal future we shall become one with God and Christ and the Holy Ones forever. Amen.

President Joseph F. Smith expressed his appreciation of the excellent doctrinal discourse just delivered by President Penrose, and said: "He has explained in the greatest clearness and simplicity the great principle of eternal life, which is the power of God unto salvation.

"I believe every word of it, and I want to know how many of you believe as I do."

On the call for a show of hands the entire vast assembly responded in the affirmative.

The choir sang the anthem, "The nations bow to Satan's thrall;" the soprano solo part was sung by Sister Elizabeth T. Edward.

Benediction was pronounced by Patriarch Hyrum G. Smith.

Conference adjourned until 10 a. m., Monday, Oct. 5th.

SECOND OVERFLOW MEETING.

Another meeting of the Conference was held in the Assembly Hall, at 2 p. m., at which Elder Joseph F. Smith, Jr., presided.

The Waterloo Ward choir, conducted by Arthur McFarlane, furnished the musical service, accompanied by a string quartette; Tracy Y. Cannon organist.

The choir sang the hymn:

Come, dearest Lord, descend and dwell,
By faith and love, in every breast;
Then shall we know, and taste, and feel
The joys that cannot be expressed.

Prayer was offered by Patriarch Nathan Hawkes.

The choir sang the anthem, "Hark! hark my Soul!"

ELDER JOSEPH B. KEELER.

(President of Utah Stake.)

I feel grateful, my brethren and sisters, for the opportunity of associating with the Latter-day Saints in this conference. I feel to appreciate the blessings which we all enjoy in listening to the servants of the Lord. I think that we do appreciate President Joseph F. Smith, and that we appreciate President Lund, and President Penrose. I think we all appreciate the Twelve, the general authorities of the Church, the organization to which we belong, and that Priesthood which many of us are favored to hold. I believe our appreciation goes out to our heavenly Father to the extent of our ability to appreciate; and I believe, as we work further in this Church, that we shall have greater capacity to understand and appreciate the Gospel of our Savior, and we shall have, in time, a fullness of joy.

We belong to a wonderful organization. We do not know of a greater organization ever existing

upon the face of the earth than now exists. We know that the Gospel has been upon the earth in times past. But inasmuch as this is the fullness of times, when all things shall be brought together in one, we are constrained to believe that this organization, for the salvation of the human family, is the greatest that ever existed upon the face of the earth. I know that we do appreciate the blessings of our heavenly Father in His appearing with His Son Jesus Christ to the boy Joseph, and giving authority to him to proceed with His work upon the earth. He said to Joseph: "This is My beloved Son, hear Him." And then the other told Joseph many wonderful things, and made known the mission that he, Joseph, was to perform upon the earth. My brethren and sisters, this organization, this Church of Jesus Christ, has the personal supervision of the Redeemer. It was begun by Him, and was fostered by Him. The Prophet Joseph Smith received instruction from the Savior from time to time, as was necessary for the establishment of this Church. Furthermore, when ever it was necessary, angels came and instructed the Prophet Joseph, and those who were associated with him. Angels came and gave power and authority, as they were directed from on high, to the Prophet Joseph, that he might go forth and organize the Church of Jesus Christ.

When we think of it, it is wonderful to our minds. We say that the constitution of the United States on which our government is founded is a great and a glorious instrument, and so it is. But, in the consideration, and in the bringing together of those principles which compose that instrument, it took the best

wisdom of many men and many minds. In fact, it was not the work wholly of those who were its framers, for they had the benefit of the experience and learning of others who were behind them, and we say this is a mighty instrument. It was by the will of the Father that it was given to the children of men, and especially to those who composed this nation. But here we have a young man, not learned in these things, not learned in the schemes of government, we behold him setting forth the principles of a government which not only gives liberty to men, liberty to develop as men among their fellow men, but it also holds out to all mankind salvation now and hereafter. Now we see that this could be done only by the guidance of the Holy Spirit and the instruction of heavenly beings: therefore we are fortunate indeed that we belong to such an organization.

Christ did not organize this Church through His servants, and then go off and leave it, He is here today. His guiding hand is over all those delegated by His authority and inspired by Him, and He it is who is guiding this Church, as He also guides the nations. I say we are particularly blessed by having a membership in this Church. I, for one, feel to appreciate these great blessings. Furthermore, we have the principles and ordinances of the Gospel; sometimes we say the first principles, those things that are fundamental. Well now, men talked about faith and repentance and baptism and the Holy Ghost, a long time before Joseph Smith's day; but were these principles of power and authority to the human family, the principles of salvation? Were these

the principles that would lead men back into the presence of the Father? They were; provided they had been coupled with authority and the power of the Holy Ghost. But, there were no men for ages, upon the face of the earth who had the authority to say to a man, If you will have faith in God, if you will believe that He is, if you will repent of your sins and will go down into the waters of baptism, you shall receive a remission of your sins and ultimately be saved in the kingdom of God. Men might say that, but how many had the authority to say it, and could assist in making it good? But now we have this authority among us, it having been delegated of God, and this boy Joseph Smith was called of God, authorized of our heavenly Father, to build up this Church and this kingdom.

These first principles of the Gospel, some of which were mentioned in our hearing this morning by President Smith and President Lund, have now become alive to us. They become a source of power unto us. They are all necessary, just as necessary as the waters that spring from the earth, or the rain from the clouds or the dews of heaven are necessary for the nourishment of the plants, so are these principles necessary for the nourishment and development of man's soul. And indeed they have connected with them a power. They take hold of the soul of man, and cause it to grow and to develop. Faith, this mighty principle of power that we talk of, is a living fountain of power within man, and man is so organized by his Maker that he may develop this power within him, so that in time he may say, as God said in times past to the world, Be ye in existence, be

ye framed, come into being. He can develop himself to the extent that he can have this power, as it is given unto him through God, the Eternal Father.

We should take hold of these principles and strive to apply them in our lives. How can we increase our faith in God? How can we gain power by this principle? Why, simply by the exercise of the power of faith in our hearts. We must have a great desire in our hearts for these things. We must put forth our hands whenever occasion arises in order to develop this power within us. Exercise faith? Yes. Do the sick need to be healed? Yes. There has never been a promise annulled. If the sick exercise faith, and those who are called in of the Priesthood exercise faith, the sick shall be healed; if they are not appointed unto death they shall rise; if they die, they die unto the Lord, if they live they live unto the Lord. What a mighty opportunity there is for the blessing and also for the cultivation of this power within man, to exercise it whenever occasion requires. The sick will be healed; the sick are healed by this power. So it is in every direction in our lives. Repentance also may become a live thing. When men exercise repentance, they cease to do those things which they know are against the law of God, or against the law of their being, against the laws of humanity. When they begin to exercise this principle of repentance, by turning away from those things which are wrong, then they become strong in repentance, they are more powerful, they have more power to overcome the next temptation that may confront them. But if a man never practices re-

pentance, if he never repents of his sins, of course he will have hard work, because the power to overcome is very limited within him; but to the extent that he knows he has gone astray and has done that which he knows is not pleasing in the sight of God, and then turns away from sin, he becomes powerful in that he can quickly make amends for those things which he may happen to do which are wrong.

Every child of God that enters into the kingdom must come in by the door of baptism. And why? Because God has instituted it. We may philosophize today, and say many things for and against this ordinance; but there is no denying the fact, no man will ever get into the kingdom of God without this ordinance being complied with. It is a principle of power, it is a principle of salvation, and there is no other way by which man can enter in at the door of the kingdom of God, except through the door of baptism. And so it is with the Holy Ghost. As I said before, men knew of this Holy Spirit. They have read about it, but they have only to a limited extent received of its power. None of them have had that particular and peculiar promise and endowment of the Holy Ghost, except it be through the laying on of hands by those having authority. Then, when they have received this Spirit, it becomes a spirit of power to them. Thenceforward men may know, women may know that which is good for them, and that which God requires at their hands.

Now if we will go back on our lives and look over our experiences, right up to the present time, we will see, just as surely as we can see anything, that the power of the Holy Ghost has been with us, as made

known to this people. Why are we here, why are we attending this conference? If we look for it, we will see that it is through the office work of the Holy Spirit, the Spirit of God that has brought us here, and to this point in our lives. And although the Hand has been invisible, almost, and while it has been so gentle, still it has led our minds, and when we made a choice in anything it has been the right choice, especially, if it has been dictated by this Spirit, and so it has brought us up to this point.

Now, I feel grateful, my brethren and sisters, that the Lord has been so merciful to us. I am glad to know that our spirits have been hid with Christ to come forth in this day and age of the world. Inasmuch as we are in this position, inasmuch as we have received these great blessings, we ought to show forth our appreciation of these things, we ought to assist in building up this Church and kingdom. I tell you, my brethren and sisters, this latter-day work is the greatest thing in our lives. There is not a thing on earth today that stands anywhere near its greatness, and magnitude and power as does this Church in this world. It is wonderful, it is powerful and it should not be accounted by us as dross, for the power of God is with it and it will succeed. By the way, this organization is the only thing that will succeed on the earth. All the organizations of the world will go into oblivion; they will pass away, but this organization will not pass away, it will go on forever; and we who are connected with it, and will keep connected with it, will go on forever.

Men and women look sometimes for the sure things in life. They

want to be connected with the sure things, those things about which there is not a possibility of mistake or chance. I don't know of anything in this world that is more enduring than this Church, and the principles of the Gospel in our lives, and it will take us through to the end. This being the fact, how foolish it is for us to attach ourselves to anything else! There is always room for all our activities and powers right here in the Church assisting to build it up, and it seems wise that we should not associate with our fellowmen in other organizations which are inconsistent with it. When it comes to attaching ourselves to organizations for safety, to that which will endure, there is nothing to compare with the Church of Jesus Christ of Latter-day Saints; and we will find it out, too, that in a temporal way it is the safest institution we can be connected with, temporally as well as spiritually. And so we ought not to fritter away time and talents in organizations that are ephemeral, that are only for a time, only for the moment. We ought not to pay very much attention to such, but should pay our attention to and bestow our talents and our powers on that which pertains to the kingdom, the Church of Jesus Christ of Latter-day Saints. Then if we do this, we shall be saved, we shall be happy.

Are any of us feeling badly now because we belong to the Church of Jesus Christ? I wonder if any of those good brethren and sisters who came from England, from France and from Germany, and from any of those countries where there is strife and turmoil, I wonder if any of them are feeling badly now that they listened to the Elders, and listened to the cry: "Come out of her, O ye

my people?" I think not. As time goes on we shall find out that it is a splendid thing to be where the Priesthood is, and to be where the organization of Jesus Christ is, because it is a place of safety, it is a place of refuge in the time of storms and calamities which are sure to come upon the earth. It is my judgment that what we are seeing now is only as a drop in the bucket to what we shall yet see in the world, for God has given us forewarnings of trouble and sorrow to come. We pray for peace and peace will come eventually. We pray for a time when there shall be a brotherhood, and all shall acknowledge the fatherhood of God. That is not yet, but it is developing. It is developing among all people, particularly Christian people, and it is proper to talk for peace, to pray for peace, because it is necessary when great events are to come upon the human family, which have been predicted are to come upon the earth, that the shadow of those things should be cast before. So it is necessary for us to talk of peace, that when the time comes, our hearts will be in a frame to accept peace. But there is a storm coming before there will be a clear sky. And all we can say is, let us be encouraged to go on, and let us make this work the main thing of our lives, and if we want a greater testimony than we have, that this is the work of God, let us go to and perform the things that devolve upon us. Let us be honest, let us be truthful, let us be humble, let us stand ready to sustain this organization.

Let us not think that because this is an organization of spiritual character that it is not to be sustained also in a temporal way, by temporal

things. The Lord has given us temporal duties to practice that we may become strong in that direction. We assist His Church and His kingdom by contributing to it in its temporalities. Why? So that we may know and feel and understand that this is really a Church that has power and salvation in it. Let us contribute in every way we can for its upbuilding and its perpetuation in the earth.

That we may prove true and faithful to the trust we have received; that we may show forth our appreciation of these things in our lives; that we may eventually receive the benefit of a salvation in our Father's kingdom, I ask in the name of Jesus. Amen.

ELDER ROBERT D. YOUNG.

(President of Sevier Stake.)

My beloved brethren and sisters, I can truly say that I never was more thankful to my Heavenly Father for the standing that I have at the present time in the Church of Jesus Christ of Latter-day Saints. I feel that my fellowship with you is worth more to me than anything else that I can think of. I have enjoyed very much the remarks of President Keeler, and his timely instructions.

In our meeting in the Tabernacle this morning, every soul seemed to breathe a hearty response to all that was said by our beloved Prophet and President, and the prayer that was uttered by President Penrose, and commented upon by President Lund, showing to us the great efficacy of prayer. I was called back for a moment to remembrance of my labors in the mission field, in

Australia. The people had suffered in that country from a great drought, until it seemed as though it was threatening them with starvation. They called together all the ministers of that country, particularly in Queensland, to a meeting in Brisbane, inviting all other ministers except the elders of the Church of Jesus Christ of Latter-day Saints. The question was asked of some of them why they did not extend an invitation to the elders of the "Mormon" Church, and they said that they were praying for rain, and they were in hopes that they would secure it, and for fear that the Lord would be displeased they left the "Mormons" out. But they did not get rain, to amount to anything, for nearly a year after that, until the ground became parched, dusty and barren, hardly a spear of grass to be seen. I felt so glad, so thankful, that the President of our great country was more thoughtful of all the churches, and had faith in the efficacy of prayer, and required this day to be set apart as a day of prayer for peace. I think it is a very appropriate day; and I presume that the Latter-day Saints as a whole would agree with me in this matter.

As I said, I feel grateful that I am identified with this Church, that I have a standing in this Church. I have never seen in all my travels or in all my associations with men, a place where I need be ashamed of the Gospel of Jesus Christ; but rather I have gained favor when I have, as Latter-day Saints should, borne testimony to the divinity of the mission of Joseph Smith. It reminds me of some words of the poet that were quoted by one of our elders:

"However the battle is ended,
Though proudly the victories come,
With fluttering flags and prancing
steeds

And the echoing roll of drum,
Still truth proclaims the motto,
In letters of living light,
No question is ever settled
Until it is settled right."

I feel, my brethren and sisters, to commend such men as those who have contributed great sums, and their moral support, for the establishment of peace, and the gathering of peace conventions. But I feel—and I have felt it more today than perhaps ever before—that the Latter-day Saints should be thankful that they have settled the question right for themselves. Until the people of the whole world solves this problem, by accepting the Gospel of Jesus Christ, the question of peace will never be settled right. The Gospel and mission of Jesus Christ was peace on earth, good will to men. It was to banish from the hearts of men self-aggrandizement, and selfishness, the desire to covet that which belongs to our neighbors, and make us possess the spirit of long-suffering, gentleness, kindness, faith and patience, that we might be able, not only to shun the evils of war, but to shun, as Paul tells us, the very appearance of evil.

I wish to read a little from the Doctrine and Covenants, beginning on page 250:

"And again, inasmuch as parents have children in Zion or in any of her stakes which are organized, that teach them not to understand the doctrines of repentance, faith in Christ, the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the heads of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and

their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands, and they shall also teach their children to pray—[which we heard quoted in the splendid discourses, and which were so beautifully illustrated in the prayers that we had this morning, in the supplication of our Heavenly Father for peace]—and walk uprightly before the Lord. And the inhabitants of Zion shall, also, observe the Sabbath day to keep it holy. And the inhabitants of Zion, also, shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness; for the idler shall be had in remembrance before the Lord. Now, I the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them. * * * * These things ought not to be, and must be done away from among them: wherefore, let my servant, Oliver Cowdery carry these sayings unto the land of Zion."

Recently I clipped an item from a newspaper. It was a comment of the *Daily Mail*, after the speech of Lord Roberts, appealing to the patriotism of the men of their country. In this comment they stated that the people were playing, as it were, on the deck of a ship with the compass and sails, believing they were self-governed, while down in the hull of the ship was a powder magazine of whose existence they knew not. It commented on the secret diplomacy of their country, stating that it should have no part nor portion in any government; that the people should know and understand the things that are being carried on by their nation. I was very much struck by this: that secret diplomacy should not and must not have any part, and that if Europe would be free from menace in the future they must follow the example of the United States. In reading this, my brethren and sisters, I have thought a great deal of the prophecy, where-

in we are told that the law should go out from Zion, and the word of the Lord from Jerusalem. Remembering that this whole land, our great country, is the land of Zion, here, in my opinion, was a suggestion in the right and proper direction.

I wonder how many of us are preparing our homes, setting our homes in order, so that we will be able to have our children practice the principle of prayer, and observance of the Sabbath day, that they may grow up and be as a light upon a hill, or be as the leaven that is to leaven the whole lump. I believe that in some of the homes of the Latter-day Saints there is need for reformation, and more diligence should be manifest in teaching children the efficacy of prayer, how to pray and what to pray for properly, that they may grow up with the faith in the divinity of this great work, that they should have as Latter-day Saints.

I trust and pray, my brethren and sisters, that the Lord will bless us, that we may be able to more fully appreciate the wonderful blessings that are showered out upon us in this goodly land where we reside, where the Lord has brought us, and that we may be able to remember Him in the requirements that He has made of us, is my prayer in the name of Jesus Christ. Amen.

The choir sang the anthem, "Beautiful Zion for me."

ELDER SAMUEL E. WOOLLEY.

(President of Hawaiian Mission.)

My brethren and sisters, it is indeed refreshing to me to meet with you in this conference, as I have been away for a number of years from the body of the Church, laboring in what was once a foreign land,

but which today forms a part of Zion. It is indeed pleasing to meet so many who have taken upon themselves sacred covenants and obligations to serve the Lord with all our might, mind and strength, and rely upon His promises which will not fail. The Lord has said, through His prophet, in this day and dispensation in which we live, that "I, the Lord, am bound when ye do as I say; but when ye do not as I say, there is no promise." I feel that we, as Latter-day Saints, should take this to heart. We should remember these precious promises that have been made to each of us. Every soul in this room, and in the other vast congregations in conference assembled, have, if they are members of the Church of Jesus Christ of Latter-day Saints, received such a promise, and that promise is sure if we do our part. Therefore, I rejoice, as the brethren who have spoken have expressed themselves, more today than ever before in my life that I am a member of the Church of Jesus Christ, that I have been called, by the servants of the Lord, to preach the words of life and salvation to a nation of people who have been hidden up by the power of God, the Eternal Father. Great promises have been made to that people, the Hawaiians, who have been despised because not properly known by but very few. They are a good people; they are of Israel, and a remnant of them will be saved in the kingdom of God, because the promises have been made. There are thousands who live in that far-off land who are true Latter-day Saints, true to their covenants, faithful in payment of tithes and offerings; and they are a prayerful people, and teach their children to pray.

When the missionaries found that people in the year, 1820, (missionaries of the Protestant denominations), they found them believing in God, a truly prayerful people, for they pray in a child-like manner, they open their souls unto the Lord as little children do. I have often envied them in their devotion, in prayer, for it has seemed to me that they could get nearer to the Lord than I could. I bring greeting from that people to the members of the Church in conference assembled. They send their "*Aloha nui ia oukou a pan.*" Many of them would love to gather to Zion, and I feel that many of them will. I hope that before the war is poured out upon all nations, many of them will be gathered to this land of safety, this land of peace, where the Lord has promised peace.

My heart goes out to those that have joined the Church in foreign lands, in Europe. They must feel sorry, yea, very sad to think that they have not gathered to Zion. Perhaps there are many of them who could not, that is not for us to say, but no doubt they will feel in their hearts to wish they were in Zion, a land of peace.

I feel that we should heed the admonitions that have been given us as a people by the President of the Church, that man whom we all love, that we should pray, that we should go into our closets, our secret places, and there offer up our devotion to God as He has directed. We should teach our children to pray, and to do what the authorities in the Church ask them, to honor and sustain those over them in authority. We who preside over missions realize the need for this, because we receive elders from different parts of this country, from

families who have been brought up under different conditions, and we find that some of them need to be taught to pray. On one occasion an elder told me, when I asked him to pray in our family devotion at headquarters, that that was the first time in his life he had knelt down to pray with a family. He had faith enough in the Church and kingdom of God to leave his home to go and preach the gospel of peace to the world, but it would have been better for him had he been taught to pray at home.

I believe, my brethren and sisters, that young men and young women who are called to the mission fields should not try to direct the Priesthood as to where they are to go, but let the Priesthood say. That has been my faith always. We ought to learn the little song the chorus of which runs something like this:

"I will go where you want me to go,
I will say what you want me to say,
And will do what you want me to do."

And sing it until its principle becomes part of us. If our young men and our young women learned this, and really realized it in their hearts and in their souls, they would say to the brethren who called them to go to the nations of the earth, wheresoever it might be, "I will go where *you* want me to go; I will do what *you* want me to do, and I will say what *you* want me to say, by the help of Him who rules on high. We ought to do this, because we would then go feeling in our hearts that we were just where the Lord wants us to be. I have never known in my life an instance of the Lord making any mistakes, or of the brethren who were called to preside making mis-

takes when guided by the influence of the Holy Ghost. It is the right and privilege of all to be guided by that influence, because it has been conferred upon us for that especial purpose. I feel that we Latter-day Saints ought to be faithful, and appreciative of the goodness and blessings of our Father.

I thought, while President Smith was saying this morning that none of us could make a blade of grass grow without the power of God, how true it is that "Paul may plant and Apollos may water, but God giveth the increase." Let us have complete faith in God who gives the increase, and that He is at the helm, guiding all things.

This work will go on, brethren and sisters, I have no doubt of it; the only doubt I have is in my ability to prove faithful under all conditions. I want to be faithful; I want to be true; I want to be loyal to the Priesthood; I want to be loyal to the work of God in every particular, and I want to do my duty faithfully and well.

Now I believe that we have, as I have said, a good people down in Hawaii, there are not very many of us—a little over 8,000 souls that belong to the Church of Jesus Christ of Latter-day Saints. There are other thousands who have belonged to the Church and have passed to the other side, who will need to have ordinance work done for them in the temples. I am trying to encourage those who are faithful to see to it that they gather their genealogies. It is going to be a difficult task, because those people do not take the name of the parent as we do; a man might be called John, and that would be the only name he would be known by, and his father's name Samuel, only; furnishing no

clue in names as to parenthood, except so far as their recollection goes. It appears to me that, after a while, the Lord will have to reveal many things pertaining to that good people, because of the promises that He has made through His prophets.

You will remember reading, in the Book of Mormon, of the promise made to Joseph, the son of Lehi, that a remnant of his seed should be preserved, and they would receive the Gospel. And then we read of one Hagoath, a Nephite ship builder, who builded a large ship and took emigrants of the Nephites to the north, then he came back and builded other ships, and some of those were lost and driven away, and whether they sank in the mighty deep or were drifted to other lands, the writer says he knows not. But we believe, through tracing their genealogies, traditions and legends, that they are of that people who were lost, the Nephites that were migrating to the north, and that they drifted off to Hawaii. The natural currents of the ocean teach us that.

I have a glass bottle in my office, at the mission headquarters, that was picked up on the shore of Laie, upon the island of Oahu. That bottle was thrown overboard from a vessel, north of San Francisco, and it contained documents giving the date, the latitude and longitude, the name of the vessel and the name of the captain of the ship from which it was thrown. How long this bottle had lain upon the sands of the sea shore we do not know, but we know that it was found, and we know that not so very long a time elapsed between the throwing of this bottle into the sea, containing the information that I have named sealed within it, until it was picked up on the

shore at Laie a place familiar to all the elders and sisters who have labored in the islands of Hawaii.

Laie used to be a city of refuge in the days of the old kings, and it is now a city of refuge for the Saints living in that land, a gathering place. The servants of the Lord, the committee chosen to select a gathering place for the Saints of that mission, one of whom was our beloved President Joseph F. Smith, had the land shown in vision to them, and they reported the same to President Young, who authorized the purchase of the land, and since then it has been owned by the Church. It is a beautiful place. We are trying to build it up, and make it a city of refuge indeed for that people, where they can be cared for. I feel that the time has come when we need to have them gather together more than heretofore. They are being oppressed, and their lands are being bought by other people, and many of them are left homeless, so to speak. We need to teach them to cultivate the soil more than they have done before. The spirit to plant and to cultivate has come over them; and there will be a market for everything they can raise, because of the large number of United States troops located upon that island; and also that they may have something in time of famine to feed the needy. We are trying to teach them to save foodstuffs, that they may be prepared for a time when they will need it, as we have been taught, not only to provide for our spiritual welfare but for our temporal wants also.

Now I pray the Lord to bless this people, to bless all Israel, to bless all our missions in the earth, and all the elders and sisters who go out to preach peace and good will to

gather Israel and to bring them home to Zion, where they may escape the judgments that are to be poured out upon those who will not repent.

May the Lord bless the people here in Zion, and help us to appreciate these beautiful valleys, and mountains of ours, and what the Lord has done and will do for us, if we are faithful; and that He will finally save us all in His kingdom, with the redeemed and sanctified, I ask in the name of Jesus Christ. Amen.

ELDER DON B. COLTON.

(President of Uintah Stake.)

I think it is Winston Churchill, in his rather remarkable book "Inside of the Cup" that says: "The test of any doctrine is whether or not it can be translated into life, whether it will make those better who believe and obey it." This quotation and thought has come to me this day in listening to the remarks of my brethren. In the same book the same author puts it into the mouth of one of his characters to say, in speaking to a minister of the gospel: "O if you only knew the yearning that exists in this great city for a religion that will satisfy the soul!" These two quotations have come to me, I say, during the day, and I am so grateful that, so far as my soul is concerned, the religion of Jesus Christ, as I understand it, satisfies. And more than that, I am willing that this test, as to whether or not this doctrine may be translated into life, may be made in the case of the members of the Church. To me one of the greatest evidences that the doctrines of the Church are translated into life, yea indeed become life itself,

is the fact that out of every land and clime have been gathered people with various thoughts of life, with various habits of life.

From the southern parts of Europe, the Slavs have been gathered; from the Central, the Teutons; from the north, the Saxons and the Britons and various peoples from the islands of the sea, and they have become one homegenious whole, welded together by a power that is a marvel to many people who make a study of the Church. "Translated into life." These doctrines are life to the members of the Church of Jesus Christ of Latter-day Saints. They have brought our people from foreign lands, many from scenes of poverty. The elders have gone forth preaching this word among the poor, the poor have been gathered here to this goodly land. These people who have received the Gospel have made good homes, they have reared good families. They have sent their sons back to the land of their forefathers as missionaries; and what wonderful changes one generation has wrought in the lives of the people.

Young men are called from various walks of life, from the farm, from the store, from the school-room, and from the various professions, that go out humbly, yet willing to receive the impressions and willing to work, and they have become valiant and courageous and able defenders of God's work. They become men who are not afraid to meet the learned of the earth and talk to them upon the principles of the Gospel. Have these doctrines been translated into life? Look again. See a man as he is in his native place, often in wickedness, turn and in the face of the world embrace this Gospel with sincere

soul, turn around and become a good, honest, God-fearing man. I have known of the influences of the Gospel to take hold of young men while riding upon the range, and have melted them to tears. They would get off their horses and ask God's forgiveness. The light of the Gospel has come into their souls, and they have been better, aye, a thousand times better, for the Spirit and power of God that has come to them when they have put their souls in a condition to receive the Gospel and its benefit and light. It has impressed itself upon our boys to go to school, because they have learned that the glory of God is intelligence, and that a man cannot be saved in ignorance. Therefore, all over the land, and all over the Church, young men and young women are filled with a desire to learn, to know, to become better, to feel what there is in life itself. They have learned to feel life, to know what life is, by seeing and feeling the brighter life translated into their lives; it has become part of their very lives, through the Gospel.

Does it satisfy the soul? Ask these men who have gathered from those lands and made homes among the happy people who are true to the Church. Ask them if they are satisfied, and they will answer, Yes, I am thankful to God that out in the world I heard this word; I heard and embraced it. Satisfied? They never knew happiness until this message came to them. Ask the boy who wants to study. Ask him who wants to get into the mysteries of life, are you satisfied? To him this life is not what Ingersoll said it was "A narrow vale between two cold and barren peaks of eternity." No, it is not so with a man who comes in and studies this Gospel. It is an

explanation to him of life before he came here, of life here and of life hereafter. No depth, no height, no width to which he may not go in the study of the problems of life. There are things revealed, light revealed sufficient to satisfy the most learned student, who with prayerful heart goes in and asks God to unlock to him the mysteries of the life hereafter, as well as life before coming here.

Ask the man or the woman who is called to part with a loved one, with a child, for instance. I have seen it; you have seen it, my brethren. You have been called, and you have gone to administer to the sick. We have seen the sick, in dozens of instances, praise God that His power is manifest in the Church. At times, it is true, God has called home our loved ones, and still are we satisfied. You and I have witnessed it. I have myself gone into the homes where death has come, and I have seen broken-hearted—may I say that—at least sorrowful fathers and mothers, weeping over the bier of their children, but they have looked up through their tears and said: "I thank God, for I know my child still lives, and though God has taken him or her from me, they still live, and the Lord liveth and the Lord giveth and the Lord taketh away, and blessed be the name of the Lord." Where else can you find such satisfaction? Where else can you find such true happiness? Where else can you go to find the soul-satisfaction that you can find in the Gospel of Jesus Christ? And if this author's test is a true one, if this work is to be judged and measured by its power to be translated into the lives of its people, or if it is to be measured by its power to satisfy the soul,

we say that the requirements are met.

Now, in conclusion, one thought—the satisfaction that comes to me and to you, in this work to impart strength. The strength of the Gospel lies in this truth, that I have the right to know for myself whether this work is true or not. I have a right to have my soul satisfied along this line. So have you. And the strength of this work, I repeat, lies in the fact that all men may know God and know of this doctrine; that out in the Stakes of Zion, all over the world where the Gospel is preached, men and women rise up and declare, in words of soberness, that they know that this work is true, that God has revealed it to them. We sustain the authorities of the Church, not because we know them personally, but because God has called them to positions which they occupy, and we know it. We know this work is true, and therefore we sustain and uphold them.

God bless us all, that the testimony of the truth may be with us and make our hearts rejoice. I feel sure in my knowledge of the glorious truths God has revealed, and may we all feel that into our lives are translated the glorious truths of the Gospel, that we shall show the effect of that translation by our conduct, in just and true and pure lives, and if we shall do it, the results will follow, and our souls will be satisfied. God bless us to this end, in the name of Jesus. Amen.

The choir sang the hymn:

As the dew, from heaven distilling,
Gently on the grass descends,
And revives it, thus fulfilling
What Thy providence intends.

ELDER JOSEPH E. ROBINSON.

(President of California Mission.)

I bring you greetings, my brethren and sisters and friends, from the California mission, and am happy to tell you that everything is propitious there for the work of the Lord, your fathers and husbands, your sons and brothers are doing good service in the Master's cause.

With the brethren who have preceded me, I appreciate, as I know every Latter-day Saint does, the fact that they are members of the Church of Christ, and citizens of Zion. Our songs and most of the talk this day has been in praise of the fact, or stating the fact, that this is the land of Zion, the land of peace. You who are familiar with holy writ know that this land has been hidden away from the ken of man, a choice and a chosen land for Joseph and his seed, who was separated from his brethren; and that the Gentiles who should come to this land, and acknowledge Christ as king and Lord, should be great in the eyes of the Omnipotent One, and that He would care for them and provide for them. He would fight their battles. All who would come up against Zion, white or black, bond or free, should perish, and those who would seek to set up a kingdom here should have their schemes brought to naught, and should signally fail; even those who should strive from afar to set up kings upon this land should likewise perish. This land, if the testimony of the greatest of our scientists be true, was hoary with age when Egypt was in her swaddling bands: First of the continents to thrust its head above the waters, and first to pierce the sky with its mountains, was this glad land of America.

Just now, almost within the confines of the City of the Angels, in California, is the greatest archaeological find known to modern times. Bones are being disinterred there that, in the mind of the scientist and paleontologist, have determined the fact that here on this western hemisphere life began, both that of the beast of the field, the fowl of the air and of human kind. Elephants of huge and ponderous size, camels, horses, tigers, lions (greater than any known to modern times, and estimated to be 250,000 years old), the greatest bear known to history, the greatest wolf, the greatest bird of prey, have all been disinterred in the oil pits of Lake La Brea, on the western confines or city limits of Los Angeles. The skeleton of a woman head downward, also supposed to be at least ten thousand years old, was found there. Whether she was thrown headlong into the pit of tar by angry spouse or a disgruntled lover, or whether she fell in while plaiting her hair before the lake as a mirror, is not known. But these things have gone to determine in the minds of men that America was the home of the human race, and the home where God first set His creatures free. From this land, Maya tradition tells us, as told by Le Plongeon, in his "Queen Moo" civilization was taken to Egypt. This was possibly by Egyptus—as recorded in the Pearl of Great Price, and the riddle is thus solved where Egypt and Egyptians obtained their civilization, and the wondrous knowledge of astronomy, of surveying, of agriculture, of medicine, etc., it came from America, the land from whence Noah sailed when he with his family embarked in the ark, when the waters of the great deep were broken up

and the lands both of the old and the new world, so called, were inundated. This hidden land of Joseph, seen only in transient vision, perchance, sometimes, as by Isaiah, when he looked across the sands of Sahara, beyond the gates of the Mediterranean Sea, and cried out: "Woe! to the land shadowing with wings, which is beyond the rivers of Ethiopia;" and beheld that there should be gathered the elect of God's people in the last days, that there should His house be set up, and here should men learn of His ways and walk in His paths, as has been stated today, that "the law should go forth of Zion and the word of the Lord from Jerusalem." If we needed evidence of the fulfillment of that part of this prophecy, we only need look at what is done today by the great nations striving for supremacy yet appealing to America for recognition, each one pleading to America to acknowledge the integrity and honor of their purpose in war, and to defend them through public opinion. We find again a testimony in the Monroe doctrine, which determined the policy of the states of America, that there should be no intervention come from abroad, that this land in its autonomy and integrity should be preserved by the government of the United States, founded under God and His inspiration for the establishment of liberty and conserving the rights of men, "nobly defended by the blood of our fathers," and prayed for in the revelation prayer given to the Prophet Joseph Smith for the dedication of the Kirtland Temple, that "*it should stand for ever.*"

A vindication of the promise that I quoted from the Book of Mormon relative to kings is found in the his-

tory, most melancholy, indeed, of Maximilian, one time a prince of Austria, who sought to set himself up as Emperor of Mexico. You know his sad fate (executed at the hands of the native forces of Mexico) perchance better than you do the fate of his loving and charming wife, Carlotta, who after all her vicissitudes of fortune which vainly seeking to bolster up the kingdom of her husband by European powers, is still an inmate of an insane asylum. Louis Napoleon, who refused to withdraw his troops, when England and Spain did upon the protest of the United States. At that time this country was unable to use its forces against those armies for the reason that we were engaged in a fratricidal war, foretold by the Prophet Joseph Smith many years before it came about, and from which time war should be poured out upon all nations. 'Twas then our country received its baptism of fire. At that time those two nations withdrew their forces. France persisted against our protest. What became of Louis III who sought to establish a king here? He became an exile to England, where he died, and his only son, Prince Bonaparte enlisted in a British regiment was ambushed and killed by the Zulus in South Africa.

Again in the house of Portugal. John VI, went to Rio Janeiro with his court and set up his son as emperor of Brazil, from which country he governed Portugal. In the early part of the 19th century, he returned to Portugal in a mad effort to overcome conditions there and establish his house firmly in that land but died broken-hearted. Dom Pedro, of Brazil, found his reign a tempestuous one, and abdicated in favor of his own son, who afterwards himself

was glad to flee the land, when a republic was instituted. Portugal has seen, or we have seen, the fulfillment of God's promises relative to the fate of the house of John—the assassination of Don Carlos and his brother and the exile of his brother, Manuelo, who now is a refugee in England, without a country and without a home that he can claim as his own. The same condition obtained when Antone Creile would have set up a kingdom in Chile, and made his daughter the “richest woman of Europe.” Put to death, in an uprising of the denizens of that state, he perished, and his daughter, broken-hearted, withdrew herself from the courts that she had graced with her smiles and her riches, and retired to Copenhagen, and three years ago, died in penury and was buried in the Potter's field. God has kept His promise relative to this land of Zion. And as I recognize that the Lord has kept the other promises He has made, we may read the signs of the times and know that the Lord will fight the battles of this land just so long as the people of this loved country of ours shall acknowledge Christ as Lord and He shall be their king.

It was the note of John Hay, Secretary of State, that determined the outcome of the Russo-Japanese war before it was fought. He declared for the integrity of China and her autonomy, the withdrawal of the Russian forces and that the ports of that empire should be open to the commerce of the world. It staggered the diplomats of the world for a brief instant, the Kaiser of Germany and the King of England, objected, but it was not long, three days at the farthest, I think, until they themselves repeated the Hay note, and declared it for their policy.

which is again, an example of the “law going forth from Zion” and having a radical and vital force in the affairs of the nations of the earth.

We have exercised a protectorate over some of the islands of the Pacific, as well as bringing Hawaii into Zion, as mentioned by Brother Woolley. We have exercised a protectorate over some of the West India islands, and the beneficent influence of this country, guaranteed by the constitution framed by our fathers, under the inspiration of God, must be recognized by the great nations of the earth. Verily, saith the Lord, as it written in the scriptures that shall be published by the people in this land of Joseph, the law they have of God shall find place in the hearts of men, they shall acknowledge the Christ as their king, they shall bow their knee and pay homage to Him, and His words shall go forth in power among the nations of men until all shall know the Lord, and “there shall be no need for one man to ask another, Knowest thou the Lord? but every man shall know Him from the greatest unto the least.” Then men, having become sickened with war and bloodshed, and famine, and rapine and plunder, shall turn themselves away from it, and learn the arts of peace, of industry, and walk in the ways of righteousness, and the millennium shall have dawned, and Christ shall have begun His reign for ever with His Saints. God hasten the day, I ask it, in Christ's name. Amen.

The choir sang the anthem, “Gospel Restoration.”

Benediction was pronounced by Elder William N. Williams.

OUTDOOR MEETING.

A meeting was held in front of the Bureau of Information, at 2 p. m. Elder Benjamin Goddard presided, and the 20th Ward choir, conducted by David J. Watts, furnished the music.

The choir and congregation sang the hymn:

Hail to the brightness of Zion's glad morning,
Joy to the lands that in darkness have lain!
Hushed be the accents of sorrow and mourning,
Zion in triumph begins her glad reign.

Prayer was offered by Patriarch William Jex.

The choir sang the hymn:

Behold, the mountain of the Lord
In latter days shall rise,
On mountain tops, above the hills,
And draw the wond'ring eyes.

ELDER BENJAMIN GODDARD.

(Sup't Bureau of Information.)

Brethren and Sisters: We are very glad to welcome you all to this meeting. We realize that you may feel tired before the close, but the brethren who will address you are interesting speakers, and I bespeak for them your faith and prayers. There may be a little confusion while people are passing by, but I am quite sure that most of you will be satisfied to stay to the end of the service, at least we hope so.

I will refer very briefly to one or two items that may interest you. First, I direct your attention to the sterling character of the "Mormon" people, in contrast with prevailing views in some parts of the civilized world. I introduced to you, for the opening prayer, Elder William Jex,

a patriarch of the Church, from Nebo Stake. I desire to say that he is in very deed, a patriarch. We compliment him upon this sacred calling. We commend all Israel for their desire to raise families of children that shall be an honor unto God's cause.

Brother Jex and his good wife, now in their declining years, have been exceedingly blessed. Here is their family photo (showing it) and I venture to say that there are few communities outside of the Church of Jesus Christ of Latter-day Saints that can produce an equal record. This aged patriarch and his wife have a posterity of over two hundred souls, and all are good faithful members of the Church, and a credit to any community; and mark you, this is a monogamous family.

It is well to be familiar with such a record, at a time, especially, when there appears a desire on the part of some women to limit the size of their families. We commend all such people as Patriarch Jex and his wife for God has elected that spirits shall come from the eternal world and, when they come through such a lineage, they are fortunate indeed.

I desire also to read to you the last hymn sung by the choir, as we observe that many of you do not have hymn books. Probably some of you did not hear the words distinctly and they are too good to pass by lightly, especially in view of the conditions now prevailing abroad, and that have been referred to so often during this conference. The sentiments will appeal strongly to all Latter-day Saints, for the verses breathe the spirit of prophecy, and contain a sermon well worth consideration.

The words of the hymn, which the choir sang so sweetly, are as follows:

"Behold the Mountain of the Lord
In latter-days shall rise,
On mountain tops, above the hills,
And draw the wond'ring eyes.

To this the joyful nations round,
All tribes and tongues, shall flow:
"Up to the hill of God," they'll say
And to His house, we'll go."

The rays that shine from Zion's hill
Shall lighten every land;
The King who reigns in Salem's towers
Shall all the world command.

Among the nations He shall judge,
His judgments truth shall guide,
His sceptre shall protect the just;
And quell the sinner's pride.

No strife shall rage, nor hostile feuds
Disturb those peaceful years;
To plowshares men shall beat their
swords,
To pruning-hooks their spears.

No longer host, encountering host,
Shall crowds of slain deplore;
They'll hang the trumpet in the hall
And study war no more.

Come, then, O house of Jacob, come,
To worship at His shrine,
And, walking in the light of God,
With holy beauties shine.

I think you will join in the prayers that have been offered this day, that God will hasten the time when these prophecies shall be truly fulfilled, and I commend these thoughts to you, in the name of Jesus. Amen.

ELDER MELVIN J. BALLARD.

(President of Northwestern States Mission.)

To me this is a momentous day in the history, not only of modern Israel, but the world. Never since the year 1820, when the Prophet

Joseph received in answer to his inquiry, which of all the churches was right, has the divine statement of the Lord Jesus, that all denominations had departed from the truth, that they had the form of godliness, but not the power thereof, and that he should not affiliate with any of them, witnessed a day more fruitful in evidence of the truthfulness of that statement than today. A summary of the changing of the creeds of the various religious denominations from the year 1820 would convince any reasonable-minded person that the Lord told the truth, and that out of the several denominations has there been a revolution of religious thought and doctrine, faith and belief, until the man or woman who was orthodox in the year 1820 if he or she entertained the same views today, would be considered guilty of heresy. Such have been the wonderful changes. But these changes perhaps have been so slow, that even to our minds we have not fully appreciated what it all means. And to the world the changes may have been so slow that the world has not observed any change at all. But this day, this year, is fruitful with new evidence of the truthfulness of that statement. And as I listened to the remarks of our President, this morning, in reference to the great disturbances that interest us all, and the balance of the world, I found in this very thing a literal, an absolute and a complete fulfilment of the words of the Master when He said: "They have the form of godliness, but not the power thereof."

When we realize that from a thousand altars in Austria there are going up this day prayers to

the same God whom the French worship, the Russians, the English, and all Christian men are paying their devotion to; that up from these Catholic altars of Austria (and Austria stands as one of the strong nations of the world representing the great Roman Catholic Church), that from these altars are rising prayers to God for strength that the Austrian soldiers may repel their brothers of the Greek Catholic Church, who sweep down upon them in mighty force from Russia, the strong quarters of that other great faction of the Christian religion, the Greek Catholic Church. And then over in Germany, the headquarters of Protestantism, at least where Protestantism was born, where it has been protected and thrived, the same prayers are being offered for power to destroy the Christian brethren of another nation. Likewise in France, where there are a mixture of Protestants and Catholics, prayers are ascending for the success of the armies of the allies. And in England, the headquarters of another faction of Protestantism, the mighty Episcopal, or English Church, there are ascending similar prayers; so that well nigh all factions, or at least the great majority, of Christianity is represented in these mighty nations who are in this terrific struggle. And I have thought of what I have read during the last few weeks, questions that have been ringing through all the leading magazines, periodicals, and from the pulpits of the great religious denominations, "Has Christianity then, broken down, and has it failed? After two thousand years, is this the fruit of the Gospel of Jesus Christ?" I discover that there are many men and women losing

their faith. They are beginning to question if there is a God; if there is a God of the Christian religion, where is He? If there is a God, why has He deserted us? Why does He not speak? Why does He remain silent and witness the slaughter and destruction of countless thousands of innocent men daily?

It is a good time for us to begin to observe if we have allowed ourselves to grow careless and indifferent. Have we read the signs of the times to observe what God means, that He is speaking, is exercising control among the destinies of the nations? What does all this mean? There is no reason why the Latter-day Saints should be in the dark, in view of the light, in view of the truth that has come into the world. All this spells something to the Latter-day Saints, the fulfilment of ancient and modern prophecy, and the fulfilment of the truth of the utterance made by the Lord Jesus when He said that all the religions of the world, although claiming to be His, had but the form of godliness, but lacked the power thereof. What has become of the vital power of Christianity that would convert pagan men, teach them to love God, to love their brethren, to learn to control their own feelings and desires, master their tempers and their passions so that they might when smitten on the one cheek turn the other, if sued for their coat, give their cloak also? What has become of the religion that would produce these fruits? Anciently it was possible to discover among the Christian men and women who accepted the Gospel of Jesus Christ, fruits of this character, men who could willingly, cheerfully face death itself without murmuring, without resenting, leaving

vengeance in the hands of God. I proclaim to you my brethren and sisters, that in thunder tones, there is ringing forth over the world the evidence that Christianity is not the vital Gospel, nor has it the power and force that Jesus Christ endowed it with in the beginning. I do not speak of this to rejoice over the weakness or the failures of my brothers of other Christian denominations, who are struggling against great odds, trying to make the religion of itself effective. I sorrow for them; I do not rejoice at their failures. I grieve, because among them are thousands of honest workers who are handicapped because they do not have the truth; and from this day forward their struggle will be a struggle against great odds, because there will be thrown in the face of all appeals for men to be Christians, the present failure of Christianity to mellow the hearts of men, to soften them towards their fellows.

Perhaps there is no war that has been waged in the world, of any consequence that had so little excuse for its existence as this war; and yet it comes after these hundreds of years of preaching of the Gospel of Peace. There is a form of godliness over Belgium, Germany, France, Russia and other nations. There are evidences of a form of godliness in the thousands of church towers that rise to the skies, but I regret to say that the evidence of the Christianity of the men and women of these nations is lacking, as shown by their eagerness to fly at each other's throats with all the venom and greediness for blood and destruction ever exhibited by pagan nations. And so, my brethren and sisters, you men who have been in the world preach-

ing the restoration of the Everlasting Gospel, if you have lifted up your voice long and loud proclaiming this truth, if you have sought and endeavored in your lives to live so that your lives would proclaim the restoration of the whole power, the whole truth with all of its vital force, if you have done this in the past, there is every evidence and more reason why you should do it more earnestly, more devotedly to-day than ever you have done before.

A few years ago a Christian minister in the State of Montana, a section of our mission, had his eyes opened, and strange to say, this is a day when so many men, having eyes see not; ears, they hear not, and hearts, they do not understand, and are blunted to the truth; but here and there men catch glimpses of the real situation and are fearless enough to proclaim it. And when I read these striking words from this Christian minister it impressed me, and today his declaration sounds nearer the truth, and rings more strikingly than it did a few years ago. He asks:

"Is the church anything but a mere social organization? Is the Christianity of today the true doctrine of the Christ of the Bible? Has the so-called Christianity of today anything in it that ought to attract more than any other creed that is supposed to help humanity? The Christian community of the present is loud in its claims of vast conquest and remarkable victories. We are invited to see its acquired wealth, its tremendous expansion and to hear the clang of its enormous and intricate machinery. But with all of this, I maintain that the Christianity of the present is face to face with a lamentable loss. The Christianity of today has acquired much, but in its getting it has lost its own soul. There are periods in the Christian era we look back upon with won-

der and admiration. In those days men were convicted of sin and a judgment to come. Then the more than human element was visible in our creed. Holy men had heavenly visions. Sickness was cured by spiritual power. The dead were raised. Holy men spoke with other tongues as the Spirit gave them utterance. Prison doors were opened and Ananias and Sapphira fell lifeless at the Apostles' feet for playing with this power. Is the spiritual element that so characterized those days an ancient relic of something worn out like a garment? The commission to the early Christian teachers was that they must be imbued with power from on high and then go and baptize all nations in the name of the Father and the Son and the Holy Ghost, and that power was always manifested when they performed the deed.

The Christian religion of the present is merely a social code and has nothing in it whereby it could claim a divine origin. It is truly pitiable to behold the church religion of today trying to save this sinful world. We have lost our magnet. The Christ who said He would draw all men to Him if He was lifted up, is disobeyed and ignored in the multiplicity of our present church life. Since we have presented many substitutes in the world for genuine spiritual power, they are of no more value in the saving of the sinner than an artificial heart would be in pumping blood through the arteries.

They are like men trying to run an engine without steam.

The church of today is the church of man, not the church of God. I predict its crashing to pieces like a ship on the rocks before a heavy sea, in the nearby years, unless there is a mighty turning to God in our ranks.

I think these extracts from this minister of the Methodist Church is one of the evidences from the outside, that the Lord Jesus told the truth to the Prophet Joseph Smith in the year 1820, and I say that this year is bringing forth the best evidence that has ever been produced to prove it. When I want to judge the world, as I now say

they ought to be judged, by their fruits, to demonstrate whether or not they have indeed the Gospel of the Lord Jesus Christ, I feel that "Mormonism," so-called, or the Gospel of the Lord Jesus Christ, as proclaimed by the Latter-day Saints, ought to stand the same test. In applying that test, I will ask you, is it possible that there has been produced a community of people, gathered from all nations of the earth, a race of men and women, who, in their lives are demonstrating that they are producing the fruits of the Gospel of peace and of good-will towards their fellow men, and that they are not chargeable with the things that we charge against the Christian denominations? Looking back in a short and brief glance over the history of the past, there come distinctly to our minds the severe trials through which the Latter-day Saints have passed, giving them the opportunity to demonstrate whether or nor they could resist the natural inclinations of the flesh. to fight and retaliate, an eye for an eye, a tooth for a tooth. Go back to the days of Illinois, back to the days of Missouri, when they were expelled from Jackson County, when they were expelled ultimately from the State of Missouri, or at the period when the prophet was taken and unjustly imprisoned and foully murdered in Carthage jail in the State of Illinois. Notwithstanding the Latter-day Saints were in great numbers in Nauvoo, and Carthage had but two thousand souls, was there a spirit of murder in their hearts or of retaliation?

I remember on a visit to the city of Carthage of meeting a man, now an old gentleman, who was a witness of the martyrdom of the prophet. He said that, returning

from hauling away from the City of Carthage the records of the county. for fear the "Mormons" would come down to Carthage and destroy them, he met men, women and children fleeing in every direction, fearing the wrath of the "Mormons." That when he arrived in Carthage he said, there were about six families remaining in the city; all had fled. ("The wicked flee when no man pursueth.") It was feared the "Mormons" would come. It was known that just provocation had been raised, and if they did take vengeance in their own hands and come down to mete out justice, it would have been only the ordinary course of events. And then the next night he was permitted to go with his father and others towards Nauvoo with the bodies of the Prophet Joseph and Hyrum Smith, and he said: "We met the 'Mormons,' but they were not carrying arms. We met them, twenty thousand of them, lining the street leading out from Nauvoo to Carthage, with their heads uncovered, weeping for the loss of their dead, and murmuring all along the way the words: 'Vengeance is God's he will repay'."

I assert that all through our existence we have said "Vengeance is the Lord's, He will repay." And there has been born and bred in our spirit, as young men and young women, the disposition to train our impulsive souls. When we go into the mission field and have the door slammed in our faces, are insulted and abused, we have been taught by the spirit of the Gospel to go by ourselves and say: "Father, forgive them, for they know not what they do." We have been led to love them, though they hate us.

I have never seen among the min-

istry, or among men of the world, evidence of the power of the Lord Jesus Christ to love your enemies, as exhibited in the lives of the Latter-day Saints. Our fathers and mothers have set a splendid example to the young men and young women of this Church; and inasmuch as the struggle is not ended, and the battle is yet on, I appeal to you, that the day is coming when you shall be given a grand opportunity of exhibiting and displaying before the world the fortitude and the power there is in the restored Gospel of Jesus Christ. Not from your public sermons, not from the publication of your word and message, but from your lives shall arise evidences to convince men of the truth. And when they look over the world and see the wreck and ruin that has been wrought in the very centers of modern Christianity they will search for something more powerful in effecting the salvation and peace of men. When their eyes shall light upon this community, established as a city upon a hill, whose light will shine forth and direct the attention of the world, they shall say: "What is this?" "Come, let us go up to the mountain of the House of the God of Jacob, that we may learn of His ways and walk in His paths." Such shall be the declaration of the honest in heart in the years that are yet to come, and I appeal to you, my brethren and sisters, to live from this day forward more nearly that standard that has been laid down and established, live up to what the Gospel teaches.

The best of us have never obtained from the Gospel what the Gospel would give, and I say that there will be an opportunity such as has never been given before, to demonstrate in a practical way what

the Gospel is. There are numerous evidences that ought to inspire and influence every boy and girl, and every man and woman that here is the truth. No matter what discouragements we meet—and sometimes we get discouraged, and sometimes we are offended, and sometimes we go away like some Saints of old did from Jesus. He looked upon them tenderly, as they departed, and said to the Apostles: "Will ye go also?" He had taught them doctrine that was hard to observe; it required personal sacrifice and self-denial. If so tempted, I hope we shall say as Peter did: "Whither shall we go? Thou hast the words of eternal life?" And I want to ask every young man and young woman, and every member of the Church, if the day of trial comes, and you may be offended, grieved and feel that somebody has not treated you just right—I want you to ask "Whither shall you go?" Ask yourself: "Is there a haven of rest for you outside of the Church of Jesus Christ of Latter-day Saints?" And should we not be willing to be true though trials may come. Ella Wheeler Wilcox said: "It was easy to be pleasant when the world went like a song, but the man worth while is the man who smiles when everything goes dead wrong." I paraphrase her words. It is easy enough for you to be a member of the Church when all we ask and covet and desire comes to us, when if we ask for prosperity it comes; when our sick lie at the point of death and we pray for them and appeal to God, and they are healed. We are then quite willing to be members of the Church. It is easy for us, when our brothers are all very agreeable, and there is no disturbance, and we have our own

sweet will and way, it is easy, then, for us to be members of the Church. But the man worth while, and the man who will survive, is the man who will take the disappointments of life, the man or woman who will stand in the presence of appalling disasters. Death comes, and not life, when you seek life; when you desire prosperity, we are tried with poverty, with affliction and with temptations of the world. It is then the test comes, and strength must be exhibited, it is then that it takes true courage, love and fidelity to believe the truth and live it. And so, notwithstanding we have difficulties and obstacles, here is the truth. We must learn early to know that it is the truth, that we can trust God, come what may, that we may stand unappalled, no matter what the little personal difficulties and obstacles and fault-finding or complaint we may have. We must have such trust and abiding faith that if we are not made the Bishop of the ward or counselor of the bishopric, or President of the stake, that we will still be true, just as true and faithful as a lay member of the Church. My glory, my heaven, shall come through my individual work, and I must be willing to trust him, no matter whether I have my own sweet way or not.

I have thought the love displayed on the part of our Father in heaven towards His people, towards the world, and especially towards the Latter-day Saints, was sufficient to hold us, no matter what may come. And as I look back upon the experience of this Church, its trials and difficulties have been many, and yet out from these many difficulties our Father has brought goodness and blessings to the Latter-day Saints. I have thought of our own

great Civil War, and of the drivings and mobbings and pillaging of the Latter-day Saints; I have no doubt with what great sorrow and great difficulty our fathers and mothers left their homes, forsook those goodly lands and made that wonderful pilgrimage to this land, believing that it was the trial of their lives. And it was a severe trial, but they had to wait only a short time to see, shining behind those dark clouds, the smiling face of their heavenly Father, for He led them to the only place in all this goodly land where there was peace; and the very place where they wanted to stay became the battle field between the North and South; and had the Church remained it would have suffered in the midst of the conflict. Through the mercy of the Lord we were taken away from the war zone of the United States, and brought to this land of peace. Not that we shirked our responsibilities, for the first message that went over the wires to President Lincoln by President Young, who was then the governor of this territory was, "Utah has not seceded, but is firm for the Constitution and the Union," and offered the services of our men. The services were accepted, hundreds of them enlisted, and then, through the kind providence of our Father, we were not placed at the battlefield, but were given the privilege of doing military duty in the western part of the country; and the regular soldiers from here were withdrawn to do service at the front of the battle. I now look back upon the wonderful gathering of modern Israel, one of a city and two of a family, have been gathered to this land. "Come out of her, O ye, my people, that ye be not partakers of her plagues," has a clear meaning to us now. We ought

to be thankful to be here, brethren from Great Britain, from Austria, and all those nations that are now full of trouble and strife. We might have been in the European armies, fighting, had it not been for the Gospel that reached our fathers and mothers, and brought them to this land. Once again the wonderful manifestation of the goodness and the mercy of the Lord is indicated in the peaceful settlement of the Latter-day Saints in glorious America, the land of peace, the land of Zion.

I proclaim to you that there is if we shall observe and study, enough evidence to satisfy us all, notwithstanding our enemies have been numerous, our drivings and mobbings have been many; and though today we stand misrepresented and misunderstood, that the favor of the Almighty is over this people. If God ever had His hand over a people in the history of this world, then that people are the Latter-day Saints.

I have thought, as I have had the opportunity of traveling over the sections where our people were once established, and have seen the blight that has fallen upon them, and seldom have I discovered one of them that is as large as it was when the Saints left it. Some are without railroads and sadly neglected; that the man was blind who could not see that the disfavor of the Lord rested upon those who abused and drove the Latter-day Saints from their homes in Missouri and Illinois. And his favor is with them in the mountain fastnesses, the desert wastes smile and blossom as a rose; the late and early frosts were stayed, the springs were opened, the ground became productive; and the blessings of God has been wherever

the Latter-day Saints have established themselves, until it seems to me that the man or woman is blind indeed who cannot see this evidence of God's goodness and mercy to us. I have felt that the Lord wanted us to understand that He loves us; He was teaching us this when He gave to Abraham the test of his life, to offer his son, Isaac, whom he loved with all his heart, the child of his promise, to give him as a sacrifice, he was speaking to us of His love through the test of Father Abraham. He was trying to make us feel how much He loved us, that He would give His Only Begotten Son for us.

There have been numerous evidences given to the world from the very beginning, that our heavenly Father loved His children, in the blessing of the people of the world with health, life and strength, that has been given to each one of us; and if there is anything bigger and greater than His giving of His precious Son, as an evidence of His love towards men in the world, then I do not know what the Father could do to manifest His love.

Take the case of Abraham: he was to be the example and the pattern or illustration of the love and affection that the Father had for his children. "Take your only begotten son and offer him as a sacrifice." I have thought of the poor old man gathering up the fagots, starting up the mountain with his child of promise. Three days they walked until they reached the place where the sacrifice was to take place, and then his only child and son of promise said to his father: "We have forgotten something, father. Where is the sacrifice?" Oh, how it must have torn the father, made his heart to bleed to hear from the innocent lips of his child, whom he loved better

than life itself, the reminder that he should take the life of his child! He could not speak, his heart must have swelled almost to bursting. And still he went on day after day, until he reached the spot. The altar was erected, the fagots placed upon it, the child bound, the steel bared, the arm raised that should strike the blow. "It is enough," said the angel who stayed the hand. Here is the sacrifice. It was to make you feel what our Father felt, when He who loved His Son better than it is possible for mortals to love their own flesh and blood, gave His Son to the world, for the world's redemption, for the world's peace, and the world's salvation. Do you not think that while the Father, who had the power to save His Son from the abuse, from the crown of thorns, from the whippings and mistreatment; do you not think it was a trial for Him, who had the power to save His Son, to stand by and witness the appeal of the Son, in agony until great drops of blood came from His body. "If it is possible, save me, O Father!" Think of your own child. If your child was in distress, is there a man among us entrusted with the power to save, and would not use it? God knows that we are so human that if He should give us power to save our own, we would save them every time. And yet he had the power to save and did not save. What mother would not fly through fire and water at hearing the appeal of her child in distress. How it must have tried the father to hear the cry and lamentation of the Son: "If it is possible, Father, let it pass by!" I say the Father was grief-stricken when He heard the taunting of those who stood by? "He saved others, why don't He save Himself?" After the

hours of grief and agony, there came a moment when Jesus cried out, "My God, my God, why hast thou forsaken me?" If Jesus truly said that, it was not that the Father had forsaken, but that the hour had arrived, which often arrives in our own human experience, an hour when the mother, for example, who cannot any longer stand to bear the sight of her dying child, after the farewell is given, is taken out of the room, not to witness the last dying struggles of her loved one. And so, the Father, taxed to the utmost, had withdrawn, and somewhere was weeping for His beloved Son. Even He could not stand the sight any longer. But as I have thought of it, in my heart I have thanked God, that when in that critical moment, He might have saved His Son, he saw us, perishing in the grave, lost to Him, and lost to that salvation which is to come, he saw that on the one hand, and the appeals and the suffering of His Son on the other; and, thank God, He decided in our favor, and allowed the suffering and death of His Son. And in that, I maintain that He has manifested His love for us, that ought to make us trust him, though clouds may gather and darkness come, though like Job of old, "He may slay me, yet shall I trust Him," because I know that He loves me, and I know that He is not anxious to see my tears of sorrow and distress. I know that He designs to purge me and purify me, and that behind this apparent darkness and cloud, there is a smiling face.

So I say to you, my brethren and sisters, if doubt and discouragement shall ever come to your heart with reference to the truth of this work established, look back upon these evidences of the wonderful provi-

dence and mercy and love of our Father, and read anew, the truth that God loves us, that this is His work, that His Son Jesus lives, and is the Savior of the world, and that the Elders of this Church are the servants of the Father in heaven. We are human beings with human weaknesses, and yet I confess to you that I have had the opportunity to meet leading men of other communities, and I say in all earnestness, and I do not want to be a hero-worshiper, either, but I assert to you without fear of contradiction, I have never met, in all the world, men whose hearts are as clean and as pure and as undefiled as the leaders of this Church. I testify to you that they are the servants of God, that the light is in the ship, and God is at the helm. May He give us the strength to stay by the ship until she weathers the storms and comes into that haven of rest after the great battle that God has assigned to her is ended, and human emancipation, redemption and salvation—and, ultimately, the reign of peace is obtained. That out of this trouble and this strife shall merge peace. The world may have to get it through the gates of war, but there shall come an era of peace, when wickedness shall cease, when the powers that have oppressed men shall be done away with, and liberties and rights shall be given to every nation that we enjoy in this favored land.

There is no blunder. Though death and destruction may yet be numerous and abundant on all hands, I can see, shining through the black clouds of the present, an era of peace, a day of rest and salvation. I can see a people leading to that way, pointing the way for the countless thousands who shall remain; the mission to do this is

delegated to the Latter-day Saints. God bless them that they may fulfill their divine mission and destiny, I ask in the name of Jesus. Amen.

ELDER HEBER Q. HALE.

(President of Boise Stake of Zion.)

When I got on the train yesterday evening, leaving Boise, I had the pleasure of meeting a gentleman from New York, a distinguished man, who stated to me that he had spent the last five months in this part of the country, investigating the history of the people who developed this country, and what he found is a great revelation to him, in the results and labors of the men who live here. He stated that he belonged to a distinguished church of the world; and, in the diocese of New York, he stated, they have over five million dollars in the vaults and treasuries of that church. Notwithstanding all their enormous wealth, said he, there is poverty on every hand, there is sin in every community. We see the laws of God violated every day, and yet we have all this means, we have many churches sending their spires up to heaven. Since I have been among you, I have observed the great wealth you have, and I have also observed the energetic, progressive people. You seem to be working with one heart and mind for one purpose, and the revelation of my life is to see what has been accomplished here. Within the lifetime of a man these valleys have been made to blossom as a rose, the ground has been reclaimed from its aridity, the soil has been moistened and made fertile, and has given forth of its life, and brought forth crops to gladden the heart and feed hungry

souls. Said he: "Tell me if you can, what is the vital force behind all this? How has it all been brought about? How is your people held together? How is it there is less iniquity and less sin? How is it there is a less percentage of immorality among young men and young women? How is it that your jails are less populated by your people than by the outsiders?" I told him the only solution to that question is in the fact that we have the Gospel of Jesus Christ, and that Gospel we apply to our lives.

Every one who has come here to-day will contribute his share to the general enjoyment; we will go away satisfied. He who is an hungered, when he sits down to the table of the Lord, he will go away full. This is a Gospel of work, this is a Church of workers, and every man in it has some position to fill, has some responsibility upon his shoulders, and knows his place. He does not depend upon a crutch that indicates he has not ability to stand alone. In the various organizations of this Church, from the heads of the Church down to the least member, you find opportunity for every man to exercise ability, develop his character, his virtues and talents, for attainment of salvation and the exaltation of his soul, in the name of the Master, who is the Savior of all mankind. I have made a little study of this question, and I am of the opinion, firm and convinced, that no man can develop any virtue unless he has exercised that virtue. If you have love in your heart, and desire to attract love to you, you must exercise love toward your fellowmen. You must give expression to good things, in order that good things may come back to you.

The lives of the Latter-day Saints are attracting the attention of the entire world, from the simple fact that they live their religion, that they give expression to the virtues inculcated by the Gospel of Jesus Christ. Every man who cultivates a field knows that it is through the exercise of his mind, and the muscles and power of his body, that he is able to wring from the soil the harvest. He knows that it is only as he contributes his labors that he shall be rewarded. He knows that he must contribute time and ability, he must sow the seed in the ground in order to reap a harvest that will gladden his heart and fill his granary, and provide the means to tide him over the time when the ground ceases to yield, and the chills of winter surround him. So it is that every man, if he be a merchant, a school teacher, a lawyer, a doctor or skilled in any profession, he knows that in order to receive a reward for his labors, he must exercise his talents. The student in the college knows, and utilizes it, he will be duly rewarded for his efforts. So it is in the Gospel of Jesus Christ; as we give of our time, as we give of our talents, as we exercise our virtues, among our fellow men for their good, all these unselfish activities will bring us a satisfactory reward.

That is why the Latter-day Saints are becoming famous; they are looked up to by the world today because they live the Gospel of Jesus Christ. They have in their hearts love for their fellow men. They give of their time, they give of their talents, they give of their love to others, and all those things come back unto them to gladden their hearts and make them happy. As already stated, this is a Church of

workers. We believe in the principle of "Six days shalt thou labor, and the seventh shall be unto thee a day of rest." We believe that the day of rest is not earned until it is preceded by six days of labor. We believe in the principle that iniquity spells decay. It is only the man that is actively alive that can survive; it is only the man that will properly exercise himself who will ever succeed. A German scientist discovered this principle in his experiments, that the longer an electric current passes through a volume of oxide magnesium, the greater becomes the conductivity of that thing. The same law holds good in the mind of man; the longer a certain train of thought is concentrated in the brain, the greater becomes the brain to the conductivity of that thought. The more we exercise our muscles, the greater is the power they develop. The more we exercise our virtues, the easier it becomes for us to exercise them, the greater they increase and become of value to ourselves and others. So it has proven in the exercise of the qualities among the Latter-day Saints. We have developed young men and young women of virtuous character, the superiors of whom are not to be found anywhere else in the world today, and it is because of these things which I have mentioned. Mark Twain said: "Man is the only animal that blushes." He could have gone on to say: Man is the only animal that has need to blush, because he is the only animal that ever drinks intoxicants; he is the only animal that smokes tobacco; he is the only animal that beats his wife, he is the only animal that tells a lie; he is the only animal that is

immoral in his nature; and he has need to blush indeed.

Some of the purposes of the mission of the Latter-day Saints in the world are to reduce crime, to instruct men and women in the Gospel of Christ, that they may resist evil. The way to do this is to build the foundation of true manhood, make the man complete, and so morally courageous that he will always say, "No!" when tempted to do wrong. When he says "yes," it will be a response to do right. He is in control of the tabernacle of God which his spirit inhabits, and has been given it to manifest his agency. A man can only claim that he is a man when he is master of himself; when he regulates what goes into that body; when he can hold his tongue, and say only things that should be said; when he can exercise feeling and kindness in return for scorn; who can say a word of love in return for bitterness; when he can do good for evil; when he can respond to the wants and necessities of his fellow men.

These are the kind of young men and young women this Church is producing, and I am thankful and proud that I have the honor of belonging to it, and of contributing my mite to the building of this broad, expansive, ennobling Church, known as the Church of Jesus Christ of Latter-day Saints. To me it is the grandest thing in all the world; there is nothing like unto it. I find facilities for expressing all the good there is in me; I find opportunity for developing all the goodness that I should develop. I find opportunities for my social need, for literary need, for spiritual need. When I come to a meeting of this kind, I come hungry so that I can sit at the table of God and be filled. I want

to have Church work to do, so that I can create an appetite for spiritual things, just as the laborer works in the field and has created an appetite for his daily bread; he eats with a relish, because he has worked and has done well.

May God bless us and help us, and inspire us to do good, and inspire us to manifest by exercise the good there is in us, to upbuilding and betterment of ourselves, and to the glory of God who is our Creator; I ask, in the name of Jesus. Amen.

ELDER GERMAN E. ELLSWORTH

(President of Northern States Mission.)

My brethren and sisters, I am thankful for the privilege of associating with you this afternoon upon this Temple block. I am thankful for the association of men and women whose hearts are drawn towards God and to the restored truth, that will save and redeem His children. I am thankful for my parentage, and for the privilege of coming to earth in this day and time, the best time that has ever been in the history of the world, when so many wonderful things have been revealed for the blessing and comfort of mankind. I am thankful for citizenship in this glorious country, that has been made up from the best blood of all nations. I am thankful that my parents were among those who came in response to the voice of the good shepherd, "one of a city and two of a family," to this goodly land, a land of peace, the land of Joseph.

You who have had your patriarchal blessings have been told that you are of the lineage of Joseph, through Ephraim or Manassah, and

that you have been gathered to this goodly land, under the guiding influence of the divine will, to escape the judgments of God which are to overtake the wicked in the last days. You have also been told that, because of your former faithfulness, present willingness to obey the voice of truth, that light and faith has been given you which would lead you to keep the commandments of the Lord and be prepared not only to withstand those things which God has said would be visited upon those who did not believe in Him, but prepare you to return to your heavenly home and there dwell with the righteous.

I rejoice with the righteous that early in my life, a testimony of the Lord Jesus came to me, and with that testimony knowledge, that I was a son of God, destined to go back and dwell with Him if I lived right in this life. My heart swells within me, to see the hundreds of young men with whom I have labored come to this knowledge, and to see them realize who they are and what their mission is in the earth. I can tell you that it is a glorious thing for a young man to understand early in life, that he has been placed upon the earth to perform a great mission, and to realize what his blessings will be for keeping the commandments of the Lord. Salvation is the blessing promised as a reward for a well spent life, but I hold that if there was an eternal reward the blessings that come to the man here in this life for being honest, truthful, and virtuous is more than worth the effort. Every one of you will agree with me that honesty brings its own reward, that truthfulness brings its reward, that a virtuous and honorable life among your fellowmen will bring peace of mind,

that makes of earth a heaven. But in addition to the earthly rewards, we are firm in the knowledge that heavenly and eternal blessings are added for keeping the commandments of God and living righteously on this earth. We are promised that we shall go back and dwell with all other men and women who have lived honest and upright lives. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him; but God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God."

From the history of the world we learn what a glorious thing it is to understand who you are, and why you are here upon the earth. The Lord, from the beginning of this world's history, has opened the eyes of young men, in various ages, and revealed to them their mission, and they have become great leaders among the children of our Father.

You remember the Prophets David, Samuel, Daniel, Joseph Smith, and many others who have been selected by our Father as leaders. They were selected and notified early in their youth, or young manhood. Even the Savior of men, at twelve years of age, understood that He must be "about His Father's business," and that understanding at that early time in His life helped Him for the great mission that rested upon His shoulders. So close was He to the Father that, after the temptation, angels were sent who ministered to Him and strengthened Him. Latter-day Saints have learned, early in their lives, who they are, and why they are in the earth, and everyone of you understand well the question

the Lord put to Job, when He said: "Where wast thou when I laid the foundations of the earth?" Likewise the statement to Jeremiah wherein the Lord sanctified and ordained him a prophet before he was born.

Through the Spirit of the Lord our eyes have been opened as to who we are, and as to our missions in the earth, and, knowing that, we ought to be the best people in the world. We ought to be a light to all people, and so filled with love that we would be like a healing balm to the nations. Our love and devotion to the work of the Lord, and our willingness to go to the ends of the earth, have proven we do love the Lord, and love our fellowmen; through us all nations of the earth have been enabled to hear His voice, and many have gathered to Zion for safety.

I rejoice in the testimony of Brother Ballard concerning the Latter-day Saints, that in all their mobbings and whippings and drivings, that they did not retaliate in kind but trusted in the Lord to fight their battles for them. My mind goes back to the time when the army was coming to Utah, coming with the same spirit that inspired the organized mobs of Missouri and Illinois. We did not meet them in Echo canyon with intention of shedding their blood, but to detain them till proper representation could be sent to the government. The fundamental thing pertaining to our mission in Echo canyon was to shed no blood, to do everything we could to keep the United States soldiers in the mountains all winter. We did not want the blood of our fellowmen upon us. I believe we have proven, at least in a small degree, that we can turn the other cheek when smitten on the one, and we hope to be

strong enough, as a people and nation, at this hour to extend the olive branch of peace.

My mind also goes back to Joseph who was taken by his brethren and put into the pit, but afterward drawn out and sold into Egypt. How he withstood temptations and bore in patience his imprisonment brought upon him for turning aside the wiles of a wicked woman. Joseph, the son of Jacob, was one man that proved himself worthy of his birth and parentage, and worthy to be the savior of his father's house, both temporal and spiritual. Notwithstanding their mistreatment of him, and their great injustice, when they came to Joseph he opened his arms and received his brethren with a love beyond the power of words to describe, and in the goodness of his heart forgave them, showing especial interest in Simeon who was the arch enemy against him in selling him into Egypt. My blood tingled with the spirit manifested in the thought of Joseph meeting his brethren, and his desire to gather to his bosom his brother Benjamin, whose mother had died since Joseph had been in Egypt. I recall the wonderful picture of Joseph forgiving his brethren, and how they came and bowed down before him, in fulfillment of his boyhood dream.

We are the sons of Joseph, through Ephraim or Manasseh. We are living in the land of Joseph, a land of peace and promise to all who will keep the commandments of the Lord, and not oppress their brothers. It seems that the eyes of the nations of the world are turned toward this land, and commissioners from all the war-stricken countries are being sent to represent favorably their nation before this government.

as if the Lord had set us to be peacemakers among the nations. Even more shall it be in spiritual things. The honest in heart of the world shall come bending to the land of Joseph, that they may learn the ways of the Lord, and walk in His paths, for "out of Zion shall go forth the Law, and the word of the Lord from Jerusalem."

I pray that God will help us to prove ourselves worthy, that we might be ready to open our arms to the world and save them as Joseph saved his brethren.

God bless the Latter-day Saints. I love them. I love their missionary sons, and I am happy in laboring with them, in seeing their growth and development, seeing their eyes opened, their hearts touched, and

their tongues loosened to bear witness to the world concerning God and Christ, and their mission upon the earth. May God grant us peace, and all other blessings, is my prayer, in the name of Jesus. Amen.

The choir sang the hymn :

Lo! the mighty God appearing,
From on high Jehovah speaks!
Eastern lands the summons hearing,
O'er the west His thunder breaks.

Elder W. E. Evans pronounced the benediction.

At the afternoon services in the Tabernacle the audience numbered over ten thousand, in the Assembly Hall about twenty-five hundred, and fully two thousand at the open air meeting.

SECOND DAY.

In the Tabernacle, Monday October 5th, 10 a. m.

Conference was called to order by President Joseph F. Smith.

The congregation sang the hymn :

Redeemer of Israel, our only delight,
On whom for a blessing we call,
Our shadow by day, and our pillar by night,
Our King, our Deliv'rer, our all!

Elder Erastus S. Christensen offered the invocation.

The congregation sang the hymn :

Guide us, O Thou great Jehovah,
Lead us to the promised land,
We are weak, but Thou art able—
Hold us with Thy powerful hand.

ELDER HEBER J. GRANT.

Gifts of the Gospel possessed by Latter-day Saints—Blessings secured by duties fulfilled—Works an expression of Faith—Knowledge concerning God must be followed by obedience to Him.

It is a pleasure to me, as it always is, to meet with the Latter-day Saints in our conferences and to listen to the inspired words that we always hear upon these occasions. I have never in my life from the days of early childhood until now attended a conference,—and I have no recollection of ever missing one when I have been in the city, unless confined to my bed with sickness,—but that I have been fed the bread of life. And I experienced that same pleasure in our meetings yesterday.

I endorse with all my heart all of the very splendid things that we have heard here in our conference

meetings, and at our Sunday School Union meeting last evening. I desire most earnestly that the few moments which I may occupy that the same good Spirit which has been enjoyed by those who have preceded me may fall to my portion. The only desire of my heart is to say something that may be encouraging and uplifting to the Latter-day Saints. I realize the beauties of the Gospel of Jesus Christ. I rejoice exceedingly in a knowledge of the divinity of the work in which we are engaged. I rejoice in knowing that all the gifts and graces and every power, privilege and blessing which has ever been enjoyed by the Saints of God in any dispensation of the Gospel upon the earth are enjoyed today by the Latter-day Saints. I rejoice in knowing that the things which should be enjoyed, the blessings, the healing power of Almighty God, the inspiration of His Spirit whereby men and women have manifestations from Him, the inspiration of the Spirit of God, whereby people speak with new tongues, and have the interpretation thereof, and each and every grace and gift, are enjoyed today by the Latter-day Saints. My heart swells with gratitude when I listen to an inspirational sermon about the Gospel of Jesus Christ and of our relationship to our Heavenly Father, as we heard here yesterday from President Charles W. Penrose. I rejoice in the vigor of his body and his mind; although he is past eighty-two years of age, I have never heard him speak with greater power or in-

spiration, and as I listened I knew that all the Latter-day Saints in the audience as well, rejoiced.

I asked myself while enjoying the inspiration of the Spirit of God to him, and endorsing all he said of the blessings that are to come to us and our relationship to our Father and our Savior, whether the Latter-day Saints were living in such a way and in such a manner that they would be entitled to the blessings of God which belong to the Gospel of Jesus Christ, when the battle of life is ended. I asked myself, how many who are rejoicing here today under the inspiration of the Spirit of the Lord are in very deed Latter-day Saints? how many are full and honest tithe payers? how many are observing in very deed the Word of Wisdom? how many are attending to their secret and their family prayers? I thought of this when President Lyman was talking upon prayer. We have in very deed the truth, but unless we, as Latter-day Saints, live the truth, all these glorious principles are of no value to us.

This morning, in our Mutual meeting, one of the General Board referred to some splendid plans that had been drawn by an architect, costing thousands of dollars, but finally it was decided by the man ordering the plans not to make use of them. We have the plan of life and salvation; we have in very deed the truth, but are we making use of the plan? Are we Latter-day Saints? If not, then we are not entitled to the blessings of the Gospel of Jesus Christ.

"By their fruits ye shall know them." The Lord has said, as recorded in the Doctrine and Covenants, that when we do that which is commanded that then He is bound, but if we do not keep the

commandments of the Lord, we have no promise; and so far as I have the ability, I would like to impress upon the hearts of the Latter-day Saints to be doers of the word and not hearers of it only. If there is anyone of the former apostles above another whose teachings have found a hearty response in my heart, it is the Apostle James and his teachings wherein he emphasizes that faith without works is dead, that it is like the body without the spirit, and we all know that when the spirit leaves the body the body must be buried, or soon becomes obnoxious. We do not want a dead faith, we want a living faith, we want a faith that will give us the power and the ability to live the Gospel of Jesus Christ in very deed. When we go to meeting, we should go with a prayer in our hearts that the Lord will inspire those who speak, by His spirit, and after they have spoken to us by the inspiration of His Spirit, we should go away with a determination, with a desire, with a prayer, that we shall in very deed learn the lesson that we have heard, that we shall put it into practice in our lives.

I remarked last Sunday, at a conference, that when young it always appeared ridiculous to me to call the last day of school, the day when young men and young ladies receive their diplomas, when they graduate, after completing their lessons, to call it commencement day; but as I have grown in years and experience, I have discovered that in very deed commencement day with the boy and the girl who have graduated from school is the day when they commence the battle of life. This life is a school, and commencement day to us will be when the battle of this life is o'er, and we commence

anew to travel on forever. Then if we can pass an examination, we are welcomed back into the presence of our Heavenly Father, because we have been true and faithful.

I never read this testimony of the Prophet Joseph Smith and Sidney Rigdon with reference to the Savior: "Now, after the many testimonies which have been given of Him, this is the testimony last of all, which we give of Him, that He lives; for we saw Him, even on the right hand of God, and we heard the voice bearing record that He is the Only Begotten of the Father, that by Him and through Him, and of Him the worlds were created, and the inhabitants thereof are begotten sons and daughters unto God," but I rejoice in this testimony, in this knowledge, which these men had of actually seeing God, with the Savior sitting at His right hand, and actually hearing the voice bear witness that He is in very deed the Savior of the world. I rejoice every time I read their testimony. I rejoice also when I read of the blessings of the Gospel as referred to here yesterday by Brother Penrose when speaking of those who had accepted the Gospel, who had gone down into the waters of baptism and who would be worthy by living according to the teachings of the Gospel, to enter into the celestial kingdom. I rejoice in this knowledge, but how I do mourn when I find that there are scores who know all these things, who testify that God lives, that Jesus is the Christ, that Joseph Smith was a prophet of the true and living God, and yet their lives do not square with this knowledge. Knowledge is absolutely of no value, except to condemn us before God, unless we live up to that knowledge.

That God may help each and every one of us as we grow in years, as we increase in understanding, as we advance in the light of the Gospel of Jesus Christ, to grow in humility, in good deeds, in the love of our fellows, and in a determination to serve Him with all our hearts, is my prayer, and I ask it in the name of Jesus. Amen.

ELDER RUDGER CLAWSON.

Attainment of excellence possible only as result of earnest effort—God's great blessings worthy our willing self-sacrifice.

This is a very remarkable conference. The hosts of Israel have come up to wait upon the Lord. By actual count, the congregation assembled in this building yesterday afternoon numbered ten thousand and fifty-five souls, and at the same time there was a gathering in the assembly hall and an open-air meeting upon the grounds. The counsel, the testimony, the instructions delivered to us have been varied and choice, and I am sure will be sanctified to the good of the Latter-day Saints.

I take it, brethren and sisters, that anything in life worth having and keeping can only be obtained by effort, and the greater the value of the object desired, the greater the effort required in its attainment. For example, here is a young man who desires an education, full and complete. His father cannot give it to him, his mother cannot give it to him, the instructors in the school cannot give it to him; but the way is open, it depends on his own individual efforts. Now, the question is, will he pay the price? It means days and weeks and months of concentration, of devotion and attention

to his studies, but if he will give the proper efforts to his ambition he will succeed. And again, our friend there is seeking a profession, perhaps it is that of the law or medicine, or dentistry in which he desires to excel. Will he pay the price? It means the avoidance of riotous living, it means the renunciation of light and unnecessary amusements, it means very close, careful and strict attention to his business. It may be necessary for him occasionally to burn the midnight oil, but as in the other instance, the way, the opportunity, is open to him. Will he pay the price? Will he reach up to that point where he may receive recognition, where he may obtain a diploma that will be the foundation upon which he can build for the future?

Here is a young man who is ambitious to be an efficient, thorough and successful missionary. Will he pay the price? He cannot become so by wishing. The desire, itself, will not make him such. It means sacrifice, it means that he must lay down his secular affairs, it means that he must part with his parents and with his sweetheart, if he has one, (and he ought to have one), it means that he must leave all that is near and dear to him and go forth into the world. It means that he must be prepared to suffer every conceivable inconvenience, that he must meet the scorn and ridicule of the world, that if need be, he must endure persecution. He will be reminded of what the Savior said, "Blessed are ye when all men shall hate you and persecute you and separate you from their company, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day and leap for joy: for great shall be your reward in heaven."

He must be prepared for these things. I remember one instance. I cite it as an example. A young missionary went forth in the spirit of faith and humility, with a determination to succeed in his work. He was not a preacher in the common acceptance of the term. If he stood before a congregation he halted and stumbled in his speech. He had difficulty in finding words to express himself, but he was a determined and incessant worker. He was going from morning until night, in distributing tracts, in making friends, in visiting and re-visiting investigators, in going from family to family, until his companion could hardly keep up with him. But this young missionary was unwearying in his labors. He succeeded, he was a success in this important activity, and before he withdrew from the mission field, he was able, under the providences of the Lord, to bring some thirty or forty people into the Church. He was willing to pay the price.

We have here, upon this block, the temple of God, a most wonderful edifice. Now, within this building priceless blessings are dispensed. They are within the reach of the poorest of the poor and they may be denied to the richest of the rich. When a man or a woman desires the blessings of the House of God, the question arises, is he or is she willing to pay the price, and, mark you, it is not a monetary consideration. Strangers have offered considerable sums of money from time to time to get admission into the temple. They wanted to see the interior, they wanted to examine it closely, but the door was closed against them. A thousand, five thousand, ten thousand dollars would not bring this privilege to them, but yet the

temple is of easy access to the Latter-day Saints, if they will but pay the price. What is the price? It is a consistent, faithful life, as a member of the Church of Jesus Christ, one who observes the commandments of God, one who is humble, faithful and diligent. He can pass through and obtain for himself and perhaps for others, those who are dead and passed away, the blessings of the Holy Temple, and he can secure to himself the benefits of the new and everlasting covenant.

Last of all, I take it, that we are all ambitious to secure a celestial glory in the presence of the Father. There is no Latter-day Saint in the congregation today, who would be satisfied with less. He wants the very highest and best that the Lord has to give. Will he pay the price? And what is the price? It means, if need be, the sacrifice of all earthly things, even to our lives, should that be required, whether in the mission field, or at home, or under any other circumstances. If our lives are demanded for the testimony of Jesus, then we must be ready and prepared to give them. The price of this inestimable blessing is also beautifully defined in the seventy-sixth section of the book of Covenants:

"And again, we bear record, for we saw and heard, and this is the testimony of the Gospel of Christ, concerning them who come forth in the resurrection of the just;

"They are they who received the testimony of Jesus, and believed on His name and were baptized after the manner of His burial, being buried in the water in His name, and this according to the commandment which he has given,

"That by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power,

"And who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true.

"They are they who are the church of the first born.

"They are they into whose hands the Father has given all things—

"They are they who are Priests and Kings, who have received of his fulness, and of his glory,

"And are Priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son."

Now, we see from this that it is only possible to attain to so great a degree of glory in the presence of God by keeping His commandments, yielding obedience to the ordinances of the Gospel and walking in the light continually and being just and true. This is the price we have to pay for it, but if we are willing to make the sacrifice, if it can be called a sacrifice, our highest ambition, our fondest hopes, our most earnest desires will be realized to the very fullest extent. We learn from this, that is to say, we learn from the manner in which the Lord deals with His children, that we cannot obtain something for nothing. If we secure the blessings then we must give the service; these matters will be determined upon merit. We are told in the Scriptures that when the dead come forth, they will be judged according to the deeds done in the body; and again, as bearing upon this subject, the Prophet Joseph Smith laid down this great principle; he said: "There is a law irrevocably decreed in the heavens upon which all blessings are predicated, and when we receive a blessing from God it is by obedience to the law upon which it is predicated."

May the Lord bless us and help us to appreciate His goodness, and

may He put upon us the spirit not only to worship Him in prayer and song and praise, but also, to labor with our might while the day lasts for the salvation of souls. I ask it in the name of the Lord, Jesus Christ. Amen.

A baritone solo, "The Holy City," was sung by Elder Franklin Madson, in the Swedish language.

ELDER GEORGE F. RICHARDS.

Peace and happiness result of keeping God's laws—Church leaders made sorrowful when members sin.

In referring to my own feelings this morning, my brethren and sisters, I can say that I have been very happy in my associations with you and others in attending the various sessions of this conference, and in worshipping the Lord in this capacity. Without boasting, I confess my love for the Lord, for His work and for His people, and I hope my love extends to all men, for this is something I desire to cultivate. I desire and constantly pray for an increase of knowledge of the Lord and of the Gospel, for an increased appreciation and love for the same. I know that one having a knowledge of the truth of this work experiences great happiness and satisfaction, when faithful in keeping the commandments of the Lord, and in the discharge of religious duties, and that he experiences pain and self reproach when violating the commandments of the Lord and in committing sin. My conscience condemns me when I do that which is wrong, and thus rob myself of that peace, happiness and hope I might have by answering strictly the requirements of conscience.

I have had much satisfaction in seeing the faithfulness of men and women of the Church who have been called to labor as presiding officers in various positions, general and local. Their devotion has been a splendid example and inspiration to me; and because I have the work of the Lord at heart and desire its triumph, I am not jealous of those who have greater ability, and who are able to accomplish more than I for the cause, but rather take pride in their accomplishments and feel a common interest with them in the success of the work.

It is a cause for pride that we have in the Church men and women who would stand in the front ranks of intelligent men and women of the world. Who are willing to give, and are giving to this work the best efforts of their lives. I rejoice that the Lord rewards all such with the bestowal of the Holy Spirit and a testimony of the Truth. The comfort that comes to all men and women who are devoting themselves in righteousness to the services of the Lord, and for the good of their fellowmen is inestimable. They receive that peace, joy and hope that cannot be purchased with the wealth of the world.

I have had occasion at times to sorrow for the sins of others, but I thank the Lord I have been able to forget, for I do not think I could be happy if I had to retain always the feelings I sometimes have when I go among the people, and it is revealed to me by presiding authorities that certain evils exist among our people. Revelations are sometimes made that fill my heart with sorrow because of the wrongdoings of some members of the Church, and also because the Church is affected thereby. When we disgrace

ourselves we, to an extent, disgrace the Church, and both must suffer. I know that men and women who have committed sin reap the fruits of their sowing. I am just as sure that the penalty will be paid in sorrow for all wrong doing, as I am sure that good deeds will be justly rewarded. I am sure the sins of this people are a great sorrow to the President of this Church, because of his responsibility as President and his love for the people. We could not do better by way of sustaining him and lightening his load of anxiety than by being faithful, consistent Latter-day Saints. Those who love the people, sorrow for their sins and rejoice in their righteousness.

We read in the Book of Mormon (Mosiah 3:7), a prediction of the coming of the Lord in the meridian of time, and how he would suffer for the sins of the people: "For behold blood cometh from every pore so great shall be his anguish for the wickedness and abominations of his people." It was in the Garden of Gethsemane that this prophecy was fulfilled. Our Father in heaven and His Son, the Savior, sorrow for the sins we commit and rejoice in our righteousness. To obey the Lord is a pleasing way of serving Him.

I want to ask the Latter-day Saints to support and sustain the President of this Church and his counselors, and the General Authorities, also those who preside over stakes and wards of Zion by avoiding sin, and being faithful in keeping the commandments of the Lord, also by laboring faithfully and diligently when called upon for the good of the Church, and by so doing find peace and salvation, and glorify our Father in heaven.

May the Lord add his blessings, I pray in the name of Jesus Christ. Amen.

ELDER ORSON F. WHITNEY.

Our dependence upon God—How we know the Truth—The Holy Spirit—What is revealed is not incomprehensible.

If I sense one thing more fully than another, among the many good things uttered during this conference, it is that reminder from our President that we are entirely dependent upon God—a truth emphasized by Brother Lyman in his remarks, following those of President Smith. Brethren and sisters, I feel my dependence upon God, that I may know what to say to His people that shall be for their good, and I therefore ask for your prayers, and for the inspiration of that Spirit which knoweth all things, yea, the deep things of God, that searches all hearts and reads them as an open book, that comprehends our needs on such occasions as this, and is alone able to supply them.

How do I know that this is the Lord's work? I know it because He has shown it to me. How can I retain this knowledge without Him? How can I accomplish successfully my mortal pilgrimage and lay hold upon eternal life, except the Lord be with me? How can you or I do anything without Him? There is a spirit, an intelligence, that proceeds from His presence and fills the immensity of space; it is the light of the sun and the moon and the stars; the light that illumines our understandings; the light that enlighteneth every man that cometh into the world; but it exists in degrees of force and power and quantity, and they who live

nearest to God have most of it. They are entitled to most, having made covenant with Him at the waters of baptism, having manifested their faith by their works, having repented of their sins, which have been washed away in the manner that God has appointed. These are entitled to the special gift of God's Spirit, and by that Spirit they know that this is God's work, and they can know it in no other way. The most intelligent man in the world, whatever his gifts and powers, is like a child in the presence of this great problem, before which, as was predicted ages ago, the wisdom of the wise perishes and the understandings of the prudent is hid.

A friend of mine outside the Church said to me in New York City a few weeks ago: "I believe 'Mormonism' to be true, I regard it as a sound philosophy, but I do not know that Joseph Smith was a prophet. If not a prophet," my friend added, "he was certainly the most marvelous thinker of modern times, but I have no testimony that he was specially sent from God." I asked him how he could expect to have such a testimony unless he obeyed the Gospel, unless he took the course which the Lord has pointed out whereby men may lay hold upon divine knowledge. He is an honest man, a man of intelligence and culture, with no less than eight languages at his tongue's end, and is apparently versed in all the learning of our time; but he does not know what you and I know—we who have so little of his learning, and yet possess something inestimably greater, a testimony of the truth. If he ever arrives at the knowledge which you and I possess it will be when he has obeyed the

same principles that you and I have obeyed. We believe in God, and in the true God at that, not in a phantom, a man-made deity. We have faith in the true God, and have repented of our sins by turning away from them. We have been baptized by Divine authority, and have had our sins washed away, thus becoming fit receptacles for the Holy Ghost, and the Lord has confirmed our faith by the knowledge that comes through the gift of the Holy Ghost. And this way is open to all; the king upon his throne or the peasant in his cot may have it if he so desires; but there is only one way for the king or for the peasant. When it comes to candidacy for salvation, for citizenship in the kingdom of heaven, all men are equal—they get salvation and glory upon precisely the same terms.

During the past summer it was my happy privilege to visit some of the early scenes of our Church history. Among these was the site of the old log and frame farmhouse in the township of Manchester, New York, where the Prophet Joseph was living with his parents, as a boy between fourteen and fifteen years of age, when God appeared to him in person, and opened the dispensation of the fullness of times. I stood within the very grove where it is believed the Father and the Son appeared to and conversed with him as one man converses with another. I am sure I cannot tell you how profoundly impressed I was while standing upon the spot where these marvelous events took place. I sensed the difference between reading of things or hearing of them, and being where I could feel them as I never felt them before. Not that any partic-

ular place gives a testimony of the truth, but it seemed to me that my testimony was renewed, or deepened and expanded, by what I saw, and I felt the truth more vividly. I know, for God has revealed it to me, that Joseph Smith was and is a prophet of the Most High. I know that he saw God face to face and spake with Him, and that he saw Him in the form of man. I am not dependent upon man, but upon God, for this knowledge, and as to whether I retain it or lose it; for the testimony of the Holy Spirit, by which alone we can know and comprehend God, will stay with us or depart from us, according to the life we lead.

As I stood there, drinking in the inspiration of those sacred scenes, I recalled another trip that I had taken earlier in the season, in company with President Anthon H. Lund. Down in Sanpete Valley I had come across a little booklet which was being distributed by certain pious, well-meaning people who had come to Utah to convert the Latter-day Saints from the supposed error of their ways. This little book was entitled, "The Truth about God." I took the pains to read it from lid to lid—not because my faith needed confirmation, particularly, from such a source, but because I wanted to see how far the leaven had worked, the leaven of the truth about God, received by the Prophet Joseph and preached by him and other elders of the Church. And what did I find in that book? Briefly this: That God is a spirit, everywhere present; that He is utterly incomprehensible; and that He made all things out of nothing; special emphasis being laid upon that passage of Scripture which reads,

"No man hath seen God at any time." They were using this as a cudgel against the faith of those who believe that Joseph Smith did see God. I thought it rather queer that people who proclaim in effect that they know nothing about God, who declare that no man has ever seen Him, and that He cannot be comprehended, should be found here in our midst trying to tell us "The Truth about God." It looks a little ridiculous, and the folly of it is emphasized, in our minds, by the fact that these people who admit that they know nothing about God, have come to teach the followers of a prophet who saw God, who conversed with Him, and who taught the truth concerning Him—though not all.

We do not believe (as Brother Penrose beautifully showed yesterday) that God ever made anything out of nothing. We dismiss that as an unphilosophical absurdity—for no power, human or divine, ever did or ever will make something out of nothing. I shall only glance, too, at the proposition that God is incomprehensible. The unrevealed infinite fulness of God is of course incomprehensible to the finite mind. The finite cannot grasp the infinite. That being the case, God in his fulness is incomprehensible to us at the present time. He cannot reveal His fulness, because it cannot be comprehended. The finite can no more comprehend the infinite, than the river can swallow up the ocean. But we do not claim that the infinite fulness of God has been revealed to man; we only claim that a part of it has been revealed. But the part revealed is certainly not incomprehensible—else why did God reveal it? If incomprehensible, how could

He have revealed it? It is an absurdity to say that God has revealed Himself even in part, and then declare that He is utterly incomprehensible. It is charging Him with folly and a waste of time.

As for God being a spirit, we do believe that—as President Smith forcibly reminded us on a former occasion. God is a spirit, and man is a spirit; but man has a body, and so has God. Man is the child of God, fashioned in His image and endowed with divine attributes. Men and women are the sons and daughters of heavenly Parents, who said in the beginning, "Let us make man in our own image—male and female." That is not incomprehensible, and the Lord never intended it to be; but man has tried to make it so. We believe also in the Holy Ghost. The Holy Ghost is a personage of spirit, the third member of the Godhead; and there is a spirit or influence that proceeds from the divine presence and pervades the immensity of space. But that is not our Father in heaven, that is not our Savior, not the Father and the Son with whom Joseph Smith conversed and from whom he received instructions. God revealed Himself to the Prophet in the visions of heaven by the power of His Spirit, and Joseph saw Him, not with the natural eye—for no man, with the natural eye, hath seen God at any time—but with his spiritual vision, reinforced by the power of God's Spirit, without which no man can see or comprehend Him.

We are dependent upon the Lord for this testimony, and I feel the need of it every day, every hour—the need of guidance by that Spirit which manifests the things of God, which brings things past to remem-

brance, shows things to come, explains the otherwise mysterious present, and puts within the hand of man the key to celestial glory, the power to lay hold upon eternal life, God's greatest gift. Amen.

PREST. CHARLES W. PENROSE.

Benefit to Sundays Schools of the presence of the Priesthood—Excessive number of meetings—Priesthood classes may be held at such times as most convenient—No need to have organizations outside of the Church—All our energies needed within the Church of Christ.

Before we adjourn for the afternoon session, I have a very few words to say to our brethren, the presidents of stakes, the bishops and their counselors, and the brethren acting in the priesthood, particularly, and the subject will to some extent bear upon the whole congregation.

I made a few remarks at the close of the splendid session of the Sunday School conference last evening in regard to the labors of the priesthood in the Sunday Schools. We used to have, generally, in the different wards of the stakes of Zion, priesthood meetings on Monday evenings. In many of the wards that has been changed, to holding priesthood classes on Sunday mornings, and I learn that in consequence of that in some places, the Sunday Schools are denuded, so to speak, of the influence and power and authority and presence of men holding the priesthood, men of experience. We have so many meetings to attend, particularly on Sunday, that instead of being a day of rest it becomes to some a day of toil.

Now, it is not obligatory upon all

the wards and stakes of Zion to make this change. If they find it better to have the priesthood meetings held on Monday evenings they are at liberty so to do, so far as the Presidency of the Church are concerned. What we want is to have the greatest good come to the greatest number; and it is advisable that, so far as possible, the men who hold the Holy Priesthood, particularly men in authority, will by their presence and their influence and their teachings, aid in the glorious work of teaching our young people—children and the teachers of the children, the things of God. So, it is advisable as far as possible, to have the brethren of the priesthood, if they hold their meeting on Sunday morning as classes in the priesthood, to remain and attend the Sunday Schools. But if they can't do both, they can make their arrangements, if they so desire, to have their priesthood meetings as before on Monday evenings. This is not obligatory upon all the brethren because of the change that has taken place in some of the wards. In some wards it works well; in others it does not work so well. Do that which is best, brethren, and all will be right.

Now, in regard to having so many meetings, we are told by a great number of our brethren that about every night in the week they have some duty to perform, either as teachers or attending priesthood meetings or class meetings or some other meetings connected with the wards of the Church in which they reside. I would say then if that is the case, confine your time and your talents and your labor and work to the institutions of the Church. There is no need to go outside into other organizations established for other than Church purposes. The

Church of Jesus Christ of Latter-day Saints contains within its organization all that is needed for the labors of our brethren in the priesthood, and for our sisters in their auxiliary societies, for the benefit of the Saints, for their uplifting, for their enlightenment, for their progress, for the consolidation of their energies in any direction. So, brethren, the advice of the Presidency is to you, do not be entangled with orders, or societies, or outside and extra organizations that are being attempted or set up, but bring your energies together inside the Church, its quorums, its organizations of every kind, and you will have plenty to do. May God bless you and help you to do it. Amen.

The congregation sang the hymn:

We thank Thee, O God, for a Prophet
To guide us in these latter days;
We thank Thee for sending the gospel
To lighten our minds with its rays.

Benediction was pronounced by
Elder Rey L. Pratt.

Conference adjourned unto 2 p. m.

AFTERNOON SESSION.

Conference was resumed at 2 p. m., President Joseph F. Smith presiding.

The congregation sang the hymn:

How firm a foundation, ye Saints of the
Lord,
Is laid for your faith in His excellent word!
What more can He say than to you He
hath said,
You who unto Jesus for refuge have
fled?

The invocation was offered by
Elder William H. Smart.

The congregation sang the hymn:

O ye mountains high, where the clear
blue sky
Arches over the vales of the free,
Where the pure breezes blow and the
clear streamlets flow,
How I've longed to your bosom to
flee.

ELDER DAVID O. McKAY.

God's laws should govern all life's affairs, trivial or great—War's horrors, like other evils, result from ignoring Divine laws—Duty of proclaiming those laws rests upon the Priesthood—To be consistent, those who proclaim law must live it.

I sincerely trust that I may be able to express what I have in my heart to say. To me, it seems important and practical; but I rather fear that when I attempt to say it, it will seem to the Saints trivial and unimportant, so I pray that the inspiration of this conference, the blessings of the Lord that have attended the brethren who have occupied this position before, may direct me this afternoon.

The Gospel principles are glorious, they are divine, and I believe that there is not a soul in this house who does not believe that they are glorious and divine. Most of us know the source of these principles and these ordinances. We know that God is revealing and has revealed His will to men; but the great important thing to me is, To what extent do we *introduce these glorious principles into our lives*. In other words, how do we apply our religion? We just sang the opening hymn,

"How firm a foundation, ye Saints of
the Lord,
Is laid for your faith in His excellent
word;

What more can He say than to you He
hath said,
You who unto Jesus for refuge hath
fled?"

When we think of the revelations He has given to the human family since the beginning of time, down to this last and greatest of dispensations in which He has revealed, through the greatest of prophets, revelations that are glorious and practical, when we contemplate, I say, all that God has given us, it does seem that we can say with the poet, "What more can He say than to you He hath said?" But on the other hand, when we contemplate how little we apply these principles in our individual lives, in our civic lives, in our national lives, we begin to realize how much more God has done for us than we are doing for Him. We should apply these principles, too, in what seem to be trivial things. There is no one great thing that we can do to obtain eternal life, and it seems to me that the great lesson to be learned in the world today is to apply in the little acts and duties of life the glorious principles of the Gospel. Let us not think that because some of the things named this afternoon may seem small and trivial, that they are unimportant. Life, after all, is made up of little things. Our life, our being, physically, is made up here of little heart beats. Let that little heart stop beating, and life in this world ceases. The great sun is a mighty force in the universe, but we receive the blessings of his rays because they come to us as little beams, which, taken in the aggregate, fill the whole world with sunlight. The dark night is made pleasant by the glimmer of what seem to be little stars; and so the true Christian life is made up of

little Christ-like acts performed this hour, this minute, in the home, in the quorum, in the organization, in the town, wherever our life and acts may be cast.

I want to call your attention to part of the farewell address that an aged man gave to his people many hundreds of years ago, for it seems to me that the power of that address as it influenced the people of his time is applicable to the world today. Many hundreds of years ago an old prophet, tried and proved by a life of service to God, gathered his people around him, related their history, and pointed out the hand of God over them, how He had preserved them, led them through trials, temptations, delivered them from their enemies and blessed them time after time, notwithstanding their frequent departures from His will. Then He appealed to them to say whether or not they were going to serve Him, or whether after all the Lord had done for them they were going to fall back and worship false gods. They were so impressed that they cried out in their hearts, "The Lord, our God will we serve and His voice will we obey," and then Joshua, the aged prophet, gathered them around him and, under an old oak tree that stood close by the sanctuary, erected a pile of rocks which was to stand as a reminder of the covenant which they had that day made, and so long as they should see that, they were to remember the covenant which they had made; they were going to serve God and His voice obey.

Brethren, these conferences appeal to me as opportunities for us to renew our covenants. This conference, particularly, is a time of refreshing, a time of renewal of spirit, and an opportunity for all Israel to

say after all they hear, after all they know to be true, "We will serve the Lord and His voice we will obey."

I said that the great need of the world today is applied religion. When I think or read of the horrors of the most wicked of wars, now going on in Europe, when I picture young men who have been forced to carry the gun and slay their fellow-men, running across a field, burrowing into the earth as animals, to protect themselves from their fellow-men, when I read of these men lying heaped in trenches, and in fancy hear their groans as they turn their ghastly faces to heaven, when I think of the devastated towns and see fleeing from those towns husbandless women, dragging fatherless children, when I think of the thousands of human beings who are going to die of starvation and disease,—because we are told that for every soldier that dies in battle five others at least will die of exposure, disease and starvation—I say when I think of all these horrors that come in the wake of war, I try to find out the cause of it all. Each nation is calling its people to "Come to the defense of the nation, because the war is forced upon us." Germany says, "We are forced to fight;" Austria says, "We are forced to fight;" so France and England. As a matter of fact, thus far it seems clear that only the little nation of Belgium is forced to fight. They seem to have such right on their side that they are fighting for their life, for their country, their God. But the real causes are not evident; however you will discover that one cause of the disastrous war lies deeply rooted in the fact that those highly so-called Christian nations have never applied the Gospel of Jesus Christ.

The leaders and rulers who brought this war upon the people failed to apply the little, simple principles that Christ taught centuries ago. Why, if they had applied only one of His teachings the whole war might have been averted. For example, "If you bring your gift to the altar and there rememberest that thou hast aught against thy brother, leave there thy gift upon the altar and go first to thy brother; first reconcile thyself to him, then come and offer thy sacrifice." If the first two nations that clashed, because of having misunderstood each other, had applied that little simple doctrine and live it, may be the whole thing would have been averted for a time. But that is only one. The roots of the causes of this war lie deeply bedded in vanity, one monarch feeling above another, so far above him, in fact, that he would not arbitrate, would not go to his brother and have an understanding of the misunderstandings that had risen. Vanity, selfishness, unjust commercialism, unrighteousness, and other things contrary to the Spirit of the Gospel of Jesus Christ. O, if they could only apply the Gospel in their nationalism! But they have considered it only as a thing apart from daily life—as something to be treated as a mere social function. They haven't felt that it is a vital force, *the* vital force in humanity.

It may be that this dreadful carnage which is going on—the toppling of thrones, the destruction of monarchies, may be but a step to prepare the way for the preaching of the Gospel of Jesus Christ, and the giving to the millions of honest souls in those countries the opportunity of accepting it. I, for one, believe it with all my soul. Upon

whom, then, rests the responsibility of carrying this message to them, after the way is prepared? Upon whom but those unto whom has been given the power and authority to represent God in this world? That is you, my brother; that is you, my sister. How glorious the Gospel seems to us; but oh, how mighty the responsibility upon the Elders of the Church! The first step toward carrying this responsibility is to apply our religion in our lives.

Did you notice the last part of President Smith's impressive prayer last night in the Sunday School Union? Read it after this meeting and see how his heart went out and prayed that we might have the spirit of peace in our hearts. That is the true beginning of peace. When we talk to the world about the need of applying religion, our first duty is to apply it in our lives.

Let us see what this means. In one of our meetings recently, President Lyman said, in substance, "I believe, that there was never a time when it was more necessary to teach to the people the necessity of abstaining from the use of tobacco, intoxicants and stimulating beverages." In other words, though for many years we have heard the word of wisdom taught, yet it is still just as necessary to teach it to the Saints. The word of wisdom is a simple little thing, isn't it, but if we could say to the world that here in the west there are one hundred thousand people not one of whom indulges in intoxicants, not one of whom has violated the law of chastity, what would it mean? To accomplish this among Latter-day Saints isn't impractical. Let us particularize: Here are these men in the leading counsels of the Church who subscribe to those things. There are

sixty-six presidencies and sixty-six stake clerks of whom the same can be truthfully said. There are sixty-six times eighteen who ought to do it; and if they cannot, they are not true to the responsibility which they have accepted. If those men can do it, cannot the seven hundred and twenty-five times three men who occupy the bishoprics in this Church, do it? They must do it. They have said they would do it. If these men can comply with these requirements because of the offices they hold and the responsibilities that are before them as leaders in Israel, cannot the men who occupy positions in the quorums do it? Why, Bishops, you ask them to when you put them in, and each man can do it if he will only desire to. If he will only say in his heart, "I love to do it because it is true, because it is my duty." Do you realize what it means to have the Priesthood—all the men who hold responsibility, live temperate, chaste and righteous lives? Sixty-six stake presidencies and clerks aggregate two hundred and sixty-four men; High Counselors, eleven hundred eighty-eight; seven hundred and twenty-five Bishoprics, including the ward clerk, twenty-nine hundred; Deacons, just the officers and class instructors, about twenty-nine hundred; Teachers and Priests, approximately, fourteen hundred and fifty; three hundred and fifty quorums of Elders, each one presided over by three men who carry the responsibility of pure living just as much as the Bishopric of the ward, one thousand and fifty; there will be seven hundred class instructors with those Elders, every one of whom is an unfit teacher unless he teaches by his life; one hundred and ninety quorums of Seventy, thirteen hundred and thirty men; sixty-six quor-

ums of High Priests, one hundred and ninety-eight, with seven hundred and twenty-five class instructors; making a grand total of over twelve thousand men, every one of whom has the strength and I hope he has the love to live up to those principles and to apply them in his daily life. Or, to approach the question another way. Since the year, 1900, over ten thousand young men in this Church have gone out to the nations to preach the Gospel of Jesus Christ. Those young men have stood on the streets of some of these nations now in war; they have stood on the street corners in our own cities here in America, and have declared the eternal principles of the Gospel revealed through the Prophet, Joseph Smith. Those ten thousand young men during that time were clean and pure and sweet in their lives, or else they were hypocrites. Now, they have come back and are mingling here in our social life, in our political life; some of them are on the road acting as drummers. Are they applying these Gospel principles? There are ten thousand young men on whom the responsibility rests to apply these influences in their lives. And we may add others. There are the teachers in the auxiliary associations. Do you want a girl to teach your children in Sunday School who does not live a life of purity, a consistent life in her home and in society? Why, the responsibility is upon the girls just as much as it is upon the men. And when you class just the teachers, eliminating the general boards, eliminating the Ward teachers, eliminating the membership of quorums,—which ought not to be done,—we have an army of fifty thousand teachers, men and women, every one of whom can

apply this principle in daily life and every one of whom should do it. Think of it! Suppose that during 1915 and the remaining part of this year each one of those fifty thousand teachers touches the life of five boys and girls, only five, and influence those boys and girls to practice absolutely a life of temperate living and of chastity and of devotion to the principles of life—for that is what the Gospel is, principles of life, salvation here, happiness here, as well as hereafter—we should then have a community of two hundred and fifty thousand people applying the Gospel of Jesus Christ. I think such a condition not impracticable, to obtain; for most of them are living it now, and the Gospel truths are dearer to them than life.

Let us go from this conference feeling in our hearts as Israel of old felt, we will serve the Lord and His voice we will obey. God help us to do it, I pray in the name of Jesus Christ. Amen.

Sister Mildred Bradford sang a soprano solo, "Fear not ye, oh Israel."

ELDER ANTHONY W. IVINS.

The purpose of prophecy, and necessity for prophets—Few have believed the prophets—Scriptures and prophets rejected now as formerly—Evidences of true prophecy ignored—Need for all nations to heed latter-day prophets—Repentance may avert predicted calamities.

Had it been suggested yesterday, my brethren and sisters, that I address you this afternoon I should have thought it impossible, for I have been suffering because of bodily conditions to an extent that it would have been very painful for

me to have attempted to do so, but I feel very grateful to the Lord, and give Him credit, that I am so far relieved from pain that with His assistance and your faith I am able to occupy a few moments of the time.

I believe in the Lord. I believe in the vital forces which characterize His Gospel, and apply to all those who put their faith in Him; and so I depend upon Him as I have all my life. Whatever I do I think of the Lord, and my utter dependence upon Him for strength to accomplish it. So I feel very grateful this afternoon, my brethren and sisters, and wish to make this acknowledgment here in your presence, that my life has been prolonged and preserved until today; that your lives have been preserved; that we are permitted through His mercy and goodness to come up here again as we are wont to do, to worship the Lord, to bear witness of His goodness to us, to review the condition of the Church, to compare our progress, our development, our work, with the words of His servants, the prophets, that we may know whether or not we are in harmony with that which the Lord expects us to accomplish.

I feel very grateful, my brethren and sisters, for my membership in the Church, for the testimony which has come to me, and which has been so convincing that I do not remember a moment in my life, either my mature life or my childhood, when I have ever doubted, when my faith in the Lord has ever wavered. I believe in Him and recognize Him as the Creator of the earth upon which I dwell, the organizer of the universe with which we are surrounded, the Father of my spirit and the spirits of all men, and that He did send in the meridian of time His

only begotten Son that we might see God in the flesh as He was manifested in our Lord, Jesus Christ, with the doctrines of the everlasting Gospel which have been taught aforetime, through obedience to which men and women might be brought back into His presence. I believe in these things, my brethren and sisters, with all my heart.

I thank the Lord for the written word which we have that is contained in the scripture; that He has sent prophets into every dispensation of the world. From the time that this earth was created and mankind began to inhabit it the Lord has been very near to His children. He has always guided them or sought to guide them in the right way. He has revealed Himself to them through His servants. Prophecy does not come to us simply that we may know that which is to transpire. The Lord sends inspired men to outline to us the future in order that, having that knowledge we may be brought to repentance; that we may avoid, by repentance, the inevitable judgments which come to men because of their wickedness; that we may become partakers of the blessings which are vouchsafed to all those who repent and serve the Lord. This is the purpose of prophecy, this is the spirit of prophecy, and the prophets have always been with God's children from the beginning of time, and they are with them today to warn and admonish them and to point out to them the way in which they should walk. A prophet is not only one who foretells events that are to come, but one who, inspired of the Lord, instructs people in that which they ought to do in the day of their own probation, that they may be brought back into the presence of the Lord.

It never has been very popular to be a prophet. I am reminded of that; from the very beginning the inclination of man seems to have been to disbelieve in the Lord, to drift away from Him and to treat lightly the admonitions which have come to them through His servants. When Noah preached repentance to the antediluvians, warning them of their wickedness, there were only a few who believed. O, he was a visionary man; the earth would not be submerged with water; they would not be destroyed; and they laughed him to scorn; but there were just a few who had sufficient faith to believe in him and be saved. Only a few people believed in the Redeemer, notwithstanding the fact that they professed faith in the scripture and that His coming had been clearly outlined, the time, the place, the manner, there were just a few wise men, who understood the signs of the times, who came and did homage to the Babe of Bethlehem. The world at large rejected Him. The Jews rejected His doctrines, they were not warned by those signs which were manifest clearly before their very eyes, and they rejected the Lord. They knew not of His coming, and rejected His doctrines and ridiculed Him and scorned Him and finally crucified Him.

Now, my brethren and sisters, I might go on and recount many such instances. There have been times when people have listened to the words of the prophet and through obedience and repentance have been saved. When Jonah went down to Ninevah and warned those people that because of their wickedness the judgment of the Almighty hung over them and that they would be destroyed except they should repent,

they were pricked in their hearts and did repent. They fasted before the Lord; they clothed themselves in sackcloth and threw ashes upon their heads and cried mightily to the Lord for forgiveness; and He heard them just as He always hears those who turn to Him. It was not that the deluge had been irrevocably decreed; it was not that the Lord desired the destruction of multitudes of men who were on the earth; not at all. He desired their redemption, that they should repent, and had they repented of their sins and turned to Him, there would have been rejoicing in the heavens. That generation of men would have been redeemed; but they refused to listen, acting upon the agency which the Lord had given them. That is what I want to call your attention to, my brethren and sisters, that prophecy is given to us that we may profit by it, and by having fore-knowledge of those things which are to come, we may so square our lives that we will be prepared for them. So it is not very strange that this latter dispensation, in which the restoration of the Gospel had been just as clearly outlined as had been the dispensation of Christ, our Savior, should be revealed by the Lord, through His servants, the prophets. He revealed it to John, the divine, upon the Isle of Patmos: He revealed it to Isaiah and others of His prophets, the time, the place and the manner of the restoration, and we know as we know that we live, that through the instrumentality of Joseph Smith, just a boy, but a boy chosen of the Lord and loved of Him, that this latter Gospel dispensation has been ushered in, as the Lord said it would be.

The world does not believe this. They will never believe it except

they shall turn from their wickedness and do the will of the Lord. But that does not change the truth at all. We bear witness of it to the world. I bear witness of it here this afternoon, that Joseph Smith was and is today the prophet of this dispensation, the chosen instrument of the Lord, through whom by the agency of that angel that was to fly through heaven, seen of John, the Revelator, the Gospel has been restored to earth, that its inhabitants may be warned and brought to repentance if they are to avoid the judgments of the Almighty which hangs over them. Not because He has declared that they shall be destroyed, not at all. He does not love war; and there would be rejoicing if the nations would repent; but without repentance, without humility, unless they shall acknowledge Him and acknowledge the restoration of the Gospel in this dispensation, through these agencies to which I referred, there can come no salvation for them.

Nearly thirty years before it occurred, Joseph Smith predicted the great civil war which should occur in our own country. Well, the unbeliever says, "Any far-seeing man might have known that the Southern states would be divided against the Northern states and there would be war." But the prophet states more than that. He told us just where the war would begin. He told us just what the result would be, and has the sequel not proven that that war began just as this revelation said it would begin, in South Carolina? We might have some reason to doubt or to question the inspiration of this prophet of the Lord, if during that war the Southern states had not called upon Great Britain for assistance. There might

be some reason to doubt if in a single detail there had been a mistake, but it chanced that the Southern states did call upon Great Britain, and we were very nearly at war with that nation because of her participation in behalf of the Confederacy in that struggle.

So, my brethren and sisters, you may read the word of the Lord as it is contained in these books and there you will find outlined for your benefit, that you may be governed by it, the destiny of all the nations of the earth. Now, we are not so much interested in the deluge, we are not so much interested in things that occurred in the meridian of time, although they are of very great interest to us, as we are in the word of the Lord as it applies to the present. We are here in peace today; thank the Lord for it. We pray for peace! we desire it. I want to say to you that all the prayers that we offer for peace, however great our desires may be, will not stay the judgments of the Almighty which hang over this nation as they hang over the nations of the old world, except repentance shall come to it, and faith in God, our Father.

There is no land in the world, no people upon earth to whom greater promises have been made than this nation of which we form a part. There is no part of the earth's surface of which the Lord has said more plainly and with greater emphasis than He has of this, that it is a land choice above all other lands. There is no other place where He has said with greater emphasis that it is His eternal and irrevocable decree that whatever nation or people shall inhabit this promised land shall serve Him, the true and the living God, or they shall be removed from it. There is no nation to which He

has made greater promises than the nation of which we form a part, and which exists here today. Neither is there any other nation that He was warned more plainly than He has this nation.

Now, my brethren and sisters, let us look the situation squarely in the face. We see the ravages of war in the old world. They have been referred to here. I want to admonish my brothers and sisters and I want to admonish this nation to read the word of the Lord, to believe in this book, the Book of Mormon, which is the scripture of this American continent, and which contains the irrevocable decrees of the Almighty as they apply to this land, that they may, by coming into possession of this knowledge, avoid the pitfalls which are before them.

It is not my purpose, not my intention to make lengthy remarks. We are living in the dispensation of the fulness of times. My brethren and sisters, I would like to read here just a few words, the words of the Savior, and which apply very directly to us and to this nation:

"Ye say that ye know that the end of the world cometh, ye say also that ye know that the heavens and the earth shall pass away;

"And in this ye say truly, for so it is; but these things which I have told you shall not pass away until all shall be fulfilled.

"And this I have told you concerning Jerusalem; and when that day shall come, shall a remnant be scattered among all nations;

"But they shall be gathered again, but they shall remain until the times of the Gentiles be fulfilled."

Now, my brethren and sisters, follow me a little further.

"And in that day shall be heard of wars and rumors of wars, and the

whole earth shall be in commotion, and men's hearts shall fail them, and they shall say that Christ delayeth His coming until the end of the earth.

"And the love of men shall wax cold, and iniquity shall abound;

"And when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fullness of My Gospel;

"But they receive it not, for they perceive not the light and they turn their hearts from Me because of the precepts of men;

"And in that generation shall the times of the Gentiles be fulfilled."

That light has broken forth with the restoration of the Gospel through Joseph Smith, the prophet. That prophecy was fulfilled but they perceive not the light, recognize it no more than did the Jews perceive the light when Christ ministered among them, or the antediluvians believe the words of Noah, or the Nephites the words of Samuel, the prophet, or the Jaredites the words of Ether, but they went on in their wickedness and transgression until by their own acts they brought down upon themselves the judgment and indignation of an offended God.

I say unto you, my brethren and sisters, the time has come in this nation when the Lord will have its people to serve Him—to turn from their profanity, to turn from their blasphemy which we hear wherever we go, and honor the name of God, our Father, and serve Him and keep His commandments; a time when their whoredoms must cease, when they must cease to corrupt the fountains of life and yield obedience to that first command in honorable marriage, increase and multiply and replenish the earth, as God designed that His children should do from the beginning; a time when they must cease from their drunkenness and abolish from among them those

things which corrupt men and debase them and make them easy victims to the wiles of the adversary; a time when the rich must cease to persecute and bear down upon the poor, a time when the poor must in humility recognize and acknowledge the Lord and, without envy, treat properly those who have been blessed more greatly than they with the necessities of life; a time when the legislators who frame the law, must, in righteousness before the Lord, seek the enactment of righteous laws; and a time when the judges who execute the law must be incorruptible and not to be purchased with money, or because of the love of the world's honor, corrupt the trust that is reposed in them. In other words, a time when all men, those who profess faith, those who profess it not, must turn unto God, and except they return I bear witness that God's judgment is hanging over them and that it will fall upon them. All men upon this earth must come to recognize the Lord and acknowledge His Son, Jesus Christ, if they would be saved from the judgments which are to come.

God bless you, brethren and sisters, keep us in the faith, increase our testimony, give us strength that we may bear this witness before the world, that when the Lord's judgments come, our garments may be clean of the blood of this generation, because of having fulfilled this great mission of ours, to be witnesses of the Lord, testifying of the importance and truth of His written word, and the word uttered by His servants; for just as prophetic words have been uttered in the past, so does that prophetic spirit exist in the Church today through His servants who preside over us. I bear witness

of this and pray that the Spirit of the Lord may help us to bear witness of it in all the world, that the people may be brought to repentance and God's judgments averted, through Jesus Christ. Amen.

ELDER JOSEPH F. SMITH, JR.

"Christian" ministers denying divinity of Christ's earthly birth—Implicit faith in Christ characteristic of Latter-day Saints—Scriptures abound with testimony of Christ's divinity, and resurrection—Personal revelation of Christ to man in this age.

I desire to bear testimony to the words of counsel and instruction which we have received during this conference, and commend them to the Latter-day Saints, and pray that they put them into practice, that we may stand united in the keeping of the commandments of the Lord and the covenants we have made with Him.

Like my brethren who have spoken, I too realize and know that the time must come when every knee must bow and every tongue confess that Jesus is the Christ. I was impressed by the remarks this morning by Elder Orson F. Whitney, in which he called to our attention the fact that the Spirit of the Lord has been given unto us, even the Holy Spirit of promise, and therefore we may know the truth and walk in the light and understanding of the Gospel. While he was speaking, my mind dwelt upon a statement that was made some few months since by a certain minister who has a high standing in the Christian world, not only in this land, but also throughout Europe, for his learning and his ability as a public speaker. This man has been trained and educated in the colleges of the land, according

to the customs and the theories prevalent at the present time in so-called Christian institutions, to interpret the scriptures, and is now a Doctor of Divinity. Yet this gentleman who has received this training and standing among his fellows, made the startling declaration in one of his discourses several months ago that he did not adhere to and would not support the doctrine of the miraculous conception and birth of Christ. "My conclusion upon the question," he announced, "is that the faith of Mark and John, and James and Paul, is good enough for me, it is good enough for any Christian. These men say nothing about Jesus having come into the world in a miraculous manner, and I prefer to stand with them. What do we mean by saying He was divine? It is a question of quantity and not of quality. There is divinity in us; but so much more in Him that I prefer to call Him divine. Perhaps it would be better to speak of the divineness of man and the divinity of Christ." In other discourses in keeping with this, this gentleman denied the resurrection from the dead. He denied that Jesus came forth from the tomb. He denied, as he has in this statement I have read, that Jesus was the only begotten Son of God. He set forth the idea that He was the son of Joseph and Mary, and that there is no resurrection from the dead. Because of his doctrine which was boldly declared, there was some opposition raised among his fellow ministers, for he stood as the President of the Federation of Ministers in the city where he preached in one of the fashionable churches. Action was brought against him by those who did not accept these

views, to have him relieved of his position as President of the Ministerial Federation. The case was heard and the man reiterated his expressions, declaring that while he was preaching in the city of New York and in London, where he represented another denomination whose doctrines, in part at least, were different from those of the organization he now represented, he had been far more emphatic and had spoken more clearly in favor of these doctrines for which he had now been called in question. The matter of his resignation was put to vote and seventy-four of the ministers voted in his favor while but nineteen voted that he should be requested to resign.

I think this is a startling situation, in a community professing to believe in the mission of Jesus Christ and professing to be Christian in doctrine. (Could a member of the Church of Jesus Christ of Latter-day Saints, called to be a minister to the people—a Bishop of a ward, a President of a Stake, or one occupying a position in any other capacity—go forth among the people declaring that he did not believe that Jesus was the Christ, the Son of God, and denying His great and glorious mission in the world, and hold his position? No! Because it is in opposition to the very foundation of Christianity. It is contrary to the Gospel and teachings of the Redeemer of the world. It contradicts His entire life and ministry and is destructive of faith in His name. Any officer in the Church of Jesus Christ of Latter-day Saints who should put forth such a declaration would very soon be relieved of his responsibility.)

This minister, notwithstanding his learning and degrees received in

colleges to qualify him as a minister of the Gospel, presumes to declare that he stands on the same ground as "Mark and John, and James and Paul," none of whom, so he declares, has testified of the miraculous birth of Jesus of Nazareth. Little does he understand the scriptures! Little does he understand the teachings of these worthy disciples of the Master as they have declared them in their writings in the scriptures. He has no conception of the doctrines of true Christianity when he declares that Jesus is not the Son of God; that there is no resurrection of the dead, and that we are not redeemed from our sins through the blood of Christ, for this is the foundation of Christianity. Destroy these teachings and what is left? Any man who denies these great truths is in the gall of bitterness and gross darkness concerning the Gospel of Jesus Christ. It is no wonder, however, that blind teachers will hold to these ideas, for they are without the Spirit of God, and therefore, I suppose, we can afford to be charitable unto them and pity them. Why, the Savior Himself has very clearly taught, as it is recorded by these very witnesses of whom this gentleman speaks, that He is the Son of God. He taught His disciples to pray to the Father in His name, and that He and the Father are one. He said He came into the world to do the will of the Father and not to do His own will, and that as the only begotten Son of God He came to redeem us from our sins. This was His great mission. You will remember having read that on one occasion while He was on His way to Jerusalem it was reported to Him that Lazarus, a faithful follower in the city of Bethany, was dead. And as He ap-

proached the city which was near to Jerusalem, He was met by Martha, a sister of the man who was dead, and the following conversation took place:

"Then said Martha unto Jesus, Lord, if Thou hadst been here, my brother had not died.

"But I know, that even now, whatsoever thou wilt ask of God, God will give it Thee.

"Jesus said unto her, Thy brother shall rise again.

"Martha said unto Him, I know that he shall rise again in the resurrection at the last day.

"Jesus said unto her, I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in Me shall never die. Believeth thou this?

"She said unto Him, Yea, Lord: I believe that Thou art the Christ, the Son of God, which should come into the world."

This is the testimony of the scriptures, the testimony of John, the testimony of James, of Paul and Mark and all others who have testified, whose word is published in the scriptures. How a man can stand up and say that they have not testified of these things, seems to me a mystery.

(We accept Jesus as the Redeemer of the world. We know, as it was testified to us this morning, that He revealed Himself in this dispensation. We are not dependent upon the testimonies of these ancient worthies, who lived in His day and conversed with Him in His ministry, and to whom He appeared after His resurrection. We have witnesses who have lived in our own day, who have seen Him, who knew that He lives and have testified to us and to the world of this fact. We know their testimonies are true. Joseph Smith was not left alone to

bear witness in this dispensation of the mission of Jesus Christ, for the Lord raised up other witnesses who, with the Prophet Joseph Smith, saw the Redeemer, received instruction from Him and beheld Him in the heavens sitting on the right hand side of the Father surrounded by the holy angels. They have given us their testimony which shall stand against the world to condemn all those who heed it not. But neither are we dependent as members of the Church upon the testimonies of Joseph Smith, Oliver Cowdery, Sidney Rigdon or any others now dead, who in this dispensation received wonderful revelations and visions from the Lord by which they knew that Jesus lives and is the Redeemer of the world. We have an individual testimony given through the Spirit of the Lord to all who have lived in accordance with the Gospel. If we have been in harmony with the truth after having been baptized for the remission of our sins, and confirmed by the laying on of hands for the gift of the Holy Spirit, the Lord has revealed unto us individually that these things are true. We are not dependent upon the testimony of anyone else for this knowledge for we know through the Spirit that Jesus is the Christ, the Redeemer of the world.)

In conclusion, let me read to you one testimony that was given of the Savior many hundreds of years ago. I read from the second chapter of II Nephi, in the Book of Mormon, beginning with the latter part of the fourth verse:

"And the way is prepared from the fall of man, and salvation is free.

"And men are instructed sufficiently, that they know good from evil. And the law is given unto men. And by the law, no flesh is justified; or, by the law, men are cut off. Yea, by the

temporal law, they were cut off; and also, by the spiritual law they perish from that which is good, and become miserable for ever.

"Wherefore, redemption cometh in and through the Holy Messiah; for He is full of grace and truth.

"Behold He offered Himself a sacrifice for sin, to answer the ends of the law, unto all those who have a broken heart and a contrite spirit; and unto none else can the ends of the law be answered.

"Wherefore, how great the importance to make these things known unto the inhabitants of the earth, that they may know that there is no flesh that can dwell in the presence of God, save it be through the merits, and mercy, and grace of the Holy Messiah, who layeth down His life, according to the flesh, and taketh it again by the power of the Spirit, that He may bring to pass the resurrection of the dead, being the first that should rise.

"Wherefore He is the first fruits unto God, inasmuch as He shall make intercession for all the children of men; and they that believe in Him shall be saved."

This was uttered nearly six hun-

dred years before the birth of Christ in the flesh. This is the testimony of every Latter-day Saint today unto the world, for we know that these things are true; that Jesus is the Redeemer of the world and there is no other name given under the heavens by which men can be saved but that of Jesus Christ. The Lord bless you, my brethren and sisters in the name of Jesus Christ. Amen.

The congregation sang the hymn:

The Spirit of God like a fire is burning!

The latter-day glory begins to come forth;

The visions and blessings of old are returning,

And angels are coming to visit the earth.

Benediction was pronounced by Elder Thomas Hull.

Conference adjourned until Tuesday, Oct. 6th, at 10 a. m.

THIRD DAY.

Conference was resumed in the Tabernacle, at 10 a. m., Tuesday, October 6th; President Joseph F. Smith presiding.

The congregation sang the hymn:

Our God, we raise to Thee
Thanks for Thy blessings free
We here enjoy;
In this far western land,
A true and chosen band,
Led hither by Thy hand,
We sing for joy.

Elder Joseph R. Shepherd offered the invocation.

The congregation sang the hymn:

God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

ELDER JAMES E. TALMAGE.

The hand of God in all things—God not responsible for sin—Not all things are according to His will—Prayer not of the lips—The foreknowledge of God not a determining cause—Are we on the Lord's side?

In a revelation given to Joseph, the Prophet, in 1831, the Lord said:

"In nothing doth man offend God or against none is His wrath kindled save those who confess not His hand in all things, and obey not His commandments. Behold this is according to the law and the prophets.
* * * I, the Lord, have spoken it, and the Spirit beareth record. Amen." (Doc. and Cov. 59:21.)

I take it that the confession therein declared to be essential to a God-

fearing life is not a confession in words alone, but genuine acknowledgment of the hand of God as manifest in the lives and actions of men. There is a very general tendency today to relegate God to the background in human affairs, to consider that He has no voice in our doings and in this course the Lord hath declared Himself and thus makes plain to us that His anger is aroused against those unfilial children of His who forget Him; for the man who forgets the living God turns to idolatry, and having once known God and turned away from Him he is worse than the heathen who has never known other gods than those of wood and stone. I believe in my heart that many of us are prone to lead relatively Godless lives. I speak of the human family, not of this people distinctively. Many of us, children of God, forget our Father, forget what He has done for us, what He is doing for us; forget how truly we depend upon Him for all that we have and all that we are; and those who do so are great offenders in the eyes of the Lord. For He doth hate ingratitude and He doth hate pride that lifts man in his own estimation and causes him to look around upon the things that God hath given and say to himself, as said the Babylonian king, "All these things have I made; all this wealth have I gathered; all these great buildings have I erected;" and be it remembered the Lord smote him in His anger

and reduced him to the level of a beast in his capacities and faculties.

The Lord's hand is in our lives; if we will but feel for it, in the darkness, we can grasp it and be lifted thereby. Nevertheless, the Lord will permit those to deny Him who choose so to do. For to such end was the decree in the great council of the angels and the Gods, when the proffered services of Lucifer, a son of the morning, were rejected, and the offer of the well beloved Son was accepted, that man should be free—free to choose the path that shall bring him back into the presence of His Father, clothed with glory, because of His victory over sin, with immortality through the redeeming sacrifice of the Lord Jesus, and with eternal life as the supreme gift of God, or he may choose the path that will lead him into the company, there to abide forever, of the devil and his angels. Among our human weaknesses we must reckon the tendency, manifest in some degree, perhaps, in the lives of most of us, to place the blame for our misdeeds on somebody else. When our conscience pricks us and we begin to realize in a small measure our weaknesses, imperfections and shortcomings, we are very prone to excuse ourselves by citing what others are doing, what others have done; and it is only when the Spirit of God convicteth us of sin that we feel to take the blame upon ourselves and cry out in our hearts as did the penitent, pentecostal multitude, "What shall we do to be saved?"

The Scripture I have quoted is to be interpreted in the light of reason, common sense, if you please. There are some who interpret it selfishly and in a wholly unwarranted manner. Some go so far as

to say that the hand of God being in all things, God Himself is responsible for all that is, and for all that takes place. I have heard it taught by advocates of a frivolous theology that whatever is, is in accordance with the will of God, that all we see is as He would have it be. My whole soul revolts against any such conception as that. I cannot believe that it is God's will that men shall be as they are in sin. I cannot believe that it is according to the will of God that vice walks our streets and stalks through the land; that dishonesty, and drunkenness, and the spirit of murder are rampant in the land. Do not hold God accountable for such things; do not acknowledge His hand in the sense of placing the blame upon Him, but acknowledge His hand in the free agency that is thus given to men and in His power to eventually bring good out of all this evil. The warring nations are severally voicing prayers to God, prayers for what? For the right? No, for triumph, for the success of their arms, whether they be fighting on the side of right or on the side of wrong. Someone has suggested, with what I may call sacrilegious humor, that it would be better perchance if the nations would confess their idolatry and each one of them pray to his own god. It would be more convenient, said a grim humorist recently, for each nation to have the exclusive attention and services of some deity. Thus one of them might pray to Baal, and another to Ashtoreth, and another to Moloch, and yet another to Dagon, and so to all the gods that men have made for themselves. We are striving not only in a national capacity, but in the capacity of individuals, for triumph rather than for truth, for

selfish success, rather than for the vindication of the right and for the furtherance of righteousness. Is it God who leads men to contend with one another? Is it God who leads nations to fight with one another? It is when the Spirit of God is withdrawn from men that they fight. It is when the Lord hath hidden His face from the nations that they go to war. Yet out of it all He can cause to rise the principles of truth. As the crystal forms in the brine, He can cause the principles of righteousness to crystallize out from the gory magma which is presented to us by this terrible conflict.

We, as a people, profess to be a prayerful people. I ask you severally, and you may answer to your own conscience individually, do you pray or do you content yourself with saying your prayers? There is a vital difference between the two processes. Many of us are taught to say prayers and have not learned how to pray. What inconsistency is there, what glaring inconsistency, in the man who kneels and says: "Our Father, which art in heaven," and then proclaims that he is the offspring of the brute and not the child of God; that God is no personage but an influence, an essence, an immaterial nothing—there can't be an immaterial something—and then address that conception of his as "Father." Oh, what sacrilege in the man who is profane of heart and who drags the name of God in the mire of his foul, blasphemous oath, and then says, "Hallowed be Thy name!" What of us who pray, "Thy kingdom come," and then, through the operation of political machinery and through our partisan plans and designs, seek to establish and to maintain power whose chief purpose is that of oppression and

denial of the rights that were vindicated in the great battle of Michael and his hosts against Satan and his followers.

"Thy will be done on earth as it is in heaven," say some, and then they go out to thwart the will of God and to hinder His purposes and to put obstacles in the way of progress.

"Give us this day our daily bread," is said as a prayer, but cannot be truly prayed by the man who is storing up for his own distant future by taking the bread out of the mouths of the present hungry. We are not taught to pray, Give me my daily bread only, but, Give us, all Thy children, the sustenance that we require.

"And forgive us our debts as we forgive our debtors," or "Forgive us our trespasses as we forgive them who trespass against us," and rise from our knees, as some do, to go out to seize a brother by the neck and say, "Pay me that which thou owest; I demand it." The unforgiving soul who thus prays convicts himself of hypocrisy and of sacrilege.

"Lead us not into temptation," or as some render it, "Leave us not in temptation," and then go as fast as we can into the very place where we know temptation is strongest: we want to be tempted.

"Deliver us from evil," when we love the haunts of evil more than the abode of righteousness.

"For Thine is the kingdom," when we deny our Lord any and all influence or participation in the affairs of these earthly kingdoms and principalities and powers which man has established, and ascribe to Him the glory when we are taking all the credit to ourselves, and seal the

whole with a great Amen, which is but a blasphemy.

I am afraid you will think I am making a severe arraignment. I want to assure you, my brethren and sisters, I don't apply these remarks to any one of you, not one—unless you think I do. I don't mean any man who honestly, soberly, sincerely does not feel that these remarks are applicable to him.

The infinite foreknowledge of God has made known to Him and does make known to Him the end from the beginning; but there are some of us so short-sighted, so weak of mind, so unfitted or unwilling to analyze the proposition, that we have come to hold and to teach that the foreknowledge of God determines what shall take place. How absurd is such an inference, how utterly unwarranted is such a conclusion, that because God in His wisdom sees and knows ahead what will take place among nations and men, under given conditions, which conditions He can also foresee, that knowledge of His determines that such things should be. Let us make a concrete example: The college professor instructs his students, explains to them, demonstrates to them by blackboard and chart, and perhaps by apparatus upon the table, makes plain to them the operation of the laws that are under consideration and study; not only that, he will help individually the student who reaches after him, who comes to him in the proper spirit and asks for help; and that teacher foresees the outcome. After he has studied his students well, he says, "I know that that young man is going to fail; I know that disappointment will come to him; sorrow will come to his parents; I am positive that he is going to do himself discredit."

The teacher foresees it and does all that he reasonably and consistently can to avert it. Do you dare affirm that that teacher's foresight determines that student's failure? On the other hand he sees one who is devoted, earnest, and able, and he says, "That young man will grow to be a master in his chosen profession; he is leaving nothing undone that ought to be done; he is not studying pages, but subjects; I can foresee for him a great future." Does that foresight determine the young man's success? Or consider the case of an earnest, thoughtful and loving father in mortality who watches with great concern the erring ways, let us say, for the purpose of example, of a wayward son. He warns him, he prays with him, he ministers unto him, he sets him a good example and yet he can see, though the vision of the future is a cloud of sorrow upon his soul, that this young man is going to destruction; aye, he can see the prison doors opening for him, and shudders at the thought of what is imminent in that young boy's life. That father would give anything he possesses to avert what he sees coming. Can we be consistent in saying that because he has thus studied his son, learned his nature, and thus knows what is approaching, that his knowledge determines that that son shall sin? Were that so, it would be better that we teach parents not to study their children, not to know anything about them—let them go their way and take their course, because our knowledge will determine what they shall do and be. If I examine the barometer, the hygrometer and other instruments of precision that have been constructed for the purpose of revealing atmospheric conditions, and if by the ap-

plication of the laws of meteorology I am able to say, "there will be a rain within a few hours; a great windstorm will break upon us soon; we shall have snow before morning;" can you say that I cause the rain, that I summon the wind, or that I am the giver of the snow? If this be true, ignorance is not only bliss, but much to be preferred, for practical reasons. God's foreknowledge showed Him exactly what our first parents would do under given conditions, but He did not cause them to fall; He did not cause them to disobey; He gave them their freedom and their agency to do as they chose to do and take the consequences of their choice. Let us be men and be willing to take the blame for our evil acts, if we have chosen the evil.

In the same way many of us blame Satan for a great deal for which he is not responsible—poor devil. If Satan and his hosts were bound today and no longer able to work personally upon the earth, evil would go on for a long time, because he has very able representatives in the flesh. When I traveled in distant Russia, years ago, I learned of a peculiar conception among the moujiks, or peasants, in that land. They say that there is a household sprite, an unseen little imp that dwells in every house and that is always trying to cause trouble; and if a girl, through carelessness, drops a dish and breaks it, the mother shakes her head and says, "That was the sprite." If the man forgets himself and gets drunk, and in his drunkenness wreaks barbarity, they say, "Ah, poor fellow; he is under the influence of the sprite; he could not help it;" and so for every little detail of life they find an excuse and blame that little unseen

imp for their own acts of evil or carelessness.

This is a practical religion of ours, my brethren, a very real religion. There is nothing of the fanciful and theoretical about it. Let us learn to analyze our own souls and see to it that we are striving to work righteousness. A remark that is credited to the great Lincoln, and one which, whether made by him or not, is wholly worthy of the man, is perhaps profitable for consideration here. When asked, during the great conflict in which brother was arrayed against brother, whether he felt in his heart that the Lord was on his side, he answered, "I don't know, and as a matter of fact, that does not concern me; what I want to know is, am I on the Lord's side?" It is a great deal better for us, a far loftier conception, I take it, to consider that we are on God's side than to worry ourselves as to whether He is on our side. In your dealings, my brother, in your barter and your trade, be on the Lord's side; do as He would have you do under those conditions. As a people we profess to be on the Lord's side. It is for us to make good that profession, to live up to it, to avail ourselves of the influences that are at work for our good, and the powers that are operating for the salvation of men. Remember that this help is extended by the Lord in all reason—not capriciously and not when it is undeserved and unappreciated; for thus He declared Himself, as you will find recorded in the first section of the Doctrine and Covenants:

"For I, the Lord, cannot look upon sin with the least degree of allowance. Nevertheless he that repents and does the commandments of the Lord shall be forgiven; and

he that repents not, from him shall be taken away even the light which he hath received; for my spirit shall not always strive with man, saith the Lord of hosts." I pray that we may not forfeit the influences of that Spirit, but that we may be open to its influences, be guided by its power and eventually come back into the presence of the Father, and the Mother, who are waiting to welcome their children on their return from this earth school in which we are now pupils and students. God grant it in the name of the Master, Amen.

"The Penitent," a soprano solo, was sung by Mrs. Ivy E. Crandall.

PREST. SEYMOUR B. YOUNG.

(Of the First Council of Seventy.)

I am very much honored, this morning, in the privilege of standing before you, my brethren and sisters, for a few minutes, to occupy your valuable time, and I desire that you will give me the benefit of your faith and prayers while I am thus engaged.

It is written in the scriptures that angels were heard singing "Glory to God on high, peace on earth, and good will to men." It was about the hour of the birth of the Child of Promise, that was to be the Savior of the world, who was to introduce conditions that would lead to the salvation of the human family. The subject of the redemption of mankind was about to be introduced, the set time had come. We have an account of a prophecy uttered on this continent, by Samuel, the Lamanite, who stated to those with whom he associated, a small number of people who accepted the teachings of

the Gospel truths of the Nephite prophets, that there would come a time when a sign would be given, and this sign should be a prophetic evidence of the coming of the Lord. This sign was, there would be no darkness between two days, there would be a day, and a night, and a day when there would be no darkness. The enemies of the members of the little church forbade the people who belonged thereto uttering this prophecy, or expressing their belief in its fulfillment, and finally threatened that if they again uttered their belief, in this sacred prediction that death should be the penalty and destruction would come upon the Church. The Nephite prophet, as recorded in III Nephi, sought a secret place and knelt in prayer to God to learn if He might look for the fulfillment of that prophecy, and the deliverance of his people. The Lord Himself spoke unto him in an audible voice and said, "Lift up your head and be of good cheer, for behold, the time is at hand, and on this night shall the sign be given, and on the morrow come I into the world." The history records that on that very night as the sun went down, there was no darkness, the light was bright and did not fade away, and the prediction was fulfilled, to the discomforture of the enemies of the Church, and to the joy of those who believed in the fulfillment.

Far away, across the ocean, in the land of Palestine, in the town of Bethlehem, the child Jesus was born, and wise men, we are told, came to do homage unto Him. They had followed a star that had beckoned them, or inspired them we might have said, to follow; it certainly was an inspiration to them. When these wise men had come to

Jerusalem, they visited King Herod, and asked him where the child was born that was to be king of the Jews. Herod was very much excited, no doubt, because of the question, but he could not answer it, and he appealed to the Jewish Sanhedrin and they answered him that the child should be born in the city of David or Bethlehem, as it was called, and the wise men continued their journey until they came to where the star stood over the place where the young child lay. Herod had said unto them, Return to me when you have found the new born child and bring me word that I too may come and worship him. But we find here an interposition of the Spirit of the Lord, for an angel who guarded the young child and its welfare, whispered unto the wise men, Go not back by the way of Herod: he seeks the young child's life. So the wise men went their way back to their homes in another direction, and did not call at Herod's palace. The record says, when Herod found that the wise men had mocked him, or deceived him, he was very much enraged, and he issued an edict that every child in Bethlehem and vicinity, from two years old and under, every male child, should be put to death. To escape this violence, or this threatened death, the angel of the Lord warned Joseph and Mary to take the young child and flee into Egypt. The purposes of the Eternal Father were not to be thwarted, were not to be prevented of their fulfillment by any act of a wicked king. It had been decreed that the coming forth at the appointed time of this precious child should be for the redemption of the human family, for the salvation of our Father's children.

We read that when Jesus began His ministry, the first act recorded of Him was His coming to John. John, his fore-runner, we are told, had been baptizing in Jordan, and Jesus came to him and asked, or demanded baptism. John said, "I have need to be baptized of Thee, and comest Thou to me?" But Jesus said, "Suffer it to be so now." And then he suffered Him; and when He came up out of the water John saw the Holy Ghost "descending like a dove, and lighting upon Him," and a voice from on high was heard to exclaim, "This is My beloved Son, in whom I am well pleased."

In the day in which we live, we have a history of a boy, a farmer's boy, one who was not versed in the religious doctrines of the Christian churches, one who had never been ordained a minister, according to the manner of their ordinations, one who had not been chosen by them, and if his name had been mentioned anywhere in their churches for advancement, or for ordination, he would probably not have been accepted. He was fourteen and a half years of age, without education, but there was a power and presence on high that was watching over this boy, and was ready to answer his prayers. When he retired into a secret place, within the confines of a shady grove, he bowed himself before the Lord and humbly inquired in fervent prayer, how he could obtain knowledge and wisdom from his heavenly Father. It appears that while he was earnest, and his desires true and faithful to learn and to understand, there was an evil power watching and following him, and that power seized upon him and choked his utterance, and had such effect upon him that he de-

clares that he was unable to audibly utter his prayer, and continue his supplications, but he said, "I lifted my heart to God, I prayed earnestly in the silence of my soul, and very soon I saw a bright light shining upon the leaves of the trees above my head, and it was so bright I thought at first that the leaves of the forest were on fire, and yet though the light was so vivid, it did not consume the trees nor the foliage." Soon that light settled down upon the youthful supplicant and filled his soul, filled his being, every fiber thereof with its effugence, and as soon as this occurred the evil power fled and left him free to the enjoyment of the Holy Spirit that was sent down from God, even the Holy Ghost.

President Smith informs me that my time is about up. I will close by saying that Joseph Smith, the occupant of that sacred grove, was ministered to by the power of God, and thus prepared by the ministration of the Holy Spirit to receive the presence of the Father and the Son and to be commissioned by Them to do a great work for the redemption of our Father's children. The Prophet Joseph maintained his position as a chosen servant of God from that time through all the days of persecution and trials that he was called to pass, until the day of his martyrdom, sealing his testimony with his blood. I know that he was a prophet of God, and he fulfilled the measure of his creation, and the destiny that God had assigned unto him. Amen.

ELDER BRIGHAM H. ROBERTS.

(Of the First Council of Seventy.)

The word of the Lord to Moses:

"But only an account of this earth, and the inhabitants thereof, give I

unto you. For behold, there are many worlds that have passed away by the word of my power. And there are many that now stand, and innumerable are they unto man, but all things are numbered unto me, for they are mine and I know them.

"And it came to pass that Moses spake unto the Lord, saying: Be merciful unto thy servant, O God, and tell me concerning this earth, and the inhabitants thereof, and also the heavens, and thy servant will be content.

"And the Lord God spake unto Moses, saying: The heavens they are many, and they cannot be numbered unto man; but they are numbered unto me, for they are mine.

"And as one earth shall pass away, and the heavens thereof, even so shall another come; and there is no end to my works, neither to my words."

I read this passage of scripture because there is in it the representation of a great program of the creations of God, the integration of worlds and the disintegration of worlds, and it presents on a grander scale than any other scripture that I am acquainted with, the great governing and controlling power of God, both in the integration or creation of things, and also in the disintegration of things; but whether worlds are being formed from chaos and brought into orderly systems, or whether systems themselves be disintegrated, it affords me unspeakable pleasure and confidence in the stability and in the preservation of orderly creations, that God presides over all. I believe, too, from the manifestation of God's wisdom that wherever disintegration is going on, where destruction apparently takes place, it will only be for the purpose of making room for more excellent things; and so this scripture ministers to me very comforting thoughts, and though I sometimes read in the works of men who give attention to

the extent and greatness of the universe, and the laws that govern therein, so far as they can understand them, that they, too, as well as this inspired man, become acquainted with the fact that here and there in spots throughout God's universe, disintegrating forces are going on and worlds are sometimes blotted out—yet the cosmos is preserved and order prevails instead of chaos.

That is rather a lofty conception of things that God gives us then of His masterfulness in the midst of His creations, and now I am a little sorry to draw your minds out of this great conception of things to make application of that principle in our earthly affairs, and yet I must do it if I would teach the lesson I have in mind.

Several times in this conference, when the fear came to me that I might be called upon to occupy this position for a few minutes, the thought came to me several times, if that happens I will not speak a word in relation to the great war now going on in Europe; so much has been said, and well said, that there is no need for me to say a word upon that subject, and anyhow I am a man of peace. I love peace and I pursue it. If you will pardon the personal note of it for just one moment, I may say to you that I really never had, in my boyhood days, a fight in my life but what it was forced on me. (Laughter.) Personally I was just in the same condition that the nations of Europe are now in, I was forced to fight; and generally, in fact so far as I can remember always, I entered every engagement that fell in my way with a good deal of anxiety, even fear, but there was this peculiarity about it—I don't know that it is peculiar, however; per-

haps it is a common inheritance to all men—but the first blow struck, I was always very comfortable after that. (Laughter.) But I believe in peace, and most heartily have I joined in the prayer for peace for those distracted nations now engaged in the dreadful arbitrament of their differences in war. This principle that is here described in regard to God's control of disintegrating forces in the universe as well as integrating forces, leads me to feel, in spite of all the horror of this great modern war, that God will control it just as He controls the wrath of men, which He makes to praise Him, and the rest of man's wrath He restrains. So my confidence is that the dreadful forces of war will not go beyond those limits that are necessary to bring to pass the purposes of the Almighty; and while I join in sorrow for those who will be brought to misery and poverty and death in this awful war, I nevertheless cannot help but believe that as God causes worlds and systems of worlds to pass away, that have doubtless reached the climax of their possibilities in their present form, and hence He destroys those forms so that there shall be better ones created, so now in this awful struggle I believe that it will finally end in the higher planes of civilization being reached, rather than that the present glories of our civilization shall pass away.

I say I join with you in the splendid services we have held in this conference in praying for peace, but deeper than that prayer for peace, more earnestly than for that prayer of peace, do I pray that justice, national justice shall prevail; and I hope the present war will not halt until justice, as God sees justice, shall be established. If it were halted

before that great achievement, the hecatombs of the slain up to now, the misery that will come in consequence of the war, will all be in vain; and so, though it may seem harsh and cruel, yet I sincerely trust that now the inevitable war has started, it shall go on to the end for the establishment of justice, and as God presides over the disintegrating forces in His universe, yet out of that destruction re-creates still better, so do I believe that the very forces of war are sometimes but instruments in His hand for the accomplishment of His purposes. I can conceive nothing of weakness in the attributes of Deity, and some of the things necessary sometimes to make progress are physical forces as well as moral and spiritual forces, and when used by him, of course, they are used in righteousness, and sometimes God is in the battle as well as in the still small voice and the wonderful invisible spirit that overspreads nations of people and changes their mental and moral attitude towards the great things that are going on in the world; God moves upon the minds of the people to bring them to the accomplishment of things even as He will. In evidence that God is sometimes in war, I have in an old note here, a statement about an occurrence in Israel, to the effect that the tribe of Reuben and Gad and one-half of the tribe of Manasseh were at war with the Hagarites, and they were successful in their contest, "for there fell down many slain (of the enemy), because the war was of God." On another occasion when Joshua was taking possession of the heritage which God had given to Israel, and Israel was sore beset by the enemy, suddenly there appeared a magnificent

warrior clothed cap-a-pie in shining armor, and Joshua approached him, apparently with some temerity and said, "Are you on our side or on the side of the enemy?" "No," replied this personage, "But as captain of the Lord's hosts come I now." And Joshua fell down before the personage and worshiped at his feet, without reproach. We read that there was war in heaven. I think God was in that war, for Satan was overthrown and forced from heaven. I cannot help but think that when the patriot fathers who founded our nation drew the sword against the great empire of England, in the maintenance of their avowed rights, and for the establishment of free government in this world, God sustained their feeble arms and crowned them with glory, though to do it He brought to their assistance the old-time monarchies of Spain and France, one of the most wonderful lessons in history—the use by the Lord of these representatives of arbitrary power in the old world to establish free institutions in the new, a remarkable incident in the history of men.

So, my brethren and sisters, I feel very comfortable even in the midst of these war times, knowing that God stands in the background of things and that He will have His way.

Speaking now of our own nation, just for a moment, and the pride I feel in it. I think we have a right to be a bit optimistic in relation to our own nation, I believe it is fulfilling the high destiny that God has marked out for it in these modern times. He founded it by wise men whom He raised up to frame the Constitution, which outlines the true principles of civil government, a law that I feel has gone forth

from Zion to permeate the whole world, to break up monarchical institutions, to break militarism, and to exhibit to the nations that there are other forces of government that should prevail rather than those policies of "blood and iron," in which men have so prided themselves. I believe our country will fulfill that kind of a mission. God not only founded this great government by the wisdom which He gave to wise men, the men upon which He caused His inspiration to rest; not only did He found it, but He preserved it. He tells us here in one of these revelations where He declares that He founded this government by wise men whom He raised up for that purpose, that He sanctified the land by the shedding of blood, and made it holy to us, because we can see what our freedom cost in the best blood of the human race in our great Revolutionary War. And God not only founded our nation, but He preserved it in one of the most awful conflicts that had existed in the world up to that time, now, however, rendered well-nigh insignificant in comparison with the terrible war now raging in Europe. The war in Europe is on a scale in keeping with our modern life, and reveals to us the great progress that the world has been making, since it would have been impossible a hundred years ago, when Napoleon Bonaparte was fighting over practically the same area of country that is now strewn with drawn battle lines, in France and Belgium,—it would have been impossible then, and I say this, in a way, is a revelation of the greatness of our modern life; our very wars are more stupendous than those of former ages.

Well, I say the Lord has pre-

served this nation; and it is possible for this nation to hold to the sacred heritage that God has given it. Brother Ivins, in his remarks yesterday, and other brethren who have spoken here, have called attention to the conditions upon which our nation may preserve its heritage, and its power in the world, and especially in this new world. It is remarkable to me that all the messages of scripture—or nearly so, that pertain to this western hemisphere—we find those messages, those warnings, those conditions upon which the safety of our national life depends, are in this record, the Book of Mormon. I say it is remarkable to me, and yet it is not so upon second thought, because that is where you would naturally look for them; but perhaps the idea laboring in my mind is the importance of this American record revealed to the Prophet Joseph Smith, and the things that are found in it concerning our America. To those splendid passages read by Brother Ivins here yesterday, I want to add one more, because it constitutes a message which the Latter-day Saints must deliver to this nation, we must make it known; and consequently in this official conference of the Church of Jesus Christ of Latter-day Saints, where what is said has something of an official character to it; where we speak, in a way, with collective voice, I am taking the liberty of reading this scripture. They are the words of Moroni, when he was translating the records of Ether and giving an account of the colony of the brother of Jared coming to this land of America, and the covenants of the Lord upon the land. The comments are by Moroni in this record of Ether, from which I now read:

"And the Lord would not suffer that they [the Jaredites] should stop beyond the sea in the wilderness, but he would that they should come forth even unto the land of promise, which was choice above all other lands, which the Lord God had preserved for a righteous people;

"And he had sworn in his wrath unto the brother of Jared, that whoso should possess this land of promise, from that time, henceforth and forever, should serve him, the true and only God, or they should be swept off when the fullness of his wrath should come upon them.

"And now we can behold the decrees of God concerning this land, that it is a land of promise, and whatsoever nation shall possess it, shall serve God, or they shall be swept off when the fullness of his wrath shall come upon them. And the fullness of his wrath cometh upon them when they are ripened in iniquity;

"For behold, this is a land which is choice above all other lands; wherefore, he that doth possess it shall serve God, or shall be swept off; for it is the everlasting decree of God. And it is not until the fullness of iniquity among the children of the land, that they are swept off.

"And this cometh unto you, O ye Gentiles, that ye may know the decrees of God, that ye may repent, and not continue in your iniquities until the fulness come, that ye may not bring down the fulness of the wrath of God upon you, as the inhabitants of the land have hitherto done.

"Behold, this is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ."

This scripture does not leave the Gentile nations in doubt as to whom it is that must be worshiped as God. He is—

"The God of the land, who is Jesus Christ, who hath been manifested by the things which we have written." (Book of Ether, ch. ii.)

How valuable to the Gentile nations and to Israel, too, so far as he occupies the land, is this knowledge! What a great message is in this revealed American Scripture—the very conditions upon which the nations who occupy the land may hold an inheritance, is here written down and proclaimed in this great Nephite record. How precious it is unto the inhabitants of this land! How honored we ought to feel that we can, through the blessings of the Lord, make proclamation of these conditions and deliver the very word of the Lord unto the inhabitants of this land, and especially to our own nation, which exercises the dominating political power in the land—that we can give them the conditions upon which they may perpetuate their inheritance and their power. And I say, notwithstanding a terrible arraignment might be made of the wickedness and of the corruption that is in our own nation, yet I believe the people *en masse* are yet sound, and have enough of virtue to build upon, and which may be caused to grow in strength and in volume until the favor of the Lord may be perpetuated upon our nation.

I think it is a good omen, a splendid omen, that the executive of the nation in this hour of the world's trial can call all the inhabitants of the land to come to the throne of God and pray for peace, thus recognizing God and His influence upon the affairs of men. If we can only perpetuate that kind of spirit in the land, I believe that having had our chastisement as a nation for our national sins—including the shedding of the blood of our prophets—having had our chastisement in the ter-

rible Civil War that swept the land, that filled it with mourning and sorrow for a generation—I hope that the correction will be enough, and that from now on we shall have power to preach the Gospel in such plainness and manifest power of the spirit of the Lord, that we shall keep the nation in the favor of the Lord, and go on from righteousness to righteousness, from peace to peace, until we shall develop more completely than we have yet developed those great underlying principles of civil government that God gave to our nation, and that finally will become the inheritance of the world—God's law that shall go forth from Zion. I pray so, in the name of Jesus, Amen.

The congregation sang the hymn:

Lord, dismiss us with Thy blessing;
Fill our hearts with joy and peace;
Let us each, Thy love possessing,
Triumph in redeeming grace.

Elder John L. Herrick pronounced the benediction.

Conference adjourned until 2 p. m.

CLOSING SESSION.

In the Tabernacle, at 2 p. m.
President Joseph F. Smith called the meeting to order.

The congregation sang the hymn:
Now let us rejoice in the day of salvation;

No longer as strangers on earth need we roam,
Good tidings are sounding to us and each nation,
And shortly the hour of redemption will come.

The invocation was offered by Elder Samuel E. Woolley.

The congregation sang the hymn:

O, say, what is Truth? 'Tis the fairest
gem
That the riches of worlds can produce;
And priceless the value of truth will be,
when
The proud monarch's costliest diadem
Is counted but dross and refuse.

ELDER J. GOLDEN KIMBALL.

(Of the First Council of Seventy.)

The short time that I occupy I very much desire to have the Spirit of the Lord. I think possibly it would not be amiss if I occupied the time in talking about the Seventies. I claim to be good authority on that subject, and the information that I shall use comes from the Presiding Bishop's office, and they will vouch for its accuracy.

My object and purpose in speaking of the Seventies is to enlighten the Church as to that great body of Priesthood, who have a special calling as witness of the Lord to the nations of the earth. They are preachers of righteousness and our great effort has been not only to keep up with the organization, but where it has been deemed wise, the quorums have been increased in order to get the benefit that comes out of the class work. For we find where quorums are scattered throughout a stake, one quorum in a stake or one quorum in five or six or eight wards, it is very difficult to hold class meetings. It is understood that in all such cases that they hold a general Seventies' meeting, once each month. Last Sunday, at four p. m., we called a special conference of the Seventies, and we were very happy in finding four hundred and four Seventies in that gathering in the Bishop's building. By a show of hands, I think we could safely

say, that eighty-five per cent of that number were presidents of Seventies. We had a program which was well handled, taking up Quorum Administrative Questions. This body of Priesthood, to give you an idea of the greatness of the number, there are enough Seventies in the Church of Jesus Christ of Latter-day Saints to fill this great building to overflowing.

The activities of Seventies as compiled from the stake and ward reports for the year, 1913, are as follows:

Total number of Seventies in the Church.....	10,968
Total number enrolled in Quorums as reported for the year 1913	8,078
Total number enrolled in Seventies Class.....	9,190
Total number of Seventies not enrolled in Quorums.....	2,890
Total number of Seventies not performing any duties in Stakes or wards.....	2,145
Total number who did not attend a Quorum meeting during year 1913	1,308
Seventies who are acting as Presidents of Seventies and Instructors of Quorums....	1,782
Seventies who are performing Stake duties.....	704
Seventies who are performing Ward duties.....	6,933
Seventies who are acting as officers and instructors in Auxiliary organizations	3,778

We learn from this report that the total number of appointments filled by Seventies in the Church is 13,197. If we are correct in our analysis of the above report, the First Council is held responsible for 2,145 Seventies who are not performing any duties in the stakes or wards, and still we find that there are 2,890 Seventies not enrolled in any quorums of Seventy, and it is just possible that they are not mem-

bers of any ward, but are wandering to and fro throughout the Church. They are, no doubt, good men in their way, but must be "billy-goats," and not sheep, but they should belong to the sheep fold.

This report gives information as to the activities of Seventies at home and abroad, and gives proof that 95 8-10 per cent of this body of Priesthood are giving good home service, and performing missionary work, under the direction of the local authorities. The report does not give the condition of Seventies financially, nor does it attempt to speak of their struggles, failures and poverty, and that death sometimes finds its way into their homes. Neither does it give the information that many of these Seventies have sons who are on missions, and the fathers are defraying their expenses. It is not understood that the standard and spiritual measurement of the men is to be found in the report. This report does not attempt to tell of the visits of representatives of the First Council, but it merely shows the activities of Seventies at home. If it be true that 25 per cent of 8,078 Seventies who are enrolled in quorums are not performing any duties in stakes or wards, it leaves 75 per cent of the total number enrolled who are actively engaged in home and foreign service.

We desire, that you may know, that notwithstanding that 2,890 Seventies are wanderers that we are trying to overcome this difficulty. Quorums of Seventies are instructed to receive all Seventies who come in their quorum district, who are received by the Bishops in the wards, and to receive them without recommendation, without trans-

fers, as their transfers can be secured afterwards. It must be understood by the Priesthood of God, in this Church, that there can be no such thing as resigning from a quorum of Priesthood in the Church. When you have made covenant with God and the Church and received the Priesthood you cannot resign. The only way to get out of a quorum of Priesthood is to commit sin, and get disfellowshipped from the Church. As long as you hold that Priesthood we have the right to receive you into the quorums and it is the duty of those who preside to labor with those who are careless and indifferent. Brethren and sisters, we want to show you, what this great body of Priesthood are doing in home service. In 1913, there was only three hundred forty-six Seventies on missions in the word preaching the Gospel, but we have been training and educating and directing this body of Priesthood to labor faithfully and devotedly under the direction of the local authorities.

Now, brethren, with a good deal of pride, I challenge you High Priests and you Eders, and the lesser Priesthood, to make a better showing. We grant you that our quorums are made up of young men and older men of great experience, men who have filled missions, many of them, and they are devoted to the Church. That has been the line of our work in the past few years.

The Lord has truly blessed us in the labor, with the assistance that we have received and the sustaining support that we have had from the brethren of the authorities, the Counsel of the Twelve, the presidents of stakes and the Bishop of wards. If we are correct: take the two thousand one hundred and

forty-five Seventies who are not taking any part in Church duties, and the two thousand eight hundred ninety "billy-goats," that are wandering throughout the Church, that belong to no quorums and are scattered all over the land, there is a great missionary work to be done by the presidents of Seventies; as there are five thousand Seventies in the Church of Christ that need laboring with by preaching the Gospel to them, because of their carelessness and indifference.

In conclusion: I don't know when I have been more delighted for a long time, than when I heard President Francis M. Lyman, the president of the Twelve Apostles, say to the presidents of stakes and the bishops of wards, "When you want missionaries, you are to go to the Seventies instead of any others. As you need them in the missionary field to go with our boys." We have ample proof, ample evidence that we need men of experience to go with our young men, until they get under training.

As to missionary work at home: I need not go but a short distance from here as I happen to have in mind an illustration. We can go to the Jordan stake, as I remember it, they have nine thousand members of the Church; in that one stake alone there are over nine thousand persons who are non-members of the Church. A great missionary work can be done under the direction of the local authorities, the presidents of stakes, and the bishops of wards, in setting apart these Seventies, instructing them, enthusing them, awakening them until they love the souls of the children of men and are willing to give good service in preaching the Gospel.

Now, my brethren and sisters,

I hope it goes without saying; that I have unflinching, unwavering faith in the Church of Jesus Christ of Latter-day Saints—it is the great thing in my life. If I fail in this one object—salvation—I have failed in everything. I sustain the authorities of the Church; I sustain President Joseph F. Smith and the Council of the Twelve. I have an abiding faith in Joseph Smith as a prophet of God. I believe all that has been revealed unto this people, whether I can live it or not; I believe it all; I swallow every bit of it, I don't sugar-coat it, either. Brethren, I am willing to place all that I have and am upon the altar. It does not amount to very much, but you are welcome to every bit of it. The Lord bless you. Amen.

ELDER RULON S. WELLS.

(Of the First Council of Seventy.)

I too, am a man of peace. I believe in peace and love to walk in the paths of peace. If there is anything that is contrary to my nature, it is to be in the midst of strife. I desire peace in my home, peace in my country, peace in my own soul. But notwithstanding my native love for peace I find myself continually involved in war, in what may be termed a universal war. Across the waters a great war is being waged in which many nations are engaged; in this struggle, to which I allude all nations are involved, indeed, every human being has a part.

It is the war again sin, against weakness and imperfection. It is God's battle for the right against the powers of evil which are everywhere arrayed against Him. It is a sanguinary war. Many there be who fall upon this battlefield, and when

they thus die they are dead indeed, and well may those who love them shed tears of sorrow. Some are only slightly wounded and others are wounded mortally. The Lord has provided His Red Cross Society—the ministry of His Church, and supplied it with a healing balm—the Gospel of Jesus Christ, and it should be applied to all alike for all have been wounded and need his healing balm. None have escaped the darts of the adversary but all may be healed by the application of this remedy—even the dead may be brought to life again.

Then let us fight on for the cause of truth; let us labor for the salvation of human souls, that all may be delivered from this enemy, the arch enemy of God, the adversary of the souls of the children of men. Let us march on under the capacity of our Redeemer; let us march under His banner, on to victory, for eventually victory will be perched upon His banner, and every foe shall be overcome. This is a battle to the bitter end; this is a battle that means the utter rout of the enemy.

My brethren and sisters, you and I are engaged in this struggle; we are fighting under the banner of Christ; we are endeavoring to bring comfort and relief to those that are wounded and to those that have fallen upon the battlefield. Let us, be untiring in our efforts, then, to save the souls of our fellow men, of our brethren and sisters throughout the world, until peace be restored and established in all the world. Let us draw nigh unto the Lord that we may have power and strength; for the sword of truth is the weapon with which we fight: it is a two-edged sword that cuts in both directions; let us learn how to wield it, and let none lay down his arms, but

let us fight valiantly on until we have achieved a glorious victory. Amen.

ELDER JOSEPH W. M'MURRIN.

(Of the First Council of Seventy.)

It is quite an experience, my brethren and sisters, to sit here in the stand hour after hour for three days, in more or less fear all the time because of the thought that the time is approaching to be called upon to occupy this very important position as spokesman. It is always a very great relief when the duty has been performed, and one is permitted again to take his seat. Some of the brethren have been extending to members of the First Council what I think I may call mock sympathy, it has been given good-naturedly, the brethren indicating by their words that we had awaiting us the performance of a duty which they had no need to worry about, as their part had been accomplished. While it is a considerable trial and anxiety to undertake to stand before a great congregation of this character, there is nevertheless connected with it a goodly degree of pleasure, also; the pleasure comes from an understanding that the work that is being advocated is the work of the Lord, and that the testimony that is to be delivered is to be in favor of the cause that our Father is seeking to establish among men. It is the teaching of the Lord, Jesus Christ, that those who hear His words and do them shall be likened unto men who have digged down deep and laid a foundation upon bedrock, with such foundation the winds may blow and the rains descend and beat upon the building, and it will not fall because it is

founded in a substantial manner. I hope, my brethren and sisters, that there is a disposition on the part of all the people to receive and put into practice the counsels that have been given by the presiding authorities of the Church in the meetings of this Conference.

During recent months the brethren who have visited the various stakes of Zion have been engaged in looking after auxiliary work in addition to the regular work that demands attention at stake conference time. For the past two months, the Mutual Improvement Associations and the Religion Class organizations have been featured at stake conferences. I feel impressed this afternoon to say a few words in regard to the latter organization. It seems to be the organization that has the most difficult pathway to travel at the present time. Other church organizations have had a longer existence. They have apparently in many instances found a more complete lodgment in the hearts of the people. It is still said in some localities that the support that should be given to the Religion class organization is not altogether given. I hope this is a mistake. The Religion class organization has a righteous claim upon all Church officers for support, as it has come into the Church by proper appointment. Twenty-four years ago this month a very strong letter was sent out by the First Presidency of the Church to the stake presidents and to the bishops of the various wards, calling upon them to seek out in the wards brethren and sisters who gave evidence of ability in the teaching of the young, and who had love for the young people, to take up this important labor. They were to be called as upon a mission and

instructed to give attention to this new organization. That letter indicated that the Presidency of the Church had a feeling that the very best of material was necessary for the accomplishment of the work they had in mind. The fact that careful selection for the work oft times was not made was in my mind when I quoted the scripture that, "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock." I am convinced, my brethren and sisters that if the counsel imparted by the presidency of the Church twenty-four years ago had been received by local presiding men in the spirit of the communication then sent out, and earnest efforts had been made to find men and women of proper spirit and capacity, and they had been taught the importance and necessity of establishing the work as suggested and recommended by this high authority, there would not have been as many questionings in the minds of people in relation to this the infant organization in the Church of Christ.

In the letter on religion class work, 24 years ago the First Presidency declare that many of the people had, through the toil of making a living, lost sight of the purpose that had brought them to this land, and had given way in many instances to less noble aims; they then say:

"This benumbing influence on our spiritual life is widely felt in our homes, and more particularly affects our children, whose faith in the great latter-day work has not been developed and strengthened by the experience which our elders have had in lands beyond the borders of Zion. Nor does the training which our youth receive in the district schools increase their feelings of devotion to God and

love for this cause, for, as is well known, all teachings of a religious character are rigorously excluded from the studies permitted in these institutions.

"To lessen this great evil, and counteract the tendencies that grow out of a Godless education, the Church Schools of the Saints have been established. But while these accomplish great good, the sphere of their usefulness does not cover the entire field. There are many places where the Church Schools cannot, at present, be established; and also many Saints in those places where such schools exist, who, for various reasons, cannot send their children thereto. For these causes we have deemed it prudent to suggest to the various local authorities other measures which, while not occupying the place of the Church Schools, will work on the same lines, and aid in the same work in which the Church educational institutions are engaged.

"We suggest that in every ward where a Church School is not established, that some brother or sister, or brethren or sisters, well adapted to such a responsible position by their intelligence and devotion as well as their love for the young, be called, as on a mission, by the Bishop, after consultation with the president of the stake, to take charge of a school in which the first principles of the Gospel, Church history, and kindred subjects shall be taught."

I have been pleased and interested just recently in discovering in various periodicals a strong spirit in harmony with these instructions of the Presiding Authorities. Thoughtful men in other religious denominations, have discovered that there is great need for the children of school age to receive a training similar to the instruction provided for the Religion Class organization. In the *Literary Digest* of June 13, we read the following:

"What looks like the beginning of the end of the Godlessness of the public schools was pointed out recently by the Reverend Doctor Wilbur F. Crafts. Their Godless character is

what the Catholics criticize and the parochial schools exist to supply this lack. As superintendent of the International Reform Bureau, Doctor Crafts has been conferring, by correspondence and otherwise, with Catholics, Jews, and Protestants in all parts of the world. Doctor Crafts also forms one of a committee appointed by the educational boards of the great evangelical churches, representing nineteen million members, which has had conferences with committees appointed by the Federal Council of Churches and the Young Men's Christian Association, and has kept in touch with the National Reform Association, the pioneer of the movement.

"Doctor Crafts recently told a New York Presbyterian preachers' meeting of a resolution that may have a large place in history. It provided for the appointment in behalf of the Presbyterian church of a committee to co-operate with the committees of other Protestant denominations and with committees which Jews and Catholics will be requested to appoint for the purposes of adopting some plan for religious training in connection with the public schools.

"It is proposed that this shall be done either in the school buildings themselves or in the neighboring churches, or in both, by which during a part of the school time, or at some other hour, pastors and teachers of the various denominations will teach religion to the children of their own faith as an essential part of their education, in recognition of the fact that thirty minutes of Bible teaching in the Sunday Schools is not sufficient, but must be supplemented not only in the home and church service, but also in the public schools."

A similar condition and work of like character has been taken up, I have discovered, in Australia, where the very opportunity that the representatives of various religious denominations here in America are seeking to obtain has in Australia already been granted.

A recent number of *The Dominion*, a paper published at Wellington, New Zealand, devotes several

columns to a report of the proceedings of the Presbyterian General Assembly, most of the time being occupied by a discussion of the question whether the Bible should be read in the public schools. The general sentiment was in favor of the adoption of the "Australian system." It was explained that:

"The system consists of (a) simple Scriptural lessons read during school hours by the children from a book provided by the Department of Public Instruction exclusively for this purpose. The work of the state school teacher is restricted to seeing that the child understands the lesson as intelligently as any other lesson. The teacher does not give either sectarian or dogmatic teaching.

"(b) The churches have the opportunity afforded them to sending their ministers of religion or other accredited teachers into the schools during school hours to teach the children the faith of their fathers in their respective denominations. In the larger centers, such as cities and towns, ministers of religion, or accredited substitutes, would have an opportunity of instructing their own children. In many cases, and especially in those of smaller churches, mutual arrangements are made between the churches by which the children are grouped together, and, with the consent of the individual parent, attend the class of a minister not of their own church. In the smaller schools in the country districts, these visits are paid less frequently than in towns. The executive of the league includes representatives of the Anglican, Presbyterian, and Methodist churches; also the Salvation Army."

"In support of the action that this system be adopted in New Zealand, it was stated that its introduction in the schools would settle the controversy concerning denominational schools for Roman Catholics. Under this proposed system, it was said, the Roman Catholic clergy, equally with others, would be permitted to give a certain measure of religious instruction to children of their own faith. It would end once and for all what was a most difficult problem."

It is my understanding that in our neighbor on the north, the Dominion of Canada, the law provides for the children of various faiths to receive religious instruction from ministers who have been appointed for the purpose by and with the approval of the parents of the children who are to be so taught.

Recently there was received in the Religion Class Board offices in this city a letter from Garry, Indiana, asking that literature in relation to the Religion Class work of the Church of Jesus Christ of Latter-day Saints might be forwarded to give assistance in the preparation of material for the children of the public schools in that section of the country. I will read a paragraph or two:

"My dear Sirs:

"I presume that you are acquainted with the movement in Garry for the establishment of week-day church schools by the Protestant denominations, worked out on the basis of co-operation and co-relation with the public school system.

"The various denominations at large are beginning to focus their attention and strength in an effort to standardize the curriculum for the entire denomination. At the outset, we shall be led into federation along several lines, especially the literature from which we will build up our new courses of study to serve as a teacher's working library, and as a reference and reading list for the pupils. This new and inevitable type of school will call for a searching evolution of all religious literature. The plan which the librarian and I have in view will show the country a new use and demand for religious educational literature, and the result will certainly have direct bearing upon the publishing interest.

"I am a member of the Board of Sunday Schools of the Methodist Episcopal church, and have been appointed since April, and have been here since June 1. I realize that all kinds of demands and requests are made for the courtesy of your pub-

lications. Did I not know that our aim is to use religious literature as never before, but in such a way as the public schools use reference and text books, I would not feel justified as a representative of the Methodist church to ask that you put at our disposal literature which would help me in building up our courses of study, and serve as a standard text and references for reading and consultation."

We must conclude from this communication that the religion class work of the Latter-day Saints is attracting attention far away from our mountain home.

My brethren and sisters, when we think of nineteen million souls being more or less interested in the need of religious training in the public schools, here in our own land, to say nothing of the same sentiment so strongly working upon the minds of men in other countries, we should discern the wisdom of our leaders as shown in their action of twenty-four years ago.

I simply refer to these matters to bring to the attention of presiding men the fact that the work that was introduced under the inspiration of the Spirit of God by the Presidency of the Church at the time mentioned, begins to work its way in the world. It has taken a long time for some men to make the discovery that there is necessity of training of this character, but the light is beginning to come, and it ought to be an evidence to those who are engaged in religion class work, that it is most important, and those upon whom responsibility rests in seeking the establishment of the work, should go forward with determination, for surely the Lord is in the work. I would like to bring to the attention of this congregation the fact that in this organization we have one of the First Presidency of the Church as general superintendent, President

Anthoⁿ H. Lund; we have two of the Council of the Apostles as his assistants, Rudger Clawson and Hyrum M. Smith. President Charles W. Penrose and more than half of the entire quorum of the apostles are members of the Religion Class Board; there is no better authority in any board. We have voted for many, many years in the general conferences of the Church sustaining this organization, making covenant that we will support these brethren who have been called to preside and direct in the work.

The time for discussion as to the advisability of the establishment of the organization has passed away many years ago. It is one of the organizations of the Church. There is abundant room for it in every settlement where there are children of the Latter-day Saints. As this is the time of the year when the work is particularly taken up I have felt that it would not be inappropriate to call the attention of local presiding authorities to the necessity that exists in the organization for encouragement, and for assistance from these presiding men. I wish to say to those who are engaged in the work that there cannot be anything that is of greater importance, or that can be more honorable in the labors with which men and women have to do, than the planting of a knowledge of the truth in the hearts of the rising generation. The men who have occupied this position during the past three days, testify that they know this work as a whole has been revealed from on High, that Joseph Smith was raised up as an instrument in the hands of our Father to usher in the great dispensation of the fulness of times. I suppose we all believe the solemn testimonies that have been delivered, and

if we believe, then we should receive with all our hearts the organizations that have been given of our Father in heaven for the education of the rising generation, that our children after us may be established in the faith of the everlasting Gospel, the Gospel of salvation, the Gospel of power, the Gospel of living faith that has come down from the heavens for the blessing of men. I encourage with all my soul those who are engaged in this good organization to lend their very best efforts to the accomplishment of the work allotted to them, that the truth of God may be planted in the hearts of the children who are in the public schools. Oh how great is the need of that truth, for there is much in the schools of today that is in opposition to the things of God, much that undermines faith in the existence of our Father in heaven. We need to bring to the children in every possible manner those principles that will establish them in the faith, and that will prepare them for the responsibilities of the future.

I gladly join my brethren in testimony concerning the work of God. Testimony has come to me as it has come to my brethren, not by birth, not by information obtained from books alone, but by the inspiration of the Holy Spirit. God has made me understand measureably the truth of the great work He planted when the Father and the Son were revealed to the Prophet Joseph Smith, when holy angels laid their hands upon his head and bestowed upon him the authority of the Holy Priesthood, the power to minister in the name of the Redeemer. The preaching of that gospel found the hearts of my father and mother, they obeyed it while they were in a far-off distant land years before my

birth, the truth then received was powerful enough to bring them to this Zion of our God. It filled their souls with peace, and joy, and contentment, as long as they lived upon the earth. I know now better than I used to know, how anxious that good father and mother were that their sons and daughters should receive the truth and know that the message that found lodgment in their hearts was the power of God unto salvation. When their children were brought to understand the truth, it was through searching for it, when they manifested that they were willing to practice the principles revealed, and keep the commandments of God, they discovered as their parents before them discovered, that our Father in heaven was near at hand, no respecter of persons. He revealed to those children by the power of the Holy Ghost the truth of the religion of the Lord Jesus Christ. It is the power of God. Truth has come down from the heavens. It is the decree of our Father in heaven that it shall remain, and be, the marvelous work and wonder as the Father said in the very beginning of this dispensation, through the mouth of the Prophet Joseph. Thank God that knowledge has come into my soul. I hope to keep it, I hope to see it come to the souls of my sons and daughters, and that from generation to generation there shall be found in the midst of Israel the sons and daughters of that good old father and mother who gave up all for the Gospel's sake. God grant it to all fathers and mothers, I humbly pray in the name of Jesus Christ. Amen.

"My Friend Divine," a soprano solo, was sung by Sister Nellie Druce Pugsley.

ELDER CHARLES H. HART.

(Of the First Council of Seventy.)

During the early part of the excellent reign of Hezekiah, king of Judah, he failed in some particular to stand to the covenants of the fathers, and he was prevailed against by the Assyrians, under King Shalmaneser. Later, this great young ruler realized his mistake, and as the Assyrians came against him again, under their then king, Sennecherib, Hezekiah sent word to them:

"I have offended; return to me: that which thou putteth on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. And Hezekiah gave him all the silver that was found in the house of the Lord, and in the treasures of the king's house. At that time did Hezekiah cut off the gold from the doors of the temple of the Lord, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria."

The king was not only willing to arbitrate, but he was willing that his enemy should be the arbiter. Then, when he had placed himself right, he became the recipient of divine aid against the enemy by the angel of the Lord, as recounted by the poet Byron.

The principle of arbitration is a plant of very slow growth; like the century plant, its periods of flowering are far between. The historian Xenophon tells us that Cyrus was willing to arbitrate interstate questions, and submitted to an Indian king one such question with Assyria. Thucydides the Greek, declares that "it is wicked to proceed against him as a wrong doer who is ready to refer the question to an arbitrator." That declaration, I might say inspired declaration, (for

It was certainly a very great principle advanced in those early centuries B. C.), has been often quoted with approval, and yet it bears fruit slowly. Hugo Grotius, the great writer on international law in the fore part of the seventeenth century, declares in favor of that great doctrine, and states that it should be especially observed by Christians and by Christian nations. Grotius may fairly be called the father of international law. As an evidence of appreciation of him, our government instructed its representative to place upon his grave a silver wreath, properly inscribed. This was done July 4, 1899, and appropriate words of appreciation were uttered by an eloquent representative of the government of the United States.

Greece, in her early history, had her amphictyonic council, seeking to mitigate the horrors of war, and by agreement to curtail them; and the representatives of the twelve tribes of Hellas comprising that sub-council, were under oath to observe those rules. King Henry the IV of France made some effort at interstate arbitration. William Penn declared in favor of it, and our own government has successfully practiced it. The United States and Great Britain successfully arbitrated some of the serious questions growing out of the Civil War; and we have what is called the Treaty of Washington, and the Award of Geneva, in 1871. In 1890 the government of the United States declared in favor of International arbitration; and Great Britain some three years afterward passed a resolution in approval of the doctrine advanced by the government of the United States upon this principle.

Some are inclined to make light of the great work of the Hague Peace Conference, called by the

Czar of Russia. It came from a source then not expected, but he set forth clearly the reason and the necessity for such a call, and the opening there was very propitious. The Minister of State of the Netherlands called attention to some of their allegorical paintings in the building in which they met, particularly one, the figure of peace entering the room to close the door of the temple of Janus, and he trusted that this picture would be typical of the work of the convention. Although all the nations seemed to realize the terrible burden they were placing upon their people in the ever increasing military and naval armaments, and the ever increasing war budgets, yet they were unable to come to any agreement with reference to limitation of armaments, or a curtailment of their war budgets; but they did a splendid thing in establishing a permanent court of arbitration—not enforced arbitration, but a tribunal to which the nations might voluntarily go with confidence. All the signatory nations—and they were all who had representatives at the Czar's court at the time this rescript was sent forth, all joined in establishing this court, and each was privileged to appoint in equal numbers, members of that court to serve for a definite period, and to appoint their successors. When the misunderstandings occurred between Great Britain and France and some other nations with Venezuela they did not think it was beneath their dignity nor that their honor would be in any wise affected by submitting to arbitration their differences with little Venezuela; and we had the beautiful spectacle of twelve of the great nations interested in that arbitration, selecting from the Hague court representatives of Austria and of Russia to

form the tribunal which passed upon that case, which they did with a good deal of satisfaction.

Great military men have spoken strenuously against the horrors of war. Napoleon said it was the "business of barbarism," and Napoleon should know, for he had led into Russia six hundred thousand men and brought only twenty thousand of them back. It is estimated that in the Napoleonic wars four million men lost their lives. Wellington said, "Take my word for it, if you had ever seen but one day of war, you would pray Almighty God that you might never see such a thing again." Germany has a maxim that "a great war leaves a country with three armies—an army of cripples, an army of mourners, and an army of thieves." In 1865, General Sherman said in reference to war:

"I confess without shame that I am sick and tired of war. Its glory is all moonshine. Even success, the most brilliant, is over dead and mangled bodies, the anguish and lamentations of distant families, appealing to me for missing sons, husbands and fathers. It is only those who have never heard a shot, nor the shrieks and groans of wounded friend or foe who cry aloud for more blood, more vengeance, more desolation."

The best authorities on war seemed to think, until a few months ago, that we had reached a time when the great nations of the world would be in war no more. Doctor David Starr Jordan, a real authority on questions of peace and war, wrote in 1912, in his instructive work entitled, "War and Waste," under a chapter headed, "The Great War of Europe:"

"What shall we say of the great war of Europe, ever threatening, ever impending and which never comes. We shall say that it will never come. Hu-

manly speaking, it is impossible, not in the physical sense, of course, for with weak, restless and Godless men nothing evil is impossible. It may be, of course, that some half-crazed Arch-Duke or some harassed minister of state shall half knowing, give the signal for Europe's conflagration. * * * The tinder is well dried and laid in such a way as to make the worst of this common catastrophe. All Europe cherishes is ready for the burning."

After quoting statistics to show a European war, with Italy and Rumania included, would cost about \$50,000,000.00 per day, Dr. Jordan adds:

"The bankers will not find the money for such a fight, the industries of Europe will not and statesmen cannot. No matter whatever the bluster or apparent provocation it comes to the same thing at the end. There will be no general war until the masters direct the fighters to fight. The masters have much to gain, but vastly more to lose and their signal will not be given."

But Joseph Smith, the Prophet of the Lord, said that war would be poured out upon all nations, and that Great Britain should call upon other nations—and she is doing it now, calling, perchance upon even little Portugal. In this instance the wisdom of men is placed in juxtaposition with the foresight of the Prophet. I think, with Brother Roberts, that while upon the surface it appears to be a discouraging circumstance that the great nations of Europe are now engaged in such a deadly conflict, that it is but the fore-runner of a better peace, that it is but the dark hour before the dawn.

In reading an article, by a woman, in the present number of the Century, I thought that the giving of suffrage to the women would

help also in this question of securing arbitration, peaceful arbitration to take the place of the arbitrament of arms. She points out that women know the history and the value of human flesh, that no woman would think lightly of the taking of human life. She writes:

"In viewing a battlefield a woman will say: 'So many mother's sons; so many young bodies brought into the world to lie there; so many months of weariness and pain while bones and muscles were shaped within; so many hours of anguish and struggle that birth might be; so many baby mouths drawing life at women's breasts. All this that man might lie with glazed eye-balls and swollen faces and fixed, blue, unclosed mouths and great limbs tossed. This that an acre of ground might be manured with human flesh, that next year's grass, or poppies, or karoo bushes may spring up greener and redder where they have lain, or that the sand of the plains may have a glint of white bones;' and we cry: without an inexorable cause this must not be. No woman who is a woman says of a human being, 'It is nothing.' * * * She knows the history of human flesh. She knows its cost. * * * The thought would never come to that woman, 'cast in men's bodies. Settle the thing so.'"

That was a very strong document addressed by the suffragists in protest against this war, respecting mothers of those who will lose their sons in the deadly conflict.

The press dispatches gave us recently an account of a French mother who lost four sons in the present war but expressed regret that she had not other sons to lose in the same cause. I think there is another side to that picture. I think that Elizabeth Barrett Browning in that beautiful poem entitled "Mother and Poet," gives us a glimpse of the other side, a glimpse of the struggle between the mother-love and the love for country. Her

lines are suggested by the Italian warfare after news from Gaeta in 1861, and in part are as follows:

Dead! one of them shot by the sea in
the east,
And one of them shot in the west
by the sea.
Dead! both my boys! When you sit
at the feast
And are wanting a great song for
Italy free,
Let none look at *me!*

Yet I was a poetess only last year,
And good at my art, for a woman,
men said.
But *this* woman, *this*, who is agonized
here,
The east sea and west sea rhyme on
in her head
Forever instead.

What art can a woman be good at?
Oh vain!
What art *is* she good at, but hurting
her breast
With the milk-teeth of babes, and a
smile at the pain?
Ah, boys, how you hurt! you were
strong as you pressed,
And *I* proud, by that test.

What art's for a woman? To hold on
her knees
Both darlings! to feel all their arms
round her throat
Cling, strangle a little! To sew by
degrees,
And 'broider the long clothes and
neat little coat!
To dream and to dote.

To teach them * * * It strings
there. *I* made them indeed
Speak plain the word "country." *I*
taught them, no doubt,
That a country's a thing men should
die for at need.
I prated of liberty, rights, and about
The tyrant turned out.

And when their eyes flashed * * *
"O my beautiful eyes!"
I exulted! nay, let them go forth at
the wheels
Of the guns, and denied not. But then
the surprise,
When one sits quite alone! Then
one weeps, then one kneels!
—God! how the house feels.

Then follow verses descriptive of letters received from her soldier sons, and the manner of receiving news of the death of first one and then the other of her boys. As the crowd cheered in the streets of Turin she fell at their feet. Substitute the name of one or the other of the nations now contending, and we can imagine to some extent the feelings of some of the mothers, numbered now by the million, whose sons have either been recently slain or wounded or are now on the firing line. The poet continues:

O Christ of the seven wounds, who
look'dst through the dark
To the face of Thy mother! consider, I pray,
How we common mothers stand desolate, mark,
Whose sons, not being Christs, die
with eyes turned away.
And no last word to say!

Both boys dead! but that's out of nature. We all
Have been patriots, yet each house
must always keep one.
'Twere imbecile, hewing out roads to a wall.
And, when Italy's made, for what end is it done
If we have not a son?

Ah, ah, ah! when Gaeta's taken, what then?
When the fair wicked queen sits no more at her sport
Of the fire-balls of death crashing souls out of men?
When your guns of Cavalli with final retort
Have cut the game short,—

When Venice and Rome keep their new jubilee,
When your flag takes all heaven for its white, green, and red,
When you have your country from mountain to sea,
When King Victor 'has Italy's crown on his head,
(And I have my dead),

What then? Do not mock me. Ah,
ring your bells low,

And burn your lights faintly. My country is there,
Above the star pricked by the last peak of snow:
My Italy's there—with my brave civic pair,
To disfranchise despair.

Forgive me. Some women bear children in strength,
And bite back the cry of their pain in self-scorn.
But the birth-pangs of nations will wring us at length
Into wail such as this!—and we sit on forlorn
When the man-child is born.

Dead!—one of them shot by the sea in the west!
And one of them shot in the east by the sea!
Both! both my boys!—if in keeping the feast
You want a great song for your Italy free,
Let none look at me!

We had an able talk from Doctor Talmage at the Sunday School meeting on the "foundations of peace." So we might consider the "foundations of war." Militarism is one of the corner stones in the foundations of war. Israel Zangwill gives us these strong lines:

"To safeguard peace, we must prepare for war.
I know that maxim—it was forged in hell."

Of course there must be an adequate police force for each nation, but it is inexcusable to let the debt for armaments and standing armies run into what has been called the "endless procession of ciphers," or for a nation to enter upon the "procession toward the abyss." It is folly to have a peace that is a "peace of force" which may be transmuted at any time into a peace of bankruptcy of exhaustion. But a peace resting upon that foundation which

has been explained by the brethren during this conference will be what has been called "the old peace with velvet-sandalled feet;" and may that time come, the time foreseen by Isaiah and by Micah when the swords should be beaten into plow-shares and the spears into pruning hooks. I pray in the name of Jesus. Amen.

AUTHORITIES SUSTAINED.

Eldre Heber J. Grant presented the names of the General Authorities of the Church, to be voted upon by the assembly, as follows:

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as First Counselor in the First Presidency.

Charles W. Penrose, as Second Counselor in the First Presidency.

Francis M. Lyman as President of the Twelve Apostles.

As members of the Council of Twelve Apostles: Francis M. Lyman, Heber J. Grant, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith, Jr., and James E. Talmage.

Hyrum G. Smith, as presiding Patriarch of the Church.

The counselors in the First Presidency, the Twelve Apostles and the Presiding Patriarch, as Prophets, Seers and Revelators.

First Seven Presidents of Seventies; Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart and Levi Edgar Young.

Charles W. Nibley, as Presiding Bishop, with Orrin P. Miller and

David A. Smith, as his first and second Counselors.

Joseph F. Smith, as Trustee-in-Trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as Church Historian and General Church Recorder.

Andrew Jenson, Brigham H. Roberts, Joseph F. Smith, Jr., and August William Lund, assistant Historians.

As members of the General Church Board of Education: Joseph F. Smith, Willard Young, Anthon H. Lund, George H. Brimhall, Rudger Clawson, Charles W. Penrose, Horace H. Cummings, Orson F. Whitney and Francis M. Lyman.

Arthur Winter, as Secretary and Treasurer of the General Church Board of Education.

Horace H. Cummings, General Superintendent of Church Schools.

Board of Examiners for Church Schools: Horace H. Cummings, chairman: George H. Brimhall, Willard Young and C. N. Jensen.

Auditing committee: William W. Riter, Henry H. Rolapp, John C. Cutler, Heber Scowcroft and Joseph S. Wells.

Tabernacle choir: Evan Stephens, conductor; Horace S. Ensign, assistant conductor; John J. McClellan, organist; Edward P. Kimball and Tracy Y. Cannon, assistant organists; George C. Smith, Secretary and Treasurer; Noel S. Pratt, librarian; and all the members.

General Board of Relief Society: Emmeline B. Wells, President; Clarissa S. Williams, First Counselor; Julina L. Smith, Second Counselor; Amy Brown Lyman, Secretary; Susa Young Gates, Corresponding Secretary; Emma Em-

pey, Treasurer; Lizzie Thomas Edward, musical director; Edna H. Coray, Organist. Members of the Board: Sarah Jenne Cannon, Romania B. Penrose, Emily S. Richards, Julia P. M. Farnsworth, Phebe Y. Beatie, Ida S. Dusenberry, Carrie S. Thomas, Alice M. Horne, Priscilla P. Jennings, Elizabeth S. Wilcox, Rebecca N. Nibley, Elizabeth C. McCune, Edna May Davis, Sarah M. McLelland, Elizabeth C. Crismon, Jeanette A. Hyde and Sarah Eddington.

General Board of Deseret Sunday School Union: Joseph F. Smith, Superintendent; David O. McKay, First Assistant Superintendent; Stephen L. Richards, Second Assistant Superintendent; George D. Pyper, Secretary; John F. Bennett, Treasurer. Members of the Board: Joseph F. Smith, David O. McKay, Stephen L. Richards, Francis M. Lyman, Heber J. Grant, Hugh J. Cannon, Andrew Kimball, John F. Bennett, John M. Mills, William D. Owen, Seymour B. Young, George D. Pyper, Anthon H. Lund, James E. Talmage, George M. Cannon, Horace H. Cummings, Josiah Burrows, William A. Morton, Horace S. Ensign, Henry Rolapp, Harold G. Reynolds, Charles B. Felt, George H. Wallace, Howard R. Driggs, Sylvester D. Bradford, Nathan T. Porter, Milton Bennion, Charles W. Penrose, Edwin G. Woolley, Jr., Hyrum G. Smith, Charles H. Hart, Joseph Ballantyne, J. Leo Fairbanks, J. W. Walker, E. G. Gowans, and E. Conway Ashton.

General Board Young Men's Mutual Improvement Association: Joseph F. Smith, Superintendent; Heber J. Grant, Assistant Superintendent; Brigham H. Roberts, Assistant Superintendent; Moroni Snow, Secretary.

Members of General Board: Francis M. Lyman, J. Golden Kimball, Junius F. Wells, George H. Brimhall, Edward H. Anderson, Thomas Hull, Willard Done, LeRoi C. Snow, Rudger Clawson, Rulon S. Wells, Joseph W. McMurrin, Bryant S. Hinckley, Brigham F. Grant, Hyrum M. Smith, Joseph F. Smith, Jr., Lewis T. Cannon, Benjamin Goddard, George Albert Smith, Thomas A. Clawson, Lyman R. Martineau, Charles H. Hart, John A. Widtsoe, James H. Anderson, Anthony W. Ivins, Oscar A. Kirkham, Anthon H. Lund, George F. Richards, Nephi Anderson, John H. Taylor, Charles W. Penrose, James E. Talmage, Hyrum G. Smith, Henry C. Lund, George J. Cannon, Nicholas G. Morgan, Claude Richards, John F. Bowman, Levi Edgar Young, Roscoe W. Eardly, Richard W. Young, Preston D. Richards.

General Board Young Ladies' Mutual Improvement Association: Martha Horne Tingey, President; Ruth May Fox, First Counselor; Mae Taylor Nystrom Second Counselor; Clarissa A. Beesley, Secretary; Joan M. Campbell, Recording Secretary; Alice K. Smith, Treasurer; Margaret Summerhays and Mabel Cooper, Music directors.

Aids: Maria Young Dougall, Adella W. Eardley, Sarah Eddington, Agnes S. Campbell, Ann M. Cannon, May Booth Talmage, Emma Goddard, Rose W. Bennett, Julia M. Brixen, Augusta W. Grant, Estelle Neff Caldwell, Emily Caldwell Adams, Mary E. Connelly, Elen Wallace, Lucy Woodruff Smith, Jane B. Anderson, Edith R. Lovesy, Letitia T. Teasdale, Laura Bennion Dimond, Rachel Grant Taylor, Sarah E. Richards, Lucy Mack Smith and Charlotte Stewart.

Members of the General Board of Primary Association: Louie B. Felt, President; May Anderson, First Counselor; Clara W. Beebe, Second Counselor; Frances K. Thomassen, Secretary; Ida B. Smith, Librarian; Isabella S. Ross, Physical Director; Ann Nebeker, Assistant Physical Director; Emma Ramsey Morris, Chorister; Ivy Allen, Organist.

Advisors to the Board: George F. Richards and Anthony W. Ivins.

Aids: Lillie T. Freeze, Josephine R. West, Aurelia S. Rogers, L. L. Greene Richards, Camilla C. Cobb, Eliza S. Bennion, Margaret C. Eastmond, Edna Harker Thomas, Alice L. Howarth, Emma P. Romney, Zina Y. Card, Laura L. Foster, Edith E. Hunter, Erma Bitner Evans, Eleanor R. Jeremy, Mary Young, Ella S. Capener, Annie S. Milne, Vilate S. Chambers, Georgina F. Richards, Beatrice Cannon, Adelaide U. E. Hardy, Matilda W. Cahoon, Helen Davis, Florence Summerhays, Marion Belnapp Kerr.

General Board of Religion Classes: Anthon H. Lund, Superintendent; Rudger Clawson, First Assistant, Superintendent; Hyrum M. Smith, Second Assistant Supt.; Edwin S. Sheets, Secretary. Members of the Board: Horace H. Cummings, Rulon S. Wells, Joseph W. McMurrin, John Henry Evans, William A. Morton, Joseph J. Cannon, George Albert Smith, Charles W. Penrose, Orson F. Whitney, James E. King, George F. Richards, Heber J. Grant, Anthony W. Ivins, George H. Brimhall, Joseph F. Smith, Jr., P. J. Jenson, Willard Young and James E. Talmage.

General Board of the Genealogical Society of Utah: Anthon H. Lund, President; Charles W. Penrose, Vice President; Joseph F.

Smith, Jr., Secretary and Treasurer; Joseph Christenson, Librarian; Anthony W. Ivins, D. M. McAllister, and Heber J. Grant.

Duncan M. McAllister as Clerk of the Conference.

Each and all of those named were duly sustained in the positions designated, by unanimous vote of the Conference.

PRESIDENT JOSEPH F. SMITH.

CLOSING ADDRESS.

Conquer sin in self, and assist others in war against evil—Truth and Justice the foundation of Peace—Blessings of Peace invoked upon the Saints—Sisters admonished to be exemplary in dress, etc.

I feel very grateful for the excellent peace and spirit which has pervaded all our meetings. It is true, we are all engaged in a warfare, and all of us should be valiant warriors in the cause in which we are engaged. Our first enemy we will find within ourselves. It is a good thing to overcome that enemy first, and bring ourselves into subjection to the will of the Father, and into strict obedience to the principles of life and salvation which He has given to the world for the salvation of men. When we shall have conquered ourselves, it will be well for us to wage our war without, against false teachings, false doctrines, false customs, habits and ways, against error, unbelief, the follies of the world that are so prevalent, and against infidelity, and false science under the name of science, and every other thing that strikes at the foundations of the principles set forth in the doctrine of Christ for the redemption of men and the salvation of their souls.

We should war against covetousness, against pride, vanity, haughtiness of spirit, against self-sufficiency, and imagined or supposed almighty power that some people think they possess. God is the greatest man of war of all, and His Son is next unto Him, and their warfare is for the salvation of the souls of men. It would not be necessary for them to use violence or force, nor to permit their children to use violence nor force in order to conquer if they would but humble themselves, and obey the truth. For, after all, nothing will conquer nothing will win but the truth; and so far as the wars that are going on in the world are concerned, we not only want to see peace established among the children of men, but also justice, but above all things, *truth*, that justice, peace and righteousness may be built upon this foundation and not depend upon the covetousness, pride, vanity, evil desire, and lust for power in men.

That is what we want; and I pray that the spirit of truth may be poured out upon all men, as well as the spirit of peace. In fact, we will never have peace until we have truth. We will never be able to establish peace on earth and good will until we have drunk at the fountains of righteousness and eternal truth, as God has revealed it to man.

This is my testimony to you, and I desire to emphasize these simple thoughts, and say to all my brethren and sisters: Let us conquer ourselves, and then go to and conquer all the evil that we see around us, as far as we possibly can. And we will do it without using violence; we will do it without interfering with the agency of men or of women. We will do it by persuasion, by long-suffering, by patience, and by for-

givenness and love unfeigned, by which we will win the hearts, the affections and the souls of the children of men to the truth, as God has revealed it to us. We will never have peace, nor justice, nor truth, until we look to the only true fountain for it, and receive from the fountain-head.

God bless you, my brethren and sisters; I thank you for your attendance, for it has been a strength to us, and it has given us consolation and comfort to see you here and to know that you are here because you love the truth, just as we love it; and many of you love it even more than some of us know how to love it. For I know of people in the world who are true Latter-day Saints from the very core; they do not have many things to contend against in themselves, either. It is easy for them to be Latter-day Saints, and truly the children of God, because they love the truth and they live pure lives, many of them. I am satisfied of it. Many there-be, however, who have a good deal to fight against within themselves, and some of us are not any better than we ought to be. Such will doubtless gain a great reward if they conquer.

Now, in conclusion, let us go home, those of us who are relieved to go home, carrying with us the spirit of the Gospel, rejoicing that we have the liberty that we enjoy. the liberty to worship God according to the dictates of our own conscience, and according to the promptings of the testimony and of the Spirit of God within us; and let us abide in the truth. My blessing I give to you. May peace dwell in your hearts. May it abide and abound in your homes. May you be blessed in your outgoings

and incomings, when you lie down and rise up, in your basket and in your store, in your business and in all your lawful and worthy transactions of life, and in your ministrations for the salvation of mankind; the Lord bless you in it.

One word more. I wish to say to my sisters, and especially to those who are called to be teachers among their sex: Please set the example before your sisters that God would have them follow. When we teach people to observe the laws of God and to honor the gifts that are bestowed upon them in the covenants of the Gospel of Jesus Christ, we don't want you teachers to go out and set an example before your sisters that will destroy their faith in our teachings. I hope you will take that to heart, for it has a meaning to it. I am talking to the teachers among the sisters. We hear it reported, from time to time, that some of the teachers that are sent out among our sisters not only do not set the example that they ought to set, but they set the example that they should not set for our sisters, they teach them by example to break the word of wisdom, rather than to keep it. They teach them to mutilate their garments, rather than to keep them holy and undefiled, by setting the example before them, and we can tell you the names if you want to know. I am not scolding; I don't want it to be understood that I am finding fault, I am only telling a solemn truth, and I am sorry that I have it to say, but I want it to be distinctly understood. We see some of our good sisters

coming here to the Temple occasionally decorated in the latest and most ridiculous fashions that ever disgraced the human form divine. They do not seem to realize that they are coming to the house of God, and we have to forbid them entrance, or find fault with them, and they go away grieved and say sometimes, "We don't want to go there any more." Why? Because they come unprepared, like the man who was found at the feast without the wedding garment, who also had to be turned out (Matt. 22:1-14). We have to turn them out occasionally, because they will not hearken to the counsel that has been given to them. May the Lord have mercy upon us, and bless and help us to do our duty in all things, I humbly pray in the name of Jesus. Amen.

The congregation sang, "The Doxology."

Benediction was pronounced by Patriarch Hyrum G. Smith.

Conference adjourned for six months.

Prof. Evan Stephens conducted the singing of the choir and congregation at the Conference meetings in the Tabernacle, and Prof. John J. McClellan played the accompaniments, interludes, etc., on the great organ, assisted by Tracy Y. Cannon.

The stenographic reports of the discourses were taken by Elders Franklin W. Otterstrom, and Frederick Barker, Gladys Barker, and Clarence Cramer.

DUNCAN M. McALLISTER,

Clerk of Conference.

EIGHTY-FIFTH ANNUAL CONFERENCE

OF THE CHURCH OF JESUS
CHRIST OF LATTER-
DAY SAINTS



Held in the Tabernacle and Assembly Hall,
Salt Lake City, Utah, April 4th,
5th and 6th, 1915, with a full
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Eighty-Fifth Annual Conference of the Church of Jesus Christ of Latter-day Saints

FIRST DAY

The Eighty-fifth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a. m., Sunday, April 4, 1915, President Joseph F. Smith presiding.

AUTHORITIES PRESENT.

There were present of the First Presidency, Joseph F. Smith, Anthon H. Lund, and Charles W. Penrose; of the Council of the Twelve Apostles, Francis M. Lyman, Heber J. Grant, Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith, Jr., and James E. Talmage; of the First Council of Seventy, Seymour B. Young, Brigham H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, and Levi Edgar Young; Presiding Patriarch Hyrum G. Smith; of the Presiding Bishopric, Charles W. Nibley, Orrin P. Miller, and David A. Smith; Assistant Historians Andrew Jenson, and A. Wm. Lund. There were also a large number of Presidents of Stakes with their Counselors, Presidents of Missions, Bishops of Wards, Patriarchs, and numerous other prominent men and women representing various

quorums and organizations of the Church.

President Joseph F. Smith called the assembly to order, and announced that, in consequence of the over-crowded condition in the Tabernacle, another meeting will now convene in the adjoining Assembly Hall, under direction of Elder Rudger Clawson.

The conference services were commenced by the choir singing the hymn:

Come, dearest Lord, descend and dwell,

By faith and love, in every breast;
Then shall we know, and taste, and feel

The joys that cannot be expressed.

The opening prayer was offered by Elder Joseph W. McMurrin.

The Choir sang the anthem, "The Palms."

PRESIDENT JOSEPH F. SMITH.

OPENING ADDRESS.

Condition of peace and spiritual progress in the Church.—Our message of peace and salvation to mankind.—Saints should learn the truth, and teach it to their children.—Church organization and authority essential.—Strife and war deplored, peace prayed for.—Men urged to love and care for wives and children.—Presiding Bishopric's report of tithing expended, etc.—Comments on details of the report.

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The Church of Jesus Christ of Latter-day Saints

I have no doubt that many of the good people gathered here this morning, not having heard, will wonder what has become of the great Tabernacle organ. It may be proper for me to say to you that the organ is undergoing thorough repairs, and is in a condition that it can not be used at present. Perhaps it will not be prepared for use for several weeks to come. Since the last conference held in this tabernacle, the tabernacle itself has undergone somewhat extensive repairs. A new floor has been laid, the seats have all been renovated, repainted, revarnished, and the building put in very excellent condition. During the process of painting and renovating the interior of the building, it was necessary to keep up a high degree of heat to dry the paint, etc., to have the building ready for this conference. It was found that this prolonged heating injuriously affected some parts of the organ, putting it really out of order for the present. I thought just a word of explanation with reference to this matter might be appropriate at this time.

This is the opening session of the eighty-fifth annual general conference of the Church of Jesus Christ of Latter-day Saints. I feel very thankful indeed that I have been permitted, with the rest of you, to be present at the opening of this conference, and I hope that we will enjoy a blessed time together, during the three days that many, if not all of us, will have the privilege of assembling here, morning and afternoon, to be instructed and to give instruction and to hear exhortation and, if necessary, be reproved as the Spirit of the Lord may direct those who shall address us from time to time. I am very happy, in-

deed, under the impressions that weigh upon my mind with reference to the prosperity of the work of the Lord throughout these valleys of the mountains, and in the various missions of the Church throughout the world. Everything seems to point to the fact, which we hold in our faith and in our anticipation, that the Church of Jesus Christ of Latter-day Saints, is still pursuing its course peacefully onward and upward, extending and increasing on the right hand and on the left, and all along the front. It is really unnecessary, perhaps, for me to repeat, in some measure, at least, that which has been frequently said at the opening of conferences of the Church, that there never has been a time, at least within my remembrance, when the Church was in a better condition spiritually and temporally, than it is today. I do not believe that there has ever been a time when the organizations of the various quorums of the Priesthood were more nearly perfect or more diligent than they are at present, or when the stakes of Zion were more properly guarded and their interests watched by those who are presiding over them than they are today. I believe that our general and auxiliary organizations of the Church, also the standard organizations of the Priesthood, are performing their duty quite as well now, and I think somewhat better, than at any previous period of the Church's history. Why should it not be so? We are not "ever learning and never coming to a knowledge of the truth." On the contrary, we are ever learning and are ever drawing nearer to a proper comprehension of the truth, the duty and the responsibility that devolve upon members of the Church who are called

to responsible positions in it. Not only does this apply to those members which are called to act in responsible positions, but it applies to those who may be termed "lay members," if we may use such a term with reference to members of the Church of Jesus Christ of Latter-day Saints.

Who is there, under the circumstances that exist around us, that is not growing? Who is there of us that is not learning something day by day? Who is there of us that is not gaining experience as we pass along, and are attending to the duties of membership in the Church, and to the duties of citizens of our state, and citizens of our great and glorious nation? It seems to me that it would be a very sad comment upon the Church of Jesus Christ of Latter-day Saints and her people to suppose for a moment that we are at a standstill, that we have ceased to grow, ceased to improve and to advance in the scale of intelligence, and in the faithful performance of duty in every condition in which we are placed as a people and as members of the Church of Christ.

I am most happy, my brethren and sisters, to say to you that which you all know, that the Church of Jesus Christ of Latter-day Saints is at peace with itself, and it is at peace with all the world. We have no spirit of war in our hearts. We have been taught and we have learned that it is a part of our duty, and a very important part, to abandon the spirit of strife, contention, and warfare, either among ourselves or against any portion of the children of men. We send out our elders to the nations of the earth, not to make war upon the religious organizations that exist, not to contend with them and to create strife,

confusion and contention among the inhabitants of the world. The message that we have to bear to men is the message of life, peace, salvation, and redemption from sin.

Our elders are instructed here, and they are taught from their childhood up, that they are not to go out and make war upon the religious organizations of the world when they are called to go out to preach the Gospel of Jesus Christ, but to go and bear with them the message which has been given to us through the instrumentality of the Prophet Joseph, in this latter dispensation, whereby men may learn the truth, if they will. They are sent out to offer the olive branch of peace to the world, to offer the knowledge that God has spoken from the heavens once more to his children upon the earth; that God has in his mercy restored again to the world the fulness of the Gospel of His Only Begotten Son, in the flesh, that God has revealed and restored to mankind the divine power and authority from Himself, whereby they are enabled and authorized to perform the ordinances of the Gospel of Jesus Christ necessary for their salvation, and their performance of these ordinances must of necessity be acceptable unto God who has given to them the authority to perform them in His name. Our elders are sent out to preach repentance of sin, to preach righteousness, to preach to the world the gospel of love, of fellowship and of friendship among mankind, to teach men and women to do that which is right in the sight of God and in the presence of all men, to teach them the fact that God has organized His Church, a Church of which He, Himself, is the author and the founder—not Joseph Smith,

not President Brigham Young, not the Twelve Apostles, that have been chosen in this dispensation—to them does not belong the honor of establishing the Church, God is its author, God is its founder and we are sent out and we send out our elders to make this proclamation to the world, and leave it to their own judgment and discretion as to whether they will investigate it, learn the truth for themselves, and accept it, or whether they will reject it. We do not make war upon them; if they do not receive it, we do not contend with them if they fail to benefit themselves by receiving the message that we give to them for their own good, we only pity. Our sympathy goes out to those who will not receive the truth and who will not walk in the light when the light shines before them; not hatred, not enmity, not the spirit of condemnation; it is our duty to leave condemnation in the hands of Almighty God. He is the only real, true, righteous, impartial judge, and we leave judgment in His hands. It is not our business to proclaim calamities, judgments, destruction and the wrath of God upon men, if they will not receive the truth. Let them read the word of God, as recorded in the New and the Old Testaments, and, if they will receive it let them read the word that has been restored through the gift and power of God to Joseph the Prophet, as contained in the Doctrine and Covenants and in the Book of Mormon. Let them read these things, and they will learn there, themselves, the promises that God has made to those who will not hearken when they hear the truth, but will close their ears and their eyes against the light. We need not repeat these things and try to impose upon the feelings and judg-

ments of men by threatening them or by warning them against the dangers and evils that may come upon the ungodly, the disobedient, the unthankful, and those who will not yield to the truth. They will learn it soon enough, if we do not mention it to them at all.

It is not a part of our business to dwell upon these things; our duty is to tell the truth, preach the truth, the peaceable things of the Kingdom of God, the way of life and salvation, the way of repentance, the way of righteousness, the way of love and of dealing one with another, the golden rule to do unto others as we would that they should do unto us, as taught by the Son of God. The great object and duty that devolves upon the Latter-day Saints is to learn, each man and each woman for himself and for herself, their individual duty as members of the Church. Just as soon as a man or woman learns his and her duty to God and to those who are members with them in the household of faith, peace is established, love and good will are assured, no back-biting, no fault-finding, no bearing false witness against neighbors, no strife, no contention. For the moment that a Latter-day Saint learns his duty, he will learn that it is his business to make peace, to establish good will, to work righteousness, to be filled with the spirit of kindness, love, charity, and forgiveness; and, so far as he is concerned, there can be no war, no strife, no contention, no quarreling, no disunion; no factions can arise among the people who know their duty as Latter-day Saints.

Another great and important duty devolving upon this people is to teach their children, from their cradle until they become men and

women, every principle of the Gospel, and endeavor, as far as it lies in the power of the parents, to instil into their hearts a love for God, the truth, virtue, honesty, honor and integrity to every thing that is good. That is important for all men and women who stand at the head of a family in the household of faith. Teach your children the love of God. Teach them to love the principles of the Gospel of Jesus Christ. Teach them to love their fellowmen, and especially to love their fellow members in the Church, that they may be true to their fellowship with the people of God. Teach them to honor the priesthood, to honor the authority that God has bestowed upon His Church for the proper government of His Church. The house of God is a house of order, and not a house of confusion; and it could not be thus, if there were not those who had authority to preside, to direct, to counsel, to lead in the affairs of the Church. No house would be a house of order if it were not properly organized as the Church of Jesus Christ of Latter-day Saints is organized. Take away the organization of the Church, and its power would cease. Every part of its organization is necessary, and essential to its perfect existence. Disregard, ignore, or omit any part and you start imperfection in the Church; and if we should continue in that way we would find ourselves like those of old, being led by error, superstition, ignorance, and by the cunning and craftiness of men. We would soon leave out here a little and there a little, here a line and there a precept, until we would become like the rest of the world, divided, disorganized, confused, and without knowledge, without revelation or inspiration, and without Di-

vine authority or power. Of course, it is very necessary that those who preside in the Church should learn thoroughly their duties. There is not a man holding any position of authority in the Church who can perform his duty as he should in any other spirit than in the spirit of fatherhood and brotherhood toward those over whom he presides. Those who have authority should not be rulers, nor dictators, they should not be arbitrary, they should gain the hearts, the confidence and the love of those over whom they preside, by kindness and love unfeigned, by gentleness of spirit, by persuasion, by an example that is above reproach and above the reach of unjust criticism. In this way, in the kindness of their hearts, in their love for their people, they lead them in the path of righteousness, and teach them the way of salvation, by saying to them both by precept and example: Follow me, as I follow our head, the Redeemer of the world. This is the duty of those who preside. The duty of the high councils of the Church, when they are called to act upon questions involving the membership or standing of members of the Church, is to find out the truth, the facts, and then judge according to the truth and the facts that are brought to their understanding, always tempered with mercy, love, and kindness, and with the spirit in their souls to save and not to destroy and cast out. Our mission is to save, not destroy; our aim should be to build up, and not to tear down. Our calling is to convey the spirit of love, truth, peace and good will to mankind throughout the world; that war may cease; that strife may come to an end, and that peace may prevail.

I thank God, my Heavenly Father,

as you do, every one of you present here today, and as do all the people of the Church of Jesus Christ of Latter-day Saints, that our land is at peace as much as it is. I am sorry that there should be any internal disruptions, division, or contention existing at all among the various organizations of the people of our land. I am sorry that there should be strife. If they had the true spirit of the Gospel of Jesus Christ they would not have strife; they would cease to harbor feelings of contention and strife; if troubles came they would meet together and deliberate in the spirit of wisdom, meekness and humility, invoking the blessing and spirit of Almighty God upon their deliberations and counsels, and calmly decide together upon that which would be for the common good, and then go as one man to do that which is necessary to build up the nation and the country in which we dwell. I am glad that we have kept out of war so far, and I hope and pray that we may not be under the necessity of sending our sons to war, or experience as a nation the distress, the anguish and sorrow that come from a condition such as exists upon the old continent. Oh God, have mercy upon thy poor children in Europe, and throughout the world, who are brought under the awful conditions that exist there because of the ambition and pride of men who claim the right and power to dictate, even to life or death, the conduct of the people over whom they rule.

My brethren and sisters, God is with you; the Lord is with this people; and if we will be His children in very deed as He is in very deed our Father, I tell you that God will temper the elements for your good; He will bless you with health; He

will bless you with abundance; He will bless the earth and make it fruitful. Those who reap their harvest by the toil and sweat of their brow, from mother earth, will have bounteous harvests if they will only serve God in their hearts and in their outward life. I feel just as sure of this as I do that I am standing before you here.

I do not feel that it would be to my advantage, nor to yours, for me to continue my remarks very much longer. I have no need of course to refer to my personal feelings and condition; but I have recently passed through my share of sorrow. Nevertheless the Lord has been so merciful to me, He has blessed me in so many ways, and multiplied His favors and mercies upon me to such an extent that it would be shameful for me to complain, even under the most severe afflictions and adverse conditions and circumstances in life. I love truth wherever I see or find it. I love men and women who are virtuous and honorable. I would love a man, no matter who he is, if I knew that he was honest before God. He might differ with me in religious views, and in many other ways; but, is he honest with his fellow man and with his God? If he is, I honor him, and I love him for his honesty.

When I think of our mothers, the mothers of our children, and realize that under the inspiration of the Gospel they live virtuous, pure, honorable lives, true to their husbands, true to their children, true to their convictions of the Gospel, oh, how my soul goes out in pure love for them; how noble and how God-given, how choice, how desirable and how indispensable they are to the accomplishment of God's purposes and the fulfilment of His de-

crees. My brethren, can you mistreat your wives, the mothers of your children? Can you help treating them with love and kindness? Can you help trying to make their lives as comfortable and happy as possible, lightening their burdens to the utmost of your ability, making life pleasant for them and for their children in their homes? How can you help it? How can any one help feeling an intense interest in the mother of his children, and also in his children? If we possess the Spirit of God, we can not do otherwise. It is only when men depart from the right spirit, when they digress from their duty, that they will neglect or dishonor any soul that is committed to their care. They are bound to honor their wives and children. Intelligent men, men of business, men of affairs, men who are involved constantly in the labors of life, and have to devote their energies and thought to their labors and duties, may not enjoy as many comforts with their families as they would like, but if they have the Spirit of the Lord with them in the performance of their temporal duties, they will never neglect the mothers of their children, nor their children. They will not fail to teach them the principles of life and set before them a proper example. Don't do anything yourselves that you would have to say to your boy, "Don't do it." Live so that you can say, "My son, do as I do, follow me, emulate my example." That is the way fathers should live, every one of us; and it is a shame, a weakening, shameful thing for any member of the Church to pursue a course that he knows is not right and that he would rather his children should not follow. What a shameful thing it is for a man to place upon himself

an embargo, a handicap against doing his full duty to those that love him and whom he should love above his own life, by yielding to appetites that are wrong and to passions that are base, and doing things that he ought not to do, and that he would feign keep his children from doing. Do your duty, my brethren, and the Lord will do His for you.

We want Zion to grow and become strong in righteousness. We desire the people of Zion to develop in understanding and grow in knowledge and become strong in wisdom. We want you to cultivate the spirit of mercy, of charity and forgiveness. We want you to be generous to the poor; we desire that you will guard the helpless, the aged, and provide for them. God has made provision in His Church, in the complete organization of it, so that every faithful soul in it may be looked after and nurtured and cared for in the hour of need. The trouble with us at present is that there are so many men who are holding membership in the Church, who neglect their duty in so many ways, that we have not the means to provide as amply as we would like for the necessities of the poor. When you look upon a tithing record, a book of large dimensions, containing the names of members of the Church who do not pay their tithing, you do not need to wonder why the Church has not more means to provide for the poor. We are doing the best we can with the means we have. I am going to read you just a few little things that we are doing with the means you consecrate to the Lord for the upbuilding of Zion.

The general Church Auditing Committee has examined the receipts and disbursements of the tithes of the stakes of Zion and mis-

sions, also the accounts of the Presiding Bishop's Office, and the accounts in the office of the Trustee-in-Trust. Their report will be rendered before the close of the conference, I suppose.

The following report will show how the tithing of the Church, for the year 1914, has been disbursed. Now I am taking a liberty that has

not been indulged in very much; but there have been so many false charges made against me and against my brethren by ignorant and evilly disposed people, that I propose to make a true statement which will, I believe, at least have a tendency to convince you that we are trying to do our duty the best we know how:

April 4, 1915.

The following report will show how the tithing of the Church for the year 1914 has been disbursed:

For the erection and maintenance of stake tabernacles, ward meeting houses, amusement halls and other stake and ward expenses	\$ 730,960.00
For the maintenance of Church schools	330,984.00
For the maintenance of our Temples.....	64,508.00
For the erection of mission houses and general mission activities, and return fares of missionaries.....	227,900.00
For the maintenance of Church buildings and Church institutions, including the Temple block and the Presiding Bishop's office	99,293.00
For the completion and maintenance of the Latter-day Saints Hospital	136,727.00
For the erection of the Cardston Temple.....	52,647.00
For the erection of the new Church office building.....	128,663.00
Paid to the worthy poor out of the tithing funds.....	116,238.00
	<hr/>
	\$1,887,920.00

This is the entire tithing of the Church in all the world for the year 1914.

The expenses of the General Authorities and the maintenance of the office of the First Presidency are paid out of revenues derived from investments, and not out of the tithes of the Church.

In addition to the amount paid out of the tithes to the poor..	\$ 116,238.00
there has been collected and paid to the poor by the Relief Society	74,290.00
And there has been paid to the poor by the Bishops from the fast offerings and other ward charity funds.....	76,000.00

Making a total paid to the poor for 1914.....	\$ 266,528.00
There has been collected for the war sufferers, which is being expended under the direction of President Hyrum M. Smith, of the European Mission	\$ 33,000.00

Our records show that 73% of all the Latter-day Saint families residing in all the stakes of Zion own their own homes.

The birth rate of the Church for the year 1914 is 39.5 to the thousand.

The death rate for the year 1914 is 8.3 to the thousand.

Marriage rate for the year 1914 is 17 to the thousand.

During the year there were 14,717 children blessed.

There are 1,316 Elders and 115 women laboring in the missions as missionaries.

Of the membership of the Church residing in the stakes of Zion, 319,000 were born in the United States.

There has been a net increase in the membership of the Church in the stakes of Zion from the year 1901 to 1914 of 129,493 souls.

There are now 739 wards and 33 independent branches. There are 68 stakes of Zion and 21 missions. During the year 1914, 21 new wards have been organized and 2 stakes of Zion.

There have been performed in the Temples during the past year, 166,909 baptisms for the living and dead, and 72,952 endowments for the living and dead. Altogether 326,264 ordinances have been performed in the four temples. This is a very considerable increase over any previous year.

Ward teaching has been given considerable attention by the stake and ward officers, with the results that in some of the stakes of Zion the work has been so well developed that 96% of all the families are visited by the ward teachers each month.

Now some people have reported that the tithes of the Church amount to millions every year, and Joseph F. Smith has the absolute control of all these millions, and never gives any account of them to the world, nor to anybody else. Now we are not giving this to the world; we are giving it to the Latter-day Saints. These amounts which I have read, I think it may be proper to state here, cover the entire tithing of the Church in all the world, for the year 1914. Now when you come to talk about the millions and millions of dollars of tithing paid by the Church of Jesus Christ of Latter-day Saints, it is simmered down to \$1,887,920, for the year 1914, and that was an average year. I may be pardoned, perhaps, if I say here, for the benefit of any who do not know the facts, that the law of tithing is a voluntary law; that is, it imposes only a voluntary duty upon the people. No person's standing as a member of

the Church, is jeopardized because he doesn't pay his tithing. There are a good many of us who don't observe all the laws, and it is a good thing that the Lord does not execute justice and judgment upon a great many of us because of it.

The expenses of the general authorities and the maintenance of the First Presidency are paid out of the revenues derived from investments, and not out of the tithes of the Church. These investments, as a rule, consist of contributions of stocks of various kinds to the Church on tithing, which have been held by the Church; and the dividends that we derive from these stocks and investments are for the benefit of the people in every instance, for the Church has never made an investment that had not for its object the benefiting of the whole people, as far as possible, fostering industries, and the colonization of our country. It has been done for

aiding the settlers of our country, our state and our adjoining states, as far as possible, by assisting them with means, to help them lay the foundation of prosperity for themselves.

It just occurs to me that we are talking to you on the Sabbath day, and some people, perhaps, may feel that it is somewhat out of place for us to talk about money and temporalities, about tithing, or the expenditure of means and the uses made of it, on the Sabbath day, but the Sabbath was made for man, and not man for the Sabbath. God made or designated the Sabbath day for a day of rest, a day of worship, a day for goodly deeds, and for humility and penitence, and the worship of the Almighty in spirit and in truth.

There has been collected for the war sufferers, which is being expended under the direction of President Hyrum M. Smith of the European Mission, \$33,000. This was done on one day, practically, a day set apart for general contributions for the benefit of the sufferers, in consequence of the war. I have a list of the names of all the stakes of Zion and the wards which contributed these means, and it was all contributed and handled and sent to the sufferers to be distributed equally and impartially,—to Latter-day Saints, mind you, first. I want to tell you that, we will be honest with you; we feel that it is the first duty of Latter-day Saints to take care of themselves, and of their poor; and then, if we can extend it to others, and as wide and as far as we can extend charity and assistance to others that are not members of the Church, we feel that it is our duty to do it. But first look after the members of our own household. The man who will not provide for

his own house, as one of old has said, is worse than an infidel. So we make no apologies for saying that we have collected these means for the suffering Latter-day Saints that are afflicted because of the war, in Germany, in Austria, in Italy, in Switzerland, Holland and in England and anywhere else where they are suffering in consequence of it. It cost the fund not one penny, not even a postage stamp for collection. May be you would like to know that: there were no paid agencies, no paid collectors. No one received a nickel from the funds contributed for the assistance of the afflicted and the suffering. It was done through the channels of the holy priesthood, through the organization of the Church, in the regular way, and it has cost nobody anything. The First Presidency received the other day the following cable message from the President of the Swiss and German Mission:

"Two thousand dollar relief fund thankfully received. Express gratitude to God's people. Conditions satisfactory.—VALENTINE, President Swiss and German Mission."

We have received also a number of returns from President Hyrum M. Smith, but in volume, and these returns have not been condensed, so that they can be presented here.

Now, we have a few more statements that I desire to read: Our records show that 73% of all the Latter-day Saint families, residing in all the stakes of Zion, own their own homes. I am sorry that this figure is not as large as it has been in the past, but we have become more numerous than we were when 95% of the people of the Church owned their own little homes and owed nothing to anybody for them.

Let me inject here, once more, my standing admonition to the Latter-day Saints: My brethren, see to it that you do not put a mortgage upon the roof that covers the heads of your wives and your children. Don't do it. Don't plaster your farms with mortgages, because it is from your farms that you reap your food, and the means to provide your raiment and your other necessities of life. Keep your possessions free from debt. Get out of debt as fast as you can, and keep out of debt, for that is the way in which the promise of God will be fulfilled to the people of His Church, that they will become the richest of all people in the world. But this will not happen while you mortgage your homes and your farms, or run into debt beyond your ability to meet your obligations; and thus, perhaps, your name and credit be dishonored because you over-reached yourselves. "Never reach farther than you can gather," is a good motto.

From each of the newly organized wards we have received calls to assist to help build new meeting-houses; and so the work goes on. I have read the figures of the hundreds of thousands that we are appropriating for the assistance in the erection of meetinghouses, tabernacles, and amusement places for the youth of Zion, to keep them under proper restraint and control.

The work in the temples has been the largest on record. There have been performed in the temples, during the past year, 166,909 baptisms for the living and dead,—an indication that we are increasing the membership of the Church very, very much faster in the spirit-world than we are on earth.

Now, my brethren and sisters, we do not want to weary you with sta-

tistics. Our duty is not to deal particularly in statistics and in financial matters. Our paramount duty is the preaching of the Gospel of Jesus Christ, and the inculcation of the principles of that Gospel in the hearts and souls of all our children. This is our duty. God bless you. I am glad to see you here. I surely welcome you with all my soul, and I feel in my soul that God will bless you for your presence here. Why are you here? Because you are members of the Church of Jesus Christ. You are here because this is the annual conference of the Church of Jesus Christ of Latter-day Saints. You are here because you are members of that Church and because you are members of the priesthood and of the auxiliary organizations of the Church and are all interested in the well-being, advancement, and development, spiritually, intellectually, physically and financially, and every other way, of the people of the Church of Jesus Christ of Latter-day Saints. God bless you, I humbly pray, in the name of Jesus Christ. Amen.

A soprano solo, "Christ is Risen," was sung by Sister Esther Davis Stephens.

PRESIDENT ANTHON H. LUND.

Certainty of the resurrection—"Easter" an improper name for day celebrating the sacred event—The Passover, old and new—Witnesses of the risen Redeemer—Christ's mission to the spirit-world—Scripture evidences that though the body dies the spirit lives—Universality of the resurrection—God's justice manifest in plan of salvation for the dead.

In presenting myself before you, and attempting to speak to you, I ask your faith and prayers in my

behalf. With you I have listened with much interest and pleasure to the remarks of our President. He has given us the keynote of love and good will to one another, and asked us to perform the duties that devolve upon us, and I believe that we all feel to respond to this exhortation.

The song that we have just listened to, "He is Risen," was very appropriate, as this is Easter Sunday, which we celebrate in memory of the resurrection of Jesus Christ. It was a happy message that came to the world through this event, the resurrection, that Jesus had conquered death and had come forth out of the grave.

The resurrection, the central fact of our faith, has been doubted by a great many, and yet He was seen by His apostles and some of His disciples, and by as many as five hundred at one time. To us there is no doubt about the resurrection. We feel grateful to believe and know that Christ did rise from the dead, that He laid down His life, of Himself, and was able to take it again, and thereby give us the hope, the assurance, that resurrection will come to all of us.

Last Thursday night was celebrated in memory of His instituting the Holy Sacrament; Friday we commemorated His crucifixion, and today, the first day of the week, we celebrate His resurrection. He rose from the grave, the crowning act of redemption, and thus finished the great mission given Him by His Heavenly Father. It was at the Jewish Passover that this great event occurred. Here in America, and in England, we call it Easter; in Germany they call it Ostern. Both the English and the Germans have named this sacred festival after a heathen goddess. How much better

it would have been to have kept the old name, or a derivation of it, as in other lands, for instance in Scandinavia, where it is called Paaske, instead of a name that has no foundation upon holiness. Easter is one of the variable feasts. Among Christian nations it has been thought best to celebrate it at a time when the feast would include Thursday, Friday and Sunday. In the early days the Christians, like the Jews, celebrated it on a certain day of the month, but this has been changed to the present custom.

I consider that this day brings to us more joy than the commemoration of any other event that has happened in the world. The Passover was instituted to remember that a number of the children of Israel were saved from death by obeying a certain command of God, namely, that of sprinkling the blood on the door posts; then the angel of death passed over, and the first-born in the families of the Israelites was spared, while among the Egyptians, and those who did not obey this command, the first-born was stricken with death. The Passover that we commemorate today is of much greater importance. While the old Passover commemorated the saving of a few, our Passover commemorates the victory over death, the bringing of life unto the whole human race. Every son or daughter of Adam is benefited by this great event, because the resurrection will come to all. Jesus voluntarily gave His life for us, and by doing so redeemed us from the effects of the fall. How grateful and thankful we ought to be to Him.

In the morning of the day that He rose from the dead, He was seen by some of the faithful women that believed in Him, and by some of the

apostles. On the same day He joined two disciples going to Emmaus, who were very much concerned about what had taken place. Then, "beginning at Moses and all the prophets, He expounded unto them" the scriptures concerning Himself, proving that Christ should suffer and rise again. Afterwards, in telling about His speaking to them, they said that their hearts burned within them. They had not understood the great mission that He was to perform. That evening His apostles had gathered in a room with closed doors, and as they were talking He appeared in their midst. All but Thomas were present; ten of them saw Him, felt of Him, and rejoiced that the Master was again with them. Next Sunday, Thomas, the doubter, seeing Jesus, was convinced that He had risen. After this Jesus met with the Apostles at Lake Gennesaret. They received instructions from Him there, and Peter was called to be the shepherd over His flock.

While His body lay in the grave we are told that He went to the spirits in prison, and preached unto them. Luther in his little catechism said that Jesus went down to hell, and on the third day rose from the dead. Peter informs us of what He did during the time that He was in the spirit-world. The word "hell," as it occurs in the New Testament, has been translated from three different words: Gehenna, Hades, and Tartarus. Whenever the word "Gehenna" is used it always means a place of torture, conveying the real meaning of the word "hell" to us. The other word is "Hades," which could have been translated better perhaps by the compound word "spirit-world." The Greeks understood the word to mean the realm of

Pluto, or the place for the shades of departed ones, and in the latter sense it is used in the scriptures. We read in the Bible that "death and hell" should give up their dead, and in the Book of Mormon we read a similar statement. Hell does not mean the place of torture to which the wicked will be assigned at the great judgment, though those who have been wicked, and transgressed the law here, are not apt to be very happy in the spirit-world.

Many people deny that the spirit lives, and can think and act between death and the resurrection. They who hold this opinion quote what the preacher says in the Book of Ecclesiastes, that "the living know that they shall die, but the dead know not anything;" and in another verse in the same chapter he says, "Whatsoever thy hand findeth to do, do with all thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." And so they conclude that spirit and body sleep in the grave until the day of resurrection. Not long ago I read a tract upon this subject in which the author ridiculed the idea of the spirits going to the spirit-world, and he declared that there is no such thing as a human spirit. Now, what did the preacher mean? Did he mean that the spirit and the body lay in the grave slumbering, and hence there is "no knowledge, no wisdom, in the grave" and that "the dead know not anything?" No, I firmly believe that he alluded only to the body; the body is laid in the grave and it does not know anything, for the part of man that knows, thinks and wills, has left. And that this was really his meaning I take from another of his sayings: "Then shall the dust return to the earth as it was, and the

spirit shall return unto God that gave it." Now, this is said by the same man who wrote the above quotations, which are used so often against the doctrine of an intermediate state between death and the resurrection. He declares that the spirit shall return to God who gave it; consequently, he could not have included the spirit in his statement that "the dead know not anything;" he alluded to that part only that was laid in the grave.

Alma is very plain on the subject of an intermediate state. He tells us that the spirits of the righteous go to a place in the spirit-world called Paradise, a place of joy and happiness; and that the wicked go to a place by themselves also, where they are suffering in the knowledge of the judgment that is coming. Now, when Jesus' spirit left His body, it went to Hades, but I believe it went to Paradise first, for He said to the repentant thief upon the cross, "To-day shalt thou be with me in Paradise." No doubt He went there, and first of all informed those who had served God and been righteous, and whose day of resurrection perhaps was near, of what he had been able to accomplish, that He had fulfilled His mission, had overcome death, and thereby brought the hope to all that they should be resurrected. After this, He went on the glorious mission to preach to the spirits in prison, those who at one time were disobedient, and had rejected the gospel preached by Noah. His mission was to proclaim liberty to the captives, open the prison doors to them that were bound. He read from the scroll handed to Him in the synagogue at Nazareth—the first verses of the 61st chapter of Isaiah—and they describe His own mis-

sion, and allude to the work He was to perform. He brought joy to thousands who had so long been confined, and had suffered for their rejection of the gospel.

When He was resurrected, Mary discovered that He was the Master, and wanted to worship Him, but He told her not to touch Him for He had not yet been with the Father. We understand where He had been and the work He had done, for His mission was not only to the few that heard Him on earth, but to all both living and dead; He said Himself, "the hour is coming, in the which all that are in their graves shall hear His voice." His mission was for all that should come upon the earth, and to all of them He brought release from the bands of death, and He bestowed on all the precious blessing of the resurrection. But the resurrection will not be the same to all, for they who have done good will come forth unto the resurrection of life, and they that have done evil will come forth unto the resurrection of damnation. This we are told in the words of the Savior Himself.

Now, we rejoice here today in dwelling upon this great event. We feel that it was true, what the Prophet Joseph received by revelation and gave to us concerning the resurrection and salvation for the dead. This doctrine gives a satisfactory explanation of the justice of God. If it be true, what many in the world believe, that only the few that hear the doctrine of Christ and receive it should be saved, and that all the other myriads who come upon the earth should be condemned, because they had not heard His name, then it looks very unjust. But when we remember what Peter says, that

the dead should hear the Gospel, that they might be judged according to men in the flesh, we begin to understand the justice of God. The Gospel will be preached to all; every one shall hear of the Mission of Christ, and shall have a chance either to receive or reject, whether living upon the earth or whether they have departed. How broad is the platform of salvation! The Lord is just to all, and no one coming before His judgment seat shall be able to say that he has not been dealt with justly.

Now, brethren and sisters, I see the time allotted is past. I rejoice to be with you; I rejoice in the Gospel as preached to us; I rejoice in the restoration of the Gospel and in knowing that Joseph Smith was a Prophet of God. May the Lord bless us all, I ask in the name of Jesus. Amen.

President Smith stated that another overflow meeting will be held in the Assembly Hall, at 2 p. m., at which Elder Joseph F. Smith, Jr., will preside; also an outdoor meeting, in front of the Bureau of Information, at the same hour, under direction of Elder George F. Richards. He also announced that arrangements have been made, by the Presiding Bishopric, to furnish accommodations to Conference visitors who are not otherwise provided for.

"Rock of Ages," a soprano solo, was rendered by Sister Lily Shipp.

The choir sang the anthem, "Song of the Redeemed."

Benediction was pronounced by Elder Lewis Anderson.

Conference adjourned until 2 p. m.

OVERFLOW MEETING.

An overflow session of the Conference was held in the Assembly Hall, adjoining the Tabernacle, at 10 a. m. The services were presided over by Elder Rudger Clawson, and the Cottonwood Stake Choir, under direction of Manasseh Smith, furnished the music.

The Choir sang the hymn:

Come, dearest Lord, descend and dwell,

By faith and love, in every breast;
Then shall we know, and taste, and feel

The joys that cannot be expressed.

The invocation was offered by Elder John R. Barnes.

The choir sang the hymn:

As the dew, from heaven distilling,

Gently on the grass descends,
And revives it, thus fulfilling

What Thy providence intends.

BISHOP ORRIN P. MILLER.

(Of the Presiding Bishopric.)

It is a great surprise to me, my beloved brethren and sisters, to be called upon to address you for a few moments upon this occasion. My heart is full of gratitude to my Heavenly Father for this privilege, especially, of meeting with so many of the Latter-day Saints, and that we are assembled on such a beautiful Sabbath morning. The bosom of the earth having been refreshed by showers of rain, and then the sunshine, brings to our hearts thanksgiving and rejoicing, that we have such glorious conditions in coming together to worship the Lord.

When we think that this is Easter

Sunday, a very important day to us Latter-day Saints, with the views we have of the life of the Savior, it brings to us rejoicing and thanksgiving. Our hearts bound with happiness when we realize that we have been established in these valleys, in the fastnesses of the Rocky Mountains, according to the predictions of ancient as well as modern prophets. O what joy it brings to us when we see the tens of thousands of honest-hearted, devoted people assembling together this morning to worship the Lord, and to be taught of His ways, that we might walk in the path which He has marked out for us as His children. We could not help but rejoice at this, and our hearts are made glad because we have confidence in those that are leading us as prophets, seers, and revelators, in this the dispensation of the fulness of times.

The great number of people that have gathered together upon this occasion have come from the various stakes of Zion, sixty-seven stakes now organized, and different states of the Union. I presume every stake in the Church is here represented; I have noticed individuals from Canada on the north to Arizona and Old Mexico on the south, and I take it that all have come to headquarters, to the present center stake, that we may be taught of the ways and laws of the Lord, that we might be able to walk in His paths, and remain true and faithful unto the end.

What joy and satisfaction these thoughts bring to us, when we look back over the history of our people. In looking over this congregation, we see pioneers who blazed the way across the desert and came into these valleys many years ago, and helped to establish the ensign that was spoken of by one of the ancient

prophets, that should be established in the tops of the mountains, in the midst of the everlasting hills, and all nations should flow into it. We feel to rejoice that these prophecies are being fulfilled, and that we, the offspring of those great pioneers, are enjoying these blessings, the fruits of their labor. When we reflect upon the conditions that confronted them when they came into these valleys: nothing but a barren waste, not a beautiful shrub or a tree, except the few that nature had produced, the valley being desolate and barren, and the only human associate that they had, beside themselves, was the Lamanite or native Indian; and the howl of the coyote was heard on the plains and the prairies. When we look now at the condition of our people, luxury and ease evident in every valley in the fastnesses of the Rocky Mountains, and we are enjoying the best and happiest and most prosperous times that have ever come to our people since the settlement of these valleys; and when we reflect that many were buried upon the plains on the journey from the Missouri River—my grandfather was buried out on the lonely desert, rolled up in a blanket and put into a shallow grave—when I reflect upon these things, I feel grateful to God for the blessings that have come to us.

I feel like Nephi of old, full of gratitude and praise to my Heavenly Father, that I have been born of goodly parents, and that I have been taught in the ways of the Lord, that I might appreciate His blessings. And O how I rejoice that the hearts of my parents were touched when the humble elder came to them in their native country and preached unto them the Gospel of Jesus Christ, as we understand and enjoy

it this day. We rejoice in these things because we understand and comprehend them. My parents received the Gospel in their native country, one of them across the ocean, in the land of the troubled nations of today, and their coming to this blessed country made it possible for me to be present with you upon this occasion. Why should we not rejoice when we realize these things.

And now, my young brethren and sisters, you who have been born in these valleys, born "under the droppings of the sanctuary," heirs to the holy priesthood in the new and everlasting covenant which God has established in the earth, how we should rejoice in these things, and always be grateful and willing to bear our testimony to the great blessings which the Lord has given unto us as His children. How we venerate the names and the memories of our aged parents. We do not need to hire men to teach us, and to proclaim to us that the Gospel is true; thousands of white-haired veterans could stand up in the congregations of the Saints today, should the President ask them, yea, ten thousand of them could rise up and proclaim in power and authority, but in a humble spirit, that they know Jesus is the Christ and that Joseph Smith was a prophet of God. We have been taught this truth, and have received a knowledge of it, we have received the Holy Ghost, and that testimony has come to us, having obeyed the law upon which these blessings are predicated. It is not guess-work with us; we know it for a surety, we have been converted and convinced of these truths. We have been baptized in water, the same as the Savior was baptized by John, and we have come forth out of

the water, and had hands laid upon us for the reception of the Holy Ghost, and the Holy Ghost has come to us, and it has been as the promises said, a constant companion and guide to us, a monitor of righteousness and truth, that shall remain with us forever, if we are faithful. These truths abide in our hearts; we know they are true, no matter what the world may say about us Latter-day Saints.

I desire to bear my testimony to the principles of the Gospel as they have been revealed to us. I have endeavored in my youth to accept every one of them, as the Prophet has revealed them; and I bear my testimony to you that he has revealed no untruth, but everything that he has revealed has been the truth, and truth is mighty and will prevail. The Latter-day Saints can truly sing the beautiful hymn,

"High on the mountain top truth's banner is unfurled,
Ye nations, now look up, it waves to all the world."

May the Lord bless us in my prayer in the name of Jesus. Amen.

ELDER CHARLES H. HART.

(Of First Council of Seventy.)

I rejoice with you, my brethren and sisters and friends, in the glory and beauty of this beautiful Easter morn, and for the hope and the assurance which it brings unto us. It has been nearly eighty-five years now since the inauguration of these conferences, such as we are participating in today. And during that time the people of the Church have become firmly established in the faith. They have stronger assurances and more evidences of the

divinity of the work than ever before.

Men have examined, from the standpoint of reason and philosophy, in later years as never before perhaps in the history of the world, the great problems of life, particularly the immortality of the spirit. And it is interesting for us to know that their deductions are in confirmation of the teachings of the Church. I rejoice with you that our Heavenly Father sent His only begotten Son in the flesh to dwell upon the earth, and to give us an example of the perfect life, and also that He permitted that He should die for the sins of the world, and that He might be resurrected, as a concrete example of the great doctrine of the immortality of the spirit and the resurrection of the body.

In the examination of this question of the immortality of the spirit, from the standpoint of reason and science and philosophy, men have considered the analogies we find in nature to those of the resurrection, and I think that the argument has not been stated more beautifully than by the present Secretary of this great Republic of ours. His words are familiar to many of you. They may seem trite even to some of you who are very familiar with them, but I think it would not be inappropriate upon this Easter morn, to read this brief and concise argument, by way of analogy with things we find in nature. He says:

"If the Father deign to touch with divine power the cold and pulseless heart of the buried acorn, and to make it burst forth from its prison walls with new life, will He refuse the word of hope to the sons of men when the frost of winter comes? If matter, mute and inanimate, when touched by the forces of nature to a multitude of forms can never die, will the spirit of

man suffer annihilation when it has paid a brief visit, like a royal guest, to this tenement of clay? No, I am as sure that there is another life as I am that I live this day. In Cairo I secured a few grains of wheat that had slumbered for more than three thousand years in an Egyptian tomb. As I looked upon them this thought came into my mind: If one of these grains had been planted on the banks of the Nile the year after it grew, and if all its lineal descendants had been planted and replanted from that time till now, its progeny now would be sufficiently numerous to feed the teeming millions of the world. There is in a grain of wheat an invisible something that has power to discard the body which we see, and from earth and air fashion a new body so much like that one that we cannot tell the one from the other. And if this invisible germ of life in the grain of wheat can thus pass unnumbered through three thousand resurrections, I shall not doubt that my soul has power to clothe itself with a body suited to its new existence, when this earthly form has crumbled into dust. If He stoops to give the rose-bush, whose withered blossoms float upon the autumn breeze, the sweet assurance of another springtime, will He refuse the words of hope to the sons of men when the frosts of winter come? Will He leave neglected in the earth the soul of man made in the image of his Creator?

In a little while we shall see the worm weave about itself a shroud, and appear lifeless. But not so. In a short time the cerement will be broken, and instead of the ugly worm, a beautiful winged creature will burst from the prison house, and with beautiful wings will flit from flower to flower.

Some one has stated this argument in the form of a question which really answers itself: "Shall man alone, for whom all else survives, no resurrection know? Shall man alone, imperial man, be sown in barren ground, less privileged than the grain on which he feeds?" As I say, the question really conveys its own answer.

But philosophers have gone deeper than these mere analogies of nature, and they have examined the arguments made of old to test them and to see whether they hold good in the light of modern reason and science. The lines of the poet Addison, which immortalize the argument of Plato, have been so examined. Addison says:

"Plato, thou reasonest well; it must be so"— [That is, it must be that the spirit is immortal, and survives the death of the body.]

Else whence this pleasing hope,
This fond desire, this longing after immortality?

Why shrinks the soul back upon itself,
And startles at destruction? Or whence

This secret dread and inward horror
Of falling into naught?"

And he answers:

"'Tis the divinity that stirs within us.
'Tis heaven itself that points out an hereafter,

And intimates eternity to man;
Eternity, thou dreadful pleasing thought."

As I say, the argument of the philosopher Plato embodied in these lines of the poet has been re-examined, and has been found to be sound. Of course there would not be planted in the human soul for a vain purpose the strongest desire that exists. It would not be planted there only to be mocked.

One of the syllogisms upon the subject of the immortality of the spirit has for its terms the assumption of a reasonable universe, of a perfect Deity, and of the high value of human life. And assuming these premises, then the conclusion follows, with almost inevitable necessity, that man was not given life for a mere day. If we predicate the existence of a rational universe, peo-

pled with creatures whose life is of high value, presided over by an all-wise and perfect Father, then we can conclude that we are not mere creatures of a day, that we are not chance creatures, to live for a brief span and then pass into nothingness; but we can rely upon the conviction that came to the Prophet Job of old, when he exclaimed: "I know that my Redeemer liveth and that He shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God."

And why should there not be a resurrection of the body? Why should we not believe that the spirit is immortal? One of the greatest philosophers that America has produced, John Fisk, in a work dedicated to his own children, makes the assertion that the assumption which some people indulge, that the spirit does not survive the death of the body is the most colossal instance of baseless assumption known to all the history of philosophy.

One Dickinson, a European chemist, speaking on this question at Harvard, giving one of the so-called Ingersoll lectures on immortality, says that it is mere dogmatism to say that the soul does not survive the death of the body, and that it is mere prejudice or inertia to declare that we cannot determine whether or not the soul does survive the death of the body. He and other philosophers use the word "soul" in the same sense as the word "spirit" is used by the Latter-day Saints.

A short time ago, in Great Britain, there was assembled a notable gathering of scientists and philosophers, the first in the British kingdom, who came to hear one of their number, Sir Oliver Lodge, speak on this subject. After a very careful

examination from a scientific and philosophical viewpoint of this subject of the immortality of the spirit, Sir Oliver Lodge said, "Already the facts so examined have convinced me that memory and affection are not limited to that association with matter by which alone they can manifest themselves here and now, and that personality persists beyond the bodily death. The evidence to my mind goes to prove that discarnate intelligence under certain conditions may interact with us."

Investigations along that line by this philosopher and many of his associates have firmly convinced them of this great underlying doctrine of Christianity, the immortality of the spirit, or as they express it, the immortality of the soul.

There have been many books written in recent times upon this subject. Professor Schuler of Harvard has a book on the Individual, in which he treats upon the persistency and endurance of this thing we call the individual.

The poet Tennyson exclaims:

"O human will that shall endure
When all that seems shall suffer shock."

Why should not the spirit and the body be immortal? They are composed of immortal elements. There is no doctrine better established in science than that of the conservation of energy; that energy, coarse, ordinary energy, cannot be annihilated. And what excuse would there be to suppose then that the form of energy, the highest known to the universe, the individual, should ever perish. Matter is also imperishable. There is no doctrine better established in science today than that matter cannot be annihilated. The particles of which our bodies are composed are immortal;

they cannot be destroyed. The form may be changed, but the particles themselves can never be annihilated. And it is the promise of the Father, as exemplified in the life of the Lord and Master, that these immortal elements shall be inseparably connected with the spirit; that mortality, that corruption shall be clothed upon with incorruption. One writer of comparatively recent times publishes a book, entitled, "The Scientific Demonstration of a Future Life," in which he undertakes to prove as a matter of science that the spirit survives the death of the body. It would not be profitable to take your time to go into the contents of this book by Mr. Hudson, a psychologist of some standing. His argument is based upon the thought that there are some faculties of the human being that do not naturally function themselves in this life, and his argument is that there must needs be a future life for these same faculties to naturally function themselves.

We are accustomed to associate the manifestations of the spirit with the body in which it appears, and it is difficult for us to dissociate in our thoughts the combination that we have been thus accustomed to. United States District Judge Crosscup, in an argument some years ago with Prof. Haeckel, (who is said to be the only materialist today who has delved deeply into psychological phenomena and not convinced himself of the immortality of the spirit) Judge Crosscup says that if one's knowledge of the human voice were associated only with the telephone, if all one's information of the human voice, or of singing, had come to him by way of the telephone, it would be a very natural thing for him to associate the human voice

with the telephone, and for him to erroneously conclude that if that instrument were destroyed that the human voice itself would cease. And he says—that it is no more reasonable to assume that the manifestations of the spirit are thus inseparably connected with the human body, than to conclude in the circumstances supposed that the human voice is inseparably connected with the telephone.

Philosophers have gone into the question of the relation of the brain to thought, and have discussed the question whether thought is a function of the brain and some have concluded that if thought can be in any sense considered a function of the brain it is not a function of the brain in the sense that steam is a function of the tea kettle, but rather it is a permissive function or transmissive function such as these panes of glass perform in transmitting the rays of light and heat into this room. If the medium is obscured, the function will be imperfectly performed, and yet the window glass is not the creator of the light. Beyond the pane of glass is the great orb of day, and while this medium performs that function, either perfectly or imperfectly, according to its nature and condition of cleanliness, still the sun and not the glass is the source of light and heat. So the brain is a medium through which the spirit manifests itself.

But I rejoice with you, my brethren and sisters, that it is not necessary for us to go to the reasoning of science, or the deductions of philosophy for assurance upon this subject. It may be of interest, particularly to the young who may not be as firmly founded in the truth as some of the older brethren and sisters are. But with the older por-

tion, they know that the Lord lives, that this is His Church, that we are His children, that Jesus is the Christ, and that He laid down His life in redemption of His children, and at the same time gave us the concrete assurance, that the body does not absolutely perish with its seeming death, that we can say of the apparently lifeless body, "not dead but sleeping," and be assured that the spirit of man endures, and shall endure for all the ages to come.

May the Lord bless us, and keep us in the faith, and in the guiding, sustaining and blessed assurances which the Gospel gives unto us, is my prayer in the name of Jesus. Amen.

A double quartet of ladies, of Taylorsville ward choir, sang, "Easter Morn."

ELDER REY L. PRATT.

(President of Mexican Mission.)

I am happy, my brethren and sisters, to meet with you today in conference, and I sincerely trust that during the few moments I occupy I may have the Spirit of the Lord to direct my remarks; and I ask you to give me your sympathy, your faith and prayers, that the Lord may aid me. I fully realize that to preach the gospel to a congregation, be they Latter-day Saints or people of the world, without the Spirit of God to direct, one is unable to preach the Gospel in a way that would be instructive, and that would be acceptable to our Father in heaven.

Brethren and sisters, we are truly a remarkable people, and this great gathering today attests the remarkableness of the Latter-day work, established through the instrumental-

ity of the Prophet Joseph Smith. The lives of the great body of religious worshipers, known as the Church of Jesus Christ of Latter-day Saints, attest the fact that they are a peculiar people, that they are not of the world. This is exactly as it should be, for the Savior said to His disciples, when He labored with them, that if they were of the world the world would love its own, but because they were not of the world they were despised by the world.

Our peculiarity consists in different purposes, in a different outlook for the future, in different aspirations, in different habits in life. If we are living up to the professions that we make, our lives are cleaner and better than those of the world that surround us. The Savior said to His disciples, when He was with them, that if their righteousness did not exceed the righteousness of the scribes and the pharisees, in no manner should they inherit the kingdom of heaven. The same is true today; with the great knowledge that we have of the Gospel of Jesus Christ, and with the revelations we have received of the Lord as to how we ought to conduct our lives, if our righteousness is not greater than the righteousness of the people that have not received these things, I should say, in the words of the Savior, that in no wise can we inherit the kingdom of our Father in heaven.

We are living, brethren and sisters, in a day of the fulfillment of prophecy. I will read to you just a little from the 24th chapter of Matthew. Speaking of the Savior, it says:

"And as He sat upon the Mount of Olives, the disciples came unto Him privately, saying: Tell us when these things shall be? And what shall be

the sign of Thy coming and of the end of the world? And Jesus answered and said unto them: Take heed that no man deceive you, for many shall come in My name, saying I am the Christ, and shall deceive many. And ye shall hear of wars and rumors of wars; see that ye be not troubled, for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom, and there shall be famines and pestilences and earthquakes in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you, and ye shall be hated of all nations, for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound the love of many shall wax cold. But he that shall endure to the end, the same shall be saved."

It is not my purpose to particularly call your attention to this part of the Savior's prophecies that we are witnessing the fulfillment of, for many things have occurred, since the great war in Europe began, that signify the fact that the great conflict that is going on in the world, and the great earthquakes that have taken place during our short lives, the remarkable manifestations of those great calamities in the earth directly prove that they are the fulfillment of the prophecies of the Lord. I shall, however, during the short time that I stand before you, call your attention to another part of the prophecies of the Lord, that pertain particularly to us as a people, and that concern us even more than the destruction that is going on in Europe; it is contained in verse 14 of the same chapter: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."

This has been, in some measure, fulfilled. This gospel of the kingdom has been set up in these latter days, with all of the gifts and powers that ever pertained to it in any dispensation in which it has been upon the earth, and it has been preached in many of the nations of the earth. But still there is a great work lying before this people in carrying the gospel of salvation unto millions who have never intelligently understood the Gospel of Jesus Christ. They have believed in false doctrines, and have followed after teachers who have taught for doctrines the commandments of men. They have not come in contact with the sweet spirit that emanates from a missionary clothed with the power of the holy priesthood to preach the Gospel of faith in God, the Father, in His Son Jesus Christ, and in the atonement, (which was so beautifully illustrated in the remarks made this morning by Brother Hart,) and of faith unto repentance, and baptism for the remission of sin. Millions of people have never had these things brought aright to their attention as the Lord has destined that it should be. It is our mission as a people, to preach this gospel to the world; and we should enthuse our brethren with the desire to carry this message to those millions that do not know the truth. There are thousands of men in this Church, as stated by Bishop Miller, that are in every way capable of delivering to the world the truth in regard to the religion that will save them; there are men in this congregation that could do this work effectively and well. But, are our minds led out along this line? are we thinking of the great work that devolves upon us? are we shaping our affairs to that end? I refer particularly to

members of the Seventies' quorums, as they are expected to be minute men in the work of preaching the Gospel to the nations of the world. Are you preparing yourselves, and shaping your affairs so that when the call comes you can be ambassadors of life and salvation to people that know not the truth?

This gospel is given to the world for the salvation of all mankind, providing they will live according to its principles. But, how can they believe in Christ of whom they have not heard, and how can they hear except authorized ministers be sent to teach them that Christ is the means of salvation to the world? It devolves upon us who have received the truth to take it to the world. It is not to be taken to one nation only, it is to be taken to all the nations of the world, according to the word of the Savior that I have read here. It is a common thing for many people to become narrow-minded. It was a common affliction among the converted Jews, they believed that the Savior's mission was particularly to them, and they believed that outside of them there was no favored people of the Lord. It took a revelation from the Lord, and a great manifestation to Peter to convince him that the Gospel was also to the Gentiles, and that it was not for him to call unclean that that the Lord had said was clean. My brethren and sisters, this work is not only to the people of the same nation and race as ourselves, it is our mission to carry this message of salvation to all the world. Let us take into consideration that all mankind are the children of our Father in heaven, and all mankind will have, according to the unchangeable decrees of our Father in heaven, the privileges of coming into His kingdom,

through this gospel that we have received. Peter said that he knew of a certainty, after he had received that great manifestation, that God was no respecter of persons, but that, out of every nation, he that would obey Him, and work righteousness, would be accepted of Him; and that is just as true today as it ever was. True it is that there are some nations less favored of the Lord than others. If you will read the history of those people, and the hand dealings of the Lord with them, you will find that their present conditions are a result of their failure to receive the Gospel when it has been proclaimed unto them, but, in every instance, you will also find that God's justice has been manifest unto the people. This is particularly true of the people with whom I am laboring, the Lamanites. They have been brought to the condition in which they are today because of disobedience in the past. But the Lord has said He would, in His own due time, give them another trial, another chance. If you will take the time to read it, you will discover that the word of the Lord should go to them, from the Gentile nations, to bring them back to a knowledge of the Christ.

I do not desire, my brethren and sisters, to occupy much more of the time this morning; but I wish to emphasize the fact that the Lord will fulfill His promises, and that in His own way, in His own time, and just as is shown very plainly in III Nephi, in the Book of Mormon, I wish to read a few words to show that the Lord will fulfill all of His promises to His children, but He will do it in His own way. It is well for us to accept the Lord's way, and make ourselves willing and ready to work in it.

"And now, behold, I say unto you that when the Lord shall see fit in His wisdom that these sayings shall come unto the Gentiles, according to His word, then ye may know that the covenant which the Father hath made with the children of Israel, concerning their restoration to the lands of their inheritance, is already beginning to be fulfilled; and ye may know that the words of the Lord which have been spoken by the holy prophets, shall all be fulfilled; and ye need not say that the Lord delays His coming unto the children of Israel; and ye need not imagine in your hearts that the words which have been spoken are vain, for behold, the Lord will remember His covenant which He hath made unto His people of the house of Israel. And when ye shall see these things coming forth among you, then ye need not any longer spurn at the doings of the Lord, for the sword of His justice is in His right hand, and behold at that day, if ye shall spurn at His doings, He will cause that it shall soon overtake you. Woe unto him that spurneth at the doings of the Lord; yea, woe unto him that shall deny the Christ and His works: yea, woe unto him that shall deny the revelations of the Lord, and that shall say the Lord no longer worketh by revelation or by prophecy, or by gifts, or by tongues, or by healings, or by the power of the Holy Ghost; yea, and woe unto him that shall say at that day, to get gain, that there can be no miracle wrought by Jesus Christ; for he that doeth this shall become like unto the son of perdition, for whom there was no mercy, according to the word of Christ. Yea, and ye need not any longer hiss, nor spurn, nor make game of the Jews, nor any of the remnant of the House of Israel, for behold the Lord remembereth His covenant unto them, and He will do unto them according to that which He hath sworn. Therefore ye need not suppose that ye can turn the right hand of the Lord unto the left, that He may not execute judgment unto the house of Israel." (III Nephi, 29 chapter.)

How many are there of us who are entirely guiltless of the things that the Lord has told in this chap-

ter that we should not do? How many of us are entirely guiltless of looking down upon the Jews and upon certain branches of the House of Israel, and how many of us are there that do not believe implicitly in our hearts that the Lord is going to fulfill these mighty and, as they look to us, almost impossible promises unto those people?

I testify to you, my brethren and sisters, that this word is true, and this book brought forth by the instrumentality of Joseph Smith, is a revelation of God unto the world. And I testify that I know that Joseph Smith was a prophet of God. I know that, through the power which God gave him, He established this Church, and it shall not be taken away again, but it will go on to perfection, and those who do not go with it will be lost, because the Church is not going to be left to any other people. I testify, furthermore, that I know that those who have governed the Church, and led us up to the present time, have been inspired of God. I testify that I have received manifestations, that Joseph F. Smith, who presides over this conference, and the Church, at the present time, is a man inspired of God, and he leads this Church by the inspiration and Spirit of the Almighty. When I have heard criticism, I have told the critics that their criticism will bring them condemnation if they do not repent. God will not permit His servant to guide this Church into error, it is going to be guided to success. Again I say, Joseph F. Smith is inspired of the Lord in what he does in the government of this Church. May the Lord help us to realize our duties in this Church, and perform them faith-

fully, is my prayer in the name of Jesus. Amen.

"O Divine Redeemer," was sung by Sister Ada Russell.

ELDER ANDREW JENSON.

(Assistant Church Historian.)

The limited time at my command will only permit me to express a thought which has come to me while the brethren have been speaking to us. It may be based upon the saying of the Savior, when He, in His famous sermon on the mount, speaks as follows: "Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles? Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit."

The successful affairs of this life are as a rule made up of happy mediums. To illustrate: If a man spends his money in a very liberal and imprudent way, we call him a spendthrift. If he is too close with his means, we are tempted to call him a miser. We admire the happy medium when a man is neither a spendthrift nor a miser. Again we sometimes find men who to all appearances are too self-important, who assume a certain extreme dignity, which conveys the idea to others, that they consider themselves better than other people. As a contrast to these we find people who, figuratively speaking, crawl in a hole, who are too modest, who dare not assert themselves in anything, and who dare not step to the front to show their real ability and the talent which God has given them. These are two extremes which most people do not admire. We like a man who does not exhibit either of

these extremes—who is not too modest, nor too much inclined to self-assertion. Most of the successes which the human race have achieved in any of the affairs of life have been based on a happy medium.

The Latter-day Saints are by most unprejudiced people referred to as a good and honest community. Sometimes, perhaps, we may overdraw the mark in regard to our own virtues and goodness. But true it is that we are not the people that our enemies claim that we are, when they endeavor to paint us black, and make us appear real wicked. Perhaps at times we go to the extreme in doting on and speaking of our purity and virtues, for even in that regard there is necessarily a happy medium and a certain way of getting at the truth.

I have given this matter quite serious attention while I, during the past years, and particularly during the last few months, have been busily engaged in perusing the history of the Church, or recording the actions of the Latter-day Saints in these valleys. I have patiently gathered together the events of each day in regular chronological succession from the very day the pioneers first arrived in the Valley of the Great Salt Lake in July, 1847, to the close of the Nineteenth Century, and I find this truth proven beyond all doubt and beyond every attempt at successful contradiction, that there has from the beginning been a great difference in the general morals of the Latter-day Saints when they have been alone in these mountains and when they have been associated with other people not of their faith. In other words, the Latter-day Saints, (when they have had an opportunity to regulate their affairs according to their own religious and

moral convictions or practical creed), have been far better than at other times when they, in a sense, have been helpless in the hands of others, or associated with more worldly-minded and less God-fearing neighbors.

From the day of the arrival of the pioneers here in 1847 till the month of June, 1849, the "Mormons" were almost alone in these valleys. There was scarcely any one here who did not belong to the Church of Jesus Christ of Latter-day Saints. It is very interesting indeed to read of the good morals and tenets of the people as they were reduced to practice at that time—a people who showed by their actions that they were indeed a God-fearing people, though suffering with poverty and want and beset with very many difficulties incident to western pioneer life. But they were a moral and virtuous people. Scarcely an oath or anything tending to vulgarity or blasphemy were heard in the streets of Great Salt Lake City in these early days. There was no drunkenness or immoral practices to speak of. The vices that try good men's souls and which are so detrimental to the progress of a moral community were almost unknown.

But in the year 1849, after the gold had been discovered in California, a certain class of travelers commenced to pass through the Great Salt Lake Valley. Some of these were very good people, who not only behaved themselves like gentlemen, but who also spoke truthfully of the Latter-day Saints, calling them an honest and a God-fearing people. Some of these transcontinental travelers who had listened to slanderous reports circulating in the East were indeed surprised to find that the "Mormons"

in the far-off valley of the Great Salt Lake consisted chiefly of men and women of most excellent character and morals. Some of these travelers, however, were men of bad morals who endeavored to introduce vice of a serious nature among the Latter-day Saints. Thus, barring a few isolated cases, the year 1849 witnessed the first introduction into these valleys of real blasphemy, theft, robbery, and other things repugnant to the feelings of a true Christian.

In course of time, or after the lapse of a few years, the evils introduced into the midst of our people by these travelers (who were mostly bound for California and Oregon) subsided, and the "Mormons" were again left almost alone for a season. During that period we enjoyed comparatively speaking immunity from nearly all the vices prevailing at that time in what we generally called the outside world, and the "Mormons" in the Great Salt Lake Valley again made a record that reads well as matters of history at the present time.

These happy conditions, however, were overturned to a very great extent in the year 1858, when the so-called Johnston Army entered the Great Salt Lake Valley. There were about six thousand American troops and upwards of eleven thousand camp-followers. Most of the latter were men of questionable character, and there were also a few women whose morals were calculated to disgrace any community who would encourage their nefarious practices; and yet these same people claimed that they came to Utah to teach the "Mormons" better morals. The complaint had been made against us in the East that we were not moral, and that we were the opposite to a

good people. Hence, these men and women, to whom I refer, were sent here, or came here of their own free will and choice, to introduce a higher and better civilization than the one which had existed before. Without going into details I will simply say in this connection that for the time being a most wonderful change took place in the moral status of certain localities in this intermountain region, particularly in Salt Lake City and Camp Floyd where most of the soldiers and camp-followers made their headquarters. Quarreling, fighting, stealing, robbing and killing became common occurrences among the non-"Mormon" element in these valleys. One old settler said, "I have now lived in Provo ten years and I have heard more blasphemy and witnessed more vice in Salt Lake City in twenty-four hours than I have heard or witnessed all the time I have lived in the 'Mormon' town of Provo."

I do not desire to draw an extreme picture of these changing conditions. I desire simply to refer to facts and present the truth as I find it recorded in the annals of a people who have ever been known to keep good records. Nor do I take as my authority "Mormon" statements alone, but the statements of other honest men and women who were not afraid to tell the truth and to speak of things as they found them.

The Latter-day Saints are by no means a perfect people, but whatever may be said in regard to the "Mormons" on the one hand and the non-"Mormon" element on the other, the facts are these that at such times when the "Mormons" have been almost the sole inhabitants of these mountain valleys and have lived according to the religion of the

Latter-day Saints—the principles or creed known as “Mormonism,” which we call the true Christian religion—they have excelled in purity, honesty and sobriety. We have, in other words, fostered a practical Christian civilization whenever we have been let alone and given liberty to show our real characteristics.

Passing on in my observations I will merely state that after the episodes of 1858 and the few following years most of the soldiers who had arrived in the Valley were ordered away to participate in the war between the North and the South, and most of the camp-followers left the territory about the same time. After their departure we had another season of peace, comparatively speaking, and Christian civilization, in which purity of life again played a most prominent part. This condition continued until the year 1869, when the Union Pacific Railroad was finished, and with that event came the introduction into Utah of a civilization of which we have never been proud. Then it was that we got the perpetual saloon, the perpetual house of ill-fame and those other perpetual things of evil which we often shudder to think of, especially when we realize what it means as temptations and inducements to our young people.

After a while conditions again changed a little for the better. Our people succeeding to a considerable extent to maintain law and order in a mixed community. But then came the remarkable year of 1890 when the “Mormons” lost permanent control of Salt Lake City, Ogden and a few other towns. Since that time we have had to submit to the presence of nearly all the vices, evils, and abominations which are cursing nearly every large city in the whole

so-called civilized world. We are endeavoring to keep our young people as well as ourselves away from evil doing, but in many instances we are not as successful as we would like to be.

From the various examples which I have quoted from history we can judge pretty well of “the fruits of the tree.” We have had the privilege of looking upon the different pictures of conditions in the different periods of our territorial and state history. We can compare notes with conditions when the inhabitants of Utah were almost purely “Mormon” and when they have been mixed with other people.

While I do not desire to laud my people, the Latter-day Saints, to the sky as a perfect people, I nevertheless glory in telling the truth. I have belonged to the Latter-day Saints since I was a little boy and I love my people. I cannot feel satisfied to stand silently by always, when I witness the wrongdoing of those who oppose us and listen to the vituperation and false accusations which come from the outside world or from people who do not know us, or, worst of all, from those enemies in our own midst who know that they are not telling the truth. Once in a while I feel like raising my voice against the false accusations concocted against us and endeavor to make such corrections as are within my power.

Without exaggeration and without stating anything bordering on the extreme the facts are, that when we as Latter-day Saints have had an opportunity to live by ourselves and to regulate our domestic and civil affairs according to our belief and preferences, we have ever built up model Christian communities. On the other hand, when we have been

more or less in the power and under the influence of people opposed to us, we have to a greater or less extent become mixed up with worldly affairs; for with our best efforts to steer clear of the evils and vices introduced amongst us, we have occasionally yielded through weakness to that which is forbidden in the Word of God.

In conclusion I assert that history bears out the fact that the fruit of the "Mormon" tree is good, far better than the fruit plucked from the so-called up-to-date Christian civilization which has been introduced amongst us from time to time. Whenever we have been mixed up with outside influences our high standard of morals has invariably been reduced.

God bless you, my brethren and sisters. May the Lord God, our Heavenly Father, enable us to be faithful and true to the commandments which He has given us and to the teachings of the Savior of the world, whom we adore and in whom we believe. May we continue to be a practical Christian people, and while we are at the present time a mixed community, let us take a consistent stand and be determined to serve the God of our fathers, remain true to our covenants, and ever have our eyes and ambition directed toward the Kingdom of God. While others may do wrong, let us endeavor to retain our characteristics of purity, honesty and uprightness. I ask it in the name of Jesus Christ. Amen.

ELDER SAMUEL O. BENNION.

(President of Central States Mission.)

I realize, my brethren and sisters, what it means, in some measure at least, to occupy this position, ad-

ressing an audience of Latter-day Saints, many of whom have been reared in the Church, and filled missions abroad; I realize the responsibility that attends the speaker and the audience together, that the Spirit of the Lord may direct the words of the one who addresses them.

I feel very weak in attempting to speak to you this morning, but I have been interested in the remarks that have been made by the speakers at this session of the conference; and though we remain only a few moments longer in this meeting, I trust we may find it possible to commune with each other so that we will all be edified and blessed.

I have been interested in the missionary work for a good long while, and have learned what it means to enjoy the Spirit of the Lord. In speaking to the public, either to the Latter-day Saints or those who are not termed Saints, I have found that all men are more or less interested in religion, if you can get men to gather their thoughts for a short time, and concentrate them upon the many gifts and blessings that the Lord has given His children on this earth. I have never met a man in my experience but what wanted to be saved, but desired that, sometime in the future, he might dwell with our Father in heaven. I am reminded always of the words of the Savior when He appeared unto Mary and told her to go and tell her brethren. He told her to touch Him not, for, said He, "I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." All men and women in the earth are children of the same God, and are entitled to His blessings ac-

ording to their works; and as a result of their works they will be rewarded at some future time. Here where we have grown up, the majority of the people who belong to the Church have, I suppose, been born under the covenant, and have been familiar with the Gospel of Jesus Christ from childhood. They have become acquainted with it through early instruction, beginning in the Primary, then in the Mutual Improvement Association, Sunday School, etc., and many have gone on missions into the world; it seems almost that they were born Latter-day Saints.

I believe that a man's condition here is largely the result of his pre-existence, a subject which has been commented upon a little this morning. A person's future will depend largely upon his life here. Today's condition is largely the result of yesterday's actions, and tomorrow will be largely affected by today. If men and women are inclined toward the Lord today, they are pretty apt to be that way tomorrow, and so on. I have learned that it is very profitable for any man to be a possessor of a testimony of the Gospel; to know that Jesus is the Christ, and that Joseph Smith was a prophet of God; such testimony is a gift of God. I have learned also that repentance is a gift of God, and that men cannot truly repent unless the Lord gives them the spirit of repentance. He gives all men the gift of repentance who draw near unto Him, and desire to forsake evil and choose the good. The same gospel that was given to man in the days of Adam, and in the days of all the holy prophets, is here upon the earth in this dispensation of the fulness of times.

I am inclined to believe that the

work of the Lord is nearing an end here, and that His work will not continue many more years. According to the time of the Lord, we are in the last days, and this gospel must be preached diligently. For this purpose, more men and women are sent into the world today than at any other period, and still the cry is for more missionaries. There has never been a time in the history of our missions when there was more need of numerous missionaries than at the present time. Last summer there were four cities in the Central States Mission under the ministration of only one elder and two lady missionaries, all that we could leave with them. They traveled from one city to another every week, encouraging the people who were investigating the gospel. There are some men in this congregation who could go into the mission field, if they made up their mind to do it, and it would be a splendid experience for them, and a blessing to those to whom they ministered. I want to tell you that no man ever acquired a thorough knowledge of anything except by experience. He never truly acquires a knowledge of the advantages of money only as he has to toil in earning it. Property that comes to a man through inheritance is seldom properly appreciated by him; in a majority of cases they lose it in a short time. Experience in the mission field, at home and abroad, is the best kind of training, the thing that fastens the gospel in the minds of the missionaries till they are able to hold fast and walk by the light of it. Preaching the gospel wherever permitted and practically living it, is a sure method of attaining success.

The Lord has said, in the 58th section of the Doctrine and Cove-

nants, that "men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward." And so, my brethren and sisters, the power is in you and me, given by our Eternal Father, to every one of His sons and daughters, that they may be prepared to work in the ministry of the Lord Jesus, at home and abroad. We can plan for a future experience in the mission field, a short or a long one, according to our desires. My brethren and sisters, it has been my desire to impress upon this body of men and women that missionaries are needed, men of experience. I want to say to you that I have never seen anyone come into the mission field yet but what there is a place for him, and there have been people somewhere who would listen to him. But we need older men than formerly. The time has arrived, I firmly believe, when men who have already had an experience in the mission field are most needed. Experience keeps men alive, fresh and able; decay results if we get into ruts, drift into easy paths, or become inactive. I believe that the Lord desires that the Priesthood in this Church should, every one of them,* be at work, at home or abroad; and I believe that all who are able to act as missionaries will be called. Joseph Smith said that every man who was called into the ministry in the world was ordained unto that calling before the world was. If that be the case, they undoubtedly understood the gospel of Jesus Christ in the pre-existent state. My brethren and

sisters, in order to obtain the blessings that have been pronounced upon the elders of Israel, those who are called will have to use the free agency that God gave unto them and exercise the power of their Priesthood in fulfilling the requirement that has been made of them. The Lord has said that "many are called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world." Men engage in business, and lose sight of the greater blessings and privileges, and the purpose for which they came into the earth.

My brethren and sisters, time will not permit me to speak longer. I enjoy knowing that I am a Latter-day Saint. I value my membership in this Church as the greatest possession that has ever come to me. I rejoice in the knowledge that the Lord lives, and that Joseph Smith is a prophet of God, that this is the Church of Jesus Christ, and that this people called Latter-day Saints are His people. I know that those who go down into the waters of baptism will be accepted of Him. I know that Joseph Smith received the revelations of the Lord which he said he did, and that he received a visitation of the Father and the Son, and messengers from the heavenly world.

I humbly pray that the blessings of the Lord will continue with us each day while we live upon the earth, in the name of Jesus. Amen.

A male quartet rendered a selection.

The Choir sang, "The Palms."

Bishop Peter C. Rasmussen pronounced the benediction.

AFTERNOON SESSION.

In the Tabernacle.

Conference was resumed at 2 p. m.

President Joseph F. Smith called the meeting to order.

The Choir sang the anthem, "Let the Mountains Shout for Joy."

Prayer was offered by Elder Milton H. Welling.

The Choir sang the anthem, "I waited for the Lord."

PREST. CHARLES W. PENROSE.

The living word of God—The Easter Anniversary—Christ's literal resurrection—Evidences of the fact—The universal resurrection—Christ's parentage—The Father, a Being of Tabernacle—The Holy Ghost a "Personage of Spirit"—The Spirit of God a boundless essence—Adam as the head of our race—We worship only the eternal Father.

I should have been well repaid for coming to this conference if I had only had the pleasure, that I now enjoy, of looking upon this vast congregation composed chiefly of Latter-day Saints, members of the Church of Jesus Christ, which He has established in the last days and for the last time, but I appreciate the privilege afforded me of addressing my brethren and sisters, and earnestly desire that the good spirit which was present with us during our morning exercises will be with us this afternoon, and that I may be inspired by the same spirit which was present with us at the opening session.

This morning I felt that we were receiving the word of God. We have some books which we recognize as containing the word of God: The Bible, composed of the Old and

New Testaments, and the Book of Mormon, and the Doctrine and Covenants, and the Pearl of Great Price, which we recognize as the written standards of doctrine in the Church. These contain revelations given in the past; some of them in the very distant past. But it is a great consolation to me and must be to all Israel that we have the living word of God today, and that that which is spoken under the influence of the Holy Ghost is just as much the word of God, just as important and just as binding upon the people of God, as that which was given in former times. "Holy men of old spake and wrote as they were moved upon by the Holy Ghost," so Peter declared, and we can say that holy men in these latter times have spoken and do speak under the influence of the same Spirit, and it is no less the word of God when it is spoken by that divine influence than that which was spoken under it hundreds of years ago.

I do not think there was any prophet of God in any age of the world who brought forth more truth and more important truths, than were revealed through the Prophet Joseph Smith. And since his day, as necessity has required, we have had the word of God through His living successors, and I am very grateful today for the privilege and blessing to live at a time when God speaks by the power of the Holy Ghost through His inspired servants, and when He bears witness to the souls of those who will receive His word the truth of that which is uttered. From my own feelings this morning I believe that the general sentiment throughout the vast congregation assembled in this tabernacle, was, that we had the living word of God and it entered

our souls and we felt that we wanted to do that which the Lord requires of us; that we were willing to receive the instructions imparted by the man who holds the keys today, just as much as Joseph the prophet held them in his time, and as they were held by Peter in his time, or by any of the prophets of God who lived from the beginning. I am grateful for this and for the testimony of Jesus which is in my heart, that I know that my Redeemer lives and that through Him and by Him, if I will observe His laws and keep His commandments and be led by His Spirit, I shall have the privilege of rejoicing with Him in immortal glory in the presence of the Father.

Today is celebrated throughout Christendom as the anniversary of the day on which Jesus who had been put to death on the cross, rose from the dead and appeared to His disciples, as was related by President Lund this morning. I hope you all heard his brief discourse. If you didn't hear every word of it I hope you will read it when it is printed and published. I take pleasure in bearing testimony to the truth of that which He uttered, and which was spoken by the apostles whom Jesus Himself, in person, sent out into all the world after His appearance to them. I do not know whether this is actually the proper anniversary of that day, that Sunday morning, "the first day of the week," when Christ arose from the dead and made his personal appearance to Mary in the Garden, and afterwards to others of His followers, to demonstrate to them the fact that He was living though He had been dead. It is not so much the time, the day, as the fact which is important.

Is it a fact that Jesus of Nazareth,

who was taken by wicked hands and nailed upon the cross, and crucified, and was slain and was buried, really rose from the dead? To us Latter-day Saints the matter seems so clear and plain that we wonder that anybody should dispute this, particularly among any of the so-called Christian sects. It is a marvel to us that men professing to be Christian preachers will try to make their followers believe that the resurrection of Jesus Christ was not a literal fact, but that His Spirit merely rose from the body and the body went to dust like the bodies of all people as is generally supposed. Yet we read in some of their creeds that Jesus "suffered under Pontius Pilate, was crucified, died, buried and on the THIRD day after, He rose from the dead." But if the notions that are now being taught to the people concerning Him are true, then He was raised on the day that He was crucified, not on the third day; that His spirit left His body after it had hung for some hours upon the cross, for there He said: "Father, into Thy hands I commend my spirit." So we read in the New Testament, "And He bowed His head and gave up the ghost." So that the Spirit of Jesus, the Christ, ascended from the body while His body hung upon the cross, and they took down the defunct body and buried it in the tomb prepared by Joseph of Arimathea. It was on the third day after that that He rose from the dead, according to the account which we have in the New Testament and which is generally received in word by the various sects of Christendom.

Now is it a fact, is there evidence and proof that the man Jesus, who was crucified on the cross, actually rose from the dead and that in His

body He appeared to His disciples? We believe that with all our hearts. We have had additional testimony and evidence to that which we read about in the New Testament, but I will read to you a few verses from the testimony of Paul on the subject, which I think are important in the way of evidence of the actual fact of the resurrection of Jesus Christ. It is in that remarkable discourse contained in the fifteenth chapter of the First Epistle of Paul to the Corinthians. That is, that which is called the First Epistle, for I find in the fifth chapter of that epistle he speaks of the former epistle that he wrote, on a certain very important subject, so that what is called "The First Epistle to the Corinthians" is merely the first that we have. I will commence at the first verse. I recommend the reading of this whole chapter to everybody interested in this very important subject. A great many verses from it are read usually at funerals, particularly by the Episcopal Church, and by some of the other churches. There are so many beautiful utterances in this chapter that they ought to be familiar to all people who profess to be Christians. Paul commences this chapter in this way:

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

"By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures; and that he was seen of Cephas," [that is another name for Peter], "then of the twelve:

"After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

"After that, he was seen of James; then of all the apostles.

"And last of all he was seen of me also, as of one born out of due time.

"For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the Church of God."

Then we have the written testimony of the men who are called the evangelists, the four evangelists, Matthew, Mark, Luke and John. Luke was a very fine writer. It is supposed that he wrote the Acts of the apostles. I believe that is generally conceded. But we have in each of these writings called the Gospel of Matthew, and the Gospel of Mark, and of Luke and of John, distinct evidence given by persons who saw the Savior after His resurrection, and particularly that which is given by Luke, which I recommend you to read. Read the last chapter of "the Gospel according to Saint Luke" for in that we are told very definitely, that Jesus appeared to His apostles when they were gathered in an upper room for fear of the Jews, and "they were terrified and affrighted and supposed they had seen a spirit." But Jesus said unto them: "Why are ye troubled and why do thoughts arise in your hearts? Behold My hands and My feet, that it is I, Myself, handle Me and see, for a spirit hath not flesh and bones as ye see Me have." And while they believed not yet for joy, and wondered, He said to them, Have ye here any meat? and they gave Him a piece of a broiled fish, and of an honeycomb. And He took it, and did eat before them."

Why did He do that, do you suppose? Was it not to prove to them the fact that He was there in His body, the same body although changed in many particulars that hung on the cross, for there were the marks of the nails that were driven through His hands, and the mark of the Roman spear in His side, which He afterwards showed to Thomas and to others. What was the object that He had in view? Why to show them that He was not a mere spirit separated from the body, but that He was there in the body and that He was raised from the dead. Not only did these four men that I speak of give this testimony, but we have the writings of Peter, and of James, and here of Paul. And Paul wrote of something which was well understood, evidently, among the disciples, the members of the Church then, that five hundred of the brethren at once saw Him, and knew that He lived and that He was in the body, that He was a tangible being with flesh and bones—not merely “flesh and bone” as so many of our brethren quote it—but flesh and bones, the same appearance of flesh and of bones that He had while He was in mortality. Paul explains in this same chapter, that when the body is placed in the grave it is placed there somewhat like we sow grain, He says, “it may chance of wheat or some other grain; but that which thou sowest is not quickened except it die.” He showed that Jesus’ body was placed in the grave and that He came forth again. As to the deceased body he says: “It is sown in corruption; it is raised in incorruption. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body.” Further, he declares the

fact that “Now is Christ risen from the dead and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection from the dead.” The great song of that time was, as we heard this morning “Christ is Risen!” Hallelujah! Praise to God for the resurrection of Jesus Christ, for it was the Father that raised up Christ from the dead! And in writing to the Romans, Paul declares: “If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.” (Rom. 8:11). Paul also, in writing to the Philippians, declares that, “We look for the Savior the Lord Jesus Christ” to come from heaven, “who shall change our vile body that it may be fashioned like unto His glorious body.” (Phil. 3:21). Now then as to the resurrection of Jesus Christ, the fact seems to be just as well authenticated as the fact of His death and of His burial. Not only do we have these testimonies in the New Testament, but we have the testimony in the Book of Mormon which the Prophet Joseph translated by the gift and power of God, giving a great deal of the history of the dealings of God with the ancient people on this continent; and there we read of the appearance of Jesus, the Christ, to the Nephites, and He showed them His hands and His feet and invited them to test and prove that He was there in the body, not merely a spirit extricated from the body, a disembodied spirit, but the man Jesus, the Lord Christ raised from the dead, appearing in His resurrected body.

Again, we have the testimony in our own day of the Prophet Joseph,

when a boy, in that first glorious manifestation of God to man in the 19th century. Joseph prayed to God in regard to the various religions existing in the world; he prayed that he might have knowledge and light concerning which was the true religion; and we have that beautiful, simple, striking and touching account which you have all read, no doubt, when the Father and the Son both appeared to him and the Father, pointing to the Son, said: "This is my beloved son, hear him." It was Jesus the Christ raised from the dead that appeared to the prophet and that spake to him and taught him in regard to the fallacy of the teachings of men and their departure from the faith, and promised that the truth should be restored in its fullness. I need not dwell further on that particular case.

But, again, we read in the 76th section of the Doctrine and Covenants that on a certain day mentioned there, Joseph Smith and Sidney Rigdon, being engaged in the work of revision or translation of the scriptures, came to a passage in the writings of John, and it was given to them in a way, a little different to what it is in the New Testament. Jesus, who declared Himself, when among His disciples, when in mortality, as "the resurrection and the life," saying that He had life in Himself, as the Father had life in Himself, and that He had power to lay down His life and to take it up again, He added:

"Marvel not at this, for the hour is coming in the which all that are in the graves shall hear the voice of the Son of God and shall come forth—they that have done good, in the resurrection of life, and they that have done evil in the resurrec-

tion of damnation. (Jno. 5:28, 29).

It was given to the Prophet Joseph and Sidney Rigdon in this wise: "They that have done good, in the resurrection of the just; and they that have done evil, in the resurrection of the unjust,"—quite similar in meaning only a little different in the wording. But they marveled at this, and they prayed, and they declare that the eyes of their understanding were opened, and they saw the Lord seated upon His throne and Jesus the Christ on His right hand; they saw Him in the heavenly vision and conversed with Him and they said:

"Now, after the many testimonies that have been given of Him this is our testimony last of all, that we give of Him, that He lives, for we saw Him on the right hand of God, and we heard the voice bearing record that he is the only begotten Son of God; that by Him, and through Him and of Him the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." There is a great truth in that, which you might think about when you have a little leisure time, and see how wide and extensive a field it opens to view, and how it carries you into the dealings of God and His relationship to the beings who inhabit the various worlds that He has created; and therein we have a definite revelation that the worlds are inhabited, which has been a matter in great dispute for many years and is so still.

These are some of the evidences and testimonies concerning the Savior—that He rose from the dead, that He was resurrected, and that the resurrection was the raising of the body that was crucified on the cross, quickened by the power of God, by the vital spirit which quick-

eneth all things that are quickened. The Apostle Paul goes on to reason that if Christ was not risen, then we will not rise from the dead; but that if He has been raised from the dead then we also shall be raised; and he goes on to show how universal that resurrection shall be—some to come forth in the resurrection of the just, and some in the resurrection of the unjust, and that there are to be different grades of glory among those that are resurrected. If you want to learn a little more about that, in greater plainness, read the 88th section of the Doctrine and Covenants and you will find there something that may be called philosophical as well as theological. Those that obey celestial laws will so improve and purify and sanctify their bodies that those bodies will be fit to come forth in “the first resurrection” to celestial glory, and that they will then be “bodies celestial;” while those who would not receive the laws of God which are celestial, that is, receiving every word that comes from the mouth of God, but will obey a terrestrial law, will be quickened by a portion of the terrestrial glory and receive of the same in a fulness; and, as we learn also in The Vision, they will not be bodies celestial but “bodies terrestrial,” a different class, but raised from the dead and quickened by the power of that vital spirit which quickeneth all things. And they who do not receive the terrestrial laws but only the telestial, will come forth in the resurrection, raised with a telestial body and be quickened by the telestial glory. In the revelation that I referred to, in the 88th section, we learn that they will improve, as all things will have to, for progress is the law of the universe, and all beings, all intelli-

gences will have an opportunity of progressing along certain lines. Those who are of a celestial body shall come forth and have a body like unto the glorious body of the Son of God, and will dwell in His presence and be with Him in glory in the presence of the Father, while those who only obey the terrestrial or the telestial laws, after they are redeemed will come forth in the way that is described, “but where God and Christ dwell”—so it is said of the telestial—“they never can come worlds without end.” That may answer some queries that are made in some of our theological classes. Now this all depends upon the resurrection of Jesus the Christ. I say Jesus the Christ because that is what He was. Some few of our brethren get a notion in their heads that the Christ is not a person but a power; but Jesus is called the Christ, over and over again both in former and in latter day revelation; also He was the Logos, the Word of God. Not merely a word spoken but He is called the Word because the word of God came through Him and was embodied in Him. In the 93rd section of the Doctrine and Covenants you will read His own words about it, that He was the Word just as John declared; that He came forth from God, that He was in the beginning with God and was the first-born.

Here is another point in the history of that great and extraordinary Being. I say extraordinary, for He is different in many respects from all the sons of men: In the first place He is called the first-born in the spirit world; He is called the first-born here in the Epistle to the Hebrews and in Colossians, and in the opening chapter of John’s discourse or “Gospel” He is called the

only begotten son of God, "for God so loved the world that He gave His only begotten Son that through Him man might not perish but have everlasting life." Now here are two statements about Him, that He was the first-born; He makes that statement to us in the revelation concerning Himself; "I also was in the beginning with the Father, and am the first-born." Some people have a notion that the first-born was that being who afterward was called Satan, Lucifer, who rebelled. That is a mistake; Christ Himself puts that at rest by stating distinctly: "I also was in the beginning with the Father and am the first-born. Man also was in the beginning with God. That which is spirit," that portion of man that is spirit "was in the beginning with God;" but Jesus, as He was called on earth, was the first-born and He dwelt in the presence of the Father. What was He—the Father? No; He could not be His own father nor His own son, and Jesus was the Son of THE FATHER, the Son of the Highest, and He was the first-born, and we were born afterwards in the spirit; so that Christ was the first-born in the spirit. How was He brought forth—as an individual, conscious, thinking, intelligent spirit with agency? Why, He was begotten of the Father, and therefore the attributes of the Father came to Him by generation, and so to us, measurably, every one of us: but on the earth He was "the only begotten Son of God." born of the Virgin Mary. Let me read a verse from the description given to us by Luke on this matter. It is well enough to read all that was said concerning Jesus the Christ, because He was the greatest of all beings who ever dwelt upon the face of the earth. In

the first chapter of the Gospel according to St. Luke we are told of a prophecy made through the father of John the Baptist concerning Him and we also read there that He should be called "the Son of the Highest," and that John should be a prophet to go before Him and prepare the way. Now here in this chapter we have an account of the appearance of an angel to Mary who was one of the ministering spirits and ladies in the temple. The angel appeared to her and hailed her in this way:

"And the angel said unto her, Fear not, Mary: for thou hast found favor with God.

"And, behold, thou shalt conceive in thy womb and bring forth a son and shalt call his name Jesus." [The meaning of the word Jesus being Savior.]

"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of His father, David:

"And He shall reign over the house of Jacob forever; and of His kingdom there shall be no end.

"And the angel said unto her: The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God."

Do you need any plainer explanation of this matter? This is considered to be one of the great mysteries, in the religious world. If you understood it just exactly as it is, it would not be so great a mystery. Believe what is written there by Luke, for that is the truth. Jesus of Nazareth was the Son of Mary and He was the Son of God, conceived by the power of the Holy Ghost, as all things are, but not begotten. Some of our good friends who desire to dispute with us, say that the "Mormons" don't believe in true doctrine, for they do not believe

that Jesus was begotten by the Holy Ghost. Well, the scripture does not say that He was; it does not say any where that He was "begotten of the Holy Ghost." The Holy Ghost rested upon Mary, but the power of the Most High overshadowed her, and that which was born of her was the Son of God. He was the only begotten Son of God—not of the Holy Ghost—as well as the Son of Mary. He was the first-born in the spirit, and as a Son of God the only begotten in the flesh. Therefore, as I said, He is an exceptional Being.

If you want to read more about Him in this respect, take the first and second chapters of the Epistle to the Hebrews, and the first chapter of Colossians, that I haven't time to read here this afternoon, for I don't want to take up too much time; but it is very interesting to read there how that He was the greatest, that He was the first, and so that He might "bring many sons unto glory." He was made in all points like they are, only He was without sin. He had a body fashioned like theirs; it was born of the virgin; it was a material body. He suffered all the pains and pangs of men and women and children; He suffered that He might bear their sins and that He finally might die, laying down His life voluntarily—because He had life in Himself, and was raised up by the glory of the Father, so that He had His body restored to Him, and in that He became in all respects exactly like the Father.

You take the 130th section of the Doctrine and Covenants and you will read there that God the Father is a being of tabernacle, that He is a spirit but that He has a body of flesh and bones as tangible as man's; and the Son also; but the Holy

Ghost is a personage of spirit, not of tabernacle. I want to touch just a little on that point and clear up some ideas that our brethren have in regard to it, which lead them sometimes into disputes; they do not seem to understand that the Holy Ghost, the personage spoken of there, is "a personage of spirit," and, yet, that the Holy Spirit or Holy Ghost—for the words are used interchangeably, if not synonymously—can be "poured out" and can be given to a number of people at the same time at different places and can permeate all things. Now, when Jesus was talking with His disciples, before His death and resurrection—as you read in the 14th and 16th chapters of the Gospel according to St. John; (I will not turn to it; you turn to it and read it). It is good to read the Bible sometimes, brethren, even if it is "an old book;" if it is old it is not antiquated in that sense. It is true today as it was when it was written. We can understand it if we get the same spirit in us by which it was written. There Jesus says to them: "It is expedient that I go away, for if I go not away the Comforter will not come; but if I go away I will send Him unto you from the Father. When the spirit of truth is come, He shall guide you into all truth," and so on. Here is an individual, a personage, evidently, that He was speaking about, "a personage of spirit" as told in the revelation that I quoted from; but the Spirit of the Lord, sometimes called the Holy Spirit, sometimes called the Holy Ghost—because the words are used, as I have said, interchangeably—is an essence that permeates all things.

Take the section that I have quoted to you, the 88th section of the Doctrine and Covenants, and

you will read that there is a spirit which is called "the light of Christ." That is not Christ Himself in person, but it is the light of Christ; "as also He is in the sun and is the light of the sun and the power by which it was made; and in the moon also, and the light of the moon; and in the stars, and the light of the stars; and in the earth also on which ye stand; and the light which now enlighteneth your eyes is through Him that enlighteneth your understanding, and is the same spirit which enlighteneth the mind and the soul and spirit of man; the light which is in all things, which is through all things, which is round about all things and which is the law by which all things are governed." In other revelations of God to us, particularly in the 29th section of the Doctrine and Covenants, you will read there that God says, "I created all things by the power of my Spirit, firstly, spiritual, and afterwards temporal." All things that have life in the world, in the great universe of God, throughout boundless space, all things that have life are quickened by that spirit, and that is under the direction of the Father and the Son and the personage called the Holy Ghost, and it proceeds from the presence of God throughout the immensity of space. So we are told by the Lord Himself. There are three that bear record in heaven, John declares in the first epistle that he wrote after he wrote his "gospel," as it is called, "There are three that bear record in heaven—the Father and the Word and the Holy Ghost, and these three are one; and there are three that bear witness on the earth, the spirit and the water and the blood, and these three agree in one" (1 John); and as these three are differ-

ent and separate and distinct, so are the other three—the Father and the Son and the Holy Ghost—three individuals, not one person, not one substance, but different individuals. They three are the great, matchless, powerful, mighty rulers and governors of the universe, and all things are under their direction, and they three are one, just as Christ prayed that His disciples might all be one.

There need not be any confusion in our minds regarding these important things. It is important that we should know something about the Being whom we worship—the Father, for it is the Father whom we worship. We do not pray to the Son nor to the Holy Ghost; we pray to the Father, in the name of Jesus Christ, the Son, under the influence and guidance of the Holy Ghost. When we do that we are in accord with the Lord, and we are doing that which we are commanded to do. If we want to come unto the Father, we have to come unto Him by the Son. "No man cometh to the Father but by Me," Jesus said. He is the Mediator. He was so appointed; He is the greatest; He is the mightiest of all the sons of God. He was the first-born. How many ages, millions of ages ago it was, when He was the first-born we do not know, but that He had a mighty and long experience is evident by what He declared, that "the Father loveth the Son and showeth Him all things that He, Himself, doeth." That is why He was "in the beginning," in the creation. The Father told Him to go down and do certain things. He knew how to do them because He had seen the Father do them. He is the great eternal Christ, the Word of the living God, the Son of the Father, the first-born of all the children of God that after-

wards tabernacled here on the earth. He was not Adam; Adam was not He: He gave commandments to Adam in the Garden. Adam worshiped the Father, and we worship the Father; we do not worship Adam. Adam is the head of the race, so far as the temporal body is concerned. He is placed at the head, as you will read in the Doctrine and Covenants in section 107. When Adam gathered with his posterity, before his departure, in the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing: "the Lord appeared unto them and they rose up and blessed Adam, and called him Michael, the Prince, the Archangel." That is who Adam was before he came to the earth in his temporal and mortal body:

"And the Lord administered comfort unto Adam, and said unto him, I have set thee to be at the head—a multitude of nations shall come of thee and thou art a prince over them forever."

But we are not to worship Adam; we worship the same being whom Adam worshiped. Adam worshiped the Father in the name of the Son, as you will see if you will take the Pearl of Great Price and read the writings of Moses about him and about Enoch. Now, my brethren and sisters, we adore Jesus of Nazareth; we adore Him as the Messiah; we adore Him as the Christ; we adore Him as the only begotten Son of God in the flesh, literally, actually. We can understand that. We adore Him as the first-born of all the creation of God—that pertains to this earth at any rate. But He is the revelation of the Father. Sometimes He is called both the Father and the Son. It does not mean that He is actually His own father or His own son. He repre-

sents the Father; "in Him dwelleth the fulness of the Godhead, bodily;" He looks just exactly like the Father, as the Prophet Joseph saw, in the vision. He is the express image of the Father. God is manifest in the flesh in Jesus of Nazareth, and we adore Him and venerate Him, and He is our Savior; but we worship and pray to and obey the great Eternal Father of the spirits of all men. He is our Father and is our God and is Christ's Father and Christ's God just as well.

Jesus Christ died for us. Death came into the world through the transgression of man. We have the revelation of God for that. We need not speculate on what there was before Adam was on the earth; it does not matter. Death came through the fall of Adam and it is called "the fall," in the revelations of God. Life came through Jesus Christ. "As in Adam all die, so in Christ shall all be made alive." Christ is risen! Hallelujah! Glory to God in the Highest! The Redeemer, the Savior of the world, was raised from the dead, and in Him there is life. In the beginning He was with God and He had life in Him, and that life is the light of man and the light of the world, and it is His light that shines from the sun, and from the moon, and from the stars, and is in all things and, under the word of God, the direction of the Holy One, without even touching a button the light will shine forth, and those who obey the laws given to obtain them, can receive the blessings and be enlightened by the power of that Holy Spirit as directed either by the Father or the Son, or by that personage that is called the Holy Ghost, who came in power on the Day of Pentecost, and came in power on the day when the Kirtland Temple was

dedicated. His power and His presence were there made manifest in the same way as on the Day of Pentecost. And He is in this Church, and is under the direction of Christ. The Comforter is here; our hearts are comforted by the power of His presence in the midst of His people. The Father and the Son and the Holy Ghost are the Deity; they are one, and we are under their direction and they have restored the gospel, as we heard this morning. Praise be unto them, for this grand gift. Let us rejoice that we live in a day when the Gospel in its fulness and purity is restored, and we are participants in its blessings!

Every one of us can receive some special gift from the Divine Spirit; for there are many gifts of the Spirit, but it is the same Spirit, only one Spirit permeating all things; and the Spirit that gives the gift of prophecy, or the gift of healing, or the gift of tongues, or the gift of interpretation, or the gift of visions, and so on, is one Spirit, but these are different manifestations of that Spirit. The highest manifestations are with the Father and the Son and the Holy Ghost, for they have the very fulness thereof and can impart it. In its lower manifestations it is here in natural things, in light, in heat, in electricity, in the various manifestations of that divine power which permeates all things and by which God created and governs all things. We can receive blessings from on high and blessings from beneath. Thanks be to the Lord for the revelations of the Gospel! Thanks be to God for the gift of His only begotten Son who died that we might live! And if we will keep His commandments and walk in His light and do those things that

He commands, He will bring us forth from the tomb and we will come forth with those that are His at His coming. He was the first-fruit; afterwards shall be those who are Christ's at His coming. He knows them and He will call them forth; and then, as Job said, "Thou shalt call and I will answer; for Thou shalt have a desire to the work of Thine hands." Glory be to God for the gift of His Son, Jesus Christ, who is the resurrection and the life! He will appear to us in "the sweet bye and bye," and we will appear with Him in glory, if we will walk in His ways and keep His commandments and be imbued with His holy, righteous, directing, enlightening spirit. May the Lord help us so to do, for Christ's sake. Amen.

A male quartet, consisting of James Moncar, Hyrum J. Christiansen, August Glissmeyer and Albert E. Braby sang the hymn, "O, give me back my Prophet Dear," to Prof. Evan Stephens' music.

PREST. FRANCIS M. LYMAN.

Duties of Seventies clearly defined—To preach the Gospel abroad, and at home—To be preferably selected for that purpose—The lesser to assist the higher in home missionary labor—Duty of all to work diligently in priesthood callings—Great revival expected in Seventies' work.

How delighted we have all been today in listening to the instructions and testimonies of the First Presidency, and the doctrines that have been unfolded to our minds—very important and very precious—in regard to our Savior, on this day somewhere near the anniversary of His resurrection, near enough as we all consider it, all Christian people. I feel very grateful that it falls to

my lot to follow my brethren for a few minutes upon subjects that are very close to our hearts, and that belong to us who are the representatives of our Savior, bearing divine authority from Him. I appreciate it all the more because there is so important a body of our brethren right here in front of me, and I don't know how long it will be before I will have another opportunity of speaking to such a body of men—the leading brethren from all the stakes of Zion and many of the missions, and from many of the wards of the Church.

As you have listened so profoundly to the brethren who have already spoken, I wouldn't have you forget anything that they have said, for I shall not be able to say anything to compare, possibly, with what they have said; but I do desire of you that you will ask the Lord to help His servant the few minutes that he shall speak, and then I would like you to pay particular attention, and keep awake, and hear every word I say and treasure them up and profit by them. I want to read a few words from our Savior which are found in the 107 Section of the Doctrine and Covenants, commencing with the 33d verse; the Lord says:

The Twelve are a traveling presiding High Council, to officiate in the name of the Lord, under the direction of the Presidency of the Church, agreeable to the institution of heaven; to build up the Church, and regulate all the affairs of the same in all nations; first unto the Gentiles and secondly unto the Jews.

The seventy are to act in the name of the Lord, under the direction of the Twelve or the traveling High Council, in building up the Church and regulating all the affairs of the same in all nations—first unto the Gentiles and then to the Jews;

The Twelve being sent out, holding the keys, to open the door by the

proclamation of the Gospel of Jesus Christ—and first unto the Gentiles and then unto the Jews. * * * *

It is the duty of the traveling High Council to call upon the seventy, when they need assistance, to fill the several calls for preaching and administering the gospel, instead of any others.

I desire to draw your attention, my brethren, to the fact disclosed in these words of the Lord—that the Twelve are traveling elders, and that the seventies also are traveling elders and are expected to join in the ministry of the Lord to preach the Gospel throughout the earth; and I would like to draw your attention to the fact that the Twelve are now and have always been so engaged since they were chosen in this generation; they have been minute men and traveling elders. Though composing the traveling presiding High Council of the Church, they are always in the field, always traveling and laboring. You have seen them and you do see them from week to week, from month to month, and from year to year. They come in your neighborhood and they assist you in regulating and setting in order the affairs of the Church in your stakes and wards, and they give careful attention to the preparation of the elders that are called into the ministry abroad.

Now it is disclosed here that instead of other men it is required of us to first call upon the seventies to assist us in the preaching of the Gospel; and we have set a proper example by taking hold of the first seven presidents, the first council of seventy, and you will notice that they always travel with us. Have you noticed that they go from stake to stake as we do, that they labor with us, and assist us, and are in council with us, and that they give

attention to the calling of seventies, the organization of quorums, and so forth, and preparing the brethren for their ministry abroad? Now we have latterly been giving a little more definite thought to the ministry in the world, a little more definite than we have done in the past, and we have found this to be the case. That other brethren of necessity—I want to say of necessity—have been called into the field, and they have answered the call. The High Priests and the elders have generally gone into the field, and are today accomplishing the work of preaching the Gospel more generally than ought to be required of them, for the reason that the seventies have not been called. The reason that they have not been called is because they are men occupied in all business affairs, their hands are full of business of all kinds, and they have been excused. We have excused them more, possibly, than we ought to have done, I rather think; but at any rate, we have come to the conclusion it is time now that the thousands of seventies that we have in the Church should have the right of way, to give them opportunity so that every seventy shall go into the field at least once and preach the Gospel. If he is very suitable and able, and conditions and necessary circumstances such that it is reasonably possible for him, he can go twice, and then possibly a third time. I remember going myself when I was a seventy, and I have been a seventy always since. I went abroad also when I was a high priest, and have gone since I was in the Council of the Twelve, and have been a minute man in preaching the Gospel at home all the time, when I have been at home. It is quite proper that the seventies while they are at

home should be employed, and they are being faithfully and well employed at home by the bishops, and the presidents of their stakes in Zion. It is all right that they should be employed there, but we do want to come to the time when the seventies will be preaching the Gospel quite generally in the world, every man having one opportunity, or two or three as the case may be.

It took me forty years to perform my three missions abroad, and the balance of my life has been in missions at home, before I was in the Council and since. I have been in the field all the time, like President Joseph F. Smith, and many others of the brethren. We have been in the field and there has never been a moment but what we were minute men and ready for the fray. I state this matter now, because I want to draw the attention of the bishops to it. I see the bishops are gathered here, the high councilors, and presidents of stakes and so forth, and patriarchs in front; and I would like every bishop and every president to bear in mind and take home with them the spirit of the remarks that I am about to make here to you. We want you to consider the seventies; we want you to look after them; we want you to breathe the spirit of their ministry into them and consider them when application is made for missionaries from your stakes and wards. Consider first the seventies; and as far as they are able and can help each other, able to take care of themselves, and with what assistance they can get at home, we want them to come into the field. The presidents of the missions have been asking for them, that is, asking for men of experience, men of age that have been proven and tried, that

have been in the field abroad or have been workers at home.

We want to put able men into the field, now that the spirit is in the earth and liberty is being extended, and especially religious liberty throughout the earth; we expect it to be much extended after the war is over and peace is declared. The Twelve have been out; they have been in the world; they have been in all the countries of the earth pretty near, and have blessed the countries and blessed the people and prepared the way for the preaching of the Gospel. We have had this in our hearts and souls for many years, and are laboring for it, and we want the way prepared; we want the seventies that are here in the sound of my voice and those other brethren that are here, bishops and presidents of stakes, to talk upon this subject. We want them to get ready and prepared for the ministry. We want them to do what they are able to do, and we don't want them discouraged; for there are many of them, although they have business of all kinds, and have families and are building their homes, and accomplishing wonders at home; but most of them will find the way to go into the field and teach the Gospel, and they can afford to make some sacrifices. We must make some sacrifices and overcome some difficulties in order to accomplish what the Lord requires of us abroad as well as at home, and at home as well as abroad. Under the direction of the Presiding Seventy, as we have been talking to them latterly and considering this matter, we desire this call and this consideration to go to every stake and ward, and to every council of the seventies, to councils that are complete or not complete. We want the seventies to come to the rescue

and help us in preaching the Gospel, and we expect to call upon them instead of any others. But remember that the seventies may not be able to monopolize the whole field, hence there will be room for elders and high priests, and for other experienced men outside of the seventy, and we want them considered also. While we have been, for a number of years, asking that one experienced and trained man should be furnished for every two of the younger men that are sent out, we ask now that there be two well trained and experienced men sent out for each young and inexperienced man that is sent. We want able and experienced men that have been abroad, or have been laboring most faithfully at home.

I want to say to the brethren, the high priests at home, that we do not want them overlooked; we want them considered; men that have been bishops or high-counselors, and have held responsible positions and had great experience. We want them to have opportunity to go abroad as well as the seventies; also, we want the balance of the room that is to spare abroad occupied by able elders. We prefer that you should keep the young men—such as deacons and teachers and priests—at home and give them thorough training in the lesser priesthood; and remember that the deacons have a ministry as well as the teachers, and the deacons' ministry is that of assisting the teachers when occasion requires; and I have always interpreted it that the occasion always requires it. We want these young men given opportunity, and we want them employed. We want the teachers employed; we want them to accompany the brethren that are called, the seventies and

high priests, and elders that are operating as teachers at home. We want the teachers of the lesser priesthood, and the deacons, to have opportunity to visit with them, that they may be trained and have experience here at home before they are sent abroad. You would be astonished to see the companies of young men that are sent to us, inexperienced young men, only recently ordained elders in order to go on missions. When they give their genealogies we find they are teachers, sometimes deacons and sometimes priests, that are just ordained elders in order that they may go abroad to preach the Gospel,—untrained, inexperienced. They should work at home and train themselves, and be prepared so that as the seventies are depleted and pass into the high priests quorum, at the age of fifty or sixty years, and there is room there, we want the able, well trained and experienced elders to fill their places, so that we may have seventies enough to take care of the ministry abroad, as a rule, the exceptions being where we need to use the elders and high priests.

There is opportunity for all abroad; and if there is anything lacking, and they want opportunity, we have it at home, for the field at home will never be overstocked with men. The high priests and elders at home, and the seventies who are generally at home, and will be generally at home, because they are not expected all to be in the field; a thousand or fifteen hundred or two thousand on missions at a time will leave about eight thousand of them always at home, and we want them to work at home as well as they have been doing. Don't use them any less at home, but give them opportunities to preach the Gospel at

home as well as abroad. The able and successful bishops, presidents of stakes, presidents of seventies and of elders, and of high priests will furnish employment; they will arrange affairs and labors at home so that there is employment for every man who bears the priesthood. Every man who bears the priesthood is entitled to the right and privilege of magnifying that priesthood, at home or abroad, and we exhort you my brethren who have charge of these matters and are appointed and ordained for that purpose, we want you to see to it that employment is furnished every man that you lay your hands upon and ordain to the lesser priesthood or to the Melchizedek priesthood. Furnish them employment at home, and don't be satisfied with having ten or twenty seventies doing something, preaching the Gospel at home to the strangers, to those that are not of our faith, but let the whole army of seventies at home get into the field, and the armies of high priests and elders be in the field, every man magnifying his calling at home as well as abroad. Let that be done. We want that to be done and we will not be quite satisfied until the brethren can report that every member of our quorums of the priesthood is doing something, accomplishing something, and you will be astonished at the converts that can be made at home.

There are many reported now from various directions, but many more will be in a little while, and you will be astonished—if you go home from this conference and take this spirit among the seventies,—you will be astonished at the number of seventies that will be ready at the call and recommendation of the presidents of stakes and bishops

of wards, under approval of the presiding seventy. They are acquainted with them as they are with the other elders, and they know how to recommend them, and to consider them and weigh them. You will be astonished to see how the spirit will take hold of the seventies, and they will be prepared and ready for their work abroad. I want you to bear in mind that the body of the Twelve are giving careful attention to these matters. Every man that goes abroad comes immediately under the hands of the Twelve and the first council of seventies. We bless every man and set them apart, and our sisters also who go into the field; quite a number of them are being sent. We are looking after this matter, and we want everybody bearing the priesthood, every member of the priesthood, we want them to have opportunity to magnify their priesthood.

Take labor upon yourselves, brethren, and provide labor for your neighbors until every man is cared for, every high priest that is now careless and unemployed. It is reported that there are many of the priesthood unemployed, not fully occupied, not doing any good work—nothing is laid out for them. It is not every man that knows how to employ himself, but every man should know how to employ himself especially when he has had experience, been abroad in the field, or laboring at home in important positions. These brethren should know how to set themselves to work and do many things that they are not told to do that they discover ought to be done, for the inspiration of the priesthood should dwell in the heart of every man who receives it; his eyes should be opened, his ears should be opened, his heart should

be touched, ready and prepared to do some work for somebody; and when you labor for your brother you always get the chief reward yourself. You may help him some, you may do him good, a world of good, but there is always greater good comes to you who do the labor—everyone—and we want that fashion followed. We don't want to give our entire attention now to the seventies, in getting them in their field, but we want the high priests taken care of, and we want the elders taken care of; for the elders are two or three times as numerous as are the seventies, two or three times as numerous as are the high priests. The high priests compare about with the seventies, but the elders are much more numerous, and it will put you to your wits' end to find something for them to do. If they are idle they are mischievous and liable to get into trouble and difficulty, and they should be taken care of. If they labor, if they work day by day and magnify their calling they will grow stronger and stronger unto their perfect day.

Now I feel delighted with this privilege of speaking to this body of men, and I want you to remember what I have said, in connection with what we have heard here—the testimonies that have been given us by the Presidency today. Bear in mind this mission, and the suggestions and instructions in regard to the magnifying of the priesthood here at home, and magnifying it also abroad. Brother Hyrum M. Smith has sent quite a requisition for some able elders that can come and labor with him, whose conditions and circumstances at home will allow them to stay until they have finished their missions, and that call will be a small one comparatively. We want

at least one seventy from every quorum; we want five seventies from every quorum that is able to send them; or seven, that will only be one man out of ten, something like that, to go abroad, and the others remaining at home and helping each other when it is necessary. But you will be astonished, when you inquire after the seventies and look right after them, to find the great number of them that are able to take care of themselves and their families, and go and preach the gospel for three years and then come home and stay six or ten years and then go again when they are wanted.

May the Lord bless you my brethren. Think of these matters, give attention to them, and you will find the presiding seventy around looking after you and feeling after the members of their quorums, and they will be calling upon you and want you to consider them. They have felt just a little bit overlooked. I believe the seventies have been overlooked too much, and we have depended upon elders, and young men and inexperienced men to go out and preach the Gospel in the world, and we want all the brethren to have opportunity to magnify their calling as they are required. You notice whenever we call men to preside over stakes, or over wards, or over quorums, or to go on missions, that they are expected to go at once into the field, and so it should be with every man who receives the priesthood. He receives a commission from the Lord, and he should take hold of it and magnify it to the best of his ability, and the Lord will open the way for the good that is possible for him to accomplish.

God bless you, my brethren and sisters, I pray. Let the spirit of this conference go home with you, and

you will be astonished what will be accomplished within the next six months, between now and October; and the presiding seventies will be able to tell us quite a story of what is being done in this movement for the seventies. May the Lord bless you I pray in the name of Jesus. Amen.

President Smith read several notices, and said:

"Now, I don't want any of you to put your hands in your pockets, for fear somebody will see you do it, but I am requested to warn the congregation to look after their valuables if they have any with them, as we are favored—or unfortunate—to have a large number of light-fingered "gentlemen" in the city, who are on their way to the San Francisco Fair, and are looking out for a chance. Take care of your money, and don't show them where it is."

"A Lullaby" was rendered by a chorus of ladies, conducted by sister Lizzie Thomas Edward.

The anthem, "Grant us Peace," was sung by the choir, Mrs. Sarah L. Wood and James Moncar rendering the duet.

Bishop David A. Smith pronounced the benediction.

Conference adjourned until Monday, April 5th, at 10 a. m.

SECOND OVERFLOW MEETING.

Another meeting of the Conference was held in the Assembly Hall, at 2 p. m., at which Elder Joseph F. Smith, Jr., presided; and the Cottonwood stake choir was again in attendance.

The service was commenced by the Choir singing, the hymn:

"An angel from on high,
The long, long silence broke."

Prayer was offered by Bishop Joseph A. Buttle.

The Choir sang the anthem, "Daughter of Zion."

ELDER WALTER P. MONSON.

(President of Eastern States Mission.)

Words fail to express the gratitude which I have in meeting with you, this beautiful Easter Sunday, and in experiencing the sweet influence which has characterized this conference thus far. I have often heard, while in the world, the beautiful hymn:

"O ye mountains high,
Where the clear blue sky
Arches over the vales of the free;
Where the pure breezes blow,
And the clear streamlets flow,
How I long to your bosom to flee."

Never has that hymn been sung, in my hearing, while I have been away from the body of the Church, but what I have had a longing, a yearning for this land which is so dear to me. I have often thought of St. Bernard who, when he visited Switzerland, looked over the beautiful lakes, and saw the magnificent picture that was presented to him, how he covered his eyes lest the glorious scenes should detract from his love for duty, and from the love which he bore to his Maker. When I come into the vales of these mountains, and see the snow-capped peaks, that are familiar to me, there seems to be a necessity for me to cover my eyes also, lest the appeal should be so strong that it would

detract from my desire to do my duty. I love these glorious mountains, and more than the mountains, I love the people who dwell here. More than the people who dwell here, even father and mother, houses and lands, and wife and children, I love that cause which I have been sent out into the world to represent.

Eighty-five years ago this Church was organized with only six members, in the State of New York, the state where, perhaps, the greatest opposition is now prevailing against this work, and against this people. When we look over our weekly reports, in the mission field, we see there are only few baptisms, if any. The elders are plodding along, as it were, gleanings from among the crowded cities of the world, and from country districts, those who have a greater love for God than they have for their self-ambitions. It seems that the progress is not of the proportions that our elders would like to see it; and oftentimes an elder will express himself, that he cannot see any good resulting from his labors. But when we stop to consider the report that was read this morning by our beloved President, Joseph F. Smith, and see how the Saints have been gathered from the various parts of the earth, how diligent they have been, not merely seeking this world's treasures, but how willingly they have laid on the altar of sacrifice much of the means they have acquired to come and enter the House of the Lord, where they have done a magnificent and stupendous work for those who have gone beyond, those that were less fortunate than we. It causes my heart to leap with joy to know that my parents had the courage and fortitude to leave their possessions, and everything that was near and

dear unto them, and come into these valleys of the mountains, where such love for truth can bear fruit in the hearts of their children.

I love the people of the Lord. I love to see the progress that this work is making. Perhaps that cannot be seen or counted numerically only. I believe that the Almighty has anticipated this very condition, for we read in the 13th chapter of Matthew a statement made by the Master, that the kingdom of God was likened unto leaven which was hid in three measures of meal, and which leavened the whole lump. In order to measure the success attendant upon the work of the missionaries in the world, one must understand what the teachings of sectarian ministers were about eighty-five years ago, in the year 1830, and then compare the teachings of the same sects and organizations of today. If you will turn back the pages of ecclesiastical history, you will find great speakers whose sermons are a matter of record, who taught that awful doctrine of hell fire, that unless a person would be willing to kneel before the penitent bench, he would go into an ever-burning and never-ending hell. About twenty-five years ago this doctrine began to be disowned by the churches of the world, and thus it seems that one particle of the Gospel leaven has entered into the souls of the children of men, and they have cast off that damnable doctrine. Also, there was the doctrine taught that infants, whose parents refused to have them christened, or baptized, would go to a never-ending hell, there, perhaps, to serve as kindling for the devil. But these things have now been discarded. I doubt whether there was ever a person who has lived upon the earth, and who had been called

upon to lay away a little one from its mother's arms, and buried it in the grave that ever thought that that child went to hell. It is people outside of that relationship who have thought that such a little one was going to a never-ending hell. The love of Christ has more fully entered into the hearts of the children of men. All are growing nearer to it, and even though the people seek to destroy the work of the Lord, yet these things which God has ordained, these works which He has performed, albeit by the slowest growth, will stand and endure. Some one has said, "God can make an oak tree in a hundred years, and can make a mush-room in one night." We must reach out to the one hundred year mark before the wonderful growth is fully recognized, as shown by the testimonial that you give in your attendance upon this conference, and the love and devotion you show to the cause.

In looking through one of the large book stores in New York City, I discovered a work entitled "A Century's Change in religion." This has come from the press at as late a date as Nov., 1914. It is written by one George Harris, a very learned divine. There are many things contained therein that we cannot accept, I may say, as gospel truth; yet there are many things which he points out that have come about by the evolution of thought, and the culling process of truth. The author shows how many of the errors which our fathers inherited have been dead and buried for a number of years. I desire to read an extract from his Introductory:

"I select this period also because a large part of it is within the recollection of many now living. Indeed, those discoveries and influences which

have, or are supposed to have, brought these changes have come upon us within the last fifty years. I do not mean that religious beliefs and practices were stationary for eighteen hundred years, or during the first half of the 19th century, but that the changes of the last fifty years are more marked than those, we may almost say, of all the time preceding."

Is it not a remarkable statement for a minister to make, that the last fifty years has seen greater religious advancement than all preceding time since Jesus came and ushered in His reign. I wonder if we realize the effect of the efforts of our humble elders in crystalizing these truths in the hearts of the children of men. Now I will read to you an extract concerning a doctrine that has been entirely ignored, or ridiculed, by most of the ministers of the Christian world. It was a startling revelation to me to know that people in the world have so far ran into the realm of truth that they are growing into the desire to do work for their dead:

"About thirty years ago a curious controversy arose, as to the decisiveness of this life. It led to the trial of five professors in the Theological Seminary at Andover, Massachusetts, who, it was alleged, taught that those who had not heard of Christ in this life, the heathen, the generations before Christ, might, after death, have knowledge of Him and repent and be saved. A foreign missionary society refused for several years to appoint as missionaries young men who thought it possible that those who did not have the Gospel in this life might, after death, have opportunity to believe on Christ, or who went no further than saying that they did not know the fate of the heathen.

"The accused professors argued from the universality of the Gospel. Christ died for all men, and since none can be saved except they believe on Christ, it would seem that all men will have the opportunity of knowing

Christ; that if there are any, and there are certainly many, who do not know Him in this life, they will know Him in the intermediate state, before the day of judgment. It was thought that scripture lends itself to such a hope, for an apostle says that Christ, 'having been put to death in the flesh, but quickened in the spirit, went and preached unto the spirits in prison which aforetime were disobedient in the time of Noah;' and again says, 'For unto this end was the Gospel preached even to the dead;' and the most ancient creed of the Church says, that Christ crucified, dead and buried, descended into Hades, the abode of departed spirit.

"The accusers said that scripture is emphatic on the decisiveness of this life, since it affirms that men shall be judged according to the deeds done in the body; that now is the day of salvation; and said that the passages in Peter are obscure. They also declared that the 'nerve of missions' would be cut, if it were supposed that the heathen would have opportunity of salvation after death; that is, that the motive of missions is the fact that the heathen are going down to perdition. Other charges were brought, as that the professors taught that there are imperfections in the Bible; but the gravamen of the accusation was that these teachers believed and taught that there may be a second probation, and that such an opinion is very dangerous, that men will postpone repentance to a more convenient season.

"The Board of Visitors of the Seminary, before whom the professors were tried, removed one of them from office, acquitting four, although the evidence was the same for all; the case was carried to the Supreme Court of Massachusetts; the decision of the Visitors against the removed professor was declared invalid, on the ground that the other Board of the Seminary, the Trustees, were not made a part in the trial. It is not yet twenty-five years since the verdict was given, yet it is rather difficult not to realize what it was all about. It shows, however, how real the unseen world was, how intimately related the realms of light and darkness were to this world in the thought of men."

Now I wonder where they got

that from! Surely the spirit of Elijah has spread out over the world, and it is "turning the hearts of the fathers to the children and the hearts of the children to the fathers, lest the earth be smitten with a curse." I will read a little further:

"We do not profess so intimate knowledge of the unseen world, nor affirm positively that this life determines the life to come. We do not speculate about it, we refuse to believe that all who have not consciously accepted Christ, those cut off in youth, those who grew up in vicious surroundings, those who never heard of Christ, are doomed to eternal woe. The mercy of the Lord is from everlasting to everlasting. And now a very orthodox writer says, in a book published by the American Tract Society which is most evangelical, and no one protests:

"We repeat with all sacred emphasis the words, 'the Gospel was preached even to the dead.' We note the instance that is given, the spirits in prison, which aforetime were disobedient in the time of Noah, that is, the spirits of those who perished in the flood. We must not dogmatize, we need not vainly guess; but we may reverently affirm that the Son of man is capable of reaching and influencing the souls of men on yon side of the veil, as well as on this; and that in a degree and by means infinitely beyond anything that science or faith can either dream or discover."

The same writer says:

"The horrible invention of a purgatory, from which man's enlightened conscience revolts, and which the Word of God makes absolutely incredible, has produced a violent reaction in modern minds, whereby even the idea of Hades—the scriptural idea of an intermediate state, where departed spirits await the resurrection of their bodies—is rudely blotted out, and so one of the grandest and one of the most fruitful periods of man's education for eternity is an utter blank in the minds of most of us. But we refuse to be robbed of what the Holy Ghost saith; whether by the abuses

of Roman excess or by the violence of Protestant reaction. We hold to the teaching of Holy Scripture—whatever may be the peril to a narrow sectarian type of orthodoxy. There is no purgatory, but there is an intermediate state. And the only glimpse we get into that world unseen (Hades), reveals to us the Spirit of Jesus proclaiming His Gospel unto the dead. Here let our authoritative teaching regarding the matter begin and end, flooding all the world of Hades with the light of the Savior's presence and the music of his blessed voice."

"I think all will agree that everlasting punishment is seldom, if ever, mentioned in the pulpit now that the word 'hell' seldom crosses the lips of any preacher. While it is believed that a man may be morally ruined, the conception is rather of character debased, degenerated beyond hope of recovery, than of acute physical suffering. The fire that is not quenched, the worm that dieth not, are, it is thought, figures of corrosion and decay. The lake that burneth with fire and brimstone for ever and ever is symbolic of lost souls consumed with remorse. There is nothing more dreadful than a ruined soul, a hardened heart. Character is fixed by purpose, and it may be that after a time it cannot be changed. Judgment is upon character; heaven is good character, Christ-like character; hell is bad character, selfish, grasping, unsympathetic character."

Some "Mormon" elder must have explained these blessed principles to those who were moved upon to write such glorious truths. When we see the leaven raising the entire lump, our hearts are made to rejoice in the Holy One of Israel. His work is not marked out by that which can be seen by human eyes, but it is eternal in character, and of universal dominion, and will endure throughout the ages to come.

I rejoice in having this opportunity of bearing my testimony, my brethren and sisters, for I feel that I know that God lives. There is no

fiber of my being that does not respond in joyous love to God, for the light and truth that He has given unto me, for I feel that the most sacred obligation that I have is to see to it that the sentiment never enters my heart, "Am I my brother's keeper?" The Lord has said of His Saints: "Ye are the salt of the earth." No good housewife ever makes a meal of salt, she uses just enough to make the meal palatable. Your sons and daughters out in the mission field, are a sprinkling of salt in the fleshpots of the world. O, it causes my heart to rejoice to contemplate these things. An article from a very scholarly writer, says that the word "salt" and the word "Savior" came from the same root word. You now can see the beauty in the passage with such an explanation, "Ye are the salt of the earth"—ye are the saviors of the earth. How many of us have had it stated in our patriarchal blessings: "And you shall come forth and stand as a savior on Mount Zion, crowned with immortality and eternal life!"

May God bless us with His Holy Spirit, that the greater degree of the religion of love, which is sure to follow the darkness of the existing horrible war, may find a resting place first in the hearts of God's people throughout the world, as enunciated by our beloved prophet, seer and revelator this morning. May God add His blessing to us all, I ask in Jesus' name. Amen.

ELDER JOHN W. HART.

(President of Rigby Stake.)

My brethren and sisters, I am here this afternoon because I was requested to be here. I always prefer to sit in the audience rather than

to occupy a place upon the stand. I am entirely relying upon the Spirit of the Lord to assist me in this position this afternoon. I know that if I say anything that will be of interest to us, or be beneficial, that it will be through His help, because in and of myself I am inadequate to successfully occupy such a responsible position as has been allotted to me here.

There is a passage of scripture that very often comes to my mind. It is a passage that I think of a great deal, as it seems to me of great importance to all mankind: "This is eternal life to know Thee, the only true God and Jesus Christ whom Thou hast sent." In other words, if we attain to the greatest blessing that is in store for mankind, that of eternal life, it is absolutely necessary that we gain for ourselves a knowledge of the Father and of the Son, a knowledge of their attributes, of their characteristics and of our relationship to them, as mortals here upon the earth. I want to say, my brethren and sisters, that the key of this knowledge has been restored to the earth in this dispensation. It has come through the restoration of the Gospel to the Prophet Joseph Smith. We are fully aware that, at the time when this great revelation was given unto this young man, actual knowledge of the Son of God and our Heavenly Father was not in existence in the world. There was no religious denomination teaching the truth concerning those holy Beings. Mankind were being taught that God, our Heavenly Father, was a Being or a something that was not tangible, that He had neither body, parts nor passions, that He was some mythical being that we could not and ought not to be able to behold, or comprehend. I am justified

in saying that, at the present time, by virtue of this key of knowledge coming to earth in this dispensation, and through the proclamation thereof by our humble elders, who have been sent to the world to preach the Gospel, the doctrine of a bodiless and passionless God, and a throneless heaven, is not so prevalent, and the truth is taking the place thereof.

One of the great testimonies that has come under my observation, is the change that is taking hold of men's minds concerning religious principles and doctrines. Great men have come forward and advocated a principle that borders on the truth that has been restored to the Latter-day Saints. They have not got it from any of their creeds, because it is not taught in any of them; but they perceived a glimmer of light, and they have put forth their views along these lines, and it appears that they are approaching a true and correct theory and idea concerning God, our Eternal Father, and Jesus Christ whom He hath sent.

These wonderful conference gatherings, are also a testimony to me, and I do not know where you could go in all the world and see anything equal to this that is before us today, these wonderful gatherings of people from all parts of the earth, we might say. They have come up here according to appointment, to be instructed in the ways of the Lord. They have left their labors, their business and their worldly affairs behind them. They spend their own money, and give their time and means to come here and hear instructions from the Lord, that they may carry them back to the people with whom they associate in these United States, and abroad also. We do not gain converts through holding religious revivals, or on account

of being able to send men into the world who have acquired ability to preach the Gospel; but we send, largely, young boys and girls who are inexperienced, and they humble themselves before the Lord, and carry this message to the world. It is through their humility, their cleanliness of life, their honesty of purpose, that mankind are attracted to them, and listen to the truth they proclaim. There is no organization in the world that conducts its proselyting along lines like these. They would be afraid to send their young men and young women into the world as we do. I venture to say that if they sent such missionaries among the Latter-day Saints, we would be the cause of their returning home with their religious views largely expanded, at least.

This work is growing. We can hardly comprehend its magnitude. In the state of Idaho, where I live, there are from seventy to seventy-five thousand Latter-day Saints, and we are increasing. The influence of the Church is being felt; it is extending, results are beginning to be known and noticed, and we are glad to say that we see and realize good coming therefrom. We are doing all in our power to maintain the good influence of this great work that has been entrusted into our care in the state of Idaho. We are progressing. I can state to you in truthfulness that Idaho, the state of my adoption, has today upon its statutes the most drastic, honest, clean-cut, effective temperance legislation of any state in this nation. I want to warn those who do not live within the confines of that state that, after the fourth of next May, if you visit us it will be unlawful for you to cross the line into Idaho with anything in the way of intoxicants in

your possession. I am thankful for this. I feel that we have now, to this extent at least, been enabled to throw safeguards around our young people, that they will not have these temptations to intemperance placed before them, and we will be enabled to devote our attention to other lines of improvement. We have ample opportunity for advancement along other lines, but this is a good start. I believe, my brethren and sisters, that one of the evils we should remedy in the communities of the Latter-day Saints, as well as elsewhere, is the vicious forms of dancing. The methods and styles that are being adopted in that line, in a great many instances, are abominable. We who hold responsible positions, and have received the priesthood of the Master, should exert our influence and efforts to eradicate this evil. We ought to be as energetic in driving all evil things from our midst as the Savior of mankind was in driving the money changers out of the temple.

I hope and pray that we will be enabled to fulfill our obligations in these responsible conditions, and handle the problems confronting us honestly and conscientiously, that good may result from our efforts; and may the Lord bless us to this end. May He give us strength to do our duty. May He bless us with wisdom and understanding, that we will be enabled to see and comprehend our duties and thwart the enemy of the souls of our people. May His testimony be with us, that we may grow in faith, that we may prosper and advance spiritually. May we gain for ourselves a knowledge of the Father and of the Son, and thereby secure the great blessing of eternal life, is my prayer, in the name of Jesus. Amen.

The Choir sang the anthem, "Gospel Restoration;" the solo part was rendered by Sister Nellie Bennion.

ELDER MELVIN J. BALLARD.

(President of Northwestern States Mission.)

In the world, where we missionaries are laboring, it becomes necessary to combat a false and erroneous impression that generally prevails among the religious denominations of today, that by mere lip service men can please God, and that by simply giving their hand to the minister who, at the revival, has touched their hearts, they have then obtained religion and have passed to salvation; or, by simply saying that they believe in the Lord Jesus Christ they then shall be saved; or who are content to lull themselves into a sense of supposed security by repeating the words of the scripture, that "the blood of Christ cleanseth us from all sin." The disposition and feeling is, to get this matter of religion over and through with in as little time as possible. And then the religious person thinks he is saved. I remember while doing missionary work in the city of St. Louis, several years ago, reading at the entrance of a tent where gospel meetings were held, where a man was preaching healing by faith, as well as expounding his views of the doctrines of the gospel—a sign which ran: "Come and be healed and saved in 15 minutes."

There are many in the world who believe they can be saved in 15 minutes. They remember the night they were saved. They recall distinctly the hour. They have had no experiences beyond that time. Sometimes I have attended these religious revivals, when the minister has asked

those who were present who were saved to stand up, and I have never yet thought I was able to stand up. I remember on one occasion, as was usual, of a good sister coming to those who were sitting; she said to me, "Why, brother, are you not saved?" "No," said I, "I am not yet. I have been struggling for salvation, trying to obtain it, and to teach others how to get it, for many years. I do not know what I will do tomorrow, however; I may lose it all then. I understand that 'the race is not to the swift nor the battle to the strong, but he that endureth to the end shall be saved.'"

I have thought, as we have rather criticized the narrow view that some take of this matter of salvation, if we Latter-day Saints are not more or less affected by the same feelings, that we, once having received the gospel, having been baptized, count ourselves in fair condition for salvation. I discover occasionally, in the mission field, those who are drifting, claiming they are members of the church. They can remember that one time they were baptized, though sometimes they do not have the record of it; but, just as long as they have been baptized, they feel that they are in a saved condition. I want to say to you, my brethren and sisters, not perhaps that you need it quite so much as some of us out in the mission field, and yet I cannot help feeling that, even at home, we need to be told that we must do more than repent of our sins and be baptized. And what do we mean by repenting of our sins? We mean that we have forsaken the sins we have been guilty of, that we do not sin again, that when we have thus repented, if we have wronged or injured a man or woman, if we have it within our power

to repair that injury, that we go to them and repair that wrong before our baptism will be approved of and fully acceptable before the Lord. As we have told those who repent in the world: "Have you wronged a man or woman, from which wrong the man or woman is now suffering? If so, and it is in your power to go to that man or woman and make the wrong right, you should do it. I believe that is the thing God desires of those who accept baptism at His hands.

I had an experience in a northern city, a few weeks ago, where two physicians offered themselves for baptism, a man and a woman—not related, though living in the same town and following the same profession. I concluded, after investigation, that they were not ready for baptism; so I asked them to defer their baptism. I felt impressed, as John did, when he said: "Who hath warned you to flee from the wrath to come? Bring forth fruit meet for repentance." That was my spirit and feeling toward them. And yet our hearts go out and we put forth our earnest efforts to bring men into the Church, those who are ready and prepared. In this case, however, I decided to seek the mind and will of God. Through prayer and contemplation it was revealed to me that they were in sin and transgression. And I wrote and told them what their sins were, and told them that it would be bringing condemnation upon their own souls to offer themselves to receive the holy and sacred ordinance of baptism when yet in their sins, in their transgression and iniquity. The woman is repenting, but the man is filled with rage. But every word that I wrote them was confirmed by voluntary testimony from those informed

about these people, that they were guilty of wrong doing, and were seeking to come into this Church to cover up their crimes and shield them from exposure, while they still continued in their sins.

We are not seeking for men to be baptized into the Church unless they have truly and sincerely repented; and when they have thus repented and gone into the waters of baptism, and have covenanted with God to serve Him and keep His commandments, I know that their sins are forgiven them. I have seen those who have sinned and done wrong, in their ignorance, repent before God, and receive the ordinance of baptism, and have their whole heart changed, and their countenance also become like that of a child. It has been a matter of astonishment to their neighbors and relatives, who would say: "What has happened to Brother So-and-So? How changed he is! What transformation has come over his whole life!" So I know there is virtue and effect and power in the ordinance of baptism for the remission of sins. But we must know, as Latter-day Saints, that we should not stop here; we have only put on the armor, only begun the battle when we have accepted the ordinance of baptism, and had hands laid upon us for the gift of the Holy Ghost, who will teach us what else we should do. And there is no one thing that we can do and gain salvation, as was manifest in the answer of the Christ to the young man who came asking the Master what thing he should do to inherit eternal life, he was like some of us who feel after we have done one or two things our salvation should be granted. Not one but many things the Master required of him, he answered, "All these have

I kept from my youth up; what lack I yet?" Many other requirements were made of him, which he could not meet and we are told that the young man went away sorrowing. Do you think that you and I will have our anticipations of salvation in the kingdom of God realized on any less terms than were offered to this young man? I tell you nay. I tell you that, to receive the ordinance of baptism, and the laying on of hands for the gift of the Holy Ghost, is only to put on the armor, just to equip us for the battle; and many of us have put on the armor, and it is rusty, we haven't done anything beyond receiving these ordinances. As often happens with those who are given greater light and knowledge, like the self-righteous Pharisee; thank God they are not like yonder poor sinner. Sometimes we discover that those who have entered into a covenant to serve God do not live any better lives as Latter-day Saints than they lived as Methodists or Baptists, and this will stand against them as covenant breakers. We covenanted and agreed when we were baptized to obey all God's laws, and keep all the requirements that He would make known unto us for our perfection and salvation.

Let me name some of the additional requirements. Peter enumerated them in his second epistle, and they are appropriate for Latter-day Saints today. I don't hope to paint any new picture of what we must do to be saved, but just brighten the old one, or make it a little more luminous. I think these conferences are splendid occasions for us to sweep the cobwebs off from our spiritual vision, and think upon the things that we agreed in our hearts to do when we were received as

members of the Church, when we covenanted with God to serve Him, as we entered into the waters of baptism. We remember the price our fathers and mothers were willing to pay for salvation, with what a spirit of determination they sacrificed, when they left all to come out of the world to these valleys of the mountains, crossing the plains and blazing the way to provide more favorable opportunities for us to incorporate into our lives the splendid things necessary to prepare us to live in the celestial kingdom of God.

Peter said: "And beside this [having complied with the first principles,] giving all diligence, add to your faith virtue, and to virtue knowledge." What is the standard of the Latter-day Saints, with respect to virtue? You brethren and sisters know. You young men and young women know, who have been taught and reared in the Church; we have learned it from our fathers and mothers, that it would be better for we boys and girls to lose our lives than to lose our virtue, that we would rather die than to be despoiled, or despoil any of the daughters of God. This is the standard that has been fixed for us, and it is not a double standard; the boy must live just as pure and innocent in his life as the girl whom he would accept as his wife. We have not allowed one standard of morality for one class, or one sex, and another for another. There are those in the world, and I think some of them may be here, who seek to wrest the scriptures, and seek to justify themselves in departing from the path of rectitude and virtue. It is somewhat common for people to pretend to think that the old law has passed away, the law that said, though shalt not commit adultery. But the es-

sence of the law has not passed away, though a higher one has come. Jesus not only said, "Thou shalt not commit adultery," but "He that looketh upon a woman to lust after her hath already committed adultery in his heart."

I tell you there is a terrible wave of immorality sweeping over the world, stalking abroad in high places and in low places, affecting not only the single but the married, not only the married men but the married women. I wonder if Zion can stand unscathed by the influence of that wave. It will come, if it has not come already to you, and you must beware. Do not take too much for granted from your sons and daughters. Do not mistrust them, but yet live so close to them that you do know the very secret thoughts of their hearts, and the trend of their lives. Hold sacred the duty to do everything you can to prevent the loss of human souls, for this wave will sweep before it to death and destruction those who do not hold themselves clean and pure in thought, in their hearts, and in their lives.

I want to tell you, if Zion shall succeed in preserving this generation from the damning influences of immorality and licentiousness, the world will yet say of the members of this Church, who survive the tremendous influences and forces that are seeking to push the people of the whole world into the pitfalls of sin, greater things to their honor than anything they have yet said about our fathers who founded a commonwealth, and made the desert blossom as the rose. We are still in the struggle to establish a new order of things in the world, a new race of men and women, whose hearts and intents are clean and

pure. We are here to fulfill the words of one who said that we must live so that if our hearts were disclosed, turned outside in, it would not show a single stain of sin; that we should give our name and word to no document or agreement that we would not be unwilling for the angels to attest as witnesses; that we should walk, unseduced, through life, within arm's length of that which is not ours, and nothing between us and the gratification of our desires, but the indomitable law of rectitude, and stand forth in the world as pure and clean as if we were in the presence of God Himself. This is what we should strive for, and it is the standard of virtue that we must attain. I must tell you that the men or women who think they can go into the sacred temples, and receive the blessings there to be obtained, can commit sins of this character, and escape the consequences will come up missing when they meet the examination that men and women will have to pass before entering into the kingdom of heaven, for no unclean thing can go there. And so we have to struggle with this power that is aimed at frail humanity.

And then we are to "add to our virtue knowledge." You know we believe in knowledge. "The glory of God is intelligence" was one of the favorite sayings of the Prophet Joseph Smith; and we believe in study, we believe in learning. We are not afraid to investigate anything; but I believe that every boy and girl, before they go away from home to school, and especially before they go out of our own circles into the world elsewhere, should gain for themselves an undying testimony that God lives, and that Jesus is the Christ; that the gospel

is indeed the very truth of God. Men must have a true measuring rod to determine whether knowledge which comes to them is true or false. They must have a true balance or rule that is always reliable, always dependable, by which they can weigh or measure every particle of information that comes to them. What will this rule be? I have discovered that the sure action of my soul is the knowledge I have that God lives, that Jesus is the Christ, and that our Father in heaven has spoken, that those truths contained in the revelations of God in the Bible, Book of Mormon, and Doctrine and Covenants, are the very eternal truth. I have accepted them as my measuring rod, and I have not accepted as the final truth anything that does not square up to those eternal truths, that does not harmonize with the truth I have from God. Truth will harmonize with itself. Let us adopt this standard when we go out into the world, and seek the world's knowledge, its science, and everything pertaining to the world and the world's work, and we shall be saved from shipwreck.

We have heard from our childhood that the day would come when the Latter-day Saints would be the leaders of the world. I proclaim to you that within one hundred years, and perhaps before that time, the men who will be standing in the very vanguard in directing and piloting the world's thought, knowledge and power, shall come from the Latter-day Saints. Any people who are possessed of the truth we have, who will live up to the doctrines we have received, will come to be the light of the world, I don't care who they are, they will come to the top just as sure as the sun

shines. So we are not afraid of true knowledge.

And we are to "add to our knowledge temperance." I thank God that Idaho where so many of us live can say, as Brother Hart has just advised us, has taken a great step in adopting prohibition towards an end so dear to the heart of every Latter-day Saint. We have received in the Word of Wisdom the higher law of temperance, and it is after all the thing that is necessary to be secured, to eradicate out of the hearts of men the spirit and disposition to drink intoxicating liquors. We believe that it is necessary for mankind not only to abolish the saloon, but we should abolish the very desire for it, we should spurn the desire for strong drink, crush it out and destroy it, that it may not contaminate our souls, that we transmit to our posterity no longing for that which will defile their bodies. What a shame that some of us do not appreciate the blessed heritage we have received from our fathers and mothers, who a generation or two ago, left these things in the old world, and banished them from their lives. We know that the eye of the world is turned on Utah, and the "Mormons." We have told them of our high standard of temperance, and that we believe in prohibition. Many of them have been watching us. We have told them we would be true to the cause and destroy the whole damnable evil. I can't tell you how our hearts sank, and how we were shocked to know that when, apparently, we had it within our grasp to clear the balance of our state, the opportunity has slipped. I hope you will not abandon the cause, that you will espouse it so loyally that you will get it next time, and make it just as strong as

Idaho has. In the meantime, we stand for temperance in all things.

This is the time for men to repent. You will discover that there are appetites and desires to conquer, and this life is the molding time; this is the plastic age, and the material well tempered; and when fashioned we become brittle and hard. It will be difficult for us to change the old vessel when it is once moulded. Let us see to it, while the material is pliable, we incorporate into our lives those precious truths that our bodies may be beautiful to look upon, and we will love them, that we will desire to receive them again, and that they will not be to us a hideous monument, but full of all goodness and beauty.

We are to "add to our temperance patience." Do you think that one though he has lived up to all these other requirements of the gospel, but, when mad rage strikes him, yields to the wiles of the evil one,—is a fit subject for the celestial kingdom of God? Do you suppose our Father in heaven will allow a scene like that in His presence? I tell you such a one will go outside, and stay there until he has acquired control of his temper, until he has mastered his viciousness. We must have patience with ourselves and patience with others, and not try to make everybody else measure up with our standard. We will discover there are those who will set us an example in some things, while we can set them an example in others.

"Add to your patience godliness." Godliness, we know, is cleanliness and purity, not only outside but inside.

"Add to godliness brotherly kindness and charity." If you want to know what true charity is, read what Paul says, "Charity vaunteth

not itself," "desireth no evil," and so forth.

O, my brethren and sisters, there is work yet for me and for you to do. I do not want to make it appear that it is not possible to accomplish all this. It is, and I want you to understand that not one single requirement that has been made is non-essential. The men or women who become candidates for celestial glory must come up to these requirements, or they will not get in. James said, "He that keepeth the whole law, and yet offendeth in one thing is guilty of breaking all." What did he mean? He did not mean that the man who broke only one commandment was in the same condition as the one who did not keep any, but that when he had kept all except one he was not able to attain celestial glory until he kept the other requirement. For instance, it is necessary that specific things be complied with in order to produce electricity, and if we neglect one particular item, do you suppose we will get electricity? No. We are as though we had not done anything so far as final results [light] is concerned; although we had done nine things required, and yet lack one. So I say to you that not one of the gospel requirements is non-essential. They are not given out of caprice of the mind of Jesus, they are eternal truths, just as eternal as the heavens are eternal, and as the law of gravitation is eternal; we must observe them if we will gain celestial glory.

Confucius said that those who know the truth are not as great as those who love it. I would like to paraphrase his words, and say that those who know the truth as we do are not as great as those of us who love it and obey it, for "he that

knoweth the Master's will and doeth it not shall be beaten with many stripes." I do not want the Latter-day Saints to lose their opportunity. Shame upon us Latter-day Saints if it can be said, truthfully, that in the Christian Scientist church a more beautiful spirit prevails than among the Latter-day Saints. While I recognize that the Christian Scientists make a hobby of this doctrine of brotherly love, it cannot and should not be said that there exists more brotherly love in that church than with the Latter-day Saints. Suppose the Seventh Day Adventists, who have copied from us the doctrines of the Word of Wisdom, should set us an example in the matter of abstaining from intoxicating liquors, tea, coffee and tobacco, shall we who have received these laws from the Almighty, long before our advent friends adopted them, submit to being outdone in the matter? If the doctrine of tithing is adopted by other churches, shame upon us, who have received the word of God upon this matter, and know it to be divine, if we shall allow them to outdo us. We shall have to live the Law of Enoch before we get into the celestial kingdom of God. You know, the Prophet Joseph stated that the law of tithing was a school master to bring us to live that higher law. I am sorry that many of the Latter-day Saints have not come up to the requirements of the school master. How shall we attain salvation except we can be honest. It is just as necessary that a man shall be absolutely honest as it is that he shall be baptized, to obtain the celestial kingdom of God.

My brethren and sisters, we are here reaping the reward of our former labors, and we are going

hereafter to reap the consequences of our lives and works here. We know, from the doctrines that we have received, that men and women have existed before coming into this life, for countless ages, and that we have been developing certain qualities, and the reason we are separated into great classes, as the Negro race and the other races on the earth, is not a matter of caprice. God did not take three beautiful children yesterday morning, and say to one, You go to the Negro woman, and to another one, You go to that Chinese mother, and to another, You go down to that beautiful Christian home. In my opinion, there were classes and races, and separation into different groups and conditions before we came to this world, and all are getting what they are entitled to receive here. But this is as far as we will travel together, for after this life, some will get a celestial glory, and some a terrestrial glory, and some a telestial, and we will no longer journey in a great class, or in a great company, made up of all classes. I believe that, while there will be classes in the spheres to which we will belong, we shall be grouped on separate planets. If we comply with all requirements we will be prepared to go into the highest places for further advancement, and that is celestial glory, and it is gained by obedience to celestial law. The celestial abode will be upon this redeemed earth, for God has declared that it will fulfill the purpose for which He has created it, and it will no longer need to have the light of the sun by day nor moon and stars by night, but will have power to emit its own light. It shall be the home of those who overcome, and who have kept the law, and

who have measured up to all the requirements.

Thank God, there is a chance for those who struggle and do the best they can; we come up and offer ourselves as candidates for admittance, and are found wanting, in a few things, there is a chance to become perfect. I tell you, we will have to examine ourselves, and we will be examined, and see if we are fit, and many will be turned back again and again until they do become perfect in all that God has required. Some of us may fail entirely, and will lift up our eyes in sorrow, in the terrestrial or telestial world, beholding the celestial world and not able to enter it. Where will these be? I think, perhaps on Jupiter, or some other planet, when this glorious orb shall shine as a resplendent sun. It may be that they will look up and say, Yes, I was born in that place; it was my privilege to stay there, but I have lost it. We will know then the full meaning of those words:

"Of all sad words of tongue or pen,
The saddest are these, It might have
been."

"I might have been there, and I am not!" O, my brethren and sisters, let us struggle that we may attain the celestial glory. But, we cannot get there by lip service. It is a life's business, and then a continuation of effort, and a continuation of struggle. But, O, it is worth it. It is worth ten thousand times more than has been required; and we would never cease our effort, if we once had the taste of that joy that belongs to those who come into the presence of God. I am willing to give my all of means, heart, mind, and sacrifice to attain it.

We teach the doctrine that "as God is man may become." Not that all men will become what He is, but *may* become; how may we? By obedience to these requirements. While men will grow in the telestial and terrestrial kingdoms, they never can attain the perfection, felicity, and development of those who enjoy the celestial glory. If we get into that glorious place, we have got to walk in the light as He is in the light. And after all we have done, it will still be by the grace of God that we enter, and we will then cry unto Him, and blessed are we, if His answer is, "Thou hast been faithful over a few things, I will make thee ruler over many." If He will only name my poor name, and say, "Of me thou hast not been ashamed, come into the joy of thy Lord," I shall have my heart satisfied, and feel repaid ten thousand times for all God has asked me to do.

God give us the strength to be more faithful six months from to-day than we are now, and to accomplish those things that He has required. Amen.

ELDER RICHARD W. YOUNG.

(President of Ensign Stake.)

My brethren and sisters, I should esteem myself and yourselves, my audience, very happy indeed if I might be able to address you under the impulse of that same power and spirit, and intelligence that so far has controlled and dominated this meeting. It is always a great pleasure to me, and no doubt to you and the Latter-day Saints as a whole, to have the privilege of attending these our annual and semi-annual conferences of the Church. In these great

assemblies are we permitted to listen to the testimonies and receive the benefit of the instructions, and to be roused by the enthusiasm of the brethren who so ably, and by appointment, preside over the destinies of this the Church of God. And not only is this privilege accorded us; but by reason of the fact that we come together in great numbers, fired with the same desires, entertaining the same belief, we receive a renewed enthusiasm and power, spirit and determination with reference to the gospel and our participation in the labors pertaining thereunto.

It is always a great pleasure to us, (I undertake to say behind the back of President Smith that which I would not say before his face)—it is always a great pleasure to us Latter-day Saints to have the privilege of listening to our matchless leader. We are great admirers, we who know President Smith, of his splendid intellect. We have sat many times under the potent influence of his oratory,—potent, in my humble judgment, by reason of his sincerity, by reason of his knowledge, by reason of his uncompromising faith, by reason of his mastery of the English language, by reason of his versatility of thought and idea. We have all listened time and again with the most unspeakable pleasure and the most immeasurable advantage and benefit to his sermons. This is one of the great privileges accorded us in attending these conferences. Not least among the privileges that we have on these occasions is listening to the powerful testimonies of the brethren who preside in the missions of the Church. They are filled with enthusiasm. Their knowledge of the Gospel has been kept bright by exercise. Their armor is not rusty.

We all learn from them and from the power and influence that accompanies their speaking of the great advantage that there is and would be to us to labor constantly in the work of God. If we would have that spirit which they enjoy, the spirit which we had when we labored as missionaries in the field, it is only necessary that we, like them, should devote our whole time and attention to the Gospel. Of course this is not possible to the great majority of us. But still we may conclude that we would receive a great accession of faith and of power by increasing our attention, and by multiplying our labors in the great cause of truth and righteousness.

It is my design to address you only for a very few minutes. Time would not permit that I should speak longer. I find my text in the words, or the idea at least (I cannot recall the precise words) of President Smith in his opening address this morning. The Latter-day Saints, he said, are a charitable people, filled with the desire to benefit and to save the world, and not to do the world injury. That is truly a characteristic of the Gospel of the Lord Jesus Christ. We could not claim that this is the Gospel of Jesus Christ, if it were not a gospel filled with love and characterized by charity. If ours were a doctrine of hatred, if ours were a doctrine inculcating the spirit of persecution, then we would not be walking in the footsteps of our great and illustrious Exemplar, the Son of Man. We thank God that the history of the Church, the history of the Latter-day Saints, is not marred by any sentiment or by any act of oppression. Thank God that throughout the history of the Latter-day Saints, there has been evidenced a love of mankind, a de-

sire to bless and to benefit and to save, rather than a disposition to oppress and to constrain those who are not of our faith. Oppression would be entirely inconsistent with our views respecting God, our relation to God and our relations to each other. We could not believe as we do, that in the beginning we existed with God; that we are in very fact the children of God; that we are literally brothers and sisters; that we will be saved, all of us, according to our faith and to our works. We could not believe, as has been pointed out, that those of us who might fall by the wayside, or falter in this world, will have an opportunity in the next world of accepting the truth, and of advancing on to salvation. We could not believe that every soul that has been born into the world may become eventually, through endeavor and the things accomplished, divine in his power and attributes,—I say we could not believe all these glorious and humane truths, and then persecute and despitefully use our fellow creatures in this world. It would be absolutely inconsistent in us to oppress those who fail to believe as we believe. They have within them, as we have, not only a divine origin but the spark of divine potentialities.

Thank God, we do not share the conception that has marked the ages of the past, and to a large extent reaches down to the present day, notwithstanding the evolution of religious belief in the past 100 years, that a large part of these sons and daughters of God have been foreordained to eternal destruction and damnation. I can well understand why those who entertain such perverted ideas of religion, who assert that we are foreordained, do what we may, to encounter the condemna-

tion of God and to suffer irretrievably throughout eternity, would be inclined to judge us without charity or consideration. It would seem to be quite natural for such believers to exclaim: "Inasmuch as God has foreordained the condemnation of this people, well then let them be damned." I say, thank God that such charity destroying views and delusive doctrines have no part in the faith of the Latter-day Saints. Looking upon all mankind, those not of our faith as well as those that have come within the fold, as being of the same fatherhood, as brothers and sisters, with the prospect of salvation ahead of them, we would be sadly illogical if we were not filled with love and with charity, and a desire to help.

And so, throughout the history of the Latter-day Saints, we have not been the persecutors; but rather the persecuted. We have not been the oppressors; we have been the oppressed. We have not been the libellers and the slanderers of our fellow men; we have suffered from those offenses. As it was in New York, so it was in Kirtland,—we were the persecuted. When we went into Missouri, where thousands of our members, owners of the soil, were dispossessed of their property, it was the same; and so when we were driven out of Nauvoo without offense upon our part. In this state, you may search the statutes from the time the state of Deseret was organized, before the creation of the Territory, and you will search in vain for one statute that ever discriminated in the least degree against those who were not of the faith of the Latter-day Saints. We who have lived in this state have seen men who have slandered the leaders of this people, who have said

and printed of them the most despicable things, who have accused them of unchastity, of dishonesty and of all of the crimes in the catalogue, we have seen those men live in peace in our midst and walk these streets absolutely without harm or molestation. And you know who have come from the west and the north, and from the east and the south, wherever our people have ever lived, that those who have charged these things against us and have done all manner of things to destroy us, you know that we have treated them charitably, that we have not sought to return evil for evil, but rather, following the example of Christ, that we have sought to return good for evil. I say I thank God that we are a charitable people. I thank God that we soon forget the offenses of people against us. We have elevated into the highest political positions in this state men who in other days have been among the most uncompromising of our opponents. In the charity of our hearts, we have forgotten all that they have done in the past. Thank God that we do not desire to injure others, but rather to bless them.

Now may God help us so to live that as a community and as individuals we may grow in grace and in the things of God, and be finally not only saved but exalted in His presence; which I ask in the name of Jesus Christ. Amen.

ELDER JOSEPH F. SMITH, JR.

Ashamed that Utah is not yet a prohibition State—Church authorities advocate temperance, and desire prohibition.

The time is spent. It is not my purpose to detain you; but I desire

to say, in conclusion of these services, that I endorse the remarks that have been made here by our brethren, and trust that they will find an abiding place in the hearts of those assembled here. And I wish to say to Brother John W. Hart, that while I am very much chagrined, humiliated and ashamed of the condition that prevails in the State of Utah, not because the people so willed it, I am proud to know that the State of Idaho and the State of Colorado and the State of Arizona, and the States of Washington and Oregon, in this Rocky Mountain region and the Pacific Coast have set an example that is worthy to be followed. And just one more word. The remark has been made that whispering is being indulged in to some extent by some of the people to the effect, that the authorities of the Church of Jesus Christ of Latter-day Saints do not want prohibition, and I think I am in a position to say, that the authorities of the Church, the Presidency, and the Council of the Twelve, stand for temperance, and they do want such prohibition. Those who declare to the contrary, when they come to you, tell them that they speak that which is not true. And I think I know what I am talking about.

I do not wish to make any more remarks because the time is spent.

A selection, entitled, "A Perfect Day," was sung by a male chorus.

The Choir sang the anthem, "Grant us Peace," Ada Russell and Manasseh Smith rendering the duet.

Elder W. D. Kuhre pronounced the benediction.

OUTDOOR MEETING.

A meeting was held in front of the Bureau of Information, at 2 p. m. Elder George F. Richards presided, and the 17th Ward choir, conducted by James H. Neilson, furnished the music.

The Choir and congregation sang the hymn: "How firm a foundation," etc.

The opening prayer was offered by Elder Benjamin Goddard.

The Choir sang the hymn, "Jesus, I my cross have taken," Bessie S. Rex rendered the solo part.

ELDER GEORGE F. RICHARDS.

Faith of Saints manifest by very large attendance at Conference—Vital importance of religion—Compliance with Gospel ordinances repugnant to the worldly—All the truth of all religions embraced in "Mormonism"—God's mercy and justice evidenced in plan of salvation for the dead.

My dear brethren, sisters, and friends,—we regret exceedingly that we have not a building sufficiently large to house all of the people who have come up to this Temple Block today to worship the Lord, and that so many have to stand during our service. I do believe, though, if we will try and concentrate our minds upon the things of God and His kingdom, having a desire to worship Him in spirit and in truth, that we will be able to stand the fatigue; and, through our faith, receive from the Lord that which will encourage and comfort us, and build us up in our faith.

The large Tabernacle is filled to overflowing; perhaps ten thousand people are assembled there. The Assembly Hall is filled to overflowing; perhaps between two and three

thousand people there, and, as you can see, a large concourse of people here. It all reflects credit upon the Latter-day Saints, and interest on their part in the work of the Lord. Those who had the privilege of attending the opening session of our conference this morning, held in the large Tabernacle, and heard what President Joseph F. Smith had to impart by way of instruction, and report of conditions, will surely have no doubt in their minds as to the development of this great work, its growth and progress in the earth.

I have great joy and satisfaction, my brethren and sisters, in my religion, my membership in this the Church of Jesus Christ of Latter-day Saints, having the assurance that this work is the work of God, the power of God unto happiness and joy in this life, salvation and eternal life in the world to come. The principles and ordinances of the Gospel, which we have embraced as Latter-day Saints, are amply sustained by the scriptures. Those who have made an investigation, unbiased and thorough, will be convinced of this fact.

There is a great satisfaction in being right. There is great disappointment in having been wrong upon any question; and the more important the question, the greater the satisfaction or the disappointment, as the case may be. There is, my friends, no question of greater moment to the children of men than religion, the plan which God has instituted for the salvation of His children. I am thoroughly convinced that the time will come when all the problems of religion will be unraveled, and when that day comes, great will be the comfort of those who have been right, and great indeed will be the discomfiture of

those who have been wrong upon this important question.

When God placed man upon the earth and shut him out from His presence, and required him to live by faith, He did not leave him without evidences of the existence, the power, and the love of God. Those evidences are so many, and so potent that those who reject God and His existence are excluded from those who will receive salvation in His kingdom. "He that cometh to God must believe that He is" (Heb. 11:6).

There is a class of people in the world, and they are very numerous, who are willing to accept God according to their own conception of Him, His existence, and of the immortality of the soul of man, who are not willing to accept of certain principles and ordinances of the Gospel necessary for their salvation, such as repentance from sin, the necessity for it as a condition of salvation, baptism by immersion in water for the remission of sins, the laying on of hands for the gift of the Holy Ghost—these and other ordinances, and the necessity for their being administered by one whose authority God recognizes. When the time comes when all things will be understood, if it shall prove true as the scriptures teach and as we believe, that these principles and ordinances, as well as faith in God the Eternal Father, and in His Son, Jesus Christ, are necessary to salvation, how much better off will we be who have accepted these great truths than those who have rejected them; and if it were possible to be otherwise than true, would we not still be as well off as they, and if true we would be infinitely better off, we would have the satisfaction of hav-

ing been right upon this great question.

At any rate, we, as Latter-day Saints are on the sure side, as we have all that others accept of truth and many more truths, principles, and ordinances than they have. Indeed, this work which we have espoused, commonly known as "Mormonism," embraces all truth and all good. There is no truth or good that is not included in our religion, and there is nothing but truth and good included in it; and these facts will be known to the world of mankind in time, if not at the present.

If it shall prove true, my friends, as the scriptures teach and as we believe, that the Gospel is the plan which the Lord instituted from the foundation of the world, by which men can be saved in His kingdom and presence, and there is no other plan, and that it is the plan by which all men are to be judged, and that justice demands that it be taught to the dead as well as to the living, and that the ordinances which are necessary for the living are also necessary for the dead, what a satisfaction it will be when these things are known generally to those who have accepted of them. On the other hand, what a great disappointment it will be to those who have rejected, and how much better off we will be who have built temples and maintained them at such cost, who have procured at great cost and effort the genealogies of our dead, and have gone into the temples of the Lord and performed these ordinances for them! I say, what a satisfaction it will be to us, and what a disappointment it will be to those who have rejected these principles.

If it shall prove true, as we believe, and as the scriptures plainly teach, that a worthy man and woman

joined together as husband and wife, under solemn covenant for time and for all eternity, that union solemnized in the Temple of the Lord as He has directed, by the authority which he has delegated to men, and those relationships maintained and recognized in the life beyond, and that they shall have eternal increase in the kingdom of God,—and that all other unions will not be so recognized,—what a satisfaction it will be to those who have accepted this divine truth, this great hope, and have yielded obedience unto it, and have been true and faithful in the keeping of their covenants! On the other hand, what a great disappointment it will be to those who have rejected these scriptural and divine truths!

My brethren, sisters, and friends, we find that the Latter-day Saints are on the safe side of this great question from any angle that we may view it. Is it then to be wondered that when men come among us, and women too, proselyting, that they do not convert the Latter-day Saints to their faith, their creeds and denominations? Is it a wonder that our missionaries who have been in the field by thousands, yes hundreds of thousands, at different times, have not been converted in the world by men who have been schooled for the ministry? Is it a wonder that hundreds of thousands of men and women in the world, honest and conscientious, have yielded obedience unto these principles, forsaking all that their former faith, or creeds, had to offer to them? Or is it a wonder that there are today, as there are, thousands of men and women who have come among us, not for religion's sake, many of whom, by investigation of these truths, have become converted, convinced, and

have turned away from their former faith, and adopted the true faith, the Gospel of the Lord Jesus Christ? I say it is no wonder. The promise is that the truth shall be understood by the true individual, he whose heart is true before God, if he will seek with honest heart and purpose to know the truth, shall find it. "Seek and ye shall find." By yielding obedience unto the commandments and the requirements of the Gospel, following the dictates of his conscience, he may obtain eternal life, and through obedience and faithfulness, he may know while yet in life, that his course is approved of the Lord, and that it will bring to him a reward of eternal life.

I bear you my testimony, as a witness for the Lord this day, that I do know that these are the truths of God, that this Gospel is indeed the power of God unto salvation, and exaltation, unto all who will obey faithfully its precepts, and there is no other plan instituted by the Gods for the salvation of the children of men: in the name of Jesus Christ. Amen.

The choir sang the hymn, "True to the faith."

ELDER GERMAN E. ELLSWORTH
(President of Northern States Mission.)

My brethren and sisters, I rejoice in having the privilege of mingling with you in this General Conference of the Church. I enjoyed, beyond measure, the instructions and the spirit of our morning session, and the words of President Smith wherein he said that the members of the Church of Jesus Christ of Latter-day Saints are at peace with themselves, and there was no spirit of contention one with another

within the Church. We have no power over the world except by the power of love, and we have no right to operate in any other way than in the spirit of love and kindness, the spirit of long suffering, and of gentleness toward our fellow men, for that is the Spirit of the Redeemer, our Lord and Master.

I was touched with his counsel, too, and I reflected on what we find recorded concerning the counsels of Adam, when before he left this earth, he called his sons and grandsons, and all the generations that lived in his day, around him and gave them information concerning the things that he knew of God his Father. The knowledge that Adam possessed concerning his Father was handed down to his sons, his grandsons, and great-grandsons, and possibly many other generations. Those who lived in the days of Adam were acquainted with their fore-fathers, and possibly lived in the presence of many generations, and a knowledge of God was understood by them, and many of them kept the commandments of the Lord.

From time to time, during the days of the prophets of old, the Lord revealed Himself unto His children, and His attributes and His loving kindness were known among the children of men. On one occasion, when He was about to destroy the cities of the plains, we are told that one of the prophets pleaded with Him not to do so, asking for the privilege of going and gathering out those who were honest, saying if he could find fifty righteous, would He spare the cities, and later if He would spare the cities even if he found but ten righteous. And the Lord said His mercy would be extended toward

them providing he could find these few righteous. In the days of Noah the Lord's patience and long-suffering toward the wicked lasted one hundred and twenty years, even after He gave the revelation to Noah to build an ark. The knowledge of our Heavenly Father was handed down by the prophets of the Lord from generation to generation until the coming of His Son, Jesus, into the earth, Jesus became a revelation of His Father to the children of men, through all time thereafter. Divine mercy was shown by the Almighty through His Son coming and ministering among men in the flesh, showing by His works among them, by His gentleness, kindness and long-suffering that the Father loves His earthly children.

I rejoice in the spirit that was proclaimed this morning is possessed by the Latter-day Saints; that their mission in the earth is one of peace, and the proclamation of peace even with the olive branch. All men must hear the Gospel of peace, and be judged thereby; not only hear the sound, but have in their hearts a knowledge of God, our Father, and comprehend His love toward the children of men. Latter-day Saints believe that very few men in the earth can commit the unpardonable sin, because they do not have knowledge enough concerning God. The sin for which there is no forgiveness is the sin against light and knowledge. Men and women throughout the world, tens of thousands who now take sides against the Latter-day Saints, do so because they have no knowledge concerning that which has been revealed to us from the heavens. If they knew as we know, concerning the revelations of God our Father, they might be just as valiant for the truth, and

just as zealous in proclaiming it as the Latter-day Saints themselves are.

I rejoice to be associated with the young men and young women of Zion, your sons and daughters, who have been sent into the world with the olive branch of peace, to make friends with the world, to win their hearts in every way that is right, that thereby we may teach them the great things that our Father has revealed in this day and time. After the crucifixion of the Savior and the putting to death of the prophets of the Lord, and the true knowledge of God having departed from the earth, He has been merciful in these the last days in restoring anew the Gospel of Jesus; not only restoring the Gospel, but revealing His own character, and the character of His Son to the children of men. All the knowledge given to Adam, Abraham, Moses and the prophets of old, has been renewed in this day, through the coming of the Father and of the Son. It has been given to the Latter-day Saints to proclaim to the world that God lives, that Jesus Christ is His Son, and that the love of God shall yet cover the earth as the waters cover the mighty deep. The knowledge of God shall spread upon the earth until every man who is seeking the truth may have the privilege of hearing and obeying it, working out salvation for themselves, and for their fathers and mothers who have gone before, and transmitting that knowledge to their posterity.

I rejoice, my brethren and sisters, in the gathering of the Latter-day Saints, in these semi-annual conferences, and the quarterly conferences, and ward conferences. I believe the day will speedily come when there will be some other feat-

ures connected with the Latter-day Saints gathering together, that used to be among the Saints of old. We make records of our dead ancestors, and transmit them to our posterity; and I believe we will incorporate into our associations the spirit that was in the hearts of the prophets of old, and record the stories of our fathers, grandfathers and great-grand-fathers for the benefit of our children, that they may transmit it to the generations that follow. As I have already stated, Adam transmitted the knowledge of God to his posterity, and taught them all things concerning the purposes of God. In like manner, I believe we should teach our children the history of our parents and grandparents, and all relatives in whose presence we have lived; and also teach them to transmit the same to their children, that the knowledge of our fathers may go to our descendants by word of mouth as well as by record. The Latter-day Saints have received a revelation from God, in this day, which is in harmony with the revelations that were given to Adam and the prophets of old, that God is our Father, that Jesus Christ is His Son, the only begotten of the Father in the flesh.

To the Latter-day Saints has been given an understanding of the knowledge concerning God that was imparted to Adam. We are living in the dispensation in which this knowledge has again been revealed; and I believe that we should transmit this important information to our children. God has been merciful and kind to us. It is a wonderful thing to have sounded in our ears, by the very men who stood in the presence of God the Father and His Son Jesus Christ, that we are His children, that God is in very

deed our Heavenly Father, and Jesus is our Elder Brother. The world does not believe this, and scientific men, men of great worldly learning, have spent their lives in trying to prove some other way to account for the existence of man in the earth.

I am glad, my brethren and sisters, that I know my father was a good man, and my grandfather likewise. I am acquainted with some of their attributes and virtues, and some of the things they tried to do in the world. I know something also concerning my ancestors beyond my grandfather, and what good things they tried to attain in life. That information ought to be transmitted, I think, to my children. A record of all the virtues of our forefathers should be transmitted to the children of men who now live and will live hereafter in the earth, that the good influence thereof might be passed on until the time when Jesus shall come to reign among His children here upon the earth, and dwell with the men and women who have worked for the building up of the kingdom of God. A doctrine that has been revealed in this day is that works should accompany the faith of the Latter-day Saints; not preaching, only, but building houses of worship, and temples; gathering genealogies, and histories. Seek and find all that we can concerning those who have gone before, and transmit all that is of value to our children, that they may do the work that our Heavenly Father has declared should be done in this day.

I rejoice in the spiritual growth of the young men and young women who have been sent to the Northern States Mission. I rejoice when a testimony of the Lord comes to them.

in defending the faith, and greater love for the work of God comes into their hearts, and that the doctrine of peace, preached this morning, takes possession of them. If I ask them concerning the city where they labor, they can tell you there are many honest-hearted people in it, good men and good women, and they do not wish to be taken away from these cities, at least they do not want the judgment of the Lord to come upon them: they would plead with the Lord for the privilege that the city be saved. They desire to gather out the honest in heart, and teach them that God our Father, in this day has revealed again concerning His character and the character of His Son, and has restored the Gospel with all the power that has ever been given to men in the earth for the winning of the souls of men, and for teaching men who they are, and what they are in the world for, and why they have been placed upon the earth in this day and time.

It is a glorious thing, my brethren and sisters, to have a knowledge in your heart that God lives, that Jesus is the Christ, and that our Father has been merciful to us in this day in restoring the plan whereby we might be saved in His kingdom. I know this Gospel is true. I know that Joseph Smith was a prophet of God. I know that Joseph F. Smith is a prophet of God, and that he has influence over the hearts of men and women to lift them up and make them better in this life; and their righteous lives gives them a better chance of salvation in the life to come. I am only one of hundreds of young men who have been touched by the lives of the men who stand at the head of this Church, in whose hearts dwells the love of God

and the love of their fellow men. That influence is not confined either to the President of the Church, and the Twelve Apostles, but is possessed also by Stake Presidents and Bishops, and is in the hearts of all the men and women who have a testimony of God, and are striving to keep His commandments.

May the God of heaven help us to defend the faith, to magnify the name of God through all our days, is my prayer in the name of Jesus. Amen.

ELDER JOSEPH E. ROBINSON.

(President of California Mission.)

"Thy dead men shall live; together with my dead body shall they arise. Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead," so said Isaiah to ancient Israel. Today (Easter Sunday), throughout all Christendom, people who believe in the Lord Jesus Christ are giving evidence, by worship and by offerings and gifts, that they believe the words of Isaiah. It was not always so, and so far as that is concerned, it is but true in a limited sense today, for of the 350,000,000 of so-called Christians, against 1,500,000,000 of people in the world, there are many of the Christians who do not accept as a fact the teachings of the Bible that Christ did arise, and that the dead shall come again from the tomb as foretold by Isaiah and by the prophets who followed after him.

As well said by Elder Richards, anyone who has studied the providences of God from time immemorial must be struck with the evident love, mercy, charity and provident kindness that He has exercised

toward His children, for though Adam fell and brought upon himself and his children endless sleep in the grave, God suffered men not to die, until they had been sufficiently instructed in the plan of life and salvation, to know that they might live again. An angel was sent who instructed Adam not only in the principle of faith in God and repentance from wrong doing, but in the ordinance of baptism, and took him and laid him beneath the watery element, that he too should be born anew from the grave of waters and thus evidence faith in Christ, typified by the Lamb, that he was instructed to offer as a sacrifice to teach all his children in a concrete manner the fact that Christ, the Lamb of God, in the meridian of time should be offered up as a sacrifice that men should not sleep eternally in the dust. So Adam was baptized, and he taught these principles of saving grace unto his children and his children's children for nearly a thousand years of mortal reckoning.

Not only did God manifest Himself to Adam and the ancient patriarchs—to Noah, who builded the ark, and to his sons, and their immediate descendants, but when Israel had become a nation of serfs in bondage in Egypt, He spoke unto them by the mouth of Aaron, as well as by that of Moses; and not only to Israel did He make His call to repentance, but unto the Egyptians as well. For mark you, not one of the wondrous miracles performed in Egypt but what was a direct rebuke to the Egyptian gods.

The insignia of power in Egypt was the sacred snake, two entwined which made the crown of the Pharaohs of Upper and Lower Egypt. The rod of Aaron, cast upon

the ground in the symbol of that power, overcame the snake of the Egyptian, and in that little thing, showed the power of the Hebrew God to be greater than that of the magicians of the Egyptian king.

The River Nile, the Father of Waters, the healer of the sick, worshiped by the Egyptians as the bringer of seed time and harvest—for in flood time it spread its waters out over the great valley of the Nile, making it the granary of the ancient world—this river became flooded with the red waters from the mountains, until it became like as blood and was a thing of disgust unto the people. It nauseated where once it had pleased, and sickened, they turned away from that which once they had bowed down to in devotion, unto which they had offered virgins as sacrifice—and felt again that the wrath of the Hebrew God made manifest His omnipotence over theirs of the Nile.

Its inundation brought with it, doubtless, the plague of frogs. The frog, in Egypt was a sacred creature, and he who inadvertently should tread upon one and kill it, was himself to suffer the penalty of death. Now this great plague came upon the land, as foretold by Moses, until it crowded into their homes; into their bedrooms, and even into the kneading troughs. Sickened again, and in disgust, the Egyptian turned away from the loathsome creature, and was robbed again of a god that he had worshiped.

So with the plague of lice and flies—for one of their most sacred goddesses was supposed to keep these things out of the land of Egypt—but they crept in upon them, into sanctuaries of their temples, even the holy of holies, and the priestly robes of the initiated priesthood,

were all defiled by these loathsome things, until again they were disgusted with their gods and felt how impotent they were when arrayed against the power of Israel's God; and so on, from step to step, the hail, the thunders and the lightnings which are so infrequent in that land, so much so that it is said "in Egypt it never rains," came upon them and destroyed their crops. Murrain came upon the beasts of the field and destroyed doubtless the great bull Ammon that they worshiped in the temple of Heliopolis.

The great god Ra, the sun, that painted the flowers and ripened the harvest, that secured them in warmth, was put out in the midst of darkness, that men could feel, and made a night of three days in which there could be no light made, and so this god in turn, was made to bow to the power of Israel's God.

By this time, the Egyptians were ready to let Israel go, but Pharaoh hardened his heart again. His possessions had not diminished so much. His servants had kept from him the dread things that had come to the common people; and so he still held out for the power of the Egyptian god against that of Israel. Then the warning was sent unto him—for he had refused longer to look upon the face of Moses—that the destroying angel should pass through the land, and that the first-born of every creature, both of man and beast should be destroyed except where they exercised faith in the blood of the Lamb, and typified it as it had been in Eden's garden by the sacrifice that was to be made, and their door-posts and the lintels thereof were to be sprinkled with blood of the sacrificial lamb. That night, we understand, a scourge passed over Egypt, and none es-

caped except those who were faithful and did as ordered by Moses. In the house of Pharaoh was lifted the voice of mourning, for his first-born was stricken down with the dread malady, and so their great god Osiris, the last and final one, the arbiter of their fates, the one who gave life to the world, was put to naught and shamed by the power of the Hebrew God.

And so by these miracles testimony was given to ancient Egypt, that they too might repent and not be cut off until they had been sufficiently instructed in the way of truth. And when Moses, having divided the waters of the Red Sea, and carried his people through victoriously to the nether side thereof, to the plains of Arabia, when he sought out his father-in-law, Jethro, and announced unto him all that God had done in Egypt, the old priest, who had given to Moses his priesthood and instructed him in the ways of righteousness, lifted up his voice and his eyes unto the heavens, and said, "Now I know that the Lord is greater than all—for in the thing wherein they dealt proudly—He was above them."

And so the Lord, by His beneficence and love hath taught to all men as they would receive light and instruction, the fact of His redemption—the truths of His Gospel.

It was a hard thing to understand that men might live again—they who were laid away in their tomb—that their bodies, revived, renewed and immortalized, should come forth to eternal life, to immortality and everlasting youth: but Isaiah knew it, and declared it unto Israel as I have quoted; and the major prophets after him bear that same testimony.

The Lamb of God Himself de-

clared when he was upon the earth, "I am the resurrection and the life: he who believeth on me, though he were dead, yet shall he live;" and said, "If I be lifted up, I shall draw all men unto me;" and declared that not only should the living hear His voice, but they who were dead and in their graves should hear the voice of the Son of God and live."

The testimony of the ancient fathers of the Church, as well as the Scripture, bear witness that Christ, before He arose from the grave and broke the shackles of death, went into the prison house and preached to the spirits which were in prison—and for this reason, says Peter, "that they might be judged according to men in the flesh"—by the same law, by the same ordinances, by the same constraints, the same reasoning that men are judged today: faith in God, repentance from sin, baptism by immersion, and the laying on of hands for the gift of the Holy Ghost—for these were the principles of the Gospel that Christ and His apostles taught to men, by which He founded the Church, setting at the head first Apostles, Prophets, etc.—and being "judged according to men in the flesh," as you and I shall be judged, being in the spirit world they should "live according to God in the spirit."

We have been told, and we have read, of the miraculous resurrection of the Christ, of His recovery from death, and the bringing out of His body from the tomb, that He walked and talked with men, ate with them, and taught them for a season of several weeks relative to His plan and their labors for bringing to pass the salvation of the souls of men. I know that hard-headed men are loath to accept the fact that we can live again; and yet, if this be not true, we stand as a contradiction of

all of nature's creation. We are a paradox, yea, more than a paradox, an anomaly; for God has set in our hearts alone, so far as we can determine, the longing, the desire, the yearning after immortality and eternal life. We understand that there is nothing meaningless, nothing vain or waste in the emotions of living creatures: that they shall meet their complement here or hereafter.

We build, we suffer, and we sacrifice for things that within and of themselves of necessity, because of mortality, can never be attained unto in mortal life. Life were vain, in fact, "if in this life only we have hope," for the deepest things that stir our souls, that which appeals to us most, has to do with the future, with the eternal association with one another, in the family relationship, in the presence of God and His Christ, who was the first fruit of them who slept, and in whose image and likeness, John tells us, we shall be when He comes again, for the grave and death and hell shall give up the dead in them, and they shall come forth in the same type as the Master did.

Men believed in spirits anciently, and they believe in them today, and when the Master stood before His disciples, "they were affrighted," saith the scriptures, for they thought it was His Spirit, but He called unto them and said, "Handle me, and see that a spirit hath not flesh and bones as you see me have." And still they were afraid, and so He asked if they had anything to eat, and they gave to Him an honeycomb and fish, and He ate in their presence. A week later, on the Lord's day, when He appeared unto them again, and the doubtful one, Thomas, who had heard the testimony of his brethren and of the women who had seen the

Christ and conversed with Him, did not believe that testimony, but said, "ye have seen a spirit," and contended with them, that he would not believe unless he could thrust his hand into His side and feel the prints of the nails in the hands and feet of the Master, and would not believe that He had recovered His body from the dead—the Master appeared before him and said, "Reach hither thy hand and thrust it into my side and be not faithless but believing," and Thomas, convinced in his soul, cried out, "My Lord, and my God;" and the Master upbraided him gently because he had needed such a testimony to believe, because he would not accept the word of his brethren nor their testimony. He said, "Thomas, because thou hast seen me, thou hast believed: blessed are they who have not seen and yet have believed."

And that is the touch-stone of virtue with the Christian today. Does he walk by faith? Is he willing to accept the words of the witnesses of the Christ and the words of the Master, and not desire to handle and see for himself as did Thomas? For I want to tell you that when a man *has* to do a thing, there is no virtue in it. But when he chooses to, when he exercises faith and confidence, then there is virtue and righteousness in it.

I said if there be no immortality, we stand as a contradiction to the rules of nature, an anomaly in her handiwork, for when we look forth upon her creations, they all answer the end thereof in this life, except man. We need not deal with the vegetable field, but when we come to animate things, to the birds of the air and the fishes of the deep, and the beasts and the creeping things of the field—they have no thought of

the morrow, no care and no heed. Divine providence cares for them, brings a complement of their lives to them. Some will tell us it is intuition that guides them so unerringly in the pursuit of that which prolongs their lives and enables them to perpetuate their species in the earth, and others would have us believe it is habit; but those who walk by faith see behind it all a divine will that directs all of the energies of nature and all of her creatures, to the end that His name shall be honored and glorified, and that His purposes relative to His creatures shall be fulfilled, and that they aside from man, and man too, shall come to a fullness of joy.

But with the creatures beneath men, they have not their own will, they answer the ends of the divine will. But when it comes to us, God hath given us our free agency to choose and to act for self. We gloried in this before the worlds were. It is one of the greatest benefactions that we have in this life, because by it and with it men can develop the divine which is within them and come into a full fruition of godliness.

I said that beasts have no thought of the morrow, and no heed, except as instinct or divine love may guide them to provide for their morrow or for themselves; but when it comes to man, he has the capability of worship, of paying homage and devotion that the beast has not; and this of itself, according to the rules of nature, demands a complement in a being to worship, in someone to pay homage to and a creature that arouses our devotion, and to whom we can prove ourselves devoted; and so this, of itself, makes God a necessity, for men to come into full complement of his God-given at-

tributes and powers. Man alone has the power of conceiving of a heaven, of a hereafter, and it is with all men, from the most illustrious in the halls of learning, to the pagan of the darkest continent and to the Indian of our own loved country in his most remote and ignorant state. They dream—these latter—of their “happy hunting grounds,” of a place where they shall be provided for, where gaunt famine and sickness are unknown, with a larder never empty, and where men dwell as brothers and friends.

The Christian dreams of a place where he shall worship God and look upon His face, where there shall be anthems of hallelujahs sung forever. And the Latter-day Saint looks for the place where he shall build, as he began to build in this life for an eternal home, for the family relationship, for father and for mother, for wife and husband, for parents and children, to associate together until they shall come into a fullness of all that their fond hearts have desired and their minds have conceived of; and it shall be an endless home of eternal progression in the presence of the Christ and with the Father, who is God over all. The capabilities which man has are divine, and they only lack time and opportunity for expression in complete development to become like the Father, whose children we are.

With Him and in His presence, in the eons of years yet to come, we shall come into a fulness of divinity, and build yet other mansions for our Father, thus adding to His glory as we add to the glory and perpetuity of our own homes and families.

None but men can conceive of this, and when he has once conceived of it, and then is told that this probation is the end of life, and

this is the end of progression, when death shall claim us and shall still the voice and shut down the eyes and make pulseless the hand—how vain is life, and how vain the imaginations and sacrifices of man! But how exalting the other thought! What an incentive to correct living and to proper thinking for men to believe that they can strike hands with the Infinite. One can become like Him and have and hold the family relationship forever and ever without end of years, that God loved them from before the beginning until after the ending of this life, and that this bringeth a fullness of joy—to have the body and the spirit inseparably connected, the body by which we receive so many of our impressions in this life, by which we have manifested ourselves to our fellows, by which we have learned the sweets of life as well as the bitter things, by which we have achieved success, in which we have been chastened by adversity and sorrow, through which we have learned what it is to be cared for and to be loved, that we in turn might be compassionate and loving to others, and that the full development of our capabilities and talents must come and be with and through this vehicle that our Father hath clothed our spirits with, and that with this body we shall come into not only that which I have intimated, but untold, which the mind of man here, finite, cannot conceive of!

Would not life then be vain in conceiving these things and having these powers of conception, these beliefs, these longings and yearnings, and have them go unanswered? After we have sacrificed for them, loved them, and loved those who have labored for them, would not life be vain? Would we not be a

contradiction to the law of nature if there be nothing of life save this little span of existence, of mortality? And so today, in the light of modern revelation, in the light of what the scientist has unfolded, though as yet he has not demonstrated it in his laboratory—yet so nearly that our greatest thinkers today,—Stead and Lodge, who are dead, and Currie and Crooks, Myers and Funk and others alive, have announced the fact that there is an immortal soul, and that it is not impossible even scientifically, to demonstrate sufficiently to prove to the seeking mind and the faithful heart that Christ arose from the dead;—so shall the bodies of men again live and be “energized” and be made immortal.

I thank them for this testimony, because there are some who will not accept in faith, as I have said, nor as did Thomas, anything that is not demonstrated coldly before them; but in the light of these things, and of modern revelation, I say again, as Isaiah said, unto you, and as this Sabbath day, the Easter Sunday, should bear witness to all men,—“Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust, for thy dew is as the dew of herbs, and thy earth shall cast out the dead.” Amen.

A quartet, consisting of James H. Neilson, Hyrum J. Christiansen, Harold Langton and Aner Hansen sang the hymn, “O, give me back my Prophet Dear.”

ELDER J. GOLDEN KIMBALL.
(Of the First Council of Seventy.)

To speak to people in the open is new to me, but there is something about it I like, and that is, if you don't care for what I say, you can return home! (Laughter.)

I am trying to take the hopeful, optimistic view of things. I am a man among men who are looking into the future. I have hope of the future, and I am trying not to be afraid of it. I am burning all my bridges behind me, so that I cannot go backward, I hope that my course will be onward and that I will look upward, that I will look out and forward, not backward. I am trying to be optimistic, and I am having quite a time of it. I cannot work myself up quite as well as the man who fell from a twenty-story building, and as he passed a window of the tenth story, a drummer in the room, said to his wife: “Gee, that fellow is optimistic.” His wife said, “What do you mean?” “Why, as the fellow passed the window, he said: ‘I'm all right yet.’” (Laughter.)

Now, brethren, I read in Scripture, “He that is the greatest, shall be a servant.” Some think that means he that is greatest in the kingdom of God must be a valet, or a butler, or a hostler. I do not believe in that doctrine, at all; I think it means that he that is greatest in the kingdom of God must give service, be willing to sacrifice. He that is greatest must be a Joseph Smith, a Brigham Young—and I am not afraid to say, a Heber C. Kimball.

What I want to talk about are real things, not something that I do not know anything about. When I get through, I will have told you something I know, so that you can go home and think about it. I am going to talk about things that have happened since I was born, not something that happened eighteen hundred years ago, or that will happen hundreds of years in the future.

When President Brigham Young came, with the pioneers, he was sick, and prostrated in the wagon in

which he was riding, he rose and saw this valley, and said: "This is the place: drive on!" He did not preach for an hour over it. When he came upon the ground where this Temple now stands, he dropped his cane, and said: "Here we will build a Temple to our God." They got busy, they prayed about it, they fasted, and then they built it. It took them 40 years. When I think about that building, every stone in it is a sermon to me. It tells of suffering, it tells of sacrifice, it preaches—every rock in it, preaches a discourse. When it was dedicated, it seemed to me that it was the greatest sermon that has ever been preached since the Sermon on the Mount. When I go up on the Capitol Hill, and see that great building, a great pile of granite, etc., that will cost two million and a half; there is not a stone in it that whispers! It is speechless. It does not tell of suffering or of faith. Any man who will come to the Bureau of Information and listen to the guides will learn that every window, every steeple, everything about the Temple speaks of the things of God, and gives evidence of the faith of the people who built it.

When I see this monument here, (indicating the Sea-Gull Monument standing on the Temple Grounds), I notice that many of you men pass it by as if it told no story. When I think of that monument, it tells me of suffering, it tells me of a people that were about to be destroyed by famine; it tells me of crickets that were destroying and eating up everything. The people prayed, they fasted, and they got busy, every man, woman, and child killed crickets. But they could not kill them all, so God came in and helped them, He sent the gulls, and they ate

the crickets, and the people were saved.

That Tabernacle preaches the same kind of sermon. I helped haul sand for it, when I was a boy. Every Saturday we had to haul sand, and that is how I learned something about these things. You see this wall surrounding this block—do you think we built it to keep the Indians out? I want to tell you we built it to give employment; and when people were out of work, and hungry, we found something for them to do. If we could not find anything else to do, we built walls. That is what you want to do now—give service—give work.

When Christ gathered the people together, they were hungry, and then their Master fed them, and after they were filled He gave them the Bread of Life, fed them, and then told them the truth. If people are out of employment, you find something for them to do, and then bless them.

Think of what this people have done; not what they have preached, but what they have accomplished, and what they have suffered. I desire to say to you Seventies, get ready, and after a while we will sing the hymn, "Hark, Listen to the Trumpeters! They Sound for Volunteers." Now, we will not say to you what the Savior said to the young man, "Sell whatsoever thou hast and give to the poor, and take up the cross and follow the Master and I will give you the greatest of all gifts that God has ever given His children, which is Eternal Life." all we ask you to do is to give whatsoever you have to your family, and pick up your valise and go on a mission. Do you want eternal life? Almost everybody here would be awfully keen for it, if it did not cost

anything. We would accept the whole world if it did not cost anything; I would be willing to take half of it myself. (Laughter.)

The greatest of all gifts is "Eternal Life," but we have to pay for it, just like our fathers and mothers did. We will have to pay for it with service, and with sacrifice; as there can be no blessings obtained without sacrifice. I know what is the matter. We think more of automobiles, we think more of oriental rugs, and hundred-dollar gowns than we do of salvation. I know you have faith, many of you, and now we want to begin to get hold with both hands and make this fight for the Lord. I prophesy that hundreds of you, thousands of you, will go into the world on missions.

Now, my brethren every man who holds the holy Melchisedek Priesthood, and is a Special Witness for God, should get ready for a mission. Begin to pay your debts, and train your family, and get them so that they will be glad to have you go. Stop writing letters to the First Council making a lot of excuses, that your wife is sick, that you are in debt, or that you are sick. What is faith for? Who is the Great Physician? Why don't I get well? Because I haven't faith enough. I

am trying to hurry up and get well so that I can go.

You must look into the future; this world belongs to the visionary men. Brigham Young had a vision. He said that this city would reach to the point of the mountain south, and I am a witness that it will come true. People did not believe it. Joseph Smith had a vision, a revelation that we would "come to the Rocky Mountains and build great cities, and become a mighty people." We have started to fulfill that prophecy.

Now, brethren and sisters, we have Prophets, we have Apostles, we have the gifts and the blessings. You Seventies must go out and heal the sick: you must go out and comfort the desolate, and you must go to the nations of the world, after this war is over—it cannot last forever. You Seventies will go—this prophecy will come true, otherwise we will make High Priests of you and ordain other Seventies who will go. The Lord bless you. Amen.

The Choir sang the anthem, "Awake my Soul," Geneva Harris and H. J. Christiansen sang the duet.

Benediction was pronounced by Elder Wm. J. Robinson.

SECOND DAY.

Conference was resumed, in the Tabernacle, at 10 a. m., Monday April 5th; President Joseph F. Smith presiding.

The congregation sang the hymn:

Our God, we raise to Thee
Thanks for Thy blessings free
We here enjoy;
In this far western land,
A true and chosen band,
Led hither by Thy hand,
We sing for joy.

Prayer was offered by Elder C. F. Middleton.

The congregation sang the hymn:

Come, come, ye Saints
No toil nor labor fear,
But with joy wend your way;
Though hard to you
This journey may appear,
Grace shall be as your day.

ELDER HEBER J. GRANT.

Prevalence of Gospel testimony among the Saints.—Joy accompanying testimony bearing.—Righteous living essential to salvation.—Apostasy of men highly favored of God.

I rejoice exceedingly in having this another opportunity of meeting in general conference. I have enjoyed very much indeed all that has been said thus far during our conference, and I humbly pray that the same good spirit which has characterized the remarks that have been made by those who have preceded me, may be given me. I do desire most earnestly that what I say may encourage and bless the Latter-day Saints, and that it may be in harmony with what has been

said by those who have preceded me.

I rejoice in the gospel of Jesus Christ. I rejoice in my association with the Latter-day Saints, and the privileges which have come to me in mingling with the people, and in learning of their feelings, of their devotion, of their love of God and for this work in which we are engaged. I rejoice in the abiding testimony of the divinity of the mission of our Lord and Master, Jesus Christ, which is to be found among the people. The Latter-day Saints know that Jesus was in very deed the Redeemer of the world. They have a positive knowledge that Joseph Smith was chosen of God, and that he was the instrument in the hands of the Lord in establishing again on the earth the plan of life and salvation. They know that he was a true prophet of God; they have no doubt regarding the divinity of his mission. The men who stand at the head of the various stakes of Zion and the women who preside over the Relief Societies, the principal auxiliary organization among our sisters—as I mingle among them, and also with men and women who preside over the Sabbath Schools in the stakes, and the Mutual Improvement Associations, Religion Classes and Primaries, I find a devotion and love of God and of this work among all of them which is a constant inspiration to me. I rejoice in the rich outpourings of the Spirit of the Lord in our quarterly conferences. I rejoice in the blessings that come to me and to

others, as we mingle among the people, in being helped and strengthened in teaching to them the Gospel of Christ.

My heart has been filled with gratitude, especially during the past six months, for what seemed to me to be an increased portion of the Spirit of the Lord, as I mingled among the people in discharge of the duties that devolved upon me. I know of nothing that brings greater joy to the human heart than laboring at home or abroad for the salvation of the souls of men. I know of nothing which gives us a greater love of all that is good, than teaching this Gospel of Jesus Christ. To me, one of the greatest testimonies of the divinity of the mission of our Savior is the joy and happiness that we all experience whenever we testify that He was in very deed the Son of God and the Redeemer of the world. I know of nothing that brings greater joy, except testifying regarding the divinity of the mission of the Savior than to testify regarding the divinity of the mission of the Prophet Joseph Smith.

The three years that I presided over the European mission were in very deed the most pleasurable, the most happy, the most satisfactory years of all my life. When instructing the Elders I told them whenever they seemed to be closed up in their spirits, whenever they seemed to lack ideas to express to the people, if they would only testify that they knew that Jesus was the Redeemer, and then testify regarding the divine mission of the Prophet Joseph Smith, that the Lord would open their mouths and bless them in speaking to the people. The testimony of all the Elders with whom I came in contact who had done this was that the Lord did, in very deed,

bless them whenever they testified of the divinity of the mission of our Savior, or when they testified regarding the divine mission of the Prophet Joseph Smith. Never at other times have I been as abundantly blessed in preaching this Gospel as when I have been talking upon these two themes. I rejoice in the individual testimony of the Latter-day Saints regarding the divinity of this work in which we are engaged. I rejoice in the joy and the happiness that it brings to each and every one of us when we are doing our duty, and laboring for the advancement of the Gospel, at home and abroad.

I rejoice in the peace that cometh to every man—a peace that passeth understanding and my ability to express it—when he is serving God. I wish that I possessed the power to inspire the Latter-day Saints to greater diligence, to greater faithfulness, to a stronger determination to serve God and to keep His commandments. There is but one path of safety to the Latter-day Saints, and that is the path of duty. It is not a testimony, it is not marvelous manifestations, it is not knowing that the Gospel of Jesus Christ is true, that it is the plan of salvation, it is not actually knowing that the Savior is the Redeemer, and that Joseph Smith was His prophet, that will save you and me, but it is the keeping of the commandments of God, the living the life of a Latter-day Saint.

I have been profoundly impressed upon many occasions, as I have studied the history of the early men in this Church, with the fact that one-half of the first quorum of Apostles fell by the wayside; that all of the three witnesses to the Book of Mormon, who saw the

angel, who heard the voice of God, who heard the Lord testify to them that this work had been translated by the gift and power of God, that the Lord Himself, by His voice from heaven, had told these men to bear witness of this fact—should also fall by the wayside. The same with a majority of the eight witnesses. Oliver Cowdery, who heard the Savior's voice, and beheld a heavenly messenger before the Church was organized, gave a description, which is recorded in the Pearl of Great Price, of his ordination, in connection with the Prophet, to the Aaronic Priesthood, stating it was beyond the language of man to paint the joy and the grandeur that surrounded them upon that occasion. He also had the Apostles of the Lord Jesus Christ, who lived upon the earth in the days of our Savior, lay their hands upon his head and ordain him to the Melchizedek, or the Higher Priesthood. In the Kirtland Temple, with the Prophet Joseph Smith, he saw the Savior, also Moses, Elias, and Elijah. He had given to him, in connection with the Prophet, every key and every authority of all the dispensations of the Gospel of Jesus Christ, from the earliest time down to the present, and yet by failing to do his duty by failing to keep the commandments of God, this man lost his standing in the Church of Christ. True, he repented and came back. The same is true of Martin Harris. I remember hearing Martin Harris in this building testify to the truth of his testimony regarding the divinity of the Book of Mormon. I also rejoice that, although he never returned to the Church, David Whitmer never varied in bearing this testimony; the very fact that this man, although he bore

this testimony to the day of his death, had no joy, no satisfaction in it, shows that the Spirit giveth life, and the letter killeth. I have met some who have visited David Whitmer, and he told them that it was one of the burdens of his life to have people come there day after day to whom he had to testify regarding his knowledge of the Book of Mormon, and the visit of the angel to him.

There is not a Latter-day Saint living who is keeping the commandments of the Lord, who would not regard it as one of the greatest joys imaginable if he could testify that he had heard the voice of God, and that the Lord had given him a commandment; and that, in fulfilment of the requirement of the Lord, he had recorded in this testimony: "we bear witness of these things." How we all would rejoice to be able to bear such a testimony; provided, we had the Spirit of God; provided we were so living that it was not a dead letter with us. David Whitmer stopped growing, notwithstanding the manifestations that he had received, when he failed to keep the commandments of God, when he failed to recognize the proper authority in the Church of Christ.

May the Lord bless each and all of us; and, as we grow in years and increase in understanding, may we grow in the light and knowledge of the gospel of Jesus Christ, in a determination to serve Him, and keep His commandments; and may all of us who hold places of responsibility in the Church so order our lives that they may be an inspiration to the people, because of our faithfulness, our diligence, our loyalty to this gospel, and our support of our file leaders, is my prayer, and I

ask it in the name of Jesus Christ. Amen.

Sister Romania Hyde played a selection on the violin.

ELDER RUGDER CLAWSON.

Nebuchadnezzar's dream, and Daniel's interpretation—The great image a representation of empires and kingdoms—Fall of earthly kingdoms, and establishment of God's Kingdom—Marvelous facts demonstrated by Joseph Smith's glorious vision—Perfect organization of the Church—Army of the Priesthood fighting sin.

My brethren and sisters, the violin solo to which we have just listened rendered by Romania Hyde, was beautiful indeed, and speaks well for home talent.

The words of counsel, testimony and instruction which have already been spoken at this conference are very precious to us. I think that we ought to be thankful that we have our file leaders with us today, the Presidency of the Church, and the president of the Twelve Apostles, and that these men are strong in limb and body, and powerful in utterance. Surely we ought to give heed to their counsels.

I trust, my brethren and sisters, that during the few moments I occupy I may have an interest in your faith and prayers, that I shall be able to say something that will be appropriate to this great gathering of Latter-day Saints, and that shall be comforting, encouraging and instructive.

In ancient times a very remarkable thing happened, remarkable because it had a bearing and an influence upon the destiny of the world, to the latest generation. You

will perhaps remember that upon one occasion Nebuchadnezzar, king of Babylon, called into his presence Daniel, a young Hebrew, one of the chosen race, and demanded of this young man two things which the magicians of Babylon, the wise men, had not been able to do. One was that the young man should bring to the mind of the king a dream that he had dreamed, and then that he should give the interpretation thereof. Daniel replied and said that of himself he could not do this, but that the God of Heaven could do it, and would intervene and give the interpretation of the dream. So Daniel told the great king that in his dream he had seen a mighty image, and that this image represented the kingdoms of the world which should follow. Now, brethren and sisters, it is a fact that subsequent history has shown the exact fulfillment of Daniel's prophetic statement, so far as the world has progressed.

It seems that Babylon, under Nebuchadnezzar and Belshazzar, represented the head of gold, and that the great kingdom of the Medes and Persians, under Cyrus and Darius, represented the arms and shoulders of the image; and following this was the powerful kingdom of Macedonia. Daniel did not name the kingdoms; perhaps he didn't know what their names would be, but he described them; and the great kingdom of Macedonia, under Alexander the Great and others, were represented by the belly and thighs of the image, which were of brass. Then came the mighty empire of Rome under the Cæsars, which had in it the power and strength of iron, to break in pieces, to trample down and destroy. The Roman Empire, which later was split in twain, was represented by the legs

of the image. The comparison, you will see, is very correct and beautiful. After the decline and fall of the Roman Empire, the kingdom was divided into a number of smaller kingdoms, and these were represented by the feet and toes of the image, which were composed of iron and miry clay; that is to say, these kingdoms would have in them the strength of iron and the weakness of clay, and would not therefore cleave together. We know that they did not cleave together, that these kingdoms, the present monarchies of Europe, are divided and are at this moment engaged in a great world conflict.

But Daniel said, and this is the particular thing I want to call your attention to, that "in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume these kingdoms, and it shall stand forever. Forasmuch," he said, "as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver and the gold, the great God of heaven has made known to the king things which would come to pass hereafter, and" he said—and I presume he said it with strong emphasis, "the dream is certain, and the interpretation thereof is sure." Now, we claim that this kingdom predicted by Daniel has been set up. But a stranger might ask, "Why, Mr. Clawson, surely you do not maintain that the kingdom referred to by Daniel has been set up in this day and age of the world?" Why, if that be the case, didn't this event attract world-wide attention? Did it not create a sensation?" No, it

did not. "How do you account for that?" Well, I think the answer would be that it was overlooked, because the Lord works in a very quiet and logical way. He works through men, through mortal men, and sometimes it may not appear to the natural eye that the Lord is doing it, that His hand is in it. Sometimes we can only discern these things spiritually, by our faith, by our spiritual sight. It was overlooked, possibly, very much as the coming of the Messiah was overlooked by the Jews. They expected that He would come with demonstrations of great power, and of majesty and might; but instead of that He came into the world in a very humble manner. He was born in a manger, and was known in His country as the son of Joseph and Mary, Joseph the carpenter. Therefore, the Jews did not perceive that He was the Savior. They rejected and crucified Him.

So with reference to this great latter-day kingdom. The stranger might then ask, very consistently, "If that be the case will you kindly tell me how it was established?" Well, it happened in this way. Many years ago a boy by the name of Joseph Smith, who was nearing his fifteenth year—this was in 1820—was seriously agitated over religious matters, due to a great revival in his neighborhood. He had a spiritual longing; he was seeking for the true church; he had not been able to find it. The contention was so serious, and the difference of opinion so great, that he could not determine which of all the sects was the true church, and so he followed the advice of James, the Apostle, who said, "If any man lack wisdom let him ask of God, who giveth liberally and upbraideth not, and it

shall be given him." This young boy relied upon the word of the Lord. He never had prayed vocally, but he believed in the scriptures. He believed what James said, and thought he would venture. So he went out into the woods to pray, a mere stripling of a boy, and had a very wonderful experience. It can be told much better in his own words than I could tell it. Remember, brethren and sisters, and friends that these words, which were written by Joseph Smith, the prophet, and this manifestation was given to him at a very youthful period of his life. He said:

"So in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful, clear day, early in the spring of 1820. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never, as yet, made the attempt to pray vocally.

"After I had retired to the place where I had previously designed to go, having looked around me, finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue, so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

"But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

"It no sooner appeared than I found

myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, (pointing to the other), 'This is My beloved Son, hear Him!'

"My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right, and which I should join.

"I was answered that I must join none of them, for they were all wrong; and the personage who addressed me said that all their creeds were an abomination in His sight; that those professors were all corrupt; that they draw near to Me with their lips, but their hearts are far from Me; 'they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof.'"

This was a most remarkable manifestation of God's goodness and love to the boy Joseph. It seems that the Father and Son manifested themselves in person to him, proving that they were beings of personage; so that it would not be necessary to go to the scriptures to prove this fact, although it could be easily proven from the scriptures. He saw with his eyes and heard with his ears, and the testimony he gives to the world, and transmits to us, is that God is a being of body, parts and passions, in the form of man, and that the Son is the express image of the Father, but separate and distinct from Him. What a glorious revelation was this, what a glorious new revelation to the world, to confirm the old revelations contained in the scriptures.

Now, the thing that I want to strongly emphasize is this, that although Joseph Smith saw the Father and the Son, and although he heard

their voices, this did not give him authority to act in their name, or to establish the Church of God, for that is exactly what he subsequently did. But before he could move in the direction of founding the Church of God he must have divine authority. That came to him later, as he testified, then, on the 15th day of May, in 1829, the Angel, John the Baptist appeared to him and Oliver Cowdery, and laying his hands upon their heads said: "Upon you, my fellow servants, in the name of Messiah, I confer the Aaronic Priesthood, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins, and this shall not again be taken from the earth until the sons of Levi do offer again an offering to the Lord in righteousness."

Thus Joseph Smith received the authority, and the keys of the Aaronic Priesthood. Then a little later Peter, James and John, who held the Melchizedek, or High Priesthood, appeared and laid their hands upon his head ordaining him to the apostleship. Thus he received the power of the High Priesthood, as previously he was clothed upon with the power of the Lesser Priesthood. With this great and glorious authority, he organized the Church on the 6th day of April, 1830, with six members.

That which followed has confirmed the truth of Joseph Smith's testimony to the world, because in the eighty-five years that have passed away the Latter-day Saints have grown to be a mighty people in the Rocky Mountains; and, moreover, they are thoroughly organized. Now, what do we have? Why, we have sixty-seven stakes of Zion, and between seven hundred

and eight hundred wards. We have Latter-day Saints, members of the Church, numbering hundreds of thousands, growing out of this very small beginning. And what more do we have? Why, we have a President of the Church, a Prophet of God, who stands in the same relation to the Church as Peter did in his day. He holds the keys of the kingdom of heaven upon the earth, and, in connection with his counselors, presides over the Church. We have Twelve Apostles, we have a presiding Patriarch of the Church, Seven Presidents of the first council of Seventy; and a Presiding Bishopric. These constitute the general authorities of the Church. We have also presidents of stakes, high counselors, bishops of wards and their counselors, to preside locally in the Church. And what further do we have? Why, we have a great body of Priesthood in the Church. There are 11,450 high priests, 11,112 seventies, 27,382 elders, a total of 49,944 men who hold the High Priesthood of God. There are 8,830 priests, 10,607 teachers; and 22,722 deacons, making 42,159 who hold the Lesser, or the Aaronic Priesthood, making a total of 92,103 who hold the Priesthood. These men have been organized into quorums and are being disciplined for war. The weapon that has been put into their hands is keen in cutting; it is like a two-edged sword, to the dividing asunder of both joints and marrow. This weapon is the Gospel of Jesus Christ. In order that these men may become more familiar with the Gospel, courses of study are prepared for them, but I want to tell you, that these courses of study do not completely fit men for the great conflict. It is the Spirit of God, the Holy Ghost, that qualifies them, and

these studies are simply a guide to help them along in the work.

Now, let me say that when the shock of battle comes, men will not be struck down and destroyed, but they will be lifted up by this great army of Priesthood, and will be converted and rescued from sin and wickedness. That is the warfare in which we are engaged—to fight spiritual darkness, to fight against immorality, to fight against intemperance, to fight against dishonesty, evil-speaking and strife, to fight against the conflict between capital and labor. It is intended that with this weapon they shall correct every evil in the world, and bring peace and happiness to our Father's children, for our motto is, Peace on earth and good will to men.

Now, brethren and sisters, and the brethren particularly, remember the mark of your high calling. May the Lord bless you and help you to do your duty, help you to give proper attention to the Priesthood, and thereby avail yourselves of every opportunity to prepare for the battle of the great God. I humbly ask it in the name of Jesus Christ. Amen.

ELDER REED SMOOT.

Essentiality of revelation from God to man—Comprehension of our Articles of Faith—Strange declaration of prosecuting attorney—Inspiration is revelation—"Billy" Sunday's "conversions"—Unreasonable criticism defeats itself—True history demonstrates Joseph Smith's inspiration.

In the beautiful prayer that was offered in the opening of this, the eighty-fifth annual conference of the Church of Jesus Christ of Latter-day Saints, Brother McMurrin asked that the revelation of the mind and will of our Heavenly Father be

given to the First Presidency, and that the spirit of inspiration might be given to those who speak to the people during this conference. The prayer impressed me, as no doubt it did others, and I was reminded of the fact that there are few people in all the world who believe that God reveals Himself to man in this day. No one who has received the gift of the Holy Ghost, after baptism by one holding the authority of the Holy Priesthood, will fail to know that God can reveal, and does reveal His mind and will to the members of His Church. It is ninety-five years since God revealed Himself to the boy, Joseph Smith, in the way that has been called to your attention this morning by Brother Clawson, and scarcely could it be told better than in the simple and forceful words of the Prophet himself. This visitation of the Father and the Son to Joseph Smith was the opening of a new dispensation. That wonderful passage in the Epistle of James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him," was the passage in the Bible that impelled the boy to action. It was because of his faith, his confidence that there was a God, that he retired to the grove and pleaded with the Father to know his will concerning the churches organized at that time in the world. From that moment on, the heavens were opened unto him, not sealed to the children of God as was universally preached, but on the contrary it was evident that God had as much interest in the people, and in the establishment of His Church in this the dispensation of the fulness of times, as He ever had in any dispensation from the beginning of the world.

Revelation, my brethren and sisters, is a fundamental principle of the Gospel of Jesus Christ. We cannot deny it unless we deny "Mormonism," so-called itself. If Joseph Smith did not receive a revelation from God, and many of them, and if heavenly personages did not appear to him and others, "Mormonism" would have failed before this. I shall never, I hope, get tired of testifying that God did appear to Joseph Smith, that He has established His Church in this the last dispensation, never more to be thrown down or given to another people. There will always be a difference in the spirit of the people who believe in this great principle, there will always be a difference in their lives, as compared with those people who do not believe it, and who claim that there is no such thing as God revealing Himself to man. The ninth of our Articles of Faith states that, "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the kingdom of God."

Very often I have given strangers a card on which was printed the thirteen Articles of Faith, and how often have I had them say to me, "There is nothing particularly striking in the articles; the great body of Christian people believe in the principles that are announced in the articles, with the exceptions of one, perhaps," the one I have just quoted to you. But I want to say to you, my brethren and sisters, that there are others of the Articles of Faith that they do not believe in, or at least do not comprehend or understand their full meaning. The first one is: "We believe in God, the Eternal Father, and in His Son,

Jesus Christ, and in the Holy Ghost." I take it for granted that nearly every one in this gathering today was present yesterday when our belief in God, His Son Jesus Christ and the Holy Ghost was so plainly portrayed, and I believe with all my heart and soul, the doctrines taught by Brother Penrose. When strangers have said, "We believe in God the Eternal Father," I have stated, "Yes, as far as you understand Him; but our idea, our conception of God, leads us to believe He is entirely a different God from the one in whom you believe, whom, you say, is a god without body, parts or passions." I am not going to take the time of the brethren and sisters, at this morning's service, to discuss this question, but I simply say, with you, that the God whom we worship has passed through all the experience that we are now passing through. He is an exalted being, a personality, and I predict the time will come when, instead of a handful of people believing in the personality of God, the great body of the people of the world will acknowledge that fact.

Perhaps the question of revelation can be stated in no plainer way, conveying the sentiment of hundreds of thousands of people of this country, than was conveyed in the statement of Mr. Taylor, who prosecuted what is known as "the Smoot case," with a view of expelling me from the Senate of the United States. In his summing up of the testimony and telling why I should be expelled from that body, he made this statement:

"Several hundred thousand sincere men and women have believed and now believe, as they believe in their own existence, that Joseph Smith, Jr., received revelations direct from God;

and if any one ever believed that, we must assume that Senator Smoot believes it.

"Now, a senator of the United States might believe anything else in the world but that, and not be ineligible to a seat in the body of which he belongs. He might believe in polygamy, he might believe that murder was commendable, he might deny the propriety of a rule of life, of all the ten commandments, he might believe in the sacrifice of human life, he might believe in no God or in a thousand gods; he might be Jew or Gentile, Mohammedan or Buddhist, atheist or pantheist; he might believe that the world began last year, and would end next year; but to believe, with the kind of conviction that Reed Smoot possesses, that God speaks to him, or may speak to him, is to admit, by the inevitable logic of his conviction, that there is a superior authority with whom here and now he may converse, and whose command he can no more refuse to obey than he will himself not to think."

My brethren and sisters, I frankly admit that I believe that God can speak to His children in this day and dispensation. Had I better put it stronger, and say that I know that He can? And so do you know it. This is one of the great differences between a man who belongs to the Church of Jesus Christ of Latter-day Saints, who has received baptism by immersion, received the gift of the Holy Ghost, and received the Priesthood, from those that never have had those privileges and blessings. If we judge from the Bible we are perfectly safe in saying there has never been a dispensation, from Father Adam till the present, that God in establishing it has not revealed Himself to His representatives, to men who have carried on the work; never. And, as the last dispensation has been established, we are perfectly safe in saying none has or will be established without

God revealing Himself to those chosen to accomplish the same. I rejoice in the fact that I have this testimony. I rejoice in the fact that I believe with all my soul the testimony of the Prophet, that God the Father spoke to him.

Revelation is not enjoyed by the members of the Church, only. The Constitution of the United States was revealed from God; and I cannot help but think if the people of the world would study the source of great discoveries made for the betterment of the children of men, in the sciences and in the arts, they would at once admit there was some power greater than man that had brought them about. The wireless telegraphy is a marvel and a wonder; as well as the telephone, by which the human voice is now carried from ocean to ocean. These inventions did not come about through man's wisdom alone. The development of electricity and the transmission of thousands of horsepower over a small copper wire, for hundreds of miles away from where the power is generated, have been made possible through inspiration from our Heavenly Father. We need not be told, my brethren and sisters, that the men who have made these great discoveries did not receive inspiration from a greater source than their own brain. If a man places himself in a position to receive revelation or inspiration from God, seeks it diligently and honestly, it is often granted him, particularly if his heart and soul are in attune with God's purposes.

Yesterday we listened to some most excellent sermons; and as Brother Penrose was speaking I expressed the wish that such a sermon could be heard by every person in the world. I was reading last night

a description of the revival meetings that are being held by "Billy" Sunday in the large eastern cities, and I could not help but contrast the spirit of this conference, the testimonies that have been borne, and the unity of the people, with the account given of a typical meeting conducted by that man. It may be, my brethren and sisters, and I have no doubt it is a fact, that something more than the delivery of prepared speeches, couched in words to tickle the ears of the people, must be adopted to bring about a testimony in the hearts of the people that there is something in Christian religion. The ministers of the different denominations are beginning to recognize the fact that some change must be made in their services in order to create an interest in religion. They unite in inviting "Billy" Sunday to come to their churches and stir up the people, get them interested in the subject of religion with the hope that they will become identified with one or another of the organized churches. But it is my belief that no person converted in a moment of excitement will ever stay converted very long. A knowledge of God is necessary to a living conversion, and it comes by the still, small voice that speaks to the soul, through the inspiration of God, and not by getting men to sign pledges in a moment of excitement.

There may be five or ten thousand "converted" by one sermon of Mr. Sunday, but how long will they remain converted? Most of them about as long as it took to convert them. I do not say that he is not doing some good. I believe there is some good accomplished by all Christian churches. I do not think it is necessary for a man who preaches the Gospel of Jesus Christ

to become an acrobat while delivering his message. I don't believe that such actions as indulged in by Sunday have a tendency to make a man think seriously of his God, and the step that he is asked to take. It would not impress me with the truth of his message to have him jump upon the velvet-covered stand with a view of emphasizing some point in his sermon. Rather would I be impressed by a testimony such as that given this morning by Brother Grant. I know it is such that appeals to men's hearts. I know they will remember it longer. I also know that an appeal only to the emotions of men, and not to their understanding, does not and cannot effect a permanent conversion. An inward monitor called the conscience is possessed by every one. No one, old or young, ever committed a wrong, at least the first wrong, but that his conscience told him it was a wrong, and conscience acts as an inspiration to man as long as he does not blunt it by repeated violations of its promptings.

Men are trying hard to break down the fact that God established this Church by revelation through Joseph Smith. The writings of the enemies of the Church are intended to create in the minds of people a distrust in the principle of revelation, and thus prove that no such occurrences as related by Joseph Smith ever took place; if their efforts were successful, the Church would cease to be a factor in the affairs of the world. There is one peculiar thing, and I have noticed it not once but many times, that the enemies of this people go beyond all bounds of reason and truth in their criticisms, so much so that any honest person knows, when reading their attacks, that they cannot be

true. Moderation in our enemies would be far more harmful to us than the extremes to which they go. The Church and its people should not be judged by the words of their enemies, no more than the Church was in the days of our Savior. It is well to consider the statements of the historian, as well as the testimonies of our friends—compare them, study them, and they will prove the wisdom, character and mission of Joseph Smith the Prophet.

In looking over some of the history written against the Prophet Joseph Smith, I came across the statement made by Professor Huxley in his "Agnosticism and Christianity." I do not believe it wise for us to make as part of our sermons statements derogatory to the mission of Joseph Smith, or falsifying the position of the Church of Jesus Christ of Latter-day Saints, and I am not going to read what Huxley records, other than the conclusion; if any of you desire to read all of his statement, untrue as it is, you may do so. After stating what he claims the Prophet to be, he says: "He must have been a man of some force of character, for a considerable number of disciples soon gathered around him." Yes, they gathered about him in increasing numbers as long as he lived. His memory is honored, and the Church which he established, under the guidance of God, is growing, not only in numbers but in power in many parts of the world. You have all read what Josiah Quincy, of the class of 1821, I believe, of Harvard University, has said about this remarkable man, and the probability of the future position of this Church. He certainly could not be called a friend to "Mormonism." It cer-

tainly could not be claimed that he was a defender of the Prophet Joseph Smith, and yet it seems to me when I read his statement, that what he says will have to be admitted by all some time in the future. I cannot help but believe that he too was inspired. Time forbids my reading it to you. Men who lived with the Prophet, slept with him, men who were willing to die with him in defending the truth, ought to know about his character and his labors and his mission; and who could have expressed it better than it was expressed in the autobiography of Parley P. Pratt, giving an account of this wonderful man and his mission upon the earth. Again, let me ask you, my brethren and sisters, to read what President Young said of him, in the Journal of Discourses, telling of his personal knowledge of the man that God chose to open this dispensation.

I could go on and multiply such testimonies by the hundreds, but time forbids. No matter how long I live, I never shall forget the many times that I heard my father testify of his love and loyalty to that remarkable man, Joseph Smith. He believed in him and in his mission, and loved the Gospel of Jesus Christ as taught by the Latter-day Saints. He was ready and willing, if it became necessary, to sacrifice his life for the cause, as have been thousands of others. It is my testimony to you this day that the world will yet acknowledge that Joseph Smith was one of the greatest of God's servants, that it was he who was ordained to establish God's Church in this dispensation. All must admit the revelation that was given before the Church was organized, foretelling that a marvelous work and a wonder was about to come forth,

has been fulfilled. Let the Prophet Joseph be judged by the records. No one can point to a doctrine revealed to him, and through him to the people, that is in conflict with the teachings of any of the servants of God in any dispensation of this world.

I rejoice with the brethren who have preceded me in bearing my testimony that God lives, and that Jesus the Christ is the actual Son of God; that this work is God's work, and that He has His hand over it, directing its affairs. Men may come and men may go, men may be true to the Church, and men may be false to it, but it will continue until it has fulfilled its mission in the world. When that day comes there will be no more wars, there will be a complete understanding between men, there will be greater love in the hearts of the children of men for one another, and everything that has been foretold by all the prophets of God will come to pass, and that day will come in God's own due time. If we are not receiving revelations from God today, it is not His fault, it is the fault of ourselves. God's work and His Church will grow and increase just as fast as we, the members of it, are capable of carrying out the instructions of God.

May God's blessings attend us all, and may His Holy Spirit be in the habitations of the people; and may they pray to Him with the same confidence and in the same spirit that the boy Prophet prayed ninety-five years ago. May we have as much faith and confidence in God answering our prayers as he had; and all the storms from outside, all the opposition that may come from any source on earth, never can retard the growth of the Church that God has established. My brethren and sis-

ters, God bless you, I ask in the name of Jesus Christ. Amen.

The congregation sang the hymn:

Redeemer of Israel,
Our only delight,
On whom for a blessing we call
Our shadow by day,
And our pillar by night,
Our King, our Deliv'rer, our all!

Elder William C. Parkinson pronounced the benediction.

Conference adjourned until 2 p. m.

AFTERNOON SESSION.

Conference was resumed at 2 p. m., President Joseph F. Smith presiding.

The congregation sang the hymn:

Guide us, O Thou great Jehovah,
Lead us to the promised land,
We are weak, but Thou art able—
Hold us with Thy powerful hand.

Elder Joseph R. Shepherd offered the opening prayer.

The congregation sang the hymn:

How firm a foundation, ye Saints of the Lord,
Is laid for your faith in His excellent word!
What more can He say than to you He hath said,
You who unto Jesus for refuge have fled?

Elder Heber J. Grant read the annual report of the Church Auditing Committee, as follows:

AUDITOR'S REPORT.

Salt Lake City, Utah,

April 6, 1915.

Presidents Joseph F. Smith, Anthon H. Lund, Charles W. Penrose, First Presidency of the Church of Jesus Christ of Latter-day Saints.

DEAR BRETHREN: Your Auditing Committee begs leave to report

that we have carefully audited the books and accounts for 1914 of the Trustee-in-Trust and of the Presiding Bishopric; and have searchingly examined the reports made by the various Stakes, Wards, Temples, General Auxiliary Organizations and all other institutions in which the Church is interested.

From such audit and examination we are pleased to be able to report that the receipts and disbursements of all Church funds are not only fully and accurately accounted for, but evidence a most careful and detailed consideration of the numerous items which constantly demand the attention of the presiding authorities.

We feel especially gratified in noting the large amounts of money, which the liberality of the Saints has enabled you to spend for charitable purposes, for the education of our youth, and for the promotion of God's work on earth, both in building temples and meetinghouses at home, and in sustaining the various missions abroad in the world.

Praying God to continue to bless you in thus carrying on the work of the Master, and in the wise discharge of its weighty responsibilities, we respectfully submit this report, and remain,

Your brethren in the Gospel,

(Signed) W. W. RITER,
JOHN C. CUTLER,
HENRY H. ROLAPP,
JOSEPH S. WELLS,
HEBER SCOWCROT,
Auditing Committee.

On motion, the foregoing was accepted, and approved, by unanimous vote of the congregation.

ELDER GEORGE ALBERT SMITH

Faithfulness, peace, and comfort among the Saints.—Danger in excessive pleasure-seeking.—Need for the young to be carefully guarded.—Profiting by experiences of former peoples.—Modesty in apparel, and patronage of home industries advocated.

I sincerely trust that the few moments I occupy the Lord will bless me with strength to make you hear, and with ideas that will be fruitful of benefit to you, my dear brethren and sisters.

My heart has been made glad during this conference, at the out-pouring of the Spirit of the Lord, and I feel that it has been well for us to be together. In the midst of the turmoil that exists in the world today, I have felt to praise my Maker for the peace and quiet that reigns in Israel; for the blessings that abound in this great land of America; that our lot has been cast under the folds of the Stars and Stripes, and that our Heavenly Father saw fit to plant the feet of His people in this grand intermountain country. It is a source of satisfaction and a testimony of the divinity of this work that notwithstanding the assaults of the adversary, and the mobbings and drivings of the people, they have kept the faith and have evidenced, by right living, their belief in God and their knowledge that He lives. As long as we are humble and keep the commandments of the Lord, there need be no anxiety as to the result. The danger to us, as it has been to all the peoples of God upon the earth, is from forsaking humility, lacking the charity that should abound in the hearts of men, and turning to

selfishness and unrighteousness. We have been wonderfully prospered as a people, and in traveling through the stakes of Zion I am gratified to see so many living in comfortable homes, and that the men of our communities are providing the comforts and conveniences of life for their families. I believe this is pleasing to our Heavenly Father.

Some times I wonder if we will err, if it is possible that your family and mine will make the mistake that has been made by the sons and daughters of God in the various ages of the world, and forsake the house of worship for the house of pleasure. How are we going to be affected, as a people, by the general tendency to go to extremes in seeking amusement? Pleasure-seeking increases among us as the years go by. I can remember as a child that I felt I was favored if I could have one excursion a year out to the Lake, and another one to Calder's Park. If I could go to one or two matinees in a season I was well satisfied. That left me plenty of time to attend my Sabbath School, Mutual Improvement Association, day school, and the other institutions provided for my edification and instruction.

There is a growing tendency in this age to live much more rapidly. Instead of thinking seriously of the purposes of life, many of our young people are devoted to light amusements. "What shall we do tomorrow for fun?" "What shall we do next day for pleasure?" Let's go to the moving picture show to-night." "Let's go to the dance tomorrow night." This is the tendency of their ambition; and I am wondering, my brethren and sisters,

if, as the guardians of the children of the Latter-day Saints, we are as prudent and careful as we should be in safe-guarding, and in encouraging them to engage in more important pursuits. Our children are the most precious gift that our Father bestows upon us. If we can guide their feet in the path-way of salvation, there will be joy eternal for us and for them; but if, by reason of following after the fashions of the world, or as the prophet predicted, it should happen in our day that our children should be lovers of pleasure more than lovers of God, it will be a sad time for us, because those who pursue pleasure in this life to excess are likely to forsake the ways of the Lord. I am concerned for the youth of Israel; I feel that we all should be, and should assume the duty of looking after the Lord's little ones, teaching and safe-guarding them as far as it is possible.

Some of our people are patterning after the follies of the world, and are blinded to their danger until it is too late. Of the strangers who come to live in our midst, many are good, faithful, honorable men and women, then there is another class, who are devoted entirely to making money, and riotous living, and everything else must take second place. Amusement of every kind, and temptation of every kind is thereby placed within the reach of our children, and the result may be in some cases that, if we are not careful, we will lose some of them. It is your duty and mine to always be exemplary in our conduct; to seek to do good to our fellow men, to encourage, not only our own children, but the children of our neighbor to works of righteousness, to honor the Sabbath Day and keep

it holy; to honor father and mother and observe the other commandments that our Heavenly Father has given to us from time to time. That is our privilege—nay, that is our duty, because the Lord has conferred upon us the priesthood, and has given to us a knowledge that He lives. Let us look back a few hundred years and judge of the future by the past. Let me read just a few verses from the third chapter of Isaiah, of what the prophet of God foresaw among the people who should live after him. He says:

“Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks, and wanton eyes, walking and mincing as they go, and making a tinkling with their feet;

“Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts,

“In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon,

“The chains, and the bracelets, and mufflers,

“The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings,

“The rings, and nose jewels.

“The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins,

“The glasses, and the fine linen, and the hoods, and the veils.

“And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair, baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty.

“Thy men shall fall by the sword and thy mighty in the war.

“And her gates shall lament and mourn; and she being desolate shall sit upon the ground.”

If the prophet had lived in our day, could we better understand

some of the terms he has used? It would almost seem that some of the things referred to are the ornaments of the present. I wonder, as I look back to the time that is past and see the destruction that did come upon some of those whom the Lord warned through His servants, if we cannot with profit remember the past, and teach and guide our children to avoid similar excesses and the sorrow that follows.

I find also something else in the word of the Lord contained in the fifth chapter of Alma. He had been instructing the people with reference to their duties and he strove to bless them by teaching what the Lord would have them know; he was advising those whose ancestors had been miraculously guided across the mighty ocean to a land of promise. Being a prophet, he was teaching under the inspiration of the Spirit of the Lord. He was evidently fearful of the result of the prosperity of the people and desired to save them from threatened danger, and these are a few of the words that he spoke: “Yea, can ye be puffed up in the pride of your hearts? Yea, will ye still persist in the wearing of costly apparel and setting your hearts upon the vain things of the world, upon your riches?” Those are Alma’s words to the people who dwelt upon this western land, those who had been blessed in a remarkable way. I would call your attention to the final destruction to that people. They were blessed of the Lord; even the Savior Himself visited and ministered unto them, they saw Him and heard His voice, and for two hundred years afterward they were a righteous people. They were an intelligent people, too, and highly civilized, but they transgressed, and de-

struction followed. Look at the scattered bands of Lamanites that are in this land of ours today, and realize the pinnacle from which they fell by reason of disobedience to the commandments of God through his prophet. It is well for us to remember these things because the same cause will produce the same effect.

In our day the Lord has cautioned us again. The forty-second section of the Doctrine and Covenants contains this admonition to the Church. This doesn't refer to the time of Isaiah nor to the time of Alma, but comes right down to the day in which we live. Through His prophets He admonishes us with reference to our duties, and among the things He says are these: "And again, thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands." What a splendid thing to contemplate in our community. I would like to read that again. This is what the Lord advises: "Let all thy garments be plain, and their beauty the beauty of the work of thine own hands."

Now, my brethren and sisters, I think that is worthy of our consideration. When discussing the high cost of living, examine your own household, and I am talking to myself while I talk to you. Am I increasing the cost of living by extravagance, or am I teaching my family to make the garments they wear? Are we using the materials that are at hand, or are we sending across the ocean to bring from the nations afar expensive things for the adornment of our persons? Right here in our own community there are those who prefer articles manufactured in distant lands, when right in

our own neighborhood industries are struggling for existence, that would do well if we would patronize them, and employment would be furnished many hands now idle. Our factories can produce practically all the things that we need, and they should be sustained by us. That is self-preservation, for we would keep our money at home and employ our own people.

Now, I feel, my brethren and sisters, that this is worth thinking about. Look at the clothing worn by employes in offices and stores. What about the high cost of living? Extravagance is responsible for much of it. Many of our young men and girls when they go to their daily employment are attired as if they were going to a party. They cannot afford it, but beggar themselves to keep up with the demands of fashion. I believe we give entirely too much attention to style, rather than to the things that will make us God's children eternally. We can afford to retrench, and I recommend to the Latter-day Saints the words of our beloved President along that line spoken in this conference. Let us set an example; let us live within our means; let us be lenders instead of borrowers; let us not place our homes or the lands that produce our living under mortgages, in order that we may ride in fine conveyances or keep up with the pace set by our neighbors who may be able to afford it. Let us be more concerned about the adornment of our minds that are eternal, rather than adornment of our persons with things that are of no lasting benefit. Let us keep the commandments of God; let us live humble, and sweet, and pure. Let us not be lifted up in the pride of our hearts if we have been more successful than our

neighbor financially, but, mindful of the blessings of health and strength, and the gift of home and loved ones, appreciating the knowledge of the Gospel of Jesus Christ that is the power of God unto salvation, unto all those that believe and obey it; let us evidence by loving kindness to every child of our Heavenly Father that we are grateful.

May the Lord add His blessing; may we be righteous exemplars; may His peace be upon all Israel. May the spirit of kindness and love find its way into the hearts of mankind everywhere, that war may cease and peace and happiness abound in the world, that from shore to shore and from pole to pole the Gospel may be preached without hindrance, and all God's children be called from the error of their way and partake of the glorious blessings that we enjoy in the valleys of these mountains, that eventually all mankind may rejoice in keeping the commandments of the Lord and obtain eternal life thereby, is my prayer in the name of Jesus Christ. Amen.

ELDER ORSON F. WHITNEY.

The Gospel—Its Scope, and the Responsibility of those who preach it—Spiritual and temporal activities—Various ways of preaching—No substitute permissible—Human theory versus divine revelation—The heroism of God's people.

"Woe is unto me if I preach not the Gospel."

So wrote the Apostle Paul to the Corinthians. I think I sense in some degree the weight of the responsibility that Paul found himself under. It is a responsibility resting upon any people who have received

a like commission from on high, a commission to preach the everlasting Gospel. That responsibility rests upon the Latter-day Saints. We have received the same Gospel that Paul received, and are under a similar obligation to preach it in all the world, as a witness to all nations, before the end comes. There is nothing so important, so imperative, as the delivery of the divine message that has been entrusted to us.

But what is the Gospel? Do we mean by that term faith, repentance, baptism, and the gift of the Holy Ghost, with other principles of the religion of Jesus Christ—do we mean these, and these alone? Is there nothing more to the Gospel than the laws and ordinances thereof, and the preaching and performing of the same for the salvation of mankind?

Last summer I stood upon what is called the Land of Zion—Jackson County, Missouri, the spot that has been consecrated as the site for the City of Zion, the New Jerusalem, and the gathering thereto of a people who shall be prepared for the glorious coming of the Lord. I stood, in a local sense, upon the Land of Zion; but in a larger sense I did not need to go to Jackson County, in order to be upon the Land of Zion. I was standing upon it here in Utah, before I went down to Missouri. The whole of America is the Land of Zion, according to the teachings of the Prophet Joseph Smith. Even so, while we refer specifically to the Gospel, including in that reference such principles as faith, repentance, baptism, and the laying on of hands for the gift of the Holy Ghost—while these, in a specific sense, are the Gospel, in a larger view the Gospel means everything connected with the work

of the Lord in which we are taking part.

The very word "Gospel" teaches this truth. It springs from an Anglo-Saxon term—"Godspell," signifying God-story, or the story of God. When we speak of the Gospel in this greater sense, we mean the career of that divine Being who left His glorious throne in heaven and descended upon this planet to die that man might live, who became the author of salvation and the giver of eternal glory to all who would believe on Him and obey Him. The God-story includes the choosing of the Christ in the councils of eternity, the creation, and the fall of Adam and Eve which prepared the way before the Savior and His great uplifting work. It includes His death upon the Cross, and His resurrection, concerning which He said: "Because I live ye shall live also." It includes all the dispensations of the Gospel from the days of Adam to the present time. It covers this great and final dispensation, which will gather to its bosom all former dispensations of God's dealings with man, and bind them together in one harmonious whole. It comprises the work of Joseph the Prophet and the latter-day restoration of the Gospel. It extends over the future, over the Millennium that is to come, the reign of universal peace and good will, and over the glorification of our planet and its conversion into a heaven, the abode of the righteous forevermore. These are all parts of the great God-story, the Gospel of the Lord Jesus Christ.

The Latter-day Saints have been criticised and even ridiculed because the Church to which they belong has had so much to do with temporal things. Men have apostatized in

times past, and have tried to justify their defection from the truth on the plea that the Church was engrossed with temporalities—with the construction of canals, the building of railroads, the extension of telegraphs, the founding of co-operative stores, mills, and factories, the institution and promotion of industrial enterprises of various kinds. As if these things had no connection with the work of God and were no part of the divine plan for the building up of His kingdom. As if a desert could be redeemed by prayer and prophecy alone! As if colonization and empire-founding could be accomplished merely by sitting in meeting and singing hymns, or by preaching and listening to sermons. The Latter-day Saints realize that the Gospel embraces temporal as well as spiritual duties; that it is intended to save the souls of men; and that the soul is not spirit alone, nor body alone, but spirit and body combined. The two priesthoods under which this Church was organized and by virtue of which it carries on its work, are an object lesson, teaching the Latter-day Saints that they are expected to interest themselves in temporal affairs as well as in spiritual concerns—which, after all, include the temporal, as the greater includes the less. All God's commandments are spiritual, and as such they cover all things, the temporal as well as the spiritual. Those same apostates, if they were here today, would complain about the water reservoirs, the sugar factories, the knitting works, and the various other enterprises that have been carried on or assisted with means voluntarily contributed by the Latter-day Saints for the building up of Zion. I wonder they did not grumble because our people in early

days found it necessary to battle with crickets and grasshoppers and even to fight Indians, in order to save themselves from destruction. About the only temporal activities they did not find fault with were gold and silver mining, in which they themselves were engaged.

Our missionaries, our boys, our fifteen hundred to two thousand striplings who go forth into the world to testify that Jesus is the Christ and that Joseph Smith is His Prophet—they are not the only ones who are preaching the Gospel in this dispensation. Their fathers and mothers who send them means to enable them to travel from place to place, they are preaching the Gospel by the assistance thus rendered to their sons in the mission field. And behind them also—as Brother Roberts reminded us in a recent meeting—is the great Church that sends them forth—a vast spiritual-temporal machine for the preaching of the Gospel, the saving of souls, and the preparation of the world for the Savior's coming. Those who receive these missionaries into their homes, who feed them and help them on their way, are likewise preaching the Gospel; for it can be preached in many ways, and by example as well as by precept. We can all be preachers of it—can all tell some part of the great story of God and the building up of his kingdom. They who pay tithes and offerings or otherwise contribute to the revenues of the Church, are helping to proclaim the message of salvation. The larger view need only to be taken, and our course is vindicated, whether it deals with things temporal or things spiritual. There is a work for every man, woman and child in the preaching of the Gospel, and woe unto those who

have had this commission put upon them, if they neglect it! We need not worry about temporalities; all we need concern ourselves over, is whether we are doing our duty where God has placed us, and holding first in our hearts the interests of His work. Never aggrandize yourselves at the expense of the Kingdom of God.

We cannot safely substitute anything for the Gospel. We have no right to take the theories of men, however scholarly, however learned, and set them up as a standard, and try to make the Gospel bow down to them; making of them an iron bedstead upon which God's truth, if not long enough, must be stretched out, or if too long, must be chopped off—anything to make it fit into the system of men's thoughts and theories! On the contrary, we should hold up the Gospel as the standard of truth, and measure thereby the theories and opinions of men. What God has revealed, what the prophets have spoken, what the servants of the Lord proclaim when inspired by the Holy Ghost, can be depended upon, for these are the utterances of a spirit that cannot lie and that does not make mistakes; while the teachings of men are often based upon sophistry and founded upon false reasoning. Uninspired men are prone to judge by outward appearances, and to allow prejudice and plausibilities to usurp the place of divine truth as God has made it known.

The Savior declared: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." And He gave, as one of the signs of His second coming, "wars and rumors of wars," which He said "must come to pass." Joseph

Smith supplemented this divine prediction with the prophecy that war would be "poured out upon all nations;" the Lord declared through him that those who gathered to Zion from the various nations would be the only people under the whole heaven that would not be at war one with another, and that they who would not take up the sword against their neighbor must needs flee unto Zion for safety. But last summer, as I am told—for I was not present—but I am informed that a learned gentleman, not of our faith, though a very estimable man, a scholar, a philosopher, a good and wise teacher, stood up in Salt Lake City and declared it to be his conviction that there could not be another great war upon this earth. The peoples of the world were too refined, too civilized, too cultured, to permit or tolerate anything of the kind; the financiers would not stand for it, would not furnish the "sinews of war," would not finance the armies and the military movements, and consequently such a war could not be. Since then the greatest hell of conflict that the world has ever known has burst forth and now wraps Europe in flames. In the light of such developments, which are you going to depend upon—which can you afford to tie to—the theories of men or the revelations of Almighty God?

What more eloquent preaching of the Gospel has there ever been, in this or any previous age, than the great gathering movement which has been going on since Joseph Smith lifted up the standard of the restored Gospel in this dispensation? There is no more eloquent preaching than when men and women will forsake their native land, their homes, their parents,

their children, their material possessions—every earthly thing, and cross the stormy ocean, the heated plains, the frosty mountains, many of them laying down their lives, to be buried in lonely graves by the wayside; pulling hand carts, wading rivers, crossing deserts, climbing mountains, and settling in a barren waste—all for what? Was it for gold and silver, houses and lands, flocks and herds, and the betterment of their temporal condition? Was it for the honors of men and the applause of the world that they did these things? No, it was because they loved God and wanted to build up His kingdom. They had heard the voice of the Shepherd; they were His sheep, and a stranger they would not follow. Yet these people, our grandfathers and grandmothers, our parents, who came from Scandinavia, from Germany, from Switzerland, from England, Scotland, and Wales, from Australia and the islands of the sea, from Canada and the States of the Union, braving every hardship, facing every peril, laying their all upon the altar, coming out and fighting for God and His divine purpose—they are called by some "the offscourings of the earth," "the scum of creation!" Perhaps it is because they "came out on top!" (Laughter.) But cream also rises, and if I were asked to characterize and describe the Latter-day Saints who have made such sacrifices, I would say they are the cream of God's creation—the heroes and the heroines of modern times. There is no more eloquent preaching of the gospel than is found in their toils and privations, in their struggles and achievements.

All men will not receive the Gospel. Some hate the truth, and turn

from it instinctively. A man who is wallowing in sensuality, giving himself up to the gratification of his base appetites and desires, he does not love the person who comes to him and warns him to stop these evil practices; he hates him—hates him for the message that he bears, for he wants to be let alone to continue his wallowing in the mire. Such men will not receive the truth—unless God puts His Spirit into their hearts; for after all men are not converted by preaching, nor by anything else than the Spirit of the Lord. Some people hate the truth, and love darkness rather than light, “because their deeds are evil.”

There are others who are clean of conduct, and who love the truth, or would love it if they could only see it. But they are spiritually blind. They have listened to lies and slanders about this work, until they are filled with prejudice and cannot see clearly. We are surrounded by such people here in Salt Lake City and elsewhere, and we must be patient with them. President Smith says that he can love any honest man, no matter how much he differs from him in opinion. We can all afford to follow that example, and be patient and kind and forbearing to those who do not see just as we see.

There are still others, who love the truth and who recognize it, but they dare not espouse it; they are afraid of the social consequences. This whole broad land, this whole broad world is sprinkled with such people. Our boys meet them, and our girls, not only in the mission field, but in the colleges and universities of East and West. When the principles of the Gospel are presented to them they say, in surprise and astonishment: “Is that ‘Mormonism?’ I never dreamed it. Why,

that is true—I believe it with all my heart.” And the tears spring to their eyes as they acknowledge it. But they don’t come out in the open and fight for it. Why not? Judge ye. Brother Smoot truly told us that the crying evil of this generation is moral cowardice.

“They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing and abuse,
Rather than in silence shrink
From the truth they needs must
think;
They are slaves who dare not be
In the right with two or three.”

I thank God that I belong to a people who not only love the truth, but who recognized it when it came to them and were not ashamed to stoop and pick up the diamond from the dust. “Truth is truth, where’er ’tis found,” and a diamond is a diamond, whether it sparkle in the dust at your feet or glitter in the diadem of a queen. I thank God that I am numbered among a people—that I am descended from parents and grandparents who not only saw the truth, and loved it, but also dared to come out and fight for it and suffer for it. “Scum of creation,” forsooth! Where, then, will you find your heroes and heroines?

Some day “Mormonism” will be popular; the whole world will follow after it, shouting its praises and eulogizing those who were brave enough to befriend it in the days of its obscurity. There will be no lack of friends and followers in that day; but now is the accepted time, when the world is being tested, to see whether it will befriend the truth in its poverty, and without waiting for it to become popular before bowing down to it and rendering the homage that is its due.

"Then to side with truth is noble
 When we share her wretched crust,
 Ere her cause bring fame and profit,
 And 'tis prosperous to be just;
 Then it is the brave man chooses,
 While the coward stands aside,
 Doubting in his abject spirit,
 Till his Lord is crucified,
 And the multitude make virtue
 Of the faith they had denied."

May God keep us steadfast in the truth, and help us to preach the Gospel and discharge the great responsibility that rests upon us, the proclaiming of the message of salvation, by example as well as by precept, and may we all endure faithful to the end, through Jesus Christ our Lord. Amen.

A duet entitled, "Music of the Pines," was sung by Sisters Lizzie Thomas Edward and Agnes McMullan Bolto; words and music by John Chamberlain.

ELDER DAVID O. M'KAY.

Mutual aid of Church members—
 Those who give offerings, and observe to fast, bless themselves—
 Healthful effect of fasting—Fasting, a means of attaining self-control—If each member of Church donated ten cents monthly, all needs of the poor could be supplied.

"Our people are efficient, prosperous and happy, because we are a body who aid one another in the productive life." This expression from a recent publication entitled, "The Religion worth having," came to me this afternoon as I listened to my brethren present the various phases of this great latter day work. The Latter-day Saints are truly a people who aid one another in the productive life, a life that tends towards the salvation of the human being. By that salvation I do not mean just

a place in the hereafter where all our cares and worries may cease, but a salvation that applies to the individual, to the family and to society here and now. Through the Gospel of Jesus Christ, and the perfect organization of the Church as revealed in this dispensation to the Prophet Joseph Smith, we are aiding one another *spiritually* by taking advantage of the many opportunities for service in the Church. We are fostering *brotherhood* by activity and association in priesthood quorums, in auxiliary associations and in our social gatherings and ward reunions. We are aiding the young people in securing *wholesome pleasures*, by giving them sweet and wholesome enjoyment under the direction of the priesthood, as it serves particularly in the Mutual Improvement Associations of the Church as well as in other organizations and in the amusements under the direction of the authorities of the ward. The Church is aiding in *temporal matters* and a practical benefit is resulting to the people today through the united efforts of the membership of the Church. In such ways, and many others, the Church fosters the practical things of life.

During the few minutes that I stand here this afternoon I desire to call attention to the principle of Fast Offerings, as one of our economic efforts toward aiding one another. I mention it because of the fact that in the report given by our president at the opening of this conference, it was stated that \$160,000 had been appropriated from the tithing fund to aid the worthy poor. I thought at once of this principle established by revelation whereby all the men and women in the Church may not only benefit those

who are in need of financial aid, but by so doing may bring blessings unto themselves. We are asked, as a Church, to fast once a month—to refrain from eating from Saturday evening meal until Sunday evening meal. The requirement is that all members of the Church fast that day, attend to their meetings, particularly their sacrament meeting, and in accordance with the revelation of God, give their oblations, render their sacraments and offer their prayers to God. We are asked, further, to contribute in effect the amount of those two meals for the benefit of the worthy poor in the ward. No stated amount is given, each one is left to give voluntarily that which he believes he ought to give, so that the bishop may have in his hands sufficient funds to aid those who may be in need.

Now, it is a little, simple thing, and at first thought it does not seem to have much of the power of salvation in it, but like all other principles and ordinances of the Gospel of Christ, it is associated with the fundamental principles of life and salvation. That is why I desire to call the attention of the presiding authorities who are before me, as well as of all the Saints in Israel, to the importance of living up to this requirement more closely in the future than they have done in the past. Let us see what it means.

If we contribute to the bishop the value of two meals once a month, we are certainly no poorer financially than we would be if we had consumed those meals as we regularly do. There cannot be any loss to our own family in a financial way, and we have given at least a mite towards alleviation of hunger, perhaps distress, in some home that is less fortunate, less blessed than

we. There is no loss to us financially, no man is poorer, no man is deprived of one blessing, no child is deprived of anything that he would have had if he refrained from giving that small contribution. Financially then, nobody who gives it is any the poorer.

Physically, we are better off by refraining from eating at least once a month than we are when we eat regularly three meals a day. Time will not permit to go into this phase of the subject; but I am just reminded now of having read a few days ago, the opinion of one of our leading athletes who in his training watched the effect of eating three regular meals, then of eating two regular meals and finally of eating one meal daily, regularly, and he concludes so far as he is concerned that when he ate three meals a day he had been eating too much, and when so doing he found it necessary to fast at regular periods in order to maintain his vitality to the standard possessed when he ate more sparingly. Physiology books will give us the same lesson. So, generally speaking—each individual must take this for his own good,—but generally speaking no person is injured in any way by his depriving himself of those two meals on Fast Day, but on the contrary he is benefitted physically.

There is still another blessing, and here I believe is the most potent factor, the most saving power in this Fast day requirement. What our young people need, what every man and woman in this world needs in order to keep himself or herself free and unspotted from the sins of the world, is the power of self-mastery. Each individual should studiously practice self-control. It does not come all at once. Nature never

makes cash payments as a whole, says William George Jordan. Her payments are always made in small installments. Those who desire to win self-mastery must do it by constant application. About the only definite command, to fast as given in the Law, refers to this principle as an "affliction of the soul." It is associated with spiritual uplift, and therein is one of the greatest blessings that come to those who will fast as God has asked them to. Some may say, "Well, that isn't much, I cannot see how the refraining from partaking of food once a month regularly is going to give me any self-control." It does, however, it is one of the best lessons that adults as well as children can practice. Appetite is calling, there is a yearning and the natural tendency is to yield. Teach the child to master appetite. Teach him, not harshly, but kindly, with the Spirit of the Lord, with the spirit in which the revelation was given, and you will find that in childhood these little lessons in abstinence coming daily to your boy, unconsciously are placing into his little spirit power that may save him from falling in disgrace sometime when he is driven on by the fire of youth to the very verge of the precipice of destruction. Then is the time that he will need mastery of self and he will have it. Men who have studied this principle suggest that we need to take some such lesson as this not only weekly or monthly, but daily. Mr. Wm. George Jordan, says in that excellent article, "The Kingship of Self-Control":

"Let us each day do as mere exercises in discipline, in moral gymnastics, a few facts that are disagreeable to us, the doing of which will help us in instant action in our hour of need. The

exercises may be very simple, dropping for a time an intensely interesting book at the most thrilling page of the story, walking home when one is able, when the desire is to take a street car; talking to some disagreeable person and trying to make the conversation pleasant. These daily exercises in moral discipline will have a wondrous tonic effect on man's whole nature. The individual can attain self-control in great things only through self-control in little things." [That is in harmony with the suggestions that Professor James gives in his excellent article on "Habit." He makes practically the same point, by saying,] "Be systematically ascetic or heroic in little unnecessary points; do, every day or two, something for no other reason than that you would rather not do it; so that when the hour of dire need draws nigh it may find you not unnerved and untrained to stand the test." He says it is something like paying an insurance, a fire insurance; you may not need it, but if ever the fire come you are protected by the small payments you have given, "so it is" he says, "in these daily habits of concentrated attention, energetic volition and self-denial in unnecessary things. The man will stand like a tower when everything rocks around him and when his softer fellow mortals are winnowed like chaff in the blast."

Don't think that there is not a spiritual significance in the little principle of fasting. Don't think parents, that you are favoring your child when, out of compassion, you say, "Oh give him his breakfast; oh let us have breakfast; let us have dinner; I have the headache; the little boy is too young to go without his meal," and so on. You don't know what you are doing by such teaching as that. I want to tell you that the children of our Church can be so taught this principle of self-denial that they will set worthy examples to their parents in the observance of it. Your little deacons particularly—there is a magnificent

opportunity for teaching them one way of honoring the priesthood.

Now, what does obedience to this requirement mean in aiding those who might be in need? It means that one hundred sixty thousand dollars need not be taken from the tithing fund because some of us did not comply with the principle of fast-offerings! If you estimate those two meals as being worth only five cents each—that is all, say that you are saving, by refraining from eating those two meals, only five cents each. If you contribute that amount as your offering on fast day, your bishop will have sufficient funds in his hands to pay out all that he needed in 1914 to support his worthy poor and will have as much more on hand towards help for the next year. Five cents a meal for each person is not much; surely we ought to do that. This would mean \$1.20 per capita, an amount more than sufficient to supply all the present demands for the worthy poor in our Church. Think what it means and particularly when we are aiding ourselves by doing it. We are losing nothing financially; we are blessing ourselves physically, and we are gaining greater spiritual power, to withstand the temptations that we meet in life; and best of all, we are practicing the very essence of our religion; the true Christ-spirit is manifest in that little offering. You know what the Savior said when He referred to the time when the Son of Man shall come in His Glory:

“Come ye, blessed of My Father, inherit the kingdom prepared for you; for I was an hungered and ye gave Me meat; I was naked and ye clothed Me; I was thirsty and ye gave Me drink; I was sick and in prison and ye visited Me; and then they will say: Lord, when saw we Thee hungry and

gave Thee meat? or thirsty and gave Thee drink? or naked and clothed Thee? or sick and in prison and visited Thee? Then will He say to them: Inasmuch as ye have done it unto the least of these My brethren ye have done it unto Me.”

That is in accord with the beautiful sentiment expressed in the last stanza of the hymn that the prophet had sung in Carthage jail, just before he was martyred. “A Poor Wayfaring Man of Grief.” You remember how he was hungry, thirsty, beaten, thrust into prison; and then at last, in a moment, “the stranger started from disguise”:

“The tokens in his hands I knew,
The Savior stood before my eyes:
He spake and my poor name he
named,
Of me thou hast not been ashamed;
These deeds shall thy memorial be,
Fear not, thou didst them unto me.”

God help us to obey these principles more faithfully in the future than we have in the past, to be efficient, prosperous and happy always, because in the strictest sense of the word we do all we can, by obedience to the principles and ordinances of the Gospel, to aid one another in the productive life: I ask it in the name of Jesus Christ. Amen.

ELDER CHARLES A. CALLIS.

(President of Southern States Mission.)

In the Doctrine and Covenants, the Lord tells us that we offend Him when we do not acknowledge His hand in the events which shape our lives. We live in a day of miracles, but unfortunately the hearts of the people have waxed gross, and their ears dull, that they do not perceive the hand of the Almighty in the events which are transpiring. I be-

lieve that the deliverance of Washington's army by the fog, when misfortune faced him, was miraculous, as was the cloud and the pillar of fire that came between the fleeing Israelites and the pursuing Egyptians. Hundreds of years before the coming of the Redeemer in the flesh Nephi uttered this splendid prophecy: "In the day that the prophecies of Isaiah shall be fulfilled, men shall know of a surety, at the times when they shall come to pass." And so Jesus said to the people, "If any man will do the will of the Father he shall know of the doctrine whether it be of God or whether I speak of myself." Isaiah predicted the coming of Jesus, he predicted His life's work; and Peter having obeyed the will of God could say so grandly to his Master, "Thou art the Christ, the Son of the living God." When Jesus passed away, what power was it that upheld Peter and his fellow apostles in declaring and testifying, and sealing their testimony with their life's blood? What power was it that called them to adhere to this testimony? It was the power of God. It was the power of the Holy Ghost by which, the Prophet Joseph tells us, angels speak; therefore they speak the truth.

It must be borne in mind that Isaiah predicted the mission of Joseph Smith, the prophet of God, as well as the mission of Jesus the Redeemer; and so the prophesy of Nephi holds good in this case, too, that men should know of a surety when all the prophecies of Isaiah should be fulfilled. So we behold the three witnesses to the Book of Mormon, faithful unto death to their testimony, speaking in the fear of God, because Nephi's promise had been richly fulfilled in them, and they knew by the power of God,

what

son I knew by the gift of the Holy and that this book was translated by the gift and power of God. This testimony has come to the Saints of God, the testimony that they do know that Jesus is the Christ, and that Joseph Smith was a prophet of God.

Jesus said, speaking of His second coming: "And He shall send His angels with the great sound of a trumpet; and they shall gather together His elect from the four winds, from one end of heaven to the other." Those angels have come; that mighty angel Moroni brought the Book of Mormon; and the prophets of God predicted that when this book should come forth, in the dispensation of the fullness of times, the gathering of Israel from their long dispersion would commence. In the Kirtland Temple, Moses appeared unto the Prophet Joseph Smith and delivered unto him the keys of the gathering, and the people of God are engaged in this great, this noble, this mighty work, supported by the knowledge, by the surety that this work is of God and that it is the power of God unto salvation. Look at the ministry of the elders in the field, your sons and daughters, my brethren and sisters. Truly their ministry is a miracle, when we contemplate the fact that they are there in the world outside, you might say, of the sphere of influence which the priesthood wields at home. Men have said that the elders belong to the Church largely, because of their fathers and their mothers, because of the influence of the authorities of the Church. Then I ask, what power sustains them in the world when surrounded by strangers, by enemies in many cases? What power sustains them in delivering their testimony? What

power magnifies them in the name of the people, and blesses them with power and influence in the preaching of the Gospel? It is the power of the Christ. Not long ago I stood on the streets of Ohio assisting a young elder to hold an open-air meeting. As that boy, 20 years old, stood before that vast congregation, preaching the Gospel, with the love of God and innocence stamped upon his features, the tears flowed from my eyes, and I said to myself, would to God that his father and mother could look upon their son at this moment.

The spirit, the missionary spirit, is in this Church; it is the greatest spirit of all. Why? Because this Church has a mission; it is the great missionary in the world to prepare a people for the second coming of the Son of God. Last fall the Southern States Mission was honored by the visit of President Joseph F. Smith, President Charles W. Penrose, Elders George Albert Smith and Joseph F. Smith, Jr., of the Twelve, and the Presiding Bishop, C. W. Nibley. In the great cities of Memphis, Chattanooga, Atlanta, and Jacksonville, the people turned out in multitudes to listen to the word of the Lord. Up to that time no general public invitation of that kind had been issued to the people of those great cities; and when the President of the Church stood there and preached the Gospel to those congregations of Gentiles to men who were prominent in the business and professional life of those cities, to men who stood high in society and in governmental affairs, when I heard the President of the Church and his counselor, and the other brethren, preach the Gospel to them as missionaries, in the true missionary spirit, I felt to re-

joice, because I knew that God was with His servants and that they were delivering His message to the people.

Talk about their being something in "Mormonism!" Why, the Gentiles know there is something in "Mormonism." If every man, not in the Church, who believes that Joseph Smith is a prophet of God, I say, if every man who believes that Joseph Smith is a prophet of God would come into the Church, the membership of this Church would be added to by tens of thousands; for the knowledge that Joseph was a prophet is deepening in the world, it is taking hold of the minds of men. This Book of Mormon, with the Bible, is confounding false doctrine; it is opening the eyes of the people; it is causing those that erred to come to understanding; it is causing those that murmur to learn doctrine and be blessed of the Lord. One of our Southern statesmen told President Smith that he had been to Utah, he said: "President Smith, as I surveyed the achievements of your people, as I looked at what 'Mormonism' had done for the people, and what it had done for the country, I felt that there was power in 'Mormonism,' and power for good." My brethren and sisters, that statesman who declared that truth is only one of many who feel the same way.

I rejoice in the glory of God. I love to see this Church grow in influence and in power. When men honor my leaders, the leaders of this Church, they honor me; for as we help to build up the work of the Lord we build up ourselves. This people must rise as a people, some must not pull down while others lift up; we must all rise together, keep the commandments of God and dis-

charge our duties. I thank God for this missionary spirit. I bear you my testimony, my brethren and sisters, that the authorities of this Church have the missionary spirit, and in that spirit this people will succeed. In that faith they will go forth to perfection.

I beg of you, fathers and mothers, to write good letters to your sons; write them Gospel letters, not gossip. Write them good Gospel letters, filled with the spirit, and filled with encouragement. Oh the beautiful letters that come from the mothers! What splendid faith they have. It happens once in awhile, that an elder lays down his life in the field; he dies at his post of duty. I tell you, my brethren and sisters, the faith of the mother rises to heights of sublimity. Her son, who is to his mother even as the apple of her eye, is brought home to her in death. That mother's sublime faith—it pierces the heavens, so to speak, and she beholds, in her sorrow, the power of God, and with an eye of faith, which all the mothers of Israel have, she looks upon her son, cold in death, yet she knows that God's rich promises in her son shall be fulfilled in God's own time and in His way. She knows that

what God has begun in her darling son He will finish in glory, in honor, and in exaltation; for she knows the holy ordinances by which this may be brought about.

I desire to praise the Lord all the days of my life. I love God; I love my brethren; I love the people of the 'Lord; for they are the best people on the face of the earth.

"I'll praise my Maker, while I've
breath,
And when my voice is lost in death
Praise shall employ my noblest
powers,
My days of praise shall ne'er be past,
While life and thought and being last
Or immortality endures."

Amen.

The congregation sang the hymn:

The Spirit of God like a fire is burn-
ing!
The latter-day glory begins to come
forth;
The visions and blessings of old are
returning,
And angels are coming to visit the
earth.

Benediction was pronounced by
Elder Walter P. Monson.

Conference adjourned until Tues-
day, April 6th, at 10 a. m.

THIRD DAY.

Conference was resumed in the Tabernacle, at 10 a. m., Tuesday, April 6th; President Joseph F. Smith presiding.

The congregation sang the hymn:

O ye mountains high, where the clear
blue sky
Arches over the vales of the free,
Where the pure breezes blow and the
clear streamlets flow,
How I've longed to your bosom to
flee.

Elder John L. Herrick offered the opening prayer.

The congregation sang the hymn:

Now let us rejoice in the day of salva-
tion;
No longer as strangers on earth
need we roam,
Good tidings are sounding to us and
each nation,
And shortly the hour of redemption
will come.

ELDER ANTHONY W. IVINS.

Evidences that "a great and marvelous work" has come forth—World-wide proclamation of the Gospel—Unparalleled gathering from all nations—Many millions yet to be warned—Saints should be interested in national welfare—Righteousness needed in the nation, as in the Church.

"Now, behold a great and marvelous work is about to come forth among the children of men. Therefore, O yet that embark in the service of God, see that ye serve Him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day."

I suppose, my brethren and sis-

ters, that the varied exercises of this conference, the words of inspiration which have been spoken, have prompted us to think upon a variety of subjects. There has been some outstanding thought, perhaps, in all of our minds, varying as the different subjects, all of which are of very great importance, have been treated. It has been so with me. From the opening session of the conference, when the President of the Church made that splendid report of its condition, I have been thinking of these words of the Lord which I have read. This revelation was given more than a year before the organization of the Church of Jesus Christ of Latter-day Saints. The Church had not come into existence as a recognized body. The Book of Mormon had been published; a few men and women had been converted to the truth, and to the divinity of the mission of the boy prophet, who had translated and published it to the world. More than a year later, when the Church was finally organized, there were but six persons present who were recognized as participating in that organization, that were members of the Church. The total wealth of those people combined was scarcely sufficient to print the Book of Mormon and offer it to the world, and yet upon that little handful of men and women devolved the mission of proclaiming to the world the opening of this Gospel dispensation, and the appearance of the Father and the Son. Their mission was to con-

found false doctrine, to proclaim truth, and lay the foundations for the establishment of God's kingdom upon earth.

I have been looking backward over these eighty-five years of the existence of the Church. I have been making some comparisons. I have been asking myself the question, have these words of the Lord, which were spoken before the organization of the Church, been fulfilled, were they true? And I remembered that during those eighty-five years, from that little handful of people have come the multitude who make up the Church of Jesus Christ of Latter-day Saints; I remembered that the Gospel had been preached in every state of this Union: that it had been preached in Mexico and Canada, and had been carried to South America; that it had been preached in the Scandinavian countries of northern Europe, where multitudes of men and women, Israelites and heirs to the Gospel by right of the promise, have been brought into the fold of Christ, and numbered among the Saints of God; that it had been preached in Germany, in Belgium, in Holland, in a limited degree in France, in the British Isles, and in the Turkish Empire: that it had been carried to India; not much done in China, but has been carried to the empire of Japan, and to all the Polynesian islands of the Pacific. Many thousands of people have believed and obeyed it; inspired by the Spirit of the Lord they have been gathered together here in the tops of the mountains. Driven from place to place, in poverty, in distress, the Church was bodily moved from the east and planted here in these mountains, with the result which we see today.

There are scores of individuals in the Church today each of whom possess greater wealth than its entire membership did at the time that these words of the Lord were uttered. The Gospel has been preached almost everywhere. There is not, I believe I am safe in saying, in the history of the world, a parallel to it. Greater multitudes of people may have been converted to the truth in other Gospel dispensations, but if so, that conversion occurred in their own immediate vicinity and neighborhood. To have covered the civilized world, to have circumnavigated the earth, and above all, to have brought together these people from different nations, planting them in communities, strangers to each other by nationality and birth, and establish harmony, union, one purpose, that being the accomplishment of God's will in the earth, I say that no such thing has ever been undertaken and successfully accomplished before in the world's history. A great and marvelous work was about to come forth, and I believe that we are justified in saying, not boasting, but in humility before the Lord, and giving Him credit for all that has been accomplished, that He has vindicated His word, and that a great and marvelous work has been accomplished through the ministry of His servants, endowed with the Holy Priesthood, as they have gone out from His Church, and promulgated the truths of His Gospel in the world.

So much for the past. Now, when we contemplate these conditions, these splendid results, are we justified in saying that we have done enough, that the work of the Lord is finished, that there is nothing more for Latter-day Saints to do?

I believe that there is no condition so dangerous, either to an individual, a community, or a nation, as that which leads him to believe that he has reached the point where there is nothing more to do, nothing more to be accomplished, no farther progress, no development; that very moment retrogression begins. So I see before me, just as I regard the accomplishments of the past a miracle wrought by the hand of God, as I look into the future greater works to be done, demanding our attention, our energy, the exercise of our faith and all the power that we can get from the Father. While it is true that the Gospel has thus been generally preached in the world, it is also true that but a very small proportion of the inhabitants of the earth have yet heard it, or looked upon the face of a man bearing the Priesthood, and authorized to speak in the name of the Lord in this dispensation; millions of people in our own country must hear the truth, millions of people in the old world, the empires of Russia, China, and India; millions of people who are in Mexico, Central and South America must hear the Gospel, as we have heard it.

One of the great future accomplishments of this Church, and one which devolves upon us, is the preaching of the Gospel of the Redeemer to the scattered remnants of the House of Israel. I am a believer in the word of the Lord. I believe the things that are written in this book from which I read, the Doctrine and Covenants. I believe the promises of God as they are contained here in this Book of Mormon. What a strength that book has been to me! How I have thanked the Lord for it, for it has taught me the better way of life. It

deals plainly with the doctrines of the Gospel, teaches me my duty as a member of the Church, teaches me my duty to the state, teaches me my duty to my fellow man, and if the things contained there are true, just as certain as the sun shines in yonder heaven, so will the remnant who have descended from the men who wrote it, be brought to a knowledge of the truth of the Gospel of the Redeemer, come into the Church and be numbered with the Saints of God. The Lord has promised it, unconditionally; that is to say, unconditionally except as it depends upon their repentance, but that they will repent He has told us in the most definite manner, and there are millions of them around us, my brethren and sisters. These Lamanites, are heirs to the promises, and God has said, without qualification, that He will give this land to them for an everlasting inheritance, that they shall be, with us, the builders of the New Jerusalem; the powers of heaven shall be among them, and they shall know the record of their fathers which has been brought to us through the instrumentality of the Prophet Joseph Smith. I could read to you from this same book the word of the Lord in regard to that. Perhaps I had better do it, because I like to justify what I say, by the word of the Lord:

"Nevertheless, My work shall go forth, for inasmuch as the knowledge of a Savior has come unto the world, through the testimony of the Jews, even so shall the knowledge of a Savior come unto My people.

"And to the Nephites, and the Jacobites, and the Josephites, and the Zoramites, through the testimony of their fathers—

"And this testimony shall come to the knowledge of the Lamanites, and the Lemuelites, and the Ishmaelites.

who dwindled in unbelief because of the iniquity of their fathers, whom the Lord has suffered to destroy their brethren, the Nephites, because of their iniquities and their abominations;

'And for this very purpose are these plates preserved, which contain these records, that the promises of the Lord might be fulfilled which He made to His people.' (Doc. and Cov. Sec. 3:16-19.)

This also was revealed to us before the organization of the Church, so this great mission is upon us. The Lord expects us to perform it, and He will hold us responsible if we shall fail. And that is but a small part of our mission. Scattered among the nations of the earth are the house of Judah, the chosen people of the Lord. How long shall they continue, how long shall they suffer, how long shall they be a hiss and a by-word among the nations of the earth, because of transgressions of their fathers? This Book of Mormon, thank the Lord, gives them hope also, and I cry to the Lord that He will prepare their hearts, for the Redeemer testifies here that when these things come forth the Jews shall begin to believe, they shall begin to turn to Christ and recognize Him as their Redeemer, the Messiah. Just as certainly as they have been scattered, so will the Lord gather them together again, and restore to them the lands of their possessions, and they shall forever serve Him and honor Him as their fathers did in the beginning; and they must come through the efforts of the Latter-day Saints.

So I say, brethren and sisters, there is plenty to do; we are not to be at ease in Zion; we are not to say that the work of the Lord has been accomplished, and that there is nothing more to do, and those

are the very things which the prophet, in this Book of Mormon, warns us against, and says that some of us will say; but we must continue to work. These are the things that I see in the future, that are abroad; and as we preach the Gospel abroad so is it our duty to provide for, and assist, as we have hitherto done, those of our brethren and sisters who gather up to Zion from the nations of the earth, that they, like us, may become independent men and women. If there was nothing else in the history of the Church but that one fact, tens of thousands of people taken from the sweat houses of Europe, where they or their children never could have become independent men and women, have been brought here, planted upon this promised land, where they could become a part of it, owning it, claiming it as their own, under the permission of God our Father, by whom we hold all things, and have become independent, loyal citizens of this good government of ours. That work must continue. We cannot abandon it. So it seems to me that notwithstanding the magnitude of the work which was before the Church at the time of its inception, there is a greater field before us today than there ever has been before in its history.

There are other things for us to do, for our loyalty is not to the Church alone. We are here, we say, under the best government in the world and I believe it, and thank the Lord for it, a government, we say, which was established under the inspiration of the Lord Himself, and I believe it; we are citizens of that government. I never have been able to conceive that it is possible for me to be an acceptable member of the

Church in the sight of God, my Father, except that I am a devoted supporter of my country and its institutions, honoring, obeying, and sustaining its laws, and just as I labor for the spread of the truth, just as I seek to bring people to a knowledge of it, so is it my duty to labor for the establishment of righteous government in the land in which I live. The Church and the State are so intimately associated that in my mind I cannot separate them, for I believe that without the State the Church could accomplish little, and that without the influence of religion, those restraining influences which come through faith in God, and acknowledgement of our Redeemer as the Savior of the world, it is at least an exceedingly difficult thing that good government may be established and maintained in the world. So I must labor for better citizenship. Isn't that true? Justice, temperance, and truth are the fundamental doctrines of all good government; and if I see those doctrines threatened, is it not my duty to oppose their enemies? It seems to me that it is. Pageants may parade the streets, artists and poets may immortalize freedom on canvass and in verse, but unless the things that we do are in harmony with that which we say, "it is like sounding brass of a tinkling cymbal." And so I say that so long as there are in this great nation of ours men and women who cry for bread, who seek employment in vain, while others indulge in the extravagant accumulation and use of wealth; so long as our prisons are filled with men and women who defy the law, and those rules which are established for the security of society; so long as men in this free government shall deliberately ignore and

defeat the will of the people whom they pretend to represent; so long as there shall remain in this land of ours a single house of assignation, where the souls and bodies of women are bartered for gold; so long as there shall remain upon the opposite sides of the streets from where houses of prayer are built, chapels of the devil, which, with open doors beckon your sons and invite them in, that they may become drunken and corrupted, their bodies and souls endangered;—I say, so long as these conditions continue there is work to do, for every man and woman who has taken upon him or her the name of the Redeemer. I do not wish to be regarded as an agitator, I do not wish to be regarded as an extremist; but my brethren and sisters, if I see these things as I move about among the cities of this country, is it my duty to be silent, or is it my duty, as a professed teacher of righteousness, to call attention to them, in order that they may be corrected? When men sell their votes by thousands, and ambitious men buy them in order that they may be magnified before the people; and attain to those places of trust where your very lives and liberties are at stake, as occurred in the last election in one of the greatest states of this republic, it seems to me that there is something to do; and if I see these forces which are making as surely for the disintegration of this government as they ever made for the disintegration of governments that have existed before it, I cannot restrain the feeling which I have that it is my duty to call attention to them, not to complain, but in the hope that seeing them we may reform.

Just the other day a ship struck

upon a rock, an uncharted reef, off the coast of California, and was wrecked. No one knew the rock was there before, but the captain of the vessel knows it now; he knew when he struck it. Would it be proper for him to go away and say, "That hidden rock is there, but never mind, I won't say anything about it, I will just let somebody else come along and run their ship onto it, and be wrecked as I have been?" No, he puts it on the chart, so that the next mariner who comes knows that he must avoid that spot.

So, my brethren and sisters, if you will read the word of the Lord, if you will be admonished by the prophecies contained in these books, if you will study the history of the nations that have lived before you, you will know that there is just one thing that makes for security, and that thing is righteousness and truth in the Church, in the State, in business, and in the life of every individual who pretends to serve his people, or to serve the Lord. That is all that I wanted to urge, just that there be righteousness, that there be integrity, that there be honesty. When I see the great work which is before us, and contrast it with the past, I feel like buckling up my belt one hole shorter, as the Indian does when he lacks a meal, and going on with the fight. The battle with sin is real. Don't deceive yourselves by thinking that the devil is dead. He is very much alive; he knows the truth, he fears it, he trembles but he will never obey it until he is bound with chains and put where he belongs. And there are thousands of men in this country who are just as unconvertible as Lucifer himself, because they are his agents;

I would that they could all be converted to the Gospel of Christ; but if that is impossible then I regard it to be my duty, as a citizen of this country, to see to it that just and merciful laws be enacted, so that if a man refuses to yield to reason, if he refuses to be converted to the truth, he may be restrained by force and put where he belongs, that he cease to be a menace to his fellow citizens.

The Lord bless you, my brethren and sisters, guide us in the right way. Oh, how precious is the Spirit of God our Father, that leads us unto all truth! I pray for it; I need it myself every moment; you need it. If you are guided by it you never will go astray, but you will feel as I do that in this fight with sin you had better die in the trenches, for that is where we all are, we are right in the trenches, in the first ranks; better die there, as those Belgians died, than that we compromise with the devil to obtain peace, for he never keeps any contract that he makes, he never did, he never will, and if you accede to him one iota, you are like the fly that goes into the web of the spider, you become so entangled that you never can escape, and there you die. God help us carry on this magnificent work until His purposes are accomplished, until the destiny of the Church is fulfilled, until the state is purified and we prepared, both religiously and civilly, for the kingdom and coming of the Lord, that His will may be done on earth as it is in heaven, I pray through Jesus Christ. Amen.

Elder Melvin Ballard sang a hymn entitled, "Come near me, O my Savior."

ELDER GEORGE F. RICHARDS.

Faithful continuance in righteous living essential to salvation—Obedience to the law of tithing enjoined—Need for missionary work among the Saints at home.

"If in this life only we have hope in Christ, we are of all men most miserable." So said the Apostle Paul in his Epistle to the Corinthians. The Latter-day Saints have hope in Christ beyond this life; yea an assurance that through Him we will live again; that is to say, we will be resurrected after death, as He was resurrected; and not only this, but we have hope in Christ and an assurance that we will be saved and exalted through Him, by keeping His laws and commandments. I think the Latter-day Saints understand, too, for they have been well taught, that this does not mean merely the accepting of the first principles and ordinances of the Gospel, but that we be true and faithful in keeping all of the commandments, obeying all of the laws, and that we continue, faithful unto the end. We preach the Gospel in the world, and tell the people that something more than faith is necessary to salvation. His commandments must be obeyed. I have thought that we have need, my brethren and sisters, of being taught at home that faith alone is not all that is necessary to salvation, there are so many of our people who seem to be satisfied with only their faith, and the acceptance of the first principles and ordinances of the Gospel. There are many, who have never had sufficient faith to live the laws of the Lord, making them worthy to go up to the temple and receive the higher ordinances and greater blessings which are in store for the faithful.

One of the laws which the Lord has given us, and which is necessary for the salvation of His children and for the welfare of His work, is the law of tithing. There are many thousands of Latter-day Saints who have been true and faithful in observing this law, who pay their tithing regularly, faithfully and fully. There are others, counted by the thousands—twenty-two thousand, to be more definite, in the Church, who have had means which should have been tithed, and they have not paid a cent of tithing during the past year. They have been moving along, recognized as members of the Church, but they are not doing their full duty. They are wanting in faith to do the works which are necessary to salvation. It is our hope in Christ that we will obtain salvation and eternal life by doing these things which He has commanded us to do, things which are right for us to do. Who will say that it is not right for every member of the Church, according to his financial strength, to aid in the building up of the kingdom with his finances; and is not that what the Lord has required in this law? He does not ask one to do that which he cannot do. There is no one asked to pay a dollar's tithing until he has received ten dollars; or ten cents tithing until he has received a dollar to be tithed. If we would pay our tithing as we receive our income, or interest, we would always have something to pay as tithing. Who will pretend to say that it is not a just law? If this kingdom were on wheels, and it were possible for the Latter-day Saints to roll it forth by pushing and pulling, would we expect of the physically weak man or woman to push or pull as much as the one who is physically

strong? Why, certainly not. A little child ought to comprehend that principle. Of course, where much is given much is expected.

I would ask you, brethren and sisters of the Church, if a person, being a member of any organization which is effected for the common good of its members, is considered a good member of that organization, if he will not do his part in carrying it on? If finances are necessary he will be expected to do his part in a financial way. What of those who would reap the benefits of the organization, and refuse to do their part in maintaining it? I say, the law of tithing is a just, and righteous law of God, it is our Father's provision for the carrying on of His work, in large measure, and His distribution of the financial responsibility of it, among His sons and daughters who have covenanted to obey Him. Now, since we have twenty-two thousand men and women who have means which should be tithed, and who refuse to pay their tithing, and who otherwise manifest their religious indifference, we have need of work at home as well as abroad.

There are two great arms, at least, to this work, and the responsibility which rests upon us as Latter-day Saints, is the preaching of the Gospel to the nations of the earth, and the preaching of the Gospel to the people at home. The Lord said to His Prophet Ezekiel:

"I have made thee a watchman unto the house of Israel," as we elders are watchmen. "When a righteous man turns from his righteousness and commit iniquity, and I lay a stumbling block before him, he shall die; because thou hast not given him warning, he shall die in his sin and his righteousness which he hath done shall not be remembered; but his blood will I require at thine

hand. Nevertheless if thou warn the righteous man that the righteous sin not and he does not sin, he shall surely live, because he is warned; also thou hast delivered thy soul." (Ezek. 3:20, 21.)

There are men and women who have at some time repented of their sins, who made a good beginning, in this work, in embracing the Gospel, who have departed from their righteous ways, and are going into spiritual darkness, and it is for us to care properly for these people. I am asked, by stake presidents, when I go into their stakes, "What can we do to get these, our brethren and sisters whose names are on the non-tithe payers' list, to pay their tithing?" I have had to say, "I suppose that they are not able to take meat; they need milk; we will have to begin over again and convert them by preaching to them the first principles of the Gospel, and, when they get sufficient faith, then we may hope that they will live this and other laws."

The non-observance of this principle of tithing is only one of the indications that there is need of constant labor at home in the stakes and wards of Zion. For instance, according to the reports which we have, there are in the stakes of the Church, a population of 372,000, and according to the statistics, only about fifty per cent of these men, women and children attend a religious meeting upon the Sabbath day, including the Sunday School. Where are the 186,000 every Sabbath day, who ought to be worshipping the Lord? Isn't there something for us to do? Of the 92,000 male members who hold the Priesthood in this Church, we are told that 29,000 of them are inactive; that 27,000 of them, during the year

1914, did not attend a single quorum meeting. Is there not something for us to do?

The hope we have in Christ, my brethren and sisters, is that we will obtain salvation, not by neglecting these duties, not by disregarding the commandments of the Lord, but by being true and faithful in keeping them all, and in laboring for the salvation of others. I feel that it is true religion and undefiled that we minister to the souls of men, for their salvation, at home as well as abroad, and in this ministry we establish ourselves in the faith, and anchor our souls in salvation.

The Lord bless these hundreds and thousands of faithful workers in the Church, that they may be untiring, and the Lord bless those who are wanting in faith, and help them to keep His commandments, continuing faithful unto the end, that they may receive salvation through Christ, our Savior, I pray. Amen.

ELDER JOSEPH F. SMITH, JR.

A summary of belief in doctrines of the Gospel—Temple ordinances essential to exaltation, for living and dead—Duty of Church members to love one another, and help all mankind.

It is always a pleasure to me to hear the Gospel preached, and to listen to the testimonies of the elders of Israel, for I accept the Gospel of Jesus Christ in its fulness as it has been revealed in these latter days. I believe absolutely in the great atonement of the Son of God. I accept Him as the only begotten Son of the Father, who came into the world to atone for sin and to give to the world life, that we might have it more abundantly. I believe in the

Gospel of the resurrection of the dead, and that all men shall come forth from the grave in a literal resurrection, a uniting of body and spirit, never more to be separated. I believe that the just will be exalted to thrones and powers and principalities in the kingdom of God, and that every man shall receive a reward according to his works. I believe in the doctrine of repentance from sin; that it is necessary for all men to repent. I accept the doctrine of baptism for the remission of sins, by immersion in water, the ordinance being performed by one having authority to administer in the name of the Lord. I believe in the doctrine of laying on of hands for the gift of the Holy Ghost, by which we are brought into communion with our Father in heaven and learn of His ways, that we may walk in His paths. I firmly believe in the doctrine of revelation and inspiration; the privilege of man to communicate, under proper conditions and circumstances, with the Lord. I believe in the principle of prayer, and that no man can come unto God without he has in his heart the spirit of prayer, by which he communicates with the Father. I believe in the salvation of the human family, and that it is the intention and desire of the Lord to save all His children, with the exception of a very few who will not be saved, who reject salvation against themselves because of their utter wickedness and sinning against the light. I believe the Gospel is universal, and it is not merely for the handful of people known as Latter-day Saints, but that the Lord desires to save all men, and eventually will save all through their acceptance of the Gospel of Jesus Christ and obedience to His laws, with the excep-

tion, as stated, of the few who reject salvation against themselves. I do not believe that a man is saved in this life by believing, or professing to believe on the Lord Jesus Christ, but that he must endure to the end and keep the commandments that are given. It is a principle of the Gospel that those who do not hear the plan of salvation here will have the privilege in the spirit world, and being judged, as Peter said, according to men in the flesh, through their repentance may live according to God in the spirit, and that all mankind will be ferreted out in this life or in the spirit world, and will have the Gospel preached to them. The time will come when every knee shall bow and every tongue confess that Jesus is the Christ.

I thank the Lord for our temples, where we may go and receive blessings and Priesthood and power that are necessary for us to receive in order to gain exaltation in the kingdom of God. Where we may also go and have the privilege of working for the salvation of the dead, that they too may receive the truth and be redeemed and accept the Gospel, just as we do now in the flesh. I am thankful to the Lord for the knowledge of the eternity of the marriage covenant, which gives the husband the right to claim his wife, and the wife the right to claim her husband in the world to come, providing they have gone to the House of the Lord and been united for time and all eternity by one holding this sealing power, for in no other way can this great blessing be obtained. I am also thankful for the knowledge that the family relation, and the unity of the family, shall continue, where properly organized, in righteousness in the life to come.

I believe in all these doctrines that have been presented by the various speakers at this conference. I accept them all, and rejoice to know that they have been revealed in truth and power, in this dispensation of the fulness of times. I pray that we as Latter-day Saints, may be united in every particular for our welfare, and see eye to eye in all these principles of truth, and stand together for the advancement of the Gospel throughout the world. I trust that all these things find an abiding place in our hearts, that we may in very deed stand in the trenches, or in the front ranks of the battle against sin, with united purpose.

I believe it is our solemn duty to love one another, to believe in each other, to have faith in each other, that it is our duty to overlook the faults and the failings of each other, and not to magnify them in our own eyes nor before the eyes of the world. There should be no fault-finding, no back-biting, no evil speaking, one against another, in the Church of Jesus Christ of Latter-day Saints. We should be true to each other and to every principle of our religion and not be envious one of another. We should not be jealous one of another, nor angry with each other, and there should not arise in our hearts a feeling that we will not forgive one another our trespasses. There should be no feeling in the hearts of the children of God of unforgiveness against any man, no matter who he may be. The Lord has said—I think I will read it—in one of the revelations, the following:

Wherefore I say unto you, that ye ought to forgive one another, for he that forgiveth not his brother his trespasses, standeth condemned before the

Lord, for there remaineth in him the greater sin.

I the Lord will forgive whom I will forgive, but of you it is required to forgive all men;

And ye ought to say in your hearts, let God judge between me and thee, and reward thee according to thy deeds.

And he that repenteth not of his sins, and confesseth them not, then ye shall bring him before the church, and do with him as the scripture saith unto you, either by commandment or by revelation.

And this ye shall do that God may be glorified, not because ye forgive not, having not compassion, but that ye may be justified in the eyes of the law, that ye may not offend him who is your Lawgiver.

I believe in that doctrine. We ought not to harbor feelings one against another, but have a feeling of forgiveness and of brotherly love and sisterly love, one for another. Let each one of us remember his or her own individual failings and weaknesses and endeavor to correct them. We have not reached a condition of perfection yet, it is hardly to be expected that we will in this life, and yet, through the aid of the Holy Ghost, it is possible for us to stand united together seeing eye to eye and overcoming our sins and imperfections. If we will do this, respecting all the commandments of the Lord, we shall be a power in the world for good; we shall overwhelm and overcome all evil, all opposition to the truth, and bring to pass righteousness upon the face of the earth. For the Gospel will be spread and the people in the world will feel the influence which will be shed forth from the people of Zion, and they will be inclined more to repent of their sins and to receive the truth.

There is no place in Zion for the wilful sinner. There is a place for the repentant sinner, for the man

who turns away from iniquity and seeks for life eternal and the light of the Gospel. We should not look upon sin with the least degree of allowance, any more than the Lord can do so, but walk uprightly and perfectly before the Lord. It is our duty to look after each other, to protect each other, to warn each other of dangers, to teach each other the principles of the Gospel of the kingdom, and to stand together with a united front against the sins of the world.

I pray that we will do so, that we will go from this conference with a determination in our hearts to continue our labors more diligently, to stand more unitedly for the truth in every degree and particular; that the Lord may pour out His Spirit upon us, and bless us abundantly, which He will undoubtedly do, if we will observe His laws, and keep His commandments and the covenants we have made with Him to serve Him.

This I pray, with every other blessing that will be for our good, in the name of the Lord Jesus Christ. Amen.

ELDER JAMES E. TALMAGE.

Knowledge concerning God's attributes essential to intelligent worship—The relationship of Jesus Christ to God the Eternal Father, spiritually and bodily—Relationship of mankind to Deity.

In common with my brethren and sisters who make up these assembled thousands of modern Israel, I have been fed with good food and made glad in each meeting of this conference. I have felt that the Spirit of the Lord has been present with us

in great abundance. We have heard much concerning our temporal duties, and much relating to our spiritual welfare. It has been made plain unto us that these two classes of things differ in degree rather than in kind, and that we cannot serve God acceptably by devoting ourselves wholly to scripture study, for there are many things pertaining to temporalities which enter into our duties and our appointed experiences here upon the earth. On the other hand, we have been assured, not for the first time, by any means, that we cannot please the Lord by wholly devoting ourselves to temporal affairs, to the exclusion of the consideration of the great spiritual principles and truths that have been given us.

We belong to the Church of Jesus Christ, and much has been said concerning His proprietorship, His mastership, in the Church, the Church that bears His name. I take it to be a plain and simple principle that we cannot worship intelligently, and therefore acceptably unto the Lord, unless we know something of the attributes and of the will of Him whom we profess to worship. The relationship of the Christ to the Eternal Father has been set forth in such plainness that I do not think any wayfaring man amongst us can fail to understand. We recognize in Jesus Christ the Son of the Eternal Father, both in spirit and in body. There is no other meaning to attach to that expression, as used by the Eternal Father Himself—"Mine Only Begotten Son." Christ combined within His own person and nature the attributes of His mortal mother, and just as truly the attributes of His immortal Sire. By that fixed and inexorable law of nature, that

every living organism shall follow after his kind, Jesus the Christ had the power to die, for He was the offspring of a mortal woman; and He had the power to withstand death indefinitely, for He was the son of an immortal Father. This simplicity of doctrine has shocked many, but the truth is frequently shocking just because of its simplicity and consequent grandeur. We must know something of the attributes of the Eternal Father, that we may the more fully comprehend His relationship to His Only Begotten Son.

Did not Christ declare again and again that He possessed in His own person such power over life that no man could take His life from Him—in plain words, that no one could kill Him—until He would voluntarily surrender Himself, and permit mortal and infernal powers to prevail for the time being? How could it be otherwise for the Son of an immortal Father, who inherited the power to keep death in abeyance? Death could not touch Him until He willed and permitted so. Did He not say also, not once but many a time, that He did what He had seen His Father do? Did He not declare that He did only what He had seen His Father do, or what His Father had done? And did He not make it plain that He was following in the footsteps of His immortal Father, the very Eternal Father to whom we pray in the name of His Son? It necessarily follows that the Eternal Father once passed through experiences analogous to those which His Son, the Lord Jesus, afterward passed through, and through which we are now passing. The Eternal Father, therefore, is a Being who has had experiences incident to the mortal state. He is a

resurrected Being; He conquered death; and He gave power unto His Son to conquer death, through whom power shall be given unto the Saints, yea, unto all who will accept the boon of eternal life, to be redeemed from death.

On an early occasion in the earthly ministry of Christ, when He first met Nathanael, Jesus recognized in the man at once an Israelite in whom was no guile. In His conversation with Nathanael Jesus the Christ called Himself for the first time, as far as our scripture records show, The Son of Man (John 1:51). Then, in an interview with Nicodemus, that renowned teacher in Israel and learned doctor of the law, Jesus called Himself again The Son of Man (John 3:13); and you will find the same expression used in the four gospels approximately eighty times. Eliminating all parallel passages, or sayings that are reported by more than one of the writers, there are approximately forty separate instances in which Jesus Christ called Himself The Son of Man; but nowhere in the four gospels do you find the title used by any other than the Christ, nor applied by the Christ to any other than Himself.

It may be remarked, in passing, that you will find a somewhat similar expression used in the Old Testament, in the form of address; and in these instances it is plainly used in its literal and ordinary or common meaning—the son of a mortal man. It is so used approximately ninety times in the Book of Ezekiel; in each instance, however, Jehovah applies it to His prophet, addressing him as “Son of man”, as the context of the several passages plainly shows, to impress

upon Ezekiel the fact that though he was permitted to voice and write the very words of Jehovah, he was nevertheless but a man. So also in the Book of Moses you will find that Satan blasphemously assumed to establish, or to make it appear that there existed, a similar difference between him and Moses, when he said “Moses, son of man, worship me”. (Pearl of Great Price, Moses 1:12).

But the distinctive title “The Son of Man” as applied to Jesus Christ occurs only once in the Old Testament. It is in the seventh chapter of Daniel, wherein is given an account of a wonderful manifestation from God, in which Daniel saw, in the vision of the night, the scenes that shall take place in a time yet future, when the Ancient of Days, Adam, who is the patriarch of the race, shall sit to judge his posterity, and they shall come before him, or as Daniel saw it, they came before him, in their order; and among them there came one like unto The Son of Man who appeared in the clouds of heaven; and when He came all power and dominion were given unto Him, and His kingdom was declared to be an all-embracing and an everlasting kingdom. Thus is shown the superiority of the Son of Man over the Ancient of Days, or in other words, the supremacy of Jesus the Christ over Adam, the patriarch of the race (see Dan. 7:9-14).

Now, in the New Testament, outside the four gospels, you will find the title “The Son of Man” occurring about three times, and in each instance it is applied to the Christ, in His then glorified state (see Acts 7:56; Rev. 1:13, and 14:14). When Stephen stood before his unright-

eous judges, the heavens were opened to him, and he could not keep within his soul what he saw. He said, "Behold I see The Son of Man, standing on the right hand of God"; and for that testimony they took Stephen out and stoned him, as for the testimony of the Father they had before crucified the Christ.

God has glorified His Son; but though the Son is glorified with the glory of the Father, you can't change the fact that He is the Son of that Father, and that Father, the Eternal Father, the Father of Jesus Christ, the Father of His spirit and the Father of His body, was once a Man, and has progressed, not by any favor but by the right of conquest over sin, and over death, to His present position of priesthood and power, of Godship and Godliness, as the Supreme Being whom we all profess to worship. We are all spirit sons and daughters of God; but Jesus Christ was and is The Son of God in a superlative and distinctive sense, God the Eternal Father being His Father both in spirit and in flesh.

We believe in the more than imperial status of the human race. We believe that our spirits are the offspring of Deity, and we hold that when Christ said to His apostles, "Be ye therefore perfect, even as your Father which is in heaven is perfect," He was not talking of a merely idealistic yet impossible achievement; but that on the contrary He meant that it was possible for men to advance until they shall become like unto the Gods in their powers and in their attainments, through righteousness.

According to the spirit of the revealed word, perfection is rather

relative than absolute. Though a man become perfect in his mortal sphere of activity, he is by no means perfect as gaged by the standard prevailing in heaven. As the Prophet Joseph said to the Church in early days, so now says the Church unto the world—if the heavens could be rent, and you could see the Eternal Father sitting upon His throne, you would see Him like a man in form. That the Eternal Father has called Himself a Man is plainly apparent in the testimony of Enoch the Seer; and in the same scripture Jesus Christ is designated "The Son of Man" even before the time of the flood; "For in the language of Adam, Man of Holiness is His name, and the name of His Only Begotten is the Son of Man, even Jesus Christ", (Moses 6:57; compare 7:24, 47 and 54). In a certain revelation to Enoch, the Eternal Father thus spake: "Behold, I am God; Man of Holiness is my name, Man of Counsel is my name; and Endless and Eternal is my name, also." (Moses 7:35). Thus does the light of modern revelation illuminate the dark passages of old.

The doctrine of the relationship between God and men, as made plain through the word of revelation, is today as it was of old, though in the light of later scripture we are enabled to read the meaning more clearly. It is provided that we, the sons and daughters of God, may advance until we become like unto our Eternal Father and our Eternal Mother, in that we may become perfect in our spheres as they are in theirs. That grand truth, taught by the Prophet Joseph, and ridiculed for the time, has now gripped the minds of the thinkers

and philosophers of the age. You will find it hinted at and timidly expressed in the writings of many recent and learned publications in the theological field. That great truth is finding its way into the literature of the world. It was crystallized into what we may call an aphorism, by President Lorenzo Snow: "As man is God once was; as God is man may be". We know that Christ is God, and that He lived upon the earth as a Man. In the sense in which Christ was perfect in His sphere, we may become perfect in ours. We may progress, not to become each one a savior of the world in 'the particular sense in which Christ was the Savior of the world, but we may follow Him to eternal glory, and to eternal life, which may our Father grant, in the name of Jesus. Amen.

The congregation sang the hymn:

Come, let us anew our journey pursue,
Roll round with the year,
And never stand still till the Master
appear,

His adorable will let us gladly fulfill,
And our talents improve,
By the patience of hope and the labor
of love.

Benediction was pronounced by
Elder Duncan M. McAllister.

Conference adjourned until 2
p. m.

CLOSING SESSION.

In the Tabernacle, at 2 p. m.

President Joseph F. Smith called
the meeting to order.

The congregation sang the hymn:

There is beauty all around,
When there's love at home;

There is joy in ev'ry sound,
When there's love at home.

Prayer was offered by Elder
Stephen L. Richards.

The congregation sang the hymn:

Praise to the man who communed with
Jehovah!

Jesus anointed that Prophet and
Seer—

Blessed to open the last dispensation;
Kings shall extol him and nations
revere.

PREST. SEYMOUR B. YOUNG.

(President of First Council of Seventy.)

My brethren and sisters, I can but express to you today the pleasure that I have in being with you at this great conference, and I have received additional pleasure in listening to those who have spoken, and also have found joy in the true ring of the good spirit that actuated President Smith's remarks in the beginning session of these services. I believe in the Gospel of the Lord Jesus Christ; I have faith in His servants and in the Church. I believe in the Prophet Joseph Smith; I believe in his sacred and important ministry. I believe the message that he received from the angel Moroni, bringing to him that great record of a portion of the house of Israel, whose remnants are today inhabitants of this American continent and the islands of the Pacific.

I rejoice in the testimony of the Gospel that I have received. Like yourselves, my brethren and sisters, I was born of goodly parents. I have heard from the lips of my father and mother, testimonies of the truth of this great work, from the earliest time that I can remember. I imbibed the principles and

faith of the Gospel from my mother, From my first remembrance, I heard her speak of this great work, with the sublimest faith that a human being can possess, and the same can be truly said, as many of you know, of my noble father. He taught his children that Jesus was the Christ, that He is the Son of God, that He is the Savior of the world, the Redeemer of all the children of our Heavenly Father; and that Joseph Smith was sent with a high commission to perform a great labor, to reveal a knowledge of the resurrection and the eternal life of man, to bring to light again the truth of the everlasting Gospel that Jesus taught, and that His apostles taught, and that Paul alluded to when he said, "Woe is me if I preach not this Gospel for it is the power of God unto salvation to all them that believe and obey."

I rejoice today when I remember some of the things that I heard my father speak of. He said that at one time, during the early spring of 1834, the Prophet Joseph interviewed himself and his brother Brigham. The Prophet said to these two brothers, Elder Brigham Young and Elder Joseph Young, "I am going to organize a company of men to journey up to Missouri, to the center stake of Zion, from whence the Saints have been driven, and robbed of their possessions, and I want you two brethren to consent to go with me. If you will go," he said, "I promise you in the name of the Lord that you shall go safely, and return in safety to your families." Of course, these faithful brethren were never known to refuse a call made upon them by the Prophet, and they joined the gallant company that accompanied the Prophet Joseph and his brother Hy-

rum into the land of Missouri, with two hundred and ten others. I am glad of the testimonies I have heard borne in regard to that great mission. At that time it was considered opportune to bring relief to those poor people, the Latter-day Saints, who had been driven from their homes in that part of the state of Missouri, Independence, Jackson county. The Prophet invited men who had some means, I heard my father say, and history bears this out, men that could command some resources, to go up to Zion, as it was called then, and redeem, by purchase, that portion of the land from which the Saints had been driven. When they arrived in the state of Missouri, and crossed the Fishing River, opposite Independence, a great storm arose, and this was thought to be very providential. Little Fishing River, and Big Fishing River, rose thirty or forty feet in one night, so some of the mob testified, and this proved a protection to the little band of brethren who went up in Zion's camp.

While there encamped, there was dissatisfaction among some of the members of the camp, some of them felt to rebel against the requirements made upon them by the Prophet. One evening some of them were stricken down with a terrible disease known as the Asiatic cholera—I do not know as the brethren recognized at that time that that was the nature of the disease. Fourteen of that little band of brethren died within three days, with that terrible scourge. It is written in history that the Prophet Joseph and his brother Hyrum, by request of some of the afflicted ones, laid their hands upon the brethren who were sick and tried to rebuke the disease, but the disease laid hold upon these two

great men to that degree that they were thrown to the ground in terrible convulsions. As they lay together writhing in pain, they seized each other by the hand and struggled to their knees, holding fast to each other's hands, with a vow in their hearts that they would not arise from their kneeling position until they had a testimony from God that they would be restored. After praying for some time, the Prophet records, lifting their hearts to God, pleading with Him with all the strength that they could muster, Hyrum Smith rose to his feet and began to shout "Hosanna to God and the Lamb forever, for," said he to his brother Joseph, "I have had a vision, I have seen our dear old mother kneeling in the orchard praying for her boys, and I have had a testimony from God that her prayers will be heard, and that we shall once more see her in life." Joseph, the Prophet, immediately arose from his knees and joined in praise and hallelujah to God, for he too felt renewed strength and power from the intercession of her faithful prayers, and exclaimed, "God bless our dear old mother; how often has she brought us from the depths of despair, sickness, pain and suffering through her devotion and prayers."

I am glad that this testimony has come to me, from my father, and also from the history of the Church. The Prophet and his brother felt the blessed result of that good mother's prayer, and testified of her devoted love for her sons. It is in keeping with the mothers in this Church, the mothers of these boys and girls who are seated in this great congregation. I do not mean particularly of any age, but of all ages. All of us, my brethren and sisters, have realized how the faith and prayers of

our dear mothers and fathers have prevailed, time and time again, with the Lord of heaven in our behalf.

I am glad today that I can testify of the truth of the Gospel of the Lord Jesus Christ; it is indeed the power of God unto salvation. Today, instead of having enemies in Independence, Jackson county, Missouri, Brother Bennion informs me there are many friends there who do not belong to our faith. There were very many people in that country that were not our friends, at the time of the gathering of our people there, and of their settlement in that county; they far outnumbered us and were our bitter foes. Today they are friendly to our people; and I am glad that this is so. I am glad that our people have the opportunity once more of standing upon those sacred places that were designated by the Prophet Joseph Smith to be prominent cities, dwelling places for the Latter-day Saints some time in the future. We have a mission established there, a house of worship, and able missionaries under the president of that mission proclaiming the Gospel on the very land from which the Saints were driven in olden time. "In olden times" I do not mean ages or centuries ago, but during the history that this people have made in the last eighty-five years.

Things have turned in our favor in many places where we were at one time very greatly in disfavor, and I attribute this to the fact that this is indeed a progressive work. It is being taught by able missionaries to the people of this land, and they are beginning to realize that there is some good in "Mormonism." The Lord is evidencing by His power and blessings that they are His people indeed. Many

strangers have been willing to admit, although they have not had sufficient testimony of the Gospel to embrace it, that there is much good in "Mormonism," and that it has brought to pass many good things. It has gathered men and women from every land and clime of the civilized world; all of the Christian nations have contributed some of their population to this great movement, and their unification, their union of purpose, have testified that they are being brought into unity of faith, and speaking the same language. Amalgamating together the gathered of the nations that have come to this place, I am reminded of that Mr. Brown who was long the bodyguard of Queen Victoria. He said to the beautiful Danish princess, whom the Prince had chosen for a wife, "In welcoming thee all Danes are we." I think that in welcoming the Latter-day Saints to this land that has been prepared for their gathering, we can say we are all one nation, one people, that we are one in purpose of heart, that we are worshiping one God, and that we have one faith, one baptism, one Lord.

My brethren and sisters, I rejoice today in this testimony. I can say, in conclusion, when I look at this work and its progress, and when I realize the faith of our leaders, I feel like repeating what Queen Elizabeth said, when the Bishop of Canterbury placed the crown upon her brow, "The Lord has done it and it is marvelous in our eyes." Amen.

ELDER BRIGHAM H. ROBERTS.

(Of the First Council of Seventy.)

In placing upon record a number of visions granted to him when a prisoner upon the Isle of Patmos,

the beloved disciple of the Lord, John, recorded this:

"I saw another angel fly in the midst of heaven having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people,

"Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven and earth, and the sea, and the fountains of waters."

Two very great things are implied in that scripture. First of all it is evident that "the hour of God's judgment" we naturally think of as in some way connected with a great epoch in relation to the earth and its history. "In the hour of God's judgment," it would appear from this scripture, men would be without the Gospel,—every nation and kindred and tongue and people,—or else why should there be need of the Lord sending an angel to restore that Gospel to the world in the hour of His judgment, if it was already on the earth. In the time of His judgment, also, it appears that every nation, kindred and tongue and people would be worshiping some other Deity than God who created the heavens and the earth and the seas and the fountains of water; or else why this call to all nations to return to the worship of the true and the living God, creator of heaven and earth?

The other great thing that is implied in this prophecy is the fact that in the hour of God's judgment He would restore the Gospel to the earth by the ministration of an angel.

Those two things, I think, stand out strongly in this scripture, and it is generally understood I think in the Church that the dispensation of the Gospel given unto us,

brought forth in our age by the ministry of angels, is the fulfillment of John's vision, although there be some among the Latter-day Saints who think that this passage has nothing to do with the introduction of the Gospel to the earth in our day; and there was one man very high in authority in the Church who rather scoffed at the idea of the elders using that passage of scripture as a prophecy of the coming forth of the work of the Lord in these days. Yet the matter is decidedly settled by a revelation in the Doctrine and Covenants that is called the "Appendix." By the way, our treatment of that revelation as to its placement in the Book of Doctrine and Covenants perhaps is a little misleading; it was a revelation given on the 3rd of November, 1831, and was then called the "Appendix" to a little collection of the revelations that had been given to the Prophet up to November, 1831; and this revelation is the "Appendix" to that little collection rather than to the whole Book of Revelations in the Doctrine and Covenants; but because it was called an "Appendix" to that little collection, we have kept moving it back, in the book in succeeding editions, and admitting the subsequent revelations, still calling that the "Appendix;" but as a matter of fact it was the "Appendix" only to the first collection of revelations that was made and that was intended to be published, and was partly published, in the city of Independence, in 1833. In this revelation occurs this passage:

"For, behold, the Lord God hath sent forth the angel crying through the midst of heaven, saying, Prepare ye the way of the Lord, and make His

paths straight, for the hour of His coming is nigh."

And again:

"Now, verily saith the Lord, that these things might be known among you, O inhabitants of the earth, I have sent forth mine angel"—

This is in 1831, be it remembered—

"flying through the midst of heaven, having the everlasting Gospel, who hath appeared unto some, and hath committed it unto man, who shall appear unto many that dwell on the earth;

"And this Gospel shall be preached unto every nation, and kindred, and tongue and, people,

"And the servants of God shall go forth, saying, with a loud voice, Fear God and give glory to Him, for the hour of His judgment is come:

"And worship Him that made the heavens and the earth and the sea, and the fountains of waters."

The language of this modern revelation describing the fulfillment of St. John's vision is so nearly identical with that of the Book of Revelation that I think there can be no mistake about it, *viz.*: that this dispensation of the Gospel committed unto us is the fulfillment of John's great vision. And now, that being true, behold what burden, joyful burden however, is laid upon the Church of Christ! For with the acceptance of this dispensation of the Gospel, and the organization of the Church as the means of proclaiming that Gospel to the world, comes the duty of preaching that Gospel to every nation and kindred and tongue and people. The Church has two great functions to perform, that is to say, you can generalize her responsibilities and her duties to the world under two

general heads, namely, the proclamation of the truth which God has deposited with her, to all the inhabitants of the earth; and the other great duty of the Church is to perfect the lives of those who accept those truths. Upon those two things hang all the law and all the prophecies, so to speak.

I merely wish to call your attention to one part of that great mission, and that is the responsibility of making proclamation of the truth which God has restored to the earth, and deposited with His Church. That burden rests upon the whole Church of Christ; not upon one section of it. You may use, and we are waking up to a realization of the fact that it was evidently God's intent that we should use, the seventies of the Church as the means for the proclamation of this Gospel. Now you may use them as the agency for this work, the principal one, but the duty and the burden of carrying out that part of the mission of the Church rests upon the entire body of the Church of Christ, and not upon the seventies alone. We are beginning to realize that in sending forth this message to the world we are doubtless using too many young men of inexperience, of scarcely matured minds; young men whose judgment has not yet settled to full, manly judgment. In other words we have perhaps overlooked the admonition that the Prophet gave upon this subject in the very early history of the Church. For instance, he says in a letter from the elders in Kirtland to their brethren abroad, in 1833:

"Be careful about sending boys to preach the Gospel to the world; if they go, let them be accompanied by someone who is able to guide them in the proper channel, lest they become

puffed up and fall under condemnation, and into the snare of the devil."

We find it necessary to return to this counsel, or to be admonished by it; and while we may continue to call young men, I hope we will, but at the same time we find a crying need for men of mature judgment, and of comprehensive knowledge of the great truths that we are to present to the children of men. In passing let me say that the Church has no higher duty to perform than this duty of teaching the Gospel. The organization of the Church is such that it proclaims to us, if we will but contemplate it, how highly the Lord regards the duty of His Church in making proclamation of His message unto the inhabitants of the earth, since He sets apart and makes it the special duty of the Twelve Apostles and of the great body of the seventy—now ten thousand strong—to perform that duty. It is a labor worthy of the best manhood, and of the highest talent, in the Church; and is worthy of the greatest sacrifices, in order to send the message of God unto the inhabitants of the earth. This Church has prospered in proportion to her zeal and earnestness in fulfilling this high duty that she owes both to God and to the children of men. When dark clouds gathered about the Church in Kirtland, and it did seem as if the powers of the nethermost world were combined in an effort to overthrow the Prophet and the work that he was founding, a strange thing happened. In a council meeting of the priesthood the Prophet arose and crossed the room and went to Heber C. Kimball and told him that the Spirit had whispered to him that for the salvation of the Church, it was necessary that the Lord's servant, Heber C. Kimball,

cross the great waters and make proclamation of the Gospel in England. A strange way to save the Church, was it not? And yet it had that effect; for from the introduction of the Gospel at that time in England there began that great procession of new membership into the Church, which so mightily strengthened it. They gave to it new life and vigor and power in the world. The new disciples took the place of those who were disposed to fall away.

Again you would naturally suppose after the experiences in Missouri, when the Latter-day Saints who had gathered to that state were as a people scattered and peeled, dispossessed of all their earthly possessions, and driven from the State of Missouri, everybody in distress, in sickness, and in poverty—you would naturally suppose, I say, that nobody would think of missionary work then; and yet, in the midst of those trials, the word of the Lord came to the Prophet directing that the Twelve Apostles should take their departure from the land of Zion, from the public square in Far West, and cross the waters and preach the Gospel again in England; and so in the midst of the moving from Missouri and settling in Nauvoo, this mission was undertaken; and again the work took a mighty stride forward as the result of the mission of the Apostles to those foreign lands. Tens of thousands were brought into the Church, and the means essential to carrying on the work of the Lord, came from that mission, and strengthened the hands of the brethren at Nauvoo. In each of these crises, you see, the Church turned to her great duty of making proclamation of the Gospel, with the happiest results.

When our people were expatriated from the United States and had been wonderfully led through the wilderness to these mountain valleys, with a great portion of the Church still on wheels in the wilderness, and in encampments along the line of travel between these mountains and the Missouri River, you would naturally suppose that that was a time when every man of strength and wisdom and faith and spiritual power would be needed in Israel to locate the people in these mountain valleys; yet the prophet of the Lord, then guiding the affairs of Israel, in 1849, at the October Conference of that year, before anybody was very well settled in the new home, began a great foreign and domestic missionary work—leading to the founding of a number of foreign missions that have continued to this day.

Addison Pratt, a returned missionary from the South Pacific Islands, since the Church had no temple at that time, was taken to the summit of Ensign Peak and given his endowments, that he might return to those islands of the sea in which he had labored, with greater spiritual power, and with his two other companions go on with the work that had been opened up in those far away lands.

Elder Amasa M. Lyman and Charles C. Rich, the latter a newly ordained apostle of the Lord Jesus Christ, were sent to the Pacific Coast, to California, to gather up those who had gone astray, and save the scattered sheep of the house of Israel.

Orson Pratt, in 1848, had been sent to England, to preside in that mission; and at this wonderful conference, of 1849, Franklin D. Richards, a newly ordained apostle, at

the time, and a young man then, was sent to join Elder Pratt in the British mission.

Elder Lorenzo Snow was called to open the door of the Gospel in Italy and in other lands of Europe and India.

Erastus Snow was called at the same time to open the door of the Gospel to the Scandinavian nations.

Elder John Taylor was sent to open the door of the Gospel to the great empires of France and of Germany. These brethren had marvelous success, for God was with them, in establishing periodicals in the languages of the nations to which they were sent; also in translating some of the standard works of the Church—the Book of Mormon, the Doctrine and Covenants, and other works. They made wide proclamation of the Gospel in those days, and founded the missions that have continued until this present time in those several lands. The work under Elders Pratt and Richards, in England, had a wonderful development. In the little less than three years that Orson Pratt presided in that land, the “Millennial Star” increased in its circulation from three thousand seven hundred to twenty-two thousand. In about the same length of time, a little less than three years, in the British Isles, twenty-two thousand were added to the Church of Christ, and five thousand five hundred were emigrated to the land of Zion. You see how wonderfully God blesses His Church when she pays full and complete attention to this holy office of making proclamation of the word of God to the inhabitants of the earth. It is the source of strength and life and progress to the Church.

I am saying all this to you because

I believe, while we have not been neglectful, I think, at any time, our circumstances and conditions considered—we have not been neglectful at any time in attention to this great mission of ours; and yet from time to time there do come, apparently, special openings, special opportunities, calling for increased exertion upon our part, and, perhaps, the making of what we call sacrifices for this work. I believe that the stage of the world is being reset for increased opportunities for us to make proclamation of this message that has been committed unto us; that the nations are on the way to that humiliation, to that condition, when they will lend an ear to what we have to say. Now my point is this, that while they are in preparation for the incoming of conditions wherein they will be more willing to listen to our message, it is becoming in us that we make preparation for the enlarged opportunity that is promised for a fruitful proclamation of the Gospel of Jesus Christ again restored to the earth.

In pursuance of these ideas we are going among our seventies, and the local authorities of the stakes and wards are being asked to give more attention to the seventies as the most proper officers in the Church to fill the call for missionary service abroad. The mission service of the Church needs men of judgment, men of weight of character. There is nothing truer in the psychology of things, than this, that if you would appeal to men of character, men that are heads of families, men that have mature thought, and are earnest in fulfilling the purposes of life, if you would reach those classes—and they are the ones I take it that we are anxious to reach, because

when we reach one of them we will reach not a unit but a group, a family, and they are the ones to which we should make most earnest appeal. Now, I say, if you want to reach that class of men, then you must send that class of men to them, or you will not reach them—at least so effectively, you will not reach them. That is the kind of men we want; and if it calls for sacrifice, then let us make the necessary sacrifice, in wisdom of course, and judgment.

There is just one other thing connected with that important matter that I would like to call attention to, although I am afraid I am trespassing upon the time of others, but it is this: the Lord of heaven takes no pride in ignorance. His whole purpose is to give out intelligence and to save men through knowledge of correct doctrine and truth. He will take no pride in an ignorant ministry. When a number of elders assembled in Kirtland and were waiting for a conference to be held before they should return to their fields of labor, they asked the prophet what the Lord's will was concerning them, and the Lord gave this instruction:

"I give unto you a commandment, that you shall teach one another the doctrine of the kingdom;

"Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the Gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand;

"Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land, and

a knowledge also of countries and of kingdoms."

And why? Here is represented a very extensive field of knowledge. It covers every possible field of knowledge, why are the elders admonished, and even commanded to become acquainted with all these things? The Lord answers that question:

"That ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you."

And again, in the same revelation: "As all have not faith—" as all are not able to attain unto knowledge by faith—not all gifted to drink at the very fountain head—

"And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom: seek learning even by study, and also by faith."

That was the instruction of the Lord to the elders who were contemplating their mission to the world, and that was what was required of them. Again, I say, since the world's stage is being set for a wider proclamation of the Gospel, let me admonish the seventies, among whom I stand, and with whom I more especially labor, let me say to them, to go to, now fill your minds with knowledge and also with faith, and let us draw to ourselves that spiritual power which comes from observing the laws of the Gospel; that when the great world's war shall cease, when its terrors shall no longer appal the people, and when they settle down to sober contemplation of the eternal verities, as they will, let us be

prepared to teach them the truth as God has revealed it, and thus help in the great period of reconstruction that will come to the world, and that will be absolutely necessary to the world. That is my admonition to you, in the name of Jesus. Amen.

Elder Horace S. Ensign sang a baritone solo, entitled, "Let us Have Peace."

ELDER J. GOLDEN KIMBALL.

(Of the First Council of Seventy.)

Brother Smoot yesterday quoted one of our articles of faith: "We believe all that God has revealed." I have been thinking about it; all that God has revealed, as found in the Bible, the Book of Mormon, the Doctrine and Covenants and Pearl of Great Price. When you think of it for one moment it requires a great big belief to believe all that God does now reveal; "and we believe that He will yet reveal many great and important things pertaining to the kingdom of God." It is not very difficult for a Latter-day Saint to believe all that has been revealed. To me it is all true, but the great trouble I am having is to make it work. (Laughter). I have been trying to crystallize what faith I have—and I might say that I haven't any to spare. Why not find out one or two or six of these splendid things that have been revealed and see if we can include them in our work?

After listening to Brother Roberts I think I will have to put on what they call the "soft pedals," because those things stir my soul. It is my calling; it is my appointment. I feel it, and I sense it just as much as Brother Roberts does; it sounds to me like mobilizing, and I

think that is the meaning of all this noise. I believe it will take time to awaken and arouse all the Seventies. We will have to get our choir to sing, "Hark, listen to the trumpeters!" I don't know but what it will be necessary to have a martial band and work up a little enthusiasm, and play on the imagination of these Seventies for a while; it won't hurt them. You need not be afraid of getting them over excited. (Laughter). We are almost immune to missionary work and the reason for this is, we haven't been called upon for a long time; only a very few Seventies are filling foreign missions, at present.

The presiding bishop's office report shows that there are over 11,000 Seventies. I wish they would get busy and help us find about two thousand of that number, because they are not yet enrolled; I think we have decreased that number since last year. We have that great body of priesthood, and I don't think any one in this Church, not even the General Authorities, realize more than we do the condition, the financial condition that our brethren are in. We find that it is because of the building of homes, the purchasing of land, and a great many other difficulties that have come to them. They have had sickness, and financial disappointment. The First Council have interviewed a great many men and I can say for the Seventies, as far as I am personally concerned—and I have interviewed just as many as any of the Council has—that we have few cowards in our band, but some of them have "served tables" so long, and settled difficulties, and been ward teachers, and slept in good beds and remained home, that it is just possible some of them have cowardly thoughts; and

the reason for this is, they have been at home so long they have become attached to their homes, and they need weaning. (Laughter). It is a very great responsibility.

I am going to ask you a few questions and then conclude my remarks. I wonder if we Seventies know what we want? I know my father preached once, "that to want a thing and you can't get it is hell." Some people have never been able to find out what they want. I have learned that when my family want anything they seem to want it mighty bad, and I never have much peace until I get it for them. Do we see and understand what we want? I now ask you in all solemnity, brethren—and you might as well look the cannon in the mouth; as this is no Sunday School proposition when you talk about preaching the Gospel—don't we know, haven't we been? I know something about it; I have filled two missions. I don't look like I would ever be able to go again, but I am ready. I hardly think I could pass a physical examination, but my temperature is all right, and my pulse is beating regularly, and I am ready to face the music. I have enough faith to accept a call.

Do you want to "inherit eternal life?" Every man answer for himself—no use trying to put the burden on the Council of the Twelve or the First Council of the Seventy. Do you want to inherit eternal life? Are you willing to pay the price? Do you want to take up the cross and follow your Master, and inherit eternal life? Remember the young man—I wish I was as good as he was; he observed all the laws; but the Savior said: "One thing thou lackest;" and what did He tell him? Did He ask him if he was in debt?

no, he knew; he knew how to settle that matter at once. Sell whatsoever thou hast, and give to the poor, and take up the cross and follow Me, and thou shalt inherit eternal life. And that is what the young man thought he wanted, when he asked the Master, "Good Master, what shall I do that I may inherit eternal life?" The young man received his answer, and he went away a good deal sicker than a lot of these Seventies will be when we get after them. He did not want eternal life at the price; he did not have the faith.

Faith is a process; faith consists in hard work, and when you accept a call for a mission, the desire must be put in one's soul after day. You think it over and over, and then go doggedly back to it and keep on asking yourself, What is it I really want? You will have an awful time answering the question. If you have found out what you want, then my advice to you is to get prepared for it. I am willing to be one among the number. I am willing to sell what is necessary to pay my debts. I would be pleased to pay them. We will have to take care of your farms, and plow your land, and put in your grain and harvest your crops; we will have to help the wife with the children, and teach the boys to work; and then we will go out and preach the Gospel, if you will assist us. This is no fifty-cent proposition. If you brethren can't go—you rich men and you poor men—then put up your money like men, and we will do the work. Money talks when it comes to missionary work, as our families have to be cared for. The Prophet Joseph Smith taught the doctrine that these Seventies were "not to serve tables, and they were not to settle difficul-

ties," but were to preach the Gospel to the nations of the earth, and the Twelve and Seventy have particularly to depend upon their ministry for their support and that of their families; and they have a right, by virtue of their offices, to call upon the Churches to assist them.

I have the spirit of the Seventy calling, I feel it in my hands; I feel its thrill all through my being, and I propose to breathe it into every Seventy that comes near me. So if you don't like it, you better keep away from me. I want eternal life. I want salvation, and I desire to breathe the same desire into my wife and children, so that they will want to partake of it, and be willing to make some sacrifice. I want to breathe it unto every Seventy that I come in contact with, and then go out into the world and see God's children partake of eternal life and salvation, the greatest of all gifts that God can give to His children. I want it. I know what I want, and I begin to find out what it will cost. The Lord bless you. Amen.

ELDER RULON S. WELLS.

(Of the First Council of Seventy.)

This congregation will be pretty well impressed with the fact that the first council of the Seventy are in earnest about this missionary work, and feel the responsibility that has been placed upon the Seventies relative to the carrying of the Gospel to the world. I have rejoiced exceedingly in the spirit of this conference and in the words that have been spoken, from the opening address of President Smith which filled my soul with delight, to the last words that have been spoken. It is true that the Lord has instituted the office of a Seventy

for the express purpose of proclaiming the word of God to the nations of the earth; and in our labors among our brethren we have discovered this, that more than half of them have already filled missions in the world, and, although we now have comparatively few doing missionary work out of the vast army of the Seventy, there are, however, many who are supporting their sons now laboring as elders in the missionary field—some of them having two or three—the expense of whom are being met by their fathers, who are numbered among the Seventy. So I don't think that we ought to reproach our brethren of the Seventy because of the fewness of their numbers now in the field, for they have done valiant service, and many of them have filled one or two, and some of them three missions abroad, and I glory in the work which they have performed.

Our missionaries labor, it has been said, without pay and without compensation. It seems to me, however, that this is a very great mistake, to say that they are not compensated for their work. It is my faith and belief that all who labor for Zion, her interests and welfare, both at home and abroad, are the best paid people in all the world. Their names are upon the payroll, and the Lord is their paymaster.

We read in the epistle of James, in the New Testament, where attention is called to an ordinance of the Church: "Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." How can that be?

Has this ordinance, the laying on of hands for the healing of the sick, anything to do with bringing about the remission of sins? We know, as Latter-day Saints, that the ordinance of baptism has been instituted in the Church for the express purpose of bringing us the remission of sins and that this ordinance of laying on hands for the healing of the sick is different from that. How do you obtain remission of sins? Through faith in God and repentance from sin and being buried by baptism for the remission of sins? And what follows this remission of sins, if our faith has been sincere and if our repentance has been genuine? When we have been buried by baptism for the remission of those sins, we come forth from that watery grave sweet and clean, even as a new-born babe, and then only are we prepared to receive that other ordinance, the laying on of hands for the reception of the holy Spirit; because the Spirit of God can not dwell in an unclean tabernacle. Our sins must first be remitted. It follows, then, that when we have had and do have the Spirit of God, that our sins have been forgiven. When men labor in any calling, go out and administer to the sick and enjoy the spirit of their calling, they have the Spirit of God, and their sins, of course, have been remitted or they would not have that Spirit. So with you, my brethren of the Seventy, if you will go and labor and magnify your calling, proclaiming the word of God and enjoying the spirit of your mission, which is the Spirit of God, your sins have been remitted and you are forgiven, and the power of God will be upon you. That is your compensation that is God's pay. Labor then for the salvation

of souls, and God will reward you. Therefore, put your trust in Him and receive your compensation, the remission of your sins, the companionship of God's Spirit, which I pray we may all do, in the name of Jesus Christ. Amen.

AUTHORITIES SUSTAINED.

Elder Heber J. Grant presented the names of the General Authorities of the Church, to be voted upon by the assembly, as follows:

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as First Counselor in the First Presidency.

Charles W. Penrose, as Second Counselor in the First Presidency.

Francis M. Lyman as President of the Twelve Apostles.

As members of the Council of Twelve Apostles: Francis M. Lyman, Heber J. Grant, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith, Jr., and James E. Talmage.

Hyrum G. Smith, as presiding Patriarch of the Church.

The counselors in the First Presidency, the Twelve Apostles and the Presiding Patriarch, as Prophets, Seers and Revelators.

First Seven Presidents of Seventies: Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart and Levi Edgar Young.

Charles W. Nibley, as Presiding Bishop, with Orrin P. Miller and David A. Smith, as his first and second Counselors.

Joseph F. Smith, as Trustee-in-Trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as Church Historian and General Church Recorder.

Andrew Jenson, Brigham H. Roberts, Joseph F. Smith, Jr., and August William Lund, assistant Historians.

As members of the General Church Board of Education: Joseph F. Smith, Willard Young, Anthon H. Lund, George H. Brimhall, Rudger Clawson, Charles W. Penrose, Horace H. Cummings, Orson F. Whitney and Francis M. Lyman.

Arthur Winter, as Secretary and Treasurer of the General Church Board of Education.

Horace H. Cummings, General Superintendent of Church Schools.

Board of Examiners for Church Schools: Horace H. Cummings, chairman: George H. Brimhall, Willard Young and C. N. Jensen.

Auditing committee: William W. Riter, Henry H. Rolapp, John C. Cutler, Heber Scowcroft and Joseph S. Wells.

Board of Trustees of the Brigham Young University; Provo: Joseph F. Smith, Jesse Knight, Wilson H. Dusenberry, Reed Smoot, Willard Young, Susie Young Gates, Richard W. Young, Lafayette Holbrook, Stephen L. Chipman, Jonathan S. Page, jun., Joseph R. Murdock, and Joseph F. Smith, jun.

Tabernacle choir: Evan Stephens, conductor; Horace S. Ensign, assistant conductor; John J. McClellan, organist; Edward P. Kimball and Tracy Y. Cannon, assistant organists; George C. Smith, Secretary and Treasurer; John Drake-

ford librarian; and all the members.

Duncan M. McAllister as Clerk of the Conference.

Each and all of those named were duly sustained in the positions designated, by unanimous vote of the Conference.

PRESIDENT JOSEPH F. SMITH.

CLOSING ADDRESS.

Knowledge of Gospel principles most essential for missionary service—Other missionary requisites, are, love and humility—First Presidency annoyed by unnecessary questions—Indignant repudiation of false statement concerning attitude on prohibition—Saints advised to endeavor to perfect their lives—Importance of teachers' duties—The Saints enjoined to pray.

I want to read a passage of the scripture which will apply not only to the Seventies but to all the Saints:

"Wherefore, honest men, and wise men should be sought for diligently, and good men and wise men, ye should observe to uphold; otherwise whatsoever is less than these cometh of evil.

"And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word which proceedeth forth out of the mouth of God;

"For He will give unto the faithful line upon line, precept upon precept; and I will try you and prove you herewith:

"And whoso layeth down his life in my cause, for My name's sake, shall find it again, even life eternal:

"Therefore be not afraid of your enemies, for I have decreed in My heart, saith the Lord, that I will prove you in all things, whether you will abide in My covenant, even unto death, that you may be found worthy;

"For if ye will not abide in My covenant, ye are not worthy of Me."

I think that this passage of scrip-

ture opens to us a vast field and subject for thought and reflection, for research, and careful attention. I believe in all the words that have been spoken by the Holy Prophets concerning the dispensation of the fulness of times and the establishment of the kingdom of God in the earth. I believe it is good to seek knowledge out of the best books, to learn the histories of nations, to be able to comprehend the purposes of God with reference to the nations of the earth; and I believe that one of the most important things and perhaps more important to us than studying the history of the world, is that we study and become thoroughly acquainted with the principles of the Gospel, that they may be established in our hearts and souls, above all other things, to qualify us to go out into the world to preach and teach them. We may know all about the **philosophy of the ages** and the history of the nations of the earth; we may study the wisdom and knowledge of man and get all the information that we can acquire in a lifetime of research and study, but all of it put together will never qualify any one to become a minister of the Gospel unless he has the knowledge and spirit of the first principles of the Gospel of Jesus Christ.

Another thing—one of the indispensable qualifications of the Elders who go out into the world to preach is humility, meekness and love unfeigned, for the well-being and the salvation of the human family, and the desire to establish peace and righteousness in the earth among men. We can not preach the gospel of Christ without this spirit of humility, meekness, faith in God and reliance upon His promises and word to us. You may learn all the

wisdom of men, but that will not qualify you to do these things like the humble, guiding influence of the Spirit of God will. “Pride goeth before destruction, and an haughty spirit before a fall.”

It is necessary for the Elders who go out into the world to preach to study the spirit of the gospel, which is the spirit of humility, the spirit of meekness and of true devotion to whatever purpose you set your hand or your mind to do. If it is to preach the gospel, we should devote ourselves to the duties of that ministry, and we ought to strive with the utmost of our ability to qualify ourselves to perform that specific labor, and the way to do it is to live so that the Spirit of God will have communion and be present with us to direct us in every moment and hour of our ministry, night and day. It is surprising to hear the multitude of questions that are continuously sent to the Presidency of the Church, and to others of my brethren who are in leading positions, for information upon some of the most simple things that pertain to the Gospel. Hundreds of questions, communications, and letters are sent to us from time to time asking information and instruction on matters that are so plainly written in the revelations of God—contained in the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price, and the Bible—it seems that any one who can read should understand. Why Elders and Bishops and missionaries should be under the necessity of writing to inquire about many of these things is mysterious to me. They have the books and other sources of information within their reach; they should have every facility to acquire the knowledge

that is necessary to fit them for their duties, if they will only pay attention to them; but they don't always do it. Some people seem to like to ask questions. I have been so bored at times with questioners that I have said to them: "Answer your own questions yourselves and submit them to me, and I will tell you whether you are right or wrong, as near as I can. But if we were to devote ourselves to answering questions that the Bishop should answer for the people, and attend to duties that should be attended to by the Teachers in the wards, we would have very little time for doing anything else. When the brethren and sisters want to know anything about temple work, about the ordinances, about the precepts and principles of the Gospel or the obligations of members in the Church, let them go to their Bishops and find out; and, if the Bishops can't inform them, let them go to the presidents of their stakes, and let the president of the stake and his counselors and the Bishop and his counselors get together, if necessary, and answer the question. Then if they are not satisfied about it let them appeal to the Presidency of the Church or to the Twelve, or the Seventy or Presiding Bishopric as the case may require, and possibly we may help you out.

There is a disposition—I feel almost indignant to refer to it at all, but I am led to believe that there is a feeling and disposition on the part of some of our brethren to misconstrue my position, my feeling and my desire with reference to the temperance question. I thought I expressed myself here last night as plainly as a man could do it, and yet the very remarks that I made here last evening, before the priest-

hood meeting, have been, I am told, so misinterpreted and misconstrued that I am beset to know what I meant, and as Brother Golden said: "I am going to tell you something." I started out in this ministry in 1854, a boy of fifteen years of age. From that hour until now I have never relented nor relaxed, one moment, in my advocacy of abstinence from strong drink, and my advocacy of temperance and prohibition, wherever prohibition can be effected; I believe in it. I believe that the time will come and that it is close by, when the people of this state will have to join in the procession of other states and adopt a law of state-wide prohibition; I believe the time will come when they will be forced to do it, to keep in line with the other states in the Union.

I am delighted with the effort that is being put forth in Great Britain—the motherland and the fatherland of many of the Latter-day Saints, and one of the most fruitful nurseries of the Church, where people have been let loose to indulge in drunkenness, to wallow in the debasing evils of the "public house," the "beer shop" and to indulge in every species of licentiousness which leads to degradation and poverty. Many of the mayors of the great boroughs and cities are principal owners of the ale houses, and dispensaries of intoxicating drinks. Now the authorities of that great nation, the leaders of the people are waking up to these monstrous evils and are setting to work with a will and a determination to establish temperance in that land. It will be the salvation of our mother country, if they will only do it as Russia has done it. I propose to continue to preach abstinence and to advocate the cause of temperance; I not only

believe in and will advocate this, but I will also advocate and strive to the best of my ability to use every opportunity or power within my reach for prohibition, in wisdom, and not in unwisdom. If I go to any extreme at all, in any matter, I hope it will be in the cause of justice, truth, temperance, righteousness and honesty of life and purpose. I may get extreme in matters of that kind, but I may not be so extreme as some people are in questions of policy.

I have enjoyed the spirit of our conference. I feel that we have been blessed in our assemblies; that much has been said of a very important and precious character to us, and I sincerely hope that the spirit of the conference will abide with us, will go with us to our homes, and that we will be able to continue to build on the foundations of the Gospel of the Son of God until we become perfect even as our Father in heaven is perfect, according to the sphere and intelligence that we act in and possess. I do not expect that any of us will ever become in mortality quite so perfect as God is perfect; but in the spheres in which we are called to act, and according to the capacity and breadth of intelligence that we possess, in our sphere and in the exercise of the talent, the ability and intelligence that God has given to us, we may become as perfect in our sphere as God is perfect in His higher and more exalted sphere. I believe that.

Now may the Lord bless Israel. May He bless our presiding Patriarch, who will give us a parting blessing in the adjournment of this conference. May the Lord bless the presidents of the stakes of Zion and their counselors, and the high councils of the stakes, and the Bishops and their counselors, and all

who are called to act in the very important callings as teachers among the people. I don't know of any duty that is more sacred, or more necessary, if it is carried out as it should be, than the duties of the teachers who visit the homes of the people, who pray with them, who admonish them to virtue and honor, to unity, to love, and to faith in and fidelity to the cause of Zion; who strive to settle uncertainties in the minds of the people and bring them to the standard of the knowledge that they should possess in the Gospel of Jesus Christ. May all the people open their doors, call in the members of their families and respect the visits of the teachers to their homes, and join with them in striving to bring about a better condition, if possible, in the home than ordinarily exists. If you can advance, try to aid the teachers to help you make that advancement.

May God bless Israel in all her abidings. Remember our Elders who are laboring throughout the nations of the earth, in your prayers; and remember your prayers, for the Lord has enjoined it upon us that we shall pray, morning and evening. And the prophets of the Book of Mormon have enjoined upon us that we should carry with us always the spirit of prayer in our hearts, morning, noon and night, and that we should pray for the blessings of the Lord upon our families, our farms, our flocks, our herds, our business, and everything that we possess in the world. Do not forget to pray. Don't suppose for a moment that you are as safe and secure in the favor of the Lord when you feel independent of Him as you will be if you feel your dependence upon Him all the day long. God bless you. Amen.

The congregation sang the hymn :

We thank Thee, O God for a Prophet,
To guide us in these latter days;
We thank Thee for sending the gospel
To lighten our minds with its rays.

PATRIARCH HYRUM G. SMITH.

BLESSING AND BENEDICTION.

Our Father who art in heaven, at the close of this conference we return unto Thee the thanks and the gratitude of our hearts for Thy many kindnesses unto us, for the words that have been spoken, for the revelation of Thy works and the work of Thy Son, Jesus Christ, and of His life and mission in the world. We pray Thee to bless and sanctify the teachings given at this conference to the good of Thy people, and the furtherance of Thy work here upon the earth. Wilt Thou sanctify the songs and music which have been heard in this conference, to the good of all those who have heard the same.

Wilt Thou remember Thy people who have been gathered together here in conference. Let Thy peace and blessings go with them to their homes, that they may have with them a constant and thorough understanding of Thy word as it has been taught here; that they may not misconstrue any of the teachings, and that they may have moral courage and strength to obey them in their lives, that they may thereby be worthy to receive Thy blessings.

Now Father, as Thy servant whom thou hast called to bless Thy people, I seal upon this great multitude in this conference the blessings which Thou art willing to bestow

upon us, Thy people, and upon Thy servants whom Thou has called to preside and to teach Thy people. Wilt Thou bless those who have heard these teachings, that they may take them to their homes and put them into practice.

Help us, O Father, to do Thy will and to receive Thy blessings with humility and gratitude. Let Thy blessings go with this people to their homes, that no ill or evil shall befall them, that they may go with Thy benediction, with Thy smile and approbation upon them; may they by their good works, by their testimonies, and by their loving kindness to their neighbors, influence many others of Thy children to learn the truths Thou hast made known.

Dismiss us now with Thy blessings, help us in all our endeavors to serve Thee and keep Thy commandments, and unto Thee we will ascribe the honor and the praise forever, through Thy Son, Jesus Christ. Amen.

Conference adjourned for six months.

Prof. Evan Stephens conducted the singing of the choir and congregation at the Conference meetings in the Tabernacle, assisted by Horace S. Ensign; and Prof. John J. McClellan played the accompaniments, assisted by Tracy Y. Cannon, and Levi N. Harmon, Jr.

The stenographic reports of the discourses were taken by Elders Franklin W. Otterstrom, Frederick E. Barker, Frederick G. Barker, and Clarence Cramer.

DUNCAN M. McALLISTER.

Clerk of Conference.

From Elders and Saints Abroad.

To the presidency and general authorities of the priesthood, and to all the Saints in the stakes and wards and organizations of the Church in Zion, love and greeting.

We, the Elders and members of the Church of Christ, scattered in the nations of Europe, beseech for you a splendid outpouring of the Holy Ghost in the annual conference, and the continued showering down of the choicest favors and blessings of God upon you in all your abiding places.

You reside in the promised land, where the Lord has tenderly gathered you; we are yet scattered abroad in the earth. Your feet are planted in pleasant places and all your paths are peace; we are among a people multitudes of whom find pleasure only in unrighteousness and tread the downward paths that lead to destruction and death. You are privileged to meet and worship the Lord in undisturbed tranquility; we meet under unfavorable circumstances, some of our branches having been disorganized and many of our meetings suspended. Your prayers and songs of praise ascend in sweet cadence and joyous strains to the ears of the God of Sabaoth; ours too, have been heard and answered. The word of the Lord falls upon your ears as a benediction from the lips of inspired men whose hearts are very near the Lord, while the elders are being rapidly withdrawn from us and we feel keenly their absence. You dwell in beautiful homes among the pure in heart,

while we are surrounded by Babylon. You inhabit the hills and valleys of Zion, and through the favor of God and the blessings of industry the earth yields in her abundance and strength; in Europe the hills and valleys are torn and furrowed by trench and shell, and have become graveyards and fields of slaughter, and the otherwise fruitful ground is soaked in blood and glutted with the bodies of men. Your children "grow up like calves of the stall," fed by the choicest inspiration of heaven and through your sons have the people of many nations been blessed; our children are surrounded by fearful temptations, and they face unpromising prospects—some are already orphaned and some are denied the presence and protection of fathers and older brothers, and the minds of others are full of dread of the future.

Nevertheless, we rejoice with you in all the blessings of prosperity and peace enjoyed by the body of the Church in Zion. We also are of the "body of Christ, but members in particular," members far removed from the head and trunk, but for all that, none the less a part of the body, and we are deeply interested in the welfare of the whole. We rejoice in the knowledge that, while we may be the "less honorable, and weaker members," yet we are not forgotten by the body which feels after us and is kindly solicitous of our well-being.

In behalf of the Latter-day Saints in the nations of Europe, we thank

you, the body of the Saints and each member composing the body, for your considerate remembrance of us in your recent liberal contributions to assist those of your members in these countries, who, because of wars and contentions, have been reduced to privation and want. The Church has ever been mindful of her children and we who now have another instance of her mercy, extend to you our heartfelt gratitude and humbly acknowledge the open hand of our Father in heaven, whom we love and whom we worship in the name of Jesus Christ, His Son and our Redeemer. As it has been clearly shown that we have need of you, so do we pray that we may have power, through faith in God the Father and His Son Jesus Christ, to remain true to the Gospel we have received, and seek to work righteousness in the earth that you may also ever feel that you have need of us.

In all our tribulations we rejoice in the knowledge and testimony of the truth, and count it a favor that we are found worthy to suffer affliction for Christ's sake and the Gospel's. We beseech you, brothers and sisters, pray for us that we may receive faith and strength to

endure to the end so that, if not in this life, then in the life to come, we may be saved and found worthy to dwell with you in the Celestial kingdom of our Father in heaven.

In the love of God and the fellowship of Jesus Christ, we salute all the Saints who have covenanted to serve the Most High "and the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you, to the end that He may establish us in holiness toward God, even the Father, at the coming of our Lord Jesus Christ with all His Saints." Amen.

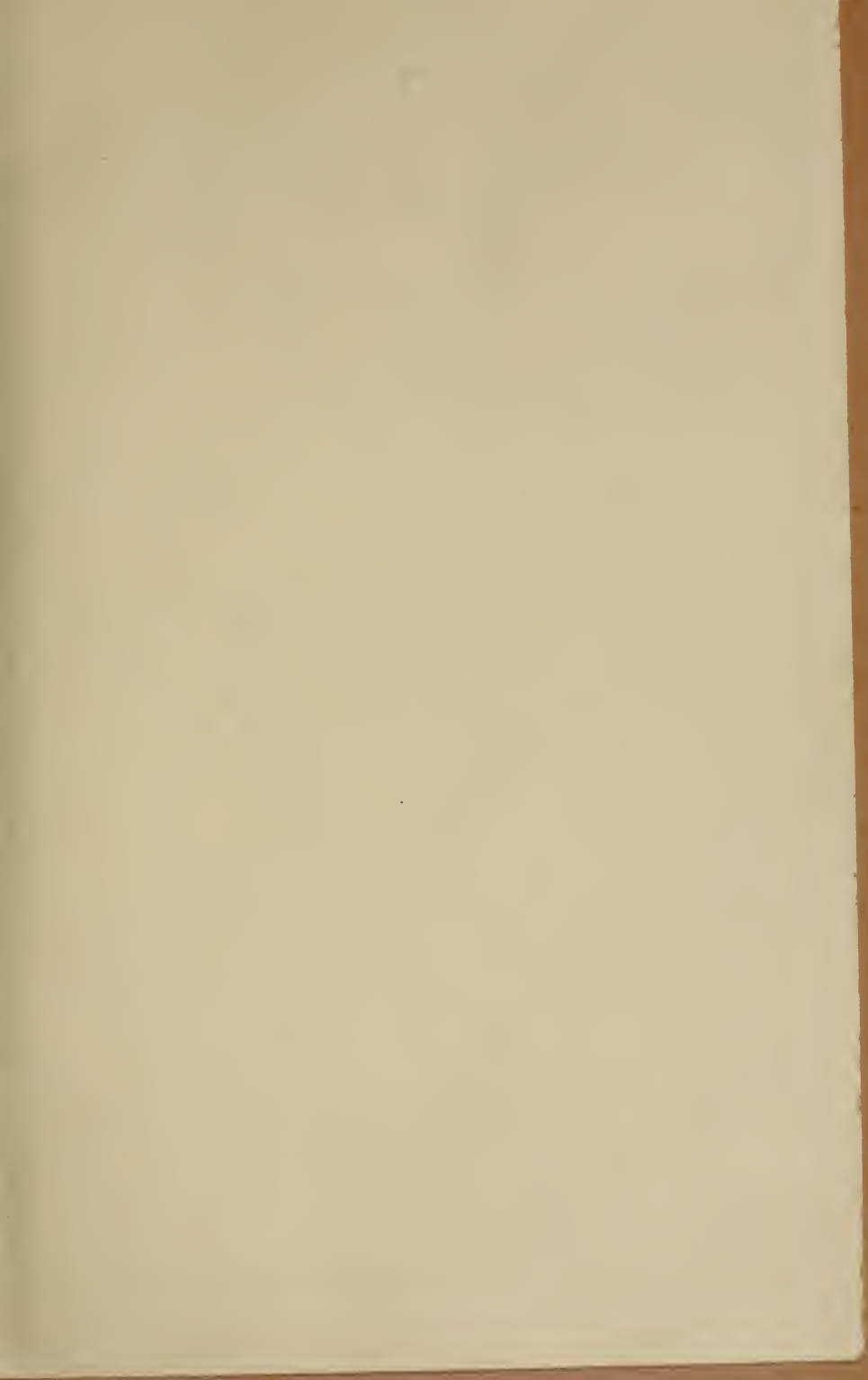
HYRUM M. SMITH.

Liverpool, Eng., March 23, 1915.

P. S.—The elders still remaining in these lands are in good health, and only need the cheerful encouragement of their loved ones in Zion in order to remain in good spirits and hope.

Let not the parents, relatives and friends of the missionaries worry and fret, we are in the hands of the Lord and we know, as you must know, that He can take care of us and preserve us while we are here, as well as He could if we were home with you.

H. M. S.



EIGHTY-SIXTH SEMI-ANNUAL CONFERENCE

**Of the CHURCH of JESUS CHRIST
of LATTER-DAY SAINTS**

**Held in the Tabernacle and As-
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a full report of the discourses**



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Eighty-Sixth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints

FIRST DAY

The Eighty-sixth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a. m., Sunday, October 3, 1915, President Joseph F. Smith presiding..

AUTHORITIES PRESENT.

There were present of the First Presidency, Joseph F. Smith, Anthon H. Lund, and Charles W. Penrose; of the Council of the Twelve Apostles, Francis M. Lyman, Heber J. Grant, Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith, Jr., and James E. Talmage; Presiding Patriarch Hyrum G. Smith; of the First Council of Seventy, Seymour B. Young, Brigham H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, and Levi Edgar Young; of the Presiding Bishopric, Charles W. Nibley, Orrin P. Miller, and David A. Smith; Assistant Historians Andrew Jensen and A. Wm. Lund. There were also a large number of Presidents of Stakes with their Counselors, Presidents of Missions, Patriarchs, Bishops of Wards, and numerous other prom-

inent men and women representing various quorums and organizations of the Church.

President Joseph F. Smith called the assembly to order, and announced that, in consequence of the over-crowded condition in the Tabernacle, overflow meetings will be held this morning and afternoon, in the adjoining Assembly Hall and in front of the Bureau of Information building.

The conference services were commenced by the choir and congregation singing the hymn:

Come, come, ye Saints
No toil nor labor fear,
But with joy wend your way;
Though hard to you
This journey may appear,
Grace shall be as your day.

The opening prayer was offered by Elder William McLaughlan.

The choir sang the anthem, "From afar, gracious Lord."

(The choir was greatly augmented by members of other choirs from various stakes and wards of Zion.)

PRESIDENT JOSEPH F. SMITH.

Blessings Enjoyed by the Saints—
Growth of the Church—Church
Schools and Education—Care of the
Worthy Poor—Teaching in the
Home—Personal Duty and Power
of Presidency—Why a Temple was

Built in Canada—A New Temple
Authorized to be Built in Hawaii.

I am delighted and most thankful for the privilege I enjoy of being with you to attend our 86th semi-annual general conference of the Church. I am thankful, also, to see the very large number of our brethren and sisters who are assembled here this morning, and I sincerely hope that throughout our conference sessions the Spirit of the Lord may pervade our meetings and influence those who shall speak to us; and bless everything that may be done for the upbuilding of Zion and for the continuance of the work of the Lord.

I feel today, as I have always felt at the opening of our conferences, that the Church was never in a better condition spiritually or temporally, since its organization, than it is today. I believe that the people have never been more united nor come nearer seeing eye to eye on doctrine and policy and principle than they now do. I cannot recall the time when the Church, or the members of the Church, were more prosperous temporally than they are now. The earth has been blessed of the Lord. It has been made fruitful to those who have toiled upon it and tilled it; the people have reaped a bounteous harvest this season, the elements have been propitious, and all things seem to have conduced to the well-being; happiness and prosperity of the people throughout the length and breadth of the land. There is no great reason for wonderment that under these circumstances the adversary is active on the other side, and that his satanic majesty is still alive; he is not dead, nor is he conquered, but to a very large extent his power is

curtailed. He cannot now inflict upon us the trouble and injury that he once did; neither can the agencies do so whom he employs in the work of opposition to the truth. I believe that from year to year this increase in the power of truth, and decrease in the power of evil, will grow in greater proportion, both as to the prosperity and happiness of the people of God, and also as to the curtailment of the power of their enemies, until the power of God shall prevail throughout the land; and the power of the adversary will wane, and truth will triumph and righteousness will reign.

I feel very thankful for the general good health that prevails throughout the land, among all the people. It is true the great reaper, Death, has gathered some of the aged, the weak and infirm from among us, but our number has continued to increase from month to month and from year to year. I pray that the blessings of the Lord may abundantly rest upon His people, and upon all the people of our land. We live in the midst of our great country, and our interests continue unabated in the welfare and prosperity of all the people of our land, from ocean to ocean, and from the north to the south; not only toward our own people but our desire and our prayers are that all the people of the earth may be blessed of God, that they may so conform to His will and so unite themselves together in good works and upright purposes that they may be worthy of His favor and blessing.

We earnestly plead and hope and pray that the spirit of peace may come upon the warring nations of the earth, that they may cease their strife one against another and learn the peaceable things of the kingdom

of God. We would that it were possible for our elders and messengers of truth to penetrate every land and nation upon the earth, and carry to them the olive branch of peace, the principles of life, and the opening of the door of salvation to all the inhabitants of the world.

I have a few items to be mentioned at this meeting and I will read them:

Since our last conference we have organized four new stakes. Curlew, North Davis, Portneuf and Raft River, are the names which have been given to these four newly organized stakes of Zion. Of course, these new organizations are offshoots of older organized stakes. The people are increasing, spreading out, and settling upon the land. Therefore, it becomes necessary, to insure the proper teaching and organization of our young as well as the old, that new stakes should be organized to give opportunity for the people to enjoy the benefits and privileges of Church organization.

There have been organized twelve new wards, and five branches not connected with any wards. We have a number of branch organizations which are a part of wards, and are looked after and presided over by the bishops of the wards; a presiding elder being appointed over the branch; but in this mention they are independent branches, and are rapidly growing into sufficient numbers and strength soon to be organized into wards.

There are now seventy-two organized stakes of Zion with 764 wards and thirty-eight branches, which are not connected with any ward, making a total of 203 wards and branches.

During the past six months there have been changes made in the pres-

idency of the Tahitian Mission, Ernest C. Rossiter succeeding Frank J. Fullmer; and in the Japan Mission, Joseph H. Stimpson succeeding Heber Grant Ivins.

During the current year eighty wards have been assisted in erecting ward meetinghouses, amusement halls, or to pay for indebtedness incurred on such buildings already erected; and we are continually receiving applications for assistance in the erection of new meetinghouses in the newly organized wards. We are continually contributing, out of the funds of the tithing so far as we have it at our command, to fill the promises that we have made to the various wards of the Church who are erecting their houses. We give to them from month to month, or from time to time, as they demand, and as they raise their proportion, that which we have promised to them. We have a large amount on our records which has been promised, and which is gradually being drawn upon.

I am happy to say, so far as the records show, that the tithing funds of the Church have been a little over the average of 1914. So far throughout this year (1915), the tithing funds have been a little in advance of those of the previous year. This is certainly very necessary, as the work is growing, the demands upon the Church are increasing, our schools are enlarging, and needing more and more assistance; we have already appropriated a very large sum of the yearly tithing to maintain our various Church schools. These schools need no praise from me on this occasion. Those who are associated with them or live within the stakes where they are conducted have come to realize what a great benefit they are to the youth of Zion,

and we hope that they will continue to be conducted in the spirit of the Gospel of Jesus Christ. The object, I may say almost the only purpose, for the maintenance of Church schools is that true religion and undefiled before God the Father, may be inculcated in the minds and hearts of our children while they are getting an education, to enable the heart, the soul and the spirit of our children to develop with proper teaching, in connection with the secular training that they receive in schools.

I hope that I may be pardoned for giving expression to my real conviction with reference to the question of education in the State of Utah. The government of the State has provided for the common schools up to the eighth grade, and meets the general expenses of these schools. The treasury of this state has provided for one of the best universities that can be found in any state in the Union; thoroughly equipped for the highest education in the land. The State Legislature has also provided out of the State treasury, for an agricultural college, a most worthy and efficient institution of instruction and training for the youth of the people of the state. In addition to these, we are having forced upon the people high schools throughout every part of the land. I believe that we are running education mad. I believe that we are taxing the people more for education than they should be taxed. This is my sentiment. And especially is it my sentiment when the fact is known that all these burdens are placed upon the tax payers of the state to teach the learning or education of this world. God is not in it. Religion is excluded from it. The Bible is excluded from it. And those

who desire to have their children receive the advantages of moral and religious education are excluded from all these state organizations, and if we will have our children properly taught in principles of righteousness, morality and religion, we have to establish Church schools or institutions of education of our own, and thus the burdens of taxation are increased upon the people. We have to do it in order that our children may have the advantages of moral training in their youth. I know that I shall be criticized by professional "lovers of education," for expressing my idea in relation to this matter.

We are striving to the best of our ability to provide for the poor; that is, for God's poor. You know there are several kinds of poor, and we want to provide out of the funds of the tithing and of the offerings of the Saints as far as we possibly can, for the honest and the worthy poor, and not for the drunken poor or for those who bring poverty, and distress upon themselves by "riotous living," extravagance, folly and sin. They should be put to work by some means or power, and kept at work until they learn to abstain from that which is vicious, and they will observe and do that which is essential to life and to the well-being of mankind. I am not prepared to give you exact figures with reference to our fast offering fund, but it would be safe to say in view of past references to this matter, that if the Latter-day Saints would carefully, (I will not say honestly, because I do not believe they intend to be dishonest about it,) and thoughtfully observe the rule or law of fasting one day in each month, and give for the benefit of the poor just what it would cost them to maintain them-

selves and their families with food on that one day, we would have sufficient funds in the Church to feed all our poor without taking a dollar of tithing to do it. When it comes to the fact that the fast offering represents perhaps about three or four cents per head per year, it does not figure out to be a very unexhaustive fund, and does not, of course, meet the necessities of the really worthy poor.

I am glad to say that the policy to do ward teaching that has been urged upon the bishops and upon the bishops' counselors, and teachers is being carried out to a greater extent than heretofore. It is advised that the bishops and their counselors themselves, by the aid of the teachers called to their assistance in their wards, shall visit every family within their ward, advise with them, and look after their temporal and their spiritual well-being. Not long ago I happened to be at the home of one of my children when the teachers came in. We called the family together and submitted ourselves to the duties of the teachers. The head teacher began by saying that he had been sent there by the bishop of the ward to inquire into the condition of the members of the family. He was instructed to inquire of them if they held family prayer, morning and evening, if they asked the blessing upon their food, at each meal. He was required by the bishop to inquire as to whether they kept the word of wisdom, as to whether they attended to their Sabbath meetings and honored the Sabbath day, as to whether those who were of age to attend the various other organizations of the Church, such as the Relief Society, the Young Men's and Young Ladies' Mutual Improvement Associations, the Sunday

Schools, the Primary Associations, and the Religion Class, did so, and if they sustained in their hearts their bishop and his counselors and were united in feeling and sentiment with them, and if they were in harmony in their feelings and sentiment with the presidency of their stake. And as to whether they sustained, by their faith and prayers, the presiding authorities of the Church, the Presidency of the Church and the Twelve Apostles, the Patriarch, the Presidents of Seventies, and the Presiding Bishopric. If they could pray for them in faith and in good feeling, and were in harmony with them. If they believed and observed the law of tithing, and were at peace with their neighbors, etc. Then he asked that the head of the family should arise and open his heart to the teachers and tell them just what he had to say in relation to all these inquiries and requirements that were made of the teacher by the bishop. I admired it. I thought it was just the right thing to do, and I approved of it, and so pronounced my approval of the thoroughness, the simplicity, and the honesty of the teacher to inquire into all these things. I was very happy indeed, to see and hear the young man of the house get up and say that the family were endeavoring, to the best of their ability and knowledge, to comply with every requirement that was made of them as members of the Church in that ward, as required by the bishop. Then I took the liberty to say to the teachers that I was pleased with their mission and with the performance of their duty, and to assure them that from the training and instruction that my children had had from their birth up, I felt quite sure that they would be found, wherever

they were, complying with all the requirements that were there made. Namely: the keeping of the word of wisdom, eschewing the use of intoxicating drinks, the use of tobacco, of strong and hot drinks, etc. The word of wisdom comprises all these things. Do you have your prayers? Do you remember God, the Giver of all the good you get and have in the world? Do you acknowledge His hand in all things, and do you render the gratitude and thankfulness of your souls to the Giver of every good and perfect gift? These are the questions that we should put to the inhabitants and the home-makers in Zion, to the family organizations in the Church. Is the husband and the father conducting himself in such a way as to be worthy of the affection and confidence of his whole family? Is his conduct and his dealings with them such as will secure to him their unstinted love and approval? Are the father and the mother living peacefully together, without strife or contention? Do the children live harmoniously and peacefully together in their homes, and are they taught to be peaceful and gentle with their neighbors' children? All these things should be taught by the teachers in the various wards, and by the bishops, visiting every house as far as possible, confirming the labors of the teachers in this work of love for the benefit of the inhabitants of Zion.

My brethren and sisters, these are some of the little things, perhaps. Some people would consider them trivial and of no importance, but I say there isn't anything that I know of in a man's life that is more essential to his happiness, and to the happiness of those with whom he is associated, than these little amen-

ities by which he shows his love and respect for others and he is respected and loved, and his presence is cherished, by those with whom he associates. The father comes home, and the children are glad to see him; the mother welcomes him with all the affection of the true wife and mother, for he is good and true, he does all in his power to provide a home for them, to make them comfortable and to add to their happiness and well being, also to provide for their education and their proper training and instruction. The whole family is united, and the children grow up to honor their parents and say: "My father and mother were honest. They set me the example of their lives. They taught me what was good, and they practiced it. They set the example to me, as well as taught me the precept of the Gospel of Jesus Christ, and I love them for it. I will always love them for it." When they shall go beyond, the children will carry with them forever a blessing for their parents. But the man who is rough, harsh, unkind and thoughtless, the man who spends his time away from his home and his children, when he should be with them, or who is absent for pleasures of his own, or for associations that are not congenial to the family, what influence for good can he have with his children? Will they not follow in his footsteps? Will they not emulate his example? Will they not grow up to be even less observant of that which is required by the Lord of his children than the parents were, because of the example set before them?

Now, my brethren and sisters, my business, my duty, is to preach the Gospel of Jesus Christ and Him crucified and risen from the dead

and sitting enthroned in power, glory and majesty on the right hand of his Father, our God. That is my business and my duty, and I love to do that more than anything else in the world. I would deplore and dread the thought that I am neglecting my duty towards those whom I love more than my own life. I can't afford it. I must do the best I can, the best I know how, for those whom God has entrusted to my care. I must also do my duty toward the people of God to whom He has willed that I should be a humble minister and teacher of the Gospel. It is my duty to set an example, to plead with the people to live their religion. I ought to pay my fast offering regularly, right along, as I pay my tithing; when the end of the month comes I go and pay my tithing. Why? So that I won't neglect it nor forget it, and that is one of the things that the good teacher taught us the other evening at our home—the payment of tithing. Are we honest with the Lord? Do we remember him with the first fruits of our increase? If I were as punctual in observing my fast, and as careful to do all I should do for it, and a little more than would be really required of me, as I try to be in paying my tithing, I believe I would feel better over it, but sometimes I am a hundred, or a thousand miles away from my ward on the fast day, and then I can't quite do it; but the family at home can attend to their part of the duty when I am away. It is my duty as the head of my family to set the example before all the members of my household.

I have the right to bless. I hold the keys of the Melchizedek Priesthood and of the office and power of patriarch. It is my right to bless;

for all the keys and authority and power pertaining to the government of the Church and to the Melchizedek and Aaronic Priesthood are centered in the presiding officers of the Church. There is no business, nor office, within the Church that the President of the Church may not fill, and may not do, if it is necessary, or if it is required of him to do it. He holds the office of patriarch; he holds the office of high priest and of apostle, of seventy, of elder, of bishop, and of priest, teacher and deacon in the Church; all these belong to the Presidency of the Church of Jesus Christ of Latter-day Saints, and they can officiate in any and in all of these callings when occasion requires.

God bless you. May peace abide and abound in Israel, from the north to the south, and from the east to the west; and may the favor and mercy of God be extended unto all the nations of the world to their restoration to peace and unity and good will, I humbly pray in the name of Jesus Christ.

I am reminded of one or two other items that I intended to mention. As you all know, we have been authorized and have undertaken, to build a temple in Alberta, Canada, and we have already expended very large sums of money upon that building. It is in course of erection and is progressing rapidly. The corner stone was laid only a week or so ago. The walls are being put up and it is nearing or will be nearing, soon, its completion, and readiness for the ordinances of the house of God. We took it there—why? Perhaps just one instance that was brought to our minds yesterday, or the day before, may illustrate. A young man, who has filled a good mission and

returned home, living away off in the northern part of British Columbia, still clinging to the faith and wearing the harness of his ministry, doing all that he can for the benefit of mankind, desires to get married and to be married right. He lives hundreds and hundreds of miles away from a temple; he has been on a mission for years and has exhausted all his means, he returns home almost penniless, and has found some good girl who is willing to enter life with him on the ground floor, and he says to us: "What can I do? I want to begin a home for myself, it is according to the law of nature and of God, but I haven't the means to go to the temple. Will it be right for me to be married here, and then when I get the means sufficient to go to a temple, go and be sealed for time and for all eternity?"

Well, what can you do under circumstances of that kind? All we could do was to say to him: "Go to the nearest bishop or elder of the Church that you can find, and with our permission and approval ask him to unite you in marriage for time, and as soon as you are able to reach a temple, where you can go to the altar and be united by the power of God, and not of man, for time and for all eternity, go and get your union sealed by the power of God that will unite you for eternity as well as for time, and will bring your children unto you under the bond of the new and everlasting covenant, as heirs of God and joint heirs with Jesus Christ." What else could we say to him? Nothing else, so we said it; but by and by we will have a temple up there, and those who are in these circumstances will not be compelled to waste all their substance in travel

to come to a temple here. We were in hopes, not many years ago of being able to build another temple near the borders of the United States, in Mexico; but that nation's unfortunate people, oppressed by rulers ambitious for power at the cost of the lives of their fellowmen, have driven out or expelled practically our people from their land.

Now, away off in the Pacific Ocean are various groups of islands, from the Sandwich Islands down to Tahiti, Samoa, Tonga, and New Zealand. On them are thousands of good people, dark-skinned but of the blood of Israel. When you carry the Gospel to them they receive it with open hearts. They need the same privileges that we do, and that we enjoy, but these are out of their power. They are poor, and they can't gather means to come up here to be endowed, and sealed for time and eternity, for their living and their dead, and to be baptized for their dead. What shall we do with them? Heretofore, we have suffered the conditions that exist there, and have adopted the best measures that we knew how, always looking to the better and fuller requirements of the Gospel of Jesus Christ.

Now, I say to my brethren and sisters this morning that we have come to the conclusion that it would be a good thing to build a temple that shall be dedicated to the ordinances of the house of God, down upon one of the Sandwich Islands, so that the good people of those islands may reach the blessing of the House of God within their own borders, and that the people from New Zealand, if they do not become strong enough to require a house to be built there also, by and by, can come to Laie, where they can

get their blessings and return home and live in peace, having fulfilled all the requirements of the Gospel the same as we have the privilege of doing here.

It is moved that we build a temple at Laie, Oahu, Territory of Hawaii. All who are in favor of it will please manifest it by raising the right hand [all hands raised]; contrary minded by the same sign. I do not see a contrary vote.

I want you to understand that the Hawaiian mission, and the good Latter-day Saints of that mission, with what help the Church can give, will be able to build their temple. They are a tithe-paying people, and the plantation is in a condition to help us. We have a gathering place there where we bring the people together, and teach them the best we can, in schools and under the various auxiliary organizations of the Church. I tell you that we (Brother Smoot, Bishop Nibley and I) witnessed there some of the most perfect and thorough Sunday School work on the part of the children of the Latter-day Saints that we had ever seen. God bless you. Amen.

A tenor solo, entitled "If with all your heart you truly seek Me," was sung by Elder Melvin J. Ballard, President of Northwestern States Mission.

PRESIDENT ANTHON H. LUND.

Seemingly trivial things important to development—True religion a help to eternal life—Similarity or imitation not evidence of truth—Knowledge imparted by Holy Ghost the one sure evidence—Enduring trials, and overcoming evil, manifest true

Saints—Need to be zealous in God's service—Importance of teachers' visits—Caution against false teachers.

I have enjoyed the remarks of our President, and I believe we will all be united in praying for him that his cold may leave him, and that his speaking to us may have no bad effect upon his system, for we all rejoice in hearing his voice and listening to his advice to the Saints. What he has told us is very essential to our salvation. They are not trivial things, they are the steps by which we can ascend. The steps of a ladder may be trivial in themselves, but we have to use them if we want to get to the top, and the steps he alluded to are necessary for our development.

He said our adversary is not dead. This is true, men are traveling through the states, berating the Latter-day Saints, accusing them of things that have never entered their hearts. Our young men who go out on missions are astonished to hear such things about their homes, things that never came to their knowledge before, but they have to go abroad to learn what a bad people the Mormons are! Why have you and I joined a people so despised by the world? Our answer is, We joined this Church because we were convinced that it was the Church of Jesus Christ. We are told in holy writ that "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." This shows the great importance of religion, for religion deals with the knowledge of God. Some may take it in their hearts to speak lightly of the necessity of religion; I have heard such people say: "If we do right to our neighbors and do not take ad-

vantage of them, that is good enough religion for me." That is certainly a good course of conduct, and religion inculcates that doctrine upon all, but we are all looking forward to eternal life, and if eternal life is to know the only true God, we must seek to know Him, and hence the necessity of religion.

There are so many religious denominations in the world, and the question arises, How shall I find the correct one? Paul tells us there is but one true faith, that none is allowed to preach any other gospel than the one he preached: for if one should do so, he says: "Let him be accursed." It is therefore of vital consequence to know which is the true religion. The Lord has not left us without means to know this for ourselves. We have His word, which we can study, and it was written by men inspired by the Holy Ghost. While we are convinced of this, we do not believe that the word of God as contained in the sacred books is able to authorize men to officiate in the ordinances of the Gospel. The word of God is for our guidance, but we need the living oracles to direct and guide us and to administer the ordinances.

We joined this Church because we had investigated its principles, and we found that the teachings by the Prophet Joseph Smith were like those given by the Savior and His apostles formerly. I want to say that similarity is not a perfect test, for it might be possible for some reformer to imitate the outward form of the Church as given in the New Testament, and then establish a church, but even such likeness would not make it a true church, it would be a mere man-made imitation, which would be valueless, for

the Lord says: "But in vain they do worship me, teaching for doctrine the commandments of men." The true Church must be established by authority of God, and there must be the life of the Holy Spirit in it. The Holy Ghost must be conferred upon the members by the ordinance ordained for its bestowal, and when the Spirit is received it will testify unto the recipients that they have obeyed the demands of the true Gospel. Now we have not feared to tell men that this is the Gospel of Christ, and that those who would obey it should know for themselves that they have obeyed His teachings. We have applied the same test which He gave when those who listened to Him were loth to accept His teachings. He said to them, "If any man will do His [the Father's] will, he shall know of the doctrine whether it be of God, or whether I speak of Myself." We have tested the teachings of the elders who came to us by doing the Father's will as declared by them, and we have verified what they have promised. We went into the waters of baptism, and became members of the Church of Christ; we received the Holy Ghost by the laying on of hands, and it bore witness to our spirit of the truth, and that what was done was accepted by our Heavenly Father. For this reason we can say with Paul, that we are not ashamed of the Gospel, for we know it is the power of God unto salvation; doubt and darkness have fled and we have felt that we are in communion with our Heavenly Father and with the Son. Feeling this assurance and having this testimony for ourselves, what manner of men ought we not to be? How

grateful we ought to show ourselves, to our Heavenly Father for this knowledge. Men may deride us, mock at us, but what does it matter? We know we have the truth.

I want to say to my brethren, with this testimony in your hearts don't feel too secure and think, "I have done all that is necessary, I know I have entered through the door into the kingdom of God, and I need not fear." Remember that if we shall obtain our salvation we must work it out in fear and trembling. Every day has its duties. It is not the one who enters through the door that shall be saved, but it is he who endures to the end, and enduring and overcoming are the lessons which we must learn. If we overcome ourselves, and everything that is contrary to the word of God, if we endure affliction, trials and persecution for the Master's sake, then we shall realize the promises made to the faithful.

Let us examine ourselves and ascertain our real condition. Are we alert and zealous for the upbuilding of the kingdom of God, or has the desire to build ourselves up temporarily taken away our zeal for the upbuilding of the kingdom of God? I am afraid that too many are seeking too much the things of the world, and forgetting that which is of greater importance. Remember that the things of the world we must leave behind us, but the good works done here upon the earth will follow us, they will be riches which we have laid up in the treasury above. Don't be afraid that you shall lose your reward for the good that you do; records are kept both on earth and in heaven, and every good act you have performed will

be remembered, and rewarded. On the other hand we are told by one who had authority to say so, that we shall give account of every idle word spoken, and if we shall be accountable for every idle word, what about evil acts and evil doings? They certainly will stand against us.

Latter-day Saints, honor the covenants you have made with the Lord, serve Him earnestly and faithfully, and don't let anything shake your faith. The one who has lost his faith has lost more than the world can give; hence the necessity of our valuing at its true worth what the Lord has done for us.

I was pleased to hear the President relate about the teachers that came to his daughter's home. I hope that the teachers all through Zion, will do like those teachers did. Let them sit down with the people and learn how they feel, pray with them and try to build them up. Let us receive the teachers when they come to our houses and tell them we are ready to have them teach us. The teacher's duty is to teach the people in the house he visits, whether the head of the house holds a high position in the Church, or none at all, and he should not fear to do his duty because he thinks that the person visited may know more than he. He knows what he is called to go and teach, and let him do this in humility. Before he starts out let him pray to the Lord to be with him, and he will bring joy and edification to those in the homes he visits.

I am afraid there is a carelessness manifest among us in attending our meetings. In some stakes we find that there is a much greater percentage attending the sacrament meetings than in others. Don't let

us neglect this duty and stay away from the house of the Lord on His Holy day, but go there and worship Him, partake of the sacrament, and renew our covenant with the Lord, then we shall receive strength to perform our duties. Some excuse their absence from sacrament meetings by saying that they are afraid they might partake of the sacred emblems unworthily. Well, if you have any such fear in your hearts, see to it that you put yourselves in a condition that you know you can partake worthily, and remember also that it is a commandment to us that we shall go to the Lord's house and partake of the sacrament. If we stay away or avoid partaking of the sacrament, we are cutting ourselves short of the blessings we could enjoy; in fact such a course will cause spiritual starvation. Go therefore to the house of worship, pray for the man that speaks, and he will be able to convey unto you that which you desire to know, and to build you up in your holy faith. The Lord will be with him. I urge you to attend your meetings, and to the performance of the many other duties that rest upon a Latter-day Saint. It is the only way to feel happy and satisfied.

Remember the President's advice to us about fast offerings. What a beautiful custom it is to fast the first Sunday in the month, and then spend the means that it would cost for food that day to help the poor. Jesus laid great stress upon helping the poor. He knew how liable we are to love the things of the world, and He asked those who had means to remember the poor. Now the Lord has blessed us with means, we may not be of the rich of the earth, but He has blessed us with the necessities of life, and we can spare

enough of them to help our brethren.

Remember the Sabbath day and keep it holy. Remember to worship God first and foremost and not seek other gods. Mammon is a god that is very much worshiped nowadays. Don't let greed and lust of property draw your minds away from that which you ought to attend to. Your last thoughts at night ought to be prayer and thankfulness to our Heavenly Father, and when you wake let your thoughts ascend to Him and seek His aid and assistance during the day, and do as the Prophet Joseph says, let us get acquainted with our secret chamber also and go there and pour out our hearts to our Heavenly Father.

I want to say a word concerning giving heed to the servants of God, and not to those who are putting themselves forward as teachers, who have not been appointed under the priesthood. Ever since the first days of the Church we have found men who have set themselves up to teach and lead the people. You remember that Brother Hiram Page had a seer-stone through which he received revelations, and commenced to teach the Saints false doctrines. In a revelation to Joseph Smith and Oliver Cowdery the Lord declared that these revelations were not of Him, and a conference of the Church found them to be false. We know at the time of the Prophet's death that many different schisms arose and men went away from the body of the Church. What became of them? Did they succeed? They are not known today, and we can point to the different ones who have apostatized from the Church and tried to lead the Saints astray, and we find that they have not been suc-

cessful. I want to read one saying of the Prophet Joseph's:

"I will give unto you one of the keys of the mysteries of the kingdom. It is an eternal principle that existed with God from all eternity: The man who rises up to condemn others, finding fault with the Church, saying that they are out of the way, while he himself is righteous, then know assuredly that that man is in the high road to apostasy, and if he does not repent he will apostatize, as God lives."

A man was telling me yesterday of a visit he had made as a teacher, and he found a certain man that goes around and holds meetings with people who says that he believes all that the Prophet Joseph said, but the Church is gone somewhat astray, and he is going to be the man mighty and strong to reform the Church. I am surprised that men will listen to him. These words of the Prophet which I have read tell us that those who find fault with the Church and with those who are called to lead it, will apostatize. They may say they will not apostatize and that they believe what is taught in the Church, but they will add something else that is false and erroneous. They try to make people believe that they are very humble and are preaching the truth, and yet they declare that there is going to be a falling away of the Church as formerly. Let me bear this testimony to you, that there will be no falling away of this Church. This dispensation is not going to end as the others have ended. It began with revelation as the others did, but it will continue until the reign of Christ will be introduced upon the earth, and the Lord has said that He will not give it to any other people.

I see the time is going. I want

to warn you against such influences. When men try to lead you astray and set you up against the priesthood of God, you be on your guard; don't let seductive spirits and influences turn you away from the true path. Make it a matter of prayer, seek the Lord earnestly, do your duties and you will see your way clearly and not be led astray. May the Lord bless you, my brethren and sisters, help us to serve Him who has been so gracious to us, who has given us a knowledge of Himself and of the true plan of salvation, I ask in the name of Jesus. Amen.

President Smith read a notice, issued by the Presiding Bishopric, informing conference visitors concerning arrangements made for their lodging, etc.

The choir sang the Temple anthem, "Hosanna."

Benediction was pronounced by Elder Andrew Kimball, President of St. Joseph Stake, Arizona.

Conference adjourned until 2 p.m.

OVERFLOW MEETING.

An overflow session of the Conference was held in the Assembly Hall, adjoining the Tabernacle, at 10 a. m. The services were presided over by Elder George Albert Smith, and the Miller and Burton Ward choirs furnished the music, under direction of W. S. Lamoreaux.

The choir sang the anthem, "Hosanna."

Elder Franklin R. Snow offered the invocation.

A male chorus rendered the song, "We love thee, Utah dear."

ELDER ALMA MERRILL.

(President of Benson Stake.)

My brethren and sisters, I rejoice this morning with you in having the privilege of attending our conference. I always rejoice whenever I have the opportunity of meeting where so many of the Latter-day Saints assemble, because of the fact that, in assembling with the Latter-day Saints, it seems to bring a spirit of peace and contentment that makes a person feel as if he were at home. When we are in possession of this spirit, my brethren and sisters, surely we are in possession of the Spirit of the Lord.

We have engaged ourselves in the great latter-day work. A great many of us have been born and reared in the Church, and a large number also have heard the gospel in their native lands, and have gathered to this goodly land where we can serve God and keep His commandments. I often wonder if those of us who have come up to the Valleys of these Mountains, and those who have been born and reared here, and have arrived to the age of manhood and womanhood, if we really understand our true positions, if we really appreciate the great blessings and favors that the Lord has bestowed upon us. Do those who have come from foreign lands really appreciate the great favor that the Lord has granted them in establishing them safely on this soil, a place our Heavenly Father has designated for the establishment of His work? I wonder if we realize the great responsibility that rests upon us as His servants who have received the Holy Priesthood, who have accepted the priesthood of our own free will, and are we magnifying this priesthood as we should?

Now you all know, no doubt, that there is great responsibility being placed upon the authorities of the stakes and wards, by the general authorities of the Church, in regard to seeing that the acting teachers are doing their duty in visiting the homes of the Latter-day Saints. I wonder, my brethren and sisters, why we need so much urging, so much coaxing, so much pushing to get us to magnify our callings, and get us to do that which is required of us as the children of our Father. This is His work that we are engaged in, and each one should feel zealous; each one should feel that it is a privilege to take part in this great latter-day work, because we are working out our own salvation, and individually we are the ones who are receiving the blessing, and not those who visit us from time to time and urge us to do our duty, to keep ourselves moving, to keep in the path of life and honor before our Heavenly Father.

It is a great privilege to be associated with the great latter-day work our Father has established. He has allowed us, His children, to be born in this gospel dispensation, and have all the privileges of the Gospel vouchsafed to us. We have many things conferred upon us that our fathers did not have, opportunities that have cost them their lives, in some instances. It has cost our fathers and mothers a great deal to subdue this western country, and bring it into the splendid condition that we find it today, and the younger generation are enjoying the fruits of their arduous labors. Do we appreciate the great blessings that have been bestowed upon us? Are we serving God and keeping His commandments? Do we attend to our prayers in the morn-

ing and in the evening? Do we teach our children the principles of life eternal? or are we becoming neglectful in these things? Do we attend to our duties on the Sabbath day? or do we neglect them, and go pleasure-seeking? These things, my brethren and sisters, are confronting us as Latter-day Saints. I wonder how it will be with us if we do not keep the commandments of our Heavenly Father, for He has said that we must serve Him and keep His commandments, for this is the land of Zion.

I have had the privilege, on two occasions recently, of going west and visiting another part of our country, the Raft River stake of Zion, which is scattered over a considerable scope. I found that, while the people are much scattered, and have to go many miles to assemble to worship the Lord on the Sabbath day, yet they do assemble on the Sabbath day in mass, almost all of the people belonging to the Church, and many who do not, to worship God, our Heavenly Father. It made my heart rejoice when I visited that country and saw so many people gathered to worship our Heavenly Father. I had no idea that there were so many of our people located in that country. I found they were located in every nook and corner, so to speak. There are many such opportunities for settlement, where our people can build homes, and be taught the principles of the gospel and live in peace. They have many of the conveniences of life, and some they do not yet have. They have the auxiliary organizations of the Church, under direction of the priesthood. And so we find it, my brethren and sisters, over much of this western land.

I trust and pray that the Lord

will bless us during our meetings in this conference. May the peace and blessings of our Father rest upon us.

I bear you my testimony that this is the work of the Lord, and Joseph Smith, the Prophet, stands at the head of this gospel dispensation. May the Lord continue His blessings upon us, I ask in the name of Jesus Christ. Amen.

A duet, "Come Unto Me and Rest," was sung by Luella Ferrin Sharp and L. Van den Akker.

ELDER JOHN F. TOLTON.

(President of Beaver Stake.)

My brethren and sisters, I rejoice this morning in the opportunity we have of meeting together in conference capacity. I rejoice in the Gospel of Jesus Christ, and in the fruits thereof, in the testimony of the Spirit, and in the evidences that we have of the great work that has been established by our Father in these latter days. I rejoice in the labors of the Prophet Joseph Smith, in the establishment of this work, in the testimony that he gave to the world, and that we who have succeeded him in the work are the beneficiaries of his life and labor, and what he did for humanity.

I was just reading in our hymn book the words that were written by Apostle John Taylor, immediately succeeding the martyrdom of Joseph Smith, wherein he says:

"O give me back my Prophet dear
And Patriarch, O give them back,
The Saints of Latter-days to cheer,
And lead them in the Gospel track."

I wonder, my brethren and sisters, how it is possible to give back to

the latter-day Saints, in this day and age of the world, our Prophet and our Patriarch. His words and his life work have been pictured by poets, by orators, and by historians—and these we have with us—that we may revere him, and know him as he was. We have gifted singers who sing the hymns of Zion, and tell us in beautiful language what the Prophet Joseph Smith has done for the Latter-day Saints and for the world. But I wonder, at times, if there is not yet in the future another means which will be used in order that we may have with us the Prophet of our God, in this age of the world. It occurs to me, inasmuch as it has been stated, that there never has been a true likeness and picture given to the world of the Prophet Joseph, that there must come a time in the future when, out of the gifted young men or women of Israel, there shall arise a sculptor or painter who will picture upon canvas, or in marble, a true likeness and representation of the Prophet Joseph Smith. Then I cast my eye back over the pages of history, and I wonder which of the many great incidents in his life is the most appropriate one, that reveals the true character and manhood of this wonderful man.

I see him first in Richmond jail, Missouri, manacled and in irons, as he lay there with his brethren, listening to the ribald stories that were being told by his jailers, of how they had ravished the daughters of Zion; and the beautiful picture of that scene which followed, as portrayed under the inspired pen of Parley P. Pratt, wherein he states that, suddenly, the Prophet arose to his feet and, in a voice of thunder, commanded those jailers to cease their ribald stories, declaring

unto them that, unless they did cease, he or they would die that minute! Would not that be an inspired picture, as the servant of God, manacled as he was, commanded the guards and jailers to remain silent, and cease their ribald stories? It is said that the jailers were completely subdued, and slunk off into corners or begged for mercy at his feet.

I again see him upon the river bottoms near the city of Commerce, which afterwards became the beautiful city of Nauvoo, as he moved among the people who were living there in the agony of pain, suffering from the fever and disease which had come to them as the result of their exposures and hardships. I see him in the attitude of a ministering angel, as he goes from camp to camp, and from tent to tent, carrying with him the spirit of light, of truth, and of healing power, as he ministered to the afflicted Saints and commanded them to arise from their beds of affliction and how, when he was overcome with fatigue, he withdrew and left Wilford Woodruff and others to continue the good work he had begun.

I see him again as he stood upon the platform in the city of Nauvoo, delivering his last address to the Saints before his departure for Carthage; and as he stands there, addressing that vast multitude, he draws his sword and holds it out on high, and says: "I call on God, angels, and men to witness that I have drawn my sword in defense of the lives of my people, and that it shall not be sheathed again until they have received the legal rights to which they are entitled, or my blood shall flow as water upon the sand."

I see him again the day before his martyrdom, as he is being

guarded in a room of the hotel where officers of the Carthage Grays, and others, came into his presence out of curiosity, that they might behold this wonderful man that had been spoken of so freely. And as they stood in the presence of the prophet, he realized that curiosity prompted their presence there, and he said unto them. "Do you see anything in my appearance that would indicate the criminal that I have been pictured by my enemies?" One of the officers spoke up and said, "No, General Smith, we do not see anything in your appearance which would indicate that you are the hardened criminal that you have been pictured by your enemies; but we cannot see what is in your heart, neither do we know what is in your mind." The Prophet Joseph replied to them, and said, "It is true, gentlemen, that you cannot see what is in my heart, neither do you know what my intentions are; but," he said, "I can see what is in your hearts, and I know what your intentions are. You are thirsting for my blood, and you will not be satisfied until you have taken my life's blood. But I want to say unto you that it is not for crime of any kind that I and my brethren have been persecuted, but it is because we have stood for truth and righteousness, and I tell you further that the time will come when you shall see blood to your hearts' content. Men who are here in my presence will live to see the day and time when they will look into the cannon's mouth, and when they will see blood and rapine to their hearts' content. This I leave with you, and when that time comes, you will realize that what I have spoken has been the words of truth."

We have but to refer to the his-

tory of the civil war, which occurred some 17 years later, to see that very section of country where the Prophet was then imprisoned become the scene of blood, and resounded with the roar of cannon and musketry; and those who had killed the Prophet Joseph, who had sought his life's blood, were thus given the opportunity to witness scenes of war, contention and bloodshed, rapine and violence to their hearts' content, I do not believe there was ever a more true prophecy spoken by the mouth of a Prophet than that uttered on that memorable occasion by the Prophet Joseph. And so I testify to you, my brethren and sisters, that Joseph Smith was a prophet of God, that he realized that the burden of this work would eventually roll from his shoulders upon those of his successors; and that as a prophet of God he has attained to the eternal honor and glory that shall reward those who are faithful in keeping the commandments of God; which I testify, in the name of Jesus. Amen.

ELDER MILTON H. WELLING.

(President of Bear River Stake.)

The brother who offered the opening prayer, this morning, gave inspiration to an oft-repeated thought that is in the hearts of men and women in this Church, when they call upon their Father in heaven. It was a simple expression of gratitude to God for membership in this Church. I rejoice that I have membership in the Church of Jesus Christ of Latter-day Saints. I believe that is the reason that you are here today also. Not because you desired to be seen or heard of men, but simply because you were grateful to God the Eternal Father that you had a membership in His

Church. I am indeed grateful for my membership in the Church of Jesus Christ of Latter-day Saints. I heard the same thought expressed over in my stake of Zion, the other day, by a little child, in a meeting where children had the privilege of participating, and the children gave the exercises of the afternoon. A little child, who was scarcely able to enunciate his words properly, stood up and said to the people with a spirit of simple dignity that touched my heart; "I am glad to have a membership in the Church of Christ."

I believe, my brethren and sisters, that membership in this Church confers blessings and privileges, and power that men in all the world, if they but understood it, would be clamoring for. It does not matter whether one has money or not. It does not matter if we are compelled to get along without the wealth of the world. But we are here as members of this Church, expressing the gratitude that is in our hearts for simply belonging to the Church of Jesus Christ. I trust that, with the blessings that come with such membership, we Latter-day Saints realize that it has brought obligations to us as well, that membership in the Church is not a blessing that does not require that we who have it should pay for it, but that we should so live that our lives would make us worthy of membership in the Church of Jesus Christ of Latter-day Saints.

I have heard so often in my life the thought expressed that it would have been a magnificent thing to have lived in the past ages, to have lived and been able and willing to suffer, if need be, with those who have been martyred for the sake of righteousness and truth, from the

time when the Savior lived upon the earth. We marvel today that men did not understand His ministry, that those who ought to have befriended Him rejected His testimony, and crucified the Christ. When the Prophet Joseph lived upon the earth, as has been very beautifully and strikingly expressed to us this morning by President Tolton, the people misunderstood his ministry, rejected his testimony, and killed the prophet of the living God. We who live today feel that it is a remarkable thing that those people did not better understand the significance of the ministry and work of Joseph Smith, the Prophet. I am one of those, my brethren and sisters, who believe that being a member of the Church today is fraught with just as great significance as it ever has been in the history of the past, and I believe that it is just as needful today for us to be absolutely faithful, and devoted to the teachings that we receive from the servants of God, as it has ever been in the past history of this Church, or of any church instituted for the worship of our Father in heaven, in any dispensation of the gospel. I sometimes think that our people in studying and contemplating the history of the past lose the proper significance of their relationship to the Church of Christ today.

I wonder if, in hearing the splendid testimonies, and reading the splendid writings of these men who have lived and died for the interests of the Church, and the establishment of the Gospel in times past, if we feel that our lives and the lives of other men today are just as important in the work of God as any that have preceded them, humble though they be. I believe that the Lord re-

quires of His children today a devotion and service in the interests of the Church that is just as binding upon us as it has ever been in times past. I cannot conceive of anything that we are doing, or trying to do, that would bring greater condemnation to us than a departure from the testimony and the faith that has been handed down to us from our fathers.

I believe, as President Tolton has said, that it is a proper thing to contemplate the ministry of Joseph Smith, the Prophet, and to learn therefrom the great lessons which he presented to the world. I believe that these young men and women that live today, and older men and women, have had made plain to them the necessity of conforming their lives to the lives of these great leaders of the Church in the past; if we do not conform our lives to their testimony and teachings we will be under the greater condemnation because of our knowledge in that respect.

I have great pleasure in saying that I believe the young people in this Church at heart are true; but I wish that we could put away more of our indifference. I wish that we were more steadfast and more devoted in our attitude towards the servants of the Lord in this Church. I believe, if that was our attitude, we would be a better people than we are today, more worthy of the sacrifice that was made by the Prophet for the Church, more worthy of the sacrifice that was made, later on, by the indefatigable labor of our fathers, in conquering the desert for our sake. What condemnation could be greater today for us than to be unworthy of the men and women who have builded this great empire in the west?

It is my firm conviction and belief that the young people of today will be worthy of their fathers and mothers, will be worthy of every sacrifice that has been made in order that we might establish ourselves here in the very choicest spot, apparently, that there is upon the face of the whole earth. How grateful we ought to be, how devoted our service to our Father in Heaven! I say, fervently today, I am grateful for my membership in the Church of Jesus Christ of Latter-day Saints, and being grateful, I desire to express that gratitude, that appreciation, in the service of the Church! I don't believe there ever was a time in the history of this organization, or ever will be, when service for the Church of Christ is more important than it is today, when men should be faithful and true to the obligations they have entered into in holy places, when men should honor the Priesthood of the living God, and when they should be willing to go and testify to the world that they know of a truth the divinity of the Gospel which they have espoused.

I testify to you, my brethren and sisters, that I know that the Gospel is true, and I know that there is pleasure, satisfaction, and joy to those who devote themselves faithfully to the work of the Lord today.

May God bless the hosts of Israel who have assembled here at this conference, and may His Spirit direct and overrule everything that is said and done here for our good, is my humble prayer, in the name of Jesus. Amen.

Sister Luella F. Sharp, and choir, sang the anthem, "Gospel Restoration."

ELDER HENRY H. BLOOD.

(President of North Davis Stake.)

This is a very inspiring sight that has met my gaze, as I have been sitting here upon the stand this morning, a very unusual one to me. I am sure that I shall be voicing the sentiment of all who are here present when I testify, as my brethren have who have preceded me, that I am profoundly grateful for the gospel, and for the testimony which the Lord has given to me of its truth. I have no misgivings about the future of this Church. I am positive that it is founded upon the solid rock, and that it will stand, and though I expect there will be renewal from time to time of persecution, I am still quite sure that the membership of this Church will not decrease, but that it will increase year after year until the Church, and the influence of the Church, shall spread over the whole earth. I feel quite positive that the youth of Zion will stand true and firm. As a member or a representative of the third generation of a family of Latter-day Saints, I am proud to say that I have full faith and confidence in the authorities of the Church as constituted today, and in the power of God as made manifest through the ministrations of the brethren who stand at the head of the Church.

I have been thinking, this morning, of a conversation I had recently with a gentleman located in Utah, who came from one of the Eastern states, and has, for about four years, been quite intimately associated with our people, and is a student, more or less, of the gospel. He has studied our social conditions, and in the course of his residence among us has come to regard

our people very highly. In the conversation referred to, the gentleman said: "I think I see signs of the time coming when we shall have arrived at a unity of faith. I believe that during my residence among your people I have observed a tendency of your coming somewhat toward us, and I think that, in some respects, the other churches are drifting toward you. I look forward to the time when your Church will not be quite so particular about its forms and ceremonies, and ordinances and the things you now hold sacred and necessary, and which differentiate you from other peoples and other churches of the world, when you will lay them aside and when we shall all view religious matters from almost if not quite one standpoint."

Now, I have been thinking about that, and I have wondered if there is anything in connection with the outward expression, at least, of our religious life which would lead an outside observer to believe that we are veering somewhat from the straight line that our fathers and our mothers followed; if, indeed, our faith in these ordinances, and our reverence and respect for them, is diminishing. I am not at all pessimistic about this, but if there should be some such tendency—and it may be that you who are assembled here will have observed it if there is such a thing—it is a good time for us to discover it and check it. We might profitably take stock of ourselves, and see if our faith is as surely and safely founded upon the rock of revelation as was that of our parents; if we recognize as fully as did they the necessity of having performed for us the sacred ordinances of the gospel; if, for instance, the young people of to-

day are just as desirous as young men and young women were in earlier days of the Church that when they take partners unto themselves it shall be under the sanction of the priesthood of God, and in the places that He has appointed; or if there is a disposition to disregard this very important privilege, and to feel that it does not matter so much whether they are married by civil contract or in the temple of the Lord. If such a sentiment is found, it would be prudent for us to do all in our power to correct it, for, my brethren and sisters, the ordinances and ceremonies of this Church have been revealed as part of the gospel, and no one of them can be omitted or disobeyed by us, if we are to attain salvation in the celestial kingdom of God.

We sometimes hear it said, by those who have no faith in the Church, or in the efficacy of its ordinances, that so long as a man is honest and does right to his fellow-men, all will be well with him in the hereafter. There is doubtless truth in that statement, but it is not the whole truth. There is a just God, and every man will receive a reward for the good he does. If he is honest, he will receive the reward of an honest man. If he is virtuous, he will receive in this world and in the next the reward of the virtuous. If he is truthful, he will receive a truthful man's reward. And so with others of the Christian virtues mentioned by the Apostle Paul, and which have been reiterated in our Articles of Faith, wherein it is said, "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men." Men of the world can do and be all of these things, and many of them are perhaps living up to

these laws equally as well as many of the Latter-day Saints. But these laws, my brethren and sisters, pertain to this world. They have to do with our relationships with men here on earth. They belong to the terrestrial plane, and living them will bring a terrestrial reward. Honorable men of the earth are entitled to this reward and this glory. But there are higher laws to be obeyed by those who wish to receive a celestial reward; spiritual laws that govern in the eternal world beyond. The principles of faith and repentance, the ordinances of baptism and confirmation, and all the other forms, and ceremonies and ordinances which the friend of whom I spoke thought would sometime be dropped by the Church, these must all be observed and performed. I testify to you that not one of them can be or will be dropped, or changed or omitted by the Church. On the contrary, they will stand forever as essential principles and ordinances in the Gospel of Christ.

Faith is the principle that unlocks the door to the higher kingdom. When men have faith in their hearts, they will repent of the sins they have committed, and penitently they will go before the Lord as those devout Jews went penitently before the apostles on the day of Pentecost, when they cried with one voice, "Men and brethren, what shall we do?" Whenever a man exercises faith and turns unto the Lord with that question on his lips, the answer will be to him as it was given by the Apostle Peter on that memorable day: "Repent, and be baptized, every one of you, in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost." Thus baptism becomes the door to the higher

kingdom of God. Without this ordinance no man can be saved and exalted. It touches particularly the spiritual part of his being. Baptism and the confirmation which follows it are absolutely necessary if a man is to get into communion with God, his Father. Hence these ordinances mean everything to us. They have always been, are now, and will always be a part of the Gospel of the Lord, and can never be taken away from it.

And there are other ordinances and ceremonies of like importance. If I were speaking to a group of young people contemplating marriage, I should suggest to them to be careful when selecting companions in life, that they choose those who can go with them before the priesthood of God, into the temples that have been prepared for that purpose, and there be united for time and for all eternity. Men of the world can unite them for time, and have authority to do so, but the power has never been given unto the ministers of the various denominations to unite a man and a woman in marriage for more than time, or only until death parts them.

But how different with the Latter-day Saints! We know that the Lord has given the priesthood unto men, and commissioned them to perform on earth the rites and ceremonies that are essential to prepare men and women for the life to come. Thus, to us, the ordinances of baptism, confirmation, blessing, administrations, ordinations, and marriage, are sacred and necessary parts of the gospel. We cannot dispense with them. And so, our young people are taught that when they marry they should do so under the blessing of the priesthood, and in the places prepared for this pur-

pose, so that when they go beyond they may meet their life's companions, and continue there the relationships that have been so dear to them in life.

My brethren and sisters, let us not lose the reverence our fathers and mothers have always had for these sacred ordinances. I thank the Lord that in this Church there has been established with the priesthood the right to bind upon earth and it shall be bound in heaven, to seal upon earth and it shall be sealed in heaven, and I hope and pray that the Lord will so temper the spirit and feeling of all the people of the Church that we of today may be in fact, as one of our singers has said:

"True to the faith that our parents
have cherished,
True to the truth for which martyrs
have perished,
To God's command, soul, heart and
hand,
Faithful and true we will ever stand."

May God grant this to us all, and may our young people rise in the dignity of the positions they hold, as descendants of the stalwart men and devoted women who, under the power of God, and with His blessings, were instrumental in establishing this Church, and stand forth as worthy representatives of the Church of Jesus Christ of Latter-day Saints, and be willing always to proclaim these truths to all the world. I ask it in the name of Jesus Christ. Amen.

ELDER JOHN G. M'QUARRIE.

(Late President of Eastern States Mission.)

Why, my brethren and sisters, should we be grateful for a standing in the Church of Jesus Christ of Latter-day Saints? There is one

reason why I am grateful, why I feel that it gives me strength and power; that is because I feel that I have a mission. I do not believe that any individual, or any nation, will ever accomplish anything great in the world until they feel that they have a mission, and until that mission is clearly defined in their minds.

If we review the history of nations, we will realize that those nations that have been great, and strong and powerful, have been the nations that have felt that they had a mission, that they were to perform service not only for themselves but a service to the world. I do not believe that any individuals ever do anything very great, or make the most of all their powers until they love something, something bigger than themselves; I believe that our power is then increased to that degree that we feel the greatness of the cause with which we are associated. I was strongly reminded of this fact in listening to one of the beautiful songs that was sung here. The sister who led that song appeared one night in a great recital in New York City, in company with three other girls, and at the conclusion of their number they received a generous applause from the audience. Their instructor said to the audience, "It may be interesting to you to know that these three girls all come from far off Utah." Of course they had an impression that they were all "Mormon girls." It happened that this sister had another number to render later in the evening, and as she appeared before that audience she felt that she was not merely a student with this instructor, but that she then stood as the representative of a people, her people, and that their work would be judged somewhat by her ability

and the way in which she rendered her part. Never before had she felt the necessity of using the gift that God had given her as she did on that occasion, and probably never before had she received such a tremendous applause as when she had finished that number. This may be considered only a little occasion, but I refer to it just to show what a power it gives to one to feel that he has a cause, that he is representing a people, and that he has a mission to perform in the world.

In visiting the great fair at San Francisco, where we saw represented the accomplishments of men, and where they were trying to single out what men had really done, and honor those who had really blessed the world, I noticed it was not great scholars, only those that had been content to merely preach to a congregation, and have ease and comfort in a well provided home; it was not that class of men that received honor upon that occasion. It was not the men who had accumulated vast sums of money and great wealth that were honored and noticed; but old Ezra Meeker with his ox team, who blazed the trail across the continent, men who did something to build up this great empire of the west, they were the men who were honored, whose statues were placed on high. I was proud when Utah was celebrating her pioneer anniversary, proud of the honor that was done to her, to feel that Utah and her pioneers, the men who have done something and felt that they had a mission, that they were really coming into their own. Both the mayor of San Francisco and the man who represented the Governor of the State of California said "We gladly take off our hats to old Dad Utah and we

humbly and freely acknowledge that had it not been for the pioneers of Utah the present greatness of California would have been impossible." The Mayor of San Francisco said: "We appreciate the wonderful work accomplished by the committee that has provided or reared these magnificent buildings. Their work is great; they have accomplished wonders, but it is nothing when compared with the wonderful work and great mission accomplished by the pioneers of Utah."

If we receive any honor as the youth of Zion, boys and girls growing up in this great inter-mountain region, if any honor ever comes to us, if we have any real satisfaction when we have lived our lives, it will be because we have proven worthy, as has been stated, of the sacrifices that have been made for us by those who have gone before, and because we have builded wisely upon the broad and strong, and splendid foundation that they have laid.

May God grant that we may never forget our obligations to God and to our fathers, and may He grant that we may never lose sight of the mission before us. May we feel that we have the greatest mission in the world, the mission of re-echoing the voice of God, crying, "Come out of her, O ye my people." Come out of the old world and build Mine alters in the new. Men who have the mission of calling out of the world those who feel worldly, calling them out to assemble together with those who want to serve God, to learn of His ways and to walk in His paths, and to establish righteousness here upon the earth, and work for the accomplishment and the consummation of the purposes of God, until the kingdoms of this world shall become the king-

doms of our God; and I pray that we may be blessed in it, in the name of Jesus Christ. Amen.

ELDER JOHN R. BARNES.

My beloved brethren and sisters, this is indeed a surprise to me to be asked to address you this morning. I have listened with strict attention to the testimonies of my brethren who have preceded me, and I rejoice in the testimonies which they have borne. It is true they have been varied, but all lead in the same direction.

As Brother Smith said, I received the Gospel in my youth, in my native land, a little more than sixty-seven years ago; and God in His mercy blessed me with a testimony prior to my entering into the Church. This may seem strange, but I fully understood that if I would ever attain to that glory and exaltation that is promised to the Saints, I must indeed obey the commandments of our Lord and Savior Jesus Christ as they were taught by His humble elders in that day. Hence, in my fifteenth year, I obeyed the Gospel, and in due time received the priesthood, and later I gathered with the Saints to this valley. I have endeavored in a humble way to keep the commandments of God, although in my weakness I have made many mistakes. Today I rejoice in the testimony which God gave me in my youth, which has continued with me up to the present time.

I know that Joseph Smith was a prophet of God, as my brethren who have preceded me have testified; and in my reflections I have long ago come to this conclusion that there was a necessity for God, the Eter-

nal Father, and His Son Jesus Christ to manifest themselves to man upon the earth in this dispensation. When we look at the world and the condition in which mankind were, without a knowledge of God, no man, so far as I know, except only those who received the promise from the Savior that they should dwell upon the earth until His second coming, could arise and say that they knew that God lived. There was a great diversity of opinion as to what kind of being God was. Some believed that He was so big that He filled the whole earth, and others, that He was without body, parts or passions, and no man had authority to say that they knew that God lived and to give a description of His appearance and personage. Hence in order that this knowledge might be restored to men, in order to know God and His Son Jesus Christ, which is eternal life, it was necessary for the Father and the Son to appear to the Prophet Joseph.

I rejoice in the character of the Prophet, believing and knowing that he, like Jeremiah of old, was while yet in the spirit world, before he came to this stage of action, called to do this very work. And hence the Spirit of God moved upon that youth to heed the words which had been published to the world, that "If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him." He had faith in that divine promise, and in the humility of his soul he went before the Father, and there asked the question, "Which of all these conflicting sects are right?" He received the answer: "None of them, my son." What a wonderful word! Did he expect that answer? I do

not think he did, but it was nevertheless true. Why were none of them of God? They were man-made creeds, man-made theories, adopted by men who were not inspired, and among them there was not existing a shadow of authority to administer the ordinances of God, as President Blood has shown when touching upon that principle. They were without that authority, and did not know God. No sooner had he received this divine testimony than the world, almost unanimously, arose against him and persecuted him from that hour on. The powers of darkness knew the importance of the mission that that boy was about to be entrusted with, and hence used all the efforts and powers of the adversary to destroy him, but God preserved him until he had accomplished his work, through the various scenes that have been referred to this morning, the various conditions in which he was placed, the various trials and tribulations, winding up with the sacrifice of his life.

I rejoice in this testimony and the knowledge that the Lord has given me in reference to his Prophet Joseph. I know that the work in which we are engaged is true, and I reflect a great deal in regard to the conditions that surround us. Joseph fulfilled his great mission: and the others who have succeeded him as President of the Church of Jesus Christ of Latter-day Saints have filled their missions, and today we have a prophet of God upon the earth inspired similarly to His Prophet Joseph Smith. Our present leaders are indeed inspired of God, and so far as we listen to them they will lead us in the path of rectitude, in the path that will lead us back into the presence of our Father and our God. Are we listen-

ing to their counsel? Are we giving heed to their advice? or, are we every one going his own way, seeking to follow his own will instead of seeking to follow the will of the Father? We can answer these questions for ourselves. I know that it is our duty and privilege to live before God so that we can have for ourselves the inspiration and comfort of the Holy Ghost, and it is our duty to constantly uphold and sustain those who are called upon to preside over us, whether in the stake or the ward, and those who preside over the Church. It is our duty to uphold them and sustain them, not only by our prayers but by our actions also. I claim that actions speak louder than words. It is our duty, my brethren and sisters, to so live before God that our example will become an ensample to the world, that they seeing our good works and our daily course of conduct will discern that there is something more in the Church of Jesus Christ of Latter-day Saints than there is in the religions of the world.

I presume that I am taking up more time than I ought. I thank God for the knowledge and testimony that He has given me, and while I live I hope to be able to bear this testimony. I have written this testimony and I want it to be read to those who shall attend my funeral, the testimony that God has given me in regard to this matter, for I know it is true.

Persecution may rage, and I know that yet many times the Saints of God will be called to suffer before we triumph, before the Church of God finally triumphs over the world. There is no doubt in my mind that persecution will come again. Does persecution hurt us? I thought when the brother spoke of those

who wished that they had lived in the days that are past, when persecution raged, they need not wish for that, for persecution will come quick enough; it will come severe enough; it will test the faith of those who are members of the Church of Jesus Christ of Latter-day Saints, for if I am not mistaken the day will come when it will be all a man's life will be worth to testify as I am testifying this morning. How shall we be prepared for that day? By living near to God. Our daily lives must conform to the commandments which the Father has given. It is not enough that we attend conference. It is not enough that we attend our meetings; our daily lives must be pure, upright, honest before God, showing every man that we are indeed followers of the meek and lowly Jesus, that we have indeed a testimony of Jesus, which is the spirit of prophecy, and that we have within us a knowledge which will lead us to enter the temples of God and perform the ordinances that President Blood referred to, ordinances for the dead as well as the living.

Is it of much importance to the young people that they go to the house of the Lord? Is it not just as well, some may ask, that they be married by this minister or the other minister? No; if you want the promises and blessings of God to follow you in the life that is to come you must obey the laws upon which those blessings are predicated. If our young people want the society of one another in the life to come, as husband and wife, they must enter the house of God, and there receive the blessings through the authority of those who have the power to give them. The world has no authority beyond this life.

This life is of vast importance to us, but the days and hours are fast flitting by us, and it behoves us, you and me, to let not a day pass by without seeing to it that we are in fellowship with the Spirit of God; that we have within our bosom that knowledge and testimony that causes us to seek to our Father, that causes us to seek diligently to do His will and keep His commandments.

I pray God ever to be with you. May His peace and blessings be with us, and with the youth of Zion. I claim that it is the duty of us of mature years to set examples before the young people of which we need not be ashamed that they can look upon us with respect and can hearken unto us, knowing that our desires and aims have been to do the will of God. May the blessings of God be with us all. Amen.

ELDER GEORGE A. SMITH.

Blessings attending the inhabitants of Zion—Testimonies of missionaries bearing fruit—Importance of implanting faith in the hearts of the children—Peace in the souls of those who love God.

Brethren and sisters, the Tabernacle is full, this, the Assembly Hall is full, and there are hundreds of people on the block who cannot get into the buildings. This is the Lord's day, and Sunday naturally affords the best opportunity for attendance at conference, but I hope that during the remainder of this conference the Latter-day Saints will avail themselves of the privilege of attending the meetings—at least that the Tabernacle may be filled at every session.

I have enjoyed the testimonies of my brethren this morning and would

be glad to hear from others if time permitted.

The world is in turmoil. War is poured out on a large part of the earth. The selfishness of mankind in this life is apparent on all sides, and in the midst of it all I know of no people that are so contented with this life, or who have such an assurance of eternal life, as the Latter-day Saints. We are fortunate in having faith in God and His revelations to us and in having our feet planted on the land that He has said is choice above all other lands. This is Zion and will continue to be so unto the pure in heart. I am glad that so many of our Father's children are seeking to learn His will, and are conforming their lives to teachings which will eventually take them back into His presence. The Gospel is finding a response wherever it is preached. Hundreds of our representatives are in the field in all parts of the world proclaiming the truth. My eyes have been dimmed with tears when in other lands, and among the peoples of this nation, when I have seen your sons and daughters arise and bear witness, their hearts overflowing with gratitude, that they did know that God had revealed His work in this latter day.

There is no blessing that could come to me that would be more joyful than to have my children, who have been given to me by our Heavenly Father, blessed with a testimony of the truth and live in obedience to that testimony throughout their lives. If there are any of us who lack faith in this work it is because we have not kept the commandments of God. If there are any who do not know that this is the work of our Father, it is because

they have not done their duty. I know as I know that I live that this is the Lord's work and that knowledge comes as a result of keeping His commandments. This latter-day gospel is finding its way among men, because of the strength that is in the truth revealed in this day, and its promulgation by your faithful sons and daughters. It is winning its way, and oh, how I rejoice when I see Latter-day Saint youths and maidens of this generation stand before congregations who have assembled to hear the Gospel, and testify of its truth, in humility and faith, and with a desire to bless their fellowmen! They may be seen upon the street corners of the great cities of the world, teaching the truth as God gives them power and opportunity to do, proclaiming the principles that are necessary for mankind to know for their eternal exaltation.

This is our Father's work, and is not to be trifled with. It is of the utmost importance to us. Let us so order our lives that when the call comes we may answer, "Father, here am I," if need be to go to the ends of the earth. Let us have our houses in order, and endeavor to establish faith in our children, that they may be willing to respond to every call, and feel in the depths of their souls to say I am ready to go wherever my Heavenly Father desires me to go. Let us live so that the sweet influence enjoyed this morning may be ever with us. There is nothing that can compare with the joy that will be yours when, after keeping the faith, you are called home and permitted to meet with your loved ones in our Father's kingdom. Let us love and sustain each other, and sustain those who preside over us; honor the servants

of the Lord as He has honored them.

Though the world may be filled with distress, and the heavens gather blackness, and the vivid lightnings flash, and the earth quake from center to circumference, if we know that God lives, and our lives are righteous, we will be happy, there will be peace unspeakable because we know our Father approves our lives.

May the Lord have us in His keeping; may we live worthy of His love day by day and overcome the temptations of life, and, when the time comes for us to go home, may we be gathered with our dear ones on the other side, and there receive the welcome plaudit from the Master of heaven and earth: Well done, my children, come home and enjoy eternal life and continued progress throughout all eternity. This is my prayer for all, in the name of Jesus Christ. Amen.

Sister Ethel Anderson, and choir, sang the hymn, "As the dew from heaven distilling."

The closing prayer was by Elder Thomas R. Cutler.

OUTDOOR MEETING.

A meeting was held in front of the Bureau of Information, at 10 a. m. Elder Rudger Clawson presided, and the 33rd Ward choir, conducted by Joseph Poll, furnished the music.

The choir and congregation sang the hymn:

We thank Thee, O God, for a Prophet
To guide us in these latter days;
We thank Thee for sending the gospel
To lighten our minds with its rays.

Elder Arthur W. Horsley offered the opening prayer.

The choir sang the hymn, "High on the mountain top."

ELDER WILLIAM H. SMART.

(President of Duchesne Stake.)

Brethren and sisters, we have come up from the four quarters of the earth to be in attendance upon the Semi-Annual General Conference, which opens this morning, that we may learn more fully of the ways of the Lord, and return to our homes and endeavor to walk more circumspectly in His paths.

I deem myself under sacrifice by being deprived of the privilege of a place in the Tabernacle this morning, that I might listen to the opening address of the President, and no doubt, in this respect, we all have harmonious sentiments; but it is willed otherwise, therefore, let us submit ourselves with becoming humility to our present lot.

We commenced these services by singing the hymn, "We thank Thee, O God, for a Prophet, to guide us in these latter-day days." As we did so I wondered whether we really sense the full significance of these words, and in very truth feel the gratitude they convey. This has been designated as "The dispensation of the fulness of times." It is designed to be laden with most important events, as the essential keys of the Gospel of all former dispensations are to be committed to it; and all important achievements, spiritually and temporally, are converging toward the second coming of our Lord and Savior Jesus Christ, as a distinctive feature in fulfilment of the promise made at the time of His transfiguration, in the meridian of time.

The Prophet Isaiah foresaw that the Lord, at a certain time of the world's history, would "proceed to do a marvelous work and a wonder;" and the early revelations unto the Prophet Joseph Smith clearly indicated this day to be the time of its fulfilment, and set forth the Gospel, with all the achievements to be accomplished under its divine power and authority, to be that "work." Doubtless, many worthy Saints who have gone before, who, through the eye of prophecy, were permitted to behold this age, well nigh envied those who should live during it and be successful participants in its accomplishments.

The first important event ushering in this dispensation was the visitation of the Father and the Son to Joseph Smith, when he was a boy, and in answer to his query as to which of all the various churches was divinely recognized, he was told that they had all gone astray, and for him to go not after any of them, and that in due time the true Gospel would be restored.

A few years later, in the year 1823, the Angel Moroni was sent to Joseph, who acquainted him further regarding this work that was about to commence, and revealed to him the existence of a book of metallic plates, upon which were inscribed the history of the ancient inhabitants of this continent, of some of whom the American Indians are a remnant. After four years training, Moroni finally delivered unto Joseph these plates, together with the Urim and Thummim, by the aid of which, and through the gift and power of God, Joseph translated this history into the English language. He found that not only was it profane history, but that it related the hand dealings of God with branches of

the House of Israel on this continent, and contained the Gospel as given unto the Nephites by Jesus in person, after His crucifixion. This same Moroni had stood, 1400 years before, as the last of his exterminated race, who had fallen through transgression. He being the last historian had, under divine instruction, hid these records in the Hill Cumorah, and it was fitting that he should restore them when the time arrived for their coming forth. On the east pinnacle of yonder Temple stands his statue, trumpet in hand, figuring the heralding of the Gospel, in fulfilment of the vision of John the Revelator, wherein he saw an angel bringing the Gospel again to earth.

Isaiah saw the coming forth of the Book of Mormon, in the day when the Lord would "proceed to do a marvelous work" when a certain people, through their history would "speak out of the ground." Ezekiel foresaw that a stick, or book, of Joseph would be brought forth and would go hand in hand with the stick of Judah; and the Elders are now going forth into the world with these dual witnesses—the Bible and Book of Mormon—of the hand dealings of God with these branches of the House of Israel.

As this "marvelous work" unfolded, John the Baptist, in the year 1829, came and conferred upon Joseph the keys of the Aaronic Priesthood, and was followed by Peter, James and John, who conferred the keys of the Melchizedek Priesthood, they themselves having received the same in the Messianic dispensation.

A House of the Lord having been erected at Kirtland, Ohio, under divine instructions, the climax of these commitments seemed then to

have been reached. The Savior appeared therein to the Prophet Joseph and Oliver Cowdery, proclaimed to them His identity, forgave them of sin, declared them to be clean before Him, and accepted the Temple. Following this visitation came Moses, Elias and Elijah and committed, respectively, the keys of the gathering of Israel; the dispensation of the Gospel of Abraham, through whom all nations of the earth were to be blessed; and the keys of salvation of the dead. With respect to his mission, the Prophet Elijah declared that the time had fully come spoken of by Malachi, testifying that he (Elijah) would be sent "before the great and dreadful day of the Lord come, to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse."

I humbly pray that through faith, repentance and good works, and through the blood of the Redeemer, we shall be cleansed from all sin, and finally prove ourselves wholly worthy of the privilege and the responsibility of being participants in this "marvelous work," and of being partakers of its munificent blessings; which may Our Father grant in the name of His Son, Jesus. Amen.

ELDER WILLIAM T. JACK.

(President of Cassia Stake.)

My dear brethren and sisters, we have gathered from our respective homes to attend this General Conference of the Church. Eighty-five and a half years have passed since the Lord, through the agency of the youthful Prophet Joseph Smith organized His Church in this dispensation. Marvelous progress has

been made during the past, under the guiding care of the Almighty, but great as the development has been, we may look for and should expect to behold greater works than these, in the unfolding of the possibilities of the future, when those who are now careless, and indifferent to the responsibility of membership, and the obligations of the Priesthood, shall awaken to the same righteous zeal, and intelligent efficiency in their religious duties that is manifest by the leaders in Israel, and by thousands of good, faithful men and women in all of the wards and stakes of Zion, as well as in the missions. Men are reaching out after greater efficiency in all the secular affairs of life, as the Church is urging its members to more zealous application and nobler results.

We were favored in this city, a few days ago, with a visit by Mr. Harold Bell Wright, the renowned author, who, in an address before the Bonneville Club, took for his theme, "The Royal Family of Tomorrow." After referring to the world war now in progress, and which is being sustained under the present systems of men and nations, where faith and love are alike being destroyed, and selfishness and pride have obscured the more important considerations of life, he said that the "future bore significant evidences of the approach of a New Royalty in which man would aim at an efficiency that would involve the study of man, an efficiency that meant greater service to humanity."

We sincerely hope that this statement is well founded, for it is a well known fact of history that man has ever been man's most deadly foe. When we consider that "God is the Father of the spirits of all flesh" it

is easy to confess that the race should be a truly royal family, bound together in bonds of fellowship and righteousness.

The pitiable condition of men in the religious world, was portrayed in an address delivered some months prior to the commencement of the present European war, by Lord Winston Churchill, home secretary of the British government in which he says:

"The extreme restlessness seen everywhere is the sign of a great spiritual wave in history," and adds: "Most of us are like boys with cold hands, looking on at the 'game.' We don't understand it. Perhaps it looks ridiculous to us. We are at cross purposes, with no anchorage of love or anything abiding. We want a religion. Perhaps we are waiting for a new one. We'd plunge into life, into usefulness, if only we knew what life were; but we don't know. The conception of Christianity given us in our youth has failed to satisfy us. We are unable to say with the conviction of our fathers: 'This is the absolute truth.' The science and agnostic critics of the past have riddled that religion. We want to know! Whither shall we turn for a religion, a sanction, a guide to life? We start off on our modern Pilgrims' Progress, to seek after God, if happily we may find Him." Then he states: "That the religion chosen must have a positive militant righteousness, called the 'New Patriotism,' and will involve, when adopted, heart and soul, a change in the motive of life. It will require a life of sacrifice. Not selfishness and acquisition. There must be a new birth. Man must become his brother's keeper. It must acknowledge the problems of evil, and grapple with them. A striking note of this 'New Patriotism' is openmindedness; teachableness, and hence a capacity for growth. Its greatest enemies are those with closed minds; the Pharisees of today, who neither 'enter in' themselves, nor permit others to do so. It involves the principle of individual worth, and individual responsibility. We must

trust those whom God trusts, in this divine scheme, and love our neighbor as ourself."

As Latter-day Saints, we recognize the beauty and logic of this statement, and we hasten to offer to all these modern "Pilgrims," that religion for which they are seeking, for it is to be found in the Gospel of Jesus Christ, as revealed to Joseph, the Prophet of this last dispensation. And while the time allotted to me, at this Conference, will not permit me to enter upon this inviting phase of the subject, I will just say, that "Mormonism," so called, embraces every principle and quality sought for by the honest in heart. This is the "absolute truth," and the stone which the builders have rejected is ready to become the chief corner stone in the structure of man's eternal salvation. It is the divine scheme, and the only scheme, that will eliminate war, and envy, and strife and bitterness from among men and prepare the earth and her inhabitants for the rule of righteousness soon to be ushered into the world. We invite all men to look into the merits of this new, yet old religion.

I will only say, in conclusion, that the thought to be gathered from the utterances of the noted gentleman in these quotations, and which I desire to leave with you, is the possibility of greater efficiency and more extensive service in the Church of Christ. Each of us, as officers and members of the Church should labor diligently in the service of our fellow men, with faith and prayer and study, that our efforts may be directed with intelligence, and balanced with wisdom, and sustained with unfaltering faith and

devoted love, so that the larger results may be achieved in this glorious cause.

God has given to His Church the most perfect organization in the world, and has made it possible for us to render the highest order of intelligent service, with divine authority to officiate in His name, therefore the responsibility rests with us, as to the quantity and the quality of the services rendered. There can be no more distinguished "royalty" than to honor our kinship with God, and no higher quality of "patriotism" than to devote our lives to the accomplishment of His purposes in the earth. May the Lord help us to so live and labor, is my humble prayer, in the name of Jesus. Amen.

Rain commenced falling heavily, and the service was closed by prayer by Elder Benjamin Goddard.

AFTERNOON SESSION.

In the Tabernacle.

Conference was resumed at 2 p. m.

President Joseph F. Smith called the meeting to order, and stated that overflow meetings are to be held in the Assembly Hall and in front of the Bureau of Information, this afternoon.

The Tabernacle choir, and visiting choristers, sang the "Hallelujah Chorus."

The invocation was offered by Elder Frank Y. Taylor.

The choir sang the anthem, "God is our refuge."

PREST. CHARLES W. PENROSE.

Privilege of attending Conference—How to draw near to God—The new birth—Need of being born of the Spirit as well as of water—Duty of teaching this to the Children—Experience of the Prophet Joseph Smith—Christ's dual character—God's power to hear prayer—Organization of the spiritual Kingdom—Personal experience—The new work about Christ—The Holy Trinity.

I feel it is a great privilege to be permitted to meet with my brethren and sisters at this conference. I never felt the value of it more in my life than I do today. I have attended a great many general conferences of the Church, as well as conferences abroad in the different missions, but I never felt any more grateful to God for the privilege of attending a conference than I do today. I fully enjoyed the services this morning, and I presume that most of the congregation this afternoon were here at the morning session and heard the addresses that were delivered by President Smith and President Lund, and heard the music, the singing of the choir and the song that was sung by Elder Ballard, which I enjoyed with the rest of the services.

President Lund, in the course of his remarks, asked the question: Why we became Latter-day Saints, why we joined the Church in spite of the obloquy upon it, in spite of the opposition of the world and in spite of the fact that the "Mormons" were and are now a people despised by the great majority of mankind. Well, I felt in my heart that the answer was in that song that Brother Ballard sang this morning. I believe the refrain was: "If ye with your whole heart seek unto God, ye shall ever surely find Him." That may not be the exact words, but I think that was the sen-

timent and we can bear testimony that this is true and this is the great reason why most of the older members of this Church have become Latter-day Saints, receiving the truth in the various nations of the world and among the various denominations of Christendom. When the Elders of this Church were sent forth in the early days of its organization, they went out "without purse or scrip" in the way in which the ancient apostles traveled. They did not take money with them to pay their way; they had no wages, no salary, no stipend, no means of support but that which God raised by friends to administer to them. They had to seek to the Lord. They found Him and those who administered to them also received that blessing. I can bear testimony myself that when I heard the Gospel preached, away back early in 1850, I went to the Lord. I had been trained to believe in God. I did not know very much about Him, although I was brought up among "Christians," so called.

I learned that when Joseph Smith, the Prophet of the nineteenth century, desired to obtain a knowledge of the true Church, to find out which was the true religion among all the various existing sects, he followed the advice of James who said: "If any of you lack wisdom let him ask of God who giveth to all men liberally and upbraideth not, and it shall be given him; but let him ask in faith." That is the great key to it. So Joseph in his boyhood retired to a grove near his father's residence and called upon God that he might learn which was the right religion, for a great number of the religions of the time were engaged in their revival gatherings. Many of you know what that is, some of you perhaps do not. Revivalism is

a sort of religious enthusiasm, often religious and spiritual inebriety; people are "drunk but not with wine, and stagger but not with strong drink," using the words of Isaiah the Prophet, and they become sometimes delirious and go into all kinds of excesses; and he was puzzled to know which was the true religion, and he followed the advice of the Apostle James. He sought the Lord and he believed that God would hear his prayer and answer him and in response to his petition the Father and the Son, God the Father, God the Son Jesus Christ, for He was God and was in the beginning with God, we read in the scripture ancient and modern, and God the Father and the Son appeared to him and spake to him and he was told by the Father to hear the Son: "This is my beloved Son, hear Him." And the Son spoke to Joseph and told him to go after none of them. There is a side to the character of Jesus of Nazareth a little different to that in which He is generally pictured.

I used to sing when I was a little boy and went to Sunday School: "Gentle Jesus, meek and mild, look on me, a little child," and I suppose He was meek and mild in His character, and we are told that we ought to entertain a Christian spirit when we feel a little disturbed by the falsehoods of our enemies. But Jesus had two sides to His character and one of them was shown on this occasion, but not so forcefully as it was shown at some periods of His ministry on the earth. He said to Joseph: "Go after none of them. "The professors of religion draw near to me with their mouth and with their lips do honor me while their hearts are far from me and their fear toward me is taught by the precepts of men. Go after none

of them; they are all gone astray." You remember, if you are acquainted with the history of Jesus, what little we have of it in the New Testament, that He had a great aversion to those self-righteous Pharisees and others of their ilk and the other sects who were hypocrites. "Woe unto you, scribes, pharisees, hypocrites! Ye compass sea and land to make one proselyte and make him ten-fold more the child of hell than he was before." He was not very meek and mild upon those occasions nor was He when He went into the temple and made a thong of cords and kicked over the tables of the money changers and drove out them that sold doves. "My Father's house is a house of prayer but ye have made it a den of thieves. Get out of here." That was the other side of His character but He was meek and mild and gentle to all when they were sincere, when He felt that they meant what they professed. When sinners were repentant, He was kind and gentle to them and welcomed them to Him. "Come unto me all ye that are weary and heavy laden and I will give thee rest." That is where His mildness shone out. You must remember that Jesus was not only the Lamb of God slain from the foundation of the world, but He was also the Lion of the tribe of Judah, and the time is coming when He will shine forth in that character. When the work is being brought to a consummation and the kingdoms of this world are arrayed against Him He will come forth in His strength and the might and majesty of His power, and the kingdoms of this world will be broken in pieces before the kingdom of our God and His Christ.

Now, I speak thus concerning Jesus of Nazareth because He is at the head of this work in which we

are engaged. This is no sect of religion. This is no mere man-made organization. It is divine and was from the beginning and the Father and His Son appeared and opened up the latter-day dispensation. The greatest of all dispensations of God's mercy to man is opened and launched forth upon the earth and it will be brought to a grand and glorious consummation, for all things shall be subdued unto Him and He shall reign whose right it is to reign over all the earth. The promise is made to us as it was made of old by the Lord to the people: "Draw near unto me," saith the Lord, and I will draw near unto you." That is the process. We are to draw near unto Deity and Deity will stoop down and condescend to us and reveal to us that which shall be for our good, but we have to draw near to Him, as the song says, with our whole heart and to serve God and be determined to serve Him as He has commanded us in these latter days, with all our heart and might and mind and strength.

That is what the Lord commanded anciently and has renewed again in these latter days. For through the Prophet Joseph Smith to whom the Father and the Son spake in that heavenly vision, God has revealed the fulness of the everlasting Gospel, and has restored all the ordinances and rites and powers and privileges and gifts and blessings pertaining thereunto as they were enjoyed in times of old. God is the same "yesterday, today and forever," and those who draw near unto Him with their whole heart shall find Him and shall learn of Him and understand Him. Of course we do not expect to comprehend Deity in the fulness thereof while we are in mortality, but the day is to come, according to both

ancient and modern scripture, when we will come "face to face" with Him and "see Him as He is and be made like Him, but every man that hath this hope," the apostle John says, "purifieth himself even as He is pure." Here is something for us to consider, my brethren and sisters, and friends, if there be any here who are not of our faith: that is, that there is something more to religion than believing in Deity, something more than receiving ordinances and ceremonies and rites, and organizations. What is it? It is the Spirit and the power of God. Jesus Christ, when explaining to Nicodemus that peculiar saying that "except a man be born again he cannot see the kingdom of God," and Nicodemus could not understand it, expounded it this way: "Verily, verily, I say unto you, except a man be born of water and of the Spirit he can not enter into the Kingdom of God." This is something we should all understand. It is necessary that we should be born of water. A great many of our modern religionists say that does not matter, that the water does not amount to anything and so it does not matter whether we are born of water or not. But Jesus Christ laid down as a fundamental that "except a man be born of water and of the Spirit he cannot enter into the Kingdom of God."

To be born of water is very easy to understand, if we will look into the life and character and example of Jesus Christ. He started out on His ministry before entering into the preaching of the Gospel and accomplishing the work that the Father sent Him to do by going to John the Baptist and being immersed in the River Jordan. When He was baptized of John, we read, he came up straightway out of the

water and lo! the heavens were opened unto Him and the Spirit of God rested down upon Him in the form or sign of a dove and the Father from the heavens said: "This is my beloved Son in whom I am well pleased." He was born of water when He came up from the Jordan, and born of the Spirit when the Holy Ghost rested down upon Him in visible form. The voice of the Father proclaimed that He was well pleased with Him and He has "left us an example that we should follow in His steps." I do not want to take up time in regard to that particular point. If we will read the Acts of the Apostles in the New Testament we will notice the fact that whenever they went forth to preach the Gospel they proclaimed these principles, that if anybody wanted to enter into the Church or Kingdom of God they had to be baptized for the remission of sins; and that baptism was an immersion, it was a death to the old life and a new birth to the new life. It is being "buried with Christ in baptism," being raised up in the likeness of the resurrection of Christ.

But then they laid their hands upon the baptized, repentant believers and conferred upon them the gift of the Holy Ghost. So that the Holy Ghost is necessary as a baptism; that the individual must be baptized, immersed in that influence, quickened by it, enlightened by it, thus becoming one of the sons of God by adoption in the Gospel. Verily, said the ancient apostle, "they that are led by the Spirit of God are the sons of God." Now, here is a double birth—the birth of the water and the birth of the Spirit, and I want to impress upon the minds of my brethren and sisters that they should teach this to their children, not only to be baptized in water

when they are eight years old, but to be "born of the Spirit," as the Lord has commanded. He says: "Inasmuch as there are parents having children in Zion or in any of her Stakes that are organized, who teach them not to understand the doctrine of faith in Jesus Christ, the son of the living God, and baptism and the gift of the Holy Ghost by the laying on of hands when eight years old, the sin be upon the heads of the parents." Doc. and Cov. 68:25. It is a splendid thing that in every month just before the fast-day, which President Smith drew our attention to so strongly this morning, just before the fast-day there is a baptizing day and parents send their children, when they are of proper age, to be baptized. It is to be hoped and believed that before they send them they instruct them in these things. The Lord says if they do not teach them to understand that doctrine the sin shall be upon the heads of the parents. On the fast-day, generally, the children, after being baptized, are taken to the fast meeting and under the direction of the bishops, hands are laid upon them by the Elders and the Holy Ghost is confirmed and sealed upon them in form. But it is for the children to be instructed how to reach out, to reach up to God with all their heart, and if they do they will find Him and they will receive that baptism and inspiration of the Holy Ghost from on high without which we cannot see and comprehend the things of God.

For, as man by the spirit of man, which is in him understands the things of this world, so no one can comprehend the things of God but under the influence and power of the Spirit of God, the light of the Lord, that divine light which proceedeth from His presence through-

out the immensity of space, that which is in the sun, in the moon, in the stars, in the earth, and in all things, and by which He operated when He made the worlds and by which Jesus, the Son, who was with the Father in the beginning operated in the formation of this globe. It was He, Jesus the Christ, our elder brother in the spirit, that was spoken to by the Father in the beginning when He said: "Let us make man after our image and our likeness," and so on. But the Holy Ghost, the Comforter that Jesus Christ said He would send when He went away, is "a personage of spirit." When He left His disciples He said He would not leave them comfortless but He would send to them the Spirit of truth from the Father, who, when He came, would guide them into all truth and take of the things of the Father and of the Son and show them to His apostles and unto those that received the gift of the Holy Spirit. Thus the Father and the Son and the Holy Ghost are three separate and distinct personalities; they each have their particular power and sphere of operations, but they are all one in mind and purpose, and in act; they three are one in that sense.

Now, we want our children to understand that they can learn of the Lord as Joseph the Prophet did. Not that every one of them is to receive visible manifestations as he did; for he was a special witness raised up by the Almighty to usher in the greatest and grandest of all dispensations, but to learn to be led by the Spirit of God, to understand its whisperings, its inspiration, and if they do learn that and walk in the light that they will not be led astray. When those foolish vagaries that President Lund alluded to this morning, come along from time to

time and lead some foolish people away from the straight and narrow path, we know by the Spirit what they are. They are not of God. They come to deceive, to darken the mind, to becloud the understanding, to lead people from that which God has shown to them to be the truth. True. Latter-day Saints have "his peculiarity about them that they are born of God, by the water and the Spirit. And that Spirit is a spirit of revelation. It is a spirit of inspiration; it enlightens the soul, as that which we call artificial light lightens the natural eyes. These lamps that shine here today give the same kind of light that comes from the sun and from the moon and is a property and a manifestation of the spirit of truth, the light of truth, the intelligence that always existed, that never was created or made, the Spirit by which God operates throughout all His creations and by which He can learn about us whenever He desires, and behold us, and can hear and answer our prayers.

It is a great puzzle to some people how it can possibly be that a person, an individual, of form and stature, occupying but one place at a time, can hear the prayers of His people or can comprehend them as David said He does: Said he: "There is not a thought of my heart but lo! O God, thou knowest it altogether. If I ascend up into heaven behold thou art there. If I descend down into hell behold thou art there; and if I take the wings of the morning and flee to the uttermost parts of the earth, there will Thy hand lead me and Thy right hand guide me." Of course these expressions are somewhat figurative, but there is the great fact that God can be omnipresent by the power of His universally diffused spirit which proceeds from His presence

throughout the immensity of space, and He can see and discern all things by that power, as He told Enoch, and Moses also, as you can read in *The Pearl of Great Price*. Moses and Enoch were each lifted up so that they could see, measurably, as Deity sees and they beheld the multiplicity of the creations of God; and when Enoch declared that if a man could count the particles of the earth or of a million earths like this, that would not be a beginning to the number of God's creations, then God told him, "Yea, and mine eye can pierce them all." By the power of that Spirit he sees and comprehends and understands all things, and His watchful care and His mercies are over all His works.

There is another thing connected with that, which you can understand if you will read the 10th chapter of the book of Daniel. I will not take time to read it. I don't want to take up too much time. There are others to speak this afternoon. But do you read it. Daniel, the prophet, whose words are being fulfilled, many of them, in our own time, Daniel predicted and saw in vision the rising of the great kingdom of God in the latter days, to supersede and overcome all kingdoms upon the face of the earth. He prayed to God on a certain occasion and his words were not immediately answered, and he fasted and prayed and fasted and prayed but his words were not answered in the way that he expected, and after three weeks had passed by, a heavenly being appeared before him, an angel of God, and he fell down on the ground, and the angel said to him: 'Stand up like a man;' and when he stood up he told him, "Daniel, from the day that thou didst set thine heart to understand and seek unto the Lord thy words were heard, and I am

come for thy words; but the Prince of the kingdom of Persia withstood me one and twenty days, and lo! Michael, one of the chief princes came to help me and now I have come for thy words." Three weeks had passed by since Daniel commenced to pray for the blessing that he desired, and at length the messenger came to answer him and give him the asked-for information.

Here is something disclosed that gives a little key to those who wish to understand the world behind the veil, the spiritual world, that it is organized. As the Church of Christ is organized here on the earth with quorums and organizations and institutions in all their beauty and harmony and order, so it is in the spiritual sphere, and there are personages appointed for different positions and districts of that sphere, and they can proceed and act according to their office and authority and according to the sphere of their labor. This angel that came from the presence of God was fought by the powers of evil, evidently, and was withstood on the way for three weeks—one and twenty days. Sometimes our prayers then, are not immediately answered. Daniel's was postponed until the time when the angel came. Reading that chapter and reflecting a little may open the eyes of some of us in regard to the operations of God in His great universe in the spiritual world as well as in the natural world.

And this is a certainty: If with our whole heart we seek God, God will draw near to us and we will find Him, not expecting, of course, that we will behold Him, visibly, that He will come down to everybody and appear in His personality, but by the power of His divine spirit. He will draw near to us and we will

draw near to Him, and every Latter-day Saint who has really been born of the Spirit as well as of the water, understands something of this. I don't know of any joy or pleasure, any sensation that is delightful, to be compared with beholding the visions of eternity by the power of the Holy Ghost, and to have the soul lifted up above sublunary things and all earthly and material matters, to draw near to God our Heavenly Father. He is our Father, the Father of our spirits. We came from Him. He has sent us here. We are here for a purpose and an object and He designs our progress, our development into the fulness of His own image and likeness and power and glory; but to understand Him and His ways and to enjoy His light and His presence and to find Him really, we must be quickened by the power of the Holy Ghost and those who seek the Lord and try to serve Him with all their heart and mind and strength, will be able to draw near unto Him.

I know this is true. When I was a boy I learned of this Gospel and I went to the Lord and inquired of Him concerning it. Not one of the family to which I belong embraced this Gospel, not one of my friends or associates in the different sects have received it so far as I have learned; but I went to the Lord myself. I believed in Him, I prayed to Him, and He enlightened my mind, He lit up my soul, He gave me a conviction of the truth of this work and I went forth and received the ordinance of baptism and the ordinance of confirmation by the laying on of hands by men appointed of God to minister in these ordinances. I received the remission of my sins. I received the gift of the Holy Ghost, and from that time to the

present, I can testify that God has been with me on the land and on the sea, among the wicked and among the Saints. In all my labors and duties during the years that have intervened God has been "my refuge and strength;" in Him we shall prevail. Our enemies may continue their onslaughts: they may condemn the leaders of this Church as they are doing today; they may conspire against us, but we shall prevail, not because we are so wise or so mighty or so numerous, but because God is our refuge and our strength, and He hears our prayers, and He answers our requests when what we ask for is wise in Him to bestow.

We should remember that, my brethren and sisters. Sometimes in sickness, people call upon the Lord and they get angry because their prayers are not immediately answered. That is very foolish; we are all foolish, I suppose, to some extent, weak, for we are human; but we should understand that God is our Father, and fathers do not always give to their children everything they ask for. They know better than the children what they should have. So let us ask in faith and in trust, trust in God as well as faith in God, and keep His commandments, and all shall be well with us, and we will be guided of Him and inspired of Him and He will lead us in the path of life. Brethren and sisters, don't let us leave prayers to God to times of trouble and sorrow and distress, but call upon the Lord in the morning and the evening, every day; and when we are full of joy and gladness call upon Him and offer our prayers of praise unto Him. We should praise the Lord with hallelujahs in our souls. If we can't give them voice, like the choir has done so beautifully today; we can

praise God in the soul; we can draw near to Him in gratitude for His mercies unto us, for they have been wonderful and manifold to this Church to which we belong. God has manifested His power from the beginning, and it will continue and will prevail.

Now let us understand another point, and that is, that when we pray to God, the Eternal Father, we pray to Him in the name of Jesus Christ, and Christ has promised that if even a few of us are agreed and call upon the Father in His name, what we ask for shall be granted. There is power in the name of Jesus the Christ.

I am glad to say before I sit down, that a splendid volume called "Jesus the Christ" has been issued from the press. Brother James E. Talmage of the Quorum of the Twelve was requested by the Presidency to write a real history of Christ. It begins away back in the beginning when He, as He has told us, was with the Father and was the first-born. It recounts His works from that time down, showing that the Jehovah of the Old Testament, was the Jesus of Nazareth of the New Testament. All this is set forth in excellent style, with quotations from ancient and modern revelations which make it a very valuable work for the Latter-day Saints in all their societies and organizations and in their private homes. I allude to this subject again so that you may not go astray. Some people get peculiar notions about who Jesus was. Understand, once for all, that the Father and the Son and the Holy Ghost are three separate and distinct individuals. We pray to God the Father in the name of Jesus Christ the Son, under the influence and power and guidance of the Holy Ghost; and if we will walk

in the ways that the Lord has pointed out, we will not go astray.

Any man who is imbued with the spirit of this Gospel will understand that God has established an order in His Church, for its guidance and government, as we heard this morning, and when men start up here and there and over yonder and pretend to be some great one to set things in order, they should understand and we should understand that in the very beginning of the Church, right in the very beginning, the Lord revealed that if He had anything to reveal to His Church He would give it through the man that stands at the head, and that has been the rule ever since. The man who stands at the head holds the keys and power of revelation for the Church; but for individuals the blessing is free to all; the spirit shall be poured out upon all. I know that God inspires the soul of man. I know that God qualifies His servants, weak though they may be, for the works that they are required to perform; and I thank Him and praise Him this afternoon for His mercies to me in all my labors and travels and toils through my past life, and I praise Him for the privilege of being here with my brethren and sisters this afternoon.

I invoke His blessings upon all. May the Holy Ghost, the Comforter, be our constant guide and companion, that we may be able to subdue all that there is in us that is wrong and contrary to the divine will, and be led and guided and subject to the Father of our spirits, through Jesus Christ, the Son, and the influence and power of the Holy Ghost. May God bless you and help us all to be faithful and true and save us in His glorious kingdom, for Christ's sake. Amen.

Prof. Evan Stephens' new hymn, "Loyal to the Truth and the Right," was sung by the choir.

ELDER JOHN W. HART.

(President of Rigby Stake.)

My brethren and sisters, I deem this a great privilege, and an honor to me personally, to be called by the President to occupy this position this afternoon. I can assure you that if I say anything that will be for our benefit the Lord will be responsible for it, and not me personally. It is very unexpected on my part to be honored with this call; and I might state farther that I have been suffering with a severe cold the past week, and I fear that I will not be able to satisfactorily occupy the time; but I pray that the Lord will be with us, that I may enjoy His help while I say a few words to you.

It was surely a great inspiration to me this morning to sit in the congregation and look in the faces of those on the stand, whom the Lord has chosen in this dispensation to have charge of His work in the earth; and to be called to occupy this position this afternoon, and face this vast audience, to me it is an added inspiration. It is a wonderful testimony to the Latter-day Saints to note the many representative people that have come from different parts of the earth, and do come to attend these general conferences, the business meetings of this great Church. The loyalty and devotion of those who have been selected to occupy positions in the Church is wonderful to me.

I could not help but reflect upon some things that were stated this morning by the President, and prob-

ably one statement of his that appealed to me and caused me to reflect more than any other was when he stated that the time had come when the adversaries' efforts toward this people were growing weaker all the time. I can bear testimony to this statement my brethren and sisters. I come from the state of Idaho, where I have lived for over twenty years; I have seen the day there when a Latter-day Saint was not permitted to enjoy nor to exercise the privileges of citizenship, on account of his religion. I have seen, exhibited there, on the part of the enemies of this people, the greatest bitterness and antagonism I believe that existed anywhere since the Later-day Saints came to these valleys. I am glad, my brethren and sisters, to state in your hearing today that the bitterness, antagonism and unfriendly feeling have practically disappeared from our state, and our neighbors and friends with us are glad that it has gone, that it has left us. I want to say farther that our neighbors honor us for our sincerity of purpose, and our devotion to our religion, for our energetic efforts in furthering the principles of the Gospel in the parts of the state where we reside. We now have a high classed lot of people in Idaho who are not members of our Church, and they are willing and glad to meet with us, to enter into counsel with us to consider things, ways and means that are for the uplifting of the citizenship, for the inauguration and establishment of laws that would be for the betterment of all mankind. We are grateful and thankful that this condition prevails now.

The section of the country which the Latter-day Saints occupy, in

that state, I believe is growing and progressing more rapidly than any other section where they live in these Western States. We are glad of this, and I believe that the people there are beginning to appreciate more fully the blessings of the Lord toward them, and the way that they are being prospered in their efforts, than they have done heretofore. We are grateful and thankful for this condition.

I want to say, my brethren and sisters, that I am proud to hold a membership in this Church. I have a testimony of the truthfulness of the Gospel. I know that the Lord is with us and that if we will continue to put forth our efforts for the establishment of truth in the earth, if we will go forward and battle against evil in the future as we have in the past, the time will come when truth and righteousness will conquer evil, and we will enjoy more fully the Spirit of the Lord, and peace and happiness will be in our midst more extensively.

I pray the blessings of the Lord upon this Church, upon those who have charge of its affairs, those who have been placed in authority, I hope and pray that they will have the Spirit of the Lord continually, that we may receive from them counsel and advice that will be for our good, and take it home to those over whom we preside, that they also may be benefitted by hearing the word of God, even if it does come second handed. I pray that the Lord will be with all who are occupying responsible positions, with the elders that go abroad, that they may continue to uphold the dignity of this Church, and that they may defend its principles loyally, and in a manner that will be acceptable in the sight of the Lord, in the

future as they have in the past; that His blessings will precede them, and that they will be rewarded with the testimony of His work. May His testimony abide with us, may we have faith continually, and may we seek unto the Lord for guidance at all times, that we may receive the blessings that are in store for faithful Latter-day Saints, is my prayer in the name of Jesus. Amen.

ELDER MARK AUSTIN.

(President of Fremont Stake.)

I, too, am very grateful, my brethren and sisters, for this opportunity of bringing to you the greeting and good feeling of the people of the Fremont Stake of Zion. I desire to say unto you that they are very much interested in the work of God in the earth. They are a good people, and the Lord has abundantly blessed them in the land to which they have gone under the direction of the prophets of God.

I have been very much interested in the remarks, teachings, counsel and advice we have received in this conference from President Smith, and the other brethren who have addressed us. Surely we can say in our hearts we are blessed of God. He has given unto Israel mighty men, clothed with the power of the holy priesthood for the blessing and salvation of the souls of men. We have listened to President Hart, who has lived in Idaho, as he has said, for twenty years. Because of his life and conduct, his straightforwardness in dealing with the people of Idaho, they have respected and honored him in their legislative assemblies; and everywhere that he has gone he has brought honor to our people. We are blessed by the

labors of Brother Hart and those who are associated with him, and we are very grateful for this. The Lord softens the hearts of good men and women of the world, who have misunderstood us, when they come to know us; if they love righteousness.

I pray that the Lord may bless us and help us to understand the great mission that has been given to us in the world, to teach men the truth, and when they know it they shall be made free. When men speak unkindly of those whom the Lord has called to positions in the Church, surely they are not our friends, or they would let us rest in peace, in the enjoyment of our right to happiness. But when some cry out falsely things that disturb our peace, surely those can not be regarded as our friends, and we feel justified in warning the Latter-day Saints against them. If a man loves you he will not try to disturb your happy condition. They who are unhappy, and desire to have you likewise, are inspired by Satan, like the adversaries of this work, who accomplished the martyrdom of the Prophet and his brother, and other faithful elders of this Church. Their power ends with the destruction of life, they are not able to go further. The old prophet said, "Fear God who may destroy both the body and the soul in hell." We have no need to fear men who have power to harm the body only.

I thank God that He has called such splendid men to lead us, whose lives are an example of righteousness. God's work is going onward and upward; and one stands at the head today who is fearless as a lion in defense of truth and righteousness. He has the admiration of good men and women in all the world,

when they understand his motives. His counselors, the chosen twelve, and all the general authorities of the Church are also righteous men.

May the Lord bless us and help us to be loyal, in accord with the song that has just been sung. We should be thankful for the prophets and the poets; may the Lord bless them, and help us all to understand and properly perform our mission in the world, I pray in the name of Jesus Christ. Amen.

Eight young girls, under direction of Sister Lizzie T. Edward, sang "The Lost Chord."

ELDER WALTER P. MONSON.

(President of Eastern States Mission.)

I am deeply gratified for this opportunity of standing before you for a few moments this afternoon, bringing a word of good cheer from the Elders and scattered Saints who are living in the Eastern States mission, on the northeastern borders of this great republic, and also in the four eastern provinces of Canada. I trust that what I shall say, my brethren and sisters, will be actuated and inspired by the Holy Spirit. In and of myself I feel wholly incapable of edifying you. I often think of the example which Joseph, who was sold by his brethren into Egypt, furnishes. When he was brought from the dungeon, after he had prepared himself to go into the august presence of King Pharaoh, on which occasion he was required to give an interpretation of Pharaoh's dream, which had troubled him, he stated, "It is not in me, yet God will give Pharaoh an answer of peace." I have found through my experience in the mission field, and at home, that the Lord will not leave those

who are engaged in His service, so long as they will put their trust in Him.

Today the thought has been passing through my mind, what would a mature person answer who should land upon the eastern shores of the United States, when asked, "Have you investigated Mormonism?" He may say, "I have never heard of such doctrine." Perhaps he would set out in search for the truth or falsity of what the world would call "Mormonism." He may go to one of the theatres in New York City, and he will find "Mormonism" made the coarse and vulgar jest of the wicked. He might go to the churches of New York City, and other eastern centers, and find the maledictions of the preachers poured out almost in liquid eloquence against this people. He will go upon the street corners and he will hear "Mormonism" spoken of as a hiss and a by-word. Eventually he may encounter two young men standing fearlessly before the passing crowd declaring that God has spoken from the heavens unto His Prophet Joseph Smith, and has revealed His mind and will to the children of men in this age as in former years. He might be impressed with the sincerity of these young and faithful ministers, and conclude to read some of their literature, and finally decide that he will come to where these people live, that he might learn for himself what "Mormonism" really is. He enters the valleys of these mountains, he sees the beautiful shade trees, and the orchards overburdened with fruit, the fields and the farms well cultivated and luxuriant with golden grain. Every way he turns there is beauty and thrift. When he associates with the people,

he finds cleanliness and devotion in their lives, he is compelled to change his erroneous opinion of "Mormonism" to what it really is. He would say, "If this is the fruits of the system that has been mocked and made the subject of coarse theatre jests, and paraded ludicrously upon the vaudeville stage of this country, and has been made a theme of reproach in many a pulpit, then I say, 'God speed Mormonism.'" "By their fruits shall ye know them," and not by what their enemies say of them.

I am sometimes constrained to wish that some of you western people could partake of the "luxuries" that we are having in the East. Conditions are not all pacific, I will say, in the East. There are all manner of representatives of various anti-Mormon organizations trying to deceive the people in regard to what we believe, and with words of eloquence they are blinding the eyes of many good and honest-hearted people. Comparatively speaking, we are just a mere handful, and though I speak of the Eastern States Mission, especially, the same may be said of all the missions in the United States, and those in Europe also. Missionaries clothed in the robes of the holy priesthood, going out meeting and contending with the education and the training of men of the world, missionaries who have not been met squarely, who have not been treated fairly, they are declaring that God lives, and is revealing His mind and will to the children of men. Some of the reports of our opponents' efforts that come to our notice occasionally are not without comedy. I have with me a few newspaper clippings, which come from a Press Clipping Bureau, and I want to bring some of these "luxuries" home to you. I will read

only three of them. Here is one from the Philadelphia Pennsylvania Inquirer under date of April 29th, 1915, quite recent:

PERIL SEEN IN MORMONISM.

Speaker Warns Mothers That Daughters Are in Danger.

"Mothers, it is time your eyes are opened to the dangers that threaten your daughters, that attend the high schools and colleges in this country," declared Mrs. May Leonard Woodfurd, recording secretary of the Women's Home Mission Society, at the quarterly meeting of the Philadelphia Conference of the Methodist Episcopal Church, which was held yesterday at the Arch Street M. E. Church, Broad and Arch Streets.

"Mrs. Woodfurd spoke of the number of people in this country, amounting, she said, to 68,000,000, that profess Christian religions. She spoke of the growth of 'Mormonism' in the Eastern States."

[Now she is dealing with something that we know a little bit about.]

"The Mormon Church has 2200 missionaries in and around Pittsburgh alone." [Laughter.]

I felt compelled to compliment Elder Watson, who is presiding over that conference. I turned to him, and to the *four* elders who were laboring in that great city, and said, "President Watson, you and your companions are a considerable crowd."

"She said, 'they are attending schools and colleges, and frequently induced good girls to adopt the monstrosity they call religion.'"

"The Membership Committee, consisting of Mrs. Seymour Eaton and Mrs. Leonard Woodfurd, announce an increase of fifteen hundred members [of the Mormon Church in that district] during the last quarter of this year."

We are glad to know we are making this progress, and I am not sure but what there is some truth in the

report from their point of view; not from our records, however. These people, who are thus antagonizing the Church of Jesus Christ of Latter-day Saints, hold that all that is necessary for a person to do in order to join their church is to go to their prayer meeting and say, "I believe." I am very grateful for Mrs. Woodruff's opinion that there are fifteen hundred people who have gone to the ministers and said, "I believe in Mormonism;" but they haven't had the courage to be baptized yet. The harvest is coming.

At our conference six months ago a report was read of the expenditures of tithing paid during 1914, which amounted to nearly two million dollars. Here is a clipping taken from the Lutheran's publication under date August 15th, 1915, even more recent than the last clipping:

"The advantages of centralized authority, and of a well-developed financial system, are well illustrated in the achievements of Mormonism. The hierarchy has just issued a report which accounts for nearly *two billion dollars* received in tithes the past year." [Laughter.]

If the Church population is five hundred thousand, that makes four thousand dollars each individual paid in tithing. (Laughter.) I call upon all to give some substantial reason why an organization whose members are capable of earning forty thousand dollars each per year and of paying four thousand dollars each in tithes, should be opposed. Nor do the reports seem to be in consonance with each other. Of course everything must be true when it is against the "Mormons." It is really surprising to see how some people will swallow bait, sink-

er and all. Here is a clipping from the Meadville Pennsylvania Messenger, September 15th, 1915, so recent that the ink almost smears under my fingers:

"INTERESTING LECTURE ON MORMONISM. "By Mrs. Deifenderfor in First Presbyterian Churches.

"Some startling facts concerning Mormonism were really brought to light by the lecture of Mrs. Deifenderfor at the Presbyterian Church. The following are a few extracts.

"Mormonism is the most highly organized institution in the world today. So perfect is the machinery that a command can be flashed from the head to its most remote member in just forty minutes." [Laughter.]

"It numbers millions of adherents." [Did you get that?] [Laughter.] "It numbers millions of adherents, and has at least three colonies in every state of our Union. It has established churches in New York City," [I wish that were true.] "in Chicago, and many other cities, and has two hundred missionaries in Pittsburgh."

Someone has made a mistake of at least two thousand missionaries. One says two thousand two hundred and another says two hundred. We are being "exposed" before the world, and a great many honest-hearted people are writing to our headquarters asking for literature, and we are only too pleased to supply the same, sending it by special messengers who have been set apart for that work; and we believe the work is growing. The sentiment is changing, notwithstanding the great effort that is being put forth by the adversary of men's souls to thwart the purposes of the Lord in sending this Gospel message to the ends of the earth. I feel we are camping on higher ground every night. We are trying to carry to the hearts of the children of men the doctrine of love for mankind, that man should

love men as brothers, and that all should love and respect and obey God, our Father in heaven, as a father.

Now may the peace of our heavenly Father abide in the hearts of the Latter-day Saints forever, I ask it in Jesus' name. Amen.

ELDER CHARLES A. CALLIS.

(President of Southern States Mission.)

The Book of Mormon declares that when we are engaged in the service of our fellow men we are only engaged in the service of our God. The service that wives and mothers in Israel, and the fathers, and the missionaries are rendering is as sacred in the sight of God as the service that angels are rendering around the throne of the Almighty. In the 17th chapter of the Gospel of St. Luke, it is said that Jesus healed ten lepers; of the ten that were healed only one came back to glorify God. The sin of ingratitude is a most abhorrent one. I wonder if the account of this healing was intended for the admonition of Israel. I wonder if we who have been favored of God in our crops, and have been blessed in our basket and in our store, sometimes forget to glorify God by paying our tithing and by worshipping the Almighty with all our mind, and might, and heart and soul.

I believe, brethren and sisters, we ought not to look too far into the distant future, I believe there are blessings around and about us. Recently, when a photographer in Atlanta was taking the picture of our recently erected Church edifice, he invited me to look on the plate and I was endeavoring to look through

the plate and could discern nothing; but he said to me: "Mr. Callis, look on the plate; don't try to look through it;" and then I beheld a beautiful picture. On every hand, are testimonies of the truth of this Gospel. There are mighty prophecies being fulfilled now at our very doors that we can rejoice in and have our faith strengthened thereby.

When the President of the Church stood up this morning and announced the blessed news that a temple was to be erected on one of the far distant islands of the sea, I said in my heart that that glorious prediction, that the spirit and power of Elijah would be manifested in this dispensation among this people is being gloriously and splendidly fulfilled.

For these splendid things that are happening in our midst, for the great men who preside over us, for this great Gospel, for Israel—for Israel is a splendid people—I thank God, and bear testimony that this is the work of God and that we are the people of God; in the name of Jesus. Amen.

The choir sang the anthem, "The Judgment;" the solos were rendered by Esther D. Stephens and Horace S. Ensign.

Patriarch Hyrum G. Smith pronounced the benediction.

Conference adjourned until Monday, October 4th, at 10 a. m.

SECOND OVERFLOW MEETING.

Another meeting of the Conference was held in the Assembly Hall, at 2 p. m., at which Elder George F. Richards presided. Forest Dale and Richards Ward choirs, under direc-

tion of T. Albert Hooper, furnished the music.

The anthem, "Awake and Arise," was sung by the choir.

Prayer was offered by Elder John R. Barnes.

The choir sang the hymn, "Ye simple souls who stray."

ELDER EDWARD H. SNOW.

(President of St. George Stake.)

My brethren and sisters. Although your faces are new and strange to me, yet I know that your hearts beat with mine, in the same desire and the same aspirations. Therefore, in responding to this call this afternoon, I do so with the assurance in my heart that you have come up here to worship the Lord, and to receive encouragement and strength to help you to keep the vows, covenants and obligations which you have made unto the Lord as His covenant people. It is these covenants and vows which we have made that make us a peculiar people, the people of God, and which characterize us differently from all other peoples of the earth. Because of the reverence and faith we have in those who preside over us we are thought not to be as independent in our lives as other people, but we have learned the principle of the freedom of obedience. We have tried and tested the advice of the leaders of this Church and people, for so many years that we have perfect confidence in what they advise and teach us as being the mind and the will of the Lord. And, in carrying out their teachings in our lives, the Spirit of the Lord has uniformly borne testimony to us we are truly shown the way of life, truth and righteousness.

In listening to the words of President Smith this morning, I thought of the principle that sometimes is inculcated in political platforms, to the effect that a frequent recurrence to fundamental principles is essential for the perpetuity of the liberties of mankind, that it is necessary for us to go back to the simple life; it is necessary for us to remember the foundation stones and principles upon which our body politic is founded and upon which it rests; and upon which our rights, both social and personal are founded. We must not forget them, but that we must live them in our political life if we would preserve our political liberty. Likewise, President Smith has called us back to the fundamental principles of our home life, of our individual duties as members of the Church. He has warned us against any departure from them, and has pointed out the benefits that would follow the performance of our duties, humbly and fully, as Latter-day Saints.

In every age, where God has had a people upon the earth, the cry has gone forth to repent of waywardness and indifference, and turn to God. The prophets of old exhorted Israel: "Turn, O back-sliding Israel, return to your God and to the ways and to the teachings of the prophets." The Savior of the world cried out to Israel: "How often would I have gathered you as a hen gathereth her chickens under her wings, but ye would not." The call of President Smith to the Saints to practice the minor as well as the weightier matters of the law is to us the word of the Lord. It means that we must, in our homes and in our wards and in our stakes, if we have departed from those simple,

fundamental principles, go back to them, if we would maintain the truth and righteousness so characteristic of the people of God. All that we have accomplished as a people in this western commonwealth, and as a Church, has been accomplished because of obedience to these fundamental principles of the Gospel.

We must remember the Lord; we must be grateful to Him, night and morning, for the blessings that we receive. We must not forget to thank Him for bounties with which He has blessed us; we must not forget to remember the Sabbath day to keep it holy, to go to the house of the Lord upon the Sabbath day and partake of the sacrament, and worship with the Saints of God. We must not forget to pay our tithes and our offerings in the day and the season thereof. We must not forget to show by our acts and by our lives that we are in fellowship with our brethren and sisters, and that we uphold and sustain those who preside over us. These, my brethren and sisters, are some of the fundamental principles, some of the fundamental duties, of Latter-day Saints, and it is the doing of these duties, and the observance of the law of the Lord, which makes us strong and vigorous as a people, not only physically but intellectually and spiritually, and gives us power and influence in the earth for good among the honest and virtuous of the earth.

There is an oft-repeated passage in the New Testament, of Paul's, that he was not ashamed of the Gospel, for it was the power of God unto salvation. The Gospel, if we live it, is the power of God unto Salvation. Salvation, as the

Prophet Joseph Smith interpreted it, means the placing of us beyond the power of all our enemies. Now these enemies are not personal enemies. They are not enemies of the flesh in the form of men that we are afraid of; but they are our own weaknesses, the weaknesses with which, perhaps, we were born, the weaknesses that perhaps we have acquired through bad habits which we have formed. The observance of the laws of the Gospel gives us power over all such enemies, in short, saves us from them. For instance, if we obey the Word of Wisdom by persisting year after year in the abstinence of the use of tea, coffee, tobacco, and intoxicating liquors, does not this persistence in this habit, and this determination on our part to keep this rule of life become so rooted in our natures and in our lives, and in our very existence, that we are saved from their degenerating influence? Thus the Gospel, so far as this one principle is concerned, has become to us the power of God unto salvation. We are saved from that enemy: we have overcome it. The strength of being clean proves effectually that the Gospel, indeed, is the power of God unto salvation.

Likewise in the payment of our tithes and offerings. If we have paid our tithing honestly and scrupulously in the time and the season thereof for years and years, it has become to us the power of God unto salvation, because the temptations of the flesh, the sordidness with which we are possessed, and the love of money, are rooted out of our systems. It is no longer a temptation to us to retain that for our use which rightfully belongs to the Lord. We never think of withhold-

ing it. So we might go on from one principle to another, and we should find that if we persist in obeying principles of righteousness such persistence becomes unto us the power of God unto salvation, not only here but hereafter, for our salvation hereafter, we know, depends upon our life here.

My brethren and sisters, I rejoice with you in this gospel. I am thankful beyond words to express that I was born in the Church, of good parents. I am thankful for the influences that the Gospel has had upon my life. There is nothing that I would exchange my faith in this Gospel for. There is no wealth, no influence, nor possession for which I would exchange the simple faith that I have in God, and the knowledge that I have, that this is the kingdom of God, the Church of God, and that it is being led by the influence and power of God.

May the Lord bless us, and sanctify all, that we may receive during this conference to our good, that our determination shall be to do the will of God and keep His commandments, that we may enjoy salvation, here and hereafter; which I pray in the name of Jesus. Amen.

ELDER ROBERT D. YOUNG.

(President of Sevier Stake.)

My brethren, sisters and friends, President Snow was speaking about our hearts beating, but I do not believe that your hearts are beating quite as fast as mine is in occupying this position.

It was stated when I was introduced that I was from Sevier. I remember the question being asked, are the people severe? Not at all. I feel that we have a splendid good

people in the Sevier stake of Zion, a people that are at peace with one another as well as with their Gentile friends, and God is blessing them always.

While I was looking over the congregation this afternoon, I thought how differently I viewed this grand congregation than a certain gentleman did, a Rev. Collins, of Australia. I labored in that far-off land, among goodly people for upwards of three years, and I enjoyed very much the hospitality and big-heartedness of that people. (By the way, I see faces in this congregation of some that I was instrumental in the hands of the Lord of taking into the waters of baptism. I feel grateful to my Heavenly Father that I was obedient to that call, to go as called by the Prophet of the Lord and perform missionary labors in that distant land.) This reverend gentleman I have alluded to paid Utah a visit to study the "Mormon" religion, and also to learn something of the character of the "Mormon" people. When he returned he advertised to his own congregation, giving them to distinctly understand that he did not want it to come to the missionaries' ears, that he was going to deliver a lecture and expose "Mormonism," and tell the people something true about the real character of the "Mormon" people. But some of his good people quietly informed us when the meeting would be, and we were in attendance, and sat immediately in front of the stand. When he beheld us it seemed to trouble him very much, and it was easily to be seen that he was not at ease. However, he told how he got on the boat at Sydney, and spoke of some of the customs of the Americans as he found them on the boat, which by

the way was an American boat. In telling about when he landed in San Francisco he seemed to be a little worked up in his feelings, and as he told about how he came across what he called the barren waste of the desert parts of Nevada, he seemed to be a little more worked up in his feelings. But when he alluded to his arrival in Ogden, he stopped and hesitated, and evidently hardly knew what to say. However, he proceeded, and told about Brigham Young's home and his "forty wives," and other absurdities so on and so forth, which seemed to be very pleasant to some of the congregation. He said, "everything seemed to work in my favor. There was a 'Mormon' conference, and I attended the meeting in the Tabernacle. They had a choir leader who was a perfect genius of music from the crown of his head to the soles of his feet, and they had a splendid large choir. But O Lord!" he said, "of all the careworn, poor, miserable looking mothers you ever saw, there were many in that congregation. And what was worse," he said, "was when some of those 'prophets,' as they claim to be, arose to their feet and spoke, and of all the dry discourses that I ever listened to in my life I heard the worst there. But, fortunately, the congregation, practically all, fell asleep, and I prayed to the Lord that I could fall asleep also."

I sat in front of the "reverend," and when he got through I asked him for the privilege of reading a statement from a cosmopolitan gentleman, who had circumnavigated our globe three times, and who, during his travels, had visited Utah. In Australia, I said, this gentleman that I desire to quote to

you, is esteemed to be one of your greatest men, a man whose integrity is unimpeachable, a man who is known throughout this land for his honesty and uprightness. I want you to permit me, before you dismiss this meeting, to read to this people his views along the same line that you have been speaking here this evening. Mr. Collins replied, "This is my meeting, and I want you to distinctly understand that I don't want any 'Mormon' to open his mouth here and speak to my people." And, after a few words more, he dismissed his meeting.

I want to state that was an example of a prejudiced mind, a man who had vainly tried to stop the work, and had done all in his power to destroy the effect of the diligent labors of the elders in that far-off land. But we find a different example in that gentleman who came here with an unprejudiced mind, with a view to ascertain the truth, and learn for himself whether these stories were true or not. That gentleman made a statement, in words to this effect: that the people should cease striving against the "Mormon" elders, for "I beheld in the State of Utah the most noble women and mothers that I have seen in all my travels. I advise that you cease fighting their boys, because the whole ministerial world can never thwart the progress of sons born of such noble mothers." However, the reverend gentleman did not let me tell the congregation that. Later we had the privilege of delivering our tracts to the greater part of his congregation, and we were instrumental in the hands of the Lord in baptizing some of his foremost people, which vexed him very much.

Now, my brethren and sisters, I feel grateful when fair-minded persons come in our midst and praise the people. They find the fruits of the Gospel to be good; they find young men who are clean, and high-minded. They find that our young women are pure, modest and refined. They have been taught by their fathers and mothers the principles of life and salvation. They are young men and women who, with their fathers and mothers, sincerely thank God every day of their lives for His blessings.

When we sing this beautiful hymn, "We thank thee, O God, for a Prophet," our hearts are made glad, and we rejoice we live in the day and age when prophets are with us. We heard inspired words from the lips of the prophet this morning, and I believe they met responsive welcome in every heart, and that our determination is now more than ever before to go forth and diligently perform the sacred work that is assigned to us.

A great thinker and writer has said, "It is not possible for God to be everywhere, therefore He gave us mothers." I wonder if we appreciate our good mothers, our fathers also, those who have taught us all the days of our life to be pure, to be upright, to be honest and to let our light so shine that the world may see it and glorify our Father in heaven. I was just thinking that my mother in far-off Scotland, (pardon me to refer to it), was one of the first in the neighborhood where she resided to join the Church. She had lost her father and mother, and was staying with a family as a servant girl. When she told this family about "Mormonism," they became very angry.

She was then only 14 years old, and they stated to her that if she did not cease visiting the meetings they would dismiss her from their service. She asked them not to be so harsh, and said, "I know it is true, I have a testimony it is true." They tried to convince her that it was just a hallucination of the mind, but they could not, and finally she was baptized, and they drove her from their home. All the money she had in her pocket at that time was 24 cents—one shilling—and she gave that, the night she was driven from home, to secure a hall, which was known as Townhead Hall, for the elders to preach in that night. Those elders blessed her and told her that she would never want; and that blessing, I want to testify, has been literally fulfilled. She remained firm, steadfast, and immovable to the cause of Truth. One of the members of that family, a young man, became converted, and finally the entire family were converted, and came to Utah, and their testimony was to the effect that it was all due to the integrity and faith of that little girl. My mother was also instrumental in getting my father to attend meetings, and finally he became converted. When my father and mother came to Salt Lake City with the other emigrants, there was a dinner already prepared for them by this very family that had driven her from their home because of her belief in "Mormonism." I thank the Lord for her immovable faith. I wonder if we are all appreciative of the trials and sacrifices that our fathers and mothers have made to bring us to this goodly land, this great land of America. Are we appreciative of the fact that we are recipients of the true Gospel, that we understand

the plan of life and salvation, and that we have so many blessings showered down upon us day by day? I wonder if we are counting these many blessings, thanking the Lord for them, and regarding the Gospel of our Lord Jesus Christ as the biggest thing in all the world. That we may do this, is my prayer, in the name of Jesus. Amen.

ELDER LEWIS ANDERSON.

(President of South Sanpete Stake.)

I am very grateful, my brethren and sisters, for the privilege of attending this splendid conference. The sessions that we have already attended, and the remarks that have been made by those that have addressed us, have been full of inspiration and good things for the Latter-day Saints. The vast gathering in this building, and in the adjoining building, which is much larger than this, is a great testimony of the grand work that we are engaged in. It seems to me that in each conference the throngs become greater who gather here to hear the words of the Lord through His servants, the prophets.

I am very thankful for the testimony of Jesus, for the Gospel of Jesus Christ that has been revealed through His servants the prophets. I want to say that I am thankful for the priesthood. I am thankful for the faith that I have in the cause of Zion, and in her people, in the servants of the Lord. I am thankful to God that He has given to me the faith that I have in my heart to uphold and sustain them in all the various conditions in which we have been placed, and they have been placed. It is a wonderful work that we are engaged in, preaching the Gospel in the nations of the earth,

and at home, and in performing the duties and labors devolving upon us as Latter-day Saints.

I desire this afternoon also to express my feelings in relation to what was said by the First Presidency, Presidents Smith and Lund, and the words of counsel that were given unto us by them concerning what was termed "small things;" but I want to say to you, my brethren and sisters, that those things that were referred to are great things. Those things referred to by President Edward H. Snow this afternoon also are great, and are necessary for the building up of the work of God.

We as Latter-day Saints, I believe, are thoroughly conversant, and in harmony, and in tune, with the principles of the Gospel, at least with what we sometimes call the first principles of the Gospel, faith, repentance, and baptism, and the laying on of hands for the gift of the Holy Ghost. All these things, I believe, we are in harmony with, our hearts are in tune with them, believing that they are necessary unto our salvation and to our exaltation. In these things I believe we have come to the unity of the faith, as being essential in every particular. I believe that the Latter-day Saints throughout are believers in those principles, because they manifest them in their lives, and their children manifest them in their lives. As a rule, we find that the children of Latter-day Saints are anxious to become members of the Church of Christ when they attain eight years of age. The parents likewise are anxious that they shall receive the ordinance of baptism, being initiated into the Church of Christ. In these things it may be said we have come to the unity of the faith.

There are other matters, however, pertaining unto our every day life, in which we sometimes do not see eye to eye. They were mentioned this morning by our beloved President, and I was very much pleased in the illustration that he made in relation to home life, and to the teaching. There has been a great deal said of late in relation to the necessity of the teachers among the Latter-day Saints, the ward teachers, performing their duties in visiting the homes of the people, and making what is known as the one hundred per cent. I take it, my brethren and sisters, that those that are called to this great ministry of being ward teachers to the Latter-day Saints, should place themselves in a position that they will be able to teach, that good results may come from the teachings and visits of our brethren in the homes of the Saints. I believe that is essential in order to be successful. We who are doing this work should bring ourselves into harmony with the Lord and His purposes, so that, when visiting we can ask these questions in the way and manner that was stated by President Smith this morning; and that we can truthfully answer them ourselves in our homes, that we are living the Gospel of Jesus Christ, that we are at peace in our homes, in our families, in our every day walk and conversation, and with our neighbors.

I believe that this Gospel includes all that is good; it is a splendid thing for the Latter-day Saints to practice upon every day of their lives. The payment of tithing also has been referred to by President Smith. To those who keep this law, it becomes second nature to them, as well as in obeying the

other commandments of the Lord. I believe that if we observe these things they become a source of joy and satisfaction to us. Also the payment of our fast offerings, and observing that day as a day of fasting and prayer, a day of contributing of that which the Lord has given us, in the spirit and meaning thereof, for the benefit and comfort of the Lord's poor that we have among us. It was said by President Smith, this morning, that there would be ample in the hands of the bishops, that there would be no suffering among the poor people, and there would be no necessity of drawing from the tithing funds of the Church for their support, if all members of the Church would remember to observe this duty. I am thoroughly persuaded in my experience that that is true.

I am thankful for what was said to us in relation to the building of temples. My life, for twenty-seven years and upwards, has been, in a way, devoted to that work, and I want to tell you that this work is growing among the Latter-day Saints. In the city where I live, Manti, during the nine months just past there has been an increase of more than ten thousand ordinances performed in that temple above the record of a year ago, or of any other except the opening year of that temple. The Spirit of the Lord is upon the people, encouraging them to work for the redemption of the dead as well as the living, and be diligent in preaching the Gospel in the nations of the earth. The preaching of the Gospel to the dead, and doing ordinance work for those that have probably accepted it beyond the veil, is progressing; and the Spirit of the Lord is working upon men among the nations of the

earth, that their hearts are turned to their fathers, and the hearts of the fathers are turned to their children. This is evident everywhere.

We noted at the Congress that was held in California not long since, some of the effects of the spirit that is poured out upon the various nations of the earth. Delegates were there from various countries, many from our own land of the United States, expressing their great interest in this important work, the gathering of genealogies of the people, of their forefathers and mothers and other ancestors. This is a work that has been long engaged in by the Latter-day Saints, and they enjoy the blessings thereof. In the nations of the earth men, that know not why these things are, are inspired to gather together records by which the Latter-day Saints are greatly assisted to prosecute the great work of redemption for their kindred dead.

I pray my Heavenly Father to bless the Saints. May His Spirit shine within them, that we may be able to accomplish the labors that are enjoined upon us, in a way and manner that shall be pleasing to our Heavenly Father, and that shall give blessing, consolation, and salvation to ourselves, is my prayer, in the name of Jesus Christ. Amen.

ELDER ADOLPH MERZ.

(President of North Sanpete Stake.)

My beloved brethren and sisters, I rejoice with you in having the opportunity to attend this excellent conference. For many years these General Conferences have been a feast of blessings to me, and I have never gone home from one of these gatherings disappointed. I have felt in my heart, every time I at-

tended them, that I had received strength in my soul and new testimony of the divinity of the work of God. I thank God for this testimony, and I desire to bear it to you this afternoon, if I may be led by the Spirit of God to do so, for I know in my heart that Joseph Smith was indeed a prophet of the living God.

I rejoice in the remarkable growth of this people. For many years I have watched their gatherings, and it seems to me that the numbers who attend conferences are constantly increasing. When I heard President Robert D. Young speak this morning of the Rev. Mr. Collins, I felt sorry that the gentleman could not have attended one of these great General Conferences of the Saints, and I wondered what he would have thought of it, or what effect it would have had upon his mind. The impression that I have always received at these conferences has been, that the people who attended them were filled with the Spirit of God and were hungering and thirsting for His word, and that they were eager to hear the voice of the true shepherd.

I rejoiced this morning to hear the voice of our beloved President and Prophet, the mouthpiece of God to this people, and I feel to sustain him with all my heart. When he arose to speak this morning and said that probably his condition was not such that he would be able to occupy much time owing to severe cold, I prayed in my heart that God might strengthen him, and I felt like one of the Elders of Israel of old, to uphold and sustain his arms, that God might give him strength to speak to the Latter-day Saints. And how remarkably impressive the

word of God came to us; I am sure that we all rejoiced in hearing the words of our beloved leader.

There is no danger, my brethren and sisters, as far as I can see, that can come from the outside to injure this Church, as long as the people are united, and as long as we are performing our duties and labors in our humble callings in life. There is no danger of the adversary having power over, and prevailing against this people so long as we serve God and keep His commandments. The only danger that I can see to this Church, and that not collectively, but to the individual, is the danger which comes to the man and the woman who do not keep the commandments of God, those who neglect their prayers, who desecrate the Sabbath day, or who refuse to pay their tithes and their offerings, and who are not in harmony with their bishops and the authorities of the Church. There I can see danger, for as sure as we live, if we do not keep the commandments of God, little by little our faith will become weaker, and eventually we will lose interest in the work of God.

For some time we have endeavored in our stake to bring a larger number of people to our Sacrament meetings, and to accomplish this we called into service some thirty missionaries and singers and musicians, who for the last two or three months have visited alternately every ward in the stake, preaching the Gospel and calling the people to repentance. So far we have seen some fairly good results. But it seems to me, my brethren and sisters, that the distinction is becoming more and more apparent between the men and the women who serve the Lord and

keep His commandments and the ones who do not. I can see the need of labor, the need of visiting the homes of the Saints, and of praying with them, and bearing testimony to them of the truth of the Gospel. I know the words of President Smith, which he uttered in his opening address this morning, are true. I am convinced that great good will result from the faithful and devoted labor of the ward teachers, and of the officers of the Church, by prayerfully admonishing the people and teaching them the word of God. We sometimes go to our meetings to hear certain men speak, and we hear the question asked, "Who is going to speak today?" "Why, Brother so and so." "Well, I have heard him before, I do not care about going to meeting today." On the other hand we hear it said, "Elder so and so is going to speak, let us go and hear him, he is a good speaker." And so we go to our meetings. And I have wondered sometimes how many people, how many of us, go to our sacrament meetings irrespective of who shall sing or pray or speak, but because we love the Lord with all our hearts, and because we feel to go to the house of worship to offer up our oblations to the Lord our God by partaking, in humility, of the emblems of the atonement, in remembrance of the sufferings and the mercy of our Savior, judging our hearts, our conduct, and our worthiness, to partake of the emblems of the broken flesh and spilt blood of our Redeemer. My brethren and sisters, I am sure that if we love the Lord we will obey all His commandments, and if we do not keep His commandments, it is because we lack faith and devotion to the work which He has intrusted to us.

I rejoice in the work of the Lord. I rejoice greatly in the labor, which I am permitted to perform. There is nothing compared with the privilege that we enjoy to labor in the vineyard, whether at home or abroad. Money-making, my brethren and sisters, does not compare with it. It does not bring the peace and the satisfaction which comes to the soul of the man and the woman who faithfully and devotedly do their duty in the Church. I have this testimony in my soul. I have rejoiced greatly in my travels abroad among the people of the world, preaching repentance to them, and warning them of the judgments and the calamities, which would overtake the wicked, because of their unbelief and their rebellion against the warning voice of God. But I have experienced as great a joy and satisfaction in laboring at home, in the ward and in the stake in which I live. I have found inexpressible joy in teaching the boys and girls among our people, and I have oft returned to my home from Sunday School, or from the Mutual Improvement meeting, or from the homes of the Saints which I had visited, filled with gratitude to God for the privilege given unto me to labor in the vineyard, and of aiding someone, especially the youth of Zion, to obtain an understanding of the glorious principles of life and salvation.

Brethren and sisters, let us all put our shoulders to the wheel, and labor faithfully and devotedly for the progress and advancement of the work of God, that we may stand blameless before Him in the day of judgment, which is my prayer in the name of Jesus. Amen.

ELDER GEORGE F. RICHARDS.

Individual responsibility an essential characteristic in welfare of the Church—Aggregate of "little things" immensely valuable—Prayer one of the most important of "little things"—All Church duties, though humble, are important.

My dear brethren and sisters, I cheerfully and unreservedly bear my testimony to the truth of the remarks of our brethren who have addressed us this afternoon and the spirit which has prompted those remarks. I commend the same to you all, including myself. It will be profitable for us to ponder these things, and to put them, as far as possible, into the practice of our lives.

The remarks made in this meeting and in the meeting this morning, in the large tabernacle, reminded me of some of the savings of the Apostle Paul, which I desire to read to you briefly from the first chapter of First Corinthians:

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty: and base things of the world and things which are despised, hath God chosen, yea, and the things which are not, to bring to nought things that are, that no flesh shall glory in his presence."

And then in the next chapter the Apostle Paul says:

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit, for the Spirit searcheth all things, yea the

deep things of God. For what man knoweth the things of a man save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

The little things, my brethren and sisters, which go to make up our religious life are the things which count in the end, both for the individual members and also for the Church as a whole, just as the details in any business go toward making the success of that business enterprize.

During the conference we have had detailed some of the things that indicate the growth of this great work in which we are engaged; additional stakes and wards, an increase of population, of tithings paid, etc.

If we would have Zion strong and so recognized in the world, with powers for good, we as members of the Church of Jesus Christ of Latter-day Saints ought each to take his share of responsibility in making it so. If the members are all strong, Zion will indeed be strong and potent for good. Neither does our strength as individuals in a religious capacity nor as an organization of the Church consist in a spirit of independence, of being proud and boastful, or blasphemous, or of exercising our agency so as to show our independence in doing things which no honorable, good man or

woman would stoop to do. Our strength is in God, our Eternal Father, through living the laws of the Gospel which He has revealed, and they are made up of little things; and as the Apostle Paul said, "These are as foolishness in the eyes of the world," of men who see not the things of God because they enjoy not the Spirit of God. But not so with us who have entered in at the door of the sheepfold in the way that has been appointed, who have had sealed upon our heads the Holy Ghost, with the rights and privileges of having Him ever with us to guide us in life, strengthen us against evil, giving us power to overcome self, to see and understand the truth, to love and obey it, and to finally obtain salvation.

"Except ye be converted and become as a little child ye shall not enter into the kingdom of heaven." Jesus did not say, except ye become a king upon the throne, or a judge upon the bench. No—ye must be humble even as a little child, so humble that ye can worship God your Father and acknowledge Him and give Him reverence, so humble that ye can acknowledge Jesus Christ the Savior and Redeemer of the world, and serve and follow Him. There is no salvation except through Jesus Christ our Savior, and except through acknowledging Him as such, and by yielding obedience unto the laws and ordinances of His Gospel, simple though they may be.

Brethren and sisters, the little things of life, such as the saying of our prayers, are important. Are we trying to go through life without the help of our Heavenly Father, expecting to obtain a salvation? If we

expect His help, and we must have it if we succeed in this great enterprise, we must obtain it through the means which He has ordained, and that is through the inspiration of the Spirit of God, the Holy Ghost, we must obtain it by seeking after it. The promise is only to those who seek. "To those who ask it shall be given," and our asking must be in faith, nothing wavering, for he that wavers is like the waves of the sea, driven of the winds and tossed.

Who of us are grown, and were taught when we were children at our mother's knee to pray in secret before laying our heads down to rest at night, and again in the morning after we had risen to offer to Him our prayers, have outgrown these things? Is it possible, brethren and sisters, that we need less of the protecting care of the Lord? less of His guiding hand and inspiration now when we are grown, and have a multitude of responsibilities, than when we were little children? Or is it because we think the Lord will hear the prayers of children, and will not hear us? Or is it because we have so far departed from the way of the Lord that we feel embarrassed and ashamed when we undertake to approach Him in prayer? Or what is the reason that we have forsaken our secret prayers? And have we adopted the order in the Church of praying in our families? If not, why not, brethren and sisters? If we have not adopted this custom in our religious life we are not in full harmony with the Church and the Latter-day Saints. We could call attention to other little things that have been spoken of. The attending to our fasts, for instance. Was the fast day instituted

for a few, and they of a certain class! No, it was instituted for every man and woman, from the highest to the least in the Church, and I cannot justify myself in neglecting to fast on fast day. I cannot justify myself in withholding my offerings from the poor which should be given upon the fast day. And so with our tithing. If I am justified in not paying my tithing, why should you be required, my brethren and sisters, to pay tithing? Is not this a common cause in which we are engaged, the building up of the kingdom, and are not the tithes of the people used for that purpose? On the other hand, if you who do not pay your tithing are justified before the Lord, why should not I be justified without paying tithing, or every other member of the Church? And so with every religious duty that devolves upon us. I admonish you to an exercise of care, my brethren and sisters, to all these little details which go to make up the consistent, faithful, devoted Latter-day Saint, and promise you that if you will do so you will have peace of mind such as cannot be purchased with gold and silver or with houses and lands or flocks and herds, yea, that which will surpass by far everything earthly. You will have joy in life, and a hope and an assurance that you will obtain eternal life with all its attendant blessings.

We must know that our course of life is approved of God or we never can exercise that faith in Him which is necessary to take hold upon the blessings of eternal life. And let us remember, too, that we are dependent creatures, that we need the Lord's help to do these simple little things, to live the true and consist-

ent life that is required of the Latter-day Saints.

Now the Lord bless you all, my brethren and sisters, and sanctify to our mutual good, our happiness and our salvation, the remarks, the spirit, the prayers, the singing of this session of our conference, I pray in the name of Jesus Christ. Amen.

The choir sang the anthem, "Praise ye the Father."

Closing prayer by Elder John G. McQuarrie.

SECOND MEETING OUT-DOORS.

Another meeting was held in front of the Bureau of Information building, at 2 p. m. Elder David O. McKay presided, and the 33rd ward choir, directed by Joseph Poll, again furnished the music.

(By actual count, there were 11,954 persons in the Tabernacle, at 2 p. m.; also, about 3,000 in the Assembly Hall. Standing as well as sitting room was completely occupied in both of these edifices. About 2,000 were present at the outdoor meeting, and a great many others were unable to find accommodation for hearing at either of the meetings.)

The opening hymn, "Praise to the man who communed with Jehovah," was sung by the choir and congregation.

Elder Wm. H. Richards offered the invocation.

The choir and congregation sang the hymn, "Guide us, oh Thou great Jehovah."

ELDER WM. C. PARTRIDGE.

(President of Big Horn Stake.)

I feel to rejoice, my brethren and sisters, in the privilege of attending this conference, and the privilege of listening to the authorities of the Church. You know, I live a long way off, and feel that it is a great treat when we can come here to headquarters, and listen to the words of inspiration of the servants of the Lord.

I rejoiced this morning in listening to President Smith's opening remarks. I could not help but think while he was speaking, especially about the lack on our part of paying sufficient fast offerings, and other things that we should feel in duty bound to do. I thought to myself, we are certainly somewhat careless and indifferent in regard to those matters. We come to these conferences, and listen to the servants of the Lord, and they touch our hearts: they come out in our midst, to the different stakes of Zion, and speak words of good cheer to us, and we feel encouraged, we feel that they teach the very things that we most need, when they urge us to live our religion; yet in a few days we seemingly forget, in a measure, the good things that we have heard. We really do not forget, but a spirit of indifference apparently takes hold of us.

When the authorities undertake to bring about a reformation in certain lines, we realize that these things are good for us, yet we are slow to carry them out. Take for instance, the one day a month that we are asked to observe as "home evening," get our children together around us in our homes, and teach them the principles of the Gospel. I have discovered, in traveling around

among the people in our stake, that they all think this is a splendid thing, but many are so careless that they let the day that is set apart go by without observing it. I believe it is the same in other places, so far as I have been able to learn. Most of us are slow to do those things that we know are for our good. I believe it is one of the greatest things that has been given to us recently, the carrying out of this idea of bringing the members of our families together and teaching the principles of the Gospel to them, in the home. Most of us leave the teaching of our children to the Mutuals, the Sunday Schools, and the Primaries. I venture to say that a large proportion of the people belonging to the Church are not carrying out this counsel, and are not yet bringing their families together on the home evening, and teaching them the principles of the Gospel.

When the Big Horn stake was first organized, Apostle Woodruff told us to hold devotional exercises every night and morning in our families, and most of us did that for a long time. But we began to get careless in that matter, and I can say today that there is not as much of the spirit of unity, of love, good feeling and contentment that there was a few years back when we were carrying out this practice more fully. I believe that one of our greatest failings is that we are not more diligent in teaching our families the principles of the Gospel. Perhaps we do not realize what the result is. I can see it. I can see that some of our young people grow up without a knowledge of the Gospel, except what they gain in the organizations. There are some families that attend to these things strictly, but I am afraid the ma-

jority of us do not yet carry them out. We acknowledge it is the proper thing to do, but we are careless, and fail to put them into practice to the full extent.

The law of fast offering we acknowledge is one of the finest laws in the Church, to donate of our substance for the support of the poor. There are very few in the Church that do not believe in this law; but I find, in our stake, that not one-half of the people pay their fast offerings fully. According to the bulletins that come out to us every year, we are not below the average of the Church. I do not want you to think that I am running our stake down. We are above the average in a number of good things; but with the aggregate membership of the Church, we are behind in these things, as President Smith said today: we are not paying all we should in fast offerings, and the Church has to furnish means from the tithing for the support of the poor.

Brothers and sisters, I want to bear my testimony to you that we cannot keep the spirit of the Gospel in our hearts, we cannot have the proper love and respect for the authorities, unless we try to carry out their counsel in these little things. We cannot do it. We cannot be spiritually alive if we neglect our meetings, and neglect to partake of the sacrament. In fact, unless we keep the commandments of the Lord, we are in danger of getting luke-warm, and drifting away from the Church. I feel to plead with you, my brothers and sisters, to look to it, that your children are taught the principles of the Gospel, that they are not allowed to be entrapped by the snares of the adversary. Our children are precious gifts from

God, and we should use every means in our power to bring them up aright, and not wait until we see them falling away into by and forbidden paths, but commence as soon as they can talk to teach them the principles of the Gospel.

Let us commence with ourselves, let us commence right now and resolve within our hearts that we will live nearer to the Lord than we have done, that we will keep the commandments of the Lord, and that we will be exemplary as Latter-day Saints, that we will help with all our might to teach the people of the world that we have the truth, for we have it, and we know it. May the Lord help us to do this, is my prayer in the name of Jesus. Amen.

ELDER JONATHAN C. CUTLER.

(President of Curlew Stake.)

While sitting here, this thought came to my mind this afternoon: "Why am I a 'Mormon?' Was it because my parents were Latter-day Saints, that I was born under the New and Everlasting Covenant? or have I a stronger reason why I am a 'Mormon' than this?" It is true the environments that we are under have a great deal to do with forming our life, morally, socially, as well as spiritually. I thank the Lord that I have been born under the New and Everlasting Covenant, with goodly parents; and that I have been led and guided by the hands of kind men who hold the Priesthood, who have guarded my footsteps until I became old enough to think and study for myself. This answer comes to me: "I have many reasons why I am a 'Mormon.'"

In the first place, take history, start from the creation, from the

time that Father Adam was placed upon the earth, and we find that he was led and guided by the Lord. Angels visited him, conversed with him, taught him the way. We also find the same mode of procedure in the lives of the holy prophets, Abraham, Isaac, Jacob, Moses, and all the other ancient prophets. We find one of the prophets making this declaration, "Surely the Lord God will do nothing except He reveals His secrets unto His servants the prophets." Here, then, is a strong declaration. When the Lord has a people upon the earth, they must be led, according to Malachi, by the word of the Lord, through the voice of a prophet. This, then, gives us a key to the position to start from. The people of the Lord must be dictated to and led by Him, through a prophet of the Lord.

We find the Savior came in the meridian of time. He did the greatest work ever done among the children of men. What did he teach the people? He taught them faith, repentance, and baptism. He made it very emphatic: Unless a man be baptized, he cannot enter the kingdom of heaven, and before He left the people, we find Him thoroughly organizing the Church upon the earth. How was the Church organized? It was organized with prophets and apostles, etc., "for the work of the ministry, for the edifying of the body of Christ, until we all come to a unity of the faith."

Now, these were the teachings of the Great Master, and they are applicable to us. This same organization must exist with us, if we are truly people of God. This thought appeals to me—I must look for the church which has these characteristics. It is true the "Mormons" are not considered Christians, by some

of our good friends; but, as Isaiah says, we can judge according to the law and the testimony, and we appeal to these to prove that we are Christians in very deed. Today we are preaching Christ and Him crucified. No people hold higher the name of the Lord Jesus Christ than do the Latter-day Saints. No people have proclaimed higher ideals than do the prophets, we acknowledge them as being true servants of the Lord, and we follow them.

We learn from history, that the Gospel was taken from the earth. In this last dispensation, we find a boy making the declaration to the people that he has been called of the Lord, that angels had appeared unto him, instructed him, counseled him, and told him what to do. Here then we find verified the words of the Prophet Malachi, "The Lord reveals Himself to His servants the prophets, etc." Now I have considered this question seriously: "Was this boy called to be a prophet of the Lord, or did he call himself?" I answer, We find that the boy Joseph Smith, during a great excitement of the religious world, declared that he had talked with the Father and the Son, and that later angels came and administered unto him. He made the bold declaration to the world that these were actual facts. Did he stop there? No, he followed the voice of those Divine Beings who had called him. They were his teachers, he followed them, and did as they dictated. Finally, God made him a prophet, the head of the last dispensation, and authorized him to be a mouthpiece unto the people. What are the fruits of his work? We find him advancing from step to step, and the Church was organized. We find him preaching the same doctrines as Christ and His apos-

ties taught—faith, repentance, baptism, the gift of the Holy Ghost—and telling the people that obedience to these doctrines was necessary to salvation. And was this all? No, he organized the Church as perfectly as it was in the meridian of time, with prophets, apostles, and all the other essential officers, as we find Paul tells the Corinthians. They are necessary to the development of the Church, and thus we find it fully organized and equipped.

We follow him from the early rise of the Church, and the history of the people that followed him, until his martyrdom; then follow the Church from the time they left Nauvoo until they arrived in these valleys of the mountains. In all these conditions we find the same perfect doctrines and organization prevailing that existed in the primitive Church. We are led today by the voice of God through His mouthpiece, and, as we are told by the Lord Himself, that “whether I speak by mine own voice or the voice of my servants, it is all the same.” These thoughts appeal to me. They are reasons why I am a “Mormon.” They convince me.

I have a living testimony that I wish to leave with you this afternoon: not the testimony that my mother planted within my soul, but I have one for myself. I know that the Lord lives, I know the Gospel is true, and I know that Joseph Smith was a Prophet of God; and I bear it to you this afternoon, and feel, as Paul of old felt, that “I am not ashamed of the Gospel of Jesus Christ, because I know it is the power of God unto salvation.”

May the Lord bless you, bless us all, and help us to do His will, and may those of us who have not a tes-

timony seek and find it, is my humble prayer and desire, in the name of Jesus Christ. Amen.

The choir sang the hymn, “Israel, Israel, God is calling.”

ELDER BENJAMIN GODDARD.

(President of Temple Block Mission.)

I trust, my brethren and sisters, that I may be able to speak under the influence of the Spirit of the Lord, and that I may have an interest in your faith and prayers. My voice is somewhat husky as I have participated in several gatherings of late. I have been interested in all that has been said this afternoon, and also in the open air meeting this morning, with regard to the great latter day work.

I endorse the remarks of my brethren who have testified that the Lord has commenced a great work in this dispensation. You have heard them comment upon the revelations given to the Prophet Joseph Smith. They have referred to the organization of the Church, to the coming of prophets, the appearance of angels upon the earth and their messages to the Prophet Joseph.

This story, wonderful as it is, would have little effect upon the minds of the people if it were not for the evidences of truth following these great events. We declare unto all men, and to all people, that God has not only established His Church, and given unto us prophets and apostles, pastors and teachers, but He has placed His seal upon this work by permitting fruits to follow the ministry of His servants.

I refer particularly to some of the revelations mentioned in your hear-

ing this day, viz:—that angels have come to the earth, that the Prophet Moroni, whose statue is upon our Temple here, appeared unto the Prophet Joseph Smith as a resurrected being, and revealed unto him the records from which the Book of Mormon has been translated.

At a previous meeting, the statement was made that Moses, the prophet, appeared in Kirtland and gave unto the Prophet Joseph the keys of the gathering of Israel, that Elijah the Prophet had also appeared and conferred the keys for the redemption of the dead, that the Gospel with all its authority was now upon the earth, and that we are ministering by virtue of the Aaronic and Melchizedek Priesthood, the power of God given to men. We are often asked for proofs indicating that these statements are true.

Allow me therefore to draw attention to the following facts. In this congregation there are members of the Church who heard the Gospel in Europe, or upon the islands of the sea, or in various parts of this continent. We appeal to you and ask, why are you here in these valleys of the mountains? What incentive brought you here? You will answer by saying that you have believed, with all your hearts, the declaration of Isaiah, that "in the last days, the mountain of the Lord's house shall be established in the tops of the mountains and shall be exalted above the hills, and all nations shall flow unto it." You are here in fulfilment of that prophecy. God has implanted in your hearts a desire to be with His people; and therefore you have gathered from the nations of the earth, the islands of the sea, and from various parts of this country. Man alone could not have brought to-

gether such a wonderful assemblage of people as we see now upon Temple Block. We have sung, "Israel, Israel, God is calling."

I testify that we have heard that call and by our presence give evidence that the keys of the gathering were indeed conferred upon Joseph Smith by Moses the prophet. We have felt the inspiration of the Almighty and the impress has been made upon our souls that this is God's work.

In response to a revelation given to the Prophet Joseph, our elders are preaching the Gospel in many lands, and the promise was renewed "these signs shall follow them that believe, in My name they shall do many wonderful works; in My name they shall cast out devils, in My name they shall heal the sick; etc." These words have been verily fulfilled in the ministry, and we bear testimony that God has thus sanctioned and confirmed the labors of these humble elders of Israel.

We also solemnly declare that Elijah the prophet has come to "turn the heart of the fathers to the children and the heart of the children to the fathers." This is a simple declaration but it is true. We testify that Elijah the Prophet appeared to Joseph Smith and Oliver Cowdery in Kirtland Temple. You may read the wonderful story in Section 110 of the Doctrine & Covenants. Friends ask, can this be true? Has Elijah the Prophet really ministered to men in our day? This great Temple, a monument in stone, bears testimony to the faith of the Saints, that the spirit of Elijah's mission is here, for in that Holy House, day after day, year after year, thousands of our members are entering the Temple and ministering therein for the salva-

tion of their dead. If you have opportunity, converse with these faithful workers, ask them how they feel when they enter that sacred building, and they will testify to you that the spirit of their mission is upon them. They rejoice in its saving power. They go to be baptized for their ancestry in full faith that when the departed ones, in the spirit world, receive the Gospel message that the work thus done will be efficacious. Thus do we demonstrate our faith in the mission of Elijah the Prophet.

We believe that every angelic messenger has come with a message, and each message to the believer has been followed by signs following.

The priesthood has been restored to the earth. John the Baptist came, laid his hands upon the heads of Joseph Smith and Oliver Cowdery and conferred upon them the Aaronic Priesthood, as recorded in the 13th Section of the Doctrine & Covenants. I commend this book of revelations unto you and suggest that it be read often, that the truth may be in your minds and in your hearts, that you may all know that the great forerunner of the Lord Jesus Christ in the meridian of time has again appeared and through Him has come unto us the authority of the Priesthood which he held upon earth and by virtue of that Priesthood our deacons, priests, and teachers are ministering in the work of God.

We also declare that Peter, James and John came and conferred the authority of the Melchizedek Priesthood upon the head of the prophet. I exhort you all to read the story. This Church is of God. Our boys are ministering in the Aaronic Priesthood, our elders are

abroad ministering in the authority of the Melchizedek Priesthood, and the power of God follows them in their work. We have all seen the fruits of their faithful labors.

I trust that we shall receive an incentive today to be more diligent in this work, to meet with and teach it to our families, to inspire our associates as we bear this testimony, for the Master will require an account from us of our labors to advance His great work among the children of men.

May the Lord help us in every good work, in the name of Jesus. Amen.

ELDER EDWARD J. WOOD.

(President of Alberta Stake.)

I come from the extreme north, the Alberta stake of Zion—of Alberta, Canada. I am reminded of a story. There was a Swedishman applying for work as a collector. He went to a gentleman that had a store with a lot of old accounts to be collected. So the employer said, "All right, Brother Johnson, we will be glad to employ you, here are three or four accounts I would like you to go and collect." "All right," Brother Johnson said. So he took the accounts and went out, and came back. Soon the employer said, "Well, what did they say?" "Well, Bill Key, he say him pay when he sell him hogs, John Thomas, he pay when he sell him wheat, Yohn Johnson, he pay in Yanuary." Well, that is the first time that that man ever promised to pay his bill. Are you sure he said he would pay it in January?" "Ya, vell, he say he tank it be a cold day when he pay that bill, and I tank it be a cold day in Yanuary."

It is a cold day when the people of our stake, the Alberta stake, one of the largest in the Church, do not attend their meetings. I heard what Brother Partridge said. I am rather glad I live in Alberta. We do attend our meetings there. We stand at the head of the list, having the largest percentage of people attending sacrament meetings, and we are proud of it.

We are told that our stake extends from the Canadian boundary line on the south to the North Pole on the north. When I saw President Lund yesterday he said, "And the north shall give up—" "Not its dead," I said, "the sea will give up its dead, but the Israelites' army shall come from the North." Two weeks ago today, Apostle David O. McKay and others participated in the laying of the corner stone of the new Temple in Cardston, Brother McKay offering the dedicatory prayer. It rained and it hailed, and it stormed; but it did not discourage us. We have a tabernacle, about the distance of this Tabernacle from the Temple. Brother McKay expected everybody to run to the Tabernacle. But no. We stood it out, and we had a good time.

We appreciate the blessings of the Lord; and we appreciate the people that we live with there. The great Dominion of Canada sent one of their representatives to witness the ceremonies I speak of. We have the only member of the British Parliament who is one of our people who also attended, representing our constituency in the Provincial Government in Alberta; and a great many other people were in attendance. We are visited often by many people who travel through the country. They are very interested

in the Temple. This member of the British Parliament complimented us by saying that, when the Temple was finished, it would be the best church edifice in Western Canada.

I have listened with interest to what the other brethren have said. I was pleased this morning on hearing that a temple was to be built in the Sandwich Islands. I have been there a number of times, and spent many years on the Samoan Islands. I love the Polynesian Islanders, who we believe are of the same family as our Indians, all of whom I love very much. We have them in our country. I thought I would tell you of a dream that an Indian had, in the far eastern boundaries of Canada. Brother Goddard spoke about the fruits of the Gospel, the signs that should follow the believer. The story is of today, not anything that my grandfather heard, or that I have read in books, but an incident which happened recently.

A tribe of Indians came to our country, called the Kree Indians. They were headed by a man named "Yellow Face." He said that he was a member of a council of five who lived in the eastern part of Saskatchewan, the Province to the east of Alberta. They spend their time in the winter hunting and fishing. They roam around the country for that purpose, and then go back again in the spring. This man and his one hundred twenty-eight families came into our country, and camped in the woods by a river, right where the road led from two of our wards. We did not know anything of their business. They went about hunting and fishing. One day this man "Yellow Face" sent to a ward for the "high chief"

of that ward, as he called him—we call them bishops—and wanted him to come to his tent and have a visit with him. These people had visited us. We had asked them into our meetings. They had come to our entertainments, and we had become interested in them. They are a very intelligent people, the Kree nation—not like the Indians here. They dress as we do, and they are educated. They have a written language of their own, not made by white men according to signs and sounds, but of hieroglyphics, composing a nice looking alphabet. This man sent for our bishop, and when our bishop came, he found a large tent, with the heads of these one hundred twenty-eight families there, and Yellow Face was sitting right in front, with one lady. So Yellow Face said to this bishop, "We want you to talk to us. We have been to your meetings. We have been to your parties. You have asked us to dine with you. Now we return the compliment. We want you to come and visit us." Bishop Parker did not know what to say. He had never been on a mission, wasn't prepared to preach the Gospel. But he was struck with the sincerity he noticed in the people's faces as they sat in the circle. They were pleased to see him. So he told them about the restoration of the Gospel, and about our work of colonizing in that country. They did not seem much interested in that. After he got through, they said, is that all you know about your Gospel? He thought and said, "Well, I believe I have told about all I know." "Well," Yellow Face said, "don't you have any book that you talk about?" "O yes," and Brother Parker then thought of the

Book of Mormon. "Well, tell about that book." Brother Parker told all he could. It did not take very long, and when he got through, the Chief said, "That is all," and Brother Parker went home.

About a week after, he sent for him again. Brother Parker did not know this time what would be expected of him. But he went, and found the same crowd there. This time, Yellow Face said to Brother Parker, "When you were here before, I sat there, and you stood here. This time I'll stand here, and you sit there, and so he related this story to Brother Parker:

"Two years ago the high chief of our council had a vision." [Mind you this man never knew anything about our Gospel, never knew there was such a thing as visions or heavenly manifestations.] "Our high chief, the great chief of the Kree nation, had a messenger come to him that he never knew, and he told this chief, You are going to die, but you won't die all over. The chief did not know what he meant, and he said, When you die, I do not want you to be buried until you get cold all over. So the chief said all right; and he said he went with this messenger, as he thought he died. All the other chiefs thought he was dead. But he had told his nearest associates to watch his body when he went cold, from the extremities of his fingers, his toes, to follow how far his body was cold, and if they found a warm spot, not to bury him yet. So he was watched for five days, and only above his heart was a small place of his body yet warm. On the end of the fifth day, he came to, and he called all his council together, and told them he had been into a country where

he saw his forefathers, walked with them, talked with them; and they told him that he would not yet die when he came to the earth, and that he was to go all over the country until he found a people who had the book in which was the history of the very people he had been with in the spirit world; and he said, I will give unto you four signs by which you may know the people. First, they will not drive you out of their country. Second, you can turn your horses loose. They won't steal them. Third, they will go through your village, and they won't rob the virtue of your Indian women. Fourth, they will let you hunt and fish on their domain." So he said to Brother Parker, "with my family two years we have hunted for such a people. You invited us into your meetings. We sat at the table with you in your picnic parties." [He had an interpreter tell all this.] "You have come through our village. You have not molested our women. We are fishing and hunting today on your Church lands. So I asked you. I watched you. We have watched your men, your young men, we have watched every action of all your people. When I heard you speak, it sounded like good news to me, and when you said that was all, I thought again I am disappointed. So I asked you if you had a book. You told me you had. That is our book. That is our history, not yours."

So Brother Parker went and got the book, and brought it back to the Indians. The Indians took it, gave it to the interpreter, and had him sit down and read by the hour. And when he got through, the Indian took the book—did not think he had

to buy it. He said, "It is our book, our history," and wrapped it up and took it away.

They have visited us several times. They are a fine people. I pray that God will help us to remember some of the words of this book. I will read just one verse: "Ye cannot say when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye cannot say this, for that same spirit which doth possess your bodies at the time ye go out of this life shall possess your bodies in eternity."

May God prepare us that when we lay down our bodies, when we go into the grave, that we may have the spirit with us of love and belief in eternity that these Indians have, because as sure as the sun shines and we stand in the shadow of God's house, here on this Temple square, I testify we shall meet our friends on the other side. May we have the Spirit of the Gospel ever with us, I ask in the name of Jesus. Amen.

ELDER WM. H. RICHARDS.

(President of Malad Stake.)

This is the first time in my life that I have had the privilege of talking to an audience of this kind outdoors. It generally gives me heart-failure to stand before a congregation to try to expound the principles of eternal truth to them. It is not that I am ashamed of the Gospel of our Lord and Savior Jesus Christ, because, I can say as Paul said, "I am not ashamed of the Gospel of Christ, because I know it is the power of God unto salvation;" so, as I have stated, it is not because I am ashamed of the testimony that I

have of the Gospel that makes me fear when I am called to bear it before a congregation.

I feel to thank the Lord today, my brothers and sisters, that my parents were converted to the principles of the Gospel in their native land, and that they saw fit, through the prompting of the Holy Spirit, to yield obedience to the Gospel, to leave their native land, and to gather where the Lord has appointed for the gathering of Israel. I feel thankful today when I read of what is going on in their native land, thankful that they were converted to the Gospel and to the principle of the gathering, and that they came to this country where their children have been brought up and nurtured in the principles of eternal truth.

I have never seen the time in my life, although I have been amongst a great many people who have not had much use for the Gospel, for the Latter-day Saints, or for any of their teachings, but I have never in my life seen the time when I felt that I needed to hang my head in shame because I was a member of the Church of Jesus Christ of Latter-day Saints. I have always held my head up, and felt to thank the Lord that that great privilege has come to me.

While I have not had the privilege of going out into the world as a missionary, I have had some experience in working in the Gospel at home; but it has always been in a presiding capacity, and being backward in public speaking I have always called on others to do the talking. Nevertheless, as I have told you, I have a testimony of the Gospel, and I have never seen the time when I was afraid

to bear it to outsiders or anyone else. I know that the principles of the Gospel are true. When we take into consideration the principles that are taught to us today by our Church leaders, we find that they compare favorably with the teachings of our Lord and Savior Jesus Christ, as has been explained to us this afternoon.

May the Lord bless us, my brothers and sisters, that we may realize the position that we hold, and that in every action of our life the world may see our good works and glorify our Father which is in heaven, are the blessings I ask, in the name of Jesus. Amen.

ELDER DAVID O. M'KAY.

An antagonistic minister subdued—
The key to eternal life—Knowledge gained by doing—The will of God defined—Service to God and fellow-men.

With one exception, during a visit to the Central States Mission, this is the first time that I have attended an open air meeting since we met on City Road, in old Glasgow. And an incident that occurred one night, about the last night that I was in the mission field, has been called to mind.

We were met, as we approached the place of meeting, by a motherly woman, whom I had never seen before, and have never seen since, who said, "The minister wi' a' his congregation is here the nicht, to break up your meetin'. Stand close together, so he canna get in the circle." And she and some of her friends joined in that circle and helped us keep it. When the first speaker began to testify to the restoration of the Gospel, this alleged minister cried out, "These men are 'Mor-

mons,' " and the Elder, who at that time was giving his first address in public out in the field, became somewhat confused, said a few more words, and stepped back in the ring. Then this interrupter had the crowd, and among other things, said, "These men come from Salt Lake City; they are after your daughters, and they want to take them out there and hitch them to the plow and make them work, and make slaves of them." Well, we called on Brother Leggatt, who was a resident of Glasgow, and he stepped out in the ring and said, "Fellow Townsmen," which gave the lie right at once to the minister's statement that we were all from Salt Lake City, and then Brother Leggatt bore his testimony in an excellent address. Well, that man continued his railing until our meeting was about half over, at which time the crowd began to realize that his heart was filled with animosity, and they silenced him, and listened to the message which the Elders had to give.

That misguided brother and those who joined with him did not realize the importance of the message which those humble boys—for some of us were mere boys—had to give to the world. He thought, and those who sympathized with him thought, I grant sincerely, that those men holding that meeting were representatives of an organization whose purpose is to injure the people. They did not know—or if so then they were wicked indeed—that the message which those Elders had to give to the world was indeed, and is, *the message of life*, a philosophy which is the *true science of living*.

The Gospel of Jesus Christ, as revealed to the Prophet Joseph Smith,

is in very deed, every way, the power of God unto salvation. It is salvation *here*—here and now. It gives to every man the perfect life, here and now as well as hereafter.

Life is the dearest thing to us in all the world. Nothing else that you cherish as you cherish your life. You who would give your life today for some one else would give it in order to save the life of one who is dearer to you than your own life. So life is the one thing we hold to. It is the one thing we desire here and hereafter. Eternal life is God's greatest gift to man.

What is eternal life? In that glorious prayer of intercession offered by Jesus, our Redeemer, just before he crossed the brook Cedron and received the traitor's kiss that betrayed him into the hands of the soldiers, we find these words, "This is life eternal, to know thee, the only true God, and Jesus Christ, whom thou has sent." To know God and His Son is eternal life. There is the key. Life eternal is what I desire. I desire it more than I desire anything else in the world—life eternal for me and mine and all the world. And there in the words of the Redeemer I have the secret given to me in a simple sentence, "To know God and Jesus Christ, whom Thou hast sent, is eternal life."

But how shall I *know* him? That is the next question. How may I know Him? Has He, at any time, or on any occasion, answered that question? If so, I want the answer, because it is vital. In searching the record as it is given to us by men who associated daily with the Lord, I find upon one occasion that men out in His audience cried out against Him. They opposed His works as men today opposed you,

my fellow missionaries, when you were out in the field. And one voice cried out and said in effect, "How do we know that what you tell us is true? How do we know that your profession of being the Son of God is true?" And He answered in just a simple way; and note the test: "If ye will *do the will* of My Father, which is in heaven, ye shall know whether the doctrine is of God or whether I speak of myself." That test is most sound. It is most philosophical. It is the most simple test to give knowledge to an individual of which the human mind can conceive. Doing a thing, introducing it into your very being, will convince you whether it is good or whether it is bad. You may not be able to convince me of that which you know, but you know it because you have lived it. That is the test that the Savior gave to those men when they asked Him how they should know whether the doctrine was of God or whether it was of man.

But in considering His answer there is another question arises. *If ye will do the will*—what is the *will*? We can see what conditions will bring eternal life. We have the spoken statement that if we will do His will, we shall know; but now comes the question, what is the will? And therein, my brethren and sisters, is the whole essence of the Gospel of Jesus Christ. Just as plainly as Jesus stated and defined what was eternal life or how we should know it, just as plainly as He laid down that test, just as plainly has He expressed what His will is.

These brethren, who have addressed us today, presidents of stakes, presidents of missions, have defined one by one in different ways,

some of those principles which constitute the will of God. I am not going to take time—it would not be wise, even if I could—to narrate all the principles that constitute that will; but they are so simple that as the scriptures say, a wayfaring man though a fool, need not err therein.

The Church of Jesus Christ of Latter-day Saints bears testimony to the world that this will of God has been made manifest in this dispensation, that the principles of the Gospel, the principles of life have been revealed. They are in harmony with the principles which Christ taught in the meridian of times. In harmony! they are the same; because they are eternal, as the principles given in all dispensations of the world: Faith—Why, who can dispute that faith is an eternal principle? You cannot live without it. It is as eternal as love, eternal, active and may be as constant as the force of gravity that is acting every day. Repentance. Why, it is not just in Scripture that you find that repentance is an eternal principle. Read Carlyle, you who take him as a guide, and like his reasoning. Do you know that in contemplating this principle of repentance, he makes this statement, "The man who cannot repent is dead." And he is right. He felt the eternal element in that saving principle. It is part of life. It is a fatal condition to reach when one cannot repent.

So we might go on with our principles. But then you can sum it up in this, my fellow workers, that after obeying the principles and the ordinances of the Gospel the will of God is to serve your fellow man, benefitting them, making this world better for your being in it. Christ gave His all to teach us that prin-

ciple. And He made the statement, "Inasmuch as ye do it unto the least of these my brethren, ye have done it unto Me." Why, Elders going out to injure! to entrap the innocent! It is just the opposite. Their message is to bless. Their duty is to serve. There is the message which God has given us in the perfect organization of the Church referred to by our brother. That Church is God's Church, which is so perfectly organized that every man and every woman, every child, may have an opportunity to do something good to somebody else. Such is the organization of our Church, and that is the obligation of you ward teachers, the choir members, the high priests, seventies, and elders, and priests, teachers, and deacons, all the auxiliaries in the Church, to serve and do God's will; and if we do, the more we do it, the more we shall become convinced that is the work of God; *because we are testing it, and we shall know*. Bobby Burns says, "The proof o' the puddin' is the' preenin' o't;" which is just another way of expressing the same thing.

Then, by *doing* the will of God, we get to *know* God, and get close to Him, and feel then that life eternal is ours. We shall feel to love humanity everywhere, and we can cry out with the apostle of old, "I know that I have passed from death unto life, because I love the brethren."

In conclusion, let us all go from this meeting with a sincere determination to do what the poet has said he would like to do.

It may not be on the mountain's height,

Or over the stormy sea;
It may not be at the battle's front
My Lord shall have need of me;
But if by a still, small voice He calls
To paths that I do not know,
I'll answer, dear Lord, with my hand
in Thine,
I'll go where you want me to go.

Perhaps today there are loving words
Which Jesus would have me speak,
There may be now in the paths of sin
Some wand'rer whom I should seek,
O, Savior, if Thou wilt be my guide,
Though dark and rugged the way,
My voice shall echo the message
sweet,
I'll say what you want me to say.

There's surely somewhere a lowly
place,
In earth's harvest fields so wide,
Where I may labor through life's short
day

For Jesus the crucified,
So trusting my all to Thy tender care,
And knowing Thou lovest me,
I'll do Thy will with a heart sincere,
I'll be what you want me to be.

I'll go where you want me to go, dear
Lord,

Over mountain, or plain, or sea;
I'll say what you want me to say, dear
Lord.

I'll be what you want me to be.

The choir and congregation sang the hymn, "High on the mountain top." Elder Heber C. Austin offered the closing prayer.

SECOND DAY.

In the Tabernacle, Monday, October 4th, 10 a. m.

Conference was called to order by President Joseph F. Smith.

The choir and congregation sang the hymn, "Our God, we raise to Thee." The opening prayer was by Elder Heber Q. Hale.

The choir sang the hymn, "All hail the glorious day."

PREST. FRANCIS M. LYMAN.

Large numbers of influential people visiting Utah—Peace and prosperity prevailing here—All who hold Priesthood are teachers—Duty of prayer generally observed by Saints—High character of leading men in Church—War deplored—Peace extolled—Safety in following counsel of leaders.

It is very delightful to be in this conference, so generously attended on yesterday and a good-sized congregation this morning. The last six months have been remarkable for a variety of reasons. The war in the world, the peace at home, and our very remarkable Panama-Pacific expositions, have marked the period in a way never to be forgotten. The people of our nation, instead of going across the waters to the East, seem to have all come West, to see us, and we have been better seen and are becoming better understood than ever before. A larger volume of people, interested and influential in our nation, as well as from other parts of the world, have come to visit us, to look us

over, and to learn of us. And although the troubles in the world have prevented many of our elders from going into the mission fields to preach the Gospel, yet those who are there have been very faithful and have accomplished a splendid work. Opportunities are given to local people to take care of the branches and to enter into the ministry, to assist the brethren sent from Zion, and the work is progressing, and Zion triumphs and prospers gloriously in the earth. We have very little reason to complain—fruitful season, peace abiding with us, and union and good fellowship among us and with many peoples of the world.

We were certainly interested in the report of conditions of the Church and what it had accomplished, by the President yesterday, and the doctrinal talks and discourses by his counselors and other brethren were intensely interesting. I am delighted to have laid before the Latter-day Saints, so generally as was done by the President yesterday, in regard to the course of the labors of our elders in the midst of the people, officiating as teachers among the people, and the lesson laid down that will be preserved, and that will be remembered much better than though the same lesson, possibly, had been taught by each of the bishops of the Church, to their company of officiating teachers and elders. It was simple, brief, and to the point. Of course, every man who serves as a teacher among the

people is expected to officiate, and labor, and instruct as the Spirit of the Lord gives him utterance; but the principle was laid down so nicely and beautifully for us yesterday, it may well be remembered and practiced upon. For every man is a teacher who labors among the people, from the Presidency of the Church and the general authorities, down to those who bear the Aaronic Priesthood. All are teachers, and are expected to be occupied in that calling on all occasions, living teachers, working among the people by their precept and by their example. And thus the Latter-day Saints are better taken care of, possibly, than any other people in the world.

And the Latter-day Saints are a prayerful people. It was announced a day or two ago in the papers that the President of the United States had let it be known to his cabinet that he believed in prayer. It seemed to be quite an event in the history of so prominent and remarkable a man as the leader of this nation. He is, of course, a religious man and announced the fact to his cabinet that he believed in prayer, but he had not, at that time, found out whether his cabinet were believers in prayer or not. They belong, no doubt, to different faiths, different churches. But the Latter-day Saints are all prayerful. From day to day we pray, morning and evening in a general manner for the welfare, not only of the Latter-day Saints and Zion, but we pray for our neighbors, we pray for our friends, we pray for the President of the United States, we pray for his cabinet, we pray for the members of Congress, we pray for the officials who serve us politically as well as those who serve us religiously, and possibly we are remarkable in that regard. I have not

known, so far as my acquaintance goes, any people that have been so strictly trained, and are held to an account to remember the Lord, And every week of our lives, when we attend strictly, as we should do, to our worship, we pray before the Lord and partake of the emblems of the body and blood of the Lord Jesus Christ, witnessing to the Father that we remember Him and His Son, and that we are under obligation and covenant with Him to serve Him and keep His commandments. And how thoroughly the brethren and sisters who were with us yesterday, and those who are here today, are trained in this discipline! We are in close touch with the inspiration of the Lord, through our faith, through our works, and a life-long training; and we are a people of peace, a people of justice, and a people of righteousness and morality.

A moral people are the Latter-day Saints, for no true Latter-day Saint is immoral. When a Latter-day Saint becomes immoral, he ceases to be a Latter-day Saint. If he becomes dishonest, if he is wicked and corrupt in any degree whatever, it deprives him of being a Latter-day Saint. We have a testimony abiding in our hearts in regard to the truth, in regard to the revelations of the Gospel of the Lord Jesus, and the doctrines that were stated so simply and plainly, and interestingly, to us yesterday by President Penrose in a very brief manner, yet covering the ground, and indicating to us the way of life and salvation, how to serve the Lord, how to come into His presence and fellowship and to enter into covenant with Him, to serve Him while we live in the flesh and while engaged

in a struggle and warfare with Satan in this probation.

The brethren who sit before me here, leading, prominent brethren of the Church, coming from all over gathered Israel, Zion, are model men. I thought, when two of our stake presidents and two of our mission presidents appeared and spoke to us yesterday afternoon, that we have 72 just such men as those who talked to us, and they have each two counselors; and we have quite a number of mission presidents, the same as those who talked to us yesterday. These are leading men, and they are surrounded by men of strength and influence, and character, that are devoted and faithful to the cause of Zion and to the truth, and in the hearts of these men burn always the testimony of the Lord Jesus Christ.

And we are so delighted to recognize the fact that we are dwelling in the land of Zion, that peace abides here, and is to abide here upon this land. We have had our share already, I trust, in war and trouble, and bloodshed, that commenced in the division between the North and the South very many years ago, as a fulfillment of prophecy. For the Lord had revealed to the Prophet Joseph that such would be the case. And we had war for years. Thousands and hundreds of thousands of our brethren went to their death in defense of the union. The war was fought, and I hope that our troubles, so far as war is concerned, are over, and that we shall not be drawn into the wars of the Eastern world, and have none of our own, and that our nation will be a nation of peace makers. The President seems to be thoroughly pledged, and his cabinet and his advisors, to maintain peace

with honor, which is most delightful. And we expect the time to come that in Europe, and other parts of the world, where men are not willing to take up their swords against their neighbor, they will need flee to the land of Zion for safety, and that here they shall find peace. We pray for peace, we live for it, we labor for it, and make some sacrifices and do all that is possible for us at all times. We pray for those who are in trouble. There is no sense, no judgment, no wisdom in the prosecution of wars as is being done in the world today. It is a shame and a disgrace to Christians or pagans to do what is being done today in the world. It ought not to be, and we are laboring to correct those conditions as far as we possibly can in our own lives.

I want to say for the Latter-day Saints, according to my observation, we have been so well trained, so thoroughly trained for so many years until peace abides in our own homes, in our own families, in our neighborhoods, in our wards, in our stakes; and the bishops with their courts, presidencies and high councils of stakes, with their courts, have very little serious difficulties to attend to, because the people are so thoroughly trained that they know just exactly how to settle their own difficulties, and to live in peace and to make peace and pursue it with each other. Zion is triumphing and prospering in the earth, and the Latter-day Saints are becoming known and those who war upon us and try to make us trouble, do so at the expense of conscientiousness and honesty and morality, for we are working for righteousness in the earth and to save the people. We travel for the salvation of the children of

men. That is the ministry that has been conferred upon the Latter-day Saints through the revelations of the Gospel to the Prophet Joseph Smith. The testimony in regard to the divinity of his mission and the divinity of the mission of the Savior, is established thoroughly in the hearts of all Latter-day Saints. For, having done the will of the Lord, the testimony abides in our souls and we are grateful and thankful to our brethren, who are one with us in our ministry in officiating at home or officiating abroad. We are making every effort that we possibly can to put able, well-informed and influential men into the field to preach the Gospel, and we trust that the time will soon come when the Gospel shall be preached to every nation, that it may be taken everywhere, and there shall be no obstacles in the way, and that peace may be established among the nations.

We thank you, my brethren and sisters, for your generous attendance here. We love to have you come to headquarters and meet with us. We go to you, we go to every stake and give attention and care, not only to the stakes, but to wards and quorums and organizations in the Church, giving our attention all the time to the labor that is required, that the Church may be in order and the Latter-day Saints may be thoroughly instructed and trained. And they have before them always in their midst established and reliable men, upon whose counsel and instruction they can always depend. And the Latter-day Saints never go astray when they rely upon counsel. And they know the counsel that they should rely upon and depend upon,

for it is always in their reach. We not only have the presidency of the Church and the general authorities, but in every stake, in every ward and in every mission, there is a head that can be relied upon, depended upon and trusted to give forth the word and will and counsel of the Almighty. Always when brethren or sisters have gone astray in any degree whatever, it is because they have done so contrary to the counsels of the Lord to His servants, and His servants are always at our elbow ready to give us correct and reliable direction and instruction. Let us remember this and never do what we do not know to be right. Be sure that we are right and then go ahead. And if we follow our file leader, we will not go far astray; and our file leaders are those that walk the straight and narrow path that leads to eternal life.

We should not be led astray by those who are in error. We want to be established and firm and settled and fixed in our purposes to serve the Lord and keep His commandments while we live in the flesh. Our lives are not very lengthy, this probation is short, and possibly well enough that it is, but we should magnify our callings and position and responsibility in the Priesthood, and as members of this Church, as advocates of the truth, and exemplars in all things. These brethren that stand at our head and are entrusted with the care of the people, are model men, or should be, in all things, serving God and giving forth the true sound, that we are one with those who lead us and we should be one with our Savior and Redeemer, as also with the prophet who has been before us, and those who have served us since his

passing away, for these men have been true and devout and faithful without exception. They have honored God and have listened to His counsel and direction in all things and have been reliable, as they are today. Those who lead us today, you can depend upon their counsel and it is our duty and business to know exactly where they stand, what they advise, what they counsel, and what they direct us to do, and Zion will triumph and prosper gloriously.

I do not care to take much time this morning. Time is brief of course, in our conference. The Lord is with us by His Spirit and He is softening the hearts of men toward us. He is helping us to maintain peace upon this side of the world. And He moves not only upon the hearts of Latter-day Saints and the people of this Church, but He is moving upon the hearts of men as far as men will listen and heed His warning. He is sounding the truth to them and calling them to repentance and reformation, and works of righteousness. Let us take our part and carry the responsibility that is upon our shoulders and magnify our callings and positions as Latter-day Saints in the earth, and we will have great joy in time, and salvation and exaltation in the world to come, when Satan will have been baffled and defeated and we will be victorious, not only in the world to come, but in this world also, for the Lord will vindicate the truth on earth as well as in heaven.

May the Lord bless you, my brethren and sisters, may His Spirit fill our hearts and souls now and forever in all departments where we labor, I humbly pray in the name of Jesus Christ. Amen.

ELDER MOSES W. TAYLOR.

(President of Summit Stake.)

My brethren and sisters, I have been very much impressed in this conference by the counsels given. One statement that strongly impressed me was the remark of President Lund when he was quoting the Prophet Joseph Smith in regard to those who find fault with the authorities, that it leads to apostasy. This was brought forcibly to my mind from some experiences I have had as President of a stake. When I first went to the Summit stake of Zion, there were a few of the people that were very much offended, and they continually found fault with the actions of the authorities of the Church. I want to tell you one of the things that influenced me more than anything else in my life. Quite frequently, when I would come into the city, the President of the Church would ask me how we were getting along, and I thought I had better tell about what these men were saying, the fault that they were finding with the Church, and I did so several times as I had opportunity. One day in the President's office, when nearly all the authorities of the Church were present, President Smith asked me that question again, and I started in to tell him and he stopped me. He said, "Moses, say 'Shoo-fly, don't bother me,' about things of that kind." When I went out of the office, one of the prominent men who was present came to me and said, "It is all right for President Smith to say that to you, but *he* couldn't say 'Shoo-fly, don't bother me.'" I said to him, "I don't care what President Smith can do, the prophet of the Lord has said to me, 'say shoo-fly, don't

bother me,' and I am going to do it."

I want to testify to the Latter-day Saints that of all the counsels that I ever received in my life, I have received the greatest benefit from that "shoo-fly" counsel. Now it don't matter what the unwise say or what they do, I say, "shoo-fly, don't bother me;" and I find that I am magnified in the eyes of the people by taking that course. What called it to my attention, more than anything else, happened the other day. I met a prominent lawyer, and the name of President Smith came up in our conversation, and he said, "I would like to meet President Joseph F. Smith," and I asked "Why." "Well," said he, "he appears to be one of the most remarkable men in the world today, and for this reason, I followed up that period of vituperation, when some of the newspapers were villifying him day by day and day by day. He never answered a word; he must know that he is right, he must know that he is absolutely right." I told him this "shoo-fly" story, and he said, "That accounts for it, that is the way that he lives himself."

I am impressed with the thought that, in our stake we are very anxious that there shall not be anybody find fault with the authorities of the Church. I always tell them that whenever a man starts to find fault with the authorities of the Church, and thinks that the authorities have it "in for him," that it is a sign of insanity, and we tell them right out, "You are going crazy;" always tell them, "You are going crazy, and the sooner you stop it the better." I thought I would like to say that much in regard to that point, because it is one of the greatest coun-

sels I ever received in my life.

There is another thing that pleased me very much. A son of mine came here to the city to work, and lodged in the 20th ward. He had not been there but a short time before the Bishop came and invited him to be one of the teachers. I appreciated that very much. This fall I sent one of my boys in to school, and he stays at his brother's house. I met the Bishop the other day and he said to me, "Have you any objection to me using that other boy of yours as a teacher?" He said, "He came into the ward the other day and your son, on account of work, could not go teaching, but he said, 'I will send my brother,' and now the teacher comes and says, 'I want the brother to be my companion, the boy that is going to school.'" Of course I had no objection, I wanted to thank the Bishop for taking care of my boys when away from home, and I felt like saying this to the bishops and others in Salt Lake City here. The boys that come from the country have got pure blood, pure minds, and clean thoughts, and you can't get better teachers in all the world than the boys that come from the country. We parents that live out in the country appreciate it when you take care of them, and use them in the Priesthood; they will prove their worth to you if you will use them.

Now may the peace and blessing of heaven be with us. I know that the Gospel is true, and I know that this is the greatest work in all the world. The Church of Jesus Christ of Latter-day Saints is the greatest organization in all the world, and the greater position you can get in it, the greater you will be in this

world. I want to say to the Latter-day Saints that I never have seen a bishop, or other prominent man in this Church, sacrifice his position in the Church, for some financial position or otherwise, that succeeded. They lay down the greater for the less. So brethren, when you have received a position in the Church, magnify it, as President Lyman said, and the Lord will magnify you before the people, and you will realize that God is your father, your friend and benefactor. May the peace and blessing of heaven be with us, is my prayer in the name of Jesus. Amen.

The sacred song, "Abide with me," was sung by Sister Francisca R. Parkinson.

ELDER GERMAN E. ELLSWORTH

(President of Northern States Mission.)

I rejoice in the testimony that I have of the great work our Father is doing in the earth. It is very like the work that has been done by God during all dispensations of the world's history. We find that Father Adam offered sacrifice because he was commanded of the Lord; Enoch worked righteousness among the people in his day, under direction of the Father; and Abraham won the title of the "Father of the Faithful" because he was willing to keep the commandments of the Lord. Moses, under the directions of Jehovah, became the leader of Israel in his generation. Daniel the Prophet, and the three Hebrew children, were preserved by the Lord through divine interposition. Zachariah, though he doubted the

visitation, became the father of the great Prophet John. Mary, the mother of Christ, likewise was visited by heavenly messengers; and the birth of our Savior was announced by personal visitors from heaven, as also the resurrection.

In every part of the work of our Heavenly Father, He has been in close communion with His servants who dwell in the earth. He tells us in Holy Writ that He would do nothing but what He made His mind and will known to His servants, the prophets. He has promised likewise that, in the last days, He would send His messengers to prepare the way before His face. He has likewise told us that Elijah should come for a special mission. John, while on the isle of Patmos, was visited by a heavenly messenger, who said to John, when he was about to fall down and worship the visitor, "See that thou do it not, for I am one of thy fellow servants, worship God."

When I stop and think of the work that is being done in this day, it is so much like the work that has been done by our Father in all ages of the world. It makes me rejoice that I am blessed with a testimony of what God is doing in the same work this day. The beginning of the work was under the direction of the Father and His Son Jesus Christ, renewing again the true conception of the Father and the Son, and telling what would come to pass in this generation, beginning with the establishing of the Church that bears the name of the Master, even the Church of Jesus Christ of Latter-day Saints. We then find that the messengers promised in the scripture have been sent, and the work that they are doing is identical with the work that has been done in

the past ages. John, who preceded the coming of the Christ in his day, preached faith in the Lord Jesus Christ, repentance from sin, and baptism by immersion for the remission of sins. He proclaimed the same doctrine in this day, and instructed the prophet how to proceed to follow this counsel, and be in harmony with the Lord Jesus Christ. Following his instructions, Joseph Smith and Oliver Cowdery were baptized in the name of Jesus Christ, for the remission of their sins. Then Peter, James, and John, at the right time, came and delivered a certain message, certain authority and instructions concerning the great work of our Father in the earth in this day. Following that visit, other messengers, who were prophets of the Lord, came and delivered keys and power which they held under the directions of the Father.

And so, when I stop and think that, in this day, God has established a Church that bears His name, and in the very way He did it in former days, by sending His servants, it makes me happy to think that I have part in such a great work. The very name of the Church is a great testimony to me. I rejoice in the principle of faith in the Father of the spirits of the human race, faith in Jesus Christ, who is His Son in very deed, and our resurrected Redeemer. Faith or conviction of this sort will bring men to repentance, turn them from their sins and evil walks in life to a godly life. When they yield to the instruction of the Spirit of the Lord, they are led into the waters of baptism and come forth in newness of life. I bear witness that I have seen the converts come out of the waters of baptism with a look upon their face as pure

as though they were new born. I have seen them reform their lives and walk in the spirit of the Gospel of Jesus, as they had never done before.

When I think that I belong to the Church that bears the name of the Master, and teaches doctrines that were taught by the prophets of old and by Christ Himself, it makes me rejoice that I am thus favored in the world. It makes me rejoice to see the power of the Lord manifest through the young men and young women who come into the Northern States Mission, when they stand forth and bear their testimony to the people of the world. God has truly revealed to their hearts, and has put it in their souls, and has made their tongues to testify of His name, and of the great work that is being done in this our day. I rejoice that I believe in the coming of angels, that I believe God our Father can send prophets in this day, and instruct His children how to live and what to do to come back into His presence. It is a glorious thing to believe that the heavens and the earth are so near together, and that our Father has personal charge in this day as in other days.

I rejoice in the testimony that has come into my heart that God sent angels in this day to instruct the Prophet Joseph Smith concerning the great work to be done. I rejoice that I believe in the prophets that followed the first angels, and the keys that they delivered. I rejoice, more than I have the language to express, that I have received a testimony in my soul that Joseph F. Smith is a prophet of the Lord Jesus Christ, and that the work of our Father in this day is under His direction. The counsel and advice

given by the Prophet to the Latter-day Saints in this conference, and in all previous conferences, if heeded, will make men and women after the similitude of our Heavenly Father and prepare them to go back and dwell with Him eternally. I bear witness that the heavens have been opened, that God has sent His angels, not only in ages past but in our day and age. The angels have been with the missionaries, going before their faces and preparing the hearts of the people to receive them. They have seen them, and heard their promptings concerning what to do and say. I rejoice in my testimony, and pray God that He will bless me and all the rising generations, and implant within our hearts a desire to magnify the name of God in the earth, and fulfill the mission that has been given to this generation. I bear witness that what has been done up to the present time is only a beginning of the work. There will be a time, not very far away, when it will require every man, in whose heart dwells the testimony of Jesus, to go out and bear that witness, and teach the people of the world the straight and narrow way, that His work may be established, and His name may be glorified.

In the hearts of many young men are being implanted a love of the goods of this world, and the honor of men, a love of things that will pass away, while, on the other hand, they should have a desire to be able to bear testimony of the restored Gospel, above all other desires of their hearts; for it is the greatest work in the earth. It has been established by our Father. He is directing it. I know that. I should think that every man and woman in the world, who is seeking salvation,

would rejoice to know that God has visited the earth, that He has sent His angels, that He has established His Church, putting upon it His name, teaching the doctrines that will make men and women His children in very deed. There is power in the Gospel of Jesus Christ to work righteousness and salvation in the hearts of all those who will hear and obey the message.

May the Lord bless the Latter-day Saints; may He bless our President and his counselors; may He bless President Lyman and the Quorum of the Twelve. I bear testimony that they are prophets of the Lord, and that God is directing His work through them. May He help us all to magnify His name and to prove worthy of the wonderful blessings that have come into our lives. I ask it in the name of the Lord Jesus Christ. Amen.

ELDER HEBER C. AUSTIN.

(President of Bingham Stake.)

I assure you, my brethren and sisters and friends, that I feel very weak in occupying this position. I desire an interest in your faith and prayers the few moments that I may stand before you, that I may be directed to say something that will be in harmony with the spirit of this conference.

I rejoice in the work of the Lord. I know that the Gospel is true. I rejoice in association with the brethren who are called to preside over the Church; I love them. I am very much benefited, as you are benefited by the influence that they carry with them. I appreciate the responsibility that is resting upon our brethren who are directing the

affairs of the work of the Lord in this day, and it is my desire, in my weak and humble way, to aid and assist them, and to sustain them in the labor which they are called to perform.

I know that the Lord is with us, that the Lord is with His work, that it is divine in its nature, and it has within it the power of salvation for all of those who will render obedience unto its principles. I have a living testimony of its divine truths. I am thankful to the Lord for the knowledge that I have concerning this work. I am thankful to the Lord for my standing and membership in the Church. I pray God that I may prove faithful; that I may be able, in my weakness, to keep His commandments, to set an example before those with whom I labor, those with whom I am associated that will encourage them in the performance of their duty.

I am from the north; I am living among the people of the Southern part of Idaho, in the Bingham stake of Zion, with Idaho Falls as its headquarters. Idaho Falls is a city of about 7,000 people, with only 600 Latter-day Saints there, so you will readily see that, to all intents and purposes, it is what is termed a "Gentile" town; but I want to bear testimony to you, my brethren and sisters, and friends, that there is perfect harmony there. We are living in peace with our neighbors, there is no contention. The bitterness that used to be has all passed away. Those men who used to fight the "Mormon" people have lost their influence. They carry with them no harmful influence any more. Many of them have passed away, or moved away. We are living in peace with our neighbors; we respect them, and

they respect us; and they are willing to grant unto us all the rights and privileges that belong to us. We work in harmony with them, and conjointly with them in measures of reformation.

We have been very actively engaged in the cause of temperance, for a few years. We have worked together until we have been able to bring about wonderful reformation along that line, wonderful as compared with the old conditions. It is almost unknown now to see a man, in our section of the country, under the influence of liquor. It is becoming very unpopular to foster, or encourage, or defend the use of liquors. Men who used to have some sympathy for it, a little time ago, have changed their views, and they have been convinced that the cause of temperance is for better citizenship, better living, more comforts in our homes, better providing for our families, and eliminating from our midst those evil tendencies that are kindred to the use of liquor.

My brethren and sisters, I thank God that I have been identified with men and women who have labored for the betterment of the human race, and that we have lived to see, in a measure, some of the fruits of our labors. Now, my brethren, there are responsibilities resting upon us as the servants of the Lord, because we are in the service of the Lord. We have been honored with the priesthood, and that priesthood carries with it responsibilities and obligations, and we will be blessed according to the measure that we magnify our calling.

I pray that the Lord may bless the Latter-day Saints, that the work of the Lord may grow, that the Gospel may be carried to the na-

tions of the earth until every honest man and woman shall be convinced of the truth, and be gathered into the fold and be blessed as we are blessed.

Oh, I am so thankful that I can scarcely express my gratitude to my Father in heaven that, in the early days of the Church, before I was born, my father and mother heard the Gospel, and that their hearts were touched with divine inspiration, that they knew it was true, and that their children have been raised and reared under their teachings, and, through our experiences, we have gained a testimony of the divinity of this work. May God grant that we may ever be worthy of His blessings, I pray, in the name of Jesus. Amen.

ELDER SAMUEL O. BENNION.

(President of Central States Mission.)

Yesterday, the words of the Lord came to my mind as He spoke them unto Abraham, when He said to him: "In thee and in thy seed shall all the nations of the earth be blessed." The remarks of President Smith brought this to my mind. A few conferences since, we voted that a temple be built in Canada. Yesterday the same privilege was granted us to vote for a temple to be built on one of the islands of the Pacific Ocean, that the work of the Lord which, in a measure, has been hampered might be extended, that those brethren and sisters who have heard the voice of the Redeemer might have the privilege of looking after their dead and uniting their families; and that the doctrine might be made plain and shown unto all men that, though men and

women die, they shall live again, and shall have the privilege of hearing the Gospel.

No wonder Paul made the statement that "if in this life only we have hope in Christ, we of all men are most miserable." There would be no happiness or pleasure at all in this life if it were not for the fact that we are laying a foundation for the future. We build today for the future, so far as temporal affairs are concerned; and we prepare for our future existence by our actions of today. The only blessing that can come to the children of men, whether in this world or out of it, will be through the Gospel of Jesus Christ, the gospel which Abraham taught, the gospel which he lived, and the gospel which made him the prominent character that he was and is in the hearts of the Christian world.

The Latter-day Saints teach nothing more than the Lord has revealed. We believe in a restoration of the Gospel. We have never been accused of a reformation of it. We believe in the same Gospel that the Lord established in the days of Adam, in the days of Abraham, in the days of Christ. We do not teach continued priesthood but we do teach a restoration of the gospel, the gospel plan which the Lord told Abraham would save or bless all men and all women. The strength of the Church of Jesus Christ of Latter-day Saints lies in its principles and in its doctrines. It takes men to the isles of the sea and to foreign countries, and wherever the Gospel is to be preached, and it will continue until the Son of Man comes again in the flesh.

Men and women who have died without a knowledge of the Gospel

will have the privilege of hearing it, as was stated here yesterday, and I know that it is the truth. There is an organization of the Church on the other side. I can look back on my life and see men that I have known who have died, faithful men, men of integrity, men of character, filled with love for the Gospel of Jesus Christ, and it would be absolutely impossible for me to believe that they are inactive. I know that they are active, and that they are preparing a way for the Lord to come to His people, in His temple, when He shall have it erected in His own due time.

The statement has been made that if polygamy should be stamped from among this people, the time would come that the Church would die; that those who practiced that principle were fanatics; and that the generations who were to follow would not have the strength and courage that their fathers had. But facts prove otherwise. The children who have been born from parents who came into this western country are here as a witness unto the world that the faith of their fathers is increased in them, and that there is no such thing as cowardice, neither will there be, but that the strength of these everlasting hills, which has come unto them through their fathers, shall be among them to give them power to carry the Gospel unto the ends of the earth, until the Lord shall cry "Enough." There is no such thing as failure; there is no such a thing as this Church not having the power to go into all the world. It will go into all the world and it will not only teach a man to look after himself but it will teach him to look after his dead kindred. Thus will the plan of sal-

vation, through which the children of Abraham shall be blessed, be manifested unto every man, woman and child.

I want to tell you it is my firm belief that the children of this country, and men and women of this land, in other states of this Union, who know us not, shall become acquainted with us. In their being flows the blood of Abraham. I tell you that as I have placed my hands upon the shoulders of men and talked to them in the world,—my neighbors, men that I know to be good, honorable men,—I have felt that the day will come when the promptings of the Holy Spirit shall have its power and effect upon them, and they will listen to the voice of their Redeemer. They shall know it, and they shall stand for what they know to be the truth. They have grown up to be Methodists, Presbyterians, and so forth, and their environment has made them largely what they are, but the fact remains that, when they grow old enough to see and know for themselves that the gospel which they are following is not preparing them for the future, they will break away from those bonds and will reach out for the truth; for the truth, after all, is loved by the honorable men of the earth, and this earth has millions of them. You will find them in every church and in every part of the country. This thing called prejudice is rapidly vanishing and it will depart entirely; for that spirit of truth, that spark of light which came into the world when the Lord appeared to Joseph Smith, will dispel the darkness and gloom that cover the earth, and the children of men will see it. They will become acquainted

with the revelations of the Lord, and they will come to this land and to the islands of the sea and receive their blessings for themselves and for their dead. And they will all know that Jesus is the Christ, the Son of the living God, that Joseph Smith was a Prophet of God, and that the people who were brought into this country were led here by divine appointment, by a man who had been prepared from before the foundations of the earth. They will know and recognize that man as one who knew the truth and who dared to live it and who dared to come in the face of all trials and adversity and establish a place where men and women could rear children of faith, and through them the world would be blessed.

This blood of Abraham has never ceased to flow among God's children who have passed on before, those who died during the dark ages and entered into the eternal worlds. There were men and women who knew the truth, and it is my firm belief that they have never ceased to importune the Father until He sent His messengers again. I believe that the spirit and power of prayer is in the eternal world as it is here; that men and women pray there as they do here. I don't believe that our Father, who has the power to make and arrange such a beautiful world as this, and who has the power to fashion such creatures as men and women are, would leave His world and His people anywhere in an unorganized condition but rather that He does organize them, that His angels ascend and descend, and that they live with His children and are there to minister for good.

I know that the power of the

Lord is with the Latter-day Saints. I know that it is with the elders of Israel. My experience has been this: that of all who have labored in the ministry under my direction I don't know one who has left the Church, and there have been perhaps a thousand of them, clean honorable men and women who are going to carry the burden that shall be placed upon them, and who will do it under the direction of those who preside over them.

I stood upon the streets of a city, a short time ago, holding a street meeting. The elder who was with me was a pale-faced young man that looked to me as if he could accomplish very little, just as frail as he could possibly be. His mother was struggling hard to keep him in the field. I never had such a manifestation of God's power in my life as I stood upon the streets of that city and listened to that quivering boy bear his testimony—without a dollar in the world, not knowing really how long he could stay, or what he would do when he returned home. But he stood there as brave and bold as a lion, bearing testimony unto those people that the Lord had revealed Himself unto the Prophet Joseph Smith and that the gospel which the prophets had predicted would be restored, was restored. I thought of the words again, that through the blood of Abraham would all the nations of the earth be blessed.

All men will accept "Mormonism" sooner or later, when they are brought face to face with it. They may go into the other world without it, undoubtedly many will, but they will receive the truth when they are shown their path of duty. So as a Latter-day Saint, as one of the

thousands of Israel, I feel to thank the Lord that He has so favored me, and I bear my testimony to it all the time. I have never seen a time in my experience when I did not tell people who I was. I never saw a time when I lost any favor through it. I want to tell you that, after all, the people of this world like to meet the "Mormon" people and like to talk to them, and like to become acquainted with our people. As young men and young women in Israel, we will prove that the faith of our fathers shall be manifested in us, and that we will not cease to carry the burden that has been placed upon us. We will do our duty and prove unto the world that we know the Lord lives and that we know that this is His people, that Jesus is the Christ, the Son of the living God, and that "Mormonism" is true; that the Lord has a prophet to guide and counsel men, assigned to take care of His work on the earth; that He is here with His people, and that He has a people in the earth who are keeping His commandments each day to the best of their ability, looking after their dead and looking after the living.

I pray that we may find joy and happiness always in the knowledge of the Gospel principles we receive from time to time, and I ask it in the name of Jesus. Amen.

ELDER JOHN L. HERRICK.

(President Western States Mission.)

As I listened to the interesting portrayal, by President Smith, of the condition of the Church, yesterday morning, and those who followed him during the day and today, the thought uppermost in my mind was and is now: How thank-

ful we should be for the knowledge we possess pertaining to the Gospel of the Lord Jesus, and how best can we indicate our appreciation for the blessings and remarkable opportunities that come to us as Latter-day Saints. If you parents could look upon the faces of your sons and your daughters, who have been in the mission field for a few weeks and have become imbued with the missionary spirit, and see there the determination to be servants in very deed of the Master, or if, after they have been in the mission for two years or more, you could hear them say that they regretted going home more than the regret that they experienced when they left their home to go into the mission, you would be astonished and gratified beyond measure, but you would thank the Lord for the opportunity that had come to them. If the young men of Zion could but realize the breadth of knowledge and of training that comes to the earnest missionary, they would all welcome the time to come, and pray for the opportunity to come speedily, when they could go into the world and preach the Gospel.

Upon the occasion when Christ had been instructing His disciples as to their duties, and about the time He answered the question of the young man who was rich, when He said that he should sell all that he had and give to the poor and follow Him, He intended, undoubtedly, to convey to them a thought of sacrifice, for He said:

"And every man that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold and shall inherit everlasting life."

It was immaterial perhaps what kind of sacrifice they made, but if they sacrificed for the least of the things thus enumerated, He would have them believe that they should receive an hundred fold. So I believe in our great work, if we shall go forth as emissaries of Him, if we shall be ready to sacrifice when the time comes, we too shall receive an hundred fold.

The year before this Church was organized, when the Prophet Joseph received a revelation regarding missionary work, this thought was expressed: "Behold the field is white already to harvest, and lo, he that thrusteth in his sickle with his might, the same layeth up in store and perish not, but bringeth salvation to his soul." That was the burden of the message given to those staunch and fearless men, in the early days of this Church, when they went forth without money, when they went forth giving everything they had and laying it all at the altar of the Church. That I repeat was the burden of their message; thrust in your sickle with your might and you shall bring salvation to your soul.

In the experience of that mighty man Nephi there was an exhibition of faith, the like of which we ought to endeavor to emulate all our lives. When Nephi received the call from his father to return to Jerusalem to obtain the records that should later form a part of that great record of two peoples upon the Western hemisphere, which we have today, what was the reply? "I will go and do the things the Lord hath commanded, for I know that the Lord giveth no commandments to the children of men, save he shall prepare a way for them

that they may accomplish the thing he commandeth them." I believe, too, that the Lord requires nothing of us excepting He shall prepare the way for us to do it. It is my faith and my hope in this great latter-day work. I believe that His prophet is placed at the head of the Church to guide and direct this people. I believe that his associates are entitled to the same kind of respect and love that we should have for him. I believe that the Council of Twelve are men of God, and I believe the Lord expects us to heed their instructions, to love them and honor them in their position.

I call attention to the words of Elijah, when he was put to the severe test, when it came to a question of authority, "How long halt ye between two opinions? If the Lord be God, follow Him; but, if Baal, then follow him;" and so I say to you, my brethren and sisters, shall we hesitate in our allegiance to our Church and its authorized leaders? If we believe that the God of the ancient prophets is our God then likewise believe that President Joseph F. Smith and his associates are prophets, seers and revelators, and as such we should honor them, and give to them our loyal support. We shall then undoubtedly find it to be our duty to sacrifice when the time comes regardless of what that sacrifice may be. It is not only for the poor man, or for the one in moderate circumstances to sacrifice; the professional man, the rich man, the business man, must be called upon to sacrifice sooner or later, and when the time comes I earnestly pray that we may be ready to answer any call made of us to further this great latter-day work, the greatest and most vital thing in all

the world. This is my prayer for all of us, in the name of Christ, our Lord. Amen.

ELDER EVAN STEPHENS.

(Tabernacle Choir Conductor.)

My brethren and sisters: About a month ago a letter was sent out addressed to choir leaders, in the various wards of the Church, asking them to ascertain how many of their choir members expected to attend the General Conference, in October of this year, and asking such as so intended to accept an invitation to join with the Salt Lake Tabernacle Choir in the singing during said Conference. A large number of choir leaders responded, in all reporting over six hundred singers who would attend, at least, some of the meetings. Tickets admitting all such to the choir gallery were sent out. Some two or three hundred took part with us yesterday, (Sunday), and about one hundred are present this (Monday) morning. But we have reason to believe that a great many have taken seats in the congregation, being timid about appearing in these conspicuous seats, fearing lest it might seem pretentious to take seats with this noted choir. To any such I desire to say there is not a choir in this or any other church where less classification or "aristocracy" can be found than in this choir. The best singers we have in the community lend their services freely in it, without even a select seat assigned. Each and every one quietly take whatever vacant seat is most convenient in the section used by the "part" they sing. Not in all the

twenty-five years that I have had charge has there been an honorary, or special seat assigned on account of rank or merit. The visiting singers, therefore, need not fear that they will be trespassing upon places reserved even for regular singers, or that they will be greeted by any one with other than a welcoming nod or smile. We are most grateful for the presence of those who have so kindly joined us, and especially for the hearty responses of the choir leaders throughout the Church.

I desire to emphasize again the invitation to all choir members to come into the choir loft, at each future session of the conference that you may attend. May the Lord continue to bless us, that we may perform well our special task in His great work is my prayer in the name of Jesus Christ. Amen.

The choir and congregation sang the hymn, "Guide us, O Thou great Jehovah."

Elder Joseph R. Shepherd pronounced the benediction.

Conference adjourned until 2 p.m.

AFTERNOON SESSION.

Conference was resumed at 2 p. m., President Joseph F. Smith presiding.

The choir and congregation sang the hymn, "The Spirit of God like a fire is burning."

Elder John S. Geddes offered the opening prayer.

The choir sang the hymn, "Though deep'ning trials throng your way."

BISHOP CHARLES W. NIBLEY.

Great outlay for Temples, etc.—General spirit of helpfulness in members of Church—Our religion embraces all that is good in other religions—What the Lord has provided is greater and better than man has devised—The Priesthood, auxiliary organizations, revenue system, etc., given of God—Duties required of all alike, no discrimination in blessings—Great good accomplished by Protestants—The tree of "Mormonism" produces good fruit.

It is a great satisfaction to mingle and associate with the Latter-day Saints. I rejoice very much in our meetings of this conference. I am sure the hearts of the Latter-day Saints were made glad at the opening of our conference, in receiving the information that was given by President Smith, more particularly with respect to the growth of the Church and in receiving the news that a temple was to be built on the Sandwich Islands. With two temples being constructed at this time, and other work of the Church that is going on in the erection of Church offices, and in the assistance rendered in building meetinghouses, stake tabernacles and amusement halls, in the different wards and stakes, the brethren can readily understand that a great amount of means is called for in all of these expenditures. So far as my knowledge goes, we are in a better shape to entertain these expenditures to-day than the Church has ever been before, and I am sure that this information must be gratifying to the Latter-day Saints. Nevertheless, it is expected of us that we will keep the commandments of the Lord, and that we will assist with our tithes and our offerings in building up the Church and kingdom of God upon the earth.

What a splendid organization this is. What a spirit of helpfulness there is in every one of the different societies, and associations, and quorums of priesthood that constitute this great Church. Where is the like of it to be found? May we not, with truth and with pride, say to all the world, Where can you find so much of the spirit of helpfulness, the spirit of brotherly love, the sincere desire of being of assistance and blessing, benefit and help to one another, as you will find in this organization? Can we not say to our brethren of other churches, Protestants, Catholics, Christian Scientists, and all other organizations, We have all that you have that goes to make right living and good citizenship, good order and peace, good government and the well-being of mankind; we have all of that. There isn't anything that any one of those organizations can point to that makes for the betterment of mankind and the uplift of humanity that we do not have. Indeed, one of the articles of our faith is that "if there is anything lovely or of good report, or praiseworthy" in the world, that belongs to us, we have it, we incorporate it, it is part of our system.

And now, in addition to all that these have, and they have the best that man has been able to devise, we have much more. I have no criticism or complaint on that score, the best that such men as John Knox or Martin Luther, or Wesley or any man has ever devised, it is the best they could devise, but it is not as good as we have. Why? Because the Lord has devised this system; this is the Lord's way. We ought not to be blamed or censured by our brethren of the outside because our system is better than theirs. Neither

ought we to be praised particularly because it is so much better, but we should give praise to the Lord because it is so much more efficient, so much more helpful, so much more strong in doing things, in accomplishing results. We put it before all the world as the most excellent in the world in producing the results of peace on earth and good will to all men, and the blessings and comforts that are included in all that.

We have in this organization a different spirit. We are not to be given the credit for having that especially: we did not devise it or send it here. Neither are our neighbors to be blamed because they do not have it; a spirit, an impelling spirit, a spirit that constrains always to righteousness, and to the well-being of humanity and to the uplifting and unbuilding of righteousness in the earth. We are not entitled to the credit for that particularly, any more than we are entitled to credit if we follow it, but it is the Lord that has given it, that makes it different from all other organizations.

We have our organizations of the quorums of the priesthood, which is that much more than any other organization in the world has. They don't have them; they are not to be blamed for not having them because they didn't know about them. Man could not devise it and man has not devised it. Neither ought we to be so much praised because we have it, because it is the Lord, I say again, that has given it to us, and it is His way of working things out. In addition we have our auxiliary organizations, like the Relief Society. What a splendid organization that is, how magnificent in its activity, how beautiful in its service and work among the poor, and

among the sick! The Lord gave it to us. Others have tried to copy after what the Lord has given and that is good, we are glad to see that, but the spirit that goes with this work, the world cannot give and the world cannot take away. The Lord has given it and so it makes the organization better than anything the world has to offer.

And so with our revenue system, our system of collecting revenue for the Church, the old way the Lord had ages ago, the same way, it is not anything new, but it is the Lord's way and we did not know about it, but the Lord revealed it to His servant the Prophet, and gave unto us a system of collecting the revenue for the sustenance of the Church, for the building of these temples that we hear about, for the spread of the Gospel, for the building of meeting houses, for the maintaining of all the activities of the Church, and the Lord gave us that system different from anything else in all the world. Some of our neighbors are trying to copy after it and we are glad of that, but they don't seem to quite get it as we have, because, of course, the spirit of the thing in this organization is different from the spirit of any other organization in the world. It is easy, perhaps, for a sculptor to make a clay model of a man, to make it perfect in form, but it is another thing altogether to breathe into its nostrils the breath of life, the life-giving spirit. That is a very different proposition, and the Lord has empowered and given to this organization, to this Church, that living spirit, that living force of power and potency that impels and constrains me and you to works of righteousness and to impart of our substance.

We cannot call it sacrifice because it isn't any sacrifice. It is a law general in its nature, it applies to all. Not like the laws we have enacted in our government and in other governments, too, that apply to special individuals, individuals who have means, and does not apply to others who have not any means to speak of, but the Lord's law, the just law, is that all who receive the benefits of the Gospel shall sustain the Gospel by their means, shall sustain the Church. The widow at the wash tub, yes. She has the blessing of the temple, she has the blessing of the meeting house, she has the blessings of the Church in all that it can give; the widow's mite is acceptable, and she may do more proportionately than we all; yet she is expected to do, that is the Lord's law. Not so with man-made laws. They say one-half of one percent of the community shall pay to support the blessings of good government, and the other 99½ percent shall be exempt. The Lord's law is different from that. It applies to all alike, and so the rich pay according to their means and so the poor give according to their means, and all receive equally the blessings of the house of the Lord. So it is a little different, don't you see, from anything else in the world.

Another thing different from any of the organizations of our brethren on the outside is this, that if a man is doing the works of unrighteousness, although he may claim membership in the Church, if he persists in his unrighteousness, no matter how rich he is or how powerful, or how great, or how much some may think the Church depends upon him, that man will be dealt with and dealt with quickly; he must cease

his wickedness or his unrighteousness, and repent, and repentance means to stop it, quit doing the evil thing, or he will be dealt with, excommunicated from the Church. Now I don't find that in many other organizations. I find men in good membership in other organizations who are known to be not living correct lives, and they are not dealt with, they are let go. Now in this, we are a little different. This is the Lord's way of doing it, to bring me or you upstanding, so to speak, to demand of us that we keep the commandments of God and work the works of righteousness.

Another thing that makes us distinctive and a little different from any others—and I am not finding fault with any others, I am only trying to show you what the Lord has done, to count our many blessings, and show what the Lord has done for you and for me, and for this organization—another thing, this organization, in its spirit of helpfulness, tries to get the people to own their own homes, to get out of debt, and to stay out of debt, and so in consequence, in our community 73% of all the Latter-day Saints own their own homes. Now isn't that a good thing? Are not all of these activities that I have mentioned good things? Are they hurtful, do they make for anything that is wrong and unrighteous? No, no, they are all good, they are all blessings.

We heard here from President Smith, in his opening remarks, of the work of the teachers of the ward, different from anything in the world. I challenge the attention of every one with respect to this matter, that here, in this things that I have called attention to, in this

special thing also of the work of the teachers, in this special thing of the work of our Relief Society, and in our revenue matters pertaining to the Church, in all these there is nothing like it in all the world. How beautiful the work of those teachers that the President so well explained to us yesterday morning! Could anything be better? Could anything be more beautiful in giving assistance, the spirit of the helping hand and brotherly, and sisterly affection and love, to the brother or sister who needs it? Could there be anything better devised? Is there any other way, has anybody in the world got anything like it to offer? No, no, of course not, and I say again, no one is to blame for that, because they have the best, the very best that man could devise through all the ages, and I don't decry these churches of Protestantism. I take off my hat to Protestantism. I recall, with gratitude and praise in my heart, how that the Protestants fought and suffered, and were persecuted and worried, and contended with down through all the time of Knox and Luther, Cromwell and Wesley, Blake and Drake and all those firm Protestant people, warring against tyranny, against oppression, and against that which would be subversive of liberty and of the rights of man, and I am here today and you are here, in the enjoyment of liberty, because of the Protestant world that accomplished these results for us. Otherwise, we probably would not have been enjoying these liberties; so all honor and praise to Protestantism.

But when it comes to matters of religion, and organization of churches and so on, I repeat again they have the very best that man

could devise, but here is something better, and I have shown you a few of the things that the Lord has added, which they have not got. In addition we have the spirit of the thing, the life-giving power, the Holy Ghost, they have not that, that has not been given to them. We see an elder of the Church taking a person down in the water to be baptized and, raising his right hand before God, he says "having been commissioned of Jesus Christ,"—just let that sink in,—"having been commissioned of Jesus Christ, I baptize you," etc. Who else has been commissioned, what other organization? You cannot blame an organization that has not got it, we cannot take praise to ourselves because we have got it. It is the Lord that has given it to you and to me, and to this organization, and all praise and glory and honor be to Him. So in all the organizations of the Church, I find, notwithstanding our weaknesses, and they are many, I find this spirit of helpfulness, this spirit or desire to be of service and of benefit to mankind. I do not believe that, as a people, our hearts are set altogether upon the things of the world. I believe that in the main our hearts are for the Church and Kingdom of God and His righteousness, that it may be established in the earth, and that His work may spread.

Now in assisting people, bishops of the different wards sometimes assist people to get a piece of land. Assisting people, poor people who don't know so much, trying to teach them in the way that they should improve their stock, for example.

In every way to try and help and be a benefit and a blessing. Can any one say that there is a single thing connected with all this that

is bad, that ought to be uprooted and extirpated? I thought this morning when some of the brethren were saying, Brother Austin, from Bingham Stake, how well their neighbors and they got along together, that they loved one another, they got along peaceably; and why not, why shouldn't they? It is different from a while ago, it is different even now where we are not known and understood, but the time is fast coming my brethren and sisters, when we are apt to get a little heady because of the things that the Lord has done for us, and take credit to ourselves, and outrank our neighbors so far that we will feel perhaps a little above them. We ought to be careful of that feeling if we have anything, and we have so much that is different and so much better than all the world, we ought to always remember that it is the Lord that is giving it, that it is the Lord that is continuing it. This is not President Smith's work, or Joseph Smith the Prophet's work alone, that is to say, it is their work, of course, as it is your work and mine, but they didn't devise it, they didn't breath into its nostrils the breath of life, and give it that living, potent, powerful, helpful spirit. They didn't do it. They could not do it but the Lord has done it.

Now of all these good things, and many more that I could mention if I only had time, can anyone say that any of these are bad? Can anyone in the world stand up and say that they have anything to compare with it in the organizations of the world, or all of them put together? No, no they haven't. Well then, when Joseph Smith the prophet stated to those few people in Pal-

myra, in 1820, that he had had a heavenly visitation, the Father and the Son, and that these results now have been brought about in consequence of that small or that great beginning did he tell the truth or was it a lie? when he stated that the Book of Mormon and those golden plates had been delivered to him, and the three witnesses to the Book of Mormon stated that fact and published it to the world, was it true or was it false? Can it be possible that an evil tree of falsehood, built upon falsehood and lies can produce such good and excellent fruit? If that is so, then the Savior of the world's words are false, because His word is that an evil tree can not bring forth good fruit, and by their fruits ye shall know them. Men do not gather grapes of thorns nor figs from thistles; they do not come that way. So with all these good results, and so many more that I could stand here and point to you, I bear testimony that Joseph Smith the prophet, that the three witnesses to the Book of Mormon, that everything connected with the work of the Lord is true and not false. It is God's way of doing it. He is in the earth by the power of His Priesthood to accomplish these results and greater results than these, for the time shall come as one of our brethren said this morning, when all will believe, when every knee shall bow and every tongue shall confess that Jesus is the Christ,—they will bow down and confess to this fact that Jesus is the Christ to the honor and glory of God the Father, which I humbly pray may speedily come to pass for the blessing of mankind everywhere, in the name of Jesus. Amen.

ELDER JOSEPH ECKERSLEY.

(President of Wayne Stake.)

It has been my privilege to be called to lift up my voice upon street corners, and in halls hired by the Latter-day Saints, in this and foreign countries, to preach repentance to the people, and I never remember assuming this responsibility in my life without feeling a sense of human weakness, but never have I felt that responsibility more than I feel it in facing this mighty congregation this afternoon; but notwithstanding this feeling, my heart cries out: "Bless the Lord, O my soul, and all that is within me, bless and praise His holy name." These words of the psalmist are expressive of my feelings this afternoon, as nearly as I can express them, for the good things that the Lord has done for me and, doubtless, for hundreds of my brethren and sisters who are in this congregation this afternoon.

I remember very well that when, as a lad of nineteen years of age, I first heard the message of the Gospel proclaimed by the elders of this Church in my native land, that my mind was beclouded and somewhat prejudiced, for at that tender age, I had read a great deal about so-called "Mormonism." I had read something about what the Christian Herald had to say upon the subject. I had read much from apostate "Mormons;" but, unfortunately, up to that time I had read little or nothing in favor of the Latter-day Saints; and, like many others, having been taught to believe in the traditions in the churches—that Bishop Nibley has alluded to this afternoon—or rather in the tenets of faith of the various churches, having read the kind of literature that I have referred to, you may

know that my mind was deeply prejudiced, but I was very greatly impressed with the 13th article of the "Mormon" faith:

"We believe in being honest, true, chaste, benevolent, virtuous and in doing good to all men. Indeed we may say that we follow the admonition of Paul. We believe all things, we hope all things, we have endured many things and hope to be able to endure all things. If there is anything virtuous, lovely or of good report or praiseworthy, we seek after these things."

Those words greatly impressed me. I knew that a people who had such ideals, who believed in such saving principles, could not be of the character that I had read they were, and on investigating I became acquainted with the truth that they were teaching, the plain, simple gospel that I had been seeking for from the earliest days of my childhood, but had never found to my satisfaction. It never occurred to me, my brethren and sisters, in my early youth, that it would be my privilege to find a church possessed of the gifts and blessings of the Gospel that were enjoyed in the primitive church, or of the doctrines as they were proclaimed in their perfection by the Son of God.

Bishop Nibley this afternoon has referred to some of the reformers, and in thinking of their work, I am reminded that those honest men never made the claims that have since been made by the authorities of this Church. John Wesley never bore a testimony to the world such as the Prophet Joseph Smith proclaimed. To the contrary, he taught the people according to the light, knowledge, and inspiration that he possessed from God, and we honor the memory of John Wesley, as we

honor the memory of other reformers, and those who have not been named this afternoon. You will remember that John Wesley was the spokesman. He preached what he believed to be the Gospel, and that to the best of his understanding. He suffered much, as all good men have suffered for what they believed to be the truth that they taught to the people. Charles Wesley, his brother, was the poet, and in many of his poems he expressed the feelings not only of himself, but of his brother and those who believed in the doctrines that they advocated. I remember that there is to be found in our hymn book one of the poems of Charles Wesley, and in speaking of the days of the primitive church, in reviewing conditions that then obtained, he was led to give expression to these words, thinking of the time when men held the authority to speak and to act in God's name, that Brother Nibley has referred to this afternoon, when men go forth clothed in the authority of the holy priesthood, to call people to repentance, and if they repent with all their hearts and come to God with a contrite heart and a broken spirit, they are endowed with the authority to lead them into the waters of baptism and, in the name of Messiah, to baptize them for the remission of their sins. I think that Charles Wesley was thinking of that day when he said:

"Oh, what an age of golden days,
Oh, what a choice, peculiar race,
Washed in the Lamb's atoning blood,
Anointed kings and priests to God."

He seemed to have had something of the inspiration of the Spirit, and what it meant to men and woman when the priesthood was enjoyed

by men upon the earth; and further, he realized that that power no longer existed with men upon earth. He realized that people were not living in that golden age, that they were not enjoying the apostolic blessings, hence, in looking around in the world, in reviewing the conditions, in thinking of the various religious denominations that existed, he said:

"Where shall we wander now to find
Successors they have left behind?
The faithful whom we seek in vain
Are 'minished from the sons of men."

Oh, what a confession for a man of this character to make! If there were time, and we could review some of the writings, we would find that John Wesley and his brother, and hosts of believers looked forward in fond hope to a day dawning when the fulness of gospel light should shine upon men.

My brethren and sisters, we are living in that glorious age and dispensation, the time foretold that was predicted by the prophets. We are enjoying the blessings of the Church of God that has been established upon the earth. We have been gathered, hundreds of us, as one of a family and two of a city, and the Lord has brought us up to Zion. He has established our feet in these valleys of the mountains. He has given us the opportunities that have so beautifully been portrayed during this conference. I wonder if we are making the best of our opportunities. Reference has been made to the conditions that now obtain in Europe, to the strife and contention that now prevail. Is it not possible that, had it not been for the saving power of God, had it not been that the Gospel of the Redeemer appeal-

ed to you and me, we should have been today where many of our relatives are, engaged in that terrible conflict; but instead we are here engaged in the work of the Lord, a work of peace, a work of righteousness, a work of love, a work that brings joy to our hearts as we wake in the morning and as we close our eyes in slumber at night. When I think of all these things, my brothers and sisters, my heart is full, of overflowing, of gratitude to God for His loving kindness to me and to His people.

I deem the privilege of being a member of the Church of Jesus Christ of Latter-day Saints the greatest honor that could possibly come to me in this life, and the Lord knows that I feel grateful that I have been counted worthy to bear a portion of His priesthood, to be associated with my brethren who are willing to make sacrifice for the work of God. My heart goes out in love and admiration for these men who are willing to give of their time and their substance to bear witness of the truth to the nations. I love these presidents of missions. I love the missionaries who are in the world carrying the message of salvation, in their weakness, to the people; for they will find many among the children of men such as you and I, who are willing to be impressed with the truth when they hear it, who know the voice of the true shepherd and who respond to that voice, for they are of the seed of Abraham, as referred to this morning, of the blood of Israel, and all they are waiting for is an opportunity to hear and receive the truth. It is a glorious privilege, my brethren and sisters, to be associated with a prophet of God, with apostles

of the Lord Jesus Christ, endowed with power and authority from on high, and with men and women who love God above all other things, and delight to keep His commandments.

I bear you witness that I know that my Father in heaven responds to every seeking soul. I know that every man and woman who will seek the Lord in earnestness, with a desire to know the way of right, will be led into the paths of righteousness. I know by experience that God is no respecter of persons, but that out of all nations and among all peoples, He gives liberally of His Spirit to all who seek Him and desire to do the things that are right. I know that the Lord is working in the hearts of the children of men just as powerfully today as ever before in all the history of men. I believe that the Lord is doing just as marvelous things today as He ever did at any time since Father Adam commenced the great work in this world. I believe it because of the things that I see and the things that I hear, and because of the feelings that are in my own soul. The Lord is doing His work in such a way that unless we are in touch with the inspiration of His Spirit, perhaps we are not cognizant of the marvelous changes that are taking place; but in the events that are transpiring every day, I see the fulfillment of prophecies; I see that God is bringing to pass His purposes, and I rejoice in this work.

I pray, my brethren and sisters, that we may heed the kindly counsels that have been given to us during this conference; for I know that a man who will listen to and obey the counsel of the servants of God and the inspirations of the Holy

Spirit, to which he is entitled, as he does the will of God, he will be blessed and have joy in this life, and glory, immortality and eternal increase will be added to him in the world to come. There is no reason why we should mourn over the past. There is opportunity for us in the future. Let us find today wherein we have failed, wherein we have been weak, wherein we have not followed always the dictation of our conscience. Let us, from this day henceforth and forever, seek to be diligent in the service of God, and in the end we shall have salvation in His presence. That God may grant us this boon and blessing in the world that is to come, and that we may have joy while we live, I humbly pray in the name of Jesus Christ. Amen.

ELDER OLEEN N. STOHL.

(President of Box Elder Stake.)

I sincerely pray that the Lord will bless me while I attempt to speak to you for a few moments. I need not say to you that I feel my weakness and dependence upon the Lord in standing before you, but I know that this is our Father's work, and that we are engaged in His service, and I know that He has been with us, and that He has blessed us thus far during our conference, and that He will continue to bless us.

I was reminded, while Bishop Nibley was addressing us, of a statement made by President Welling at the dedication of the Bear River Stake Tabernacle. He said, in the course of his remarks, that since the organization of the Bear River Stake, some six years ago, that they had expended in that stake for meetinghouses and tabernacle, and

other church houses erected for the blessing of the people, some eighty thousand dollars, and he testified before the people who were assembled on that occasion, that the people of that stake were better off financially, and enjoying more of the spiritual blessings of the Lord at that particular time than ever before. In other words, there were none of them who were poorer because of their willingness to take of their means and use them for the upbuilding of the work of the Lord. And I began to think of our own stake. The Bear River stake was largely taken from the Box Elder stake. In fact if we go back to the early history of the Box Elder stake, I can say that it was wholly taken from the Box Elder stake. I began to make a little calculation to see what the Box Elder stake had expended for meetinghouses and other church edifices during the past ten years, and I found that we had expended in the neighborhood of ninety thousand dollars in similar improvements to those referred to by President Welling. And I want to bear testimony, brethren and sisters, that the people of Box Elder stake are not poorer because they have done this, but better off. And this was done in addition to the payment of their tithes and offerings. The Lord has poured out His blessings upon them and they are more prosperous than they ever were before.

I remember at the time that two or three of our wards were building their meetinghouses and making improvements that ran up into a considerable sum of money. At the close of the year the bishops reported that the people had paid more tithing that year than any previous year, so it showed again

that the Lord poured out His blessings upon the people; and while they were willing to take of their means for the upbuilding of the Church, they were also willing to observe the law of tithing and did better than they had done formerly. I know, my brethren and sisters, from my experience, that when we are willing to serve the Lord and to use our means for the upbuilding of His kingdom, that He will pour out His blessings upon us.

I am thankful for the testimony I have of this work. I am reminded of the words of the Savior and was reminded of them, and have been during this conference, wherein He said: "My doctrine is not mine, but His that sent me. If any man will do His will, he shall know of the doctrine whether it is of God or whether I speak of myself." Now that is our privilege; that saying applies to us. If we will do the will of the Father we shall know the doctrine, and know whether it is of Him or of man, and the gratifying thing connected with this is that those who have tried the doctrines and the laws, by living them, they are the ones who can testify that they know that the doctrines are of God. That testimony has come to you and to me, and we know that the doctrines of the kingdom of our Father can be tested in this way, and that is very gratifying to us. We are not dependent upon man or men, simply dependent upon our own humble obedience and righteous living, and the blessings of our Heavenly Father.

Now, my brethren and sisters, I feel this way, that while we are enjoying all of these blessings, many of us laying up treasures upon earth, we must not let our hearts be so fixed upon the earthly treas-

ures that we will forget God who has given them to us, but if we will use our treasures for the upbuilding of our Father's kingdom, and thereby lay up treasures in heaven, the peace and power and blessing of God will abide with us, and we will have that living testimony within our hearts that we will daily and hourly know that this is our Father's work. I rejoice in the spiritual things of the kingdom. While we are dealing with the material things, we are also in daily touch and contact with the spiritual things, and I want to say that I know that the signs follow the believers, that the blessings promised through obedience to the Gospel follow the believers, just as much today as at any time. I feel to praise the Lord because I know that my life through His blessing and power was spared, and as one of my brethren said to me today, I was given a new lease of life of the Lord.

Now I feel that it is not my privilege to take up your time. I rejoice in the work of God; and I know that it gives that joy to us that we cannot obtain in any other calling or labor. Let us go forth and serve our Maker, and let our hearts be centered upon Him and upon His work, and upon helping our fellow men, and serve them and bless them, and if we will do this, our Father will bless us.

May His peace and blessings continue to abide with our leaders, with those who preside over us, and all who labor for His cause, whether it be at home or abroad, is my humble prayer in the name of Jesus Christ. Amen.

A contralto solo, entitled, "A World of Love," was sung by Sister Mabel Cooper.

ELDER SERGE F. BALIFF.

(President of Cache Stake.)

My beloved brethren and sisters, I have faced policemen in Germany, Austria and Hungary, but I do not believe that I trembled so much as I tremble this afternoon in standing before you; and I hope and trust that the Lord will bless me with His spirit, that I may be enabled to say a few suitable words this afternoon. I appreciate more than I am able to say my standing in the Church of Christ. I have a testimony burning in my bosom that tells me that this is indeed the work of God, that God is directing His work here upon the earth.

I am pleased and honored to say that I reside in the Cache Stake of Zion. We have many things there to be thankful for. I don't know of a valley in all the world, that I have visited, that is so blessed as Cache Valley. You only need to ride through the country and see our crops, the bounteous harvest. The people are being blessed on every hand. The Lord is blessing the earth for their sakes; and I do hope and pray that the people will appreciate the great blessings that the Lord is pouring out upon them.

We are farming in Cache Valley scientifically. We have a fine lot of educated farmers; they are raising splendid crops of beets, and grain; and when you compare the condition of the farmer of today with that of twenty years ago, I say that we have a great deal to be proud of and grateful for.

The conditions that have brought about the blessings that we are enjoying today, in a great measure, come through those great institutions that have been established in our valley, the Agricultural College

and the Brigham Young College. Those two institutions are doing a wonderful work in educating our young men and young women in farming and dairying. As has been stated today, this is the temporal part of the building up of the kingdom of God upon the earth, and I deem it as one of the essential features of this great work.

We look with pride to the presidents of those colleges; they are doing a splendid work. We have professors in those institutions who come from many parts of this great nation, and I want to say to you that when these men leave our institutions, they are better men than they were when they came there. The spirit of the Gospel is impressed upon the students of those institutions, and they go from our city filled with the spirit of faith in the gospel. In a great degree they are being taught scientific principles, but they naturally partake of the spiritual influences that are to be found in our city. I am very thankful for this. I am very thankful, my brethren and sisters, for the good support that these college men are giving us in our state. I want to say to the people who are sending their children to Logan to be schooled, that we have a system there, in all of our wards, whereby our young men and young women can be looked after, to become active in the organizations of the Church. Whether they be of Latter-day Saint parents or not, we are looking after their best interests.

I was very favorably impressed this morning with the remarks of one of the mission presidents, when he spoke of a young man who was preaching the gospel on a street corner in some eastern city, and he said that he was a poor boy. His mother,

I believe he said, was a widow, and the boy scarcely knew where the next meal was coming from, at the same time, he said, that when he stood before the congregation he was fearless, and bore a marvelous testimony of the Gospel. I want to say to the Latter-day Saints my experience has been that when you send your boys out into the mission field, if you will clothe them with the Spirit of God, the spirit of the gospel of Jesus Christ, and let them leave their money at home, let them go into the mission field depending upon the Lord, that they will be blessed and they will give the Lord an opportunity to bless them, they will give the Lord an opportunity to show them what they can accomplish if they will put their trust in Him. I am an advocate, and believe in the first principle as our fathers did, to go unto the nations of the earth and trust in the Lord, and go without money and without price. I have demonstrated beyond all question of doubt that the Lord can and will take care of our young men. He will take care of us when we go into the world to represent Him.

I pray that the blessings of the Lord may continue with us. May we be united in our supplications to the Lord that He will bless our prophet, that He will bless all those who are called to preside over this great work here upon the earth, this is my prayer and I ask it in the name of the Lord. Amen.

ELDER ALONZO A. HINCKLEY.

(President of Deseret Stake.)

I sincerely pray, my brethren and sisters, that the Lord will calm my spirit, and let His Spirit rest upon me for the few moments that I may

stand before you. I ask myself the question why should I so fear and tremble, and I cannot answer further than to say that I sense, measurably at least, the great responsibility that rests upon me when I stand up to take the attention of this vast audience. One thing I can do, and perhaps that is all that is necessary upon this occasion, is to bear testimony to the divinity of this great work. I cannot remember the time, and never in my life have been perplexed with any doubts as to the divinity of this work; in harmony with the teachings of a good father and a good mother, who from my childhood up taught me that this was the work of God, and that if I was a prayerful, humble boy, the Lord would manifest to my spirit the truthfulness of their testimony. I believed them, and the Lord has given me that testimony. He gave it to me before I went abroad, called as a missionary to proclaim the Gospel.

Now I am very happy, in my visit at this conference, to have with me my son, a boy of twenty years of age, who stands up to his father's height, and looks me in the face and says: "Father, I am glad that I am here to be blessed and set apart to go and bear testimony, as you have borne before, to the nations of the earth that this is the Gospel of Jesus Christ." When asked, "Wouldn't you rather go to some English-speaking people than to go to far-off New Zealand?" "No," he said, "I would rather go where the Lord wishes me to go, for He knows where I can accomplish the best work."

I was delighted with this spirit, and I thought when Brother Austin stood here and bore his testimony,

and testified of the faith of his father, and of the teachings of his father and mother who received the gospel in the world, I shed tears of joy as I sat there and listened to that humble testimony, and I blessed the name of my father. My father never could stand up and preach the Gospel with any degree of eloquence, but with his wives and children, he taught them the Gospel, he bore testimony to them, and he had them grow up to pray, and to lead clean lives, and to seek the Lord and keep His commandments. Oh, it is my hope that my life shall be worthy of such a sire, worthy of such a mother, that when I shall have finished my work, and I shall appear before my father, that I can say, "Father I have cherished the testimony, I have lived the principles of the Gospel as you taught me, and after you left, as the Spirit of the Lord has led me, I have followed in your footprints." And then I want to be able to say further: "Now father, that your sons and daughters have gathered with you, and your family unit is complete, I hope also that I can bear testimony that my sons and daughters, with their good mother, are following: we have faith and reason to believe that they will come also, and then our happiness will be complete." I cannot conceive of anything that can minister to our happiness so completely as to see our sons and daughters in their daily life manifest that they have full faith in God, that they are not led off after the things of the world, but that they prize the Gospel and the truths thereof above all things else, and that they fear not in the face of men to stand up and bear testimony of the divinity of this great work.

I feel happy when I think of my associations. I delight to bear testimony concerning the good men with whom I associate, and I say, as has been said in this conference, look at the fruits of the gospel. It has been our experience recently, in the Desert stake of Zion, in visiting the priesthood, to call the men together and catechize them, to question them in every quorum, and we find the high priests, seventies, elders, priests, teachers and deacons, all working faithfully in the Church and kingdom of God. We discover that they pray, that their lives are clean, and that they are morally clean in every way; they are observers of the word of wisdom, and accept it as the word of the Lord. The fruits of "Mormonism" surrounds us in men of this kind, in fathers and mothers of this kind. We discover, by careful examination, that the officers of auxiliary organizations are also leading exemplary lives. What else can we have them than the best of men and women? Why should we be astonished to find men and women such as these stand up and bear testimony that this is the work of God, that the Lord has spoken from the heavens, that He has restored His everlasting gospel, and that He has established His priesthood: that men speak in the name of the Lord, and that it comes to us with the same weight, authority and significance as though the Lord Himself has spoken, for they speak as they are moved upon by the Spirit of God.

The Lord help us to appreciate all that we have, and to live worthy to receive the blessings that He has in store for us, I pray in the name of Jesus. Amen.

PRESIDENT JOSEPH F. SMITH.

Commending faithful services and worth of Stake Presidents.

We have had the honor of listening to a few of the good and great men from among the seventy-two, who stand at the head of that many stakes of Zion. Surely the sheep in the folds over which these good shepherds preside cannot take any hurt if they will listen to the counsel and drink freely of the spirit manifested here by the men who preside over them, as we have heard and witnessed by their fervent spirit and powerful testimonies borne to us during this conference. For my own part I cannot but express the sincerest gratitude of my soul for such men; and from the depths of my heart I bless them and invoke the blessing of Almighty God upon them. We will not be able to hear, from all of these good men, but we propose to hear from as many of

them as the time will permit, and we would like our brethren of the presidencies of the stakes, to make up their minds to be called upon. They do not know where the call will hit, nor who will come next; but we would like them to be in possession of the spirit of their calling and ministry so that when they come up here to address the conference, they can express themselves as those have done who have already spoken to us. God bless the people who dwell under the watch-care of these good men and help them to humble themselves before them and be submissive to the counsel and direction of their leaders.

The choir sang the anthem, "Let the Mountains Shout for joy."

Elder George E. Stoddard pronounced the benediction.

Conference was adjourned until 10 a. m., Wednesday, Oct. 6th.

THIRD DAY.

Conference was resumed in the Tabernacle, at 10 a. m., Wednesday, October 6th; President Joseph F. Smith presiding.

The choir and congregation sang the hymn, "Redeemer of Israel, our only delight."

The opening prayer was by Elder William H. Smart.

The choir sang the hymn, "High on the mountain top."

PREST. SEYMOUR B. YOUNG.

(Of the First Council of Seventy.)

I want to make a confession. I find myself a little bit lame, through carelessness. In trying to catch a car last night I was thrown off my feet, and a sprained ankle resulted. I am reminded of what my father said: "Never allow yourself to get careless. Wherever you are, and wherever you go, remember to be careful, take in the situation around you, watch and guard every avenue of danger so that no accident may happen to you, if you will do this through life, you will be free from hurt." I have considered that very good advice for me to follow all my life; but I missed the car, however, and limped down to the theatre, where I enjoyed the opera given by the Emma Lucy Gates Company. I must say to you that I enjoyed one of the best musical treats that I have witnessed for many a day. I secured a seat near the orchestra where I could hear and see all the fine points of the vocal and instru-

mental music, and was amply repaid for my painful experience in limping to the theatre.

I was happily reminded of the builder of that great institution of amusement, President Brigham Young. When I saw and heard his grand-daughter and the talented company that gave her support, in that beautiful production of the opera taken from *Camille*, the great French play which President Young used to enjoy so much. I was reminded of old times, and thoughts and memories came welling up in my heart and brain. I almost fancied I could see President Young, President Kimball, and President Wells, in their accustomed seats, witnessing the beautiful plays on that dear old stage. President Young understood the wants of his people. In constructing this house of amusement, he said that the people had seen too many serious phases of life, had witnessed so many sad scenes in their drivings and journeyings from city to city, and from state to state, finally making the difficult exodus across the plains, and enduring privations here for several years, being short of food and the necessities of life. He deemed it very proper to give the people an opportunity to see the pleasant side of life and he gave them a chance to witness on the mimic stage less serious phases of existence, providing places for them to dance and to enjoy social life with each other. Those social gatherings,

as well as the theatres, I well remember, were opened by prayer, by a servant of the Lord stepping forth upon the stage of the theatre, or upon the musicians' platform in the ball room, before the play or ball began, and praying before the Lord that the influence of His Spirit might be present and prompt those who acted upon the mimic stage, or those who danced, that their thoughts and actions might be clean and pure, and that this recreation might be a reminder of things that were good, and bring happy enjoyment of the specially selected plays rendered in a proper manner. I must say that, if Brigham Young were present, he would have been pleased with the rendition of that beautiful music, both vocal and instrumental, under the direction, and participated in, by one of his granddaughters, ably assisted by a company of bright young men and women. The orchestra was efficiently led by her brother, Cecil Gates.

I am very glad to say that I am enjoying the spirit of this conference. I am in accord with the remarks of President Smith and his counselors, and all those that have spoken. I endorse the remarks of President Smith in regard to the welfare of the people, educationally; and I am in accord with every effort that is made to maintain the prestige of our Church schools. I see the necessity for them, as the authorities do, and I agree with them that it is better for us to represent ourselves and the principles that we love, the principles of the gospel, in a proper manner before our children, while their minds are in a condition to absorb true principles. Let the pure principles of the gospel be taught

them in our Church schools, the Latter-day Saint high schools and colleges. I am glad to know that the University of Utah has become one of the leading institutions of learning in the West. I had the privilege of attending school in the old Council House, that stood on the corner where the Deseret News Building now stands. In that little stone and adobe building the university was begun. Orson Spencer was the chancellor or president of the university, as well as chief instructor, Orson Pratt, W. W. Phelps, and others were instructors also, and members of the regency, and as best they could with the facilities they had, they conducted the institution. I had the pleasure of attending the university when it was advanced still further. Dr. Park was then at the head of the university, and the Doctors Benedict were instructors in chemistry and physiology; Dr. Bellieve was the professor of languages. There was at this time marked improvement over former years, because of improved facilities. Today, I am glad to say, it stands high among the institutions of this western country; and when I consider the efforts that are being made for progress in every educational department that this people are concerned in, my heart rejoices at the success we are making.

The L. D. S. Hospital had a very small beginning. It was first called the Deseret Hospital and was located in a large adobe building, opposite the Sixteenth Ward square, where the University of Utah was established later. This building was occupied as a hotel by David Wilkin, a partner of mine in the handcart missionary company. We started an institution to relieve suffering

humanity, and did the best we could to make an institution where people could be cared for who were maimed or ill. The Dr. Groves' L. D. S. Hospital, is a credit to any people and to any country; and I am glad to say this of all the institutions of the Latter-day Saints.

I was pleased to be reminded, in the prayer this morning, of our privilege of voting to establish temples, one in Canada and at this conference, one upon the Island of Oahu. This is in keeping with the progress of the work of the Lord, in providing for the spiritual education of the living, also for the development of those great principles which shall reach through time and beyond the vale, for the welfare of Zion, and her children, for the blessing of the living and redemption of the dead. This in fulfillment of the promise made by the Angel Moroni to the Prophet Joseph Smith, when he said, the Lord will send Elijah, the Prophet, and he shall turn the hearts of the children to the fathers and the hearts of the fathers to the children. That promise was fulfilled literally in the Kirtland Temple, for the Prophet records that he, in company with one of his chosen elders, prayed at the altar of the Kirtland Temple, and the Savior appeared to them and declared that He was their advocate with the Father. Then came Moses, committing to the Prophet the dispensation of the gathering of Israel; and Elias, committing the dispensation of the Gospel; and then came Elijah, the Prophet, fulfilling the promise that he would come and turn the hearts of the children to the fathers, and the hearts of the fathers to the children. I rejoice today in the prospects that are before the Latter-day

Saints. When I look around and see the many blessings that have been given to us in this year of our Lord, in the way of bounteous harvest, and in the encouragement the people have received to pay their tithes and their offerings; I see a time of prosperity before this people such as they have never known, if they shall prove faithful and true to the trust committed to them.

I was very much pleased not long ago when one of my grandsons, the fifth generation from my grandfather, John Young, who had just returned from Camas. He had gone over to Camas, immediately his school closed, in search of work, and he had a very good position given him. He was manager, clerk, and operator in loading and unloading a hay wagon for thirty days, earning two dollars a day. When he came home, he said, "Grandpa, I want to pay my tithing. Where shall I go? We haven't located yet in a ward since we came from the canyon." Someone has said, in criticism of this people and their doctrines, the doctrines of the Gospel, "Oh, you just wait till the third, fourth and fifth generation come along and you will find that faith has gone out of the hearts of your children and your grand children." It is not so, for I find faith existing in the hearts of our children today, bright and untarnished; and there is more faith, and greater numbers are evidencing that faith in the midst of this people, than ever before. And so it will be if we shall do our part, perform our full duties, in teaching our children in the pure love of God and the Gospel of His dear Son. Thus enabling them to recognize the light of truth and the right.

I do not in this matter wish to be understood to have any censure for our district schools, for the high schools, for our splendid University of Utah, they are in their proper place and they are doing great good. But I wish to encourage the thought that our Latter-day Saint schools are very necessary for in them our children are taught to receive, in their youthful and innocent minds, the Gospel of Jesus Christ.

Now, my brothers and sisters, in closing I bear testimony to you that the Gospel is true, that this Church has the Gospel of Jesus Christ, that Joseph Smith was a true prophet, and that those who preside over the Church today are men God has chosen to preside over His people, and I say may God bless them forever, in the name of Jesus Christ. Amen.

ELDER JOSEPH E. ROBINSON.

(President of California Mission.)

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth."

"Thy watchmen shall lift up the voice; with the voice together shall they sing: For they shall see eye to eye, when the Lord shall bring again Zion."

These words of the poet Prophet, Isaiah, came to my mind frequently during this conference, when hearing the testimony of our brethren as to the increase in membership and faith, and integrity and loyalty of our people, of their growth in temporal things, of the prominence that we have among our friends for

everything that goes for the uplift of humanity, and for the conservation of social virtues. And my heart was made to rejoice because I felt that Isaiah, in these words, was prophesying of this very time and day, and in prophetic vision had seen the Saints gathered in the tops of the mountains, had heard the reports of the brethren relative to Zion, which God has brought again and established for the last time.

During the past season we have had, as reported, a great many visitors, and it has been my privilege in common with many of my brethren, to meet not only the leaders of our own state, but the leaders among men of affairs in this country and from the nations abroad. It was my high honor recently to become a member of several conventions, among which was the International Irrigation Congress. We held several sessions in the Sacramento and San Joaquin valleys, and then one in San Francisco, at the great Panama-Pacific International Exposition. It added to my faith to sit under the teachings of world renowned men day after day, to learn that in their ideals and striving after that which will benefit mankind most, they were following in the wake of the leaders of Zion. Men were present to this Congress from Australia, from New Zealand, from Hindoostan even, from China, and from the Dominion of Canada. Representative men of our own government, who had been sent abroad to look into the civil and sociological conditions of Ireland, of France, of Germany and of Italy and to study their modes of co-operation and community growth, brought home the knowledge thus gained to the United States, to enable our people

to foster their best interests, to conserve the strength, and the manhood and virtue of her people, and to husband her finances by the subjugation of the soil, etc.

To find that these men in their ideals, as I have said, were following in the wake of the leaders of Israel, made my heart rejoice and sing for the testimony of the truth it brought to me. I learned again that God is with His people, that He led them in the beginning of our history, that it was no chance at all that a modern Moses struck his plow share into the barren soil of the West here, and married the waters to the land, and made of this wilderness a garden of the Lord where "joy and peace, thanksgiving and the voice of melody" is found. I learned again that the spirit of co-operation and 'of [the building] of communities for the conservation of social virtues, for fostering of the drama, the school and the church, that they commend as essentially necessary for the growth of America, and for the proper redemption of the soil, and to turn away from the cities the thousands of men and women that become there "the slaves of clock and bell and prisoners of walled up streets," was the very methods that established our people in this land and made our little towns and villas and cities appear "like apples of gold in a platter of silver" held in the hands of plenty. It was an inspiration to me to hear these men say how they "must get nearer the colonist," and they "must study his interests," "must see that land is procured at a more reasonable rate, that interest shall not be so heavy, a longer time for payment given," and that in this they are looking abroad for the best of the land, for the best men

and women, the men of heart and blood as well as of mind and education, men who love mother earth, and nursing deeply from her precious and luscious breast, shall receive full and rich compensation for their trust and toil. They will welcome the laboring classes, from Europe to America, and will assume the necessity of caring for them after they have been planted upon the soil; for we learn that the original purchaser has in most instances made a failure, and it is the second and third settler who has made a success of farming.

We learn that as the cities have increased from sixteen to twenty-two per cent in population during the last decade, that in the country our increase has been but four per cent, so they are saying to you, "we must seek after the immigrant and, feel after him, look after the colonist, and nurse him, and not let interest abate just so soon as he has purchased a piece of ground. How familiar this doctrine must be to the ears of my aged brethren and sisters who were found by the Gospel in the old world, and were brought to this land by the "perpetual immigration fund," had their feet planted here upon the soil, then were nursed tenderly and carefully until they in turn were able to help care for themselves and aid others. In all these things, in all these avenues and vocations of trade mentioned by our leading men at our recent congress, I found an added testimony to the worth, integrity and divine guidance of the prophets of God.

May the Lord guide us to His praise, and deliver us from evil, and enable us to recognize His hand in all things, that we shall keep the faith, and when we have finished

our labors in earth have the same acknowledged by our Father, and be crowned with eternal lives in His presence, I pray in the name of Jesus. Amen.

ELDER ORVIL L. THOMPSON.

(President of Millard Stake.)

My brethren and sisters, I hope that I may enjoy that same good spirit that has been enjoyed so abundantly by our brethren, as they have occupied this position during the sessions of this conference. My testimony has been strengthened and my faith increased in listening to the counsels and the testimony of those who have spoken in this conference, and I have felt that it is good to be here.

I have been impressed most deeply by the comparisons that were made in the preceding session of the conference by Bishop Nibley, his statement of the activities and the spirit that characterizes the work of the Latter-day Saints as compared with others. As he spoke, the words of the Lord as they were given ancient Israel came to my mind, wherein He said, as He was preparing His ancient people that they might inherit the land that had been promised to them, He used these words: "Thou art a holy people unto the Lord thy God, and the Lord has chosen thee to be a peculiar people unto Himself above the nations that live upon the earth." I thought that latter-day Israel is measuring up to the standard that was set by the Lord for ancient Israel before they entered into their inheritance. The bishop made comparison of the forms and ceremonies of the latter-day work

and those who have tried to copy, in a degree, some of these ordinances and forms, and pointed out the distinctive peculiarity that pertains to the Latter-day Saints and their worship. I thought of one other great feature of this work that he did not mention in his remarks. This item was brought to my attention in the opening session of the conference, in the remarks of President Smith, and the announcement that was so heartily seconded and approved by the great assemblage on that occasion in regard to the establishment of a temple on an island of the Pacific.

One of the peculiar and distinctive features of the gospel, of this latter-day work, has been the building of temples. Very early in the history of the Church, even as early as December, 1830, a very few months after its organization, it was made known unto the prophet that there should be a house built unto His name, and a promise was made that the Lord would visit it, or suddenly come to His temple. Early in the year 1831, at a counsel of the brethren held in Kirtland, a company of them were selected, and they were sent out into the then far west, and finally congregated in Missouri according to appointment, and there, on the 2nd day of August, 1831, a site was selected for the rearing of a house of the Lord, in Independence, Jackson County, but the building of this great temple was to be postponed for a time. And again the Lord spoke to His people and pointed out the necessity of speedily erecting such a building wherein the ordinances of His house might be properly performed. And so, revelations were again given and a place selected, and a spot dedicated for the rearing of a temple in Kirt-

land, Ohio, and in 1833 this work was begun, in the days of the poverty of the people, and amidst the bitterest persecution; in the days of limited numbers and means was this work begun. In 1835 the building had so far been completed that some rooms could be used for sacred purposes, and in that year some of the most glorious manifestations of the power of God and His goodness and mercy were given unto the prophet Joseph Smith, and those that were associated with him in the ministry at that time.

It is stated in the history of the Church that a glorious vision was given previous to the final completion and dedication of the Kirtland temple, in which it is said that they beheld the celestial kingdom of God, and saw the transcendent glory of the gate through which the heirs of that kingdom should enter; they saw the Father sitting upon His blazing throne and the Son at His right hand; they saw the streets of the kingdom having the appearance of being paved with gold. Many other things of a marvelous nature, and of great encouragement to the people in their distressed condition, were given to the people at that time, which encouraged them to press forward in their splendid work so that the temple might be completed, which was accomplished in the year 1836. At the dedication of that temple more of the wonderful manifestations of the power of the Lord was given, so eloquently referred to in the opening prayer of President Smart this morning, and further referred to by President Seymour B. Young, wherein the Lord was seen standing upon the breastwork of the temple, and the veil was taken from their eyes, and wonderful promises

were made. The keys of the gathering of Israel, and of the blessing of the people, and the spirit of Elijah, all of these blessings were bestowed upon the brethren on this solemn occasion. But persecution came, they were forced to leave the edifice which they had built to the name of the Lord, and, to move away from that sacred spot. Another site was selected and dedicated for the erection of a temple, in Far West, but the building of it was not allowed, and again, in November, having been forced to vacate the places where they had gathered and the Church centered for a time, and found a new gathering place at Nauvoo, again the voice of the Lord comes that a temple shall be built there. As they begin upon the twelfth year of their existence as a Church, in April, 1841, again dedicatory services are held, and the operation of building a temple is again begun. Persecution continues but, amidst all the trials that came upon them our brethren and sisters were faithful to their trust, and prosecuted their labors in faithfulness under the direction of the prophet and his associates.

They were not permitted to see the completion of the temple at Nauvoo, for the Prophet and his brother were murdered by assassins in 1844, and the temple was not completed and ready for dedication until the spring of 1846. Under the leadership of Brigham Young, who took up the work where it was laid down by the prophet and his brother the patriarch, was successfully carried to completion that great work, in the days of the great poverty and persecution of the people. Again they were forced to flee from their homes, but after crossing the wil-

derness, as they entered this valley from the canyons on our east and looked over its barren waste, the prophet of the Lord saw in vision that this was the place; and four days later a site had been selected, and on that spot designated the prophet said, "Here shall we raise the temple of our God."

And so, this has been a characteristic from the beginning, a distinctive feature of this Church, the building of temples. Then arose the necessity of a temple before this great edifice that now stands upon the Temple Block might be completed, and so in St. George, in the far south, one is erected, and dedicated, and one at Logan in the north, and another in Manti, the central part of the state, and later, in 1893, the completion and dedication of the splendid edifice that stands upon these grounds. Now we hear with joy and our hearts do rejoice at the work proceeding on the erection of a temple in Canada, and the decision to erect another at Laie, on one of the islands of the Pacific ocean. It certainly is a testimony unto us that the spirit of Elijah is operating upon the hearts of the children of men today. I bear record that in the stake over which I preside this spirit is active, and is being manifested in the labors of our brethren and sisters, particularly the sisters of the Relief Society, who have taken great interest in this work. We have not many sick nor many poor that require the charitable attention of the sisters of our Relief Society, and therefore their efforts are being directed in preparing the records of the people for the work of salvation for the dead.

I rejoice in the testimony which the Lord has given me of the truth

of His work. I desire to bear it to you, my brethren and sisters, on this occasion, in connection with those who have borne testimony before. I know that this is the work of the Lord. May we live so that we may merit His blessings, and finally achieve salvation in His kingdom, I pray in the name of Jesus. Amen.

The hymn, "Ye simple souls who stray," was sung by John W. Summerhays as a tenor solo.

ELDER SAMUEL E. WOOLLEY.

(President of Hawaiian Mission.)

Aloha no ia oukou apau. (A love greeting to you all.)

I feel that I have as much reason to rejoice this morning as any other person present, for truly the spirit of Elijah has been upon the people over whom it has been my good pleasure to preside for the past twenty years. The spirit of temple work, looking after themselves and their dead, has been in the hearts of that people for years, and now we have voted to build a temple upon a piece of ground chosen of the Lord.

That land, the land of Laie, was chosen by revelation, by a committee appointed by President Brigham Young, our President Joseph F. Smith being one of that committee. President Young appeared in spirit to one of the committee and said to him, "Upon this land we will build a temple." That was after the Church had been established upon the islands, and Lanai had been chosen as a gathering place for the Saints of that mission, and after the notorious Walter Gibson had taken advantage of the people, and procured deeds and bills of sale of all

their lands, and their goats and their sheep, and their turkeys or whatever they may have had, in his own name. He was excommunicated from the Church after a committee chosen and sent by President Young had investigated his case, and the people were forced to get away from Lanai. A committee of those sent remained and sought out a gathering place that the Saints might have a home. Now, this particular land, the land of Laie, now owned by the Church since 1864, was a city of refuge in olden times, because that people are of the pure blood of Israel, and we find among them until this day rites and ceremonies that were practiced by ancient Israel, and they had cities of refuge and Laie was one of those, and it will be an eternal city of refuge to the remnant of that portion of the house of Israel.

I have felt for years that there would be a temple there, and I have put forth what effort the Lord has given me to that end trying to build up and beautify that sacred land. I believe in the near future that it will grow more than it has ever grown before, and the feeling and sentiment of the people, not only the Latter-day Saints but the sentiment of the outside, is coming toward us. A gentleman said to me only recently, he is manager of a large mercantile institution: "Mr. Woolley if I had my way, if I were the directing authority of this institution, I wouldn't have anybody but 'Mormons' work for me." Many others have the same good reports to make of our people in that land. A few years ago we had the privilege of voting on a temperance move in that land. A committee was sent out over the whole group to ask the people, the Hawaiian people in par-

ticular, their sentiments regarding prohibition, and the tabulation, according to the secretary of that committee, who introduced himself to me one day upon the street saying, "Are you Mr. Woolley of Laie?" I said, "Yes, sir," He said, "I want to compliment you on the good work you people have done. I have the tabulation of the committee sent out to inquire after the feelings of the people, and I have this to say: 'seventy-five per cent of those visited who are 'Mormons' are in favor of prohibition, seventeen per cent Catholic, and eight per cent of the church of whom I am a member, the Protestant, eight per cent only.'" He said: "I am ashamed, the missionaries who brought the Bible that we hold dear, to this land and only eight per cent are willing to abolish liquor." There were a number of people, local elders, chosen as members of a committee of one hundred to labor for prohibition, those who selected them not knowing they belonged to the Church of Jesus Christ of Latter-day Saints, but they were recognized as good solid men. One of the number of our people was one of the three who came here a number of years ago as a committee that went to Washington to intercede for her Excellency the Queen, who was dethroned, the late David Kalanokalani. He said to the chairman of the committee, Mr. J. P. Cook, "I have believed in this for the last forty years, I have been taught it in the church that I belong to." He says: "What church do you belong to?" "The Church of Jesus Christ of Latter-day Saints." "Do they teach these things?" "Yes, and every other good thing." "Well," he said, "I never knew that before." "Because you never went to our meetings," was the reply.

From that time we have grown in influence. Those men that took up and labored, in connection with the other denominations, for prohibition have grown and our influence is spreading out, and there is a good feeling towards us today, generally speaking. So I believe that, now we have voted for a temple, when that is completed and dedicated I believe that the spirit of prejudice will be allayed more and more, as it has been in every land and at every time we have dedicated a temple unto the Lord from the beginning.

My heart rejoices in these things, and I love that people because the Lord loves them. They are a good people, and I want to tell you they will be on hand with their means whatever they possess, if it is called for; they will be there to assist every one of them, and we have now 9,310 souls in the mission. I believe they will come and respond cheerfully with all they have, and they will help to maintain the Temple, because that is one of the characteristics of that people. Last August the Relief Society of Honolulu gave a public feast, on a square right in the center of the city, opposite the Alexander Young Hotel, a beautiful little place, and they were asked twenty dollars for the use of it. They gave this feast. It was upon a Saturday, and they cleared \$1,265.00 over and above expenses, to erect a house for the poor at Honolulu. Before twelve o'clock Saturday night everything was cleared away, and left neat and clean, and the man in charge said, "Here is your twenty dollars, I took that because every other feast that has been given at this place has cost us twenty dollars to clear the refuse

away." Another mark for our people.

I feel now as I have felt for years, that every time I hear reports from other parts of the world concerning the people, (I have talked with President Smith about these things), I feel in my heart to mark Hawaii up one, and today I feel to mark her up another one. Think of it, the only mission, I believe, since the Church was organized that is going to have a temple, and I rejoice in it. Thank God for good men that the Lord can reveal His mind and will to. I sustain them every one in my heart and in my soul, and I hope to be true, true to the people, true to the Lord, true to the priesthood, and true to the covenants that I have made, and I hope to continue faithful to the end. I hope this for all of us, and for the Hawaiian people especially, because I am most interested in them. The Lord loves them; He chose men to go there in early days, He spoke to President Cannon with His own voice in that land. He came to Brother Cannon at Lahaina, Maui, and told him that He would lead him to a people that would receive the truth, and He did. Now there are tens of thousands of people who have joined the Church in that land, who have passed away without the Temple blessings, and there are tens of thousands who never did belong to the Church who were honest hearted. They will have to be worked for, and the Lord will have to help us to obtain their genealogies, because they haven't kept genealogy, but He can do it, He knows how, and He will do it in the right way too.

May the Lord help us to prove true and faithful to the end, I ask in the name of Jesus Christ. Amen.

ELDER REY L. PRATT.

(President of Mexican Mission.)

"Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

And as he spake these words many believed on him.

Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples inded;

And ye shall know the truth, and the truth shall make you free."

I rejoice very greatly, my brethren and sisters, at this opportunity of bearing my testimony to you of the truthfulness of the Gospel. Since the opening remarks at this Conference, by President Smith, this scripture has been in my mind, and it occurs to me that our duty as a people, is to continue in obedience to the words of the Lord as they are given unto us by His prophet, and by His inspired teachers, that we have among us. By thus doing we will become in very deed the disciples of the Lord, and we shall be able to know and discern the truth in all things, and the truth will make us, in the future, as it has done in the past, free from the evils of the age in which we live. It occurs to me that there is no other way given in the wide world, whereby the world may be rid of those things that are an abomination today, save it be giving heed to the word of the Lord as it comes to us, and living in accordance with that word.

I want to ask the question if there is any system existing in the world today that can rid the world of the

evils of war, and of strife and bloodshed that exist in the nations, save it be by living in accordance with the doctrines as laid down in the Gospel of Jesus Christ? And, has there ever been any institution established that will rid men entirely of the evil of liquor, that will rid them of the evils of ambition, of profanity, and every other evil that we might mention, save it be the word of the Lord as taught in the Gospel of Jesus Christ? The Lord said, at the conclusion of that memorable sermon, the greatest sermon ever delivered to man on the earth, that sermon upon the mount: "He that heareth these words and doeth them, the same is likened unto a man who built his house on a rock," and whatever might come afterwards in the way of temptation, in the way of storms that come into the human life, nothing could shake that man who built his edifice, or faith, on the word of the Lord as delivered there, and who obeyed those words. The Lord has said to those that doubt, "My doctrine is not mine but His that sent me; He that shall do the will of the Father shall know the doctrine, whether it is of God or whether I speak of myself." And the Apostle James said: "But be ye doers of the word and not hearers only, deceiving your own selves." Therefore I say to you, brethren and sisters, the thought that has come to me is, that it is our duty as listeners, our duty as the people of the Lord in this generation, to give heed to the word of the Lord as it has come to us and do according to that word, and thus shall we be made free, and we shall know of the doctrine that it is of God, and we shall rejoice as nothing else in the world can make us rejoice.

I rejoice to be able to bear to you my testimony, my brethren and sisters, that I know that the Gospel is true. I know that the angel spoken of by John the Revelator has flown through the midst of heaven, and I know that through him the Gospel has been restored to the earth again. I bear you my testimony that Joseph Smith did in very deed receive a vision of the Father and the Son, because I know that it is true; and I bear you my testimony that he received, at the hands of angels sent from God, the holy priesthood that holds the keys and powers to establish this great work. By that authority he received, he did establish the kingdom of God upon the earth in this day and age of the world. In this Church exists the authority to administer in all of the ordinances necessary for the salvation of the living, and for the redemption of the dead.

As a people we rejoice today in seeing the work grow, extending not only in behalf of the living but also in behalf of the many hundreds of thousands of people of honest hearts who have died without this privilege, and whose descendants now have the temple doors opened to them to work out for them, as far as it is possible for mortals to do for those who have passed beyond, a salvation in the kingdom of our Father in heaven. I rejoice also in the great missionary spirit among the living, and in the opportunity that I have had of laboring among the nations of the earth. I wish to bear testimony to you, my brethren and sisters, that there are very many people in the world whom the Lord loves, many who are not yet members of this Church for the simple reason that they have not had explained to them

the principles of the Gospel. When the Gospel is carried to them they will with gladness receive it. Those of us who are fortunate enough to be laboring in the ministry abroad find such people every day in our labors. Very recently it has been my privilege to travel in parts of the country where the gospel has not been taken before, among descendants of the original natives of this land of America, down in Colorado and in New Mexico, and we find the people anxious and willing to receive the teachings of the Gospel. I rejoice in having the privilege of carrying it to them.

I do not desire to occupy your time, my brethren and sisters. I feel good in this work, and I rejoice at the privilege of bearing this testimony, that I do know that God lives and that his priesthood is among us, and our duty is to hear His word, with open hearts, from those men who have authority to give it to us, because it is the word of God. Let us, my brethren and sisters, live each day of our lives in accord with the word of the Lord as it comes to us, and we shall indeed be made happy, and free from all of the sins that exist in the world today. May the Lord help us to understand His purposes and to live in accordance with the light that we receive, is my prayer in the name of Jesus. Amen.

ELDER MELVIN J. BALLARD.

(President of Northwestern States Mission.)

It is not always possible for the younger element in the Church, who have been born and raised in these peaceful valleys, to understand what it has cost to produce those wonderful results that we have heard something about today, and during the

other sessions of this conference. We have not contributed very much, some of us, in comparison to what our parents and grand-parents have done. I believe that no man can fully appreciate and deeply love this gospel unless he or she does something for it. I have discovered that those who have labored earnestly, who have sacrificed much, loved much, and I believe that if the young men and women of this Church shall continue to love God's truth they must serve in the proclamation of that truth, and in the establishment of that truth in their lives.

No great things have ever come to the world, of any value, except through sacrifice. We recount the experiences of the past and discover that Jesus gave His life for the most precious thing that we have in the earth today—the plan of life and salvation. Apparently it could not come without sacrifice. It required great sacrifice on the part of the founders, under God, of this work. Many of them gave their lives for it. It required sacrifice on the part of the founders of this great government. I have felt, as I have come to understand and realize, in part, the purposes of God, that this glorious work, "Mormonism," in some manner and way is linked with the great and glorious institutions God our Father has established in America, that they shall go forward, these two great forces, one to break down political bars that have kept men's minds and hearts in slavery, and make the way for liberty to come to all lands, judging among the nations in the settlement of wars, and the establishment of righteousness, politically, among the nations of the earth. As a hand

maiden and companion with this mighty force looking to the establishment of political liberty shall be found that other great companion of truth, The Church of Jesus Christ of Latter-day Saints, proclaiming the Gospel of the Lord Jesus Christ, which shall destroy the error and superstition, and false notions that men have had with respect to God, His purposes and desires; and they shall accomplish ultimately the human redemption and emancipation of our Father's children.

My heart goes out in gratitude that, notwithstanding it has not been permitted to many of us young members of the Church to stand in those perilous positions that have been occupied by our fathers, in building the bridges, subduing the wilderness or in standing before mob violence; that here, after all, are chances perhaps grander than any that ever came to them, to show our manhood, our integrity, and our devotion to the work of God at a time when, perhaps, it takes more strength, more moral courage, to stand out against the allurements of the world, and to be a true, clean, honest, upright servants of God. I feel that if the young men and the young women of this Church can succeed in weathering the insidious influences that are arrayed about us everywhere to destroy true ideals of life, if we can resist and become triumphant by the mastery of ourselves, subjecting ourselves to these gospel principles that we have heard about today, we shall win laurels, place and positions of renown that shall not be excelled by any who have preceded us.

I believe with all my heart, my brethren and sisters, that it is possible to do a service today that shall

be as acceptable to the Lord as any that has been performed. I feel that we are in unfinished stages of the work of the Lord. I thank God that we have watchmen upon the towers, such as the President of this Church and these leading brethren, constantly calling our attention to the unfinished work that is yet to be accomplished. I believe that the Lord Almighty intended to establish here, as the result of the introduction of this gospel, a perfect race of men and women who shall be an inspiration to the world, the very light upon the hill. We haven't yet perfected ourselves; there is much yet to be done to bring to pass that perfection in our lives. I am thankful that there are teachers in the Church willing to devote their time to visit the members of the Church. I feel that this is one of the great and important labors of this present hour and time, that we shall reach out to every home, that every father and every mother shall be anxious to keep prominently and conspicuously before the minds of their children the true picture in the mind of our Father when He established this truth, that we shall build on the foundations that have been laid until we shall perfect our lives and by this prove to the world that the great philosophy of "Mormonism," the wonderful truth God has given is practical, it is workable.

The world is full of theories that are not practical. These theories and philosophies of eternal truth are practical; they work out. We must prove that they work out, and then we shall have no difficulty in persuading men and women to believe in the truth that the Lord has given to us. While at the present time, in some sections of the world, the de-

livery of the message of the gospel is curtailed because of the great distress of the nations involved in war, it may be the winter of the preaching of the gospel, so far as the European nations are concerned. If it be so, I pray you, my brethren and sisters, that we shall be wise during this winter season, that thousands of able and efficient men in this Church shall get out of debt and shall prepare themselves, by gathering strength during this waiting season, that when the cry shall come once again, "Lo, the harvest is ripe," we shall be prepared. I testify to you that there will be called hundreds where tens have gone into the European nations, when this mighty struggle is ended, and it is essential that we shall be preparing ourselves now, to save faith in God in the world.

I believe that men's faith is being shaken; they are being tried, and they are turning away from God and away from Christ, and away from their hope and belief that the gospel which they had would solve the world's difficulties and bring peace on earth and good will toward men. We shall have to preserve that faith. We shall have to preserve the eternal principles by the message that God has given to us. Now don't imagine, my brothers and sisters, that while the Lord has been merciful and kind to us and has brought us, one of a city and two of a family,—and oh, how thankful I am that that is true,—away from Babylon, away from the turmoil and strife of the world, that we be not patakers of her plagues and her judgments, don't imagine that the Lord has brought us here to enjoy this gospel alone. I conceive that He has called us simply to persuade

others, simply to be qualified as teachers for the nations of the earth, and our mission is to all the world. We did not come to these valleys of the mountains just to reap and to sow, to plant and to gather the good things of the earth and be contented enjoying the blessings of a material and a spiritual character, for our families and ourselves. We came here true to the prophecies of old, to become teachers unto the nations, the salt of the earth, the light on a hill. Our mission is unto the East and the West, the North and the South, and I am beginning to feel, I believe, as I come in contact with our Father's children, more of that spirit and feeling that the Lord really has.

I was impressed a few months ago, by an appeal that a father made concerning an only son who was in the mission field. The boy had not shown much interest in the work of the Lord, and the father said, "Oh, go to my son; do something for him. He is my only son, and I love him with all my heart, but I can't reach him. Won't you please go and do something for him?" And then the vision arose up in my mind of another father, the very Eternal Father who loves His children with a love greater than that exhibited by this father, and I in fancy could hear the appeal of that Father in heaven to you and to me and to those who have been called and who have listened: go unto them, my children, for I love them. Call them away from the folly of the world; call them away from the powers of the adversary and bring them back unto me. And so I do love the children of men in the world. I don't love their wickedness, but I do love their souls. They

are precious before the Lord, and I must have burning in my heart an anxious desire to call them to the Father, away from error, and away from superstition and darkness.

My heart rejoices in this work. The more I do for it, the more I love it and the more I appreciate it. I feel thankful that in this western country, out in the north-west where I have the joy to labor, that there are a good people, broad-minded, liberal, not so narrow as many in other sections. I felt, while President Monson was referring to the apparent success of those who are traducing the character of the Latter-day Saints in the East, that not one of such workers as those could succeed in the Northwest. There is a broad, liberal, generous spirit there. Only a few weeks ago, to illustrate, in the city of Portland, where delegates from seven western states had gathered in a great water-power congress, the governor of this state presided over the deliberations of that body the entire time. Everybody knew he was a "Mormon" and nobody objected. President Hart, who spoke to you, was the chairman of the committee on credentials, and Brother Sinoot was honored with that most important position of being chairman of the committee on resolutions. Everybody knew who these men were. There was not one to raise a voice of complaint, but all were pleased to see them. I feel that we were blessed indeed, surrounded in this western country by broad-minded, liberal men in these western states who are our friends. They will help us to win the East.

God bless us that we shall continue, out in the settlements where we live, to be exemplary and to win

the respect of good men and women, and I know we will do it if we come up to the teachings of this conference.

There is no revolt against the leaders of this Church that corresponds to the vain babblings of some who thought they had discovered a schism and a break. I tell you, and I am sure that I speak for and in behalf of the tens of thousands of young men in this Church, that there never was a spirit of loyalty exhibited by any generation of men in this Church that excells the spirit of loyalty, devotion and faith manifested by the young men of this Church today. If there is a revolt, I pray that it may be a revolt against evil, a revolt against the sins of the world and a resolution and determination that we, the young men of this Church, shall prepare ourselves to step forward in the grand work of the future, perfecting our own lives and calling the world to God and to our Christ, which may the Lord grant in the name of Jesus. Amen.

The choir sang the anthem, "Rouse oh ye mortals."

Elder Louis W. Shurtliff pronounced the benediction.

Conference adjourned until 2 p.m.

CLOSING SESSION.

In the Tabernacle, at 2 p. m.

President Joseph F. Smith called the meeting to order.

The choir sang the hymn, "Zion stands, with hills surrounded."

The invocation was offered by Elder James Duckworth.

The choir sang a hymn, composed

by Prof. Evan Stephens, entitled, "True to the Faith."

ELDER HUGH J. CANNON.

(President of Liberty Stake.)

My brothers and sisters, I realize that it will be impossible for me to say anything which will be beneficial or profitable to this conference unless the Lord shall direct me. The spirit which has accompanied the remarks to which we have listened bears ample evidence to my mind that the thousands of people congregated in this city have come together hungering and thirsting for the word of the Lord, and they have been fed, they have been given instruction which will make for their eternal salvation. It seems to me that never in my life, have I attended a conference which has made me feel so determined to press on, and with the help of the Lord, to work out my salvation, and to discharge the duties which devolve upon me.

I thought this morning, while Brother Woolley was speaking, that even he, who has spent twenty years in the Hawaiian mission, presiding over that people, could not feel more joyous than I felt with the announcement that a temple is to be built in that land, for from my earliest infancy, I have had instilled into my heart a love for that people. It was on the Sandwich Islands that my father demonstrated to his own satisfaction that the Lord is willing to hear His humble servants. At a time when he was alone, when he was friendless, when those to whom he should naturally have looked for instruction, were wavering, at least some of them, he found that the Lord was his friend, and he learned

from the lips of the Almighty that He loved the people of those islands, and that He intended the gospel of salvation should be preached to them. I rejoice more than I can tell at the action which has been taken that a temple is to be built there, that our brethren and sisters are to have the rights and privileges which we enjoy in this land.

I see in this, as has been stated by a number of speakers, the fulfillment of prophecy. On one occasion I heard President Snow, speaking in the Salt Lake Temple, declare that temples would be built outside of the confines of Utah and outside of the United States. At that time, it had never dawned upon my mind that temples would be built outside of Utah until we got ready to commence the edifice in Jackson county; but he made the statement positively, and I see in this the fulfillment of that prophecy. I see in it more than the fulfillment of prophecy. I see that a people who are worthy and anxious to do the work for their dead are to have the opportunity of doing so, and not only for their dead, but for themselves as well. In several sessions of this conference, I have seen a young man who labored as president of one of the conferences of the Swiss and German mission during the time that I was there. He is now principal of one of the Church schools, a very studious, thoughtful, high-minded man, who said to me on one occasion: "I feel that my parents have deprived me of a blessing which should have been mine, because they might have gone to the temple of the Lord and been sealed together for time and all eternity, but they permitted trivial matters to come in the way and I was not

born under the covenant." I wondered at the time and I have often thought about it since, what excuse can the parents of such a man offer to themselves and to him? It seems to me that if they know his feelings, they will receive sufficient condemnation in the knowledge that their son feels as he does. He is a man who would be a credit to any parent, to any father, to any mother, and the last time I talked with him, he felt that his parents had deprived him of a blessing which belonged to him, and robbed him through their carelessness, of something which was his, or should have been his, because they were indifferent or careless, did not attach to this duty the importance which should belong to it. And I wondered how many more parents are in the same condition, actually robbing posterity of the blessings which should be theirs, because of indifference or carelessness, or because they feel their unworthiness, and will not put themselves into a proper condition to go to the house of the Lord to be sealed together for time and eternity.

It seems to me that we owe posterity something as well as ourselves. The steps which are being taken by the Church to erect temples in the outlying parts will give people a better opportunity to go to the house of the Lord than they have ever had before. There are doubtless very many cases, as has been suggested here, of people who cannot possibly, because of their conditions, reach the temples, and have to be married in some other way, but I thank the Lord for my own part, that I was born under the covenant, not because I feel that I am any better than those who are not, but I have thought all my life,

that if this had not been the case with me, I perhaps, would not have been faithful. I thank God for the Gospel of Jesus Christ and for what it has done for me. Insignificant as I am in the work of the Lord, I know that I am very much better and more useful in life than I would have been without the gospel. I fear and tremble when I think of what my lot might have been if it had not been for these truths and for the teachings of my parents in my youth. I thank the Lord for my parentage and I thank Him more than I can express that I too have had the privilege of going to the house of the Lord. Those who are near to me are mine forever and cannot be taken from me by any power on earth or beneath the earth or above the earth, save through wrong-doing on my own part.

I think we do not appreciate these blessings. We are as little children, "We see as through a glass darkly," but sometime we will be able to understand what this all means, and will be more faithful and more diligent than we have been. I think that the Latter-day Saints have abundant cause to rejoice. In my opinion, there never has been a time, at least not within my memory, when the people were as well looked after as they are at the present time. I think there never was a time when the organizations were doing the good that they are doing at the present time, when the people were being visited and being labored with and looked after as they are now. The Church districts are being divided and sub-divided, and now there are seventy-two stakes in the Church, a very remarkable increase in the last few years, and the result is that people are being better cared

for and labored with, and they are becoming more diligent in their duties. No uncommon thing now to see wards that have one hundred per cent of block teaching, wards where a hundred per cent of block teaching has been done for four or five years, not a single family missed in any month in that time. And we are seeing the fruit of this diligence in the lives of the people. Faith is increasing and the Saints love the gospel as they never loved it before. They are more diligent, they are striving more earnestly to keep the commandments, they are paying their tithes and offerings, they are keeping the word of wisdom and living nearer the Lord than they have ever done, at least within my experience.

I bear testimony to the divinity of the gospel and the power and authority of the men who stand at the head. All we have to do as Latter-day Saints, is to follow in their footsteps and give heed to their instructions, and we are absolutely safe. It does not matter to us, or it should not matter, whether we approve always of that which is done. The Lord will sustain those who sustain His authority. And men lose the power and spirit of the gospel the moment they begin to find fault and criticize. I know men who, notwithstanding the fact that their lives were not exemplary for years and years, had a knowledge of the gospel burning in their souls. They frequently bore testimony before the world that they knew this was the truth, but when they reached forth their hands to "steady the ark," the Lord deserted them in that moment, and they were left in darkness; and when once light becomes darkness, that darkness is some-

thing terrible. I pray the Lord to bless this people and help us all to work out our salvation, in the name of Jesus Christ. Amen.

ELDER LARS P. OVERSON.

(President of Emery Stake.)

My brothers and sisters, it makes me shake a little to face this large congregation, but nevertheless, I rejoice in having the privilege to bear my testimony to the truthfulness of the work of the Lord in which we are engaged. I have rejoiced exceedingly during this conference in listening to the timely counsel, and the testimony that has been borne, and to the instructions that we have so abundantly received. I feel as though I would be able to go back to my home and be a better man than I have been in the past, that I would be able to bear a stronger and better testimony to the people of the section of the country where I live than I have ever done before.

I come from one of the remote stakes of the Church away off across the mountains, but over in that country we have some splendid, good people, people who are striving to serve the Lord and to live up to the requirements of the gospel to the best of their ability. I rejoice in being associated with them, and to have the privilege to minister in the midst of the people of God.

I have had for many years an unquestionable testimony burning within my bosom of the truthfulness of this work. I realize and fully know to my own satisfaction that Joseph Smith was a prophet of God, that he was inspired of the Lord to bring forth this mighty work, which has spread abroad and grown in the

few years since it was first organized, till today it is reaching into all parts of the world. I appreciate the blessings that have come to this people through the establishment of this gospel, through the organization of this Church and through the ministry of the servants of the Lord who have labored in the midst of the people for the establishment of the work of the Lord upon the earth. I sustain and uphold the servants of the Lord who are called and placed at the head at the present time. I know that they are men of God, I know that they are called of God and that they are capable of leading this people onward and upward in the paths of righteousness; and if we, my brethren and sisters, will follow their admonitions and counsel, we will be able to reach that glory and exaltation in our Father's kingdom for which we have started.

I rejoice to know that the gospel is spreading abroad, that the work of the Lord is growing in all parts of the world and that steps are being taken to establish more fully the work of the Lord in the nations of the earth. It has been my privilege to be associated with this Church from my childhood, although I was born in a foreign land, but my parents embraced the gospel while I was a child and brought me to this goodly land, and I have had the privilege to be tutored and instructed in the principles of the gospel, by the servants of the Lord, all the days of my life, and I cannot sufficiently thank my Heavenly Father for this privilege. I know that this gospel will continue to grow; I know that it has been established, never more to be thrown down, never to be given to another people, but that it will continue to

spread abroad whether we, my brothers and sisters, keep pace with the work of the Lord or not.

I hope and pray we may all be faithful and true, that we may continue steadfast in the cause of truth, that we may be valiant in its defense, and stand up for the principles of righteousness wherever it may be our lot to be cast amongst our fellow men. That the Lord will help us and bless us to this end and enable us to be faithful all the days of our lives, is my prayer, in the name of Jesus. Amen.

ELDER LEMUEL H. REDD.

(President of San Juan Stake.)

My brothers and sisters, I feel very timid indeed in standing before this great congregation. I trust that the few words I utter may be directed by the Spirit of the Lord. I can say that I have rejoiced in attending this conference. I endorse every word that has been spoken. I know that the word of the Lord has been given unto us, and I trust, my brothers and sisters, that we will carry with us the good spirit that has been so manifest here during our conference.

I come from the San Juan stake of Zion, perhaps the farthest stake from Salt Lake City. I have lived there for the last thirty-five years, was called there when I was a mere boy. It was a wild Indian country when I went there, but I can say we have a splendid country out there, and a good people and a good place for young men and young women to go to get homes. There is lots of good land, and the conditions are good. If the young people are willing to go there and labor, and be economical and industrious, they can

make good homes. It is a splendid experience for young people to go through. I can say that those who are willing to go and be directed by the Spirit of the Lord, and be governed by those who are placed over them, they will enjoy life, they will prosper in the land. This has been my experience.

I am in love with the Latter-day Saints. I am in love with the principles of the gospel. I know they are true. I bear testimony to you, my brothers and sisters, that I know that Joseph Smith was a prophet of the Lord; that no man could do the things that he did unless he was directed by the Spirit of the Lord. Those who have succeeded him also are men of God. I have had the honor and pleasure of visiting with those who preside in this Church, and I know that they are splendid men. I never heard a word or sentiment come from them but what I know to be true.

My brothers and sisters, I pray the Lord to bless each one of us, that we may be enabled to go to our homes and possess the good spirit we have enjoyed here, that we may learn to be better men and better women, to be more faithful than we have ever been before and finally may be saved in our Father's presence, is my prayer, in the name of Jesus. Amen.

ELDER EDWARD H. SNOW.

(President of St. George Stake.)

My brothers and sisters, I have had an opportunity already during this conference of speaking to the Latter-day Saints, but President Smith advises me that I may bear my testimony to you. It is a great privilege and of course carries with it a great responsibility.

Like my brethren who preside over stakes of Zion, I have grown to love the work of the Lord and the people of the Lord. We have in the St. George stake of Zion, one of the best peoples in the Church. It is a desolate region, full of sand and rocks, but the people have become so habituated to battling with the elements for subsistence, and wresting from them some of the comforts of life, that these sands and rocks have grown dear to us, and we love the everlasting hills. We love to ride through your fertile valleys from St. George to Cache, as we can do it now, and see what you have and what we have, and while we know and realize that you are living in better lands than we, yet we are glad that our mission is in that part of the country; and we are glad, also, that we have held onto the mission of our fathers and we have made it better land to live in than when they first went there, that we have builded well upon the foundations which they laid, not only temporally, but, I hope, spiritually.

I love the work of the Lord, I love the association of my brethren and sisters, especially do I prize my association with the servants of the Lord. It is a good thing that the human heart does not deceive itself. We are not deceived in our attachment to these brethren, and our loyalty has been won from us by a service for mankind and for God, that we cannot and would not gain-say. I am glad that it is so. I am glad to give them my support. I am glad to be guided by their counsel and their advice. I know that sacrifice brings forth the blessings of heaven, and the more we do for the Church and kingdom of God the greater we love it.

We sometimes think we have discovered psychological principles, among which is that we learn to do by doing. The Lord is a great psychologist. He knew well we would learn to do by doing, and He knew that we love the things we make sacrifices for, and consequently I think He gave us principles in the gospel such as tithing and offerings, donations and things that we call sacrifices on our part, that would cause us to love the work of the Lord, for it is well known by all of us that the more we do for it and the more service we perform for the benefit of mankind, the greater is our love for the children of men. And we all realize and know too, it is in the service of mankind, that we best serve our God.

May the Lord bless us, that the desire may always be with us to serve Him and to serve our fellow men, that we may enjoy and merit the favor of God, which is the source of all true happiness, I pray for it in the name of Jesus. Amen.

ELDER JOSEPH R. MURDOCK.

(President of Wasatch Stake.)

I feel rather timid in attempting to address so many as there are assembled together on this occasion, brethren and sisters that I know are well versed in the principles of the gospel, and have received a testimony of its truth as well as I have. Nevertheless, I feel to corroborate and add my testimony to those that have been rendered on this occasion by my brethren.

I know that the principles of the gospel are true, and the teachings which I have heard from my infancy, or from my boyhood days to the present time, have been for my

welfare and the welfare of my brethren and sisters, for our best interest in this life and in the eternal world. I rejoice in association with my brethren and sisters. I love my brethren; I court their acquaintance, and desire to be associated with them in whatever may come to this people. I love this land, and our homes in these valleys of the mountains. I feel, with all my heart, that God has brought us to these lands, and this is the place which God has provided for the gathering of His people.

It was my pleasure to be associated with President Robinson, for a few days, in the Irrigation Congress, in our neighboring state upon the Pacific Coast. Truly they have a wonderful country there, a place desirable to men who are seeking aggrandizement, wealth and the honors of men, a state which, in the near future, if the suggestions of the Irrigation Congress are carried out, will become one of the greatest, if not the greatest, state in all the Union. But it does not compare for our purposes, for the Latter-day Saints, with these little vales in the tops of the mountains, the place God has appointed for His people to gather unto, that they might become united, and work hand in hand in carrying out the principles of the everlasting gospel, a condition which could not have possibly been developed in that great and glorious state of California.

God bless California and the people. They, I believe, are friendly toward us; but they are seeking the things of the world. To those among us who want the things of this world and its pleasures, I would say go to California; but if you want to serve God and keep His commandments,

stay in these vales of the mountains, surrounded by brethren and sisters who are seeking God's truths, and desire to carry out His principles. I am assured that we will make much greater success in keeping God's commandments in the place which He has appointed. I thank our Father for these lofty hills and mountains, which gather the snows and make it possible for us to establish homes at their base, in our beautiful little valleys, just big enough for us, developing as we grow, and not attractive, particularly, to those who are seeking for the good things of the world, which is the case in great cities, and in the great state in the west at the shores of the sea.

I feel that the Lord has been good to us to let us live in this dispensation, and given us inspired men to guide and direct us; and in revealing the everlasting gospel for our salvation. We should show our appreciation by keeping the commandments of God, for in doing so there is peace, happiness, and contentment, of the mind, and eternal rest in the kingdom of our Father in heaven; which may God grant will be the lot and condition of every Latter-day Saint, and every honest-hearted man and woman throughout the earth, is my prayer, in the name of Jesus. Amen.

ELDER JAMES WOTHERSPOON.

(President of North Weber Stake.)

My brethren and sisters, I feel it an honor to have been called to this stand today, and like the brethren who have already addressed you, I rejoice in the statements that have been made, and in the counsel and advice that have been given to us at

the different sessions of this conference.

I rejoice with the brethren and sisters at all times, when they are enjoying that spirit and influence that comes from our Father in Heaven. He has given to us the Gospel of His Son, He has given to us the plan of life and salvation, which, if followed out in our lives, will lead us back into His holy presence. To me there can be nothing greater come to mankind than to have lived in this dispensation in which God has been so merciful to open up our understanding and give us the light of truth, that we might be able to receive a testimony of this great latter-day work. I testify to you, my brethren and sisters, that I know this is the work of God.

I am thankful that the elders came to Scotland in early days, and that my father and mother had the hardihood to accept the principles which they taught, to accept their testimony, and afterwards to obey the Gospel and receive a testimony for themselves. I thank God for this, because I know not whether I would have had the hardihood of myself to accept it or not, but I do appreciate the fact that they did, and that I have been brought to this goodly land; and that so far as the guidance of the Spirit of the Lord has been with me, I have tried to follow in the path of truth. To a man full of weakness and imperfections, it is a hard thing to do. But I have tried in my weakness to do that which is right and, whether I have made a success in it or not, the Lord will judge me when the great day shall come. I pray that His blessings may be with us as Latter-day Saints, that we may realize that we are God's children, and that the bless-

ings of heaven are given us, inasmuch as we will do that which He requires at our hands.

Mention has been made at one of the sessions of this conference in regard to the great principle of uniting families together for time and for all eternity. To me, this is the grandest and most glorious principle that the latter-day work presents to us, the fact that God has given to His servants in this dispensation, authority to bind men and women together as husband and wife eternally. Nothing can be more joyful than to know that after the troubles of this life are over, after we have passed through scenes of adversity, and sometimes prosperity, and have finished this course of life, that we shall arise on the morning of the resurrection and meet those that we loved on earth, and those that loved us. To me, this is one of the greatest and grandest principles that has been revealed in this latter dispensation. We know the troubles there are in life; we know the adversities we have to pass through, we know the struggle there is, and then to think that, after death claims us, those we have loved and who have loved us would not be our associates in the ages that are to come, to me it is impossible, it is not God-like, it can't be true.

God is a lover of His children, just the same as we are lovers of our children, and we want to meet and associate with each other through the countless ages of eternity; and may God grant it to us all, I ask in the name of Jesus. Amen.

A seventeenth ward choir double quartette, under direction of James H. Neilson, rendered Prof. Evan Stephens' new song, "Loyal to the Truth and the Right."

ELDER JOHN J. MCLELLAN.

(The Tabernacle Organist.)

My dear brethren and sisters: I have faced audiences in many parts of the world, and feel that probably I have done myself justice, but this is the most trying position I have ever occupied. I am very grateful to God our Heavenly Father for this recognition. I am thankful to be counted worthy to stand in your midst, and proud to bear my testimony. I have known all my life that this is the work of God, and I expect to spend all my time in this glorious work. I expect to live and die among this people, because they are the best people in the world. I have traveled a great deal and I know we have the best people, that we have the Gospel in its true and pure state, and that the Church is blest with revelations from time to time. I know that President Joseph F. Smith is, and all his predecessors have been, prophets of God. I don't merely think it, I know it!

I testify that those associated with the President, his counselors, the apostles and the general officers of the Church are men inspired. Of course, I appreciate my standing in the Church, though I feel sometimes that I am a rather poor Latter-day Saint, but I am trying to do the best I know how. You will agree that I am a poor preacher; but though I seldom express my love for the Gospel with my lips, I try to do that in my own way, at the great organ. God has given me a musical gift and I am trying to develop that; and if I do my duty in that way, I feel that I am doing, partly, that for which I was sent here on earth.

I know that the Gospel is true, and I have never been ashamed to say

that I belong to this people; I have always been proud of that fact, and have always associated myself with the Church, and shall always strive to do so.

My standing in this Church, that I thank God for, means more to me that all the rest of the world's interests. I am sincere in this because I believe it with all my heart. In my way I shall dedicate my life to this work, under the direction of the authorities of the Church. I love our people. There is one thought I would like to present to this magnificent audience, and it is this: We have been the most persecuted people of modern times; you well know that. I remember the persecution among our people in the early days, when I was a child, and my heart ached; I thought we were the most abused people in the world. Having been so situated, having been so persecuted, we should as a people, I believe, possess a great degree of charity, one for the other. There should be no back-biting; there should be more evidences of brotherly love, and we should give the "other fellow" the benefit of the doubt. It is easy, as our dear president here, can testify, to be in the public eye and be hammered to death almost. Have you ever thought about it that we are most uncharitable sometimes toward our very own? I wish I had the power and eloquence of an orator to present this subject as it should be presented. This great thought, charity and forgiveness to one another, so beautifully touched upon in this conference, should be religiously cultivated among us. It would prove to be a wonderful blessing, if we bore a more kindly attitude to the erring ones. Let us do away with the

habit of "knocking," which is prevalent to some extent in our communities. It is surely always bad for the "knocker" as well as for the one maligned. My dear brothers and sisters, I feel that being followers of the meek and lowly Jesus, and believers in His Gospel, as revealed through the Prophet Joseph Smith, and knowing as we do that brotherly love is a great feature in our profession of religion, that it is a divine factor, we should encourage in each other kindly feelings, exhibit a forgiving spirit, and be in very deed brothers and sisters in the Gospel.

I thank God for the Gospel, and I shall try in my humble way to assist in its upbuilding in the earth. I am grateful for this privilege of speaking to you; and I pray that the Lord of Hosts will bless and help us all to do our duty according to the light that is given us. Amen.

ELDER EDWARD P. KIMBALL.

(Assistant Organist)

When President Smith called me over and whispered in my ear, I thought I was going to be sent on some errand, but when he said "Will you bear your testimony for five minutes?" my heart stopped. Nevertheless, my brethren and sisters, I am grateful for this privilege.

It is the rather unhappy lot of men associated with the musical profession to have to live down the fallacy that a man cannot be a latter-day Saint and be a professional musician. For one, I am doing my best to live down that untruth. I believe there is nothing in the Gospel of Jesus Christ that will act upon any man or woman in any

other way, if he or she be engaged in an honorable, upright profession, than to make him or her excel in the line of work which they take up. I admire the physician or the surgeon who has courage enough to administer the ordinances of the Church to his patient before performing an operation, recognizing the hand of God and his own limitation, putting himself as a humble instrument in the hands of God for the cure which he hopes, through the power of God, to be instrumental in bringing to pass upon those to whom he is called to administer. I admire any man or woman engaged in any lawful pursuit who has the courage to stand up and bear testimony of his conviction.

I hope you will pardon me for a few personal reminiscences. Some of you may not know, others may, that I was in Europe, in Berlin, at the time war broke out. I could see no reason for coming home. Friends were raised up to us on every side, and we were not expecting to return home until we received the word from the president of the mission that President Joseph F. Smith had called the priesthood out of Germany. That was sufficient for us. We sold our household belongings and came home, broken-hearted, along with fifteen or sixteen other students who were continuing their studies in that country. I testify to you that there is not one of those students who had to return to the United States, as he believed without having completed his work, who has not been able to accomplish more in the eastern cities than had he remained in Europe under present conditions. Now, to me that is a testimony that President Smith

was inspired of God, and that no man or woman will ever lose anything by following the counsel of those who stand at the head of the priesthood in this world.

I was compelled at one time to give up the dearest desire of my heart. I had the chance of entering a musical conservatory in the East. My brother was called upon a mission at the same time. It was a question of him remaining home or I. I was able to forego the privilege at the time and he went on a mission. Another time I thought the time was ripe for me to go, and I was called on a mission myself. I set my work aside and went into the missionary field as any other elder would do. Those who knew me as a missionary did not know, until weeks afterwards, that music was the profession of my life and the thing to which I hoped to devote my entire time. I put this aside, devoted myself according to my best ability, in weakness and humility, to the labor as a servant of the Lord in the missionary field. I testify to you that I am of the same opinion today, if the authorities of the Church should ask me to lay down my profession, which to me, next to the Gospel of Jesus Christ and my loved ones, is the dearest thing in the world, as I feel now, I would do it, to take up labor in any capacity to which I might be called.

I take my work here in the tabernacle, as assistant organist in the Church, very seriously. There are preaching missionaries in the Church. I consider my work, and I consider the work of my associates here as that of playing missionaries of the Church. It is a matter of prayer with me. I remember not more than ten days ago

I had an extremely difficult program to render, and I bowed my knees in prayer, as I always do, to ask for the help of the Lord, that those people who heard my effort here might receive at least a comparative idea of the musical ability of our people, for such I consider the work which we render here gives. After I had finished I was told by one of the janitors in the east end of the building, that a couple had come to him and had made this statement: "I don't know who that young man is, but he surely is imbued with the Spirit of God." This was an answer to my prayer.

Now, my brethren and sisters, I hope that the time is coming when you, all of you, will recognize that a man or woman can follow any lawful occupation in the world and succeed, and still be even a better Latter-day Saint. I believe the Gospel with all my heart. I am proud of my lineage. The statement was made by Brother Seymour B. Young this morning that it was prophesied of this Church in the early days, by enemies of this people, that the third and fourth generation would leave the faith. I am of the third generation on the side of my father, and I am of the fourth generation on the side of my mother, and I want to testify to you that the faith in the Gospel has not died out within my soul; there is no sacrifice which I would not make if called upon, providing I can keep the same spirit of humility and faith which I now have, and I intend to see to it that the spirit of the gospel of Jesus Christ and the testimony of the divinity of the work of Joseph Smith shall not die within the hearts of my children, if the Lord will permit me to give them the example which has been given

to me by my parents and grandparents.

I believe the most potent thing in the Church today is the bearing of testimony. I don't believe there is a servant of the Church who is so humble and who is so unlearned that, if he will put himself in condition and bear the simplest testimony it will not have a tendency to increase the faith in the heart of some one. Now we who have been born in the Church have most of us had the testimony of the Gospel given to us by continuous hearing of the word, until the Lord has touched our souls; and I think that we should never stop bearing testimony. I am grateful that the authorities have seen fit to set me to work as a missionary here on the block. I have borne my testimony to more thousands here this summer than I did in the three years of my missionary experience in the world.

Now, may the Lord bless you; may He preserve the lives of the older brethren and sisters who have made it possible to meet under such auspicious circumstances. May He preserve the life of His servant, President Smith, and his counselors, and the quorum of the Twelve Apostles, until they shall have fulfilled the work which God has outlined for them here.

Once more my brethren and sisters, in my humble, weak way I bear to you the testimony that I know, so far as it is possible for a man in weak mortality to know, that the Gospel of Jesus Christ is true. I don't know that South Africa exists, I don't know that there is such a place as South America except through the testimony of those who have been there and who do know it. I don't know that God

lives through having heard His voice or seen His face. I don't know that Joseph Smith received the visions which he did, through having come personally in contact with Him at the time, but the testimony of faith has been established within my soul through hearing the testimonies of those who do know, and I believe it is possible for every member of the Church of Jesus Christ to have not only the testimony of belief and of desire, but a testimony of positive knowledge. There will come a time when the hearts of every one of us will burn within us, as the Doctrine and Covenants says, if a man will know that a thing is right he can only know by the burning sensation which comes within the soul. We all know that the things of this world, our occupations, fade into insignificance compared with the things we enjoy—compared with some of the rich outpourings of the Spirit in our priesthood meetings. What is the reason? Simply because we are in tune with the Infinite, and the things of the world disappear, and become as naught.

I hope the Lord will give me long life, and allow me to devote my entire time in whatever capacity I may be called, to the promulgation, and the furtherance of His purposes, and that I may always allow the solemnities of eternity to rest upon my soul, that I may treasure up continually the word of the Lord, and that I may be ready at any time, wherever I may be, in any clime or under any conditions, to testify to the truth of the Gospel, as I really and sincerely feel it in my heart today. God bless you in the name of Jesus. Amen.

President Smith: "God bless our

boys from generation to generation continually."

ELDER TRACY Y. CANNON.

(Assistant Organist.)

My dear brethren and sisters, I am glad that I was called upon to speak, although I believe this is one of the most trying times of my whole life. But I have noticed this; that since I came from my mission, quite a number of years ago, I have been called upon, perhaps, only twice to administer the sacrament in our meetings, because I have always been busy with the choir or at the organ; and I have felt sometimes that the brethren forget that we musicians hold the priesthood, and that we want to exercise our rights therein. For this reason I am happy indeed, my brethren and sisters, to bear unto you the testimony which burns within my soul, for I have a testimony of this Gospel, that it is the work of God.

I have traveled quite a good deal in my short life, and have studied somewhat concerning other faiths, and I have noticed that each particular faith that I have studied has its own peculiar spirit. There was a certain spirit attending me, it seemed, when I studied the beliefs of the great Catholic Church, and there was an entirely different spirit when I read somewhat concerning the Hindoo faiths; and I notice this, and always have noticed it, that when I have gone into one of our meetings or picked up one of our Church works, that there was an entirely different spirit from any one of them. A sweet, beautiful spirit came to my soul and testified that this was the greatest of all works among mankind, and so, my brethren and sisters, I am thankful, from

the bottom of my heart, to be a member of this Church.

I am thankful for the opportunities that are presented, from day to day, for us to play to the thousands of people that come through here; because I know from experience, in speaking to the tourists, that their hearts are softened towards us, because of the beautiful music from this great and wonderful organ in this still greater and more wonderful building, thus preparing thousands of people to receive the Gospel of Jesus Christ.

I know, my brethren and sisters, that this Gospel is true. I feel this testimony burning within my soul, and I know that when I am doing my full duty that the spirit is burning deepest in my heart. I feel to uphold President Smith, his counselors, and the Twelve, the missionaries and every man and woman who is working in this Church for the furtherance of truth; and I feel like Brother Kimball, and I know Brother McClellan feels the same, that I would be willing to lay down my professional work to go out as a humble elder, tracting from door to door. I have done it once, and it was really and truly a joy and power to me, even as is playing this wonderful organ; and you can imagine what a great joy and what a wonderful amount of satisfaction and happiness comes to one in having the great opportunity of playing to so many thousands of strangers.

I pray God to bless you all, my brethren and sisters, in the name of Jesus. Amen.

President Joseph F. Smith said:

In this tabernacle, and in the assembly hall, and in our opening meetings during this conference, 39

presidents of stakes and 10 presidents of missions have spoken and borne testimony, and I regret that we did not occupy all day yesterday, as well as the Sabbath and Monday and today, in hearing the testimonies of our brethren who stand at the head of the various stakes and missions of the Church. I think we have heard very much to convince us that the Lord has made wise choice in the selection of those men, who have spoken to us, to occupy the important positions they are called unto.

It will be necessary on account of the shortness of time to change our course a little. Brother Smoot will be leaving us to attend to his duties at Washington, we would like to have him express himself and bear his testimony before he goes. The other brethren of the Twelve and of the Seventies will be with us and will visit you from time to time, and you will hear from them again. We will now give a few moments of the time to Brother Smoot.

ELDER REED SMOOT.

The Saints pray for the President and leading men of the nation.—American people opposed to war, and conquest of countries.—Intense interest in welfare of Country and Church.—An appeal for thrift and economy.—Prayer for the world's peace.

What a splendid conference we have had, and what wonderful testimonies have been given, and what a rich outpouring of the Spirit of the Lord has attended those who have addressed this conference. During the few moments that I stand before you today I pray the blessings of heaven to be with me I want the people to know that my

whole being has been in tune with the testimonies that have been borne and the admonitions that have been given, and I thank my Father in heaven for the privilege I have had of being with you at this conference.

My heart rejoiced when President Smith, in his opening statement to this conference, said that the Church never was in a better condition spiritually and temporally than it is today. My brethren and sisters, I believe that God intends that as the people grow in the spiritual things of life so shall they be blessed with the temporal things of life. We have heard many testimonies during this conference of the wonderful prosperity of the people of Utah, and I am so thankful for it. I am thankful to my heavenly father that our country is enjoying peace, and as far as I am concerned, I believe that there has not been a moment that our country was in danger of becoming involved in this wicked and unjustifiable European war. I have been taught all my life, and so have you, to pray for the rulers of the world, to pray for the President of the United States, to pray for the law-makers of all countries, and particularly our own; to pray for the governors of states, the legislatures of states and all who make and administer the law: but, my brethren and sisters, that does not mean that we must approve of all that men do in those positions. It is our right to ask our heavenly Father to give all men wisdom and judgment. I measured my words when I said that I do not believe that there has been a moment that our country was in danger of becoming involved in this wicked and unjustifiable European war. There are so many

reasons for this that I haven't the time this afternoon to even mention a tithe of them, but first and above all is the fact that there are a hundred million of American people that are opposed to war. And again, I believe when the true history of the war is written, after the close of the war, it will be found that the greed for expansion of territory, the ambition for greater power, and not least, if the last that I mention, a desire to control the commerce of the world will be recorded as the fundamental reasons for the war. We should thank our Creator that our country, the one in which our liberties are so well protected, has no ambition to rule the world by force; that it has more interest in the commerce of its own country than it has to control the commerce of the world, and that her people do not want another foot of land of any foreign power.

I believe what has been testified to in relation to the prosperity of the people today. I wish that it had come through some other way than through the channels of murder and war; and I now call the attention of the people to the fact that this horrible massacre of human beings must cease before long, and when it does the products of our state and of the intermountain country will not be so highly prized, and will not bring in dollars and cents what they are bringing today. And I plead with all that while this prosperity exists, unfortunate as the cause of it is, that you save a part of your gains for the future. I am deeply sensitive of the jealousy I have for the growth and development and thrift of my country and my Church, and I desired to speak upon the subject of thrift, but I haven't time to discuss it at length.

I must be content with the time at my disposal, to present the question as it were in headlines, and let every one present make the argument for himself.

In speaking of thrift I mean thrift in its broadest sense, the kind that makes better men, better women, better children, thrift that will build a better nation. We often mistake what thrift means. It means more than the mere saving of money. It means prosperity, good husbandry, good farming, economical management, frugality. It means individual efficiency. It means order and system. It means character building in its broadest sense, morally, temporally and spiritually. The thrift that I desire to impress upon you today does not mean stinginess; it does not mean miserliness, nor does it mean upon the other hand a wild extravagance; rather would I say that it means a walk of life between the two that I believe our heavenly Father intended His children to follow. Thrift and thriving mean the same thing. A farmer who lets his broken fences go unrepaired, his farm implements remain in the field all winter is not a thrifty farmer. A wife who throws into the garbage can enough food to feed another family, which often is the case, is not a thrifty woman. And do you know, my brethren and sisters, that it is estimated that there is wasted through the garbage cans of the United States over a billion dollars a year. There is enough in that one statement to make a sermon. I remember preaching a sermon, years ago, upon the waste of the swill-barrel and many told me it was greatly appreciated. Remember that leakage and waste are the universal enemies of all forms of thrift and

progress. We find it in smoking, we find it in drinking, we find in homes that we enter thousands of little things going to waste for want of immediate care. I never see such waste but that I think, "A stitch in time saves nine." I wish that every one fully understood the true significance of that statement. Thrift never despises little beginnings.

One day President McKinley and Mark Hanna were entering a street car. It was when McKinley was a congressman, and just after he had secured the passage of the McKinley tariff bill through the House of Representatives; and as they stepped on a car Mr. McKinley paid ten cents for tickets for himself and Mark Hanna. As soon as they sat down Hanna turned to McKinley and said: "I wish that I could make a tariff bill such as you passed through the House today, yet I think you are the most wasteful man that I ever knew." McKinley asked him why. "Why," Hanna said, "you could have bought six tickets for a quarter, and you paid ten cents for two of them, a clear loss of nearly twenty per cent. No wonder you have been poor all your life."

Remember the first hundred dollars that you save will be the hardest for you to acquire. To do so sometimes requires self-sacrifice and it always requires self-control.

Now, my brothers and sisters, I have trespassed on the time allotted me already. I wish that I had time to discuss fully the question of thrift. I would like to have the principle of thrift made a part of your lives; for the Lord has promised that His people should be blessed as no other people in temporal affairs as well as spiritually;

and remember this, that "God helps those who help themselves." I trust that the Latter-day Saints will by honesty, energy and thrift help themselves that our heavenly Father can better help them.

I want to leave with you my testimony; for I know that this is the work of the Lord. I never felt prouder of my standing in the Church than I do today. I never felt a stronger desire to accomplish all that God would have me accomplish than I do at this moment; and I pray that His blessing may be upon all the people, not only the Latter-day Saints, but all the honest in heart throughout the world and may peace come to the world in the Lord's own due time; may the European war be overruled for good and the people of the world be ultimately blessed through it. God knows how this can be brought about. May peace ever be with us is my prayer in the name of Jesus Christ. Amen.

AUTHORITIES SUSTAINED.

Elder Heber J. Grant presented the names of the General Authorities of the Church, to be voted upon by the assembly, as follows:

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthony H. Lund, as First Counselor in the First Presidency.

Charles W. Penrose, as Second Counselor in the First Presidency.

Francis M. Lyman as President of the Twelve Apostles.

As members of the Council of Twelve Apostles: Francis M. Lyman, Heber J. Grant, Rudger Clawson, Reed Smoot, Hyrum M. Smith,

George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith, Jr., and James E. Talmage.

Hyrum G. Smith, as presiding Patriarch of the Church.

The counselors in the First Presidency, the Twelve Apostles and the Presiding Patriarch, as Prophets, Seers and Revelators.

First Seven Presidents of Seventies: Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart and Levi Edgar Young.

Charles W. Nibley, as Presiding Bishop, with Orrin P. Miller and David A. Smith, as his first and second Counselors.

Joseph F. Smith, as Trustee-in-Trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints.

Anthony H. Lund, as Church Historian and General Church Recorder.

Andrew Jenson, Brigham H. Roberts, Joseph F. Smith, Jr., and August William Lund, assistant Historians.

As members of the General Church Board of Education: Joseph F. Smith, Willard Young, Anthon H. Lund, George H. Brimhall, Rudger Clawson, Charles W. Penrose, Horace H. Cummings, Orson F. Whitney and Francis M. Lyman.

Arthur Winter, as Secretary and Treasurer of the General Church Board of Education.

Horace H. Cummings, General Superintendent of Church Schools.

Board of Examiners for Church Schools: Horace H. Cummings, chairman; George H. Brimhall, C. N. Jensen and Guy C. Wilson.

Auditing Committee: William

W. Riter, Henry H. Rolapp, John C. Cutler, Heber Scowcroft, and Joseph S. Wells.

Tabernacle Choir: Evan Stephens, conductor; Horace S. Ensign, assistant conductor; John J. McClellan, organist; Edward P. Kimball and Tracy Y. Cannon, assistant organists; George C. Smith, secretary and treasurer; John Drakeford, librarian; and all the members.

General Board of Relief Society: Emmeline B. Wells, president; Clarissa S. Williams, first counselor; Julina L. Smith, second counselor; Amy Brown Lyman, secretary; Susa Young Gates, corresponding secretary; Emma A. Empey, treasurer; Lizzie Thomas Edward, musical director; Edna H. Coray, organist; Sarah Jenne Cannon, Romania B. Penrose, Emily S. Richards, Julia P. M. Farnsworth, Phebe Y. Beatie, Ida S. Dusenberry, Carrie S. Thomas, Alice M. Horne, Priscilla P. Jennings, Elizabeth S. Wilcox, Rebecca N. Nibley, Elizabeth C. McCune, Edna May Davis, Sarah M. McLelland, Elizabeth C. Crismon, Jeanette A. Hyde and Sarah Eddington.

General Board of Deseret Sunday School Union—Joseph F. Smith, superintendent; David O. McKay, first assistant superintendent; Stephen L. Richards, second assistant superintendent; George D. Pyper, secretary; John F. Bennett, treasurer. Other members of board: Francis M. Lyman, Heber J. Grant, Hugh J. Cannon, Andrew Kimball, John M. Mills, William D. Owen, Seymour B. Young, Anthon H. Lund, James E. Talmage, George M. Cannon, Horace H. Cummings, Josiah Burrows, William A. Morton, Horace S. Ensign, Henry H. Rolapp, Harold G. Reynolds, Charles B. Felt, George H.

Wallace, Howard R. Driggs, Nathan T. Porter, Milton Bennion, Charles W. Penrose, Edwin G. Woolley, Jr., Hyrum G. Smith, Charles H. Hart, Joseph Ballantyne, J. Leo Fairbanks, J. W. Walker, E. G. Gowans, E. Conway Ashton and Adam S. Bennion.

General Board Young Men's Mutual Improvement Association—Joseph F. Smith, superintendent; Heber J. Grant and Brigham H. Roberts, assistant superintendents; Moroni Snow, secretary; Francis M. Lyman, J. Golden Kimball, Junius F. Wells, George H. Brimhall, Edward H. Anderson, Thomas Hull, Willard Done, LeRoi C. Snow, Rudger Clawson, Rulon S. Wells, Joseph W. McMurrin, Bryant S. Hinckley, Brigham F. Grant, Hyrum M. Smith, Joseph F. Smith, Jr., Lewis T. Cannon, Benjamin Goddard, George Albert Smith, Thomas A. Clawson, Lyman R. Martineau, Charles H. Hart, John A. Widtsoe, James H. Anderson, Anthony W. Ivins, Oscar A. Kirkham, Anthon H. Lund, George F. Richards, Nephi Anderson, John H. Taylor, Charles W. Penrose, James E. Talmage, Hyrum G. Smith, Henry C. Lund, George J. Cannon, Nicholas G. Morgan, Claude Richards, John F. Bowman, Levi Edgar Young, Roscoe W. Eardley, Richard W. Young and Preston D. Richards.

General Board Young Ladies' Mutual Improvement Association—Martha Horne Tingey, president; Ruth May Fox, first counselor; Mae Taylor Nystrom, second counselor; Clarissa A. Beesley, secretary; Joan M. Campbell, recording secretary; Alice K. Smith, treasurer; Margaret Summerhays and Mabel Cooper, music directors.

Aids: Maria Young Dougall, Adella W. Eardley, Agnes S. Campbell, Ann M. Cannon, May Booth Talmage, Emma Goddard, Rose W. Bennett, Julia M. Brixen, Augusta W. Grant, Estelle Neff Caldwell, Emily Caldwell Adams, Mary E. Connelly, Elen Wallace, Lucy Woodruff Smith, Jane B. Anderson, Edith R. Lovsey, Laura Bennion Dimond, Rachel Grant Taylor, Sarah E. Richards, Lucy S. Carter and Charlotte Stewart.

General board of Primary associations—Louie B. Felt, president; May Anderson, first counselor; Clara W. Beebe, second counselor; Frances K. Thomassen, secretary; Edith E. Hunter, treasurer; Ida B. Smith, librarian, Adelaide U. E. Hardy, assistant librarian; Emma Ramsey Morris, chorister; Matilda W. Cahoon, assistant chorister; Ivy Allen, organist; Isabella S. Ross and Ann Nebeker, physical directors. Advisors to the board; George F. Richards and Anthony W. Ivins. Aids: Lillie T. Freeze, Josephine R. West, Aurelia Rogers, L. L. Greene Richards, Camilla C. Cobb, Eliza S. Bennion, Margaret C. Eastmond, Edna Harker Thomas, Alice L. Howarth, Emma P. Romney, Zina Y. Card, Laura L. Foster, Erma Bitner Evans, Eleanor R. Jeremy, Ella S. Carpenter, Mary F. Young, Annie S. Milne, Georgina F. Richards, Vilate S. Chambers, Beatrice Cannon, Helen Davis, Florence Summerhays, Marion Belnap Kerr.

General board of Religion classes—Anthon H. Lund, superintendent; Rudger Clawson, first assistant superintendent; Hyrum M. Smith, second assistant superintendent; Edwin S. Sheets, secretary; Horace H. Cummings, Rulon S. Wells,

Joseph W. McMurrin, John Henry Evans, William A. Morton, Joseph J. Cannon, George Albert Smith, Charles W. Penrose, Orson F. Whitney, James E. King, George F. Richards, Heber J. Grant, Anthony W. Ivins, George H. Brimhall, Joseph F. Smith, Jr., P. J. Jenson, Willard Young, James E. Talmage, N. Andrew Jensen and Guy C. Wilson.

General board of the Genealogical society of Utah—Anthon H. Lund, president; Charles W. Penrose, vice president; Joseph F. Smith, Jr., secretary and treasurer; Joseph Christenson, librarian; Anthony W. Ivins, D. M. McAllister and Heber J. Grant.

Duncan M. McAllister as Clerk of the Conference.

Each and all of those named were duly sustained in the positions designated, by unanimous vote of the Conference.

PRESIDENT JOSEPH F. SMITH.

I need only to say at the conclusion of this conference, that the Lord has truly blessed us with a

glorious outpouring of His Spirit, and by virtue of my calling and the priesthood that I hold, I bless you in the name of Jesus Christ. Amen.

In accordance with his authority, as Presiding Patriarch of the Church, Hyrum G. Smith blessed the people and pronounced the benediction.

Conference adjourned for six months.

Prof. Evan Stephens conducted the singing of the choir and congregation at the Conference meetings in the Tabernacle, and Prof. John J. McClellan played the accompaniments, interludes, etc., on the great organ, assisted by Edward P. Kimball and Tracy Y. Cannon.

The stenographic reports of the discourses were taken by Elders Franklin W. Otterstrom, Frederick E. Barker, Fred G. Barker, and Clarence Cramer.

DUNCAN M. McALLISTER,

Clerk of Conference.

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Eighty-Sixth Annual Conference of the Church of Jesus Christ of Latter-day Saints

FIRST DAY

The Eighty-sixth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a. m., Thursday, April 6, 1916, President Joseph F. Smith presiding.

AUTHORITIES PRESENT.

There were present of the First Presidency, Joseph F. Smith, Anthon H. Lund, and Charles W. Penrose; of the Council of the Twelve Apostles, Francis M. Lyman, Heber J. Grant, Rudger Clawson, George Albert Smith, George F. Richards, Anthony W. Ivins, Joseph F. Smith, Jr., and James E. Talmage;* Presiding Patriarch Hyrum G. Smith; of the First Council of Seventy, Seymour B. Young, Brigham H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin, and Charles H. Hart;* of the Presiding Bishopric, Charles W. Nibley, Orrin P. Miller, and David A. Smith; Assistant Historians Andrew Jenson and A. Wm. Lund. There were also a large number of Presidents of Stakes, Presidents of Missions, Patriarchs, Bishops of Wards, and numerous other prominent men and women representing various quorums and organizations of the Church.

President Joseph F. Smith called the assembly to order, and the Conference services were commenced

*Orson F. Whitney and Levi Edgar Young were present at subsequent meetings.

by the choir and congregation singing the hymn, "Come, let us anew our journey pursue." (The Tabernacle Choir was augmented by members of other choirs from various stakes and wards of Zion.)

The opening prayer was offered by Elder Junius F. Wells.

The choir and congregation sang the hymn, "Guide us, O Thou great Jehovah."

PRESIDENT JOSEPH F. SMITH.

OPENING ADDRESS.

Former Church leaders, now in spirit world, still deeply interested in our welfare.—Their presence and influence, and that of other heavenly beings, felt here.—God an individual, not personally omnipresent—His power and knowledge embraces all creation—Obedience to the Gospel imparts a knowledge of God, which insures eternal life—The necessary Divine authority restored in this age—Special ministry of the Twelve Apostles—The Saints should be exponents and exemplars of righteousness—Fourteen years summary of Church finances.

I shall need the assistance of the Good Spirit and the good feeling and faith and sympathy of my brethren and sisters this morning in an endeavor to speak to you for a short time. I hope it will be a short time, too, for at present I do not feel nor design to occupy very much of the time. I could not express my gratitude with language in my possession, which I feel this morning in being permitted, under the mercies of the Father of us all, to be

present with you and behold the sight that I see in the assembled multitudes gathered here in the opening session of this conference, on the Eighty-sixth anniversary of the organization of the Church of Jesus Christ of Latter-day Saints. I feel sure that the Prophet Joseph Smith and his associates, who, under the guidance and inspiration of the Almighty, and by His power, began this latter-day work, would rejoice and do rejoice.—I was going to say if they were permitted to look down upon the scene that I behold in this tabernacle, but I believe they do have the privilege of looking down upon us just as the all-seeing eye of God beholds every part of His handiwork. For I believe that those who have been chosen in this dispensation and in former dispensations, to lay the foundation of God's work in the midst of the children of men, for their salvation and exaltation, will not be deprived in the spirit world from looking down upon the results of their own labors, efforts and mission assigned them by the wisdom and purpose of God, to help to redeem and to reclaim the children of the Father from their sins. So I feel quite confident that the eye of Joseph, the Prophet, and of the martyrs of this dispensation, and of Brigham and John and Wilford, and those faithful men who were associated with them in their ministry upon the earth, are carefully guarding the interests of the Kingdom of God in which they labored and for which they strove during their mortal lives. I believe they are as deeply interested in our welfare today, if not with greater capacity, with far more interest behind the veil, than they were in the flesh. I believe they know more; I believe

their minds have expanded beyond their comprehension in mortal life, and their interests are enlarged and expanded in the work of the Lord to which they gave their lives and their best service. Although some may feel and think that it is a little extreme to take this view, yet I believe that it is true; and I have a feeling in my heart that I stand in the presence not only of the Father and of the Son, but in the presence of those whom God commissioned, raised up and inspired to lay the foundations of the work in which we are engaged. Accompanying that sense or feeling, I am impressed with the thought that I would not this moment say or do one thing that would be taken as unwise or imprudent, or that would give offense to any of my former associates and co-laborers in the work of the Lord.

I would not like to say one thing, or express a thought that would grieve the heart of Joseph, or of Brigham, or of John, or of Wilford, or Lorenzo, or any of their faithful associates in the ministry. Sometimes the Lord expands our vision from this point of view and this side of the veil, that we feel and seem to realize that we can look beyond the thin veil which separates us from that other sphere. If we can see by the enlightening influence of the Spirit of God and through the words that have been spoken by the holy prophets of God, beyond the veil that separates us from the spirit world, surely those who have passed beyond, can see more clearly through the veil back here to us than it is possible for us to see to them from our sphere of action. I believe we move and have our being in the presence of heavenly messengers and of heavenly

beings. We are not separate from them. We begin to realize more and more fully, as we become acquainted with the principles of the Gospel, as they have been revealed anew in this dispensation, that we are closely related to our kindred, to our ancestors, to our friends and associates and co-laborers who have preceded us into the spirit world. We can not forget them; we do not cease to love them; we always hold them in our hearts, in memory, and thus we are associated and united to them by ties that we can not break, that we can not dissolve or free ourselves from. If this is the case with us in our finite condition, surrounded by our mortal weaknesses, short-sightedness, lack of inspiration and wisdom from time to time, how much more certain it is and reasonable and consistent to believe that those who have been faithful, who have gone beyond and are still engaged in the work for the salvation of the souls of men, the opening of the prison doors to them that are bound and proclaiming liberty to the captives who can see us better than we can see them; that they know us better than we know them. They have advanced; we are advancing; we are growing as they have grown; we are reaching the goal that they have attained unto; and therefore, I claim that we live in their presence, they see us, they are solicitous for our welfare, they love us now more than ever. For now they see the dangers that beset us; they can comprehend better than ever before, the weaknesses that are liable to mislead us into dark and forbidden paths. They see the temptations and the evils that beset us in life and the proneness of mortal beings to yield to temptation and to

wrong doing; hence their solicitude for us and their love for us and their desire for our well being must be greater than that which we feel for ourselves. I thank God for the feeling that I possess and enjoy and for the realization that I have, that I stand, not only in the presence of Almighty God, my Maker and Father, but in the presence of His Only Begotten Son in the flesh, the Savior of the world; and I stand in the presence of Peter and James, (and perhaps the eyes of John are also upon us and we know it not); and that I stand also in the presence of Joseph and Hyrum and Brigham and John, and those who have been valiant in the testimony of Jesus Christ and faithful to their mission in the world, who have gone before. When I go I want to have the privilege of meeting them with the consciousness that I have followed their example, that I have carried out the mission in which they were engaged as they would have it carried out; that I have been as faithful in the discharge of duty committed to me and required at my hand as they were faithful in their time, and that when I meet them I shall meet them as I met them here, in love, in harmony, in unison and in perfect confidence that I have done my duty as they have done theirs.

I hope you will forgive me for my emotion. You would have peculiar emotions, would you not, if you felt that you stood in the presence of your Father, in the very presence of Almighty God, in the very presence of the Son of God and of holy angels? You would feel rather emotional, rather sensitive. I feel it to the very depths of my soul this moment. So I hope you will forgive me, if I exhibit

some of my real feelings. I am only a child, I am only learning, and I hope I shall *not* be ever learning and never come to the knowledge of the truth. I sincerely hope that as I learn little by little, line upon line and precept upon precept, here a little and there a little, day by day, and month by month, and year by year, that there will come a time when I shall have learned indeed the truth and shall know it as God knows it and be saved and exalted in His presence. Now, my mission, my duty, from the days of my childhood, has been to proclaim the Gospel of Jesus Christ as the power of God unto salvation, unto all who will receive and obey it. It is my duty to proclaim to my brethren, to the household of faith, as well as to the world, when opportunity presents, that I believe in the living God, the Father of our Lord and Savior Jesus Christ, who begot His Son, his only begotten in the flesh, and that Son grew from His birth unto His manhood and developed into the very image and likeness of His Father, insomuch that He declared on one occasion that "he that hath seen me, hath seen the Father." I do not believe in the doctrines held by some that God is only a spirit and that He is of such a nature that He fills the immensity of space, and is everywhere present in person or without person, for I can not conceive it possible that God could be a person if He filled the immensity of space and was everywhere present at the same time. It is a physical, a theological, an unreasonable, inconsistency to imagine that even God the Eternal Father would be in two places, as an individual, at the same moment. It is impossible. But His power extends throughout the immensity of

space, His power extends to all His creations, and His knowledge comprehends them all, and He governs them all and He knows all. It is a scriptural truth, that this is life eternal to know the only true and living God and Jesus Christ whom thou hast sent. I believe that the Latter-day Saints, through the teachings of the scriptures and through the revelations that have come to them by the voice of the Prophet Joseph Smith, are able to learn the true and living God and know Him and also His Son whom He has sent into the world, whom to know is life eternal. Not simply the knowledge of it but having that knowledge we are inclined and determined to observe His precepts, obey His laws, be submissive to His requirements in every particular and accept every ordinance of the house of God and of the Gospel of Jesus Christ that has been devised by the will of the Father for the qualification of His children in the earth to return into His presence. And he that knoweth God and Jesus Christ, whom to know is life eternal, will verify that knowledge by ample and continuous and faithful obedience to every requirement that God makes of His children, and therein consists the salvation and the gift of eternal life. The devil knows the Father much better than we. Lucifer, the son of the morning, knows Jesus Christ, the Son of God, much better than we, but in him it is not and will not redound to eternal life; for knowing, he yet rebels; knowing he yet is disobedient; he will not receive the truth; he will not abide in the truth; hence he is Perdition, and there is no salvation for him. The same doctrine applies to me and to you and to all the sons and daugh-

ters of God who have judgment and knowledge and are able to reason between cause and effect, and determine the right from the wrong and the good from the evil and who are capable of seeing the light and distinguishing it from the darkness. Then this is the Gospel of Jesus Christ, to know the only true and living God and His Son whom He has sent into the world, which knowledge comes through obedience to all His commandments, faith, repentance of sin, baptism by immersion for the remission of sins, the gift of the Holy Ghost by the laying on of hands by divine authority, and not by the will of man. This then is the Gospel of Jesus Christ which is the power of God unto salvation; obedience to the truth, submission to the order that God has established in His house, for the house of God is a house of order and not a house of confusion. God has set in His Church apostles and prophets and evangelists and pastors and teachers whose duty is to administer to the people, to teach, instruct, expound, exhort, admonish and lead in the path of righteousness. The people who are associated in this organization, must harken to the voice of him who has divine authority to guide and direct and counsel in the midst of Israel. All these are necessary in the Gospel of Jesus Christ and many things, too many for me to mention here, are necessary, including the ordinances of the house of God, revealed in greater plainness in this dispensation than perhaps in any former dispensation since the world was formed. All these ordinances are essential, in their place and in their time, and none of us are big enough or good enough or possess sufficient independence in our-

selves to ignore these things that God has revealed and required of us. No man is too big, too great or knows so much, that he is independent of God. We are here on His earth, we breathe His air, we behold His sunlight, we eat His food and we wear His clothing; He has provided all the elements by which we are clothed and fed and live and move and have our being in the world. We are not independent of God, not for one moment. Not only do we believe in the Father and in the Son and in their words and counsel and divine authority which they brought and gave to men in the flesh, but we believe also in the divinity of the mission of Joseph the Prophet. We accept him as the one authorized, empowered, clothed with wisdom and knowledge in our day and time, to lay the foundations of the Church of Jesus Christ and to restore the fullness of the Gospel of salvation to the world; to revive and renew in the hearts of the children of men the doctrines of Christ, the ordinances of His Gospel which He taught, which He administered and which He authorized His disciples to administer to all that would, calling upon all men to repent and believe in the name of the Father and of the Son. We believe that God has restored the divine priesthood, which holds the keys of ministration of the ordinances of life, to the children of men. Without that divine priesthood no man could receive or would receive a remission of sins by being buried in the water. It has to be by divine authority and without that divine authority our works would not be acceptable to the Lord, for He will not accept at the hands of the children of men that which He has not authorized them to do, which He

has not qualified them to do, and called and appointed them to do; but when God calls men and ordains, and appoints, and gives them authority to administer in the name of the Father and of the Son and of the Holy Ghost, what they do can not fail to be sanctioned and approved by the author and giver of the authority. When we receive the priesthood of God, and we do according to His word, then is He bound, and otherwise there is no promise. Now I can't tell you all that I would like to. Time will not permit, and there are others to speak and all these, your brethren, that are called to the apostleship and to minister in the midst of the house of Israel are endowed, or ought to be endowed, richly with the spirit of their calling. For instance these twelve disciples of Christ are supposed to be eye and ear witnesses of the divine mission of Jesus Christ. It is not permissible for them to say, I believe, simply; I have accepted it simply because I believe it. Read the revelation, the Lord informs us they must *know*, they must get the knowledge for themselves, it must be with them as though they had seen with their eyes and heard with their ears and they know the truth. That is their mission, to testify of Jesus Christ and Him crucified and risen from the dead and clothed now with almighty power at the right hand of God, the Savior of the world. That is their mission, and their duty, and that is the doctrine and the truth that it is their duty to preach to the world and see that it is preached to the world. Where they can not go themselves they are to have the help of others called to their assistance, the Seventies first, also the elders and the high priests.

Those who hold the Melchizedek priesthood who are not otherwise appointed are under their direction to preach the Gospel to the world and to declare the truth—that Jesus is the Christ and that Joseph is a prophet of God and was authorized and qualified to lay the foundation of the Kingdom of God. And when I say Kingdom of God I mean what I say. Christ is the King—not man. No man is king of the Kingdom of God; God is the King of it and we acknowledge Him and Him only as Sovereign of His Kingdom.

Now we all need patience, forbearance, forgiveness, humility, charity, love unfeigned, devotion to the truth, abhorrence of sin and wickedness, rebellion and disobedience to the requirements of the Gospel. These are the qualifications requisite to Latter-day Saints and to becoming Latter-day Saints and members in good standing in the Church of Jesus Christ and heirs of God and joint heirs with Jesus Christ. No member in good standing in the Church will be drunken or riotous or profane or will take advantage of his brother or his neighbor or will violate the principles of virtue and honor and righteousness. No member of the Church of Jesus Christ of Latter-day Saints in good standing will ever be chargeable with such offenses as these because they will avoid these evils and they will live above them. Then we have a mission in the world, each man, each woman, each child, who has grown to understanding or to the years of accountability, ought to be examples to the world, ought, not only to be qualified to preach the truth, to bear testimony of the truth, but they ought to live so that the very life they live, the very words they speak, their

every action in life, will be a sermon to the unwary and to the ignorant, teaching them goodness, purity, uprightness, faith in God and love for the human family.

Now I have a few figures that I want to read to you. They are only a few. They cover a space of about fourteen years. I do not wish in doing this to appear to be in any way distinguished from any of my

brethren, I do not wish to claim any honor more than my brethren, but I do think that we have a record that we need not be ashamed of for the last fourteen or fifteen years or more.

The report which follows will inform you concerning some of the Church expenditures and activities from the year 1901 to December 31, 1915:

At the close of the year 1906 the One Million Dollar bonded indebtedness and interest had been paid, making a total of	\$1,200,000.00
There has been paid on account of Church Schools.....	3,714,455.00
For repairs, improvements, operation, maintenance and building of temples.....	1,169,499.00
For building stake and ward meeting houses and amusement halls	2,007,733.00
For real estate and buildings, for mission house and meeting house purposes in Europe.....	266,236.00
For real estate and buildings, for mission house and meeting house purposes in the United States.....	292,795.00
For Agricultural Colleges and for meeting houses in New Zealand and Samoa.....	78,000.00
Expended in the missions for all purposes, less amount expended for real estate and buildings.....	2,625,328.00
For the Joseph Smith Memorial Farm and monument, and for the Joseph Smith Farm at Palmyra; for real estate covering Adam-Ondi-Ahman; for Carthage Jail, and for real estate at Independence, Jackson County, Missouri.	161,000.00
For real estate and buildings surrounding the Temple Block at Salt Lake City, and for new buildings that have been erected thereon	1,555,000.00
For buildings and equipment for the Dr. W. H. Groves' Latter-day Saints Hospital.....	600,000.00
There has been paid to the poor through all Church channels	3,279,900.00

There has been a net increase in the Church membership of 187,733 souls; and there has been organized 22 stakes of Zion, 202 wards and 6 missions. There are now 72 stakes of Zion, 797 wards and 22 missions.

There have been erected and remodeled 465 meeting houses in the stakes of Zion, besides branch and mission meeting houses in the various missions of the Church.

There have been 1,468,437 baptisms performed for the dead in the temples.

The Relief Society membership has increased 34%; the Sunday School 40%; the Young Men's Mutual Improvement Association 23%; the Young Ladies' Mutual Improvement Association 27%; the Primary Association 39%; and the Religion Class 85%.

I scarcely need to add one remark to this report; but I want to tell you this, that the tithes and means of the Church of Jesus Christ of Latter-day Saints have not stuck to my hands nor to the hands of any of my associates. They have gone to their legitimate purposes.

Now we are building a temple in Canada. We are building another in Hawaii, and we are building an office building for the Church, a library, and a record depository that will be safe for the records of the Church, which for many years have been exposed to danger of destruction by fire or by other means; and we hope soon to have a place that will be practically fire-proof and that will be capacious enough to hold the records of the Church for many years to come.

How has it been done? How can we continue to do such things as these? Simply by the Latter-day Saints observing the laws of God and the rules of His Church; and while you do your duty I will guarantee to you, so long as my brethren are in charge, with whom I am associated, you will never have cause to suspect that your means will be misused or misappropriated. God bless you and all the household of faith, and help us to be true and faithful to the end, realizing that the battle is not to the strong, nor the race to the swift, but to him that endures to the end. Amen.

A soprano solo, "The Plains of Peace," was sung by Sister Magdeline Anderson.

PRESIDENT ANTHON H. LUND.

The past fourteen years of increased tithing marks great progress in Church affairs—Remarkable increase in Temple work, and additions in Church membership—

Faithful activity of workers in Church organizations—Extensive work of Church educational institutions—Detailed explanation of Religion Class work—The Universe governed by law, and God makes the law.

I feel the need of your sympathy and prayers in presenting myself before this large congregation. I have rejoiced in the good words spoken by our president. The uplifting and inspiring speech he has given us I know will be remembered by all present. I feel, as he told us, that we all stand in the presence of our Heavenly Father, who has means whereby He can know all about us, even of our inmost thoughts. Knowing this ought to make us careful to walk in His ways and obey His commandments.

I was also pleased to hear the figures read by the President, telling us what has been done during the past fourteen years. I thought, many small amounts have amounted to great sums. Millions have been spent in the upbuilding of this work, and the books are open to show where every cent has gone that has been paid into the funds of the Church, and I believe you all approve the purposes for which the money has been expended. Millions have been appropriated to the poor, to the erection of houses of worship where the Saints can go and be built up in their holy faith; great amounts have been paid towards the temples, the missions, and so on. I feel thankful that the Saints have opened their hearts and contributed of their means for the purposes we have just heard stated. They have felt to obey the law of tithing which the Lord has given us, and they have had full confidence that the money would be spent in

the upbuilding of the Kingdom of God.

It is a large number of persons who have joined the Church in the short time that President Smith has stood at the head of this administration, and a great number also that have passed through the temples. It is encouraging to hear of the increase in our different associations; for they are all useful in the strengthening of the faith of their members.

The last statistics read stated that the Religion Classes had increased eighty-five per cent. I am pleased to hear this, for I have thought that the Saints hardly know what the Religion Class stands for, and in a good many places they have considered it was an extra burden upon the bishops and teachers. Now, I believe that when it is fully understood, the Saints will see the great necessity of sustaining and cherishing these classes.

At the beginning of Brother Woodruff's administration, the First Presidency were impressed to start more Church schools. They felt that places should be prepared where our young people could receive a systematic training in the principles of the Gospel. A Church Board of Education was organized whose members came together and discussed the problem of what would be the best plan for educating our children in the branch of theology, which could not be taught in the secular schools. The Church schools were started and were organized on the plan of the Brigham Young Academy. The Principal of that school, the able and devoted teacher, Brother Maeser, was appointed superintendent of the Church school system. You know how faithfully he worked to organ-

ize the Church schools, and how thankful hundreds and thousands of our young people are that they were favored by receiving an education in these institutions. These schools have continued to prosper, and their membership reaches as high a number as we are able to accommodate. They have done and are doing a world of good among our young people. We would like to have all our children educated in an institution where not only the hand and the brain could be trained, but where spiritual matters could also be attended to; but it is not possible for us to reach so far with the means at our disposal, although millions have been spent, of the tithing, to sustain the Church schools.

We have a splendid public school system in this State. Our grade schools, our high schools, our agricultural college and university stand high. I believe they compare favorably with any in the land. Of course there are higher institutions of learning, in other states much more highly endowed than our university, and able to do more; but for the means that are invested and have been spent here in the state, I think we see good results. Last year, our Governor told me, we spent on education in the state schools from eighty-six to eighty-eight per cent of the state taxes. This shows how great an interest is taken in education. I doubt that any other state in the Union can show so great a percentage of state means set apart for educational purposes as the Utah legislatures have done. But although the school system of Utah stands as high as any, there is a defect in schools that are conducted without religious instruction. Educators east and west

who have studied this matter have come to that conclusion.

Recently a large convention was held in Chicago, in which educators discussed the problem of teaching religion in our public schools. It is not so easy to do this here as it is in countries where they have a state religion, and consequently can teach that religion in their educational institutions, but here, where the public schools are open to children of parents belonging to different denominations, it is more difficult. Some of the educators present at this convention suggested that a certain time for studying religion might be put into the curriculum of the schools, and the children go into rooms where teachers or ministers could teach them the religion of their fathers. I don't know what conclusion was arrived at, as I have not read the full proceedings of the convention, but the suggestion referred to was something like what they do in Canada. There they have a law that provides for religious education in the public schools, and those who teach it are paid by the state. Their statesmen know that it is for the good of the children not only to have their intellects trained, but also the heart and the emotions, and to learn concerning God and His will with men. In Canada the public school is the same as here, free and open to all denominations, and the ministers of these have been given the right to gather the children around them in the school house and teach them the principles their parents believe in.

We realize the defect in an education without religious and moral instruction, and we want to supply some means whereby this lack can be remedied. In some places we gather the children once a week in

the Religion Classes to teach them practical religion. In other places these classes meet five times a week or once every school day. The objection that has been raised that it lays too much burden upon the children to attend these classes, because they have so much to learn in the day school that they cannot attend to the studies which the Religion Classes would give them, is not of much weight, as the children are not asked to study these lessons outside of the Religion Classes. When they meet in the classes they are taught by concrete examples, and in a way that requires of them only their attention while in the classes; and teachers of such children say that they are more easily managed and pay better attention than they did before they took the studies in the Religion Classes.

As these classes were parts of the Church school system, Brother Maeser was placed in charge of them also, and during his last years he worked hard to make them a success. His whole soul was absorbed in studying the best way of reaching the children's hearts. Once when he was going to a place to organize the Religion Class, he asked himself the question, "What shall be the procedure?" He prayed about it, and the method we follow, called the six steps, came to his mind, and we have found this mode very successful.

We would like you who have not attended a session of the Religion Classes to do so and see how our brethren and sisters are teaching the young that attend the classes. The classes are opened by singing, led by the teacher or by one of the children, as he or she may direct. The singing is not accompanied with instrumental music. We like

them to be independent of such help and able to strike the right pitch themselves. When our young men are called to go out into the missionary field, you know what a blessing it is to them to be able to sing. When they stand on the street corner, with their backs to a lamp-post and a large congregation before them, they have no instrument to help them in starting the song, it is well for them if they are able to do it correctly. How many of you brethren have not had experience of this kind?

After the children have sung a hymn, their hearts are attuned for the second step, which is prayer. Here one of the boys or girls will volunteer to offer the prayer when the teacher calls on them to do so, and the boy or girl chosen to lead will utter a short sentence or a short phrase, which all repeat in concert, and then the next sentence will be given and repeated, and so on until the prayer is ended. Repeating the words spoken by the one offering the prayer secures attention, for all are alert to join in the prayers and to pronounce the words which the leader has spoken.

The third step is to learn a memory gem, or good thought. The teacher will lead out with a short part of the quotation and the children repeat it after her. When it is learned the next part of the quotation is given, and so to the end of it. By this method a great many precious thoughts are stored away in the minds of the children that will help them in time to come.

Then comes the fourth step, which is the real lesson, and takes the longest time. The lesson and the memory gem are generally so related that one explains the other. The lessons generally consist in

narratives and concrete examples, which the children love to hear, and which will make such an impression upon their minds that they will remember them, and will try to carry out that which has been taught them.

The fifth step is testimony-bearing. We ask the children to bear testimony of what they have themselves experienced, what they know of the goodness of God, the goodness of their parents, and of others, what joy has come to their hearts in performing a good act, an unselfish act to others. All of this we consider good material for testimony bearing, and if you listen to these children bearing their testimony, it will often melt your heart, for you know they are innocent and honest in what they say, and we can see how the Spirit of the Lord is working upon their young hearts. They will tell of visiting a sick comrade and comforting them, perhaps bringing him flowers; they will tell of taking part in cutting the wood of a widow for winter use, and of so many other things that they have done. The object of the Religion Class is to imbue their hearts with practical religion, that is, as James defines it, "to visit the fatherless and the widows in their affliction, and to keep themselves unspotted from the world." The sixth step is singing and prayer, conducted as were the opening exercises.

You ought not to neglect sending your children to the Religion Classes, for they need the instruction given there. I have heard many examples mentioned in our Board where these young children have been able to bring their parents to renewed diligence in the performance of their duty, and even

bringing families into the Church that had not before understood the Gospel. It gives us joy to hear these things, and I will plead with you, my brethren and sisters, to sustain the movement of our Religion Classes. The children will be built up and encouraged in well-doing, and the time they spend there does not interfere with their other studies. I hope the time will come when educators in the whole land will be able to devise some plan whereby such religious teaching as the parents desire the children to receive can be given them in the public schools.

A short time ago I attended the dedication of the Brigham City Theological Seminary. It has been erected for the purpose of giving the students of our faith, who attend the high school there, an opportunity to study the history of the Bible and the principles of the Gospel. More than two hundred students are enrolled, and are enthusiastic in taking this branch of study. Having a school building on an adjoining lot to that of the high school gives the students attending it nearly all the benefits of a Church school education. There are a few other seminaries similarly located in the neighborhood of high schools, which are also doing excellent work. We do not want to induce the children of parents not belonging to our faith to attend these classes, but we would like our own students to do so, for we do see a great need of having their hearts fortified against the many theories that will be presented before them, and which tend to taking away their faith. We want to have them fortified against the insinuating suggestions they may hear of learned men, that the world is a self-sustaining

machine, and consequently there is no need of a God, that there is no spirit in man, and hence there will be no resurrection; that everything is ruled by law and therefore prayer is useless. Now, we want a foundation of faith in God laid so firmly in the hearts of our children that it cannot be shaken. But some ask are you afraid, then, of evolution and other theories that are taught so extensively? We are not afraid that the revealed Gospel shall be proved untrue by anything that men may discover; for truth will always square with truth, but theories of men are not always true; the scientists often take hypotheses as proven facts, and they assume that it has taken millions of years to produce the changes which they claim have gradually taken place in plants and animals, during the different periods of the earth.

We believe that everything is ruled by law. We are thankful that it is so, for otherwise we would live in a world of chance, in a fearful uncertainty of what would happen next. I believe that the material laws that can be traced in the creation had an intelligent will behind them, that the laws themselves were never superior to the will of God. He made those laws, and by His power they became effective to accomplish His purposes. It is to Him that we pray, and we know he is almighty and does hear prayers, and though He uses material laws to carry out His plans, His will was never subjected to the laws, but the laws have ever been subservient to Him. Let no one think that God is impotent, that the laws He has made stand in the way of His hearing His children and answering their prayers.

I see the time is going. I feel

thankful to be here with you brethren and sisters, to bear my testimony to the truth of the Gospel, which is that Jesus is the Savior and Redeemer of the world, and that He is the Only Begotten of the Father. May the Lord help us ever to be true and faithful in the covenants we have made with Him, is my prayer in the name of Jesus Christ, Amen.

President Smith read a notice, issued by the Presiding Bishopric, informing conference visitors concerning arrangements made for their lodging, etc., and made other announcements.

The choir sang the anthem, "Lift up the voice in singing."

The benediction was pronounced by Elder Henry H. Rolapp.

Conference adjourned until 2 p. m.

AFTERNOON SESSION.

In the Tabernacle.

Conference was resumed at 2 p. m.

President Joseph F. Smith called the meeting to order.

The choir and congregation sang the hymn, "God moves in a mysterious way."

The invocation was offered by Elder Arthur Winter.

The choir sang the hymn, "Our mountain home so dear."

PREST. CHARLES W. PENROSE.

Universal redemption through obedience—Evil of contentions—Trinity of the Godhead—God the Father of spirit—Christ the Firstborn—Elohim, Jehovah and Michael in the creation—Adam head of the mortal human race, but not one of the

Godhead—Preexistence of Jesus Christ as Jehovah, a Personage of Spirit—Personality of the Holy Ghost—Plurality of Gods—Angels bearing name of Deity—Christ the Word of God, the Redeemer of the World—God the Eternal Father to be worshiped and obeyed.

I feel very much like President Smith did this morning in arising to address the congregation—I have not language to express the emotions of my heart in being privileged to assemble with you, my brethren and sisters, in this great congregation of Latter-day Saints. I am very thankful to God, our Eternal Father, for this blessing, and for having the testimony in my soul of the truth of those principles which were so grandly placed before us this morning by our President. There is nothing in the world that I know of which is so dear to my heart as the truth which has been revealed in these last days from God through His servant Joseph, the prophet. And when I think of the goodness of God to me during all the years that I have been associated with the Saints and labored in the ministry, I feel overwhelmed with gratitude and thanksgiving and praise. Praise be unto God our Eternal Father and His Son Jesus Christ and the Holy Ghost, and His servants who have been called in these last days to lay the foundations of the Church and Kingdom of our God!

I would that all the world could see and understand these things as we do, but that is at present—I was going to say impossible—it can not be done at present, but I rejoice in the assurance given in the Gospel of Jesus Christ, in the revelations of the Lord to us, that the time will come when every knee shall bow and every tongue confess that Jesus

is the Lord, the Christ, to the glory of God the Father, and this will not be by compulsion or constraint, but by the willing desires of those who bow, they having been brought through sorrow and pain and suffering, penalties for their sins, into a condition of repentance and desire for the truth and a willingness to obey it. That to me is a glorious prospect. And the work of preaching the Gospel of Jesus Christ which now devolves upon a few, will never be consummated entirely until that time shall come when every soul of Adam's race will have the opportunity of receiving and bowing to the truth as it is in Jesus Christ.

There is a very great work to be performed when we think of that which has to be done in this regard. The gospel must be preached to every creature in the flesh and afterwards to every person in the spirit who has not heard it, until all the millions upon millions of the race of Adam shall have had the opportunity of bowing in obedience to the commandments of God and coming, to some degree, in communion with Him. At present, as we were told this morning, the duty devolves upon the Priesthood of this Church, in both its branches, in the Melchizedek and Aaronic branches of the priesthood, to minister in the name of the Lord by divine authority, and what they do under that authority in the way that the Lord has commanded is valid, and it has power and force in the heavens. What they administer on earth in the way that the Lord has appointed is recognized on high, and is of the same force and effect as though performed by Deity.

The truth which the Lord has revealed, naturally comes into col-

lision with error wherever it is found, and the time will come when all error, all untruth will have to give way and the truth will abound. It is by the truth that we shall be sanctified, that is, by obedience to it, as was explained to us today, not merely its reception in the mind, but its actual possession of us in all our being; that we live for the truth and by the truth and according to the truth and to the degree that we do that we become sanctified in our nature and come nearer to Him who is the fountain of truth, to us. Truth itself in the abstract is eternal, but there have been individuals who have been the embodiments of the truth and of all that is good and great, and our Heavenly Father is that embodiment, and Jesus Christ also, and the expression of it to us of all that is right and true and good. The eternal verities are embodied in them and are communicated to us as we are willing to receive them. When we do receive them, not merely in theory, but also in practice and make them ours in our lives, in our constitution, in our very being, so far we approach towards the perfection of Deity.

The very first principle of our faith, announced in what is called the articles of our faith, is that we believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost. These three separate personalities are placed in the very foundation of our faith, as its first doctrine or principle, and we ought to become thoroughly familiar with that which has been revealed concerning them and we ought to understand them alike. One of the very great beauties of our Church is that we are coming to union—the unity of the faith by the knowledge of the truth. When

we know the truth and see it clearly we are alike in our perceptions and our understandings, and measurably according to our obedience in the government of our own natures by the truth. Sometimes, however, even in the Church of Christ, in which we are "all baptized by one spirit into one body, whether we be Jew or Gentile, bond or free," of every race and tribe and kingdom and color, although we are baptized by water and by the spirit into one body and should be perfectly united, especially in doctrine and principle, yet like it was in the early Christian Church there are sometimes divisions among us in regard to many important things, and sometimes there are very sharp divisions upon things that are not so important. Our brethren in some of their class meetings and quorum meetings, sometimes even in the theological departments of the Sunday schools they get divided in their opinions in regard to some very simple things—I was going to say silly things, but I don't want to be censorious—some things that are not worth spending time over. The reason I know about this is because I frequently personally receive letters from good friends in different parts of the Church, asking questions and declaring that there is a division of opinion among our brethren in regard to them. And the First Presidency frequently receive communications from the brethren asking for a decision on certain points that are really not worth discussing, that do not amount to anything, but there are some things which are important for us to understand aright.

It was very clearly shown to us this morning that we have one Eternal Father and that Jesus

Christ is His Son, and that we also are His sons, with this difference, that we are all the sons of God in the spirit, that is in the spirit part of our nature, but Christ is also His Son in the flesh. I do not think there is any division of sentiment or opinion among our brethren and sisters in the Church concerning this fact, that the spirit part of man—that of course means woman too—is the offspring of God, God is the Father of our spirits. We often quote the saying of Paul, who seemed to have a very good idea in regard to all these things, or rather, if you do not believe that Paul wrote the Epistle to the Hebrews as I do—(great dispute about that in the world)—in the Epistle to the Hebrews we are told that "we have had fathers of our flesh who corrected us and we gave them reverence," and the question is asked, "How much rather should we be in subjection to the Father of spirits, Heb. 12:9. There are many other texts in the old scriptures, in the Old Testament and in the New Testament, that I will not take time to quote this afternoon, because, as I have said, I think we are all agreed in regard to this one very important fact, this very encouraging truth, this thing that lifts up the soul of man above earthly things to the realization that his origin is not from the dust but from the Eternal God, the Creator, the Ruler, the Architect of the universe. He who made the worlds, and as we heard today, controls and governs and directs them, is actually our Father, not in some mystical sense, not in some mere theory, but we were begotten of Him. In the revelation contained in the 76th Section of the Doctrine and Covenants we are told that the inhabitants of the

worlds are "begotten sons and daughters unto God." There may be more in that than we see at the first glance, but the result of it all is in our minds, if we are at all logical, that the great Eternal God is our Father and we are begotten of Him or UNTO Him and to Him we owe allegiance, to Him we owe obedience, because He is our Father and our God and our King. We should obey Him because of His parentage to us; we should obey Him because we are His children and He has the right to our obedience, and being so high and exalted and lifted up, He understands us better than we understand ourselves and He has our destiny in His hands and He has power over life and over death and we should be obedient to Him because of our relationship to Him. That seems clear to me and I believe it is to you and to the great body of the Latter-day Saints, the Church.

There still remains, I can tell by the letters I have alluded to, an idea among some of the people that Adam was and is the Almighty and Eternal God. He is the father of his race, of course, the great patriarch over the human family, and being begotten unto him, he is the father of us in our earthly condition, in our mortality, and stands as the primal patriarch. But God says He put him there. Now, so far as that is concerned that is all right. In the 107th Section of the Doctrine and Covenants, you will read about that. Three years before his death we are told Adam gathered together the majority of his posterity who were righteous into the valley of Adam-Ondi-Ahman, and they rose up and blessed him and called him Michael the prince, the arch-angel, and the

Lord appeared unto them. Now, mark you, there was Adam and his posterity, so far as they were brought forth at that time, and the Lord appeared to them—that wasn't Adam, was it? "And the Lord administered comfort unto Adam and said: I have set thee to be at the head"—the head of his race, the head of the human family in their mortal condition—"I have set thee to be at the head; a multitude of nations shall come of thee and thou art a prince over them forever" (verses 53-55).

Here is Adam with his posterity, they recognizing him and acknowledging him as their patriarch and father and prince, and recognizing the fact that in his first estate he was Michael, recognizing also that the Lord appears and declares He places Adam at the head. Now, Adam had transgressed a law and because of that he had to pay the penalty, and because of that, death came upon his posterity on natural principles, (as we will understand better when we comprehend fully how these things occur, and how our tendencies and traits and taints are handed down from the fathers to the children to the different generations that come). But although he had transgressed, that had been foreseen, and, according to the revelations that we have, a plan had been prepared before this transgression took place whereby the results of it might be removed and whereby a blessing might come in that very thing that was called "the curse." That the knowledge of good and evil might come to mankind, that they might have an opportunity of showing whether they loved the truth and loved the good or loved the evil and the untruth, and that they might be judged ac-

cording to their works, and that their different capabilities and their different degrees of worthiness or unworthiness might be exhibited and developed and showed forth so that justice might be done and that mercy might be extended where it was needful, that mercy should not rob justice and justice should not rob mercy, the Lord, in view of the fact that a Redeemer had been prepared from the foundation of the world for the redemption of the whole human family, in their different degrees, smiled upon Adam and blessed him and placed him at the head of his posterity as the great patriarch of the race, as a prince over them forever.

Now, because of that and some other little matters that might be mentioned, the notion has taken hold of some of our brethren that Adam is the being that we should worship. This has been explained, I think, from this stand several times, but notwithstanding that, peculiar ideas get into people's minds, not always because they are stubborn and wilful and wicked or that they desire anything that is wrong, but because it gets into their heads and it is a very hard job to get it out of their heads, like the Scotchman who asked the Lord to keep him in the right path so that he might not go "wrang, for the Lord knew that if he once got anything into his head, it would be a mighty hard job to get it out of him." That is the way it is with lots of our folks, not because they are all Scotchmen, however, the idea has obtained in the minds of some of the brethren and we ought to get right concerning it. I am sorry that has not been rectified long ago, because plain answers have been given to brethren and

sisters who write and desire to know about it, and yet it still lingers, and contentions arise in regard to it, and there should be no contentions among the Latter-day Saints. It is all right for people to have their own views and express them, if they will do it in a proper spirit; it is all right for people to stand up for what they really believe to be true, but when this spirit of contention comes, then, as we are told in the Book of Mormon, it is of the devil.

Now, if Adam, as claimed by some of our brethren, is the being that we should worship, to whom we should pray, who was that person that put Adam at the head of his race? Who was the person that Adam prayed to? Adam prayed to God and we are told, as we can find in the Pearl of Great Price, which gives us a great deal of information on this matter, as revealed to Moses, and as revealed to Enoch, that Adam, after his transgression, was taught the gospel, the same gospel that we have, and the Lord said He would not suffer that Adam should die as to the temporal death until He "sent forth angels to proclaim faith and redemption through the name of His Only Begotten Son" (see Doc. and Cov. Sec. 29). So that Adam had to believe and repent and be baptized as we have to do, and we are told that he was baptized "in the name of the Father and of the Son and of the Holy Ghost." So Adam was neither the Father, nor the Son, nor the Holy Ghost, was he? Then, who was he? Why, we are told he was Michael in his first estate, and as Adam he will stand at the head of his race. Daniel saw him "in the night vision"—Michael who was the archangel before he came here. Re-

member when you talk about Adam, that name only applies to the man Adam on the earth with a body made out of the dust, but Michael, the archangel, the Ancient of days did sit; so Daniel saw, and "ten thousand times ten thousand stood before him." And, then, we are told, "One like the Son of Man came in the clouds of heaven and was brought before the Ancient of days, and there was given Him dominion and an everlasting kingdom that all people should serve him" (Daniel 7:9-14). We will find that this will be the case; for when we learn a little more about this person—the Son of Man—we will see that this is His due—that He will be at the head of the Kingdom; He will be King of kings, and Lord of lords. He is "the first and the last," so He proclaims. You will find it in the Old Testament and in the New, and in the Book of Mormon, and in the Pearl of Great Price, that He is "The First and the last" and that all things were made by Him and they are of Him and through Him and for Him.

Now, who is this person, this Jesus Christ? Is He Adam or a son of Adam? Not at all, except in the sense that Jesus of Nazareth was born of Mary, and therein was His humanity and that is traced right up to Adam, of course, in the scriptural genealogy. But who was the Father of Jesus Christ before He came on the earth in the flesh? We read in the Book of Mormon that when He appeared to the Nephites on this continent, He told them that He was the person that gave the law unto Moses. Who was it that gave the law to Moses? We are told it was Jehovah. Well, was Jesus Jehovah? Yes, according to the scriptures, both ancient

and modern, and that seems to be a stumbling block in the way of a few of our brethren. (See Doc. and Cov., Sec. 10:3, 4.) We are told by revelation that in the creation of the earth there were three individuals, personally engaged. This is more particularly for the Temple of God, but sufficient of it has been published over and over again to permit me to refer to it. Elohim,—not Eloheim, as we spell it sometimes—that is a plural word meaning the gods, but it is attached to the individual who is the Father of all, the person whom we look to as the great Eternal Father. Elohim, Jehovah and Michael, were engaged in the construction of this globe. Jehovah, commanded by Elohim, went down to where there was space, saying to Michael: "Let us go down, for there is space there, and we will organize an earth whereon these [the spirits that are around us] may dwell, and we will prove them herewith to see if they will do all things whatsoever the Lord their God shall command them." You can read about that in the Pearl of Great Price—Book of Abraham, chapter 3. Now, when the work was done, which you read about in the Book of Genesis and more particularly in the Book of Moses and in the Book of Abraham in the Pearl of Great Price, when that was done, Michael became Adam and was placed in the Garden of Eden, as we read in ancient and modern revelations, and Eve was given to him to be his wife, bone of his bone and flesh of his flesh, and it is announced that no man should put asunder that which God had joined together.

You see, do you not, that Michael became Adam and that Adam was not the Son Jehovah, and he was

not Elohim the Father. He occupied his own place and position in the organization of the earth and in the production of mortal beings on the earth. Jesus of Nazareth was the Jehovah who was engaged with the Father in the beginning, and we are told in the 93rd Section of the Doctrine and Covenants that Jesus says concerning Himself, "I also was in the beginning with the Father and am the first-born." "Ye were also in the beginning with the Father, that which is spirit." That part of us which is spirit, was in the beginning with God, because we are His children and Jesus was there, the person that is called Jesus in the flesh, and He was the first-born, that is how He is the first. "I am the first and the last. I am Alpha and Omega, the beginning and the end." He was the beginning of the spirits who people this earth, "the beginning of the creation of God," as we read in the Colossians and in the Book of Revelation, "the first-born of every creature" in the spirit. But, in the flesh He was the "Only Begotten Son" of the Father. Mary was his mother. She was of the House of David and therefore Jesus fulfilled the prediction that the Messiah was to be of the House of David, and of the seed of Abraham, and the seed of the woman who should bruise the serpent's head, as we read in the Book of Genesis, 3:15.

I want to draw a clear distinction between these individuals that we may stop this discussion that is going on to no purpose. Who is Adam? Adam is our father, certainly. He is the great father of the race, but we have had fathers that corrected us at home and we gave them reverence. Yes, that is right, but do we worship them and

pray to them? Oh, no. Then why should we want to pray to Adam, who away back in the remote centuries was at the head of his race and in that sense is our father? He occupies the place that he was expected to occupy and did the work he was expected to perform, but after he transgressed and brought death into the world, "as by one man's disobedience death came into the world so by one man's obedience and righteousness life came into the world. So that "as in Adam all die, even so in Christ shall all be made alive," all be resurrected, every one, bad and good and indifferent, all races and colors, and sizes and ages as they were laid down, so they will come forth, and it is through the power of the resurrection in Jesus Christ that they come forth.

Let us cite the Book of John the Apostle, it is a splendid thesis. The Lord refers to it in the 93rd Section of the Doctrine and Covenants, wherein John proclaimed that Jesus was in the beginning with God. He says: "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him, and without Him was not anything made that was made," and Jesus declares in this revelation, 93rd section, that He was the person called the Word. He was not merely the word coming from the mouth of God, but He was the expression of the Father, He was the expression of God's word and will. All things are of God, as Paul said, and we of Him and all things by Jesus Christ and we by Him. When Joseph the prophet received his first manifestation from God, the Father and the Son appeared. The Father did not say a great deal, but we shall find that has been His course from the

very beginning, because the Son was His Word. He declared: "This is my beloved Son, hear Him." And He, the Son, was that being, as He told the Nephites, who gave the law to Moses (3 Nephi 15:5) and He was the Being who had charge of matters from the very beginning. In the Deity there are the Father and the Son and the Holy Ghost, and our father Adam was baptized in their holy name and he is not either one of them. Just remember that.

In the fifth chapter of the Gospel according to St. John, Jesus speaks very clearly on matters that may seem mysterious to some people. You know there are some of our brethren who have thought that Jesus, in His first estate, as we call it, or in His former state, was a resurrected being. I do not know where they get the idea from, but it is likely from this, that He was called God by John the Revelator and by a great number of writers in the Book of Mormon and in the Doctrine and Covenants and in other revelations. "He was in the beginning with God, and was God;" and He could not be a god, they say, unless He had a body, had passed through mortality and had been resurrected. What scripture did they find to suggest that notion? I don't know of any revelation that declares it. I don't know of any that intimates at all that He could not be God unless He had passed through a mortal probation and had been tried and tempted and had suffered; that He could not be God beforehand; but we are told that in the beginning He was with God, and He says that the Father had shown Him all things that He Himself doeth. That is in the fifth chapter of the Gospel according to

St. John. I will not take time to stop and turn to it. You read it. He was in conversation with some of the Pharisees, and they did not like His proclaiming Himself to be the Son of God. In the 10th chapter it is said they took up stones to throw at Him because He said He was the Son of God. And Jesus proclaimed the truth that there are several persons called God, just as Paul does in his First Epistle to the Corinthians. (Chapter 8:5, 6.) "Though there be many that are called gods, whether in heaven or in earth," says Paul, "as there be gods many and lords many. But to us there is but one God, the Father of whom are all things and we in Him and one Lord, Jesus Christ, by whom are all things, and we by Him." Jesus quoted the Psalms in regard to this. The Psalmist said, "I have said ye are gods, and all of you are children of the most high." (82:6.) Now, said Jesus, if he called them Gods, to whom the word of the Lord came, why do you find fault with me and desire to stone me for saying that I am the son of God? In the Psalm 82 it begins, "God standeth in the congregation of the mighty. He judgeth among the gods."

There are gods many and lords many, but unto us, for our obedience and our worship, and our adherence to His word, there is one living and true God the Creator of this and many other worlds, and we look to Him as the author of our life, by and through His Beloved Son, who was with Him from the beginning. The Holy Ghost is a personage of spirit as we are told, in the 130th section of the Doctrine and Covenants, the Father is a person with a body of flesh and bones,

and the Son also, (He is now, undoubtedly), and the Holy Ghost is a personage of spirit. Now that Holy Ghost, a personage of spirit, is also called God. Take the 20th Section of the Doctrine and Covenants. In the laying of the very foundation of the organization of the Church it is declared most distinctly that, "The Father, Son and Holy Ghost, are one God." Just as in the presidency of a stake or of a quorum or of the Church there are three distinct and separate individuals, but one presidency of the quorum, or of the stake, or of the Church, so there are three separate and distinct persons, the Father and the Son and the Holy Ghost, as one Deity. Now who is the Son? The first-born, the beloved Son of God, whom He put at the head of all things, the heir of all things "by whom also He made the worlds." I am quoting scripture. Now, when God the Father placed Jesus Christ in a position, or placed Jehovah in any position and gave Him commandment to do this that and the other, He would not tell Him to do anything that He could not do. That is one of the fundamentals of our Gospel. "Surely the Lord God will command nothing of the children of men but He prepareth a way whereby they can accomplish it." God gave full power and authority to Jesus Christ, as we call Him now, that is His name, and He was named beforehand in the revelations of God, as we can read in the Pearl of Great Price. His Beloved Son, He was with Him from the beginning. He was obedient in all things. He did no wrong when He was in that condition, nor when He was in the body. He as innocent of any transgression. He loved righteousness,

He hated iniquity; and "therefore God anointed Him with the oil of gladness above His fellows."

How many millions of ages ago it was when He became the first-born, I don't know; it is not revealed. A great many things concerning our history before we came here are not revealed and will not be, perhaps, until we get into a further state of progression; but the Father placed His Son, His "Beloved Son," to look after the affairs of this world and to direct them, and He was in the creation, as I have explained and as I have quoted from the scriptures. In this 5th Chapter of John, Jesus goes on to explain to the people that He did nothing of Himself, but that which the Father sent Him to do, that He did; and He said, "The Son doeth nothing but what He seeth the Father do, for the Father loveth the Son and sheweth Him all things that He Himself doeth." (verse 20.) Now, if the Father, in the course of His great experience as revealed through the Prophet Joseph, had passed through the "estate" of mortals that He might be placed in the same conditions of trial, so was Jesus thus placed, and the Lord showed to Jesus all about this. He showed to Him all about the organization of the worlds. "The Father loveth the Son and sheweth Him all things that He Himself doeth, and He will show Him greater works than these, that ye may marvel;" so we read. Then He goes on to tell, in regard to the resurrection, from the dead, what will become of all people. All being brought forth from their graves through His power as "the resurrection and the life," some to eternal life and glory and some to everlasting condemnation.

That being the case, He understood all about it by sight, and the time being set when He should come to the earth and take a body, He was qualified to do that for which He was appointed in the beginning. We need not have any dubiety about His understanding all that. There is no need for the theory that He must have had a body before coming to this earth, and there is nothing that establishes it by revelation. The mere opinions of men do not count for very much.

The Holy Ghost as "a personage of spirit," whom Jesus Christ said he would send from the Father, and who would not come unless Jesus went away (John 16:7) was not and is not a "being of tabernacle," but, without a body of flesh and bones, he represents both the Father and the Son and is one of the Godhead. (1 John 5:7.) The Holy Trinity operate by the power and presence of the Divine spirit which permeates all things and is the life and the light of all things. Thus our Father is everywhere present, while as an individual He dwells in heaven "in the midst of all things," and so with the other personages in the Godhead.

If you will read the first and second chapters of the Epistle to the Hebrews, you will learn there that it became necessary, in order to lead many sons unto glory and salvation, that Jesus, who was made a little lower than the angels, should be in all points as they are. If that is so, then he was a spirit in the spirit world when we were spirits and He was the first-born. Therefore it says, "as the children are made partakers of flesh and blood, He also Himself likewise took part of the same," so that He might suffer temptations like the rest, that

He might pass through all these conditions of mortality in His own experience, and be raised from the dead. "*Wherefore in all things it behoved Him to be made like unto His brethren.*" (Heb. 2:14-17.)

One other point in regard to it: When Jesus was on the cross, what did He say just before His last, expiring moment? "Father, into Thy hands I commend my spirit!" and having said thus He gave up the ghost." (Luke 23:26.) He was a spirit dwelling in a mortal body and He gave up the spirit just like we have to—"gave up the ghost." As I said, He was the first of all and He will be the last, because when He receives the kingdom from the Ancient of Days, after it is all purified and perfected, and the earth is redeemed, and the inhabitants thereof are cleansed from their transgressions through His atonement, He will present the kingdom to the Father. "The first and the last!" He is the only begotten of the Father in the flesh, the first begotten in the spirit, a great and mighty Being. He wrought more wonders when He came on the earth than we have any understanding of. He was the Mighty God, as proclaimed by the Prophet Isaiah, the Wonderful Counselor, the Everlasting Father, the Prince of Peace, whom we can gladly adore. When we pray, we are told directly how to pray, and a sample is given to us in the blessing of the bread and of the water in the sacrament: "Oh, God, the Eternal Father, we ask Thee in the name of Jesus Christ, Thy Son," so and so; that is the pattern for our prayers. We pray to the Eternal Father, whom we have named Elohim. We pray to Him in the name of Jesus Christ, for Jesus

Christ is His Word, He is the expression of God's will, He was with the Father in the beginning. The Father has placed His name upon Him. God sometimes places His name in angelic beings, ministering spirits, as you can read in the first chapter of Revelation and the first verse: "The revelation of Jesus Christ which God gave to Him to show unto His servant things which must shortly come to pass, and He sent by His angel and delivered it to His servant, John." In the last chapter of the Book we read about John bowing to worship that being but he told him not to do it, for he was one of his fellow-servants and of his brethren, the prophets." Then the angel said, "I am Alpha and Omega, the beginning and the end, the first and the last." (Rev. 22:13.) Well, was He? He was speaking for Jesus, the Christ, as Christ speaks for the Father when He is so appointed. See also the appointment of the angel spoken of in Exodus 23:20: "Behold I send an angel before thee to keep thee in the way. Beware of him and obey his voice: provoke him not for he will not pardon your transgressions for My Name is in him."

There isn't time for me to go any further on this matter. I have taken up a great deal more time than I had intended to do, but I have started on this point and it is for the purpose that we may avoid contentions and discussions that arise among us for no needful purpose. God the Eternal Father who made the world, by and through Jesus Christ, is our Father and our God and we worship and adore Him, and as we have been taught to do today we should obey Him. That is the great point. Take His word

and live by it. Live by every word that comes from the mouth of God. Jesus taught that "a man shall not live by bread alone, but by every word that proceedeth from the mouth of God." Jesus of Nazareth, born of the virgin Mary, was literally and truly the Son of the Father, the Eternal God, not of Adam. Don't think so for a moment. Christ was the Son of God, of God the Father; the Father of His Spirit was the Father of His body. He was an exalted man who had passed through all things that Jesus Christ, His Beloved Son, afterwards passed through. It was a repetition of the things that had been done from remote, eternal ages, the great plan of salvation for all the people of all the worlds that God has created. He is not a mere force or etherial immateriality, but is the embodiment in His personality of light, truth, virtue, justice, mercy, energy and all the eternal verities.

God help us to see and understand the truth and to avoid error! And don't let us be too strong in our feelings in regard to our opinions of matters. Let us try to be right. I have prayed from a boy, when I first heard the Gospel, that I might see the truth as God sees it, that I might have it as it really is, and the Lord has blessed me in answer to that prayer. I don't pretend to say that I do not make mistakes like other people do. I don't mean that, but I mean that my heart is set to find out the right and the truth; and while "God moves in a mysterious way His wonders to perform," I don't expect to have made known to me anything that should not be revealed, but the things that have been revealed I have studied and reflected upon and

prayed about, and I know that the light of God, by the power of the Holy Ghost, has rested upon me and qualified me in my labors and lit up my soul with the light of eternity and drawn me nearer to Him. He is my Father and my God. And I venerate and rejoice in the atonement of Jesus Christ His Son and believe in Him with all my heart. Jesus of Nazareth, who was put to death on the cross, is the Son of God in the spirit and in the body. He is, therefore, our elder brother, and we should follow Him and emulate His example, embody all His virtues as near as we can, for He is our head over this Church, the living spiritual head. He made it, he organized it under the direction of the Holy One, our great Eternal Father. And now, praise and glory be unto God the Father, and to His Son Jesus Christ and to the Holy Ghost, who speaks for both the Father and the Son and is with the Church to enlighten it by the power of the Eternal spirit, even so. Amen.

A duet, entitled, "Stay Thou with me," was sung by Geneva Harris and James H. Neilson; words and music by Evan Stephens.

PREST. FRANCIS M. LYMAN.

Temporal salvation of our people carefully considered—Worthy and capable persons selected for Church offices—Each President of Church specially qualified for time of ministry—Astonishing outlay by Church for educational purposes, etc.—Successful efforts in home industries—Great advantages in obeying Word of Wisdom—Honest tithe-payers also pay their debts—The habit of saving inculcated.

I feel very grateful for our presence on this occasion and for the

splendid Spirit that has attended the First Presidency in their discourses to us today, for they have been superior. They always talk well, but I feel that they have talked a little better today than usual. I am sure that the Latter-day Saints have felt fed with the word of the Lord. Our understanding of the Gospel has been enlightened, and our faith strengthened; and I trust that we will do better in the future, serve the Lord more perfectly and have His favor and fellowship abiding always with us.

I am reminded occasionally, as I presume all the brethren are, of the necessity of employment for the Latter-day Saints. I suppose the Presiding Bishopric are advised of these necessities and are doing everything in their power to find labor for those who are unemployed. In our state, as I suppose in other states as well, there are armies of people quite generally at labor, and yet always some needing employment. We are admonished of the necessity of production from the rich soils that we enjoy and the resources about us to provide for the temporal salvation of the people; for we not only need salvation spiritually but we need salvation temporally. I thought of this today, when looking over one of the revelations in the Doctrine and Covenants, that refers particularly to the temporal salvation of the people. I was led, a few weeks ago, at one or two different conferences, to draw the attention of the presiding brethren and the people generally to the temporal salvation that is necessary for us; and I believe that it is not only good for Latter-day Saints but for everybody in the world. It is a doctrine that secures temporal salvation and prosperity to all people

who will observe it. It has been given to us now for a great many years, at least, before I was born, and has been before us. It has been taught us continuously and we have undertaken to observe it, and have done so fairly well in very many instances. Still, hardly any of us have been quite perfect in that law. I don't know that there is any other revelation in which that same expression is used, except the one—a revelation for the temporal salvation of the Saints, and yet applicable and good to everybody else. I have discovered also that many other people have been imbued with this doctrine and principle, and are advocating it. It looks to me as though the Lord was working among the children of men for their temporal salvation as well as ours. I thank the Lord for this word and will, doctrine and counsel, which He gave to us so early in our history, and I thank Him for the hold it has upon the Latter-day Saints. I am proud to discover, as I have been able to do, that our chief brethren at home and abroad, those who are entrusted with responsibility and are required to be the shepherds of the people, and who stand as men sounding a note of warning upon the walls of Zion, for the welfare of the people—that these men as a rule are well established in the faith and in the practice of the doctrine I refer to.

I listened on fast day to a very excellent discourse by President Smith in which he drew our attention to the splendid elements that have been developed in our posterity, in our children, who are born unto the Lord under the new covenant, to the integrity that has been inherited by them, and how reliable and trusty and true they are to the

cause of Zion. I appreciated it, as I am sure all did who heard him speak. Since that my mind has been turned also to the field of labor which I have been in since I was twenty years of age; practically all my life, so far as that is concerned; but since I was twenty years of age it has fallen to my lot to be associated with leading brethren, presiding brethren in quorums and wards, and in stakes and missions. I want to say that the testimony given by President Smith in regard to the results of our family relations, the fruit that has been produced under the covenant, the reliability and trustworthiness of our children, can also be borne concerning the remainder of those brethren and sisters, produced among the Latter-day Saints, who hold responsible positions. And a feature that I discover and bear in mind is that in our organization, so complete and so perfect, so valuable and so saving in its nature, it is the rule that we seek always, under the direction of the Lord and His counsel, for the very choicest and best men and women for positions of responsibility; and I want to bear this testimony in the presence of this congregation, that almost universally, we have been well satisfied, and have rarely ever made a mistake. It is very seldom that we find a brother or a sister who is not trustworthy. I want to say this for those upon whom this authority and responsibility rest at this time. There may be quite a percentage who are not, possibly, doing the very best they can, yet are all struggling to do the right thing. But when we go into the field we never find competition among the brethren and sisters to see who shall obtain positions of responsibility. We

do in politics, but not in any of our religious organizations. In the wards and in the stakes of Zion, in the councils and quorums and associations and departments of Zion, we take time to deliberate, to consider carefully, and to weigh men and women for positions, and always try to find the best suited, the best qualified, those that fit the position and responsibility best. We have done that and are doing it all the time; and it is a delightful thing to us that there is no struggle one against another and no anxiety to see which shall overcome. We advise with our brethren and sisters in regard to the positions in which they are interested; and I want to say in their behalf that it is a very rare thing, I can hardly tell when one has been censured, or fault found with. Changes are made, must be, necessarily so, occasionally, as circumstances require on account of removal of people or the arising of new conditions; but it is a rare thing that one is ever dismissed because of transgression, either at home or abroad. I wanted to say that much for the record of the Latter-day Saints.

When I heard the President's report as to what has been accomplished in fourteen years, I was brought to remember that his administration is just about the same length as the Prophet Joseph's, just about fourteen years. I have, during the last few months, referred on some occasions to the various administrations. There have been no two of them alike. There never has been one just like the present, never was one just like President Snow's, never one just like President Woodruff's; never one just like President Taylor's; never one just like President Young's, never one just like

the Prophet Joseph's. His was the first, laying the foundation. He was the law-giver, giving the word and will of God, and establishing it and perpetuating it to his successors and the Church. I spoke of these administrations and I felt as though it was very proper I should. There may be those here present who heard me speak on that subject. I would not wonder if there were; but I drew attention to the fact that every administration had its peculiar features, for which it has been remarkable, and that this administration is the administration for building, at home and abroad, and the establishment of Church schools and their support. It is astonishing the amount that we have done for the cause of education. We have all helped with our tithing and offerings, our labors and our intelligence. We have done marvels; no people in the world that have made such an effort in regard to Sunday schools and the training of young people. I sometimes think we have pretty near overdone, by the efforts we have made, and there is a rule to regulate and put everything in order as it should be so that no one could slip out or be lost. The efforts of splendid scholarly men who are gathered together in our general boards and associations, the best that we have among the people, with all the advantages that can be brought to their assistance, are being employed now for the benefit of the rising generation.

It is astonishing what is being accomplished, but I want to say just briefly that it is very desirable for the temporal salvation of the Latter-day Saints and of the people of our state. (I speak of the Latter-day Saints because we are talking of them, and to them, and our work

is with them; but we are also with the people of the state), it is necessary for the temporal salvation of the people of our state that there should be employment and home industries established. The earth should be cultivated and give forth its rich fruits in all the various lines that are necessary. We have done wonders in a few lines—just what should be done in very many others. The sugar industry is one of the most prominent achievements. It was the ideal thought apparently of President Young in his day, and of President Taylor following him, both of them together making efforts for that purpose. It just seemed as though it was the most important industry, more important than anything else that could be established. And now it has been made a grand success. Now, those who grow the fruit, and vegetables should arrange for canning and taking care of them and supplying them to our neighbors; instead of our buying from our California neighbors and other neighbors, we want to be selling to them. We want to do the same and make the same success in the canning and taking care of fruits and meats that we have done in the sugar business, so that we shall bring means into the country, furnish employment, that there shall be nobody in Zion without labor, but all have something to do, to remunerate them.

Then further, I want us to bear in mind this doctrine that I have been referring to. I shall not read the whole revelation but just a little of it that was given for the especial temporal salvation of the people, and I would like to emphasize some parts of this revelation that possibly we have not thought so much of as we should do; for it is given not

only that we may have health and strength in our bodies and live a long time, that the destroyer may pass us by as he did in the days of Israel, but it is for our temporal salvation, that is, that we should have all our temporal necessities met and that we should not be clamoring as of the poor and those that are needy.

SECTION 89.

Revelation Given Through Joseph, the Seer, at Kirtland, Geauga County, Ohio, February 27th, 1833.

1. A Word of Wisdom, for the benefit of the Council of High Priests, assembled in Kirtland, and church; and also the Saints in Zion.

2. To be sent greeting—not by commandment or constraint, but by revelation and the word of wisdom, showing forth the order and will of God in the temporal salvation of all saints in the last days.

3. Given for a principle with promise, adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints.

4. Behold, verily, thus saith the Lord unto you, in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation,

5. That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before Him.

6. And, behold, this should be wine, yea, pure wine of the grape of the vine, of your own make.

7. And, again, strong drinks are not for the belly, but for the washing of your bodies.

8. And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill.

9. And again, hot drinks are not for the body or belly.

10. And again, verily I say unto

you, all wholesome herbs God hath ordained for the constitution, nature, and use of man.

11. Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving.

12. Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly; etc.

And the things that are thus forbidden in the law,—strong drinks and wine, and tea and coffee, (called hot drinks that were in vogue in the days when this revelation was given), and tobacco,—these things that are expensive, extravagant, destructive of life and health and destructive of means, it is more than wasteful, it is very serious and dangerous to the people to indulge in them, and they tend to poverty. They may be of some profit to those who deal in them, those who buy and sell them, but it is poverty to most of those who engage in the use of these things, which are altogether worthless, improper and wicked, injurious, hurtful, taking life, shortening life and giving us trouble. For if the tea and coffee, and the tobacco and the liquor and the beer that are used in our state, were let alone and the means turned to its proper use and purpose, everybody would be suitably clothed, suitably housed, and all our obligations would be reasonably met, and we would not be in debt. We would be out of debt and have everything that we require, instead of suffering and having those among us begging for employment. We would know how to save our little means, as it should be taken care of. For the tobacco money and the liquor money and the money for tea and coffee, every

collar of it, as a rule, should be saved, except that which is used for medicine, carefully used, as it should be in case of sickness; and we would find that the Latter-day Saints would be thrifty and prosperous, and we would now be living more perfectly under this law, given long before I can remember, and which we have struggled to observe and done fairly well. As I say, the leading men and the leading women of the Church as a rule have made a splendid effort and have set good examples before us.

I was delighted, in regard to our financial matters, to find what the President has reported today, the truth in regard to what has been accomplished in fourteen years. Only fourteen years ago, if you will remember, the Church had passed through a very serious struggle under the administration of President John Taylor and President Wilford Woodruff; and when it came to the inauguration of President Snow's administration, it was the burning question with the leaders of this Church, to know what to do and how to do it, to redeem our obligations. Brethren had to come to the rescue of the Church at that time and before, as the Church was embarrassed and was struggling under difficulties. But when the Lord in simple language to President Snow, said, "Let my people pay their tithing," and the people responded in such measure that, as reported by the President here, in 1906 we met our obligations and have been in good condition ever since. And those who have been faithful in the meeting of their obligations to the Lord have also, I have no doubt, been faithful in their obligations to their brethren; for it is as great a virtue

for a man to do by his brother as he would do by the Lord. His obligations to his brother are just as sacred as the obligations to the Lord. Hence you will find, as a rule, those who are very strict and careful in regard to settling with the Lord and in due season thereof, will do the same with their brethren, so that our neighbors will not suffer because of what we owe them. Our merchants, bankers, and business men will receive their own; those that labor for us, build for us, we will meet these obligations honorably, and thus the circulating medium will pass with the people and all our obligations be met, and the necessities of those who help us will be met also. Hence, I want to exhort my brethren and sisters, that we remember this law and that we observe it so that we shall have the sinews of life and of business that are necessary to meet the requirements of our present condition.

It takes a world of means to supply our missionary field. I don't know that the President quite gave us that information, but you would be astonished if the figures were shown to you of what it costs to handle the missionary work of the Latter-day Saints; including the time of the men, and the means that they have to furnish, to pay their own expenses. It amounts to figures of large proportions. The Twelve are laboring constantly to try and have the brethren be just as economical and careful as they can in their ministry.

We want to be economical and careful in our home ministry, in our affairs at home, and every man and every woman should have faith enough in their employment and in their posterity to lay by a little

something in the savings department, so that they always have something ahead instead of always being in debt. I teach that lesson to the boys, I teach it to the girls, so that when they start in life they start with the understanding that it is possible for them to save a little something. And I want to tell you what to save—save all the tea and coffee money, all the tobacco money, every dollar of it, every dollar of the beer and liquor and whisky money. Let no money go for these things at all. I fear that sometimes young people are growing up with an inclination to using those things that are forbidden. They should be restrained. We should take great care with our children, and with our neighbors, and with each other to prevent the waste of means upon those things that are destructive to human life and destructive to our temporal interests. Let us look out and be careful in this regard. Let the Latter-day Saints take this warning and advice and see that there is a saving in this respect; for in the way of every family, there is none so poor but what there are times and opportunities where something can be saved. No family so poor, if they are so inclined, but what they can furnish tea and coffee, and no man so poor that he can't buy his cigar or tobacco or cigarette; no man so poor that cannot find his beer and his liquor if it is in the country. They have resources to meet those things, and those are the resources that should be turned to savings accounts, so that all may have something to help them on a "rainy day" and in times of sickness. I want to make that exhortation in your presence, my brethren and sisters, and trust that the Lat-

ter-day Saints may profit thereby, and our friends and neighbors as well.

May the Lord bless and sanctify to our good the things that we have heard this day and that we shall hear during this conference, that it may be a time of rejoicing. I don't know when I have ever come to a conference that I felt more delighted and happy than on this occasion; and I leave my blessing, as I am sure you have the blessing of my brethren. The testimony of President Smith as given in our favor here today, I think is wonderfully fine, and I want to bear the same kind of testimony for our brethren that are "treading the winepress" in their various stakes and wards and missions, and the sisters who are laboring in their various positions, seconding our efforts and labors for the salvation of the people. May the Lord bless us and bless all Israel, I humbly pray in the name of Jesus Christ. Amen.

AUTHORITIES SUSTAINED.

Elder Heber J. Grant presented the names of the General Authorities of the Church, to be voted upon by the assembly, as follows:

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as First Counselor in the First Presidency.

Charles W. Penrose, as Second Counselor in the First Presidency.

Francis M. Lyman as President of the Twelve Apostles.

As members of the Council of Twelve Apostles: Francis M. Lyman, Heber J. Grant, Rudger Clawson, Reed Smoot, Hyrum M. Smith,

George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith, Jr., and James E. Talmage.

Hyrum G. Smith, as presiding Patriarch of the Church.

The counselors in the First Presidency, the Twelve Apostles and the Presiding Patriarch, as Prophets, Seers and Revelators.

First Seven Presidents of Seventies: Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart and Levi Edgar Young.

Charles W. Nibley, as Presiding Bishop, with Orrin P. Miller and David A. Smith, as his first and second Counselors.

Joseph F. Smith, as Trustee-in-Trust for the body of religious worshipers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as Church Historian and General Church Recorder.

Andrew Jenson, Brigham H. Roberts, Joseph F. Smith, Jr., and August William Lund, assistant Historians.

As members of the General Church Board of Education: Joseph F. Smith, Williard Young, Anthon H. Lund, George H. Brimhall, Rudger Clawson, Charles W. Penrose, Horace H. Cummings, Orson F. Whitney and Francis M. Lyman.

Arthur Winter, as Secretary and Treasurer of the General Church Board of Education.

Horace H. Cummings, General Superintendent of Church Schools.

Board of Examiners for Church Schools: Horace H. Cummings, chairman; George H. Brimhall, C. N. Jensen and Guy C. Wilson.

Auditing Committee: William

W. Writer, Henry H. Rolapp, John C. Cutler, Heber Scowcroft, and Joseph S. Wells.

Tabernacle Choir: Evan Stephens, conductor; Horace S. Ensign, assistant conductor; John J. McClellan, organist; Edward P. Kimball and Tracy Y. Cannon, assistant organists; George C. Smith, secretary and treasurer; John Drakeford, librarian; and all the members.

Duncan M. McAllister as Clerk of the Conference.

Each and all of those named were duly sustained in the positions designated, by unanimous vote of the Conference.

Elder Heber J. Grant read the annual report of the Church Auditing Committee, as follows:

Salt Lake City, Utah,
April 6th, 1916.

*Presidents Joseph F. Smith,
Anthon H. Lund,
Charles W. Penrose,*

First Presidency of the Church of
Jesus Christ of Latter-day Saints.

Dear Brethren: The Church Auditing Committee begs leave to report that we have critically examined the books and accounts for 1915 of the Trustee-in-Trust and of the Presiding Bishopric, as well as the reports made by the various Stakes, Wards, Temples, general auxiliary organizations and other institutions in which the Church is interested. All of the accounts of receipts and disbursements of the Church funds are set out in full detail, and have been accurately kept and recorded.

Your committee is especially pleased to comment again on the diligence and careful bookkeeping exhibited in all accounts that have been inspected. Our audit discloses not only faithful and accurate work, but also skill and devotion in using the funds contributed by the Saints for the best interests of the people. It is pleasing to make special mention of the liberal appropriations that have been made for the support of the poor, both at home and abroad, for the education of the children of the Saints, for the erection, enlargement and improvement of meeting houses in the Stakes and Wards of Zion, and in the Missions abroad.

May the blessings of God continue to abide with you in discharging the great responsibilities connected with the work of the Lord,

Respectfully submitted,

Your Brethren in the Gospel,

W. W. RITER,
HENRY H. ROLAPP,
JOHN C. CUTLER,
JOSEPH S. WELLS,
HEBER SCOWCROFT,

Church Auditing Committee.

On motion, the foregoing was accepted, and approved, by unanimous vote of the congregation.

The choir and congregation sang the hymn, "We thank Thee, O God, for a Prophet."

The closing prayer was offered by Elder John Wells.

Conference adjourned until Friday, April 7th, at 10 a. m.

SECOND DAY.

In the Tabernacle, Friday, April 7th, 10 a. m.

Conference was called to order by President Joseph F. Smith.

The choir and congregation sang the hymn, "O ye mountains high, where the clear blue sky." Elder Thomas D. Rees, Jr., offered the opening prayer.

The choir and congregation sang the hymn, "Redeemer of Israel, our only delight."

ELDER JOSEPH C. BENTLY.

(President Juarez Stake.)

My brethren and sisters, I am very grateful this morning for the privilege that I have of attending this conference, and listening to the instructions that come to us from our Heavenly Father, through His servants who preside over us. I am thankful for the privilege of associating with my brethren and sisters, and enjoying the Spirit of the Lord which accompanies us upon our gathering together in our general conferences. I am sure it is a great strength to all of us to have this privilege of associating together, and being encouraged of the Lord in this great latter-day work, in which we are all engaged. Our only desire is to serve the Lord and to accomplish His purposes; and while we desire to do or accomplish the purposes of our Heavenly Father, we need strength from time to time, and a renewal of the Spirit of the Lord in order to enable us to continue the struggle, and the effort that is necessary.

I have anticipated for some time the pleasure of attending this conference, but a few weeks ago I con-

cluded that I would not be enabled to come here, because of the unsettled condition in our part of the Mexican country. Our condition for the last two weeks has been unusually trying. I suppose all of you are aware that the Latter-day Saints in Mexico are located in the heart of the revolutionary section of that country, where revolutions are manufactured. Our condition for a number of years has not been as satisfactory as we should like to have had it, especially since the recognition of General Carranza by this government. It has produced an unusual disturbing and unsettled condition. Our people who reside in Mexico have endeavored to maintain a neutral position, so far as we are concerned. In the beginning of this trouble in Mexico, we were counseled by the brethren who preside over us, that our position should be absolutely neutral; that we should not engage in the conflict that was going on in that country. We have endeavored to maintain this position and to maintain friendly relationship with all the different contending parties that come into our community. While we have been regarded as foreigners, as American citizens or people belonging to the United States, yet there has always been more or less distinction in the minds of the people of Mexico concerning the Latter-day Saints and other Americans who come there for the purpose of gaining a livelihood, engaging in mining and other industries that do not identify them especially with the country.

After the recognition of General Carranza, General Villa returned, and in our locality he kept about

twelve thousand of his followers for a period of six weeks, most of them located among our people in Colonia Dublan. They were surprised to find so many American people there, although there really were but a few, and they were surprised to find so much food and substance. They were a hungry lot; they had been whipped and chased over the hills, and when they reached our part of the country they were a famished crowd of people; it did their hearts good to see somebody that could give them something to eat. They paid for what they got in their own kind of money, but of course that was of no value to us, nor to anyone else for that matter, because it had so decreased in value that it was not worth any more than the counterfeit, nevertheless we sold them our produce. We kept that body of men, women, and children in our locality for about six weeks, and fed them corn and other products of the colony. After they had gone we reaped the greatest crops that we have ever harvested in Mexico. This surprised us, and we can not understand it yet. After feeding that great army for that length of time, we had the greatest harvest we have ever reaped, in proportion to the number of people and acreage, since we have been located in Mexico. Our granaries were full, and we had plenty to eat and to wear.

After being defeated in Sonora, a portion of that army returned again to us. They were not in quite as friendly a mood on their return as they were when they went away, but still we managed to get along with them. We treated them kindly; we endeavored to impress upon their minds that we were there for the good of the Mexican people.

They destroyed some of our property, but were astonished at being treated kindly after they arrived, and did comparatively little damage, and they passed us by again. A few weeks ago, after the Americans were killed down at the mining camp, General Villa and his company of soldiers passed near our colony again, on his way to Columbus. Friendly Mexicans brought word that he said he was going to destroy Colonia Juarez, and kill all the "Mormons;" but he passed us by, and afterward said it entirely slipped his mind, and he had gone so far past that he guessed he would not go back. We were very thankful that he did not, and greatly appreciated the fact that he had passed by without coming to see us.

After the terrible attack on Columbus, and the destruction of property and lives of Americans, and many of their own people who came in contact with them, it caused great concern to those of us in the colonies, especially the natives and Carranza's Mexican soldiers. They were very much concerned because his return brought him again in the direction of the colonies. It is a good, rich, fertile country, and is a good place in which to recruit. It has been a favorite place for the revolutionists, ever since the beginning of this trouble. They have been able to get more good horses, and good provisions, in that locality than in any other part of Mexico where they have been; consequently, on Villa's return a few weeks ago, after the attack on Columbus, there was considerable anxiety. I want to say this for the Carranza troops at Colonia Dublan, they are not well equipped, and they are not disciplined soldiers, but they had an interest in our people. They did

not have a sufficient number to provide any defense for us, but they were careful to keep us posted. No doubt we received a great many reports that were not true, but they sent us all the information they received, and there was not any of it very comforting. The indications were that Villa, with his straggling army and the wounded, were coming back again to the colonies. We were instructed, by the general in charge of the Carranza troops, to move our families into their garrison, and they would take care of us; but, bless your heart, they could not take care of themselves, let alone us. They could not have provided for us and our families; and so we expressed to them our gratitude for their kind invitation, and said that if we should get frightened, and want to leave our homes, we would come. But, we called our brethren and sisters together and appointed a general fast day. We asked all our brethren and sisters to fast, and to pray unto the Lord that we might get an impression concerning what we should do. We were entirely helpless, so far as worldly defense was concerned; guns were very scarce in the colony. I was asked this morning about how many people we had in Colonia Juarez. We had about twenty-five men, and about two hundred fifty women and children. The same questioner wanted to know if we were well armed, and I said no, we did not have any arms; and were thankful to the Lord we did not. We met on the fast day, and while the reports that came to us were not very comforting, and we realized that our brethren and sisters in this country were very much exercised as to our safety and welfare, and as to the

wisdom of our remaining in Mexico, yet the unanimous expression of our brethren and sisters in that fast meeting was that the Spirit of the Lord prompted we should remain at home, and serve the Lord and keep His commandments, and put our trust in Him, and He would take care of us whatever the conditions were. We felt that, if General Villa and his army should come to us, the Lord could soften his heart and that he would pass by and leave us with a better feeling of friendship than had existed before. At the conclusion of the meeting, the brethren and sisters returned to their homes, calm and happy, and the night that General Villa passed those colonies the people slept in peace. There was no one on guard, the Carranza soldiers had withdrawn, every man was put into the pits to defend themselves against the approach of General Villa. You may not understand, my brethren and sisters, how that Villa's name strikes terror to the hearts of those people. It is not only Americans that he does not like, when he takes it into his head to destroy life he seems to have no regard to race or color. The Mexicans were very much exercised when they heard that he was only three miles away from our colony, and that it would only be a matter of an hour's time till he could enter it. There was not a person in Colonia Dublan except Latter-day Saints, but we retired to our homes, slept peacefully, and during the night Villa and his guards came into Colony Dublan, within a half a mile of our homes, looked over the town and passed on; he never even disturbed us.

I want to say to you, my brethren and sisters, the people of those

colonies feel that the Lord has preserved us. He has heard and answered our prayers. President Joseph F. Smith, in the beginning of our return to the colonies, told us that the key to our safety was the spirit of love, the spirit of kindness, the Spirit of the Lord, and the exercise of patience towards the people by whom we were surrounded. If we would manifest this Spirit, and put our trust in the Lord, He would take care of us. It has been a wonderful testimony to the Latter-day Saints and especially to our children, that when we serve the Lord and keep His commandments, and put our trust in Him, He will take care of us. We had no other defense, there was no other possible show for us, and we know that the Lord heard and answered the prayers of the Latter-day Saints concerning His people in that dangerous position in Mexico.

I feel very grateful for the privilege I have had of living in the land of Mexico. I love that people, notwithstanding their degradation. When I realize that they have lived under a curse for many hundreds of years, it is a marvel to me that there is as much good in Mexico and among her people as there is today. They are a child-like people; and if the spirit of kindness, of patience, and of love can be exercised by the American people, toward them, that will do more towards establishing peace in that country than all of the guns and ammunition that can be manufactured. It seems to me—it has always seemed to me—that the mission of the Latter-day Saints in Mexico, in fact, the mission of the Latter-day Saints in all the

world, is a mission of peace. We should live peacefully, speak peacefully, and breathe the spirit of peace among all mankind. We are living in a time when the spirit of war is being poured out upon all nations, and it seems to me that the great mission of the Latter-day Saints is to endeavor to establish peace. I know that by dealing with the Mexican people in the spirit of love and kindness, and showing to them true friendliness, you can win their hearts; they are a very approachable people.

The Lord has a work to do in that country. It is not a battle of men; it is not a struggle between men especially, it is a struggle between the power of our Heavenly Father and the powers of darkness that have spread over that country. Darkness has been over the minds of the people, and they are in a degraded and distressing condition. My belief has been that whenever the time shall come that the Gospel of Jesus Christ shall be planted in that land it will be by the faith of men and women who are willing to put their trust in the Lord, men and women who can exhibit a spirit of kindness, a spirit of love and charity, even to those who would do them evil. The instructions of our Lord and Savior is the key-note to the success of the Latter-day Saints, not only in Mexico, but in every other part of the country where we shall go, that is to "do good to them that hate you, and pray for them which despitefully use you," love our enemies and treat all mankind kindly. It is a mighty hard person who would continually fight against the spirit of kindness.

While we have not been, perhaps,

as careful as we should have been, while we have not always lived as near to the Lord as we might have done, yet I believe we stand among the Mexican people today nearer to their hearts than we have even been before. If they were to have their choice they would like to have us continue to remain in their midst. We have gained their friendship and their respect. There has not been a single party, (unless General Felix Diaz has succeeded in starting a new revolution), that has not been into our colonies, and every one of them has left us feeling better than when they came. To be sure, they have robbed us, to some extent, they have taken horses, and saddles, and merchandise, but thank the Lord they have not taken our lives. We have been preserved; the Lord has manifested His Spirit, and the men who have robbed us, who have taken our property, and destroyed much of that which the Lord has blessed us with, have acknowledge that they would rather have their families among the Latter-day Saints than any other place in Mexico. Notwithstanding they have robbed and persecuted us, they realize that their families are safe among the Saints.

My brethren and sisters, I rejoice in the work of the Lord. Our living in Mexico is not so much the acquiring and maintaining homes and property, but it has always seemed to me that it was the will of the Lord. I desire to say that I know there is a mighty work to do among that people. If we can only maintain the spirit of kindness, of humanity, of charity, and of patience, the time will come when we will see the Gospel of the Lord

Jesus Christ take hold of that people, when they will be brought into the fold of Christ, and a great and mighty work accomplished.

May the Lord bless us, and help us to establish peace upon the earth, not only in that country but in all the world, including our own country, the United States. We need to live in accord with the spirit of peace, to assist in establishing it in all the world, that we may help our Father bring about the great plan of peace on earth, and prepare for the coming of our Lord and Savior Jesus Christ. May we live worthy, my brethren and sisters to take part in this great latter-day work, is my prayer, in the name of Jesus Christ. Amen.

A poem entitled, "A Temple in Hawaii," written by Sister Ruth M. Fox, melody composed by Elder Orson Clark, was sung, as a quartette, by Ethelyn Walker, Hazel B. Neilson, James H. Neilson, and Almy C. Clayton.

PREST. JOSEPH F. SMITH.

After the announcement here, last conference, that we intended to build a temple upon one of the Hawaiian Islands, Sister Ruth May Fox was inspired to write a hymn which was sent over to the Islands, and one of our elders there, Brother Orson Clark, composed music to it, and on the recent visit of Bishop Nibley and myself, we found them singing this beautiful song. We brought a copy of the words and music home with us, and Brother Stephens has prepared it to be sung today. If you will indulge with me for a moment, I will read you the words:

"Sound forth your strains of gladness,
ye islands of the sea,
And lift your hearts in praises, O
Saints of Hawaii;
The Lord hath heard your pleadings,
your long sought day is here
When to the great Jehovah a temple
you shall rear.

CHORUS:

"A temple, a temple, in Hawaii!
Foreshadowing the glories and splen-
dors yet to be.

"The spirit of Elijah shall permeate its
halls,
A choice beloved remnant, within its
sacred walls
Receive the promised blessings their
father Lehi saw
The Lord would shower upon them
when they obey His law.

"Samuel, the Lamanite, forecast this
blessed day;
Nephi and Moroni and the faithful
passed away
Who lived, believed, and perished on
Joseph's glorious land
Unite with you in praises for God's all
guiding hand."

ELDER HEBER J. GRANT.

Observance of Word of Wisdom
would vastly increase community
wealth—Man's efficiency destroyed
by intoxicating liquors—Each dollar
retained in circulation, in Utah, in-
creases citizens' average wealth—
Deadly character of the cigarette—
The cigarette smoker always a fail-
ure.

I rejoice, beyond the ability with
which God has given me the power
to express my feelings, in having a
testimony of the divinity of the
work in which we are engaged. I
rejoice in being able to bear witness
to you here today that the Lord has
blessed me with a knowledge that
He lives, that He hears, and that
He answers our prayers. I rejoice
in knowing that Jesus is the Re-
deemer of the world, our elder

brother, and that His name and His
name alone, is the only one under
heaven whereby we can gain salva-
tion and come back and dwell with
our Heavenly Father and our Sav-
ior, and our loved ones who have
gone before. I rejoice in the knowl-
edge that Joseph Smith was the
prophet of the true and the living
God, and the revelations that have
come to us from him, which are
recorded in the Doctrine and Cove-
nants, are in very deed the com-
mandments of the Lord and of His
Son our Redeemer, and that it is
our duty and an obligation resting
upon us to obey those command-
ments. Every word that I have
heard, the testimonies and the ex-
pounding of the doctrines of Christ,
since this conference has opened,
have found an echo in my heart
and I have thanked God for the
testimonies which have been borne
to us, thus far in this conference.

I acknowledge the hand of God
in the preservation of our people in
Mexico. It is a miracle, and there
should be a feeling of gratitude in
our hearts to our Heavenly Father
for the preservation of those of our
brethren and sisters who have been
located in that land. I confess that
their faith has been superior to
mine. I am afraid that if I had
been located in Mexico, I would
have left that country long ago.

I was particularly impressed yes-
terday with the remarks made here
by the President of the Council to
which I have the honor to belong,
and I desire during the time that I
occupy, if the Lord will only bless
me with His Spirit, to make some
remarks along the same line upon
which President Lyman spoke yes-
terday.

I remember years ago, one of the
most sarcastic and splendid letters

that I ever read, being handed to me by Brother Junius F. Wells, written by his father while presiding over the European mission, and it showed up the hypocrisy of those at that time who were pretending to stand for the purity of the American home. Brother Junius published the letter in the *Contributor*, not signing his father's name to it but signing "Forty-niner," and when the *Contributor* arrived in Liverpool, Brother Wells wrote back and wanted to know who that old man was that signed himself "Forty-niner." He said, "Darn his buttons, he is stealing my thunder."

I had it in my heart yesterday, as I sat upon this stand, to talk upon the temporal salvation of this people, which is sure to come if we only obey the commandments of the Lord which He has given for our temporal salvation; and lo and behold, Brother Lyman stole nearly all of my thunder. He quoted the identical part of the Word of Wisdom that I had intended to quote, but, like the frequent singing of our songs—"O, ye mountains high," and "We thank thee, O God, for a prophet," we can never repeat too often the commandments of the Lord to this people, and urge upon the Saints to live up to them. I have said from this stand time and time again, I believe that if we as a people had only obeyed the Word of Wisdom, temporal salvation would have come to us, and we would have become the wealthiest state west of the Mississippi River; that while we were driven from Nauvoo and came here to what was then considered a barren and worthless country; that, had we obeyed this one simple law of God, the wealth of this community would have been so great that no other

section of the country between here and Illinois would have had anywhere near the wealth which we would have possessed.

There is being consumed today in the United States twenty-one dollars per capita by the users of intoxicating liquors. I am sure the good people of Utah are not consuming their pro rata of this amount. If we were as progressive and as prosperous as the average of the United States, according to the ideas of some people who call themselves financiers we would be spending the same as others and thus be worse than wasting today, because we have about four hundred thousand people, eight million dollars a year, and all we would have to show for this prosperity(?) would be empty bottles and empty barrels.

I believe in home manufacture. I believe in wearing home-made clothes. I believe in patronizing our different factories which are built here. And from my early childhood, in the days when I listened to President Brigham Young and others, it was burned into my very vitals that financial success would come to this community by building up our industries. But how under the heavens any man with the ordinary intelligence with which God has endowed him believes and can believe that empty barrels and empty bottles will bring wealth to this community, when the contents have first destroyed the manhood and the intellectuality and the efficiency of the people who have emptied the bottles and barrels, is one of the untold mysteries to me. Success in life comes with the efficiency of the individual; and what applies to the individual applies to the city, applies to the county, applies to the state. Anything under

the heavens that destroys the individual efficiency of a man destroys the individual efficiency of all the community in proportion as they are destroyed as individuals.

There is in the last *Collier's Weekly* an article entitled, "The ruin prohibition brought to Kansas," and I would like to read just a little of the ruin that has come to Kansas from prohibition.

"While the people of Kansas talk very little about this, being a reticent folk, it is generally realized that prohibition has killed in this state about every industry except the raising of wheat and corn and alfalfa and fruit and live stock; potatoes and peas and cabbages and 'garden sass'; chickens and ducks and geese and horses and mules. Almost immediately prohibition ruined our most prominent gamblers, blighted our beer gardens, and killed the bartenders' union.

"Prohibition has left very little of Kansas except the growing crops in her field, the stock in her stock pens, the dreary round of work, work, work in her factories and stores and other industries. It has left us little to do in hours of leisure except just to fall in love, get married, send our children to school, go abroad occasionally, join the church when we feel like it, run into each other with expensive automobiles, and store our money away in dusty bank vaults instead of giving it to cheerful gentlemen with white aprons who used to stand in front of cut-glass bars and say occasionally, (And I might say mighty occasionally): 'This one is on the house.'

"Where once the thriving business of the saloon sent the clamorous odor of its prosperity out upon the sidewalk and clear across the street, (generally the product was kicked out upon the street, and not able to get a quarter way across), we find nothing but shoe stores, clothing stores, dry-goods stores, meat markets, grocery stores, and other sordid activities of an unhappy people.* * * * *

"There hasn't even been a case of delirium tremens in the state since 1896, and at the time that was thought by inexperienced surgeons to be due

to the free-silver campaign. * * *

"Then, too, we have driven out of Kansas a class that was very useful to us, that relieved us entirely of the responsibility of local government. In the day before the state went dry no one ever worried about who was to be alderman or chief of police or mayor. We knew that the saloon men would look after that—it was part of their business. They wielded the balance of power and the political bickerings which sometimes now enter into the selection of our local officers in Kansas were wholly unnecessary in that old day. The saloon men got together and made up the ticket and got it elected. All we had to do was to pay the bills.

"Now heaven alone knows when a campaign opens who is going to be elected, and when he is elected he spends so much of his time worrying about the recall provisions of the charter that it spoils much of the pleasure and all of the profit which his old-time predecessors used to get out of the job.

"With the example of Kansas being constantly pointed out by the liquor men, why will state after state rise up and kick these benefactors in the face in the ungrateful way they are now doing?"

Brother Edward H. Anderson has written to *Collier's* for permission to publish the whole article in the *Era*, so I shall not read any more of it.

In the *American Patriot* we find an article on the worms that are destroying the harvest in the United States. It goes on to tell of the terrible ravages, but science has brought remedies whereby these can be obliterated and all this trouble of the worms has no effect. It tells that in one of the old readers there was an article that gave an account of a deadly worm that preyed upon men, which was found in every section of the country. The article in the old reader pointed out that this worm was one of the most destruc-

tive agencies to the life of man known in the history of the world, in a way that the young readers could understand, and gave a graphic picture of this strange worm, together with an unmistakable account of its fearful effects upon humanity. "By this means many young people learned of the most venomous thing in existence, and learned by this plain warning to avoid it. Many names had been given it, but, in this account, the real name of the creature was given. It was called *the worm of the Still*."

"The worm of the still," when men use it destroys them so that they are not capable of having temporal salvation, because it destroys their intellect, it destroys their physical as well as their mental power. It is estimated, by students of finance, that every dollar of circulating medium goes over and over in a community and does in a year from twenty-five to one hundred dollars' worth of work. In the United States there is seven hundred and fifty million dollars a year expended in tobacco alone, and two billion and one hundred million dollars expended on liquor. Nearly every dollar which we spend on liquor and tobacco is sent away from the state—and say that we only spend a quarter of what other people do—it would amount to at least two millions and a half dollars a year, which is drained from our fair state—thus adding to our prosperity according to the whisky men's arguments. Multiply these two millions and a half by twenty-five or one hundred and you will then see what a capacity the good people of Utah would have to support our industries because of the immense amount of circulating medium which the people would pos-

sess. Truly our capacity because of the possession of this vast sum added to our circulating medium annually would indeed be marvelous. The Lord knew exactly what He was saying when He told us that if we would obey His law—the Word of Wisdom—it would bring us temporal salvation. That is exactly what it will do for us from the day we obey it. It is not what a man makes that gives him strength and power financially in the community, but it is what he saves. This sure rule applies to all the people as well as the individual. If we had kept the money here which has been worse than wasted by sending it abroad for tobacco and liquor, we would have had power, as money is power, we would have secured temporal salvation. Men who have acquired the appetite will have tobacco and liquor, even if they have to sacrifice the ordinary wants of their families to secure these things.

I hold in my hand a little pamphlet of which I have given away hundreds of copies. It is entitled, "The case against the little white slaver." It is a book against the cigarette published in pamphlet form, by Henry Ford, the manufacturer of the Ford automobile. Some years ago we had on our Mutual Improvement course of reading a book entitled, "The strength of being clean," by David Starr Jordan; and President Joseph F. Smith remarked that it was one of the finest vindications, by a great educator, of the inspiration of God to Joseph Smith in giving us the Word of Wisdom, that had ever been published by a non-"Mormon." David Starr Jordan is not only a national but an international character. I have written in the front of Mr. Ford's pamphlet a remark of Mr.

Jordan's: "The boy who smokes cigarettes need not be anxious about his future. He has none." I would like that to "soak in." Just think it over: "The boy who smokes cigarettes need not be anxious about his future. He has none." Recently the Bureau of Information received a letter making some inquiry about certain doctrines of the Church. I have here one or two quotations from what was printed on the back of the letter and these I have also written in this pamphlet of Mr. Ford's.

"A prominent banker - 'I have never yet employed a young man who said he used tobacco or liquor.'"

Fathers and mothers, do you want bankers to employ your boys? Remember the day is coming when they will not do it if they use tobacco or liquor.

"Fidelity Insurance Company—'We will not bond a man who uses cigarettes, for such men are not safe physically nor morally.'"

Think of it! Cigarette users can't even pay money enough to get this company to insure their honesty.

"Charles W. Murphy—'All the 'Cub' baseball players must leave liquor alone at all times, must abstain from the use of cigarettes.'"

No wonder they are one of the greatest clubs in the world.

"Conclusion—'My son, as long as thou hast in thy skull the sense of a jay-bird, break away from the cigarette, for lo, it causeth thy breath to stink like a glue factory; it rendereth thy mind less intelligent than that of a cigar store dummy, yea thou art a cipher with the rim knocked off.'—Bob Burdette."

Thomas A. Edison—one of the

greatest minds the world has ever produced—writes to Mr. Ford:

"The injurious agent in cigarettes comes principally from the burning paper wrapper. The substance thereby formed is called 'acrolein.' It has a violent action on the nerve centers, producing degeneration of the cells of the brain, which is quite rapid among boys. Unlike most narcotics this degeneration is permanent and uncontrollable. I employ no person who smokes cigarettes."

Think of it! Degeneration of the brains of our children comes from using cigarettes, and this degeneration becomes permanent and uncontrollable and yet people go on saying that we can drink and smoke and chew and we injure nobody but ourselves. It is false! If we degenerate our brain power we injure our posterity after us.

John Wannamaker, Henry Ford, Marshall Field & Company, the Cadillac Motor Company, some of the great railroads with hundreds of millions of capital invested, refuse to employ cigarette smokers.

"A new arithmetic. 'I am not much of a mathematician,' said the cigarette, 'but I can add nervous troubles to a boy, I can subtract from his physical energy, I can multiply his aches and pains, I can divide his mental powers, I can take interest from his work and discount his chances for success.'"

I would like the last part of the sentence to soak in—"and discount his chances for success."

The head of the tobacco trust writes a long letter to Mr. Ford and demands that he apologize for his attack on the cigarette, claiming it is not injurious, and tells of the wonderful increase in the use of cigarettes and says that this is an argument in favor of it. He says that in 1900 there were two billion,

six hundred million cigarettes used. In 1913 there were fifteen billion, eight hundred million cigarettes used—(nails in the coffins of those that used them and a partial destruction of their intellectuality)—an increase of seven hundred per cent. Mr. Henry Ford's secretary answers and calls this tobacco man's attention to the fact that one of the magistrates in New York City announces that "ninety-nine per cent of all the boys between the ages of ten and seventeen who come before him charged with crime have their fingers disfigured with cigarette stains." Dr. T. D. Crothers says that, "In young persons who begin on cigarettes there are always pronounced symptoms of poisoning, such as pallor and dullness of activity," and the brain fails to act. We find that Dr. Fred J. Pack of our own University of Utah made an investigation which was published in one of the eastern magazines, *The Temperance Journal*.

"Two hundred ten men held a contest for positions on the athletic team. Of the non-smokers, sixty-five per cent were successful; of the smokers only thirty-three per cent were successful. This was not only true in the six institutions which furnished the data about the try-outs when taken as a total, but in each of the six the non-smokers far outstripped the smokers. In one institution not a single smoker obtained a place on the team."

I called up Doctor Pack this morning and got some additional information. Dr. Pack is the head of the Geological Department in the University of Utah, and during the summer vacations he goes out with the boys and they climb mountains and they take hikes and they have long trials of endurance. They climb many a mountain which takes more than one day to get to the

summit; and Dr. Pack notifies the boys, puts them on their mettle, before they start announcing that "No cigarette smokers will arrive at the top of the mountain with the boys that do not smoke;" and his promise of failure for the smokers has always been fulfilled. You can pick the smokers out down the hill by the number of the nails, figuratively speaking, that they have been putting in their coffins by using cigarettes.

Speaking of the failure of men reminds me of an article that I borrowed this morning from Brother Joseph W. McMurrin. I see my time is running on and I must not attempt to read it. (President Smith: "Go on.") This article, published in August, 1914, in *The Literary Digest*, tells that in fifty long years no single solitary boy that used tobacco has graduated at the head of his class in Harvard University. How I do thank the Lord that all over the world the doctrines of the Lord Jesus Christ which have come to us through the Prophet Joseph Smith are being vindicated. Fifty long years and no smoker at the head of his class in Harvard! And yet there were five smokers out of every six students, so we are entitled to multiply the fifty years by five and announce that in two hundred and fifty years, man to man, the smoker has failed. What a wonderful record! what a marvelous vindication of the inspiration of Almighty God to that young man, Joseph Smith. It is not only in the Word of Wisdom, but it is in every doctrine that God has revealed to us that this vindication is coming, day after day and year after year. Dr. Kress says that the cigarette injures young men morally. Mike Donovan, the head of

the great New York Athletic Club, says:

"Any boy who smokes can never hope to succeed in any line of endeavor, as smoking weakens the heart and lungs and ruins the stomach and affects the entire nervous system. If a boy or young man expects to amount to anything in athletics, he must let smoking and all kinds of liquor alone. They are rank poison to his athletic ambitions."

Mrs. Paterson, president of the Georgia Woman's Christian Temperance Union, says:

"Several years ago I stepped into a grocery store and asked to buy a package of cigarette papers, such as were given away at that time with Durham smoking tobacco. I took two small bottles, each holding about three tablespoonfuls of water. In one I placed fifteen of these cigarette papers, and in the other an equal thickness of leaves of tissue paper from between visiting cards, for the tissue papers were much thinner and it took a larger number of leaves.

"I found that a few drops of the water from the bottle containing the cigarette paper would kill a mouse, quicker than you could say 'Jack Robinson,' and a teaspoonful of the water from the other papers seemed to cause a mouse to suffer no inconvenience.

"I have killed dozens of mice with this water and there are others who have tried the experiment with the same success. Will Mr. Hill please tell me what made the difference in the same water, in the same kind of bottles, except the papers that were placed in the bottle?" (Mr. Hill is the president of the tobacco company who wrote Mr. Ford for an apology because he claimed cigarettes were not injurious.)

Here is the one thing above all others in Mr. Ford's pamphlet which has impressed me:

"Several of my young acquaintances are in their graves who gave promise of making happy and useful citizens," declares Luther Bur-

bank, the wizard of the plant and vegetable kingdom whose experiments have caused the civilized world to wonder, and whose experiments have benefited the civilized world by millions upon millions, in increase of prosperity, by the increase in the various things that he has done in improvement in flowers and in seeds and in fruits and in the redemption of the cactus in Arizona, taking the thorns out; he is in very deed the wizard of the agricultural world and one of the benefactors of mankind. He says: "And there is no question whatever that cigarettes alone were the cause of their destruction. No boy living would commence the use of cigarettes if he knew what a useless, soulless, worthless thing they would make of him."

May the Lord help us in keeping our sons from becoming "useless, soulless, worthless things," is my prayer, and I ask it in the name of Jesus. Amen.

ELDER RUDGER CLAWSON

The Prophet Joseph Smith the most striking figure of the 19th century—His first glorious vision—Authorized to re-establish the Church of Jesus Christ—Priesthood restored—Established saving ordinances in behalf of the dead—Translated the Book of Mormon—Many glorious revelations received, and published, by him—Head of the greatest, the last, dispensation.

My brethren and sisters, I desire an interest in your faith and prayers this morning while I stand before you for a few moments, that I may be led, like others who have spoken, to say something that shall be instructive and faith-promoting.

Joseph Smith, the prophet, was

by far the most striking figure of the nineteenth century. I realize that this is a very bold declaration and while many will readily concede to it, others will regard it as presumptuous, but let me say to you, brethren and sisters and friends, that there is ample evidence to sustain it. The following are a few things that make Joseph Smith, the prophet, conspicuous among men:

In the first place, he was favored with a personal visit of God the Father, and of Jesus Christ, His Son. He testified that he knew they lived, because he had seen their faces and heard their voices, and that they were in the form and likeness of a man. Thus was restored to the earth again the knowledge of God, at a time when many supposed Him to be a being without body, parts or passions. This first glorious vision of the prophet swept darkness and doubt, ignorance and unbelief from the minds of men, at least hundreds and thousands, and a great flood of light burst in upon them and filled their souls.

Joseph Smith, the prophet, under divine guidance, founded the Church of Jesus Christ, the only Church under the heavens in this age of the world known and called by that name.

In connection with the founding of the Church, Joseph Smith received and transmitted to others the holy Priesthood, representing divine authority, by which the Gospel is preached and the ordinances thereof administered for the salvation of souls, or, in other words, by which men are baptized by immersion for the remission of their sins and have hands laid upon them for the gift of the Holy Ghost. Jesus said: "Except a man is born of the

water and of the spirit, he cannot enter into the kingdom of heaven." The gift of the Holy Ghost is the key that unlocks the deep and hidden mysteries of God.

The Church founded by the Prophet Joseph Smith not only provided a plan of salvation for the living but also for the dead, being broad enough in its scope to reach every child of God, whether in this world or the world to come. The latter-day Church, like the former day Church is built upon the foundations of apostles and prophets, evangelists, high priests, seventies, elders, bishops, priests, teachers and deacons, Jesus Christ being the chief corner-stone.

By the power of God, Joseph Smith translated into the English language the Book of Mormon, a record which is quite as sacred and precious as the Bible itself. He also gave to the Church the Doctrine and Covenants, a book containing the revelations of God's will to His prophet and His people; also that wonderful little record, the Pearl of Great Price. If all other books in the world were destroyed in an instant and these four books still remained—the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price—they would constitute a library of priceless value, and would form a solid basis from which and by which to regenerate the world.

In the providences of the Lord, and by His word and power, Joseph Smith the prophet restored to the earth again the everlasting covenant, called the new and everlasting covenant, a covenant that binds the husband to the wife and the wife to the husband for time and all eternity, thus securing to them

the power of eternal increase and the blessing of endless lives, and emphasizing, as no earthly covenant alone could do, the sanctity of the marriage bond, and by inference or contrast, condemning the monstrous evil of divorce, when resorted to for trivial causes.

Brethren and sisters, these are a few things which, I contend, raised Joseph Smith head and shoulders above his fellows and attracted to him and to the Church converts from the nations of the earth, until the Church has prospered and grown to an extent beyond our expectations.

The Lord said to Joseph Smith: "And verily, verily, I say unto you, whatsoever you seal upon the earth shall be sealed in heaven, and whatsoever you bind upon the earth, in my name and by my word, shall be eternally bound in the heavens, and whatsoever you loose upon the earth shall be loosed in heaven; and whosoever sins you remit on earth shall be remitted eternally in the heavens; and whosoever sins you retain on earth, shall be retained in heaven."

And again: "Verily I say, whomsoever you bless, I will bless; and whomsoever you curse, I will curse, saith the Lord; for I, the Lord, am thy God."

Thus to Joseph Smith, like Peter of old, was given the keys of the kingdom of heaven and thus was Joseph Smith, unlike any prophet that ever lived, placed at the head of this great last dispensation, the dispensation of dispensations, even the dispensation of the fulness of times, when all things will be restored to their proper place and order and all things gathered into one.

Brethren and sisters, I again sol-

emnly repeat—Joseph Smith, the mighty prophet of God, was the most striking figure of the nineteenth century. The Lord bless you, in the name of Jesus Christ. Amen.

ELDER GEORGE A. SMITH.

Selfishness, a principal cause of war
—Peace and salvation result of
heeding teaching of God's servants
—The Gospel should be taught in
our households, and to our neighbors—God's message to the world
against liquor and tobacco.

My brethren and sisters, I trust that the few words I speak this morning may be indited by our Heavenly Father, for I have no desire to talk unless He inspires me.

The good things we have listened to during this conference will be food for reflection for me for many weeks to come, and I am grateful to be here, where all is peace. The world is in confusion, men running hither and thither, not thirsting for the word of God, but seeking to gratify their selfish desires and destroy each other's lives; and in Europe it has resulted in bringing about the greatest war this world has ever seen. In Mexico the spirit of murder, due to selfishness, has brought the people to a very unfortunate condition, all of which would not exist if the warring people understood and lived the Gospel. It is gratifying to hear President Bentley say that the charity and patience of the Latter-day Saints south of the Rio Grande is bearing fruit among their Mexican neighbors. It is quite difficult, usually, when we are smitten upon one cheek, to turn the other, but that is the Lord's way to overcome the world. That is the commandment

that has been given to the Latter-day Saints, it is the Gospel of the Redeemer.

Since our first parents lived in the Garden of Eden, the Lord has revealed Himself to the human family from time to time, and sought to safeguard them from the sorrow that overtakes men on account of selfishness. At intervals He has sent His prophets upon the earth, and they have repeated the kind advice of a loving Father to His children. The Old and New Testament scriptures are filled with counsel of the Lord, through His faithful servants in the old world. The Book of Mormon consists largely of the teachings of the prophets who, from age to age, taught the Gospel to the people of ancient America; and now, in our day, the Lord has raised up a prophet, revealed Himself to him, inspired him and illumined his mind to teach what is necessary for this generation to know. The thing that appeals to me is that the people, from father Adam until the present time, who have had the greatest joy and happiness in life have been those who have followed the teachings of the prophets of the Lord; those who have ignored them have paid the penalty in many cases by sorrow and destruction, missing the great blessings that our Father has placed within their reach.

The Gospel that our Heavenly Father desires all to understand is being promulgated in our day and those who accept and live it will reap the happiness that follows. Fortunate are we who are assembled here today, that we understand and have accepted the truth and that we are striving to make it a part of our lives. We send mission-

aries to the nations of the earth to proclaim the Gospel as revealed in this latter day. But that is not all our duty. Right at our doors, by the hundreds and thousands, are choice sons and daughters of our Heavenly Father. They live among us, we become friends, but we fail to teach them to the extent we should, concerning the Gospel that we know is the power of God unto salvation. The Presidency of the Church are doing all that lies in their power; they devote their time during the day, and often into the late hours of the night, in the interest of the Church. The brethren who are associated with them give liberally of their time, traveling and teaching the Latter-day Saints and carrying the Gospel to our Father's children. The presidents of stakes, high counselors, bishops of wards, and their assistants, labor unceasingly to bless the people, and their reward is sure. But are we doing all we ought, so that when we stand before the bar of our Heavenly Father He will say we have done our full duty by our fellows, His children? Are we setting our own houses in order? Are we teaching our children faith in God that when sickness invades our homes they will call for the elders of the Church and have faith that our Father, the Great Physician, will heal them of their infirmities? Are we teaching those of our own household to repent of their shortcomings, teaching them not to follow after the fashions of the world, that are calculated to destroy faith in God and detract from the glorious opportunities within our reach? Are we teaching our children the necessity of baptism by immersion for the remission of sins, calling their attention

to the fact that it is the law of the Lord, who required His Only Begotten Son to go down into the waters of baptism in order to fulfill all righteousness? Are we teaching our children the necessity of having the hands of the servants of God laid upon their heads, that they may receive the gift of the Holy Ghost, which we are told will bring things past to our remembrance and teach us things that are yet to come?

These are the first principles of the Gospel. They have been revealed anew in the day in which we live and fortunate, I say, are we that we have understood, them and that we are partakers of the blessings that follow their observance, for there is no other way. The Latter-day Saints are the only ones who bear the authority of our Heavenly Father to administer in the ordinances of the Gospel. The world has need of us. Throughout the earth are men and women who, if they understood, as we understand, would receive the Gospel of our Lord. I feel sometimes that we do not sufficiently sense the importance of it, that we do not teach it with the earnestness it demands. Speaking of faith, something that I read recently comes to my mind. It is the teachings of the Prophet referred to by Moroni in the 7th chapter of the Book of Mormon, and reads as follows:

"Wherefore, my beloved brethren, hath miracles ceased, because Christ hath ascended into heaven, and hath set down on the right hand of God, to claim of the Father His right of mercy which He hath upon the children of men?

"For He hath answered the ends of the law, and He claimeth all those who have faith in Him, and they who have faith in Him, will cleave unto

every good thing; wherefore He advocateth the cause of the children of men, and He dwelleth eternally in the heavens."

This is the point, all those who have faith in Him will cleave unto every good thing. If we can but implant a knowledge of the Gospel of our Lord and faith in His ministry, in the hearts of the rising generation, we have gone a long way towards neutralizing the temptations and power of the adversary in this world.

Quoting Moroni again,

"Behold, I say unto you, it is by faith that miracles are wrought; and it is by faith that angels appear and minister unto men; wherefore, if these things have ceased, woe be unto the children of men, for it is because of unbelief, and all is vain."

"For behold, the Spirit of Christ is given to every man that he may know good from evil; wherefore I shew unto you the way to judge; for everything which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore you may know with a perfect knowledge it is of God.

"But whatsoever thing persuadeth men to do evil, and believe not in Christ, and deny Him, and serve not God, then ye may know with a perfect knowledge it is of the devil, for after this manner doth the devil work, for he persuadeth no man to do good, no, not one; neither doth his angels, neither do they who subject themselves unto him.

"And now, my brethren, see that ye know the light by which ye may judge, which light is the light of Christ, see that ye do not judge wrongfully; for with the same judgment, ye shall also be judged.

"Wherefore I beseech of you, brethren, that ye should search diligently in the light of Christ, that ye may know good from evil; and if ye will lay hold upon every good thing, and condemn it not, ye certainly will be a child of Christ."

Our temporal welfare is of great importance. I endorse the teachings of this conference, to avoid the things that are so totally unnecessary and so terribly destructive of our lives. Our dear President in his opening address announced that we even now may be in the presence of our faithful leaders who have gone before. I am grateful for that suggestion and that testimony. What a happy influence it ought to have on our lives, if day by day, we could live so that our departed dear ones would desire to be near us. What a splendid thing it would be to live so that we could feel their presence and enjoy their companionship, even though they have passed to the other side. What joy will be ours if, day by day, we labor to radiate sunshine and inspire faith in the souls of man, that they may work righteousness, keep the commandments of our Father and look forward to a reunion with those who have gone before.

I rejoice this day in a testimony of the divinity of the mission of Jesus Christ, the Redeemer of the world. I know, as I know that I live, that He is what we believe Him to be. I know that there is no other name under heaven whereby we may hope to gain exaltation, but the name of Jesus Christ, our Savior. There is no other Gospel of salvation, and we, my brethren who bear the holy priesthood, have the responsibility of carrying that message, not only to the nations of the earth, but of exemplifying it in our lives and teaching it to those who are our neighbors, not of our faith. I warn you this day that the Lord holds us responsible to call His children to repentance and for the promulgation of His truth. If

we fail to take advantage of our opportunities to teach the sons and daughters of God, who are not of our faith, who dwell in our midst, this Gospel of our Lord, He will require at our hands on the other side of the veil what we have failed to do, so let us not be recreant.

I rejoice that a wave of prohibition is spreading over the land—another evidence of the Spirit of the Lord. I desire to read a testimony that is of the utmost importance with reference to the use of liquor and of tobacco. Wise men have testified that these things are not good, but I want to read to you the testimony of the Father of our spirits, the God who created us and who has placed us here that we might gain an exaltation. He says with reference to these things:

“And, again, strong drinks are not for the belly, but for the washing of your bodies.”

And again, “Tobacco is not for the body, neither for the belly and is not good for man.”

What greater evidence should the Latter-day Saints require of the futility and the un wisdom of using those things, than the word of our Creator who gave us life? I am grateful that in the world men are beginning to understand. If they will not comprehend the scriptures, then by experience they are learning the lessons that our Father would have us know, that if we will keep His commandments, we will enjoy life here and farther than that, it will prepare us for the life beyond the veil. Oh, how grateful I am for the knowledge that my Heavenly Father has given me. I know that Joseph Smith was a prophet of the living God and that the revelations given by our Father through him are for our uplift and

our exaltation if we will only obey them.

Brethren and sisters, let us do our part, let us this day make up our minds that from henceforth we will use our influence to drive from our midst every evil thing, by beginning at home, setting our own houses in order and then radiating our influence in love and kindness and by good works wherever possible. It is only a question of time until the liquor interests of this country will be banished and I hope and pray that the Latter-day Saints will see to it that when they choose men to represent them in the State or Nation, that they will exercise their franchise as our Father in Heaven would have them do, and see to it that honorable men and good men are placed in positions who will remove from us, so far as possible, the temptations of the adversary, that our boys and girls may grow up in the nurture and admonition of the Lord and gain eternal life. May the Lord add His blessings, is my prayer in the name of Jesus Christ. Amen.

The choir sang the anthem, "Jerusalem, my Glorious Home."

Elder Theodore Brandley pronounced the benediction.

Conference adjourned until 2 p. m.

AFTERNOON SESSION.

Conference was resumed at 2 p. m., President Joseph F. Smith presiding.

The choir and congregation sang the hymn, "Come, come, ye Saints, no toil nor labor fear."

Elder German E. Ellsworth, offered the invocation.

The choir sang the hymn, "Lo! the mighty God appearing."

ELDER PHILIP H. HURST.

(Of Juarez Stake.)

My beloved brethren and sisters, I can say that it is indeed a surprise unto me to be called to this position, to address the Latter-day Saints in the general conference of the Church. I feel my unworthiness, my inability to say anything unto you that would be edifying or instructive, unless the Lord will be with me and assist me upon this occasion.

I want to say, in beginning, that I do know that this is the work of the Lord; that I have a testimony in regard to the truth of the Gospel we have received. I have been endeavoring to bear this testimony to all those I have come in contact with, and especially during the last three or four years, since my lot has been cast in the city of El Paso, among people who are not of our faith. I have endeavored to proclaim the Gospel unto them. A number of years ago our brethren endeavored to do missionary work in that city, but at that time were unable to accomplish anything, on account of the prejudices of the people, but since our people have come out from Mexico, many from our colonies have resided in the city. We have become acquainted with many of the people of El Paso, and have been enabled to remove a great deal of prejudice from their minds and hearts. At the present time we have some elders preaching upon the streets, and holding meetings, and the results of their labors have been very satisfactory.

While I have not been in the

colonies for some months, I have been upon the border, and probably we have had more excitement immediately along the border than what our brethren have had in the colonies. The missionary work has been hindered to a certain extent during those trying times. I want to say, in regard to the preservation of our people, that men who are unbelievers, who do not have the faith that the Latter-day Saints have, admit that our people have been miraculously preserved. We all admit that. We believe that the Lord is handling the nations of the earth, and we believe that He has raised up friends who have come to the assistance of our people in their time of need. All of you know, or have heard of, that great general and soldier, Hugh L. Scott, who was in command of the border patrol for a number of years. I have met this great man and talked with him, on a number of occasions, and he always wanted to talk about the Latter-day Saints; he wanted to know something about the Book of Mormon, the history of the American Indians. I made the General a present of a copy of the Book of Mormon, and he said he would read it, and he took it with him when he went to Washington. He has said to me, repeatedly, "Mr. Hurst, I am a soldier, my orders at the present time are for me to stay on this side of the border, but if the time ever comes when we are ordered to go to the other side, let me know what I can do for your people and we will do it." In the present emergency, we feel, as I said before, that the Lord preserved our people in the colonies; the danger that they would be destroyed seemed threatening, but it

passed them before the United States forces arrived there. We do believe that, had they not have arrived those bandit marauders, would have returned, and massacred our people. It seemed a great contrast to me to what the conditions were many years ago. I remarked to our people in meeting, the other Sunday in El Paso, that it looked to me like a great change has come over the American people, in this great land of ours. You know that once there was an army hastening to these valleys of the mountains with the avowed purpose of destroying the Latter-day Saints; but we recently had an example of American cavalry riding on forced marches across the plains and deserts of Mexico to preserve some of the Latter-day Saints. We feel that a great change has come over the people of this great nation in their feelings towards us. I want to say that, during our sojourn in El Paso, we have been able to make friends among the best men in that city, men of influence, representatives of the President of the United States and of the State Department. These men have worked unceasingly and untiringly for the safety and salvation of the Latter-day Saints in the colonies of Mexico. A few have criticized and said, "We owe them nothing; they have paid no attention to the request of the United States Government, when they were asked to withdraw from Mexico." But many other men, greater than these, have said, "They are our own people, our own flesh and blood, and we must continue to work for their safety and preservation."

None of us know what the end of this trouble will be in Mexico.

You all know the revolutionary condition has continued now for over five years. At times it has seemed as though a stable government would be established among that people, but just as soon as that appeared about to be accomplished, we find them dividing again, turning against each other and starting new revolutions. It seems, to us who have been observers of this situation, that those people are unable to control the situation, and establish a government among themselves. The spirit of confidence in each other does not exist. It seems to us that the time must come, if it has not already come, when some power other than that which they possess will have to be exercised for the establishment of a stable government in that land, under which the people's lives will be protected, and their property and rights will not be molested.

In looking over the situation of our people we find that, although our lives have been preserved, we have been robbed, plundered, and peeled by all factions, none of them have passed us by. I have wondered whether we would be able to hold on until peace is established. As far as this world's goods are concerned, it has been a losing proposition with us from the commencement of this trouble until the present time. Our horses and wagons have been taken, our fences have been destroyed, and a number of our houses have been burned. The implements that our people had new and in good condition, five years ago, are now worn out, and they have not got the money with which to replace these implements. In talking with merchants in El Paso last Monday, some of our brethren asked for credit some who

need wagons, mowing machines and other implements to harvest this year's crop, and the question arises, who is going to stand good for these things? Of course, those of our people who have anything left, that they can sell, can dispose of it for real money, for American coin, but our people have but little left. While some of the bandit leaders have offered to pay in the past for the produce that they have taken, they have paid in money that was worth, perhaps, two cents on the dollar, practically nothing. At the present time, we feel that our people are safe in the colonies, as long as the United States forces are there we feel that they are amply protected. We do not know what the condition may be if those forces are withdrawn.

My brethren and sisters, I do not wish to take up more time this afternoon. There are others who can edify you better than I can; but I want to say again, as I said in the beginning of my remarks, that I do know that the Gospel is true; that the hand of the Lord is over this great latter-day work and over His people. We know that He is able to protect us, and provide for us. May we live so that we will be worthy of His blessings from day to day, is my prayer, in the name of Jesus. Amen.

ELDER GEORGE F. RICHARDS.

Meaning of immortality—Eternal life is salvation and glorification of the soul—Man's futile substitute for God's plan—Disbelief in Christ's atonement hinders salvation—The principles and ordinances of the Gospel must be obeyed.

I have been honored, my brethren and sisters, with the privilege of addressing this large assembly of

Latter-day Saints and our friends who have gathered with us, and while I occupy this position I desire to speak so that all can hear, and more than this, I desire to say something that is worth your hearing. In this I am sure you can very materially aid me. "The effectual fervent prayer of a righteous man availeth much." It is also true that the prayers and faith of many righteous men and women availeth much with the Lord. I desire to feel that I am in the presence of the Lord, and that you are in His presence and that we are influenced by His presence and by His Spirit, for I desire to say those things only which the Lord would have me to say, on this occasion.

I have thought to use as my text the word of the Lord to His servant Moses, as it is recorded in the Pearl of Great Price, Book of Moses, first chapter, 39th verse, which reads as follows: "For behold, this is my work and my glory, to bring to pass the immortality and eternal life of man." This being the work and glory of the Lord, which I take to mean the all important work of the Lord, it is important that we analyze this expression, and obtain, if possible, a proper understanding of its meaning.

The word immortal means not mortal; that is, not subject to the power of death. I would define immortality as being that state to which we attain in the progress of life when we have passed through death and the resurrection, the spirit and body being reunited and inseparably connected, constituting the soul of man prepared to receive a fulness of the glory of God. Immortality is a means to an end, the end being the accomplishment of man's eternal salvation and glory.

In support of this statement, I call attention to the word of the Lord to the Prophet Joseph, as recorded in the Doctrine and Covenants, sec. 93, verses 33 and 34, as follows: "For man is Spirit. The elements are eternal, and spirit and element, inseparably connected, receiveth a fulness of joy, and when separated, man can not receive a fulness of joy." Hence the importance of bringing about the immortality of man.

The eternal life here referred to means something more than that man shall not cease to live. I read the word of the Lord from Doctrine and Covenants, Sec. 14, verse 7, as follows: "And, if you keep my commandments and endure to the end, you shall have eternal life, which gift is the greatest of all the gifts of God." The revelations of the Lord indicate to us the height, depth and grandeur of the glory of God to which the righteous may attain. Eternal life, as here used, being the greatest gift of God, must include a fulness of glory of God, in His celestial kingdom.

The Lord uses the expressions "eternal life" and "salvation" synonymously (See Doctrine and Covenants, Sec. 6:13): "If thou wilt do good, yea, and hold out faithful to the end, thou shalt be saved in the kingdom of God, which is the greatest of all the gifts of God: for there is no gift greater than the gift of salvation." My text, then, might be stated in other terms expressing the same meaning, such, for example, as the "resurrection and glorification of man," or what, for my purpose, I like better, "the saving of souls." The institution of the Gospel plan from the foundation of the world including the creation of the world, was accom-

plished with this end in view, the saving of souls. I am convinced that the Lord never planned nor engaged in a greater work than that of saving souls. All His works so far as we have any account, were accomplished with that end in view, and such is the magnitude and importance of the work in which we as Latter-day Saints are engaged as instruments in the hands of the Lord, authorized and directed by Him. The Gospel, which has been revealed from heaven through the instrumentality of the Prophet Joseph Smith, with the Church of Jesus Christ of Latter-day Saints as its vehicle, represents the means by which this great work is to be accomplished.

It is a tremendous responsibility men assume when they presume to set aside the plan which the Lord has instituted for the saving of the souls of men, substituting therefor one of man's making. There are, however, thousands and millions who have so done. I think it was this class to whom the Lord referred in his expression contained in John 10:1, which reads as follows: "Verily, verily I say unto you, he that entereth not by the door into the sheep fold, but climbeth up some other way, the same is a thief and a robber."

There is another class whose responsibility is still greater, for they have not only accepted a substitute plan for the saving of souls, but they have adopted as their vocation the preaching and teaching of the same to their fellows, thus blinding their eyes to the simple truths of the Gospel, and prejudicing their minds against the true cause of God. I have authority for this statement in the words of the Apostle

Paul as addressed to the Galatian Saints (Gal. 1:8), "But though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed."

I thank the Lord with all my soul that the light of the everlasting Gospel has come to me as He has revealed it, that my environment and teachings have been such that the Gospel has appealed to me, that I have accepted it, and so far obeyed it that I have learned of its truth. To those who will obey the Gospel it is one of salvation both in this life and in the life to come. Talk about Christianity in the world! If you can find a people who have not rejected Jesus Christ as the Son of God in the flesh, the Messiah, the Savior and Redeemer of the world, then we will not question their right to be called Christians; but, we do not acknowledge those as Christians who deny Him in part or whole of what He is. I understand that many, if not most, of the preachers of today, professed Christians, reject Jesus Christ as the Savior and Redeemer of the world, accepting Him only as a great philosopher or wise teacher. They have rejected the chief cornerstone of Christianity, and have undermined and rendered powerless for salvation their professed Christianity. Not so with the Latter-day Saints. We realize that there is no virtue for salvation and exaltation outside of the atoning blood of Jesus Christ, our Savior. There is no other name under heaven by which man may obtain salvation. The whole plan of salvation is founded upon revelation and Jesus Christ; rejecting these there is no foundation left upon which to build

nor to stand. The ordinances of the Gospel have virtue in them by reason of the atoning blood of Jesus Christ, and without it there would be no virtue in them for salvation.

In this Gospel of Jesus Christ, revealed to earth through the instrumentality of the Prophet Joseph Smith, through which to accomplish the immortality and eternal life of man, there are certain indispensable principles and ordinances, such, for example, as faith, repentance, baptism, confirmation and the bestowal of the Holy Ghost, etc. Faith in God the eternal Father is an absolute necessity to salvation. The Apostle Paul presents this fact clearly to the Hebrews (Heb. 11:6), "But without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Do men hope to obtain salvation outside of His presence, that they can reject Him or believe Him to be but the shadow of one's self or of one's imagination? I think that such doctrines are as pernicious as the doctrine that there is no God, and those who accept such doctrines place themselves in the condition of those of whom the Psalmist wrote, Psalms 14:1, "The fool hath said in his heart 'There is no God.'" God has given us sufficient evidence of His existence, His personality and attributes that unbelieving man is left without excuse. It is no less important that we accept Jesus Christ as the Savior and Redeemer of man, as has been already explained.

Repentance is also a necessity. As long as we are mortals we will have sins to be repented of, for sins not repented of will not be forgiven, and, in our sins unforgiven, we can

not attain to salvation. But repentance means something more than to forsake our sins. If we have transgressed against others it is our duty to right the wrong done as far as lies in our power, and, if it so be that we can not fully do so, then he whom we have wronged is under obligation by commandment of the Lord to forgive us and the Lord will forgive us inasmuch as other conditions are satisfactory, for we must forgive others who have transgressed against us (Matt. 6:15), "But if ye forgive not men their trespasses neither will your Father forgive your trespass." Another condition making our repentance perfect and effective is the water baptism or burial in the grave of water in likeness and typical of the burial and resurrection of the Lamb of God by which the sins are washed away. This ordinance of baptism by water is followed by the baptism of the Spirit or confirmation to membership in the Church of Christ, and the bestowal of the Holy Ghost by those who are duly authorized. We are then to go on to perfection, adding to our faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, chastity, etc. We are to seek after that which is virtuous, lovely, of good report and praiseworthy and obey all commandments of the Lord living by every word that proceedeth from the mouth of God. This indicates the method of securing salvation for our own souls. There is the further responsibility of laboring for the saving of the souls of others, by the preaching of the Gospel abroad, by laboring in the organizations of the Church where called, and by perceptive teaching wherever opportunity is afforded as well

as preaching, always and wherever our lots may be cast, by the consistent exemplary life. If we have uppermost in our minds and hearts the saving of souls we will find ample opportunity of laboring to this end.

I bear my testimony to you, my brethren and sisters, of the truth of these things which I do in the name of the Lord Jesus Christ, Amen.

A contralto solo entitled, "Supplication" was sung by Sister Mamie F. Stark; it was written by S. B. Mitton.

ELDER ANTHONY W. IVINS.

Evidences of continued and accelerated progress of the Church—Important mission of the Church in Peace movement—The Saints an example of peace and righteousness—Vital questions now perplexing the world—Present great need of nations is just men to make and administer laws—Responsibility of the people to elect good men—The Church wants prohibition.

The proceedings of this conference, my brethren and sisters, have been very gratifying to me as I believe they have to all of the Latter-day Saints who have been present. The definite, unmistakable manner in which the fundamental doctrines of the Church have been presented by the Presidency, the testimony to the divinity of the work which has been borne by the presiding authorities of the Church and our brethren who have addressed us, the reports made to us in regard to the development and progress of the Church during the past fourteen years have all been very gratifying indeed to me, and I think ought to put at rest any doubt, if doubt there is, or has been, either in the Church

or out of it, as to its development, its progress, its stability.

I have been thinking that if comparative figures were available, it would be seen that since the organization of the Church, eighty-six years ago until today, development has been consistent and constant, that from year to year the Church has gained greater strength, greater prestige, and that greater faith has come to the people as the years have passed. I have been asking myself the question, what will the next fifteen years of the history of the Church develop? Where will we be, what will be our numbers, what will be our increased influence in the world, what progress will the Church of Christ have made? I look forward with optimism because I believe that, just as from year to year there has been greater development, just as during the fourteen years of the history of the Church, which have been reviewed, its progress has been greater comparatively, perhaps, than at any other period of its history, so in the future will there be increased development. This is the Lord's work and is in the world to prevail, to become better understood and to gain greater influence for good among the people.

I have been thinking if we could confine ourselves to this environment, if we could always be together, if we could always enjoy the spirit of testimony and assurance as the Lord gives it to us in these conferences, we ought to be a very happy, and contented, and satisfied people, and I believe that we are as a rule. But we go out from these conferences, and find ourselves in the world a very small part of the world, but nevertheless, a very important part of it, because

the work of the Lord is not confined to the state of Utah; it is not confined to these United States; it is a world work, and consequently it must be vitally interested in world conditions, and its influence and power must be exercised in the affairs of the world if its destiny is to be accomplished. So as I have thought of the peace which prevails at home, of the satisfactory condition of the Church and the comparatively satisfactory condition of our country compared with other countries of the world, I reach the conclusion that our work is not by any means accomplished. It is just beginning, the influence that we expect to attain, the power of the Gospel for good, the establishment of peace and order in the religious and the civil world, for we cannot separate them, is a mission that has tremendous possibilities. Perhaps I should not say possibilities, but tremendous certainty before it.

I have been thinking, while sitting here, of the words of Paul. Some of his words have been quoted this afternoon. He wrote, you know, to Timothy whom he addressed as his son, one who had accepted the truth just as we have accepted it. The spirit of those epistles, his whole admonition to Timothy was that he should continue devoted to the Lord, that he should retain the faith, never wavering; that he should remember the law of the Lord which he had pledged himself to keep and observe; that he should remember to honor and uphold the law of the land; and being devoted to these doctrines himself, admonish all other men and women to observe them. That he should teach men to keep the commandments of the

Lord; that he should teach them to be industrious, providing for their own families, avoiding extravagance; that he should teach women to be modest in their apparel, not adorning themselves extravagantly. That he should teach the poor to be obedient and acknowledge God in their poverty, and the rich to seek righteousness rather than riches, admonishing them that the love of money was the root of all evil, but that if they acquired riches they must acknowledge God in it and give Him the credit. He told him that these things must be taught in the Church in order that men's feet might be firmly established in the truth; for he bore witness that the time would come, which he called the last days, when men would be lovers of their own-selves, rather than lovers of God; they would be covetous, boasters, proud, blasphemous, disobedient, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness but denying the power thereof. From all such turn away, for such people he says, are ever learning yet never able to come to a knowledge of the truth. Comparing the condition of the Church with the condition which prevails in the world generally, I thought of these words of the apostle-prophet. Do you know, my brethren and sisters, how fruitless, in accomplishment have been the teachings of modern Christianity? The Christian world is engaged in deadly strife, nation arrayed against nation, people against people. They have taken up the sword one against the other, are

killing each other, and yet professing to be followers of the Redeemer of the world, all having the Bible, all having the word of the Lord as it is contained here in these scriptures, and yet are engaged in the most heartless and bloody war the world has ever known, in modern times at least.

While Brother Grant was quoting statistics this morning I thought of, and during the noon hour copied from remarks made in the British Parliament, just a few days ago, by the Premier of England, these facts, that the European War is costing Great Britain alone twenty-five millions of dollars every day, or nine billion, one hundred twenty-five million dollars a year—figures that are staggering, almost beyond our comprehension. Statesmen in that country, and not in that country alone, for the very same question is being asked here in the United States, are asking what can we do to be saved? It is not so much spiritual salvation that they are asking for, but to save ourselves from ourselves, for they realize that this dissipation and waste in the wealth of the world cannot long continue, to say nothing of the waste in human life and human sacrifice which is being made. So these statesmen in England begin to look around for means of retrenchment. The English people are warned against extravagance, they are warned against needless expenditures; and among other things, and one of the most important things to which their attention is being called, is the fact that in that country every year there is expended for strong drink and narcotics, that might better be done without, the tremendous sum of five hundred fifty millions of dol-

lars, or half a billion dollars every year.

We are not asking in the United States, so directly, what we may do to be saved, but we are asking what can we do to perpetuate existing conditions? Can we save ourselves from this world war? Will we be attacked? Will our resources be too dissipated and wasted? Men advocate greater navies, greater armies, stronger fortifications, in order that the God-given principles of liberty that exist in the United States, as they exist in no other part of the world, may be maintained and this heritage of our fathers be perpetuated. They are vital questions, questions that are before the world. They are before us and we cannot escape nor shirk them. Now there must be a cause for this condition, and a remedy, and I take it for granted that if I see, or think I see the cause, and if I see or think I see the remedy, it is not only my privilege but my duty to say so. I asked myself the question, the first day of this conference, in what does the strength of the Church consist? And the answer very readily came to me—in the first place it is the work of the Lord restored to the earth in the dispensation in which we live, divinely established through the instrumentality of the Prophet Joseph Smith; the Gospel in its fulness has come to us. We understand it, we know that the laws and ordinances, of the Church are perfect, but I thought to myself, except those laws and ordinances are administered in righteousness, by trustworthy men, they amount to nothing. We may have the word of the Lord. We may profess righteousness, we may know His will, but if the will of the Lord is not manifest in our works,

works being the expression of faith, they amount to nothing. I know that you could begin at the very head of the Church, and go down through all these quorums, to the presidents of stakes, the members of high councils, the bishops of wards, those who preside over the auxiliary organizations of the Church, and you will find that every man of them are selected with the greatest care, because of their integrity, and integrity expresses it all. If a man profess faith in God and has integrity, he will adhere to God's commandments; and you will find in the Church that these are clean men, devoted men. You cannot find an immoral man among them, not one. You cannot find an intemperate man among them, you cannot find a man whose word is not to be relied upon, you cannot find a man who is a hypocrite, who professes religion and does not exemplify it in his life; and that constitutes the strength of the Church, the strength of the men who are in it and who control its affairs. There can be no strength in the Church, there can be no strength in the state, except that condition shall prevail, no matter what the constitutional law of the land may be.

They have just as good a constitution in Mexico as we have in the United States, but there has never been men there to execute it. They have perverted the laws; men have transgressed the law of God, changed the ordinances of the Church, and broken the everlasting covenant, while they profess to speak in the name of the Lord, so have men there perverted the just laws that have been written into the statute books by their fathers, until anarchy and confusion pre-

vail. Now, in the scripture that I have read, Paul said the conditions referred to there would come in the last days. The Lord said to the Prophet Joseph, "In the last days, even now, the day in which I am beginning my work, the angels of the Lord stand ready constantly crying to Him to be permitted to go out and reap down the world, for the harvest is ripe." So we are living in the last days. Do you need to be told that men manifesting in their lives the condition referred to by Paul exist? We come in contact with them wherever we go, and so I say—and I have little fear of successful contradiction—that the condition of confusion that exists in the world, both in the religious and in the civil world, is the result of the administration of the affairs of the church, and of the state by men who have departed from the way of the Lord. They are not men of faith, they take honor to themselves, they do not give Him the credit. They misinterpret the word of the Lord, because to properly interpret it would defeat their purposes.

Now, what is the remedy? Our Church needs no present remedy because it adheres to the word of the Lord, as I have borne witness to you. The responsibility of calling these men to conduct its affairs rests with the presiding authorities of the Church. Every one of these men know how they have been catechised, how their lives have been scrutinized and criticised before they are called to responsible positions, and they know that they must pass successfully that criticism if they are selected and sustained as representatives of the Lord's work and that if one of them should cease to be a man of

integrity and character, no matter who he may be, one of us or one of them, the minute we depart from the way of the Lord, we lose our place. The minute we forget the obligation which rests upon us in His service, no matter what may have been our calling, the moment we place our personal affairs before the affairs of the kingdom, the minute we seek to gratify our own ambition or to accomplish our own selfish purposes through the influences of the priesthood, the Lord has told us that we lose the power that He has given us, and amen to the priesthood or authority of that man. He cannot be an immoral or wicked man and hold his place in the Church. Just as long as that condition continues, the Church is absolutely safe.

The state needs the very same thing. I am going to assume to say that the one thing in the world that is needed today, the one great preparedness that the world needs is the men—men of integrity, men of faith, men of economy, men of industry, men who will control and manage your public affairs as you manage and control your private affairs, men selected by the voice of the people.

If conditions of confusion exist in the world I always look to the word of the Lord for a remedy, because I believe in it, I believe in it as He gave it to His people anciently, I believe in it as He revealed it to us through His prophet in this dispensation, I believe in it as it comes to us through living oracles of God who declare His word to us in the day in which we live. If the word of the Lord is to be depended upon the safety and development and welfare of the people of all nations depends upon the

selection of good men, and honest men, and righteous men to represent them in public affairs.

How are you going to separate the church from the state? The state controls the church absolutely, controls your property, controls your lives. It takes your property from you if it wishes, it presses you into service, it declares war or makes peace and you cannot avoid it, however much you may desire, and however much we may claim that we are independent, that what we have belongs to us. After all the finality is that the state controls us. Is it necessary or important, then, that good men administer public affairs, trustworthy men? It seems to me that it is; not only necessary, but absolutely indispensable, and that is the reason I am calling your attention to it. There can be no peace, there can be no perpetuity of the institutions of this country without it, there can be no proper development in this state of ours without it.

I don't know that I need take time to read it to you, but here, in the Doctrine and Covenants, the Lord tells us that in order that these conditions may be maintained it is our duty to seek out good men, and wise men and just men to control our civil affairs. I want to put emphasis on these words "Seek out." It seems to me that it has almost come to a point when, instead of *seeking out* men to serve us, we sit supinely down and let the men seek the office and hunt their way in. A man said to me the other day, "I have been approached and asked to run for governor. I have been told that if I can put up ten thousand dollars I will have a good chance to be elected." That kind of politics is dangerous. Men

ought to be sought out by the people. Do you know what the Lord said to the Nephites who lived upon this continent of ours, and who were destroyed because of the very forces to which I am referring? Mosiah said, when they would have elected him king, that it was not wise, nor proper that a king should be elected among them, but rather he said let men be chosen by the voice of the people to frame laws, and administer them. It was done, and they administered the law in righteousness. For sixty years there was peace but at the end of that time there came an element into the politics of the nation which, under the very same laws, the very same constitution, so ingratiated themselves into the hearts of the people that the majority voted for wicked men instead of good ones, and the historian bears record that in the beginning of that sixtieth year, when the majority of the people accepted wicked men as their chief judges and rulers, their dissolution and destruction commenced.

So it is going to continue to be in all nations, and I wanted to sound this note of warning. Men who do the will of the people should be sought for office. Have I had any reason to doubt that the will of the people will be done, or has been done by men that you have elected to office, I think you only need to review the history of the last six years for an answer to this question. In a congregation similar to this the Presidency of the Church, the presiding authorities of the Church, expressed themselves clearly and unmistakably upon a great issue which was before the people, and we voted here to sustain that issue. The words were

published, and have gone out to the world, and repeatedly you have sent men up here who absolutely ignored it, ignored your will, for I believe it was the will of the majority. Who was responsible for it? We don't want you to hold us responsible. We do not elect legislators. You who hold the franchise in this state are responsible and if you don't want good laws, if you want this state to continue to stand abashed and humiliated among its neighbors, if you want it to continue to sustain the two most pernicious influences that are at work today in the world for the destruction of your sons and daughters, go on sending up men that will vote for liquor, for open saloons, and with them for houses of prostitution, and it won't be very long till you will get it. I tell you that you must control it, you must subject it to your will, or it will subject you to its will.

I do not want to be misunderstood on this question. If you are like those people to whom I have referred, if the majority want a wicked man, a man who will disregard your will send him up; but do not be deceived; in the words of Rudyard Kipling, "Do not allow knaves to twist the truth men utter to make traps for foolish men and women," and lead them to believe that truth is error, and error truth; but exercise your judgment, with the Spirit of the Lord to direct you, and take this matter in hand and control it. There has been no change of policy so far as the Church is concerned upon that great question of prohibition. It stands right where it did in the beginning. We are for it and want it.

God bless you, my brethren and

sisters, in the name of Jesus Christ. Amen.

PATRIARCH HYRUM G. SMITH.

Testimony that the Lord is pleased with His Church officials—Duty of Church members to marry in the Temple—Man and wife should be of same religious faith—Observance of Word of Wisdom enjoined—Wonders of sound transmission—Blessings invoked upon the Church and its members.

My brethren and sisters, I am grateful for the privilege of standing before you for a few moments. I know that this is the work of the Lord, and I am very grateful to Him for the experiences I have received in His service during my visits throughout the Stakes of Zion; I have visited nearly all of them during the last three and a half years. I have made a number of observations, and have learned that the Lord is pleased with those who preside over the Church, those whom He has honored to hold responsible positions, who have been referred to in this conference as the General Authorities of the Church, including the presidencies of stakes of Zion, high councilors, the bishoprics of wards, and many others who bear the Holy Priesthood. This is my testimony, the Spirit of the Lord is with them wherever they are called to labor, even from the greatest down to the least.

The blessings of the Lord are with this people, yet in spite of this condition there are a few things existing in our midst with which the Lord is not pleased. I have noticed this particularly among some of our young people. Our young people are choice, they are the sons and

daughters of Israel, the chosen blood of Ephraim, upon whom responsibility rests in this age. The thing to which I specially refer that is not pleasing in the sight of the Lord, nor to our faithful fathers and mothers in Israel, is the fact that too many of our boys and girls, choice young men and women, are not availing themselves of the blessings of the Lord as administered in the Holy Temples. To the Latter-day Saints, the Lord has given His law, which provides that if they abide not by it, there will come a time when there will be weeping and wailing, distress and sorrow, and we do not have to wait until after death, either, because we see these conditions in this life, because of our disobedience, and because of the fact that altogether too many of our young people, when they marry, accept the laws of the land only, and not the laws of God, both of which are legal and lawful as far as this life is concerned, but only the laws of God are valid after death. This conduct on the part of many of our young people, to marry outside the Temples, or to marry those not of their own faith is not pleasing in the sight of the Lord. I counsel my brothers and sisters, particularly those who are born and raised in the Church, to avail themselves of the blessings of the House of the Lord; and, if they are not now prepared to do this, that they humble themselves and repent, and prepare to live worthy of the teachings of their faithful parents.

Very much has been said in this conference about the Word of Wisdom. I believe that the time has passed when the Lord will look upon us as a people, or as individuals, and, as was said anciently, will wink at our failings and weaknesses. I

believe that the Lord expects the youths of Israel today to live clean and pure lives, and leave alone the things which He has said are not good for us. My exhortation to the youths of Israel today, and to the parents in Israel, that we should obey the laws of the Lord, and abstain from the things which He has said are not good for us, repent of our present failings, and live hereafter in accordance with the laws of God. Let the youths of Israel secure their blessings in the House of the Lord, that their future generations may not condemn and censure them for having neglected their privileges as fathers and mothers.

I am thankful for the blessings of the House of the Lord, and I thank the Lord for my present standing in the Church of Jesus Christ of Latter-day Saints. I know that the Lord lives and that He will hear and answer our prayers. As a people, our prayers will be answered if we will humble ourselves and call upon the Lord in faith. We are living in an age when developments in the scientific world are bringing forth many valuable lessons. There are many good men and women in the world who do not humble themselves in prayer because they cannot see and understand the philosophy of it, they cannot reason it out in their own minds. Some of those who possess bright minds have invented and manufactured apparatus with which they can send the human voice across the continent, or ocean, thousands of miles, even without the use of wires, but yet individuals of such intellectual ability do not humble themselves sufficiently to admit that in the human mind there is an apparatus which has the power, if operated in obedience to

the laws of God, to send the human voice into the heavens. This is a force which the world's scientists do not understand at present; but, as Latter-day Saints, we have been praying to our Father in heaven for many years, and have learned that our prayers will be answered as long as we keep our minds in tune with the Spirit of the Lord. The key-note to it all is humility and faith. I pray that the Lord will bless us with faith to understand and appreciate the plainness of the Gospel of the Lord Jesus Christ, and render obedience to it. May we comprehend the revelations, live by them, and teach them to our children that they also may live by them. May the youths of Israel be valiant in defense of the truth and live worthy to receive the promised blessings.

By virtue of my calling, I bless this people, the Latter-day Saints in all the world. May God bless all Israel; bless the choice youths of Israel that they may have confidence in their parents' teachings, and listen to them with honor and respect. May we not turn away from sacred things, and laugh or scoff at them, but may we have in our minds respect and reverence for sacred things and sacred rites, that the Lord may not withhold His blessings from us. I pray the blessings of the Lord upon you, and upon the Church from first to last, all the faithful in the House of Israel, gathered and scattered, that the time may speedily come, my brethren and sisters, when the purposes of the Lord shall be accomplished in the earth. May we think seriously of the sacred things of life, and not turn away from the laws of God nor the blessings promised to the children of Israel in

these the last days. I pray our Father's blessings upon us all in the name of Jesus Christ. Amen.

"God bless our mountain home,"
a duet and chorus, was rendered by

Sarah L. Wood, James Moncarr and the choir.

Elder Rey L. Pratt offered the closing prayer.

Conference adjourned until Sunday, April 9th, at 10 a. m.

THIRD DAY.

Conference was resumed in the Tabernacle, at 10 a. m., Sunday, April 9th; President Joseph F. Smith presiding.

President Smith announced an overflow meeting to be held this a. m., in the adjoining Assembly Hall, under direction of Elder Heber J. Grant, for the benefit of those who cannot be accommodated in the Tabernacle, now overcrowded.

The choir and congregation sang the hymn, "Now let us rejoice in the day of salvation."

Prayer was offered by Elder John A. Elison.

The male members of the choir sang the hymn, "See, the mighty angel flying."

ELDER ORSON F. WHITNEY.

Past, present and future—The Missouri troubles and events that followed—Prophecies concerning Zion and her stakes—Joseph Smith and the exodus—Anson Call's Statement—What Brigham Young beheld—"Mormonism's" monument.

"Look not mournfully into the past; wisely improve the present, and go forth to meet the future with a manly heart." So says the poet Longfellow.

I am convinced of the uselessness of dreaming too much upon the past, or of speculating too much about the future. I regard the duty of the present hour as paramount. The present is the outcome of the past; and it is the great hook upon which the future hangs. Its im-

portance is not to be undervalued. Nevertheless, I believe it is sometimes a good thing to reflect upon the past, which is as a guide book to the present and future; to read the history of God's people, to ponder upon the predictions of His servants and their recorded hopes and expectations concerning things to come. And in this spirit I wish to draw the minds of the congregation toward a revelation given through Joseph the Seer in the month of December, 1833, just after the expulsion of our people from Jackson County, Missouri. Therein the Lord says:

"Verily, I say unto you concerning your brethren who have been afflicted and persecuted and cast out from the land of their inheritance,

"I, the Lord, have suffered the affliction to come upon them wherewith they have been afflicted, in consequence of their transgressions;

"Yet I will own them and they shall be mine in that day when I shall come to make up my jewels.

"Behold, I say unto you, there were jarings and contentions and envyings and strifes and lustful and covetous desires among them; therefore by these things they polluted their inheritances.

"They were slow to hearken unto the voice of the Lord their God, therefore the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble. * * *

"Verily, I say unto you, notwithstanding their sins, my bowels are filled with compassion towards them; I will not utterly cast them off; and in the day of wrath I will remember mercy.

"I have sworn, and the decree hath

gone forth by a former commandment which I have given unto you, that I would let fall the sword of mine indignation in behalf of my people; and even as I have said, it shall come to pass.

"Mine indignation is soon to be poured out without measure upon all nations, and this will I do when the cup of their iniquity is full.

"And in that day all who are found upon the watch tower, or in other words, all mine Israel shall be saved.

* * *

"Therefore, let your hearts be comforted concerning Zion; for all flesh is in mine hands: be still and know that I am God.

"Zion shall not be moved out of her place, notwithstanding her children are scattered; "They that remain, and are pure in heart, shall return, and come to their inheritances, they and their children, with songs of everlasting joy, to build up the waste places of Zion."

* * *

"I have other places which I will appoint unto them, and they shall be called Stakes, for the curtains or the strength of Zion."

Several very important facts are here presented for the consideration of God's people. In the first place, they are reminded of the great object for which this Latter-day work was instituted, namely, the building up of Zion, preparatory to the glorious coming of the Lord. Prior to that expulsion, the place for the city, New Jerusalem, unto which a people will gather, to make the preparation that is absolutely essential before the Lord will come—the very place for the city had been designated, and from this revelation we learn why those who had been sent to Jackson County to build up Zion were not permitted to accomplish the work at that time. Inferentially—nay, directly, we are told what kind of a people will be permitted to do that work, namely, "the pure in heart," for that is the

meaning of Zion, according to the word of the Lord. A prophecy is contained in this revelation: The colony driven from that land in 1833, or their descendants, joined with Zion's other children, or a people gathered out from among them, a pure-hearted people, are eventually to return and build up the waste places of Zion. In the meantime other places, called Stakes of Zion, likewise appointed of God, are to be inhabited by the Latter-day Saints.

How wonderfully the history of our people has fulfilled, thus far, that great prediction. How can we doubt that the God of Israel, who has made good His word in so many respects, will keep His promise as to the greater fulfillment? There is no room for doubt in my heart, nor in yours, as I believe, brethren and sisters, concerning these things.

A few years after this revelation was given, the Church of Christ, the Latter-day Saints, were once more on the move. They emigrated from Northern Ohio, where they then had their headquarters, to Western Missouri—not to Jackson County, from which part a portion of the community had been driven, but to Caldwell, Daviess, and other counties, where Stakes of Zion were organized or projected. There the Saints gathered to the number of about fifteen thousand. But a repetition of the troubles that had driven the colony from Jackson County, caused the cruel expulsion of the entire body from the State of Missouri, in 1838-1839.

Four years later, or thereabout, the Prophet Joseph Smith voiced a great prediction which you and I are now helping to fulfill; a prediction fulfilled in part by our parents and grandparents who came to the

Rocky Mountains to build up these Stakes of Zion. I will read to you just what the Prophet said on that occasion. At Nauvoo, Illinois, under date of the 6th of August, 1842, he made this entry in his journal:

"Passed over the river to Montrose, Iowa, in company with General Adams, Colonel Brewer and others, and witnessed the installation of the officers of the Rising Sun Lodge, Ancient York Masons, at Montrose, by General James Adams, Deputy Grand Master of Illinois. While the Deputy Grand Master was engaged in giving the requisite instructions to the Master-elect, I had a conversation with a number of brethren in the shade of the building on the subject of our persecutions in Missouri and the constant annoyance which has followed us since we were driven from that State. I prophesied that the Saints would continue to suffer much affliction, and would be driven to the Rocky Mountains, many would apostatize, others would be put to death by our persecutors or lose their lives in consequence of exposure or disease, and some of you will live to go and assist in making settlements and build cities and see the Saints become a mighty people in the midst of the Rocky Mountains."

One of the men who was present on that occasion and heard this prophecy, has left a statement concerning it which I will also read. That man was Anson Call. He lived to come to the Rocky Mountains and assist in fulfilling the Prophet's prediction. He was the pioneer of Millard County; he with others founded Fillmore, the original capital of the Territory of Utah. Afterwards he established Call's Landing on the Colorado River, there being a project at that time to bring immigrants and freight up the river to a certain point, and thence convey them northward into Utah—a project that would have succeeded but for the construction of the

transcontinental railroad. Anson Call was subsequently a prominent figure in Davis County, where many of his descendants still dwell. He was a man of sterling worth, truthful, and reliable, and here is the statement that he authorized concerning Joseph Smith's prediction:

"A block schoolhouse had been prepared with shade in front, under which was a barrel of ice water. Judge Adams, the highest Masonic authority in the State of Illinois, had been sent there to organize this lodge. He, Hyrum Smith and J. C. Bennett, being high Masons, went into the house to perform some ceremonies which the others were not entitled to witness. These, including Joseph Smith, remained under the bowery. Joseph as he was tasting the cold water, warned the brethren not to be too free with it. With the tumbler still in his hand, he prophesied that the Saints would yet go to the Rocky Mountains, and said he, 'This water tastes much like that of the crystal streams that are running from the snow-capped mountains. I had before seen him in a vision, and now saw, while he was talking, his countenance change to white, not the deadly white of a bloodless face, but a living, brilliant white. He seemed absorbed in gazing upon something at a great distance and said, "I am gazing upon the valleys of those mountains."

"It is impossible," continues Anson Call, "to represent in words this scene which is still vivid in my mind, the grandeur of Joseph's appearance, his beautiful descriptions of this land, and his wonderful prophetic utterances as they emanated from the glorious inspirations that overshadowed him: There was a force and power in his exclamations, of which the following is but a faint echo: "Oh, the beauty of those snow-capped mountains! The cool, refreshing streams that are running down through those mountain gorges!" Then, gazing in another direction, as if there was a change of locality, 'Oh, the scenes that this people will pass through, the dead that will lie between here and there!' Then, turning in another direction, as if the scene had again changed, 'Oh, the

apostasy that will take place before my brethren reach that land! But," he continued, "the priesthood shall prevail over its enemies, triumph over the devil, and be established upon the earth, never more to be thrown down!"

Joseph Smith, when he uttered this prophecy, when he beheld this vision, was standing upon the banks of the Mississippi River, fifteen hundred miles from where we now are. Yet he saw the Rocky Mountains, and the crystal streams flowing from yonder canyons, and I doubt not that if he had led his people to this land, as he once purposed doing, he would have recognized it as a familiar scene, having beheld it in vision, by the seeric gift, before he saw it with the natural eye. But the Prophet was not destined to fulfill his own prediction; his martyrdom prevented; and the Lord raised up another mighty man to carry out the project, to become the founder of Utah, and the redeemer of the Great American Desert.

Erastus Snow, one of the Utah pioneers, declared from this stand, in July, 1880, that Brigham Young beheld Salt Lake Valley while crossing the plains in the spring or early summer of 1847—beheld it in vision, and so vividly that when his eye, his natural eye, rested upon it, he could say with assurance: "This is the place." General Grant's famous phrase, "Let us have peace," is scarcely more noted now than Brigham Young's historic utterance, "This is the place." I notice that the "Gentiles" are beginning to use it to advertise this beautiful valley, which the great Pioneer saw peopled and inhabited while it was yet a barren waste—saw it filled with towns and villages—yes, saw it as one great city; and his proph-

etic vision concerning it has been ratified by the practical judgment of one of the biggest railroad men that this country has produced—the lamented E. H. Harriman, who expressed the conviction that Salt Lake City was destined to be one of the four greatest American cities. The point I wish to press home is this, that Brigham Young beheld it in vision, by the gift of seership, just as Joseph Smith had beheld it previously. According to Erastus Snow, President Young saw a tent settling down from heaven over this very spot, and heard a voice from above proclaiming: "This is the place where my people Israel shall pitch their tents."

What availed it, after that, for men to come from the Coast, as did Samuel Brannan and others, and try to persuade President Young to pass by this then forbidding spot, and establish his colony on the fertile slopes of the Pacific? Brigham Young knew what was best for God's people. He had the word of the Prophet, that the Latter-day Saints would become mighty, not in California, not in Mexico, not in Canada, nor in the islands of the sea (though there might be stakes of Zion there), but "in the midst of the Rocky Mountains." That was Joseph Smith's prediction. Brigham Young would not go past that prophecy, and to confirm his judgment and his reverence for the word of God, he had a vision showing him that this was indeed the place that the Lord had selected for His people. Colonel Bridger could not dissuade him from settling here; Samuel Brannan could not; and after the Pioneers had entered the Valley, and while they were organizing parties to explore the surrounding country, their

leader said to them: "Brethren, you can go north, south, east and west, and you will find many eligible sites for settlements, but you will come back and say with me that this is the place for our chief city." Driving his cane into the soil upon the very spot where now stands the Salt Lake Temple, he exclaimed: "Here we will build the city and temple of our God."

Brigham Young was Joseph Smith's executor. The Prophet had beheld these scenes and foretold these happenings. God had spoken to him concerning them. And we of today are participating in the fulfillment of his wonderful prophecy. We are building upon the foundation that he laid. President Young built upon it, the Latter-day Saints have built upon it, and are still fulfilling his inspired words concerning this western land.

But will our mission end here? Is the State of Utah the proper monument of the "Mormon" people? No. Utah, symbolized by her State Capitol, the noble structure crowning yonder hill, is the monument of the composite people of this commonwealth. The State of Utah is not big enough to be the monument of the "Mormon" people. It represents only a part of their work, and a preliminary part at that. The monument to "Mormonism" will stand in Jackson County, Missouri. There the great City will be built: there Zion will arise and shine, "the joy of the whole earth," and there the Lord will come to His Temple in His own time, when His people shall have made the required preparation.

Meanwhile, what are we doing? We are establishing Stakes of Zion, and getting ready to build the Zion of the future. We are here only

long enough to become strong enough to fulfill our greater destiny. The same Prophet who foretold the mightiness of the Saints in the midst of these mountains, declared that the much maligned, misunderstood "Mormon" people would yet be the saviors of their country, would stand with their feet firm upon the rocky ramparts of liberty, holding aloft the Flag and the Constitution at a time when traitors and anarchists would fain trample them in the mire. They would call to their aid lovers of law and order from every part of the Nation and from every corner of the world, and would stand for freedom and equal rights, for justice and mercy and peace, when all the world around them would be at war, one nation with another, and every man against his neighbor. They would protect and maintain the sacred, God-inspired principles upon which the American Government is founded, and in due time would go down in the might of the God of Israel and sweep the land free from anarchy and evil in all its forms.

Zion, the great monument yet to be reared, will stand in the proper place, upon the goodly land pointed out by the finger of God and consecrated for that purpose. No other place has been appointed for the New Jerusalem. The "Gentiles" used to say in derision that whenever the "Mormons" were driven from one Zion they had a revelation that Zion was to be somewhere else. This was intended to be funny, I suppose, though the theme is somewhat tragic. The "joke" would have more point if there was a grain of truth in it. It is sheer fiction. I have already refuted it by reading the word of the Lord: "Zion shall not be moved out of her place, not-

withstanding her children are scattered." Teach these things to your sons and daughters. Tell them why their ancestors came to this land. It was for something more than to redeem a desert, and found a State. They came here to prepare themselves for a far greater work, and the lion is only crouching before he springs. God bless you. Amen.

Sister Romania Hyde rendered a violin solo, with organ accompaniment by Prof. John J. McClellan.

ELDER JOSEPH F. SMITH, JR.

The Latter-day Saints have received the words of eternal life—"Christians" who do not believe in Christ's Divinity—Man's reason needs the Spirit's guidance—Prevalent disbelief in Scripture statements—The Infinite cannot be comprehended by finite reasoning—Fallacious dogmas of modern scientists—Essentiality of Spiritual guidance demonstrated.

My brethren and sisters, I am very greatly impressed, this morning, with the many evidences that proclaim this to be in very deed the place—the place of Zion; that here are found the people of the Lord with whom He has made covenant, and who have made covenant with Him to serve Him and keep His commandments; that Zion will grow and prosper until her fame shall fill the earth and her glory and majesty shall cover the face thereof.

I feel this morning very much as Peter did in his answer to the Lord after the feeding of the five thousand, when he confessed the Lord to be the Son of God. We read in the sixth chapter of John's Gospel that the Savior departed secretly

from the people after this miracle was performed, and crossed to the other side of the sea of Galilee, to the city of Capernaum. The next morning when the people discovered that the Lord had departed, they followed Him and asked when He came hither, and Jesus rebuked them because they had not followed Him because of the things He taught them, but because of the loaves and fishes. He thereupon instructed them to seek for the meat which endureth unto everlasting life which He could give unto them. They promptly informed Him that their fathers did eat manna in the wilderness which was bread from heaven. He answered that the bread Moses gave was not the true bread from heaven, but He was the bread of life, and that whoever came to Him should never hunger, and those who believed on Him should never thirst. This caused them to murmur, and to make it more emphatic the Lord declared unto them: "I am that bread of life. Your fathers did eat manna in the wilderness and are dead. * * * I am the living bread which cometh down from heaven." He offended them still more by saying, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you," referring to the ordinance which He later instituted, the sacrament of the Lord's supper. When He made this statement they were greatly offended, and many of those who had professed belief in Him declared that it was a very hard saying, and they could not receive it. Or, as it is written: "From that time many of His disciples went back and walked no more with Him. Then said Jesus unto the twelve, Will ye also go away?

Then Simon Peter answered Him: Lord to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art the Christ, the Son of the living God.

And I say, my brethren and sisters, that I feel this morning, after hearing the testimonies of the brethren at this conference, very much as Peter did in answering the Lord. Where can we go and find the words of eternal life? We cannot turn to the right hand neither to the left for there spiritual darkness reigns. Right here are to be found the words of eternal life, as they are given by revelation and inspiration to the people of Zion, and we know, as Peter did, that Jesus is the Christ, the Son of the living God. This is our message to the world; and it is a very timely message, for the so-called Christian world is departing from the fundamentals, if they ever had them, of the Gospel of Jesus Christ. They are rejecting Him; they do not accept Him as the Christ, the Son of the Living God. Now, I do not wish to be misunderstood, for I realize there are many in the world who do accept Jesus Christ as the Savior of mankind and as the Son of God; but the tendency among the religious thinkers and speakers today is very largely in the direction of which I speak.

During the year 1914, and running into the year 1915, a number of articles appeared in the *New York Independent*, one of the leading weekly papers of the United States which has a circulation in all the states of the Union and in many countries abroad. These articles appeared at intervals of a week or two during that year and were entitled, "What I believe and Why."

The writers were men who are moulding the thought religiously and educationally, of the people of this land. I read quite a number of these articles, and as I remember it now, there was not among them all, one declaration, clear cut and without modification, accepting Jesus Christ as the Only Begotten Son of God, and the Redeemer of the world; and yet these articles were written by men who profess to be ministers of His gospel. They call themselves Christians, but they taught most everything else except the fact that Jesus of Nazareth was the Son of God. They were very modern in their views, and accepted the theories and the ideas that prevail so largely now in the world, in contrast and contradiction to the Gospel of our Lord, as His doctrine is set forth in the Holy Scriptures. The final article of these papers, appeared in the issue of that weekly for March 15, 1915, and was entitled "The Sum of the Whole Matter. What I Believe and Why," and was introduced as the final paper or word on these religious subjects. The author of this final paper was Dr. William Hays Ward. I want to read to you just a few sentences. Mr. Ward said:

"The sum of the whole matter is this: Reason is the last arbiter; our own reason, our individual reason, my reason, nobody's else. There are various sources of authority. Bible, or church, or God, but each one must be tested by our personal reason before it is believed. We are all of us at bottom rationalists, can not help being. What God is, whether there be a God, we must decide by the best reason we have. If we are made in the image of God, that image is in reason, not in body." Now I want you to reflect and remember that. "If we are made in the image of God," he says, "that image is in reason, not in body; and our little reason can and must get

some true view of God, just as our little blinking myopic eyes can truly, if imperfectly, decry the infinite spangled universe. Reason may see faintly, even erringly, but it is all we have to guide us. It may rest on custom, tradition, social inheritance, the teaching from childhood of those whom we think possessed of more knowledge and judgment than we, but all our beliefs rest on such reason as we have. * * It is by reason that we too must test the Bible as well as the Vedas, Moses as well as Hesiod or Zarathustra. If we find in our Bible anything of cosmogony, or history or morals that does not approve itself to our reason, we must reject it, we can not help it. That did not, could not come direct from God, but came through fallible men, the framework and the chord of whose harp was constructed after the fashion of their day, and could not sound perfect music. Reason prefers our school text-book to our Bible on matters of geology and astronomy, sifts Bible history by comparison with contemporary records recovered from the sands and clay of ancient empires; and reason it is that judges the teachings of Jesus to be superior to the sacrificial cult of Leviticus, or the cursings of Ezekiel and Amos. Our light is better than theirs, for our reason has more knowledge, more experience, on which to rest. The best human reason—I think I do not err—whether it looks outward or inward, finds God."

And I say it does not! Reason is all right when intelligently used. There is not a principle of the gospel that will not appeal to the reason of man, for every principle of the Gospel of Jesus Christ is reasonable, clear and easily understood with the aid of the spirit of truth. But man cannot determine upon the strength of his own reason unaided by the Spirit of God the power and saving grace of the gospel principles, and expect to find out God. He cannot do it! The judgment of these men in the world, is not by any means as good as the judgment of Ezekiel, the judgment of Amos

and the judgment of Leviticus, that is, the word of the Lord as found in the book of Leviticus; neither is it as good as the judgment of Moses or any other of the old prophets, for the very good reason that Moses and the prophets were led and directed by the Spirit of God. These men are not so led, they have rejected the Lord and in His place have set up, as they did at one time in the nation of France, the god of reason which they worship, and which leads them into all kinds of errors because of their faulty and erroneous reasoning, such as these sentences express which I have read to you.

Of course our reason is in the form and the likeness of the reason of God our Father, but His is infinite and ours are limited and very imperfect. And it is true, notwithstanding what man may say or think, that we were created in the image of God physically, and this man's reason unaided by the spirit of truth has led him astray in this regard because he has rejected the assistance of the Holy Spirit.

I am reminded of an expression found in the eleventh chapter of the book of Job. One of his comforters expressed it but it is nevertheless a true statement. He said to Job: "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" And the answer to that naturally is: No, you cannot, unaided by the Holy Ghost! It is impossible for man to discover God unto perfection by the aid of his reason and that alone. We have the word of God for it. Paul tells us in the second chapter of Corinthians:

"It is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which

God hath prepared for them that love him, but God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of man, save the spirit of man which is in him? Even so the things of God knoweth no man but the Spirit of God." Or in other words, unless he has the Spirit of God. "Now we have received," he says, "not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

Now these modern religionists—we have some of them in our own city—I happen to think I have a clipping in my pocket from which I want to read a paragraph to you. This is the purported statement of a minister of this city taken from a discourse delivered not many weeks ago. He said:

"I for one can't see why men should accept the proposition that there is a hereafter simply because it is so written in the books. What more did the writers hundreds of years ago know about that than we do, and why should we particularly believe them? No man has ever journeyed to the beyond and returned to earth to prove to us we do go on."

And I say he is wrong! But this is the way these modern religionists reason. Many of those who have gone to the great beyond have returned and we have witnesses raised up in our day who can testify that they have seen and conversed with them. The Lord Himself, even the Son of God, appeared in the Kirtland Temple to the Prophet Joseph Smith and Oliver

Cowdery and ministered to them. The Prophet and Sidney Rigdon saw the Son of God in heavenly vision and they bore witness of it and their testimony is a matter of record before the world. They saw Him and bore witness, as they declared it, "last of all" that He lives for they saw Him. Angels, who are men that lived upon this earth and have been glorified, receiving their resurrection, returned and conferred upon the heads of Joseph Smith and Oliver Cowdery, keys and powers and priesthood which they held, and this same priesthood has been handed down and you hold it, my brethren.

It is the extreme of foolishness for a man to rise up and say, because those who have gone to the beyond have not appeared to him, therefore they have not returned, that no one has returned from the great beyond to prove we do go on! and to teach such nonsense in his ignorance to the people, because it appeals to his reason. He never will receive such visitations and knowledge as long as he holds to such views, and rejects the Lord Jesus Christ as the Redeemer of the world. Peter says:

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

Now this man asks, what did the prophets of old know more than we? And Mr. Ward, one of the great teachers in the religious world

asks the same question, or, declares that we have more light and a better vision than the prophets had, because of our greater experience. And I say unless we are in communication and fellowship with the Spirit of God we do not know as well as they knew, for we have it in the words of the chief of the apostles that these holy men of old, Moses, Elias, Elijah—all of the prophets of old—spoke as they were moved by the Holy Ghost, and that which they declared to the people was the vital truth. The Lord taught His disciples that the mission of the Comforter, or Holy Ghost, was to teach the truth and that He would teach us and lead us in all truth; that He would show us things to come—which is the spirit of prophecy. He would take of the things of the Father and of the Son and reveal them unto us, providing, of course, that we are in fellowship with Him. And so Peter bears witness that these prophets spoke under the inspiration of the Lord and gave unto us the word of the Lord.

We have even a greater witness. The Lord Himself has borne record of this fact. You remember having read in the twenty-fourth chapter of Luke how, after His resurrection, He walked along the road with two of His disciples going to the little city of Emmaus, not far from Jerusalem, and the scriptures say, their eyes were holden, that they should not know Him. As He walked with them they were surprised, thinking Him a stranger and ignorant of what had taken place during the past three days, so they commenced to instruct Him as they walked along. They told Him how the Jews had taken Jesus of Nazareth, the one whom they

thought had come to redeem Israel, and had put Him to death. They were very much concerned about it, and they were feeling in their hearts that all was over, their hopes and promises were at an end. The Savior listened patiently for some time and finally He said to them: "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." So He testified to the fact that Moses and all the prophets whose records we have in the old scriptures—which today are quite generally discarded in the so-called Christian world—had declared that He was to come into the world, suffer and have His blood shed for the redemption of the world, to die upon the cross and that He was verily the Son of God the Redeemer of mankind. Thus He opened the scriptures to their understanding and taught His disciples after His resurrection, that these things were true, bearing witness and record to the fact that the prophets of old spoke, and wrote also, as they were moved and commanded by the Spirit of God. This is what we Latter-day Saints believe.

Now these modernists who are instructing and leading astray the people of this and other lands, reject the doctrine of the atonement of Christ; they reject the resurrection of the Son of God, and consequently the resurrection of all mankind. They have discarded entirely the miracles of the scriptures and make light of the saving ordinances of the gospel which the Lord declared to be so essential to our sal-

vation; and in the stead thereof they have accepted the theories and notions advanced by modern scientists which are evidently false, and have taken to their hearts and hugged to their bosoms the falsehoods set forth in the theories of evolution and of higher criticism of the scriptures. And why have they done this thing? Because the simple truth, which is understood by the Spirit of God and not understood and comprehended by the spirit of man, does not appeal to their reason. They have refused to hearken to the words of the Son of God wherein he rebuked the unpentant Jews:

"I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do bear witness of me. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not. Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me."

All manner of theory and error they teach to the world, declaring that we cannot accept anything, only that which our reason teaches us. Therefore, if reason teaches me that baptism is not essential to salvation and it teaches you that it is, we are both right, which is a contradiction which cannot be true; and unless reason teaches us the same thing and we are agreed, both cannot have the truth and we are not in the narrow path, we are not in fellowship with God. We must walk in holiness of life in the light and in the truth with proper understanding which comes through the gift and power of the Holy Ghost

which is promised to all who will believe unto repentance and receive the words of eternal life. If we are in fellowship with this Spirit then we walk in the light and have fellowship with God. He who is without the guiding light of the Spirit of God is in the midst of darkness and cannot with his reason unaided and unenlightened search and find out God.

My testimony is that Jesus is the Christ, the Redeemer of the world, that Joseph Smith was a prophet of God, that he did receive ministrations of angels, and even of the Son and of the Father; that he was called to establish this work in truth and righteousness, and this message has gone forth to the world and many—even the great majority, have rejected it. However, this is my testimony and the testimony of the elders of Israel, and may it prevail, is my prayer in the name of Jesus Christ. Amen.

ELDER MELVIN J. BALLARD.

(President Northwestern States Mission.)

My heart rejoices, my brethren and sisters, in the privilege of attending this conference and listening to the testimonies that have already been given; and most earnestly do I desire to enjoy the same good spirit with which our brethren have been impressed, as they have uttered inspired words to us.

I rejoice more than I can tell you to have a name and standing in this Church, to be identified with what I consider the most wonderful movement in the world today, a movement, as suggested by one of our brethren this morning, that is only beginning its effective work;

assuredly we have not reached the end for which this work was established by the Lord. When I realize the meaning of those words of the Master that we are the salt of the earth, and that the heaven which has been planted with this people should work until it reaches the uttermost ends of the earth, I feel that, this being the truth, this work being the very work of God, His precious promise having been given to it, no power can stay its progress, its growth, its development, the consummation of the end that God has decreed. If the Lord has selected these valleys of the mountains as the place where He would establish His people, He having decreed it and pronounced His blessings upon it, this will always be the place, though some of us may not be permitted to remain in this place. This will always be the saving work that God established it to be, though some may not continue to be identified with it. The Lord having decreed these things they shall be consummated, all His promises shall be fulfilled.

The world has become impressed with some of the doctrines taught by the Prophet Joseph Smith, and although they have not acknowledged the source from which they have received their information, nevertheless great churches have been builded using as their chief corner stone some of the doctrines or principles announced by the Prophet. Others have wondered at the beauty of these doctrines, and have been almost shocked when afterwards they have heard that these were the teachings of the Prophet Joseph Smith. Men have wondered why it was that if the Lord had such a beautiful system, if He had such a wonderful work

to do, why He did not choose someone else besides a man who has been so much misunderstood and whose name has been held in contempt by the world generally. The one reason why the Lord did not give to the Reverend T. DeWitt Talmage, Henry Ward Beecher or others the message, the grand message that He delivered to the Prophet Joseph Smith, is because He has always elected, as Paul indicated, the weak and not those who are wise in the things of the world, not those who are mighty, not those who were learned. Not that God despises learning, education, nor those things that make men great in the eyes of their fellow men, but He does this that no flesh shall glory in His sight.

When I have witnessed the efforts of men to try to detract from the work established through Joseph Smith, rob it of its claims of divinity, by trying to find among his associates men who had learning and education and ability enough to produce the Book of Mormon, tried to give the credit to Sidney Rigdon or to Solomon Spaulding or to some one else, I have wondered what the world would have thought of the Book of Mormon if the Lord had revealed its whereabouts to Henry Ward Beecher. Would they not have given the credit to man? Would the Lord have been glorified in this? I feel that the Lord has done it just as He always has performed His work, I am impressed by those words spoken by the Savior as found in the ninth chapter of Matthew, sixteenth verse: "No man putteth a piece of new cloth into an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse. Neither do men put new

wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved." If the Lord had a new message or the old message to be re-given, it having failed to be preserved, through the inability of men to defend the truth and preserve it after the departure of the Christ and His apostles, if He had a new message of the truth to give, new wine of life to give to men, evidently, in His judgment, He could not find a vessel, an organization on the earth that could contain this new wine. Where could He find one in which there was a belief in God the Eternal Father as He is; where, one that believed in Jesus Christ as the very Son of God, and the Savior of the world? He had to select someone whom He could reveal Himself to, one without preconceived notions and prejudices.

When the Lord sought to give Israel new promises, and lead them into the new land, He found it necessary to keep Israel in the wilderness forty years, to try to make them vessels who could contain the better things; but they could not. They all perished, who were over twenty-one years of age, except Caleb and Joshua, and only the children who were born and reared in the wilderness came into their new land. When Jesus Christ came, though there were religious organizations in the world, He could not find one suitable to receive His message, so He had to build anew again; He had to organize vessels and institutions, an organization that could contain this new wine. So in all the earth in the latter days, there was not, anywhere, vessels of organizations that could contain the new wine, the very truth of God;

and so He organized new vessels, a new institution, an organization capable of receiving the full message of truth that has been given to this Church. It will, I trust, always be possible for this organization to cherish that measure of truth that has been given to it, to preserve it, to receive more as the Lord intends that it shall come; and not save it for ourselves alone, for we have been given this wonderful message for the blessing of all men. We are to treasure it with the thought, not of selfishness—"for me and my wife and my son John and his wife," but for the whole world. I rejoice that the truth has come to our understanding, no matter what the world may say or think or feel with reference to this message. If it is the truth, as we declare it is, it will stand, it will survive.

I read some very comforting words a few days ago from an eminent author running like this:

"Had the great truths waited until the majority voted in their favor they would never have been heard of in the world. Had they not found the place from which they are proclaimed at all times as sufficiently grand, they would be silent to this hour. Unadorned and out of the way were the seats whence they were uttered as they came like zephyrs; and though slight their rustlings they uprooted oaks and threw down palaces."

While this truth came in a humble and obscure corner of the earth, to one out of the way of the seats of those who sought adornment, nevertheless, though the rustlings were gentle when the Son of God and the Father Himself appeared in the grove, to the Prophet Joseph Smith, on that spring morning, it was the beginning of the establishment of truth that should grow and

become mighty; and like fire, when once started in dead timber, it shall burn and consume all that is dead, decayed and fit for consumption. So the truth, once clearly stated, will burn and consume error and spread unto the uttermost parts of the earth.

I testify to you that this is the truth, that the wonderful message given to us is the thing of all things that can save and that will save the world. It is the power of God unto salvation; it is the Gospel of the Lord Jesus Christ. I do bear testimony to the fact that I know, all there is to me knows, reason is satisfied, yes, in my soul, by a thousand testimonies, I know it better than I know anything else in the world that God lives, that Jesus is the Christ, the very Son of God. I know equally well that if the Lord, who does live, if He ever spoke to men, if He ever delivered a message in all the world, He did speak to Joseph Smith, He did reveal Himself, and I believe that He revealed Himself to men anciently as well as that He revealed Himself to the Prophet Joseph. I treasure the divine message that has come unto us, and I do appreciate the opportunity of bearing this message to my Father's children.

Oh, may the Lord inspire the hearts of the youth of Israel, and the men and the women who have the great responsibilities of demonstrating to the world the virtue, the virility, the strength and the power of this Gospel, so that men may not only be impressed and inspired by our utterances but that, seeing the fruits of this Gospel in the lives of the Latter-day Saints, they may be lead to acknowledge that the thing, after all, that they have sought and have not found in the forms of re-

ligion upon which they have leaned with hope that it would solve the world's problem, and bring peace to the earth, is here in all its power, not lose their faith in God, nor in His Christ, but, that here they shall find hope. And may we live to invite and anxiously desire all men to come and drink of these waters of everlasting life which are now extended freely to all who will receive. May the Lord bless us in these noble efforts and in this grand mission, to live up to the requirements of the Lord, I pray, in the name of Jesus Christ. Amen.

President Smith announced another overflow meeting, to be held in the Assembly Hall at 2 p. m., to be presided over by Elder George F. Richards; and an outdoor meeting at same time, in front of the Bureau of Information, under direction of Elder Heber J. Grant.

ELDER LEVI EDGAR YOUNG.

(Of First Council of Seventy.)

My brethren and sisters: I have been asked by President Smith to say a few words this morning concerning the organization for the World's Peace Foundation that has been inaugurated here in the United States. Yesterday afternoon the Utah organization was perfected by the election of Hon. Wm. N. Williams as president; he with the other regularly elected officers, will take up the work of perfecting the organization throughout the State of Utah. At the head of the peace organization in the United States is Ex-President William Howard Taft. The movement has been inaugurated for the purpose of inculcating in the hearts of all American people the virtue of peace, and

it is desired that such organizations be perfected in all of the states of the Union.

Utah is recognized by a great many people abroad as being loyal to the gospel of peace. It is said that we have contributed here in this state more for the suffering people of Europe than any other state of the union in comparison to the population. It is greatly desired by the peace organization that all of the people of the State become interested in this movement and contribute in spirit and in truth, to the cause, that a sentiment may be aroused in the hearts of men and women, and of the children of the public schools, that we may have a backing that will count for something, and that it may be said that our own State is not dead to this great message which Christ brought to the world over eighteen hundred years ago.

I was particularly interested in the words of Elder Orson F. Whitney. I believe every word that he uttered. I know that the revelation that he read is true, and the glorious thing to me is that the people throughout our government is beginning to recognize the great work of the Latter-day Saints. It has been recently printed in the *Alumni Review* of the Harvard University, that the "Mormon" people established in the Far West the most splendid American institutions of government, and when Dr. Turner, of the Department of Western History, made that statement he did it because of his careful study. But I believe we have gone farther and established in early days in this state the most splendid types of municipal and civic government of any American people that ever lived. In the De-

partment of Political Science of Columbia University, students are making a study of the development of the old English town government of this state. This institutional life which the pioneers established in this great country of the Far West is being recognized, and the truth of their work is destined to be known.

But the Latter-day Saints have done more than establish American institutions in the Far West. They have established not only economic institutions that are wonderful in history, but "Mormonism" calls every man, woman and child into the field of constructive social activity. I believe we have the key to the social reformation of the world, through the priesthood and the different organizations of the priesthood of God. But over and above all of these things, Zion is to be established on this continent, as has been pointed out this morning by Elder Whitney, and all people who wish the truth, and who would bow to their God and ask for truth, shall know the truth and the truth will make them free. They will come up unto Zion and be purified, and Zion will be built upon this continent, and it will be the great center of all civilization and culture. The gospel of the Christ shall grow in the hearts of all, and Christ shall reign as Lord of Lords. He shall come and the great millennium shall be ushered in, but not until the people of the world shall have bowed to His great word and recognized that Jesus is the Christ.

So here, in this State, we have every opportunity of establishing a peace society that will be effective. A part of Zion at least will be here, and Zion means the place where the pure in heart are living. This

will be a veritable Zion. We will contribute a light to the world. The sorrowful, those that are placed in all kinds of terrible social conditions, because of the great war in Europe, they will look, I believe, to the United States government for succor, and in time will they kneel in prayer to God and ask for the light and truth, recognizing as they will, that the truth has been taken from the hearts of men and that they are in need of a knowledge of Jesus Christ, the Redeemer of the world. We urge that this peace movement receive your hearty support throughout this state, that organizations may be perfected in the respective Stakes of Zion, that it may be said that among the Latter-day Saints of the far west, not only do they preach the gospel of peace, but they are perfecting the Gospel of peace by their righteous works. I believe that we have a great opportunity, my brethren and sisters, of doing a splendid work in this State.

May Zion be built upon this continent, may we cleanse our hearts and do the great work and make the great contribution of bringing about the unfurling of the flag of peace, of helping to bring about the federation of the world in a league of peace, that there may be no more war, that peace may come and that all people shall look up to Zion and know that God is God and that He has spoken to His people. May we so direct our lives that this message may be given to the world.

I bear you my testimony that God lives, that Jesus is the Christ, that He is the Redeemer of the world, that Joseph Smith was a prophet of God, and that the great saving message of God, the Father,

has been revealed unto His people no more to be taken from the earth, but to spread through the world as the great life and light of salvation and universal peace and happiness. Amen.

The anthem, "Christ is Risen," was sung by the choir, 25 of the lady members rendering the solo parts.

The benediction was pronounced by Elder Lewis W. Shurtliff.

Conference adjourned until 2 p. m.

OVERFLOW MEETING.

An overflow session of the Conference was held in the Assembly Hall, adjoining the Tabernacle, at 10 a. m. The services were presided over by Elder George Albert Smith; and the Forest Dale, Waterloo, and Richards ward choirs, combined, furnished the music.

The hymn, "O awake! my slumbering minstrel," was sung by the choirs.

The opening prayer was offered by Elder George C. Lambert.

The choirs sang the hymn, "Ye simple souls who stray."

ELDER GERMAN E. ELLSWORTH.

(President Northern States Mission.)

I am very grateful for the privilege I have this morning, in meeting with you to worship the Lord in our conference. I have no wisdom of my own with which to enlighten you, except I become a medium in the hands of the Lord through which His Spirit may prompt me to say something that will be good for our souls. I rejoice in the testi-

mony I have of the Gospel, and as I listen to the testimonies of my brethren, and hear their declarations of its restoration, my whole being warms, and I rejoice that I also am found worthy to possess a testimony, and to be numbered with men and women whose hearts are set on righteousness and the salvation of our Father's children.

The testimony of the Prophet Joseph Smith concerning the coming of the Father and the Son grows more wonderful to me all the time. Likewise the testimony concerning the visit of Moroni and the great mission of the Book of Mormon. I do not know of any book that has ever come forth in the earth that has so many evidences and so many testimonies concerning its truthfulness. The Angel Moroni came and instructed the Prophet Joseph Smith concerning the whereabouts of the plates upon which the Book of Mormon was written, and the circumstances connected with its coming forth. Joseph Smith the Prophet tells us the events connected with its coming forth, and declared that he translated the writings on the plates by the gift and power of God. We have three witnesses who likewise declare that they, in the presence of an holy angel, handled the plates and heard a voice from heaven, affirming the truth of Joseph Smith's words, that the plates had been translated by the gift and power of God, a testimony that they could never afterward deny. Eight other witnesses also signed their names in testimony concerning the plates, and their belief in the truthfulness of this book.

The first writer in the Book of Mormon, Nephi, tells us that it is a true and faithful record. The last

writer in the Book of Mormon testifies, in like manner, with a promise that all who read it with a sincere heart may know of its truth, for the Father will declare it unto them by the power of His Spirit. This vast assemblage of people, together with all other Latter-day Saints, bear solemn testimony that they have received a witness in their souls concerning the truthfulness of the Book of Mormon.

My humble testimony to you and all the world is that the Book of Mormon is true. Along with the witness in my soul, the Lord has blessed me with inspiration, akin to revelation, concerning the important part the Book of Mormon should play in the conversion of the world. The Bible has been scattered throughout the earth, and all nations who have received it are now called Christian nations. The Bible has been preceded, and accompanied, and followed by stories concerning the great characters named therein, and the hand dealings of God with His people. I believe the coming forth of the Book of Mormon, the depicted lives of its leading characters, and the faith-promoting incidents recorded therein, should find place in the hearts of the Latter-day Saints. I believe they should be well prepared to narrate those stories and tell them as well as the Christian missionaries tell the story of Adam and Eve, of Abraham, Isaac and Jacob, of Joseph, and Daniel, and the three Hebrew children, together with the sacred history of Mary and her Divinely begotten son, Jesus, and His life ministry and miracles.

In my missionary experience I have found that people who are converted through reading the Book of Mormon, are solid in the faith, their

faith seems to be planted firmly upon the rock of revelation. I was told today that in war-stricken Europe, where the people are left much alone, those who are converts to the Book of Mormon are not falling away from the faith. Within the past year numbers of families have sent for the elders to baptize them, who have read no other literature, or received no other instructions save that which they found within the lids of the Book of Mormon.

I am reminded that the missionaries who were sent out in the early years of the Church, had no other literature but the Book of Mormon, and this book, together with the burning testimony in their hearts concerning its truthfulness, and the wonderful way in which it came forth, was so powerful that it brought the honest in heart into the Church by hundreds. The character of these early converts is a strong testimony that there is no better missionary book. As years went by, smaller books and tracts were written, many hundreds of thousands distributed, but I do not believe they have had the same effect as the Book of Mormon. In the Northern States mission, we have sought, diligently, for twelve years, to distribute the Book of Mormon, exerting every effort in our power to place it in the hands of the people, that it might fulfil its mission in connection with the Bible in bringing the world to Christ. The distribution of the Bible has made Christian nations, so the distribution of the Book of Mormon amalgamates the Latter-day Saints, with such nations. There is no more powerful record written concerning Jesus the Christ, no more beautiful stories of blessings following faith in God, and no

clearer explanation of the plan of salvation found than that recorded in the Book of Mormon.

I rejoice in the testimony I have received from our Heavenly Father concerning the Book of Mormon. In listening to the testimony of President Joseph F. Smith, at the beginning of this conference, wherein he said he felt like he stood in the presence of the Lord, my mind immediately went to the time when the Prophet Joseph Smith, in the woods of Palmyra, as a boy, stood in the presence of the Lord and His Son Jesus Christ, and how He was almost consumed as it were, with the influence of their presence. President Joseph F. Smith made the Latter-day Saints feel, during his remarks, that he was standing in the presence of God, our Father, and we all rejoiced in the power and spirit of his testimony. The early missionaries of the Church felt much the same way. Some of them had stood in the presence of angels, or in the presence of men who had. They had felt the burning influence of the Spirit that had accompanied the coming forth of the Book of Mormon and the restoration of the Gospel of Jesus Christ.

I bear witness to you that every elder who has ever come to the Northern States Mission, and has sought, with all his heart, to place the Book of Mormon in the hands of the people, has been made bigger and better than those who have delivered it doubtfully. The Christian world did not particularly want the Bible when it first came to them, neither did they sanction all the movements that were put on foot to scatter it abroad in the world. The Christian missionaries were not received with open arms;

but they have persisted until the Bible can be found in almost every home in almost all nations of the earth; it can be found in hotels, upon railroad trains, in stations and everywhere that men and women are wont to congregate. I believe the Book of Mormon should follow the Bible, for in the Book of Mormon is found the more simple testimony, and a plainer explanation of the doctrines of salvation, accompanied by a spirit that finds lodgement in the hearts of the honest seekers after truth.

While we have not neglected to bear our testimony in a personal way, nor failed to seek entrance to the homes of the people, yet we have kept uppermost in our minds the distribution of the word of God as found in the inspired record called the Book of Mormon. We have encouraged our elders to read it when they are feeling blue, or homesick, or discouraged, or in doubt, for they will thereby be comforted, their faith increased, and their courage to face the world be strengthened.

My brothers and sisters, I would like to leave this admonition with you, that you go home and become better acquainted with the faith-promoting stories of the Book of Mormon, with the strength of character of its prophets, and the wonderful doctrines of salvation that it teaches. Teach your children to relate the stories found therein as they hear and tell those found in the Bible. I believe that the missionaries, and all our young men and our old men; should know the stories found in the Book of Mormon that inspire faith in our hearts, as well as we know the Bible stories. They are beautiful, and faith-promoting. We ought to learn

to tell them that the world may know them, for the knowledge of the world has not come to them so much by reading the Bible, as it has come to them by the stories that have been told, by the sermons that have been preached from the Bible. The knowledge of the Book of Mormon will spread in the earth the same way, if we will learn to tell the stories found therein.

We have sought to establish the Book of Mormon in the homes of people by selling or loaning it to them and pointing out to them the good things found therein. On our first visit we leave a book and point to one or two good things; then go again and turn down a few other corners of the leaves until we have maybe 25 or more places thus marked in the book. Just as soon as we can induce the people to read two or three places in the Book of Mormon, they will not permit that book to leave their home. We hope, in time, they will learn to value it as they do the Bible, and value the Bible more than they do today.

The Book of Mormon, has, to some extent, changed the thought of the religious world. They are beginning to reverence Adam as they should, and no longer consign unbaptized infants to eternal damnation. Easter sermons have been so modified that you can follow the very language of Alma in some of the easter sermons of the Christian ministers of today. That has come about, possibly, by a few copying some of the sayings of Alma, and others repeating it without knowing its source. If we will learn to appreciate the value of the doctrines contained in the Book of Mormon, and proclaim them to the world, they will become uncon-

sciously part of the doctrines of the world.

I rejoice in the testimony of my brethren and the spirit of civic righteousness that I feel is spreading over this state. The world had no revelation concerning the word of wisdom which condemns the use of liquor and tobacco, but they are fast driving those evil things from their midst. In one or two of the states in the Northern States Mission you do not see cigarette smoking. I have been at times in several cities of 350,000 people, and never saw a man or a boy with a cigarette. I came here and met them on every side smoking cigarettes and yet the Lord told us more than two generations ago, that it was not for man. We have states in which there are no saloons, and they are praying there will be no state with saloons. When the saloon was banished from the state of Iowa, the 1st day of January, 1916, there was a great exodus from that state. Not one of you would have followed the crowd or desired habitation where they dwell. On the other hand you would have been glad to have followed the crowd that came in when the state was freed from the influences of liquor. Every decent person desired to live in Chicago and eastern cities in the prohibition districts. The homes are better, the surroundings are better, the people are better. Sometimes we elders have to bow our heads when people say, "Why do you people in Utah, who have the balance power, permit saloons and cigarettes" When I see states and nations leading out in these things, I am reminded of the scripture wherein it says the "children of the world are wiser in their

generation than the children of light."

May God help us to faithfully live the first principles of salvation, inspire us with the spirit of the Book of Mormon, and bring back to us the spirit of communion with angels, for they are willing to come today to all who serve the Lord, and court their influence. Many elders have had their eyes opened, and have stood in the presence of holy messengers who have been sent to help them in their ministry. I think that the Latter-day Saints of all people in the world, ought to understand that they are children of God, and live according to His ways. Follow Him, and cast out those evil things that destroy peace and happiness, and drag men down to the level of the beast.

May God help us, my brothers and sisters, to save our young men, and women, that they may believe the spirit and testimony of the angels of God, who came to the Prophet Joseph and accept the testimony of the Book of Mormon, and the doctrines that it teaches, that our light may be the light of a people set upon a hill. May we be leaders instead of followers of darkened Russia in casting out the liquor evil. May we be, as God has designed, real leaders, and a real light to the world, I pray in the name of Jesus Christ. Amen.

ELDER WALTER P. MONSON.

(President Eastern States Mission.)

My heart was touched in listening to the testimony of our beloved President, Joseph F. Smith, in the opening session of our conference, when he made that statement, very feelingly, that we stood in the pres-

ence of God, and that the eyes of great, good men who have lived upon the earth were upon us. I thought then, and have thought since, that the spirit of this conference is turning the hearts of the Latter-day Saints toward that personage whom we worship, as our Heavenly Father, and our God. Jesus Christ said in His reconciliatory prayer, which was offered up in the olive garden of Gethsemane, that "This is life eternal, to know thee the only true God and Jesus Christ whom thou hast sent," and if it is life eternal to know God as He is, then I consider it a vital question affecting the welfare of every son and daughter of God. My mind goes back to an ancient incident found in the 18th chapter of First Kings:

"And it came to pass when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim. Now, therefore, send and gather to me all Israel unto the mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezabel's table. So Ahab sent unto all the children of Israel, and gathered the prophets together unto Mount Carmel. And Elijah came unto all the people, and said, How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him. And the people answered not a word."

Here was a time in Israel when they were following after false gods, and the prophet of God stood up in the midst of Israel and gave them a challenge, or gave a challenge rather unto the priests of Baal and the priests of the groves. He

called upon Israel saying, "How long halt ye between two opinions?" There are two opinions respecting God's character today in the world, and the message that is being sent forth by the Latter-day Saint elders to the ends of the earth is calling upon Israel to choose between the priest of baal and the true and living God. I do not refer to the Christian world with any asperity, but rather to draw the comparison in these two points. The Athenasian creed says, "There is one living and true God, without body, parts or passions." This seems to be the prevailing idea throughout the world with respect to the character and personality of Deity. And with the Athenasian Creed agrees the Apostles' Creed and the Nicene Creed, so that we can say that the whole Catholic and Protestant world have founded their faith upon that sort of a creature.

It is not strange to a Latter-day Saint that God has revealed Himself in our day and time, for with that prophetic announcement made by the Revelator John, when he said that

"I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, fear God and give glory to Him, for the hour of His judgment is come; and worship Him that made heaven and earth, and the sea, and the fountains of waters."

Now, had the Gospel been upon the earth there would have been no necessity for an angel to restore it, and had the people been worshipping the God who made the heavens and the earth and the seas and the fountains of waters, there would have been no necessity for that pro-

phetic announcement. In the 130th section of the Doctrine and Covenants, the description of the God of the Latter-day Saints is given, differing with the bodiless, partless, passionless god, between which a choice should be made.

"The Father has a body of flesh and bones, as tangible as man's; the Son also, but the Holy Ghost has not a body of flesh and bones, but is a personage of spirit. Were it not so, the Holy Ghost could not dwell in us." Here you have the "two opinions" stated, one that "God is a personage without body, parts or passions," and the other that "God has a body of flesh and bones as tangible as man's." Now we call upon Israel, "How long halt ye between two opinions." We might ask with the Savior, when addressing the Pharisees: "What think ye of Christ?" Is Christ God? Is He not the God of Abraham, Isaac and Jacob the God of Israel, the God who made the heavens and the earth, the seas and the fountains of waters? We read the testimony of John:

"In the beginning was the Word, and the Word was with God, and the Word was God, the same was in the beginning with God. All things were made by him, and without him was not anything made that was made. * * * And the Word was made flesh and dwelt among us, * * * full of grace and truth."

Here you have the testimony of the Creator who "made the heavens and the earth and the seas and the fountains of water." I would like to know what purpose there would be in the resurrection, which is being commemorated throughout the Christian world at the near approaching Easter? If He is God, to what purpose did He take up

His body? If the unembodied state of the spirit is a higher order than the resurrected state, the embodied state, then Jesus Christ was farther advanced the three days when His body lay in the tomb than He was when He had burst the bonds of death and walked forth with His immortalized, resurrected body. Can any one ever think that Jesus took a step backward from glory? Positively no. The greatest stride that was ever made toward glory was when that inanimate form that was put into the tomb of Joseph of Aramathaea was reanimated by the Spirit, which had three days previously been commended into the hands of His Father as He expired upon the cross.

Now, the whole Christian world has been teaching the doctrine, as has already been stated in this conference, that the resurrection is something else other than the bringing up of the body. They look upon the resurrection as a sort of a spiritual resurrection, or awakening of spirit in some indescribable way. The Apostle Paul gives us a very striking testimony with respect to this question, which I would like to read. It is found in the 15th chapter of First Corinthians:

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there is no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and ye are found false witnesses of God, because ye have testified of God that He raised up Christ, whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ risen, and if Christ is not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in

this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits, afterward they that are Christ's at His coming. Then cometh the end, when He shall have delivered up the kingdom to God even the Father, when He shall have put down all rule and all authority and power, for He must reign till He hath put all enemies under His feet. The last enemy that shall be destroyed is death."

Therefore the greatest victory ever won by Christ was when He broke the bands of death, and when the seed of the woman crushed the head of the serpent that brought death into the world.

Why, the world is preaching Jesus Christ crucified, and they leave Him crucified, and they have a crucified and dead religion. We are proclaiming to the world the resurrection of Christ, and we get a vital religion, a live religion that enters into the lives of men and women and raises them to the lofty pedestal of sainthood. If Christ be not raised, then is our preaching vain. I thank God that we have hope as Job of old, who said: "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God." That is the testimony of Job of old. When people declare that God cannot be seen they are drawing into question the testimony of that righteous man, they are bringing into question also the statement of Jesus when He said, in that sermon upon the mount: "Blessed are the pure in heart, for they shall see God,"

and if He is unseeable, then how can Jesus Christ's promise be fulfilled? Some people claim that it was in the death of the cross—that the Christ was glorified. I do not speak disparagingly, nor do I wish to detract from the sacrifice that was made on Golgotha's hill, but I want to turn your attention to the thought and to the life that has come through that sacrifice. The very fact that Jesus was crucified did not make Him the Christ. That was the infliction of Roman capital punishment. You remember the scene at the crucifixion, the malefactors upon either hand of the Master, who were also crucified. Their crucifixion did not make them Christs. The malefactors had not the power to lay down their lives and take them up again as the Master had, who became the Savior of the world, by putting under His feet that enemy, the arch enemy of God, even death.

It is not an uncommon thing to meet people who say that Jesus Christ has come for the second time. I met a very influential minister in Brooklyn who declared that Jesus Christ has made His second advent and come into the world, in 1874, and is dwelling in the hearts of the children of men. What has He done with His body? Why, Jesus Christ, who was the Word, who was with God, who was God, took upon Himself that body of flesh and bones which Thomas handled and felt in his doubting moment, and then cried, "O Lord, my God," thus dispelling all doubt. He no longer doubted. As Christ ascended into heaven there stood upon the mount two angels also, who said: "Ye men of Galilee, why stand ye gazing into heaven? this same Jesus which is taken up

from you into heaven shall so come in like manner as ye have seen Him go into heaven." Then He has not descended, in 1874, as His apostles saw Him ascend.

To show the necessity of accepting Jesus Christ as being a personage, possessed of a body of flesh, I want to bring to your attention the testimony of John, recorded in the fourth chapter of his first epistle: "Beloved, believe not every spirit, but try the spirits, whether they are of God, because many false prophets are gone out into the world." Now a key given in the following verse: "Hereby know ye the spirit of God, every spirit that confesseth that Jesus Christ is come in the flesh is of God, and every spirit that confesseth not that Jesus Christ has come in the flesh is not of God. And this is that spirit of anti-Christ whereof ye have heard that it should come, and even now is it already in the world." There were people in that day who were possessed of the spirit of anti-Christ who said that Jesus Christ did not come in the flesh; and when Jesus shall make His second appearance those who have been faithful, and have become familiar with His voice in this life, will know positively that it is Jesus Christ who stands before them, and they will see the marks in His hands and in His feet and in His side. Then will He declare, "These are the wounds that I received in the house of my friends." "How long halt ye between two opinions?" If God is God, worship Him. If this non-entity without body, parts or passions be God, then worship it. I feel like saying, with Joshua of old, when he called Israel together and said, "Chose this day whom ye will

serve, but as for me and my house, we will serve God."

May God add His blessings to us all, and sustain Israel in all His work in the earth, is my prayer in the name of Jesus Christ. Amen.

Sisters Myrtle Doelle and Mary Cornwall, and the combined choirs, sang the Easter Song, "Christ is Risen."

ELDER URIAH G. MILLER.

(President Cottonwood Stake.)

I am not accustomed, my brethren and sisters, to standing in the presence of such a vast congregation of people. If I contribute anything this morning to the interest of this gathering and for the welfare of those who are assembled in this meeting, it will be because my heavenly Father, in whom I have faith, will come to my assistance and bless me with a goodly portion of His Holy Spirit.

I have rejoiced thus far in the things I have heard in this conference, in the testimonies that have been borne, in the doctrines that have been enunciated and, above all, I have rejoiced exceedingly in the Spirit that has been manifest throughout the conference. I am convinced, as a member of the Church, that these conferences are extremely beneficial to the individual members of the Church. I hope that, as men and women who are assuming responsibilities of the Church at home, that we have had our hearts opened to the things that have been said, and that will be said, that they will find lodgment in our hearts, that we shall be able to carry the instructions, and the spirit of them, to the various wards and branches of the Church, and bring

them to the members of the Church who are not privileged to be with us in the congregations in the various sessions of this conference.

I am beginning to recognize, I believe, more than I have ever done before in my life, that there is a great mission and responsibility resting upon the members of the Church who reside in the wards and stakes of the Church. We are blessed, and privileged, to be members of what is recognized throughout the world as one of the most perfect organizations that has ever been established among the children of men. We recognize that there is one part of the organization that is directing the affairs of the Church; and that there is another department that is carrying the message of the Gospel to the various parts of the world. We recognize that in this organization there is provided ways and means by which the powers and influence of the Gospel are brought to the hearts of the children of men.

In our own homes, the responsibility is resting upon us, who are called to labor, and who are moving within the confines of the various wards and stakes throughout the Church, to do our part just as carefully and consistently as are the other branches of this wonderful and magnificent organization to which I have alluded. I trust that we will be mindful, to a degree, at least, of some of these responsibilities that are upon our shoulders, for we recognize the fact that, very largely, we at home become members of the Church not, as do the people in the world, through conversion. We become members of the Church through the ordinance of baptism when we are children; consequently we have a responsibil-

ity resting upon us to take into our confidence, into our care, the boys and girls of the stakes and wards of Zion, and to give them in their own homes, testimony of this work.

I thank God that He has provided in this organization efficient ways and means by which we may be able to reach the hearts of the boys and girls of the Church. As parents, we very often recognize within ourselves that we are not able to reach the hearts of all of our boys and all of our girls. It becomes necessary that the organizations that have been provided will come to our assistance, and possibly through one or another of these organizations that are so well officered we shall, under the favor of our heavenly Father, be able to reach the hearts of the boys and the girls that possibly we are not otherwise able to reach, and be the means of instituting within their hearts the love and the testimony of this work. Of these wonderful auxiliary organizations that have been provided, possibly the Sunday School with all of its beautiful methods, and its powers, may not be able to appeal to some of our boys and girls; it may fall to the Mutual Improvement people to reach them. It may be possible that the Mutual Improvement people may not be able to interest them, but the Primary officers or the Religion Class, or perchance it may be the Relief Society sisters who shall be able, under the spirit of their work, to reach the hearts of these boys or girls, and bring them into the fold of Christ, with a testimony of the truth in their hearts.

In the midst of all of these, there are other organizations that to me seem superior to all the organizations put together, these are the

priesthood quorums of the Church, and I hope that the spirit of the brethren in this Church will be inclined to the betterment of priesthood work. In my affiliations with the work with which I am connected, I am led to observe that very largely our boys, when they leave the deacons' quorum, are not noticed until we find them recorded, possibly, in the elders' quorums and when found in these quorums they simply have their names upon the records, and do not have the spirit of this work in their hearts. I shall rejoice exceedingly when the time shall come in the history of this Church that the boy as he leaves the deacons' quorum will be transferred to the teachers' and priests' quorums with the great spirit of this work in his heart. He then goes into the elders' quorum because he is eligible to become an elder, and has been educated in all the affairs of the Church, in all of the other priesthood quorums that have led up to it.

May God's blessings be with us. May we be true to our religion, and stand for that which is right; and may our lives be an example of the thing that we believe to be right and that we bear our testimony to the world is right, in Jesus' name. Amen.

ELDER JOSEPH E. CARDON.

(Editor of *Liahona The Elders' Journal*.)

I rejoice with all my soul this morning for this opportunity of again attending the annual conference of the Church. It has been my blessed privilege to attend these conferences for the last 16 or 17 years, and I have always felt in the different capacities in which I have

labored, that I could not prosecute the work required at my hands unless I partook of the spirit of these conferences. I am happy to say today that this spirit is being manifested among the Latter-day Saints everywhere, so that in great numbers we are privileged, through the blessings of the Lord, to come to this place and partake of the spirit that is poured out in such rich abundance.

We do not, nor cannot, comprehend how blessed we are as a people. It is only necessary for us to go into the world and see what others have in order to appreciate the many blessings which the Lord has so abundantly bestowed upon us as His people, and I rejoice with all my heart that His work is being so generously carried among the children of men within the confines of our own beloved country.

It is a glorious privilege to know, my brethren and sisters and friends, that God lives, that Jesus is the Christ, our Redeemer, and that Joseph Smith was a humble instrument in His hands in restoring the great work of the Lord, and that we have been made partakers of these glorious and blessed privileges which came through our acceptance of the Gospel of the Son of God. The world does not know that God lives, simply because they have not been willing to comply with the requirements of our Heavenly Father. If we do His will, we shall know of the doctrine, whether it be of God or whether it be of man, and it has been, in part at least, through our having done the will of the Father that we are able to testify to all the world that God lives and that Jesus is His beloved Son and our Redeemer.

The great Prophet Noah knew,

through the inspiration of the Almighty, that the mission to which he was assigned was divine, and he went about under the direction of the Holy Spirit in the prosecution of the great mission which was placed upon his shoulders; and had the people of that generation believed in that message and humbled themselves as did Noah, they too would have known that the message which the prophet gave unto them was divine. The manifestations of the power of God alone are not sufficient to prove whether these truths are from God or not, but it is necessary that every human soul who can testify that he knows shall be in possession of the Holy Spirit, and that can come only through our obedience to the laws and ordinances of the Gospel.

When the Son of God asked His disciples, "Whom do men say that I the Son of man am?" They said: "Some say that Thou art John the Baptist, some, Elias; and others Jeremias, or one of the prophets." "But whom say ye that I am?" "And Simon Peter answered and said, Thou art the Christ, the Son of the Living God." "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven, and upon this rock I will build my Church, and the gates of hell shall not prevail against it." Notwithstanding the fact that Peter had daily ministered along with the Savior, yet it was necessary that the Lord should reveal unto him the fact that Jesus was the Redeemer of the world. And so it is with us today. It is necessary that we should be in possession of the Holy Spirit in order to testify to each other that these great truths which have come into the world are di-

vine, and that they are binding upon the children of men. I am happy in the thought also, that men in these latter-days have seen the Father and the Son, and have witnessed the ministration of angels and holy beings, but notwithstanding these miraculous experiences, we, too, may know just as assuredly as they of these divine truths, if we comply with the requirements of our Heavenly Father. The Holy Ghost is their witness unto the children of men and unto the world, and we can gain possession of that Spirit in the same way that others have, and this influence and power will lighten the hearts and the minds of all men.

I do know that God lives, and that He is ruling the destinies of the children of men, and that He answers the supplications of His humble children, and will reveal unto them the things that are necessary in order to go back into His presence. I know that Jesus is the Christ, the Redeemer of the world, and that if we will obey Him and follow the example and the pattern which He has laid for us to follow, we will associate with Him in the eternal worlds. I also know that through the great and mighty modern Prophet, Joseph Smith, this latter-day Gospel has been restored, and is being proclaimed to the nations of the world by authorized servants of God, who are endowed with divine authority to administer in the laws and ordinances of the Gospel, and make it possible for all men who will yield obedience thereto to know for themselves whether this doctrine is of God or whether we are speaking by the spirit of man. "If any of you lack wisdom," the Apostle James has said, "let him ask of God, that giveth to

all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering."

The inspiration of this scripture rested so mightily upon the boy prophet, that he went and supplicated the Almighty to know which of all the warring and jarring creeds was right and which he should follow, for, in his early boyhood, he knew that it was necessary to yield obedience to the requirements of his Father in heaven. Every son and daughter of God who will go humbly before Him may also know for themselves whether or not we speak of ourselves or whether we are in very deed, divinely commissioned servants of the Lord Jesus Christ. By that same spirit also we are able to testify that President Joseph F. Smith is a prophet of the true and living God, and a more humble, devoted, fearless man does not live in the world today. And those who are associated with him are men of God. There are no better in the world today; and we can, through that Holy Spirit, testify to all the world that they are prophets, seers and revelators unto the children of men.

I pray that the power and the Spirit of the Lord may permeate the hearts of those who are seeking after truth, wherever they may be, that they may come into the light and partake of the influence, power and glory that have come to us through our having yielded obedience to the laws and the ordinances of the house of the Lord.

May His peace and blessings be with the Saints everywhere, that they may follow the whisperings of the Holy Spirit, and yield obedience thereto, that upon all occasions we

may know for ourselves whether or not we are following in that straight and narrow way that the Father hath laid out for us. That we may be saved and exalted with Him and His Son and the righteous who have fought the good fight and endured to the end, I humbly pray, in the name of Jesus Christ. Amen.

The choirs sang the anthem, "Daughter of Zion."

ELDER HEBER J. GRANT.

Strong condemnation of use of intoxicants and tobacco—Statistics showing splendid results of prohibition in Kansas—Dreadful disclosures of an old lawyer—Convincing quotations proving terrible evils of liquor traffic.

I realize that, in the language of the hymn, "the time is far spent, there is little remaining." You, no doubt, are all tired, but I have something which I wish to say to this congregation, and if any of you do not care to remain and hear it, you will not offend me or hurt my feeling in the least if you get up and go out, and your doing so will not confuse me. I have preached on the streets of Liverpool and London; in Portland, Oregon, and in other parts of the United States, and have become accustomed to preaching to traveling congregations. My ideas come just as rapidly when my audience is a moving one. We did not start this overflow meeting until 20 minutes after 10 o'clock, and therefore there are just thirty minutes belonging to me and I give all fair notice of what is coming, as I propose to occupy them, and it will be all right with me if anybody goes out.

I desire to continue the remarks

that I started to make in the Tabernacle day before yesterday. I talked as fast as I knew how, but did not get half through. I am going to cut out fully one-half of what I would like to say.

It is claimed that the saloon, if banished from the community, causes a financial loss. I want to give a few facts as they are told in the Anti-Saloon League Year Book for 1908, page 26. Pellman, of the University of Bonn, tells of a very notorious drunken woman who died in 1800. A scientific investigation made regarding herself and her descendants has brought forth the following astonishing facts:

"The total number of her descendants have been 834. Of that number 709 have been traced, with the result that the record shows that 7 were convicted of murder, 76 were convicted of other crimes, 142 were professional beggars. 64 lived on charity and 181 of the women descendants were prostitutes. It has been estimated that the cost to the government of the crime and pauperism of that one line of descendants has been \$1,250,000."

How many of us would like to have saloons enrich our community by this kind of process?

I want to give you the opinions of some eminent people on the use of tobacco:

Benjamni Franklin—"I never saw a well man in the exercise of common sense who would say that tobacco did him any good."

Thomas Jefferson—"The culture of tobacco is a culture productive in infinite wretchedness."

Horace Greeley—"It is a profane stench."

Daniel Webster—"If those men must smoke, let them go to the horse-shed."

T. DeWitt Talmage—"The pathway to a drunkard's grave and a drunkard's hell is strewn with tobacco leaves."

Ruskin—"Tobacco is the worst curse of modern civilization."

E. H. Harriman [to whom we owe more for the development of this intermountain country than to any other man not a resident of Utah, and who believed implicitly in the future of our fair state]—"We might as well go to the insane asylum for our men as to employ cigarette smokers."

I desire that every man, woman and child within the sound of my voice shall be workers to bring to our fair State prohibition, and I want to quote to you one single verse of a poem by James Russell Lowell:

"They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing and abuse,
Rather than, in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three."

We hear so much of the financial ruin of Kansas because of prohibition that I want to give you some statistics that were furnished me by President Henry H. Blood, of the Millers' Association of Utah, taken from the *Millers and Grain News*, published at Kansas City, Jan. 9, 1912:

"Statistics from Kansas.

"Not only wheat, but morals, showed a high quality last year.

"Ninety-six counties out of the 105 in Kansas have no inebriates." [Gracious, how prosperity is disappearing in Kansas!] "Six or seven along the Missouri border have them." [Please do not forget that Missouri is wet.]

"Thirty-nine counties did not send a prisoner to jail last year." [My, prosperity is disappearing in Kansas!]

"There were 912 prisoners in the state penitentiary last year, but only 17 per cent of this number were Kansas born." [the 83 per cent, you see, brought prosperity to Kansas by allowing the state to support them.]

"Fifty-seven counties in Kansas

have no use for poor houses, and last year did not send a member there." [I declare, they can't even be charitable in 57 counties in Kansas—haven't even the poor with them.]

"Eighty-four counties last year did not report a case of insanity." [My gracious, if there are no insane there how wonderfully they must be failing to progress financially in Kansas.]

"The death-rate in Kansas is less than in any other section in the world, seven and five-tenths per thousand of the inhabitants." [Thus vindicating God's promise in the Word of Wisdom.]

"There are 700 newspapers in Kansas, and only four of them carry whiskey ads."

The Lord says in the Word of Wisdom, in the last verse, regarding those who obey it:

"And I the Lord give unto them a promise, that the destroying angel shall pass them by, as the children of Israel, and not slay them."

I thank the Lord from the bottom of my heart, as I announced in the Tabernacle, that all over the wide world the doctrines of the Lord Jesus Christ as revealed through the Prophet Joseph Smith are being vindicated. In Kansas they have prohibition and are, therefore, partially living the Word of Wisdom and are receiving the benefits therefrom, which is shown by the fact that the death-rate there is less than in any other section of the world.

The great life insurance companies with their hundreds of millions of dollars of assets, with their medical examination for every man who applies for a policy less than \$50,000, and two examinations where he applies for fifty thousand or more, have a death-rate of ten per 1,000, or more than they have in the State of Kansas. No stronger proof on earth, it seems

to me, can be found of the beneficial effects of prohibition in Kansas than the fact that there are 700 newspapers in Kansas, and only four of them carry whiskey ads. in their columns. Do you think we have prosperity in Salt Lake because three of our four daily papers carry whiskey ads.?

Now, I intended to quote a great deal from a sermon which I preached in the Tabernacle at the Mutual Improvement Association Conference, June 14, 1908, but you will find the sermon in the August, 1908, number of the *Improvement Era*, and I shall read only a small part of the sermon, but appeal to you to get the *Era* and read it all. Here is something I quoted in that sermon:

"Leaves from the Diary of an Old Lawyer:

"I believe that it will require the force of the whole people, men and women, applied at the ballot box, to effectually blot out of existence the great curse to the country, 'The laws that license and permit the sale of alcohol as a beverage.' I deny the right of the government to sell to one citizen the privilege to tempt another to commit crime. I doubt the policy of those laws that seek to raise a revenue by the sale of that which debases the people, it is the prolific source of crime and pauperism, and costs the country annually a thousand times more than the revenue received therefrom. I deny the justice of those laws that on one page of the statute books legalize that which promotes crimes and makes criminals, and on the next, provide severe penalties to be administered to those they have tempted to transgress. This little volume [larger than our large edition of the Doctrine and Covenants] is presented to the public to promulgate those views. They may be thought radical, and perhaps are so; but they are the result of long years of experience in our criminal courts, and are but a feeble expression of my abhorrence of the vice of intemperance, and

the laws that encourage and promote it.

"Tell me if I hate the bowl—
Hate is a feeble word;
I loathe—abhor—my very soul
With strong disgust is stirred
Whene'er I see, or hear, or tell
Of the dark beverage of hell."

My experience at the bar has satisfied me that intemperance is the direct cause of nearly all the crime that is committed in our country. I have been at the bar over thirty years, have been engaged in over four thousand criminal cases, and on mature reflection I am satisfied that over three thousand of those cases have originated from drunkenness alone, and I believe that a great proportion of the remainder could be traced either directly or indirectly to this great source of crime. In sixty-three cases of homicide forty-nine have been caused by the maddening influence of strong drink.

Think of it, my brethren and sisters, forty-nine murders out of sixty-three cases, were caused by strong drink!

"I have seen upon the counsel table of our court room the skull of an aged father who was killed by a drunken son. My brother and myself sat by his side as his counsel, and I never shall forget the look of that son when the ghastly evidence of his guilt was laid on the stand before him. That silent yet eloquent witness! It was but an arch of bone, and was handled carelessly by the jury in their investigation, yet it had once been covered by a father's gray hairs, beneath it had throbbed a brain full of pride and affection for the son who was now on his trial for murder, and as it passed from hand to hand the fearful expression on the face of the accused plainly told the terrible feeling of remorse that filled his soul. It was a wicked and most unnatural crime, and begot feelings of loathing and horror in the breasts of all who witnessed the trial. Yet it was not in reality the son who had committed the crime, but the demon that lurks in every cup of strong drink.

And that cup had been filled and placed to the lips of that son by the hand of a most respectable member of society—a man who had a license from that very court to sell that which maddened the brain and prompted the hand to murder.

"I saw upon the table the skull of young B—, who was killed by his most intimate friend in a drunken brawl at Hartstown, and the respectable proprietor at whose hotel the murder was perpetrated, and who sold the maddening spirit that prompted the deed, was witness to the trial. He said he had a license from that respectable court to sell liquor; yes, from the very court then sitting in judgment on that act, which was but the natural sequence of the license it had sold and granted.

"I have seen upon the table the skull of a little child, with the evidence upon it of a murderous blow, inflicted by the hand of a drunken mother. Yet it was not the mother who had committed the most unnatural crime: All our knowledge of the promptings of the human heart deny the charge. Who that remembers his own mother and her maternal love could believe it? No! a demoniacal spirit had violated the sanctuary of the mother's heart and cast out the tender, loving tenant that once resided there, and that was the spirit of strong drink, sold to the woman by a man who held a license to sell under the seal and sanction of that very court.

"I have seen upon the table the blood-stained skull of a wife, cleft from top to base by an ax in the hand of a brutal, drunken husband, who came home from a neighboring licensed beer-shop, reeling, drunken, and maddened by drink there sold by a most respectable dealer, by a man who had a legal right to sell that poison whose effects are more terrible than the plagues confined within the fabled box of Pandora, and under whose baneful influence

"The hand that should shield the wife
from ill,
In drunken wrath is raised to kill.

"I once defended a man for killing his own brother, by whom, in a fit of drunken frenzy, he had been attacked with a dangerous weapon, thereby

compelling him in his own defense, to strike a blow that had taken his brother's life. He was tried for murder, and in his defense I called the 'landlord' to prove that the murdered brother was mad from the effects of the liquor he had received at the witness' bar. He so testified, yet seemed conscious of no wrong. Why should he? He had a license from the court, and why should that brother's blood cry to heaven for vengeance against him? Oh, no! he was a respectable citizen, possessing a good moral character, for the law grants license to none other. He had a legal right to present the maddening cup to his fellow's lips, and no one should complain of him. He had acted in accordance with the law, and did not one of England's greatest and best of men say that 'the law was that science whose voice was the harmony of the world, and whose seat was the bosom of God?'

I had the privilege of being one of the several thousand that walked down Pennsylvania Avenue, Washington, D. C., and who stood before the Capitol and presented a human petition to our representatives in Congress to give us national prohibition by an amendment to the Constitution of the United States. I listened to a splendid speech there, a copy of which I hold in my hand, by Mr. Ernest H. Cherrington, the General Manager of the Anti-Saloon League of America. I will read only a few extracts. I wish I had time to read it all.

"The Supreme Court of the United States is authority for the declaration that 'the statistics of every state show a greater amount of crime and misery attributable to the use of ardent spirits obtained at these retail liquor saloons than to any other source.'"

Really, is it not too bad that in every prohibition state they should be losing prosperity!

"No state of the Union has given prohibition so fair a trial as has the State of Kansas. Today that State

presents the unparalleled record of almost two-thirds of the counties of the state without a single prisoner serving sentence for crime, while in some of the counties a jury to try a criminal case has not been called in ten years."

How sad they must feel in Kansas because of a lack of prosperity, in not having their share of paupers, and just think how in prohibition Kansas they are robbing the poor jurors of their fees!

"One-half of the people now living in license territory in the United States live in four states of the Union, New York, Pennsylvania, Illinois and New Jersey."

The large cities of our Union are where crime concentrates. Every district all over the fair State of Utah, where the Latter Day Saints were in the majority, with one exception, went dry when we had the privilege of voting on this question a few years ago. Had the people of Utah not been robbed of the privilege of voting on the liquor question as county units instead of changing to precinct units by amending the existing law, we would have had a dry state years ago.

"One-fourth of the people in this nation who live in saloon territory live in six cities, New York, Chicago, Philadelphia, St. Louis, Boston and Cleveland. One-half of all the saloons of the United States are located in fourteen cities. There are fewer saloons south of Mason and Dixon's line than there are in the City of Chicago. Thirty-six states of this Union have fewer saloons in the aggregate than the City of New York. These significant facts, together with the well known fact that the vices of the nation center in our cities, thus adding complications to complications, make the great moral and social problems of the city practically

unsolvable so far as the city alone is concerned."

Those of us who live in the cities appeal to you who live in the country to help us to rid Utah's fair cities of crime.

I have here a newspaper clipping from the *Spokesman Review*, which shows that Russia, Germany, England and France have learned that they can not win in the great war now raging unless they first kill whiskey. It reads as follows:

It is Something More than a War Against War.

"One of the many remarkable features connected with the war of the European revolution is that it is not only for many of the combatants a holy war against war, but for the governments is a war against alcohol. It almost seems as if the world at war had declared war upon the use of intoxicating drinks by soldiers.

"No vodka for the fighter is the word in Russia, no saki for the Japanese army, no whiskey or rum for the British trooper nor any absinthe for French infantry or cavalry. Reports from Germany as to the use of drink by its armies have not appeared, but doubtless the German military staff has no more use for drink than have its opponents.

"This almost absolute elimination of alcohol from the supplies of armies in the field forms part of the modern theory as to efficiency in war. The inexorable demand for the maximum of effectiveness in the soldier insists that his condition in the field shall approximate the Sunday school standard of conduct. Tommy Atkins, Jean Crapaud, Ivan Ivanovitch and Banzai Idzumo are far from the Captain Falstaff who recognized his Corporal Bardolph through the redness of his nose.

"The German emperor early in the year declared against drinking in the army and held up abstinence as the military ideal. Kitchener, when the war began, declared for total abstinence and ordered that no gifts of liquor be forwarded to the British forces. The government of France forbade the sale of absinthe at Paris

during the war. Czar Nicholas has stopped the sale of liquor throughout Russia and one of the first acts of the Russians in Prussia was to shut the saloons. The French bill of fare for the soldiery omits alcohol."

Let me tell you one thing about Russia. One of the officers of the largest life insurance companies in the world, on his way to San Francisco, stopped off in Salt Lake City, and I had the pleasure of spending an evening with him. He told me that he had found some astounding figures in Russia, which were almost unbelievable. That notwithstanding the war, because of the banishment of liquor, the death-rate of his company had been less than before the war. He felt there must be something wrong, some mistake, and was going to investigate it further. I feel sure his additional investigation will only be one more confirmation of the Lord's promise in the Word of Wisdom.

Here is something I must read to you, although my time is going:

"According to the Kansas City Star, Mrs. James Watson, editor and publisher of the *Dearborn*, Mo., Democrat, has the following suggestion to make to booze fighters: 'To the married man who cannot get along without his drinks, we suggest the following as a means to freedom from the bondage of the habit: Start a saloon in your own house. Be the only customer. You will have no license to pay. Go to your wife and give her \$2 to buy a gallon of whiskey, and remember there are sixty-nine drinks in one gallon. Buy your drinks from no one except your wife, and by the time the first gallon is gone she will have \$8 to put in the bank and \$2 to start business again. Should you live ten years and continue to buy booze from her and then die with snakes in your boots, she will have money to bury you decently, educate your children, buy a house and lot and marry a decent man and quit thinking about you' [Laughter.]

"On the 3rd and 4th of this month a remarkable temperance meeting was held in Philadelphia. Those in attendance were physicians and scientists. Several notable papers were read on the increase in the number of slaves of alcohol and drugs, the relationship between disease and drink, and the conclusion arrived at by insurance societies regarding the mortality of drinkers of intoxicants. These are questions of immense importance to all."

"Col. Maus, surgeon in the U. S. Army, made this statement:

"During the last year (1912), 2,000,000,000 gallons of wine, beer, whiskey, brandy, gin and other intoxicants were used in this country at a cost of as many billions of dollars. The country would be electrified if called upon to appropriate this sum to suppress diseases and national epidemics. Yet this expenditure is the most important factor in the cause of our misery, poverty, suicides, robberies, murders and crimes, besides the hundreds of thousands of deaths and the intellectually dead to be found in the insane asylums, feeble minded and epileptic institutions of the country."

"Dr. Keister declared that if the American people would quit drinking intoxicating beverages homicides would be reduced by 50 per cent, suicides by 60 per cent, and lunacy by 33 per cent. [Thus adding to our financial ruin!]

"These startling statements did not come from fanatics, but from men with exceptional opportunities to study the causes of sickness and crime, and well equipped for that study. We must accept their conclusions. And if we desire the betterment of existing conditions, the evils must be attacked at the root."

The following is a statement of the causes of deaths in the state of Kansas for 100,000 population:

	In U.S. 1913	In Kan. 1913
Nephritis (Bright's disease)	102.9	64.5
Typhoid fever	17.9	19.4
Diphtheria	18.8	7.8
Tuberculosis (all forms)	147.6	61.8

Cancer (all forms)	78.9	55.9
Diabetes	132.4	85.5
Diarrhoea and enteritis (under 2 years)	75.2	52.8
Violence (ex. suicide)	92.5	63.6

When the United States officials in Washington received the report of the death rate—9.8 to the 1000—in Kansas they would not believe it, and so they sent a special commissioner out there to investigate, and the report was substantiated. I would like to read the whole of the *Era* article by Brother Edward H. Anderson, from which the above is taken, but my time is gone. The article is an additional confirmation of the promise of the Lord Almighty that the destroying angel shall pass by those who obey the Word of Wisdom and keep His commandments. I appeal to you all to read Brother Edward H. Anderson's splendid article in the April *Era*, "For the Consideration of Utah Citizens."

We listened yesterday to the testimonies at our prohibition meeting in Barratt Hall of Stephen H. Love, John L. Herrick, Melvin J. Ballard, Andrew Kimball and Joseph E. Robinson, as to the beneficial effects arising from prohibition in Colorado, Arizona, Washington, Kansas and Oregon. I wish every man, woman and child in Utah could have heard these testimonies.

May God help us to keep His commandments, to live the lives of Latter-day Saints, that we may be worthy of an exaltation in His Kingdom, is my prayer and desire, and I ask it in the name of Jesus. Amen.

"Song of the Redeemed," was rendered by the combined choirs.

Elder Bryant S. Hinckley pronounced the benediction.

SECOND OVERFLOW MEETING.

Another meeting of the Conference was held in the Assembly Hall, at 2 p. m., at which Elder George F. Richards presided. The combined choirs of Forest Dale, Waterloo, and Richards wards again furnished the choral numbers.

The hymn, "Arise, my soul, arise," was sung by the choirs.

Elder Samuel C. Parkinson offered the invocation.

The combined choirs sang the anthem, "Palm Branches."

ELDER JOSEPH E. ROBINSON.

(President California Mission.)

"Praise ye the Lord; blessed is he who bringeth salvation." This is the strain that we have just listened to and the burden of the song rendered.

I want to read to you from the holy scriptures an admonition from Paul's great epistle to his own brethren, the Hebrews, as recorded in their book, second chapter, beginning with the first verse:

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, according to his own will?"

I have thought that we may be well admonished in this day by this exhortation of Paul's just as well as the ancient Saints, for God has

borne witness in this day and age. He has revealed Himself anew to men in the flesh. His beloved Son, our elder brother, the first born among many brethren in our primeval childhood, in the pre-mortal life, born of woman in the meridian of time, crucified on Calvary's cross, resurrected and risen from the dead, the Redeemer of mankind, hath made Himself known again, and by personal ministry re-established His Church in this day, with divers gifts, with the visitation of angels, with tongues and interpretation of tongues, with miracles, with healings and with all the gifts and signs that followed in the wake of the ancient apostles. Therefore as these things are manifest before our eyes, how can we hope to escape if we neglect so great salvation? Shall neglect, shall indifference, shall unbelief wean us away from the covenants of our fathers and mothers, and lulling us to sleep in the sense of security, make us unmindful of the responsibility that rests upon us as children of the Most High? For in such sleep we forget God, forget our calling, and therefore lose our election and reward.

In the remarks of Elder Orson F. Whitney and Joseph F. Smith, Jr., in the tabernacle, this morning, it was fairly indicated to us that it is the unbelieving one who has shut himself away from God. Let me read the admonition of the Master, as recorded in the twentieth chapter of St. John: After He had arisen from the dead and had made Himself known to the brethren and the faithful saints upon that first Lord's day, the Sunday that they observed by gathering together to partake of the emblems of His blood and flesh, and being afraid

of the Jews, had shut themselves up into an upper room, when they were suddenly visited by the Master. We read that they were affrighted because they thought they had seen a spirit, but He said unto them, "Peace be unto you," and admonished them that it was even He Himself, and invited them to come forward and thrust their hands into His side, and feel the prints of the nails in His hands and in His feet, which witnessed that it was even He Himself and not His spirit. They seemed fearful still, and evidently did not take advantage of His invitation. Then He asked them if they had any bread or meat there, and they brought Him a broiled fish and part of a honey comb, and He did eat in their presence. They bore witness of this to Thomas, who was not present that day but who was one of the chosen disciples. Thomas, as many men today, would not believe the testimony of his brethren. He said, I will not believe it unless I can see and feel the marks of the nails in His hands and His feet, and when they had come together upon the next Sunday, the Master again appeared before them, and these are the words that are recorded:

"And after eighth days again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side, and *be not faithless but believing.*"

Remember this admonition, "Be not faithless, but believing."

"And Thomas answered and said unto him, My Lord and my God."

The Master rejoined, saying:

"Thomas, because thou hast seen me thou hast believed; blessed are they that have not seen, and have believed."

So here again do I read this admonition, that we ought to be faithful and not faithless, that we ought to be believing and not unbelieving. And if you will recall the remarks of Elder Smith this morning, you remember how he cited the men of the world who hold the places of prominence as teachers and ministers for Christ, who do not accept the atonement of the Master, who do not accept the fact that He is the Only Begotten of the Father in the flesh, who do not believe we are created in His form, but that if we are made after Him at all it is in reason only that we resemble His personality. They question the statements of the early fathers of the ancient church, the statements of the apostles and of the patriarchs of old, because they think that in this day we have come into more learning and knowledge relative to the great course of life and the being of this world, its creations and its environment.

Let me recite a few words of Col. Robert G. Ingersoll. His brother Obed was a minister, so called, of the gospel of Christ. The colonel expected that when death overtook him his brother would see to the last sad rites, and would speak parting words of benediction over his body. But his brother died early in life, and the Colonel had the sad office to fulfill instead for his brother. In addressing the people assembled, he likened the life of his brother unto that of a beautiful ship that had set sail under most favorable circumstances, every sail in place, every rope taut, everything in order, so that a most

successful voyage seems propitious, when suddenly, without a warning, the vessel, struck amidships by a submerged rock, had broken it in two, and it drifted out upon the waves, driven and tossed by the winds, and was scattered to the four parts of the earth, never more to be brought together again. But when he had drawn this picture, his own soul within him remonstrated with the thought, and he expressed these feelings:

"This life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to pierce beyond the heights. We cry, and the only answer is the echo of our soul: he who lies before us, mistaking the approach of death for the return of health, murmured with his latest breath, I am better now."

And the Colonel concludes:

"Let us hope in spite of doubt and fear, dogmas and tears, that this is so, of all the countless dead, for in the dark night of death hope sees a star and the listening ear catches the rustling of a wing."

A complete contradiction to his former statements, and showing that within his heart, as within the soul of every man, there is something that reaches out after the infinite. He said, "We strive in vain to pierce beyond the heights: we cry, and the only answer is the echo of our wail." Now because he was faithless; and lacked faith in God and in His work;—he *believed not*, and therefore he received no answer, for we are to walk by faith and not by sight. And I take it in this scripture that I read to you, the Lord Jesus rather reproaches Thomas than blessing him, though happily for Thomas, he did confess his Master when his

eyes beheld Him and his ears heard His loved voice; but the Master said to him, "Thomas, thou hast believed because thou hast seen me. *Blessed* are they who have not seen, and yet have believed." And so with these modern men who were quoted today. So with Colonel Ingersoll. Those who are faithless and are not believing, do not have the testimony of the Christ. The Holy Ghost does not come to them as a witness for it has not been conferred upon them. They have not complied with the teachings of the Master, wherein He said, "My doctrine is not mine, but His that sent me, and if any man will do His will, he shall know of the doctrine, whether I speak of God or whether I speak of myself." And that promise is to the least of the children of our Father and to the least that shall come in the flesh, as well as to the great ones of the earth who lived with the Master in His day.

So we may not wonder at the lack of understanding upon the part of those who were regarded as wise and prudent after the knowledge of men, for God has said that He had not chosen many rulers from among the great and the wise;—but from those who were looked upon as insignificant, from the meek and the lowly of the earth He has raised up witnesses unto Him who bear with them such earnestness in their testimony that men cannot make light of the same, no matter if they stumble in their language or not. We feel it in their very presence, in the clasp of their hand. We read it in the light of their countenance, and cannot doubt the testimony of such men as these, to whom God has spoken by the voice of His spirit, or unto whom

the Holy Ghost has come and borne witness of the truth, taking of the things of the Father and of the Son and revealing them to men. Not only the wise men, so called, of the world, but, sad to relate, some of our own young men, who have a little smattering of the knowledge of the world, and who have studied some of the philosophies of men, who are misinformed, and whose philosophies are not grounded on the truth, have by their specious pleading been led to believe, as was stated this morning, in evolution and in the higher criticism of the scriptures. They will tell us that the books written are not to be ascribed to those whose names follow as the authors of the works, that they are eastern allegories and fables and stories, and that they are not true histories of the dealings of Providence anciently nor in the meridian of time; but the deductions that they make and the sophistries that they teach are much more difficult to explain, to accept and believe than the plain, simple statement of the holy scriptures themselves.

An added testimony to the truth of these scriptures comes to us in the manifestos of some of the greatest living scientists, members of the Royal Society of Edinburgh, as given, I think, but about six years since, when unitedly these men declared that not only the history of the Bible and of God's hand-dealing with His people was true, but the very miracles performed, as stated in the New Testament, the turning of water into wine, the revivifying of the dead, the healing of the leper, the unstopping of the ears of the deaf, and the opening of the eyes of the blind, not only might be demonstrated scientifically, but

were true to the principles of higher science. This wisdom and knowledge is gleaned in part now by men in their blindness; and these very men feel that about us there are forces unharnessed as yet to serve men's will,—planes upon which we do not function, and are slow to reject the testimony of men of the past and even of the present, who say that they do know because they have come in touch with this power and are witnesses of the hand-dealings of Christ and of the visitation of angels and the healing of the sick, etc.

Why, how weak, how impotent after all, despite all that man has achieved, is man himself. Our poor ears, though they have been enraptured by the melody of song this afternoon, so sweetly rendered by the combined choirs and by the instrument accompanying them,—our poor ears can only interpret and receive a very few of the vibrations that we call sound, and between the vibrations of sound and sight there lies a wondrous field, unheard, unknown, unexperienced by mortal man, because in our weakness, our finiteness, we cannot function in that plane. The sights that might be seen, the sounds that might be heard, are uninterpreted and unseen because we are mortal. But sometimes God quickens the ear and the eye of man, and they hear and see things unheard and unseen before. And so the poets have declared that

"Ever near us though unseen,
The dear immortal spirits tread,
And all the universe is life;
There is no dead."

Ofttimes in rejecting so great salvation, we do it by looking back mournfully, as was stated this morning, into the past, by thinking

of things that might have been, by weeping over time and conditions and opportunities, perchance, that cannot come again, or that we lose because we look to the past and do not take heed of the present and look for the future. Ofttimes too there may be dreamers who are living in the future, who have builded up for themselves an ethereal existence that is not real, and because it is unreal is unhealthy. I have met people who think that they are so saintly that if they can retain certain divine thoughts, they shall never die, that they shall not taste of death, that they arrest the seeds of dissolution, and cannot even grow old. I have seen them not only grow decrepit and old, but die since they first announced this doctrine to me in the mission field. Such creatures and dreamers of the future—and men who look mournfully to the past, and put off the issues of the present for the future, crucify today between the thieves of yesterday and tomorrow the opportunities for salvation gained only by living godly in Christ Jesus *today*.

I admonish you Latter-day Saints to see to it that so far as you are concerned, complying with the doctrines of Christ you shall set in your hearts and in the hearts of your children such love of truth, such a testimony of the Christ, that you will not be led astray by the specious pleading of so called learned men, but in the effulgent sun of revelation you will be able to say, as did Peter, that "Jesus is the Christ, the Son of the living God;" that with one of the ancient prophets you can say, "as for me and my house, we will serve the Lord." If tried, if tormented, if perplexed with griefs and fears, if there be

obstacles in your pathway that you feel that you cannot surmount, if broken-hearted because loved ones have been wrested from you, or wantonly have gone astray, still be like Job, who could sit down in the ashes of his once happy home and declare, "though he slay me yet will I trust him," "for I know that my Redeemer liveth, and that he shall stand at the latter-day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself and mine eyes shall behold, and not another, though my reins be consumed within me." That is the faith that surmounts the doubts and the difficulties of today; that is the faith that will enable you to surmount every obstacle; that is the faith that will help you to recognize the hand of God in all of His hand-dealings, and meet meekly chastisement when it shall come from His beneficent hand. "Be not faithless, but believing, for blessed are they who have not seen and yet have believed."

May the peace of our Father be with you, I ask in the name of Jesus. Amen.

SAMUEL O. BENNION.

(President Central States Mission.)

I am very happy, my brethren and sisters, for the opportunity of attending conference this spring. I think that the opportunity to meet here with the Latter-day Saints and mingle with them, and shake the hands of friends, of brethren and sisters, is one of the great pleasures of life, and I appreciate it very much. My experience in attending these conferences has always been a source of joy to me from the very

beginning. I have learned to love my fellow men and enjoy the association of friends. I have never seen a crowd too big, or too many people, and I find happiness and great pleasure, when I can associate with men who bear the priesthood of God and who are true to life. We find this condition among the Latter-day Saints to a greater degree than it is in the world among any other body of people.

I appreciate the power of the priesthood. I have been thinking during this conference most seriously that I ought to be very careful with the testimony which I have received, and guard it as a precious gift. Above all other gifts is a testimony of this gospel, that God lives and that Jesus is the Christ, the Redeemer of the world, that Joseph Smith was a prophet sent from God to live in this dispensation, and to bear testimony unto men with such power that the Lord's work would be firmly established. It is a precious gift to you, my brethren and sisters; it is worth more than anything else; I want to guard mine more carefully in the future than I have ever done in the past.

The testimony of Jesus is the spirit of prophecy. Men who have not the testimony of Jesus do not believe in prophecy and in revelation. Hence we are not surprised at all to hear them say there is no such thing as an authorized priest in the earth, no such thing as a temple of God in the earth, no need of them any more. I attended a church in one of the Southern states a few weeks ago, between trains, when I was visiting the elders in the Central States mission. I had two or three hours to wait, so I went into one of the

churches. They were in session that evening, with a large number of people present. The minister made the statement that I have mentioned, that there was not a priest upon the earth, that there was no need of a temple in the earth; Christ had performed the work for all of us, and if we admitted Christ we were sure of salvation. He did not believe in revelation at all, said it was unnecessary. He did not believe in prophecy, and I was not surprised, for I knew the Apostle John had said that "the testimony of Jesus is the spirit of prophecy." Men who have not the testimony of Jesus are not in a position to state or to say that there are prophets in the earth, and that revelation does exist. They have not learned that much. And so I was not surprised when I heard him make this statement; but remembered at the moment the words of Paul, when he spoke along the same line, "that no man can say that Jesus is the Lord but by the Holy Ghost" (1 Cor. 12:3). I remembered how the apostles preached that the Holy Ghost would be received. On the day of Pentecost, when the people, touched in their hearts, asked, "Men and brethren what shall we do?" Peter said unto them, "Repent and be baptized, every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:37, 38). He thus followed an order that had been outlined by the Christ, who labored with Peter and those apostles. Jesus said, "My doctrine is not mine but His that sent me." He never claimed it as His, but He claimed it as His Father's, that He had sent Him into the world to preach the gospel and

declare unto the children of men the words of life, the words that would give unto them the testimony that Job gave us, which has been so beautifully repeated here this afternoon.

There is no salvation, no eternal life, outside of the gospel. There is only one way by which men can be saved, according to Paul wherein he states, "One Lord, one faith, one baptism" (Eph. 4:5). No matter how well a man may be read in the scripture,—and that gentleman that I listened to that evening was well read; in his letters he was perfect—unless his mind is illumined by the Spirit he cannot comprehend the Truth. I remembered, as he spoke, the words of the apostle that "the letter killeth but the Spirit giveth life" (11 Cor. 3:6). He was not able to understand the gospel, for as one of the former prophets stated, according to the scripture, "Where there is no vision the people perish." Where the visions are closed, the Lord does not reveal Himself; then the people perish in unbelief, and they do not know the Lord, they have not the testimony of Jesus, they are unable to stand up and truthfully say, "I know that God lives, I know that Jesus is the Savior of the world." They are not in possession of that knowledge, for that comes only in one way, through revelation from God unto His servants the prophets, for it is said, that "surely the Lord God will do nothing but he revealeth his secret unto his servants the prophets" (Amos 3:7). My mind went to a revelation of the Lord here, that we are all acquainted with, recorded in the Doctrine and Covenants, 13th chapter. I should have liked to have had the opportunity of reading it to that gentleman that even-

ing. I did not want to engage in a debate with him; I did not want to engage in anything that bordered on contention, for contention does not carry with it the Spirit of the Lord; but I should liked to have read to him the truth that the Lord has revealed from heaven, the priesthood of God, the power that our Father delegated to man upon the earth. It was revealed through John and later through Peter, James, and John. Section 13 reads as follows:

"Words of the angel, John (the Baptist), spoken to Joseph Smith, Jr., and Oliver Cowdery as he laid his hands upon their heads and ordained them to the Aaronic priesthood, in Harmony, Susquehanna County, Pennsylvania, May 15, 1829: 'Upon you, my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins, and this shall never be taken from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness.'"

Whether that minister stated that the priesthood was not in the earth or not, it makes no difference; he never knew. But it was and is in the earth, and I should like to have had the opportunity of reading the revelation of the Lord upon it, for after all there are thousands of men and women in the earth who are ready to receive the gospel. They are a little afraid of "Mormonism," because "Mormonism" and polygamy are regarded as synonymous in the world, and they take snap judgment and are not informed. They do not understand the gospel. They do not know why we have, at one period of the Church's history, preached polygamy. We believe in revelation from God; we believe in

a restoration of the gospel, not in a "reformation," and with the restoration there was revealed a principle which Abraham practiced and believed in—that Abraham of whom the Lord said, that through him and his seed all the nations of the earth should be blessed. That principle was restored and obeyed to a limited extent, under most trying circumstances, by men and women of great faith and integrity. The time came when it was taken away; but it had been restored, and it has left its history. No better men can be found in all the world than those who came through that lineage.

In this connection I remember the words of Jesus in the gospel of St. Luke, when he said unto the people that they should see Abraham, Isaac and Jacob in the kingdom of God, and all the holy prophets, and they themselves should be thrust out; there would be weeping and wailing and gnashing of teeth. I want to tell you, if Abraham, Isaac, and Jacob and those holy prophets did not forfeit their rights, neither did the Prophet Joseph Smith, and Brigham Young and others who conscientiously accepted and lived that principle. Had it not been included in "Mormon" doctrine, I suppose our opponents could have censured us for not believing in it, for they could have produced abundant evidence in its favor from the ancient scriptures. However, I allude to this matter only incidentally and without the slightest intention to advocate the doctrine now, because as you all know, its practice has ceased among us by commandment of God, in order that another law—the law of the land—might be obeyed. And that is the situation today. Nevertheless the world will yet become

acquainted with the true nature of our belief and discover that we did keep God's commandments; and they will learn that "Mormonism" is the biggest and the greatest thing in the world, and the testimony of it is the greatest thing that one can possibly have.

I pray that the Lord will bless you. I see the time is going, and there are a number of others to speak. I take a delight in bearing my testimony for I have one. I know that the Lord lives and rules in the earth and in the heavens above, and that He has servants to administer unto the children of men. I know that this is His work, and that He has established it never more to be given to another people, never to be re-organized, but to continue organized as it was in the days of the Prophet Joseph Smith; and it shall remain here until Christ comes to take His place upon the earth at its head. The Lord bless you. Amen.

A solo was sung by Sister Annie Woodbury.

ELDER JOHN L. HERRICK.

(President Western States Mission.)

A few weeks ago, Prof. Harvey A. Overstreet, of the College of the City of New York, speaking to a convention of ministers of one of the great Christian churches, at Pittsburgh, said substantially as follows:

"The time is ripe for the formulation of a new religion. Much that is peculiar of the period of today is also peculiar of the Alexandrian period, when Christianity had its birth. Today sees great cults arising. There are great social upheavals. It is a great age of ferment. I sometimes think that out of this vast social caldron will come some new thing. It

seems we can believe this; that the accredited religions institutionalized as they are, have been failures. We find the attitude towards the church is rather lukewarm. The accredited religions are not the great soul-inspiring, encompassing things they ought to be. The new religion will come out of the midst of those groups which have accepted the scientific, democratic and social point of view."

I wondered, as I read the dispatch accredited to this educator, if he had familiarized himself with all of the religions of the day before making the statement attributed to him, for it would seem that there is one rather widely known creed which might cover the vital features demanded by the gentleman in the new religion he is looking for. That religion I do not hesitate to say is the Church of Jesus Christ of Latter-day Saints. Let us see how the Church would line up by comparison. The theology of "Mormonism" is in harmony with science, or better stated, the conclusions of some of the greatest scientific minds have been made to harmonize with much that has been set forth as "Mormon" teaching. When that religion was founded there was need, apparently, for some new thing, because there was much lacking in the confessed creeds of the various religions. For instance, most of them professed a belief that God was an incorporeal immaterial Being, without body, parts or passions. They professed also that the world was created, literally created, out of nothing, and likewise that man also was literally created, and that he was predestined to either a glorious salvation or eternal damnation, and that no act of his could change the plan of his life.

With the teachings of the Prophet Joseph Smith, these impossible ideas were set aside, for he testified that God and Jesus Christ were separate and distinct beings, corporeal beings, that they visited him in vision the most remarkable of modern times, or for all time perhaps of which we have record, when he talked face to face with them, and received instructions regarding the contemplated work to be established in the world for the last time, the gospel of Jesus Christ. It is also a cardinal teaching in "Mormonism" that matter is eternal, and that the object had by the Almighty in forming the world was to bring together the various forces that were already here, and that matter, while altered, could not be destroyed, i. e., annihilated. As respecting man, it is confidently asserted that he was born into the world of mortality through the plan of the Almighty, and that the intelligence of man is also eternal,—is in fact co-eternal with God. Some advanced thoughts as regards astronomy were also made known, which science has since recognized. From the standpoint of democracy in religion we can pass muster surely for a revelation was received in 1830, but three months after the organization of the Church as follows: "And all things shall be done by common consent in the Church by much prayer and faith for all things you shall receive by faith." That rule has obtained and still maintains in the Church. Candidates for the priesthood must be approved by the voice of the people. Stake and ward authorities are presented to be voted upon and this great conference has set its seal of approval by vote upon the General Authorities, and similar action is

also taken throughout the stakes at each quarterly conference.

As to the social point of view. We are given credit for having solved most satisfactorily the most important problems, by those who have impartially investigated our conditions. Thomas M. Bicknell, a former president of the National Education Association and prominent educator of New England, writes as follows:

"The 'Mormon' polity, on the side of social order, is recognized as the most thoroughly organized system in the world. Every intelligent man should study it for its recognition of the solution of economic health and social problems. Its details of supervision are exact, thorough-going and efficient.

"Beyond and above all in perfection of system and in the realization of grand results, are the industry, frugality and temperance of the people. The beehive properly symbolizes the spirit and practice of the 'Mormons.' Go where you will, you will find no poverty, while wealth abounds in practical abundance. Homes are full of comforts and luxuries; art, music and literature are the endowments of all. The wealth of the land has attracted the 'Mormons' more than the wealth of the mines, and both are making wealth common and fairly distributed.

"Utah is a rich land of great possibilities. Its richest possession is its 'Mormon' population of honest, pure-minded, sweet-hearted men, women and children who have drawn on Nature's forces for her grateful services and returns. They have, out of the lion's mouth, plucked the honeycomb of sweet content and honest life, and were the Master to walk the streets of Salt Lake City today, would he not say to all critics and detractors of 'Mormonism:' 'Let him that is without sin cast the first stone?'"

We are judged by the world because they know little of the teachings of professed "Mormonism." Only last fall, while making a tour

of the South, the Vice-President of the United States, Thomas R. Marshall, was quoted in the dispatches from Phoenix, Arizona, in speaking of Efficiency, as follows:

"We want to be an efficient people, but we want to be also a free people. We cannot be both. The German nation and the 'Mormon' Church are the two greatest organizations in the world, but in each the individual is subservient to the organization. What we want is efficiency, but we also want freedom with it."

I think one might well agree with him in the statement regarding the German nation, and without saying anything derogatory of them as a people it is pretty generally conceded that they have been subservient to the powers that rule them. But we do take issue with him when he undertakes to say that men and women comprising this Church are subservient to men. The strength of the "Mormon" Church lies in the individual testimony of its members, because they know the truth, and yet we honor and respect the priesthood, and the great and good men at the head of the Church. We love them, and cherish them, and would lay down our lives for them, if need be; yet we do not worship them. We worship God and Jesus Christ.

As we view the great mission of the Church, there looms before me this question, how are we individually shaping our lives to advance that great work? Are we ready to go on missions and labor to advance God's purposes in the world? Are we prepared to sacrifice when the times comes to that end? Is our example to the world such as we would have it to be, and since we are said to be one of the greatest organizations in the world today,

by those who stand high in the councils of the world, then we ought to be ready to say: I will dedicate my life, or a portion of it, to the end that God's purposes may be magnified in the earth, and that this Church may also be magnified commensurate to the claims we make.

I call upon you returned missionaries, men and women, with all the fervor of my soul, as I called upon the missionaries of the Western States last night, in our reunion, to carry with you and keep with you as you return to your homes the spirit of the mission field; seek to be engaged in the work of the Lord, and be ready for any call that is made upon you, and endeavor to carry throughout the Church the spirit that you had in the mission field, for we at home have not all of us that inspiration; many have not the power and influence that you had in the mission field, to keep young men and young women from going astray, as well as to keep yourselves free from sin. We have much to fear, let me tell you, from the powers of the Adversary, for they are at work in Zion as well as abroad in the earth.

As I view sometimes the magnitude of this work and what I humbly hope to do, I recall the lines of a poet, when he said:

"If you could know that half of all I yearn to be to you, dear heart!
Each day that dawns I struggle to be strong and do my part,
Yet when at last the night comes softly down I humbly pray,
'Lord, grant me still to prove my tender love just one more day!'

"Just one more day to strive to rise above small troubles, petty care,
That my cramped soul may break its earth-forged bonds, at last to dare

To face the future and to gladly live with courage new,
Loyal and cheerful facing toward the light for truth and you.

"And yet I feel in spite of all the heights which I can never scale,
In spite of all the many tests in which I daily fail,
That my deep love, more deep and pure and strong than I can ever show,
You somehow, through my failures, doubts and fears, will come to know.

"The dreary clouds can't hide the sun for aye; it glimmers through.
The sweet, wet violet, struggling through dead leaves, still shows its blue.
And so I trust, though oft I strike love's chord with clumsy hand,
You'll feel the melody I tried to play and understand."

May God's blessing be with us to guide and keep us in the way of life and truth, I pray in the name of Jesus. Amen.

The choir sang the hymn, "Softly beams the sacred dawning."

ELDER CHARLES A. CALLIS.

(President Southern States Mission.)

Sacred thoughts fill my heart as I face this congregation, because I know that all of you have made great sacrifices for the preaching of the gospel and the establishment of the kingdom of God in the earth. But you have embraced the truth and the faith which connects your souls with God, and you walk in the comfort of the Holy Ghost.

In the Book of Mormon is this prophecy: "And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and the power of the Holy Ghost." Bearing in mind that among the choicest gifts of the Holy Ghost is the gift of prophecy,

let us examine this prophecy for a moment or two and see whether it has been fulfilled. When the Prophet Joseph translated the Book of Mormon he was only 25 years old. The Church had not been organized, but God did fulfill that prophecy by the mouth of His Holy Prophets, who spoke as they were moved by the Holy Ghost. The Prophet Joseph Smith, by the gift and power of revelation predicted the great Civil War which raged in ferocity and fearfulness for a number of years. He predicted that the war would terminate in the death and misery of many souls. When war was declared the people of the South thought that the bravery and the valor of their soldiers would end the war in a few months, and that great patriot Abraham Lincoln himself believed that a few months would terminate the struggle. One of our brethren in the South, who was appointed to a command in the Confederate army, in addressing his men before they went to war, said: "Boys, do not delude yourselves; this is going to be a long and a bloody war." They said, "How do you know?" "Because," said he, "I am a member of the Church of Jesus Christ of Latter-day Saints. I know that Joseph Smith was a prophet of God, and he predicted that this war would terminate in the death and the misery of many souls." Did Joseph Smith have the gift of the power of the Holy Ghost? Consult the annals of our great republic. Shakespeare declares there are sermons in stones. The monuments erected in the North and in the South to commemorate the valor and the heroism of the boys in blue and the boys that wore the gray are eloquent sermons in stones that Joseph

Smith did speak by the gift and the power of the Holy Ghost.

In that same revelation on war, it is predicted that after this war between the North and the South, then war would be poured out upon all nations. Behold the deadly war in Europe. Listen to the bursting of the bombs, the roar of the cannon, the groans of the dying, the moans from the mothers' anguish-stricken hearts, and then tell me if Joseph Smith was a prophet of God. The Latter-day Saints do not as a people pray for the victory of one wavering nation over another wavering nation. I will tell you what they pray for, they pray that the nations of the earth that are at war may lose their lust for conquest, may stifle their greed for gain; and they also pray that these nations may seek God for that choice gift which cometh from Him, even the gift of repentance.

Isaiah, the prophet, declared: "When thy judgments are in the earth, the inhabitants of the world will learn righteousness," and O may God grant that these warring nations may forsake their stubbornness of heart. We pray that they will have a change of heart, that they may pray with David: "Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation, and uphold me with thy free Spirit."

Now, my brethren and sisters, the mission of this Church is to preach the gospel, to awaken in the hearts of men and women the spirit of repentance. Indeed, so important is this, that God has said: "Say nothing but repentance unto this generation." The gospel is "God's

last warning" to men, and your sons and your daughters are boldly, bravely and grandly proclaiming the mission to bring to pass the purposes of God.

Recently a minister said, "The description of the Millennium plainly indicates a revival of the pure faith and practice of primitive Christianity." "It is to be remembered," says this minister, "that the protestant reformation did not effect this. During the millennium period these will be brought back to their best estate, and become dominant, and this state of things will continue during the thousand years." It is our testimony, which we are bearing to the nations of the earth, that this primitive gospel hath been restored to the earth, and with it has been restored the holy priesthood, which is the power and authority to minister in the things pertaining to the Almighty. Jesus said: "And this gospel of the kingdom shall be preached in all the world as a witness unto all nations, and then shall the end come." Among many nations are heard the voices of your noble sons and daughters, approved of God, choice young men and young women, crying "Repent for the kingdom of heaven is at hand."

May God grant that the nations of the earth may not be compelled much longer to learn righteousness, to learn repentance, but may they turn to their God with repentant hearts and renewed spirits, and accept the everlasting gospel, be baptized without stubbornness of heart, and with you and me rejoice in the blessings of the everlasting gospel, is my prayer in the name of Jesus. Amen.

ELDER GEORGE F. RICHARDS.

Convincing character of testimony borne by the Saints—Man should follow Nature's example of obedience to law.

My dear brethren and sisters, if President Joseph F. Smith were in attendance at this concluding meeting of the conference, we might reasonably expect that he would leave his benediction with us, as that is his custom, and I know that many of the Saints look forward with keen anticipation of the privilege of attending the last session of the conference, in the tabernacle, that they may hear his words and receive his blessing. Some of you, no doubt, feel very much disappointed at not having this privilege today. Therefore, as a representative of President Joseph F. Smith and of the Lord, and by the authority of the Holy Priesthood, I bless you, my brethren and sisters. May God's choicest blessings attend you in the future as in the past, and even more abundantly, thus rewarding you for all your faithfulness and integrity in serving Him.

The testimonies to which you have listened this afternoon have been inspired by the Spirit of the Lord, those who have spoken have done so as the oracles of God. Their testimonies and instructions will be published to the world, and shall stand as a witness against those who, hearing or reading these testimonies, shall reject them. To see both the Tabernacle and Assembly Hall filled to overflowing, and at the same time great throngs of people out on the Temple grounds must impress the thoughtful of those who are not of us, with the devotion of the Latter-day Saints to their re-

ligion. I thank the Lord that I am identified with this great work, and have fellowship with you, members of His Church. The Latter-day Saints are, perhaps, more than any other religionists, convinced and sure of the correctness of their religious attitude before the world; this is evident in the strength of their testimonies. Can anyone who has heard these elders speak this afternoon doubt their sincerity or the assurance they have of the truth of their own statements?

The Latter-day Saints have unstinted faith in God; they do not undertake, in any degree, to abridge His knowledge, His power, or His authority. While we regard Him as a man perfected, we accept literally the scriptural declaration, "The Lord made heaven and earth, the sea and all that in them is." All His creations are governed by laws of His own making, and, excepting man, all His creations are obedient to His laws; hence the order everywhere throughout the universe. If these inanimate creations were as disobedient to laws made for their government as is man to laws made for his government, there would be universal confusion and chaos. On the other hand, if man were as obedient in his sphere as the heavenly bodies are in theirs, there would be like harmony and order, with peace on earth and good will towards men everywhere. If man's disobedience then is apparent, as also its baneful effects, what is the lesson we should learn by it? As for the Latter-day Saints, we *know* better than we *do*, and have need of being impressed with the necessity for doing as well as we know. The poet, Waldo Emerson, felt this same weakness and expressed it in terms as follows: "What I most need is somebody to

make me do as well as I can." The Apostle James declared unto the people of his time: "Wherefore, lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls, but be ye doers of the word, and not hearers only, deceiving your own selves." When the Savior was concluding His sermon upon the Mount He seemed to have in mind man's failing and took occasion to leave this admonition as the climax of His sermon:

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man which built his house upon a rock; and the rain descended, and the floods came, and the winds blew and beat upon that house, and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rains descended, and the floods came, and the winds blew and beat upon that house, and it fell, and great was the fall of it."

It is one thing to give intellectual assent unto the commandments of the Lord, and another to obey the same. It is the obedience that counts for righteousness and for salvation. Obedience is the lesson we need to learn. This lesson learned, as the Lord would have the Latter-day Saints to learn the lesson of obedience, and the first suggestion from the presiding authorities of the Church that we do not indulge in card playing, immodest dancing, immodest dressing, etc., would be sufficient. We sing, "We thank Thee, O God, for a Prophet to guide us in these latter days," and then in many instances refuse to be so guided. This is displeasing to the Lord, as well as being hurtful to the individual.

Prejudice in the minds of people who have been misinformed in relation to the Latter-day Saints and their religion, is a great barrier in the way of such people receiving the message of the Gospel which we have for the world. If our lives were consistent with our profession of faith, it would go a long way toward removing this prejudice and preparing the way for effective sowing of the seeds of truth, to the honor and glory of the Lord and the salvation of His children.

May the Lord bless you, my brethren and sisters, and may His peace be upon Zion and her people, and upon all the earth, I pray in the name of Jesus Christ. Amen.

The anthem, "Praise ye the Father," was sung by the combined choirs.

The closing prayer was by Elder William C. Parkinson.

OUTDOOR MEETING.

A meeting was held in front of the Bureau of Information, at 2 p. m.; Elder George Albert Smith presided, and the male choir of the Salt Lake L. D. S. U. furnished choral selections, under the leadership of B. Cecil Gates.

The choir and congregation sang the hymn, "How firm a foundation."

Prayer was offered by Bishop Moses H. Pond.

The male choir sang the anthem, "O Death, where is thy sting?"

ELDER JOHN R. YOUNG.

(Of San Juan Stake.)

My brethren and sisters, and friends who may be present here today, I feel very weak and humble

in standing before you, and I do not know whether I will be able to control my feelings so as to speak to you or not; but there is a prayer in my heart, that God will bless me, and strengthen me, that I may be able, for the few minutes that I shall stand before you, to say some things that shall be comforting, and I trust, interesting to us as Latter-day Saints.

I feel very grateful in my heart that I was born of parents who had received a testimony of the divine mission of the Prophet Joseph Smith; and I feel very thankful to my parents for the examples that they always placed before me. My father was a man who believed in prayer. My mother was a Christian woman, she always called her children about her and had them kneel in her presence, and thank God for His mercies to them, every day before they lay down to sleep. I thank my mother for these lessons.

I have had the privilege of going out into the world, away from our people. I was called when I was a boy of sixteen, to go into the mission field to proclaim the Gospel of the Lord Jesus Christ to the children of men. I can recall how feeble and weak I was, and I thank the Christian world for the charity that they had toward me when I was but a child, trying to labor among them. I had them often ask me why I was a Latter-day Saint. I suppose that my replies to that seemed simple and childish to them, but my statements were honest and truthful.

In the early years of my life I remember meeting the Prophet Joseph Smith. I was a sickly child; had suffered for two weeks, perhaps, with the chills and fever. I was a little skeleton, and peevish,

everything would annoy me. I remember that one morning my father had led me out to give me a little sunshine, and in that walk we met the Prophet Joseph Smith, his brother Hyrum, and Sidney Rigdon. When they met my father, they shook hands with him, and the Prophet asked father if I was the little boy that father had requested the Elders to pray for. Now, the Latter-day Saints were a praying people; they had faith in the Lord Jesus Christ, and that faith was strengthened in their bosoms by the testimonies of the Prophet Joseph Smith; and on that occasion, when we met them, I knew the Prophet. I had seen him in the congregations of the Saints, and I knew that he was a man that our people honored and loved; and hence I felt a thrill of pleasure pass over my little frame when he paid some little attention to me. When my father had told him that I was the child he had requested the Elders to pray for, the Prophet stepped toward me, and took my little straw hat from my head. He ran his fingers through my curly hair, and for the moment it seemed to me that he was looking far away, and then he said to father, "Brother Young, don't you worry about this little man, he will live to grow up to manhood, and will help carry this gospel to the nations of the earth." That is one of my strongest and earliest recollections of things that came to me in this life, and hence I have answered to those who have met me out in the world, and asked me why I was a Latter-day Saint, that from my childhood, lessons came to me that gave me faith in the prophet of the last days, the Prophet Joseph Smith.

I also recall the martyrdom of the

Prophets Joseph and Hyrum. My father was away from home, in the state of Ohio, doing missionary work at the time of the martyrdom. When he returned home, he said to the family, when they were gathered around the table, "Just as long as Brother Brigham is faithful to the trust that is placed upon him, they will seek for his blood." I wondered, though a child, why that should be, but the experiences of my life have shown me that feelings of that kind are natural to the wicked. As I matured in years, so that I could read and begin to grasp what I read, I learned that persecution was the common heritage of every man that has been called of God and given a mission to the human family.

As I have stated, I was called when a boy of sixteen, to go out and teach the gospel to the children of men. My mission was to the Pacific Islands, the Islands of Hawaii. When I reached there, I was assigned to labor on the island of Oahu. I will tell you a little of my personal experiences. I can hardly go beyond that in my talking to you. I was placed in a native family, a man by the name of Kyama, and his wife, no children in the family. They two promised to take care of me, and give me a home with them while I should study their language. About one week after my arrival there, a native woman, one of the neighbors, died. The natives indulged in considerable and extreme mourning over her. I was curious to see the manner of interment, and I went to the home. I saw them wrap the body in carpets and sew it up in mats, and carry it to the grave. At the graveyard, we met the minister of that parish, a venerable looking man, in appearance

very much like our Brother Orson Pratt. I admired the man when I first saw him, on account of his resemblance to Orson Pratt, whom I loved. I went straight up to that minister of the gospel and offered him my hand, and told him who I was. I feared no man on earth at that time. I had injured no one, and felt kindly toward everybody; I wanted to do men good, that was the desire of my heart. I saw the minister draw Kyama to one side, and talk sharp to him; and when I returned to the cottage that was to be my home there was no one there. For three days and nights I stayed there, without food. I felt indignant at the treatment that was given to me, I could not tell why it was, and I turned to leave.

I took my little carpet sack, and started walking back to Honolulu, about forty miles. When I came to the creek that flows about a mile south of the village I stopped and asked myself, "What are you going to do?"

Let me go a little further back, because there may be parents here of sons that are out in the mission field, or may be called into the mission field, and I want to bear my testimony that God never forsakes those who trust Him. Now, President Brigham Young had spoken to me, when I was called upon that mission, and I told him frankly and honestly that I did not know "Mormonism" to be true, "I know that you do not know it to be true. That is one reason we want you to go on this mission. And I will make you a promise, if you will go on this mission and live close to the Lord, and not commit sin, I promise you that when you come home you will take me by the hand and look me straight in the face, and tell me

that you know 'Mormonism' is true. Now, will you go?" I accepted the mission.

When I stood at the bridge, I questioned myself, "What are you going to do? Go back to Honolulu and tell the President of the mission that you have not sand in your crop so that you can stand a little hunger and a little unpleasantness? And when you tell him that, perhaps he will chide you for that. Then what? I will not be chided, I have done no man wrong, and I will not be chided, I will go home." But I thought a little, and then felt ashamed of myself, and turned aside, and went up the creek until I found a grove of timber, and I slipped into that grove and knelt down and prayed, and while I prayed, that cloud of ill feeling passed from me, and there was rather a gleam of joy that came to me, and I retraced my steps back to the bridge. As I came back to the bridge a native man came also, leading a little burro with a load of oranges on his back. The burro was overloaded, his little back bent down until the bundle of oranges almost touched the ground, it was almost all he could do to carry his burden. The native had a rope tied to a ring in the donkey's nose, leading him. Across the bridge going northward there was a sharp, rocky hill, and when he reached the foot of that hill the donkey stopped there. The man held the rope in his left hand, and with his right he commenced stoning the little burro, and swearing in English at him. I set my little carpet bag down and went to the man and said, "Stop stoning that burro, that is cruel, you must not do it. And why do you swear at him?" And he said, "Don't all white men swear when things

won't do what they want them to do?" I replied, "No, it is only bad white men that swear. I would like to see you get the burro up the hill without swearing at him and stoning him; give me the rope." He handed me the rope, and I went to the side of the road and pulled a little grass, and wiped the blood from the burro's head, where he had been struck with a stone, then patted him and talked to him kindly; and when I had done so, I started to walk up the hill. I did not pull the rope, I just held it in my hand, and that little burro, as if an inspiration had come to him, climbed up the hill with the load on his back. When I reached the top the man, who had followed, said, "What is your name?" I told him, and he then said, "Where is your home?" Then I broke down; that was a very tender word to me. The man then asked, "Don't you want to go and live with me?" That was just what I wanted, and I said I would be very pleased to go and live with him. He said, "Stay here until I come back, and you can go home with me." He went on down to the landing, sold his oranges, and came back, and I started to walk up the mountain with him. When he saw that I was weak, he picked me up, for he was a strong man, and set me in the saddle on the burro. I went into the orange grove where his home was, and stayed with him until I learned to talk the native language.

Afterward, when I met Kvama, who had turned me out, I asked him why he had done that, and he said, "The minister holds a paper on my little home, so he can take it away from me, and he told me you were a viper, and that if I kept you, you would sting me to death;

and so I neglected tending to you, because I was fearful of the minister. When I learned that, I walked straight for that minister's home. He had company when I came there, knocked on the door, and they bade me come in, and I told him what I came for. I asked him if it was true that he told that native man not to feed me, and to turn me from his home, he said it was perfectly correct. I said, "You a minister of the gospel? Where do you find in the teachings of the Lord Jesus Christ anything that will justify you in treating me that way? I had not wronged you, there is not a being on the face of the earth that can say that I have injured them; and yet you told that man to starve me, and you told him things that were not true—you told him that I was a viper, that I would sting him to death, that I was an imposter. You told him things that you imagined, for which you had no proof, and I ask you to recall what you did, and make acknowledgment of it."

Those are some of the things that I met with when I first went out into the world. It taught me some things; it taught me that some at least, in the Christian world have lost the spirit of the Gospel of the Lord Jesus Christ. That was the beginning of my coming against men that should be fathers to the people—bright, intelligent men who have lost the spirit that should accompany a man who is a professed servant of the living God.

By and by, I undertook to preach. I remember my first text, it was the 16th verse of the 16th chapter of Mark. It was what Christ said to His apostles when He met with them after His crucifixion: "Go ye into the world, and preach the gos-

pel to every creature, he that believeth and is baptized shall be saved." Now, to me that is very strong and authoritative language, "He that believeth and is baptized shall be saved." Then I went on to tell of the signs that should follow those that believe. Now, I had lived among the Latter-day Saints from a child up, but I had not seen manifestations that brought conviction directly to me in regard to the fulfillment of those things, and I wondered a little myself in regard to them. But they are true, my brethren and sisters. God has restored them again to the earth. I will tell you the first one that I ever witnessed, when I was out in the world. It may be good for some of our young people at home to hear it. It was in the city of San Francisco. Apostle Parley P. Pratt was presiding there. Three of us, Elders Joseph F. Smith and William W. Cluff, and myself were given the task of tracting the city of San Francisco. Brother Joseph F. Smith could not stand it—he came home in the evening and said to Brother Pratt, "I will work any place that you will put me to work—I do not care what the nature of the work is, I will do it; but I will not walk the streets of San Francisco and receive the abuse that I receive when I offer to give them a tract, I cannot stand it." Brother Pratt consequently released him from it, and Brother Cluff was released also, but he held me to the task. I guess it was a blessing to me that I was such a little boy, because men felt ashamed to be very rough with me; and I kept at the work. One day when I returned from tracting, I came to Sister Evans', the widow lady who was giving me a home, and she said,

"Brother Young, hurry up stairs, they are having trouble up there." I passed upstairs, and found the little room was nearly filled, there was scarcely room for any more. Not many of them were Latter-day Saints, and there was an excitement there. A woman was lying upon the bed, and when I came into the room, she sprang from that bed and tried to climb the walls of the room, but several of the sisters took hold of her. Elder William McBride, an Elder of experience, was in the room and he said to me, "Come here quick." I was frightened but hurried to his side, and endeavored to put my hand upon the woman's head, but she grasped my hand in one of hers, and it seemed to me like a bird's claw; and she barked at me furiously, as a dog will bark. But we succeeded in laying our hands upon her head, and Brother McBride rebuked the evil spirit; she then became quiet and calm. The excitement caused Brother McBride to feel sick, and he withdrew. I stayed there with my hands resting upon her forehead. After a while I thought she was asleep, and I drew my hands. Just then, Parley P. Pratt came into the room and she sprang from the bed again, and with difficulty they succeeded in controlling her. Brother Pratt spoke like one who had authority. In the name of Jesus Christ he rebuked the evil spirit, and commanded it to leave the room, and we then had peace. That lady was not a member of our Church. The sisters waited upon her, and gave her a little refreshment. She talked a little while with President Pratt, and then Elder McBride and myself walked with her to a convenient place and baptized her into the Church.

I do not want to occupy more of your time. I thank my Heavenly Father that He has let me live to see this people grow as we have grown. I drove a pair of oxen hitched to a little cart, and helped haul the dirt from the foundation of this Temple, when I was a little boy. I feel to rejoice that I have lived to see this Temple completed, and to see the prosperity and the power that our Heavenly Father has given to His chosen people.

May God help you to be faithful and true to the covenants you have made. I testify to you that when I have had the privilege of going into holy places, I have only been taught lessons that have helped me be a virtuous, an honest, and a prayerful man. This is my testimony to you, in the name of Jesus Christ. Amen.

The L. D. S. U. quartette sang,
"The Land far away."

ELDER ANDREW KIMBALL.

(President St. Joseph Stake.)

[The copy of Elder Kimball's discourse has been lost in transmission by mail.]

"Lift up your head," was sung by the male chorus.

ELDER ANDREW JENSON.

(Assistant Historian.)

The remarks made in the morning session of the conference today by Elder Orson F. Whitney, in which he referred to the testimony of the late Anson Call, and the testimonies that we have listened to from Elder John R. Young, in this meeting, have suggested to me the following paragraph contained in the Book of Mormon, written at the

time that Christ was manifesting Himself in person upon this continent:

"And when Nephi had brought forth the records, and laid them before him, he cast his eyes upon them and said,

"Verily I say unto you, I commanded my servant Samuel, the Lamanite, that he should testify unto this people, that at the day that the Father should glorify his name in me, that there were many saints who should arise from the dead, and should appear unto many, and should minister unto them. And he said unto them, were it not so?

"And his disciples answered him and said, Yea, Lord, Samuel did prophesy according to thy words, and they were all fulfilled.

"And Jesus said unto them, how be it that ye have not written this thing, that many saints did arise and appear unto many, and did minister unto them,

"And it came to pass that Nephi remembered that this thing had not been written.

"And it came to pass that Jesus commanded that it should be written; therefore it was written according as he commanded." (3 Nephi 23:8-13.)

I desire, in this connection, to give expression to a thought: Brother Young is one of a few in this vast assembly who was acquainted with the Prophet Joseph Smith. The time will come, say in fifty years from now, that Saints who were acquainted with President Joseph F. Smith and his contemporaries will be as scarce as the men who were acquainted with the original Prophet, Joseph Smith, are now.

There are a great many events of modern times that have not been properly recorded. I want to draw attention to this fact, (as one of your historians), that a great number of our veterans have neglected, and are still neglecting to record such things as we have listened to

with interest today. The testimony of Anson Call in regard to the Saints coming to these Rocky Mountains to become the mighty people they are today, is of great importance.

We have had just a little said about this great prophecy. We have known for many years that on the 6th of August, 1842, Joseph the Prophet made remarks of this kind, and just a few lines have been written in Church history concerning it, but as we have indeed become a mighty people in the Rocky Mountains, we want to know more about this important prediction which has been so literally and accurately fulfilled. A few lines are not sufficient to record a prophecy concerning such an event, if we can get any more. We do not want Anson Call's testimony only; we would like a hundred other witnesses, if that many were present and heard the Prophet's words on that memorable occasion. We want the testimony of all who heard the Prophet utter this important prophecy. We want their testimonies recorded in the interest of the many millions of people who by and by will be interested in the early days of this Church as well as in our day, and in all the days and years that have elapsed since Joseph Smith first began to receive revelations from on high. I want to draw attention to this fact, brethren and sisters, and state here in your hearing that many things are not recorded that ought to be recorded concerning the history of the Latter-day Saints.

At the Historian's Office, we have already compiled about four hundred volumes of Church history, each containing about six hundred closely typewritten pages, and we have made an estimate that if we

compile and put into proper shape the historical matter which we have in sight at present we will have at least one thousand volumes (containing six hundred pages each) of Church history for the Nineteenth century alone. This compilation then will represent six hundred thousand pages of records pertaining to the history of the Latter-day Saints for that period of time. Of course a great deal of this vast amount of material may be as to details more or less important and interesting, but as works of reference for the benefit of those who shall live after us it will have incalculable value. The books are being prepared in such a way that we can add pages here and there. Hence, we can easily incorporate the testimony of Elder John R. Young who has spoken to us here today, and we can add the testimony of as many others as desire to place themselves on record in regard to any important event which they may have witnessed in their experiences in life.

I am safe in stating that there are thousands of people in the midst of the Latter-day Saints who ought to make a record of what they have seen, heard and done. They should especially bear testimony of the many blessings which they have received from the hand of the Lord through having yielded obedience to the Gospel of Jesus Christ in these the last days; and not only that which happened in the days of the Prophet Joseph, or in the earlier days of the Church, should be faithfully recorded, but that which has taken place all along since we came to these mountain valleys and that which is taking place day by day. My advice to everybody would be this: Write something concerning

your experiences in life and what you have seen and witnessed in connection with the Church of Christ—to bequeath to your posterity, so that it may be said of you like that which has been recorded of Abel of old, “Though dead, he yet speaketh.”

This is the thought I would like to impress upon all who hear my voice on this occasion and upon all who may read the record made of this general conference of the Church. I would like to explain further that my advice does not apply only to our brethren and sisters who have grown old in the service of the Lord, and who may soon expect to go to the great Beyond to receive, in due time, the reward which their deeds in mortality merit at the hands of a righteous judge and a merciful God, but it applies as well to you who are middle-aged, and even those who are young men and women in our midst at the present time. The time will surely come when your testimony will be of great importance, just as much as the testimony that we have heard today, because this Church will continue to grow, and out of it will finally come the kingdom of God. As yet we are scarcely a hand full compared to the many millions of people who inhabit our earth, but after our testimony, or the testimony of the elders of Israel, shall have been borne to every nation, kindred, tongue and people, and after these people who listen to that testimony shall have been converted and gathered to the Stake of Zion, and after such stakes shall have been organized in all parts of this great land of promise, then the experiences of those who in an early day helped to establish the Church in the midst of these Rocky Moun-

tains will, if recorded, be read with the greatest interest by millions and millions of God-fearing men and women, who shall rejoice in the success and triumph of Zion, and who shall be members of the Church of Christ and citizens of the Kingdom of God at the time that Christ, our Redeemer, shall reign on the earth as the King of kings and Lord of lords. When that time comes, many of the events which to us now may seem commonplace will be things of vast importance, because many of the little deeds that we now do and to which we pay but very little attention at the present time are the seeds from which, using a figure “the sturdy oak” shall grow; they may be the little things that shall mark the beginning of great achievements hereafter.

Even the eyes of unbelievers are upon us at the present time. Thinking men and women know what a community that is doing right, people who are living moral lives—means for the future, and the adversary of our souls, the great arch-enemy of our Lord and Savior Jesus Christ, is alarmed, together with his emissaries, because of the stand we are taking in the world, and the success that has attended us so far. They know what a God-fearing and a righteous community represented by superior men and women may mean to the rest of the world at no distant day. They know that, through transgressions of the law of God and the laws of nature, the human family are becoming weaker all the time, and that strong men and women, who comply with the laws of nature and the law of God, are bound to obtain dominion, influence and power in the midst of the earth; and this indeed is the destiny of the Latter-day Saints.

While I was filling a mission in Scandinavia, a few years ago, an old Lutheran priest who had studied our religious system, and had become acquainted with our ways of living, exclaimed, "If the Mormons continue that way they will in due course of time not only control little Denmark, but their power will be felt throughout the entire world, for they live a different life to that lived by the majority of the people in the world." In making this statement that priest did not particularly refer to the Word of Wisdom, but to our moral life and practical religion in a general way. And the priest was right. If we Latter-day Saints, if you, the sons and daughters of Zion, will take advantage of your birthright, if you will do what is right, serve God and keep His commandments, it is only a question of time when you will rule the world. It cannot be otherwise, unless mankind generally will turn from their evil ways and become saints of the most high God.

My brethren and sisters, may God help us to fulfil our mission and our destiny on the earth. May we indeed become the redeemers of the world and saviors upon Mount Zion, and may we labor diligently, with our whole might and strength, to usher in the great millenium when peace and happiness shall abound on the earth, is my prayer in the name of Jesus Christ. Amen.

ELDER REY L. PRATT.

(Late President of Mexican Mission.)

In speaking of the signs that should precede the second coming of our Lord, He said, "And this Gospel of the Kingdom shall be

preached in all the world as a witness unto every nation, and then shall the end come."

My labors, for the past ten years, have been as a missionary in carrying the Gospel of the Kingdom to the Mexican nation; and I feel that in this unhappy hour for Mexico I would not be true to the trust that is imposed upon me if I did not tell you some of the things concerning that people that make them what they are. I wish to associate the unhappy conditions that exist in Mexico with the promises of the Lord made to that people when Father Lehi and his little colony left Jerusalem. The Lord made very plain the history of the Mexican people before Lehi ever set foot on this great continent of ours. Lehi said the following, and it is recorded in the first chapter of the Second Book of Nephi:

"Wherefore, I, Lehi, have obtained a promise, that inasmuch as those whom the Lord God shall bring out of the land of Jerusalem shall keep His commandments, they shall prosper upon the face of this land; and they shall be kept from all other nations, that they may possess this land unto themselves. And if it so be that they shall keep His commandments, they shall be blessed upon the face of this land, and there shall be none to molest them, nor to take away the land of their inheritance; and they shall dwell safely for ever.

'But, behold, when the time cometh that they shall dwindle in unbelief, after they have received so great blessings from the hand of the Lord; having a knowledge of the creation of the earth, and all men, knowing the great and marvelous works of the Lord from the creation of the world; having power given them to do all things by faith; having all the commandments from the beginning, and having been brought by His infinite goodness into this precious land of promise; behold, I say, if the day shall come that they will reject the Holy

One of Israel, the true Messiah, their Redeemer and their God, behold the judgments of Him that is just shall rest upon them;

"Yea, He will bring other nations unto them, and He will give unto them power, and He will take away from them the lands of their possessions; and He will cause them to be scattered and smitten."

Now, my brethren and sisters, as students of the Book of Mormon and history of that people who are descendants of Lehi, we know that they have not kept sacred the covenants that men make when they enter into covenant with God in the Gospel of His Son Jesus Christ, and we know that no sooner did that colony set foot on this land than there was a factional division, and they became two great peoples, the Nephites and the Lamanites, and that, at times, the Nephite faction was obedient to the commandments of the Lord and the Gospel as given to them, and, at rare intervals, so were the Lamanites. But there came a time when all apostatized, and when all came under the condemnation herein spoken of, and the Lord caused the Nephite faction to be utterly destroyed at the hands of their brethren, the Lamanites, and the Lamanites went forth upon the face of the land in scattered bands, warring among themselves, as they had overcome their hereditary enemy, the Nephites, and having in their blood the spirit of war and strife they satisfied it by fighting one with another.

But the time came when the promises of the Lord were fulfilled in behalf of this people. In the year 1519, a little band of Spaniards, only a few, about 600, under the leadership of Hernan Cortez, set foot upon the shores of Mexico, and that man and his followers over-

came a nation of 30,000,000 of people. It is a pitiful history to read, how they were "scattered and smitten," and how every inch of the land of their inheritance, that they had received of the Lord, was taken away from them. Now, brethren and sisters, we have in this the basic cause of all the strife that has existed in the land of Mexico for 400 years in that that stricken people have bowed their heads under the tyrannical rule of the Spanish people who came in among them. From a nation of 30,000,000, they have been reduced until today they are scarce 15,000,000. And the best statistics given out on the matter, state that of the 15,000,000 of inhabitants in the land of Mexico, only 2,000,000 are property holders. The others have nothing but their poverty and degradation, and we have in that the cause for the present strife.

Now, I wish to associate the strife in Mexico also with the promises of the Lord, for if we do not have the promises of the Lord to comfort us in these things, I fear, brothers and sisters, that my faith would not be sufficiently strong to enable me to go forth and continue to preach the Gospel unto that people, as I love to do and always shall, as long as the servant of the Lord asks me to continue my labors in their behalf.

It seems that if their decrease should continue very long, as it has been going on, they would be utterly wiped off the continent; and the history of the Mexican people is only a counterpart of the history of the Indian races that inhabit North and South America, for they have indeed been reduced to a remnant, they have become scattered and smitten; and I defy anybody to

point to me a tribe of the aborigines of this country that owns legitimately any of their own country in their tribal condition as they owned it primitively. It has been absolutely taken away from them by the nations that the Lord permitted to come in, and that in fulfillment of His words to them should they disobey the Gospel of His Son that should be given them. But thanks to the Lord, we know that they are His covenant people. We know that in their veins, flows the blood of Israel, and God has made promise not only of their bringing down, but of their coming up; and in that, we get faith and inspiration to go on and preach to them the Gospel for their redemption; for the Lord said this to Nephi, when He had shown him the same things that He had shown to his father, Lehi:

"Nevertheless thou beholdest that the Gentiles who have gone forth out of captivity, and have been lifted up by the power of God above all other nations upon the face of the land, which is choice above all other lands which is the land that the Lord God hath covenanted with thy father, that His seed should have for the land of their inheritance, wherefore thou seest that the Lord God will not suffer that the Gentiles will utterly destroy the mixture of thy seed which are among thy brethren. Neither will He suffer that the Gentiles shall destroy the seed of thy brethren." (I Nephi 13, 30-31.)

Now, brethren and sisters, in this we see that the Lord has not destined that this people should be utterly destroyed from off the face of the land. And I wish to call the youth of Israel to prepare themselves for the mighty work that lies before us, for the Lord said, "This Gospel of the Kingdom shall be preached as a witness unto all na-

tions, and unto every people before the end shall come," and we have lying before us, the millions of Mexico who know nothing of the Gospel, we have the millions of Central America, and the millions of South America. They are absolutely ignorant of the great plan of salvation that has been restored for the redemption of all people in the age in which we live.

The Prophet Nephi said, (II Nephi 30:3-6):

"And now, I would prophesy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed.

"And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews.

"And the Gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers.

"And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a white and delightsome people."

Brethren and sisters, do we, as a people, believe in the words of the book that has been written? I testify unto you that the Book of Mormon came forth in the world by the power and inspiration of God Almighty, and we have it as a new witness for Him in the world; and in that book we find the testimony that we among the gentiles who should receive that book and be-

lieve in the words of it, should carry it back again to the remnant of those people—and they are the Mexicans, the Central Americans, the South Americans, and the Indian remnants, that cover our own dear land here. God is no respecter of persons, but of whatever nation, he that will serve Him and work righteousness is accepted of Him. What we want is to teach the Gospel in simplicity unto that people, as unto every other people, that they may find in the Gospel, in very deed, the power of God, that will lift them out of their degraded condition, that it may be unto them the power of God unto their salvation.

We are opening up work among the Mexican people in the United States, and it may be a revelation to some of you to know that down in Arizona, New Mexico, Colorado, California, and Texas, there are hundreds of thousands of people of Mexican blood, that are citizens of the United States, and they are only waiting for someone to open the doors of the Gospel to them. And the crying need today is for elders who are willing to sacrifice their own desires, and to humble themselves before the Lord and carry in humility the word of the Lord back to that people.

I am thankful for the integrity of our missionary boys that go out, but I am sorry that there is a feeling among some few, when they enter the field, of disappointment, and they feel that there is nothing coming back to them, and they ask the question, "What good will this all be to me?" Brethren and sisters, that is a false conception of the spirit of the missionary work: the spirit of our missionary work should be, What good can I be to my fellowmen, what good can I be

to God's children, and to sacrifice our own desires, our own ambitions and wishes to the betterment of those who sit in darkness.

May the Lord help us to perform well our missions in the world, and extend the light of the Gospel unto all men, for God Himself is no respecter of persons, and we should not be. I maintain that this Gospel of ours is destined sometime to wipe out racial feelings and to bring to us a universal brotherhood of man.

God bless us to appreciate our blessings, I pray in the name of Jesus. Amen.

ELDER GEO. ALBERT SMITH.

Similarity of missions of Parley P. Pratt and his grandson, Rey L. Pratt—Prayer for success of missionary work.

I am sure, my brethren and sisters, that the eyes of many of this congregation have been moistened while listening to the pathetic discourse of President Rey L. Pratt with reference to our Lamanite brethren and sisters. He comes naturally by his love for the Indian. His father and grandfather both were missionaries to the dark-skinned natives of America. He is a grandson of Parley P. Pratt, who was called by revelation, and his was the first name called by the Lord in our day to take the Gospel to the Lamanites, as I will read to you from the 23rd Section of the Doctrine and Covenants:

"And now concerning my servant, Parley P. Pratt, behold, I say unto him, that as I live I will that he shall declare my gospel and learn of me, and be meek and lowly of heart;

"And that which I have appointed unto him is that he shall go with my servants Oliver Cowdery and

Peter Whitmer, jun., into the wilderness among the Lamanites."

I think it is a beautiful thing that today his grandson is permitted to stand in our midst and testify of the hope that he has of the fulfilment of the promise of our Father to our Indian brethren and sisters who are dear to him, who live in this and the adjacent nation. I am sure you have been glad to hear from Brother Pratt and that the mission still goes on notwithstanding the difficulty they are having in that unhappy land.

Let us each pray to the Lord that His promises may be fulfilled in the interests of these our brethren and sisters, let each of us live so that if we should be called, that the Lord may be able to work through us for the amelioration of the condition of millions of His children who know not the Gospel of our Lord as we have received it. Let us go to our homes each with the determination that, the Lord helping us, we will serve Him and keep His commandments and fulfil the obligations resulting from receiving His word.

May you, my brethren and sisters, carry the spirit of this great gathering to your homes. May you have the desire to disseminate the truth taught among your associates, that your experience here may thereby be more profitable. May this conference be treasured in your memories as a time of refreshing from the Lord. And that each of us may magnify our opportunities and be worthy of the blessings of our Father in heaven, is my prayer in the name of Jesus Christ. Amen.

The choir and congregation sang the hymn, "We thank Thee, O God, for a Prophet."

Elder Benjamin Goddard offered the closing prayer.

CLOSING SESSION.

In the Tabernacle, at 2 p. m.

President Joseph F. Smith called the meeting to order.

The choir sang Evan Stephens' hymn, "Loyal to the True and the Right."

The invocation was offered by Elder Brigham F. Grant.

A chorus, entitled "The Snow," was rendered by the choir.

ELDER JAMES E. TALMAGE.

A marvelous work and a wonder—
The "Mormon Church"—Characteristic teachings of the Church concerning Jesus the Christ—The Lord's second advent—Near at hand—Today and tomorrow—The Church and the Kingdom.

The presence of these multitudes at each recurring conference of the Church, and particularly the spirit of earnestness and devotion which the people manifest, appeal to me as striking evidences of the marvelous work and the wonder which the God of Israel has accomplished and is accomplishing in these, the last days. That great work, of which the prophets in the ages past have predicted to be characteristic of the day toward which they looked with anxious and eager anticipation, is the establishment of the Church and the development and growth thereof in the dispensation of fullness.

The kingdom of God has been set up upon the earth. In ancient writ, scriptural and otherwise, the expressions "Kingdom of God" and "Kingdom of Heaven" were often used interchangeably; or at least our modern translation of those writings present to us interchangeable usages of these names and titles of the great institutions; but

in this, as in many other instances, we find the light of modern revelation illumining and making plain what may otherwise be dark and in part unintelligible. Through the revelations given in this day and age, we recognize the fact that there is a distinction between the kingdom of God and the kingdom of Heaven. The Church established in the present age, embodying the restored Gospel, is the Kingdom of God, it is the Church of Jesus Christ.

The members of that Church are often spoken of as "Mormons," and the Church has come to be known more generally as the "Mormon Church" than by its proper name and distinguishing title, the Church of Jesus Christ of Latter-day Saints. We as a people do not maintain any strong protest against the application of the term "Mormon" and its several derivatives; though we deplore the fact that misunderstanding may arise in the minds of inquirers and investigators respecting the significance of that name, which originally was used as a nickname in its application to the Church. You may call us Mormons if you will; remember, however, as you must—must, if you will have respect unto the truth—that this is not the church of Mormon. Mormon was a man, a very worthy man and a very great man in his day when he lived in the flesh, and a very great personage since that time; but he was a man among men, and while his name is very properly applied to the abridgement of certain early records, which abridgement he made and supplemented by many writings of his own, now published under the name of the Book of Mormon, the Church is not his

church, nor is it the church of Peter or James or John, nor is it the church of Joseph Smith, nor of Brigham Young, nor of Joseph F. Smith, nor the church of the present authorities of the body. It is the Church of Jesus Christ and it is the only Church upon the face of the earth affirming divine authorization for the use of the name of the Savior of mankind as part of its distinctive designation.

It is very proper that we inquire as to what particular message the Church thus distinguished has to give to the world respecting its Master, its divine Head, the Son of the living God, in vindication of its claims to so honorable a title as that which it bears. In the first place, it reiterates all the truth that has been given in former ages and earlier dispensations regarding Jesus Christ and His ministry, and it sets forth in plainness, together with other matters of the greatest worth, knowledge beyond all price, which has been given unto the Church as new revelation in the day and age in which we live. Among the distinguishing features of the teachings of the Church concerning the Savior and Redeemer of the race are these:

First, the Church affirms the unity and continuity of the mission of the Christ in all ages. This, of necessity, involves the actuality, the verity, of His pre-existence and pre-ordination or foreordination in the spirit state.

Second, the fact of His ante-mortal Godship.

Third, the actuality of His birth in the flesh as the natural issue of divine and mortal parentage.

Fourth, the reality of His death and physical resurrection, as a result of which the power of death

over mankind shall be eventually overcome.

Fifth, the literalness of the atonement wrought by Him, and the absolute requirement of individual compliance with the laws and requirements of His Gospel as the only means by which salvation may be attained.

Sixth, the restoration of His Priesthood and the re-establishment of His Church in the current age, which is verily the dispensation of the fulness of times.

Seventh, the certainty of His return to earth in the near future with power and great glory to reign in person and in bodily presence as Lord and King.

In the interest of conciseness I have read these several specifications as they have been summarized and will appear in the forthcoming edition of a work now published by the Church to its members and to the world respecting the life and mission of Jesus the Christ. I invite your attention to the last of these specified points, the certainty of the return of Jesus Christ to earth in the near future, to reign upon the earth in person by bodily presence as the rightful King of earth. You have read, I am sure, of the wondrous incidents connected with the association of the resurrected Christ with the apostles and others between the time of His resurrection and that of His ascension from Mount Olivet, and when, on that eventful day, He led the Eleven who were still faithful to Him, and whom He had ordained to the holy apostleship, out toward Bethany. As He was conversing with them and giving them final instruction and doubtless encouragement, He rose from their midst and they saw Him ascend until He was

hidden from their sight. In worshipful wonder they became aware of the presence of personages other than themselves—white-robed messengers from heaven who, remarking their wonder and astonishment, addressed them in these words: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." From that day the apostles preached the return of the Christ to earth, even as prophets before their time had predicted the great event. By the second advent of Christ we do not mean His manifestation to chosen prophets, to individuals or to a few, such as His ministrations to Saul of Tarsus or His appearance to Joseph Smith in 1820 and again in the Kirtland temple after the organization of the Church, but a return in glory of which all the world shall know. His coming shall be like unto the lightning that flashes from the east to the west, to be seen of all men.

This Church proclaims the doctrine of the impending return of the Christ to earth in literal simplicity, without mental or other reservation in our interpretation of the scriptural predictions. He will come with the body of flesh and bones in which His Spirit was tabernacled when He ascended from Mount Olivet. One of the characteristic features of the Church concerning that great, and in the language of the scripture, both glorious and terrible event, is its nearness. It is close at hand. The mission of the Church is to prepare the earth for the coming of its Lord. Biblical prophecies are numerous; the Book of Mormon prophecies are

abundant, respecting the return of the Christ. His own words, both before and after His crucifixion and resurrection are unambiguous, definite, convincing, and convicting unto those who do not close their ears wilfully against the truth. Referring to Himself the Savior said: "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Read the context in the 16th chapter of Matthew. The prophets who lived before the meridian of time said comparatively little, though their testimony is abundant and all sufficient, concerning the return of the Christ; for they were devoted to the teaching of the doctrine of His first coming in the flesh, to live among men, to suffer and to die and to be resurrected from the dead. But after His resurrection and ascension the words of inspired teachers were definite in foretelling the certainty of His return; and in this day and age of the world He has spoken with His own voice unto His prophets, impressing upon them the fact that the time of His coming in judgment is near at hand. Thus, within a few months after the Church was organized, in the year 1830, as recorded in the 29th section of the Doctrine and Covenants, the Lord Jesus Christ said unto His Prophet Joseph Smith:

"For the hour is nigh and the day soon at hand when the earth is ripe; and all the proud and they that do wickedly shall be as stubble, and I will burn them up, saith the Lord of hosts, that wickedness shall not be upon the earth;

"For the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spoke so shall it come to pass;

"For I will reveal myself from heaven with power and great glory, with all the hosts thereof and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand."

A month later, or at least in the month following, He spake again admonishing His servants to diligence:

"Wherefore," said He, "be faithful, praying always, having your lamps trimmed and burning, and oil with you, that you may be ready at the coming of the Bridegroom; for behold, verily, verily, I say unto you, that I come quickly. Even so. Amen."

Referring to the teachings of the apostles of old, and particularly to His own instructions unto them, and employing the same figure by which He had made plain unto them that men may know of the imminence of His coming, by the signs which He specified, He said in March, 1831, again speaking through His Prophet Joseph:

"Ye look and behold the fig trees and ye see them with your eyes and ye say that when they begin to shoot forth and their leaves are yet tender that summer is now nigh at hand.

"Even so it shall be in that day when they shall see all these things, then shall they know that the hour is nigh.

"And it shall come to pass that he that feareth me shall be looking forth for the great day of the Lord to come, even for the signs of the coming of the Son of man:

"And they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath;

"And they shall behold blood, and fire, and vapors of smoke;

"And before the day of the Lord shall come, the sun shall be darkened, and the moon be turned into blood, and stars fall from heaven;

"And the remnant shall be gathered unto this place,

"And then they shall look for me, and, behold, I will come; and they shall see me in the clouds of heaven, clothed with power and great glory, with all the holy angels; and he that watches not for me shall be cut off."

Still further impressing upon the Church in the early days of its history the fact that there was no time to be lost in preparation, for the time was all too short, He made plain the fact that His coming was so near that the intervening time is properly to be spoken of as today. "Behold, now it is called today," said He, "until the coming of the Son of man; and verily it is a day of sacrifice and a day for the tithing of my people; for he that is tithed shall not be burned at his coming, for after today cometh the burning. This is speaking after the manner of the Lord; for verily I say, tomorrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of hosts; and I will not spare any that remain in Babylon. Wherefore, if ye believe me, ye will labor while it is called today."

The scriptures abound in declarations and reiterations, in repeated and solemn affirmations of the great fact that the day of the Lord's coming will be a day of glory and a day of terror—of glory and recompense unto those who are living righteously, and a day of terror unto the proud and unto all who do wickedly. Now, many have asked, do we interpret that scripture as meaning that in the day of the Lord's coming, all who are not members of the Church shall be burned, or otherwise destroyed, and only this little body of men and women, very small compared with the uncounted hosts of men now

living, shall be spared the burning and shall escape destruction? I think not so. I do not think we are justified in putting that interpretation upon the Lord's word, for He recognizes every man according to the integrity of his heart, and men who have not been able to understand the Gospel or who have not had opportunity of learning it and knowing of it will not be counted as the wilfully sinful who are fit only to be burned as stubble; but the proud, who lift themselves in the pride of their hearts and rise above the word of God and become a law unto themselves and who wilfully and with knowledge deny the saving virtues of the atonement of Christ, and who are seeking to lead others away from the truth will be dealt with by Him according to both justice and mercy.

A word concerning the distinction between the Kingdom and the Church. As already stated, the expression "Kingdom of God" is used synonymously with the term "Church of Christ"; but the Lord had made plain that He sometimes used the term "Kingdom of Heaven" in a distinctive sense. In 1832 He called attention to that in these words, addressing Himself to the elders of the Church:

"Hearken, and lo, a voice as of one from on high, who is mighty and powerful, whose going forth is unto the ends of the earth, yea, whose voice is unto men—Prepare ye the way of the Lord, make his paths straight.

"The keys of the kingdom of God are committed unto man on the earth, and from thence shall the Gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth until it has filled the whole earth;

"Yea, a voice crying—Prepare ye the way of the Lord, prepare ye the

supper of the Lamb, make ready for the bridegroom;

"Pray unto the Lord, call upon his holy name, make known his wonderful works among the people;

"Call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth;

"Wherefore may the kingdom of God go forth, that the kingdom of heaven may come, that Thou, O God, mayest be glorified in heaven, so on earth, that thy enemies may be subdued, for Thine is the honor, power and glory, forever and ever. Amen."

Such was the prayer, such is the prayer, prescribed for this people to pray, not to utter in words only, not to say only, but to pray—that the Kingdom of God may roll forth in the earth to prepare the earth for the coming of the Kingdom of Heaven. That provision in the Lord's prayer, "Thy kingdom come, thy will be done on earth as it is in heaven" has not been abrogated. We are praying for the Kingdom of Heaven to come, and are endeavoring to prepare the earth for its coming. The Kingdom of God, already set up upon the earth, does not aspire to temporal domination among the nations. It seeks not to overthrow any existing forms of government; it does not profess to exercise control in matters that pertain to the governments of the earth, except by teaching correct principles and trying to get men to live according to the principles of true government, before the Kingdom of Heaven shall come and be established upon the earth with a King at the head. But when He comes, He shall rule and reign, for it is His right.

Many of us are prone to think that the day of His coming, the day of the setting up of the Kingdom of Heaven in its power and glory is yet far distant. I take it that that assumption is based, perhaps, upon our wish, none the less real, because we hesitate to frame it in words. How would you feel if authoritative proclamation were made here today that on the literal morrow, when the sun shall rise again in the east, the Lord would appear in His glory to take vengeance upon the wicked, and to establish His Kingdom upon the earth? Who amongst you would rejoice? The pure in heart would, the righteous in soul would, but many of us would wish to have the event put off. We are very much in the frame of mind, or we may allow ourselves to fall in the frame of mind of the rule bound Pharisees and the casuistical Sadducees in the days of the Christ in the flesh. They were intent upon keeping the people's interest alive in a future Messiah, in a Christ who was to come, but not one who was amongst them. We are very loath to accept and believe that which we do not want to believe, and the world today does not wish to believe that the coming of the Christ is near at hand, and consequently all kinds of subterfuges are invented for explaining away the plain words of scripture. We rejoice in simplicity. The Gospel of Jesus Christ is wonderfully simple. We as a people value, I believe, scholastic attainments at their full worth. While we foster and encourage the training and development of the mind, I was about to say to the full limit, certainly almost to the limit, of our material ability, as witness the unceasing effort and continuous ex-

penditure of vast sums in the maintenance of church schools, and the willingness with which the Latter-day Saints as members of the community impose upon themselves, in common with their fellow citizens, taxes for the support of schools under state control and direction, we nevertheless hold that scholastic attainments are not essential to a full understanding of the Gospel of Jesus Christ. We do not believe that a diploma from a theological seminary is an essential part of the credentials of a teacher or preacher of the word of God. Nevertheless we endeavor to encourage and aid in a material way the training of the mind and the development of all the faculties that shall be conducive to educational advancement in the truest sense of the term, but we hold the Gospel is simple that all may understand it who will. It is the proud and they who do wickedly who close their eyes and their ears and their hearts to the signs of the times, to the word of the Gospel and to the testimony of the Christ. It has long been a favorite excuse of men who were not ready for the advent of the Lord, to say, "The Lord delayeth His coming." Don't attach too much importance to the fact that He has thus far delayed His coming, for He has repeatedly told us that the day of His coming is very, very near, even at our doors. There is a tendency among men to explain away what they don't wish to understand in literal simplicity, and we, as Latter-day Saints are not entirely free from the taint of that tendency. Prophecies that have not yet been fulfilled are by many of us made the subjects of hypothesis and theory and strained interpretation. We read that one of the

characteristic signs to precede the second advent of Christ shall be the bringing forth of the tribes that have been lost to history, led away where men have not yet found them, and we are told that they shall be brought forth with a strong hand by the power of God and shall come unto Zion and receive their blessings at the hands of Ephraim. But some people say that prediction is to be explained in this way: A gathering is in progress, and has been in progress from the early days of this Church; and thus the "Lost Tribes" are now being gathered; but that we are not to look for the return of any body of people now unknown as to their whereabouts. True, the gathering is in progress, this is a gathering dispensation; but the prophecy stands that the tribes shall be brought forth from their hiding place bringing their scriptures with them, which scriptures shall become one with the scriptures of the Jews, the holy Bible, and with the scriptures of the Nephites, the Book of Mormon, and with the scriptures of the Latter-day Saints as embodied in the volumes of modern revelation.

The Lord has said it. I am just simple-minded enough, my brethren and sisters, to stand upon the rock of assurance that not one jot or tittle of the word of the Lord shall fail. Do not allow yourselves to think that the coming of the Christ means merely the spread of different or more advanced ideas among men, or simply the progress and advancement of society as an institution. These shall be but incidents of the great consummation, the consummation of this particular stage or epoch of the Lord's work. The Lord Jesus Christ shall come in the clouds of heaven, ac-

accompanied by the heavenly hosts, and His advent shall be marked by a great extension of the resurrection of the just, which has been in progress since that resurrection Sunday on which He came forth from the tomb and took up the wounded, pierced body which He had laid down; and those who are not able to bear the glory of His coming because of their wickedness, their foulness, and wilful state of sin, shall, by natural means, perish. A strong current of electricity passes safely through a pure conductor, but where resistance is encountered it becomes a destructive power. It was necessary that the work for the dead be undertaken by the living, that temples be reared and this vicarious labor be performed, that the hearts of the departed fathers might be turned toward their yet mortal descendants, and the hearts of mortal children be turned to their dead ancestors, lest the earth be smitten with a curse at the time of the Lord's coming.

The Bible is very simple to those who read it with earnest and honest intent, as are all the scriptures, but it is very puzzling to the theologians, very puzzling, sometimes to Biblical scholars and interpreters who seek to apply to it only those tests that are common among men. I rejoice in the testimony of the Savior that He is verily the Christ and we proclaim Him as such. Great interest is manifest at this time in the work and ministry of Jesus Christ, not only among the Latter-day Saints but in the world in general; and He has been analyzed and measured and written about from many points of view, and as viewed from many different angles. There are volumes of recent publication dealing with the

Christ of literature, the Christ of history, the Christ of reason, the Christ of experience. Never lived a man of whom more has been said or sung; and there is none to whom is devoted a greater share of the world's literature. But the tendency is to view Him from this angle or that and not to look with direct vision. I am thankful that the Church to which I belong preaches Christ and Him crucified, and resurrected, the Christ that ascended into heaven, the Christ that shall come again, the Christ that was the offspring in the flesh, as well as in the spirit, of the very Eternal Father, the Christ who is the Savior and Redeemer of mankind, beside whom there is none, beside whose name there is no name under heaven, whereby mankind may be saved. May His Spirit be ever with us, and may we be prepared for His coming, I humbly ask, in His name. Amen.

"A Temple in Hawaii," words by Ruth May Fox, and music by Orson Clark, was sung by Ethelyn Walker, Hazel B. Neilson, James H. Neilson, and Almy C. Clayton.

BISHOP CHARLES W. NIBLEY.

Loyalty, a doctrine of the L. D. S. Church—God the only King on this land of Liberty—"Mormonism" makes for good citizenship—"No 'hyphenated' Americans in 'Mormon' Church, all are true Americans—Admirable characteristics in people of other countries.

It comes as a surprise to me, my brethren and sisters, to be asked to occupy this position this afternoon. I respond cheerfully, however, and even gladly, to testify to you of my faith and confidence in this work of the Lord and of the blessing that

it has in store for mankind, to all who believe and obey.

While the first song was being sung this afternoon, "Loyal to the true and the right," I thought in that line was composed the whole duty of man, for if I am loyal to the truth and to the right in all things; then I must be at all points acceptable to God, my Heavenly Father. We are taught in the revelations of the Almighty to this Church the doctrine of loyalty. If we believe really and truly in the doctrines of the Church, and believe that Joseph Smith was a prophet of God, then that very belief must of necessity make us better citizens than those who do not so believe. Why? Because I believe that God Almighty raised up men to lay the foundations of this great government. I believe in the Book of Mormon, which declares that there should be no king upon this land, but that God would be our King. By a singular co-incidence, the writer of one of our national songs seems to have hit upon this very thought, when he declares in the last verse of the hymn, "My Country, 'Tis of Thee":

"Our fathers' God, to Thee,
Author of Liberty,
To Thee we sing;
Long may our land be bright
With freedom's holy light;
Protect us by Thy might,
Great God, our King."

The same inspiration that gave to Joseph Smith the understanding that there should be no king, but that the Lord would be our King upon this land, gave to the author of the song, our national anthem (who, by the way, is a Smith also) the same inspiration, that the Lord our God should be King over this land. Believing so, and under-

standing that the Lord has had a hand in the establishment of this freedom and liberty that we enjoy, I say that if I really believe it, and live by it, that citizenship which I have must of necessity be more sacred to me, and will make me a better citizen than the man who does not believe that God raised up the founders of this land, and that He declared that there should be no king, only that He should be King, and that we should have Him and look to Him as King and Ruler of all.

So, "Mormonism" makes for good citizenship, don't you see—the best, the very best that there is. I do not say but what there are millions of excellent citizens—I know there are—in our land here who are loyal to what they believe to be right, but I want to impress upon you, and if my words could only go out to the world who do not understand us, this further fact that my religion impels me, constrains me, nay, I may say compels me, if I will listen to its advice, to be a better citizen in consequence of the belief in that religion, than I could be without it. And so we desire, as said in Brother Stephens' song, to be "loyal to the true and the right."

There is no hyphen with "Mormonism." We have in this Church no Scotch-Americans or Danish-Americans, or German-Americans, not one; we are all *Americans*. Why? Because God is our King. No King George of England or King Wilhelm of Germany or no other do we acknowledge here, only the great God Almighty, He is our Ruler, He is our King, Him we will serve. And so right on that, a question is settled that which has to a certain extent perplexed this nation at this time, the hyphen-

ated American, as they call him, who owes, as he thinks, some allegiance to some other country than his own, whether it be England or Germany or what it be. In England they are singing, today, as they sing always, "God save our gracious king, Long live our noble king, God save the king," but in this country we are singing, "Great God, our King," and the hyphenated citizen cannot exist in "Mormonism." There is a problem that is solved by our religion which may trouble the people, and which has troubled some of the leaders of this nation, and is troubling them at the present time, and I would like the word to go out that by the very fact that a man is a Latter-day Saint, a member of the "Mormon" Church, if you please, that by that fact it is impossible for him to be a hyphenated citizen or to have any hyphen between his native country and his home here in the mountains. His religion teaches him loyalty—teaches him that he must absolve himself from all emperors, from all potentates, from all countries; and that this is the land of Zion, and that he must abide here and revere the King of this land, who is God Almighty Himself.

Now I am not saying that there are not good people in different lands who take different views on this question. I admire the peoples, many of them, who are at war at this present time. The German nation as a people—there is no better people in all the world than the German people; they have proved it, too, before this war began, in efficiency, in every man who could work being at work, work provided for him in some way, and more or less every man contented and comparatively happy. They had given

all the nations of the world a lesson in this respect; they had even given us a lesson, but there are those who hold, and I am one of them, that the very system which has grown up there is to some extent subversive of liberty; the system, not the people; the people, I repeat, are of the very best and choicest in the world. Our German brethren and sisters, who have come from that land, and are settled with us here in this land of Zion, there are no better people among us; you cannot produce them anywhere. But I wish those German brothers and sisters, and English and Scotch and French, to remember this—I must repeat it again, and my time is up, I see—that there is no hyphen connected with the loyalty of citizenship when once you are a "Mormon."

I use that word "Mormon" as applied to a member of the Church of Jesus Christ of Latter-day Saints, so that it may be more widely known, if possible, that this Church, the Church of Jesus Christ of Latter-day Saints, makes for the best citizenship in all the world. The very teaching of my Church, my religion, the counsel of those who are over me, the revelations of Jesus Christ to me, impel me to the best citizenship, to be "loyal to the true and the right," and that there shall be no hyphen connected with the "Mormonism" and citizenship of any one who is connected with it.

God bless you, bless Israel, bless those who give guidance and direction to this organization; the Lord does that through His servants. The Lord bless those servants that we may listen to them, and if we do we will never go far wrong. The Lord bless Zion, multiply and increase the people of Zion; that we

may be kind to the poor, that we may see that the poor do not suffer—that is a principle of our religion and we must live it—the poor shall not want and suffer while there is abundance in the Church. The Lord bless us and help us to understand our duties and do them, and be “loyal to the true and the right,” through Jesus Christ, Amen.

Mabel Poulton Kirk and the choir sang the hymn, “Beautiful Zion for me.”

ELDER BRIGHAM H. ROBERTS.

(Of the First Council of Seventy.)

I hold in my hand an excerpt from a recent number of the *Outlook*, of which Mr. Lyman Abbott, a religious teacher of great fame is the editor and also the publisher. In it he has a department in which he answers questions from those whom he calls “unknown friends,” and this question appears in that column:

“Have there been any prophets since Christ who add to the great prophecies which are of value to those who wish to know the truth; or is it sufficient to know the old prophets and the teachings of Christ?”

To this question Mr. Abbott makes the following answer:

“The prophets, we are told, spoke as they were moved, inspired, guided by the spirit of God. There is no reason to suppose that God has ceased to move upon the spirits of men and to inspire and guide them. Certainly there is nothing in the New Testament to warrant any such opinion. Peter expressly declares that the promise of the Holy Spirit is to all who will receive it, and Paul bids us pray that we may be filled with all fullness of God.”

To the second part of the question he answers:

“On the other hand there is no reason to suppose that anything has been added to the substantial truths

respecting God and His relations to His children, which are taught in the Old and New Testaments. Their teachings that God loves and serves and sacrifices Himself in love for His children leaves nothing beyond to be desired or even to be conceived. The prophets since that revelation are guided, not to add new truths, but to show how the truth of love, the love of God to man, and the love of man to God and to each other, is to be applied in all the changing situations and conditions of human life.”

I thought I would like to read that passage to this great multitude, because in some respects it does mark a forward movement in the conceptions of this religious teacher, at least, in regard to the principle of revelation. In the early history of our Church, the great novelty associated with it, and the wonder of its message, seemed to be that God had again spoken from the heavens; that angels had visited servants of God to restore the Gospel. This was the point at which our message was met by the religious teachers of those times with the claim that the volume of scripture was completed, and forever closed; that the awful voice of prophecy would no more be heard, that the last word of revelation had been spoken. In that controversy the early elders of the Church obtained an easy victory over their opponents; because it was so easy for them to do just what Mr. Lyman Abbott here does, namely, point to the fact that prophecy came not in olden times by the will of man, but holy men of God spake as they were moved upon by the Holy Ghost, and wherever that spirit is possessed there is the spirit of prophecy; and it was an inconsistency on the part of the Christian world to claim that they were in possession of the Holy Ghost and yet without the gift of

prophecy and of revelation. Consequently, I say, the victory of God's servants on that point was easily obtained. Mr. Abbott concedes the reasonableness of that argument, because he himself here uses it. But the astonishing thing in connection with this answer of his to the question submitted to him is, in the second part of it, *viz.*, that while admitting that the spirit of prophecy may still be upon the children of men, and there may be prophets among Christians, who possess that spirit, yet they may add nothing new to what has been revealed! It would be extremely interesting to point out to Mr. Abbott and those who think with him how great necessity there is for divine wisdom to be manifested in, and divine instructions given upon, every many vital religious questions. One might call his attention, for instance, to the fact that in the matter of the very ordinance by which men may be admitted into the Church of Christ—baptism—the formula to be used and the proper subjects of baptism, and the purpose of baptism—in respect of all this the Christian world seems not able to come to a unity of the faith. Evidently they constitute problems that may not be solved by the scholarship of the world, applied to the interpretation of the scriptures, either in the original language in which they were written or in the translations; for Christendom is hopelessly divided upon these subjects, and the world stands in need of the word of God to settle their disputes. I am happy to know that the Church of Jesus Christ of Latter-day Saints, which proclaims the re-opening of the heavens and the restoration of the Gospel, with divine authority to administer its ordin-

ances, has a message to the world from God upon this subject of baptism; and that when the Lord restored that part of the Gospel, He fittingly did so by sending him who was known in earth-life pre-eminently as *The Baptist*, and he restored the authority to baptize, and he supervised the first baptisms in this dispensation of the fulness of times. That is one added truth that has been revealed by the Lord in this dispensation.

I might also call the attention of Mr. Abbott and those who think with him that in the important matter of administering the holy sacrament—the Lord's Supper—the means that God has established in his Church for the perpetuation—Latter-day Saints, mark it!—for the perpetuation of the spiritual life that he brings into existence through acceptance of the Gospel, they are—the Christian world—they are without the formula by which the emblems of our Lord's Supper may be fittingly and effectively consecrated to this great spiritual purpose. They know not how to administer the holy sacrament of the Lord's supper, for the perpetuation of the spiritual life of man. Through the Book of Mormon and in the Doctrine and Covenants, by the revelations we there have, something more is added to the religious truths by which men may be guided, *viz.*, the prayer for consecration of the holy sacrament.

It is not, however, for the purpose of referring to these matters, and many more that could be enumerated, did time permit, that I presented the answer of Mr. Abbott to the questions that I have read to you. I did not have baptism and the sacrament in mind, but this: He tells us that no added

truth to that which is contained in the Old and New Testaments in respect of God may be looked for, notwithstanding the admitted presence of the spirit of revelation among men; and I wanted to place this man's statement in contrast with the great truths that have been announced in this conference, by President Smith and President Penrose, as proof that a world of added knowledge, of intelligence, and understanding respecting God has been brought forth by the revelations of God to the great prophet of this new dispensation, Joseph Smith.

Two things confuse the world to-day in respect to their knowledge of God—the duty that some feel, on the one hand, to regard God as a personality; and on the other hand to regard Him as universal spirit, as everywhere present, and everywhere present with power. Reconciliation of the two conceptions is puzzling the theologians and the philosophers. Dean Mansel, in his great lecture, which amounts to a book, on the subject of "Limitations of Religious Thought," writes this as his conclusion: "It is our duty to think of God as personal, and it is our duty to believe that He is infinite;" although he confesses that there is something inconsistent with the two views. Herbert Spencer seizing upon this inconsistency of the dean's and commenting upon the conclusions, remarks: "Let those who can believe there is eternal war between our intellectual faculties and our moral obligations. I for one, admit no such radical vice in the constitution of things." Of course, when you speak of God as a person, especially if you regard Him as a person in the sense that He is an individual, of whom Jesus the Christ, as a resurrected, immortal, and all-glorious personage was

the full and complete manifestation—if you thus regard personality, then to think of God as everywhere present, diffused as a presence and a power through all His creations, there does appear a contradiction; because form means limitation in space, and the simplest philosophy teaches that a body, an object of form, bounded as it must be by certain lines, cannot at the same instant be present in two different places; that cannot be.

The scriptures do teach, however, these two things—about God, *viz.*, that God is a person of whom Jesus Christ is "the brightness of His glory and the express image of His person;" and they also teach the omnipresence, or everywhere-ness of God. David said when he contemplated perhaps—I know not—but perhaps, the desirability of getting away from the presence of God, because of his great sins; but in any event he was led to remark—and it is scripture, and it presents the truth:

"Whither shall I go from Thy Spirit, or whither shall I flee from Thy presence? If I ascend up into heaven, thou art there. If I make my bed in hell, behold Thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me. If I say, surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from Thee; but the night shineth as the day: the darkness and the light are both alike to Thee."

Yet Mr. Gladstone, the great English statesman, like Dean Mansel, felt the need of holding to the conception of the personality of God. Indeed, he regarded it as the need of the world, and the hope of the future. Speaking of those questions to his friend, Mr. Stead, who asked him, a short time before

his death, what his greatest hope for the future of humanity was, the great statesman replied:

"I should say we must look for that to the maintenance of the faith in the invisible. That is the great hope of the future. It is the mainstay of civilization; and by that I mean a living faith in a personal God. I do not hold with streams of tendency; after sixty years of public life, I hold more strongly than ever to this conviction, deepened and strengthened by long experience, of the reality, and nearness, and personality of God."

But you observe that among these great minds there is a marked diversity of opinion concerning this great question, the necessity of holding to the faith of a personal God, and at the same time other men equally intellectual doubting the possibility of holding in consciousness and in faith the personality of God and at the same time His everywhere-ness. What a blessing that Prophet would be to his generation who should have his mind moved upon by the holy spirit, or who, by direct revelation and face to face communion with God, could come to the world with a word from the inner fact of things, and settle this question. Mr. Abbott needs it settled for him, as also other people need it settled for them. No human wisdom could find that word, but the inspired prophet of this new dispensation comes with a message that will settle it; a message that appeals to the understanding as well as to the emotions and the desires of men in their thirst for knowledge of God; and I may so far trespass upon your time as to read that brief message in which both great truths—the personality of God and the universality of His presence are maintained. Listen to this sweetest—no, I may not say that it is the sweetest

message, as it is difficult to tell which is the sweetest out of the many messages that God is sending forth to the world in this new dispensation; so perhaps I am not warranted in characterizing one as sweeter than another, but listen to this splendid message that our Church has for the world. Speaking of the Son of God, this revelation says:

"He that ascended up on high, as also He descended below all things; in that He comprehended all things, that He might be in all and through all things, the light of truth." That is, the power by which the truth is manifested. "Which truth shineth." That is, it is apparent, not hidden; it is before your vision. "Which truth shineth. This is the light of Christ." I pray you remember that phrase. "As also He" this light of Christ, "is in the sun, and the light of the sun, and the power thereof by which it was made.

"As also the light of the stars, and the power thereof by which they were made.

"And the earth also, and the power thereof; even the earth upon which you stand.

"And the light which now shineth, which giveth you light, is through Him who enlighteneth your eyes, which is the same light that quickeneth your understandings."

The Apostle John speaks of it as "the light that lighteth every man that cometh into the world." Job must have had it in mind when he said: "There is a spirit in man, and the inspiration of God giveth him understanding." But to continue with the revelation in the Doctrine and Covenants:

"Which is the same light that quickeneth your understanding;" and now the message, "which light," the creative power, world-sustaining power, intelligence-in-

spiring power—"which light proceedeth forth from the presence of God to fill the immensity of space."

"The light which is in all things; which giveth life"—and therefore the vital force in the universe—"which giveth life to all things; which is the law by which all things are governed: even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things."

Now, my beloved brethren, with this great truth before you, it is easy to comprehend the great mystery that confuses the world, namely, how to hold in your consciousness, in your faith, the belief that God is a personality in the sense that He is a glorified individual such as the Christ was after His resurrection, and now is—an immortal personage. We know not, perhaps, on what bright sphere, as a personality He makes His home, but wherever He is, as a personality, the Christ, is as He left the earth—after His resurrection—He is as He will return to the earth, as set forth in the remarks of Elder Talmage at this conference. It is also possible at the same time to regard Him as a universal presence and power—which men rightly call God—proceeding forth from the personal presence of the Christ, also from the presence of God the Father, and from the presence of the Holy Spirit—there goes forth into the space depths, the Spirit which emanating from these Holy Personages fills the immensity of space with the very presence and power of God. That presence and power is constantly maintained, too, and is actual presence of God in all consciousness, in seeing, hearing, feeling, knowing, and loving. I say this presence called in the revelation I have read from "the light of Christ"—be-

cause it is of His nature, and strongly bears forth into space his attributes—this Spirit is actual presence of God; for as the ray of light is not separate from its source, so this Spirit and Power which proceeds from the presence of God is not separated from the personages of the Godhead whence He proceeds to fill the immensity of space. In this manner God in-dwells in his worlds, and those worlds in which God in-dwells shall fulfill and accomplish the purposes of God.

This is the immanent Deity of which men in our day have so much to say; and for our enlightenment—that we might know God—even the Spirit of God—though proceeding from the several Divine personages of the Godhead—is called "*the Light of Christ*," for the reason already given, and, further, that the Christ might be in very deed and in all respects the manifestation, or revelation of God to man.

I thought I would like to present this truth that attention might be called to the world's problem regarding the doctrine of God; and that the sermons of President Smith and President Penrose might stand as an answer to the sophistry and vain philosophy of the times about nothing being added by revelation to the world's knowledge of God. The Lord bless you. Amen.

To demonstrate the sweetness of tones of the remodeled great organ, Prof. John J. McClellan played variations of the music, now usually sung to the hymn, "O, my Father."

The choir sang the anthem, "The Heavens are telling the glory of God."

Elder Walter P. Monson pronounced the benediction.

Conference adjourned for six months.

As the vast congregation left the building the organist played, and the people sang, "We thank Thee, O God, for a Prophet."

Prof. Evan Stephens conducted the singing of the choir and congregation at the Conference meetings in the Tabernacle, and Prof. John J. McClellan played the accompaniments, interludes, etc., on the great organ, assisted by Edward P. Kimball and Tracy Y. Cannon.

The stenographic reports of the discourses were taken by Elders Franklin W. Otterstrom, Frederick E. Barker, and Fred G. Barker.

DUNCAN M. McALLISTER,
Clerk of Conference.

ELDER ANDREW KIMBALL.

[The copy of the stenographer's transcript of Elder Andrew Kimball's discourse having been lost in transmission by mail, Elder Kimball has written a statement covering the principal features of said discourse, and it is printed here. It would have been included in that part of the pamphlet where the other discourses appear that were delivered at the outdoor meeting, Sunday afternoon, April 9, but was received too late for insertion therein.]

What appeals to me as one of the strongest testimonies of the divine calling of Joseph Smith as a Prophet, and benefactor of his race, is that contained in the revelation known as "the Word of Wisdom" (Sec. 89, Doctrine and Covenants). It is eighty-three years since the Lord admonished the world, through His Prophet, that strong drinks and tobacco were not good for man.

Recently, while in Los Angeles, a gentleman who had been active in

our state in the Anti-saloon League work, and now employed in the fight against the saloon in California, lectured before an audience at the Latter-day Saints Church, on the subject of prohibition. In the course of his remarks he traced developments from an early day in this country, showing activities of various sectarian churches in their efforts to break down the liquor traffic. When he had concluded, Elder Joseph E. Robinson, President of the California mission, read the following revelation, and showed conclusively that through the "Mormon" Prophet, God had made known the truths concerning the detrimental use of liquor and tobacco, antedating every other move made in the world. I will here read the revelation:

[The speaker read the "Word of Wisdom" in full.]

For over eighty years this people, the Latter-day Saints, have been taught, and have more or less abstained, not only from the use of intoxicating liquors, but also tea and coffee and tobacco, and the result is we have two or three generations of our people almost entirely free from the evil effects of these contaminating things.

The Lord has made no mistake in this revelation; like many other good things, He has given to the world admonitions and commandments calculated to improve His children physically, as well as spiritually. Along this line of reform, as also in many others, the "Mormon" people living in Arizona have been foremost and among the most reliable of the people residing in that State.

Saloon keepers are bluffers; they would make you believe that the abolition of the saloon would destroy all business relations, they

urge that the loss of revenue would be so great you would have no means to run the government, that business would be dull; in short, it would kill the country. This is about the kind of talk they gave us in Arizona when we went into the fight and put them out of business.

In 1901 it was my good fortune to secure the passage of the "Texas" local option law while a member of the Arizona Territorial Legislature, but, my friends, "local option" will not do the work. Three counties only took advantage of the law and voted dry. They were where the Latter-day Saints were in the majority.

Later, while an effort was made to amend the law, its enemies segregated the large cities from the country districts, making it almost impossible to rid the municipalities of the saloon; so we can say from experience, that while local option is better than the saloon, it is not sweeping enough in its effects to rid the country of the liquor traffic, accordingly we insisted upon *State-wide prohibition*.

The Temperance Federation of Arizona, so termed, was organized, an executive committee was chosen, with representation from the various organizations, W. C. T. U. Young Men's and Young Ladies' Christian Associations, Labor Federation, the various sectarian churches, business and professional interests, and our "Mormon" people, women being very active in the work. We gave women their franchise and they gave us a dry state. God bless the women.

A private citizen of one of our leading cities compiled statistics of the State, covering a period of but six months, and termed the compilation, "Six Months Prohibition

in Arizona." From this pamphlet I will give you a few figures. You may draw your own conclusions as to the havoc wrought in Arizona by closing the saloons. It must be remembered that when the saloons closed Dec. 31, 1914, at 12 o'clock at night, many saloon keepers retained a quantity of liquor, and scores of citizens laid in a supply, so that when the law went into effect the State was not quite dry. I here give you the wording of the prohibition amendment to the Constitution:

"Ardent spirits, ale, beer, wine or intoxicating liquor or liquors of whatever kind shall not be manufactured in or introduced into the state of Arizona under any pretense. Every person who sells, exchanges, gives, barter, or disposes of any ardent spirits, ale, beer, wine, or intoxicating liquor of any kind to any person in the state of Arizona, or who manufactures, or introduces into, or attempts to introduce into the state of Arizona any ardent spirits, ale, beer, wine, or intoxicating liquor of any kind, shall be guilty of a misdemeanor and upon conviction shall be imprisoned for not less than ten days nor more than two years and fined not less than twenty-five dollars and costs nor more than three hundred dollars and costs for each offense; provided, that nothing in this amendment shall apply to the manufacture or sale of denatured alcohol."

The constitutional amendment made it mandatory upon the first State Legislature to enact police regulations for the enforcement of the law. This they failed to do, so that all we have accomplished has been under the mandates of the constitution.

Efficiency increased in the workmen of the state in six months, according to these statistics, an average over the state of 25 per cent, and at the Copper Queen, the large-

est copper company, 31.4 per cent. Understand by this that, before prohibition, after each pay day through employes spending their wages and time in the saloon, and recovering from the consequences of drink, they would lay off two or three days each month, causing the company to lose 31.4 per cent in the efficiency of its operations. The pay rolls being \$4,000,000, 25 per cent of that amount is \$1,000,000 saved, for now men go to work after pay day. Eighty-four per cent reported for work before prohibition, 98 per cent since.

When men drank up their wages, their boys had to stay out of school to help support the family. There has been a great increase in attendance in the public schools, and 50 per cent increase in our state university.

There is 37.3 per cent less crime in the country, and 50 per cent less in the cities. Drunkenness has decreased 85 per cent. There has been 2880 less arrests for drunkenness in the state in six months.

Eleven out of fourteen counties went dry. Three (Mormon) counties were already dry through local option. There has been 796 less commitments in six months, a saving, by decrease in arrests, of \$50,773.98, a falling off of 50 per cent in commitments.

In cities and towns of prominence there has been a decrease in arrests of 2,403, an average of 50 per cent; saving by such decrease \$85,170.14. While the state has apparently sustained a loss in revenue of \$100,998, but when we take into consideration the many channels through which business has increased, this loss of revenue is more than made up in business channels.

In considering the moral benefits, it is inestimable.

In Phoenix, our capital, there were 1125 less arrests in six months, 6 less police employed, \$20,000 less cost in city government.

The City of Tucson had 255 less arrests for drunkenness. Such arrests had cost \$12.50 each, thus making a saving of \$3,000 in six months, or \$6,000 annually.

Taxes have not increased in consequence of prohibition.

In Apache county, taxes have decreased 14.5 per cent, and in Graham (my county) 28.5 per cent. These counties had been dry long enough to make a showing.

There has been a great increase in savings deposits. Before prohibition, the laboring men, on pay day, would deposit their pay check in the saloon and go home with a stomach full of liquor and an empty pocket book. Now they deposit their earnings in the postal savings and in banks. There has been an increase of \$387,252.00 in the postal savings, and over \$3,000,000 in the banks.

Where the saloon formerly stood, you now see progressive business institutions, moving picture shows, and other taxable property. Where before prohibition, children were running the streets barefooted and hungry, and mothers humiliated and dejected; now, under prohibition, there are thousands of happy homes.

There has been a corresponding increase in public spiritedness, good roads, public improvements, better markets, and in every way there has been a livening up of affairs, greater confidence in business, and a general uplift to society.

At the annual Temperance Con-

vention held this spring in Phoenix, and while presiding during the evening session, I presented the following figures on the birth rate and death rate of the various nations of the world, figures that may be used to prove the good effects of temperance.

A short time after this meeting, the president of the Federation wrote and asked me for a copy, saying that of all the papers and talks in the convention this had impressed him most. These figures came into my hands from a very reliable source, and you can depend upon them as being correct, at least up to a recent date.

Country	Birth Rate	Death Rate
Russians (Europe)	44.8	28.8
Southern Slavs	40	25
Armenians	40	24.7
Germans	29.8	16.2
Italians	31.5	22.8
Portuguese	29.7	18.8
English and Irish	28.5	16.1
United States (All)	28	14
Dutch	27.6	14.4
Australian (Whites)	27.4	10.8
Scandinavians	25.3	13.4
Belgians	23.5	15
Irish	23.3	17.1
French	18.7	19.1
Egyptians	43.4	35
Indians (U. S.)	35	32
Hindus	38.6	32.6
Japanese	33.9	21.8
Negroes (U. S.)	40	32
State of Kansas		9
Mormon (entire world)	40.2	8.3
Mormons of Arizona (four stakes of Zion) average	44	7.2
St. Joseph Stake	44	6

It will be observed from these figures that the death rate is something like one-half of the birth rate, in the United States—28 births, 14 deaths. France, you will observe, has more die than live; consequently, unless they attend more closely to family raising, they will eventually become extinct. The state of

Kansas has the lowest death rate of any in the Union, which can be accounted for because of their long drawn out efforts for temperance. But what we get out of this comparison is that the Latter-day Saints lead the world in high birth-rate and low death-rate. This does not mean only its numbers residing in these healthy mountain valleys, and the offspring of "Mormon" parentage, but our people in all the world.

There has been more or less sympathy extended to our people living in Arizona, but mark from church statistics the splendid high birth-rate and low death-rate. The four stakes average 44 births to the thousand, and 7.2 deaths; and the St. Joseph stake, where I have the honor to preside, leads the average of the Church, with 44 birth-rate and 6 death-rate. I am not claiming that this splendid record is because the state went dry a little over a year ago, but it is a fact that we are largely the offspring of "Mormon" parentage who have lived temperate lives.

Another thing, the test is now on in these United States. I quote from headlines in a Cambridge, Mass., paper, under date of March 19, "Americans Not Fit for Duty. Average Man Can't Meet Military Hardships, Says Harvard Professor." Compare this unfortunate condition with the acknowledged fact that not to exceed 10 per cent of American boys can stand the military examination. Is it not about time we were taking notice, and as an American people, correcting our mode of living? Contrast this with the record of "Mormon" boys. I was told that 100 per cent of our boys at St. Johns, Arizona, passed muster when undergoing examination for the National Guard.

Intemperance alone is not responsible for this alarming status of our American young manhood. It was told me by an instructor in a college in Los Angeles that from 75 to 90 per cent of the male population of that city, and other large cities of our nation, were more or less affected with disease resulting from immorality. As a general rule, this is traceable to intemperance, which, of course, with all its attendant evils, mean disaster to the human family.

What is "Mormonism" doing? What are we doing, as a people, to uphold the high standards of right living? As I observed at the beginning of my remarks, the temporal salvation of this people means the perpetuation of a people whose work is not only to preach the gospel of spiritual salvation, but also the practical uplift of humanity, and observance of God's laws by His children upon the earth. Amen.

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Eighty-Seventh Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints.

FIRST DAY

The Eighty-seventh Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, on Friday, October 6, 1916. President Joseph F. Smith presided.

AUTHORITIES PRESENT.

Of the First Presidency: Joseph F. Smith, Anthon H. Lund, and Charles W. Penrose; of the Council of the Twelve Apostles, Francis M. Lyman, Heber J. Grant, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George Albert Smith, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith, Jr., and James E. Talmage; Presiding Patriarch Hyrum G. Smith; of the First Council of Seventy, Seymour B. Young, Brigham H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, and Levi Edgar Young; of the Presiding Bishopric, Charles W. Nibley, Orrin P. Miller, and David A. Smith; Assistant Historians Andrew Jensen and A. Wm. Lund. There were also a large number of Presidents of Stakes with their Counselors, Presidents of Missions, Patriarchs, Bishops of

Wards, and numerous other prominent men and women representing various quorums and organizations of the Church.

President Joseph F. Smith called the assembly to order, and invited the singers who were present from all parts of the Church to take seats with the choir. As a result, the choir was greatly enlarged.

The choir and congregation sang: "How firm a foundation, ye Saints of the Lord."

Prayer was offered by Bishop Orrin P. Miller.

The choir and the congregation sang: "We thank thee, O God, for a prophet."

PRESIDENT JOSEPH F. SMITH.

Our religion a terrible reality and the most important thing to us in this world—The Latter-day Saints are most devout believers in Jesus Christ and his mission—Our indebtedness also to Joseph Smith for the ordinances of the gospel of Christ—Presidents of missions and of stakes, and bishops of wards faithful men of God—The duties of bishops and presidents of stakes and some causes of regrets relating thereto—Resignations deplored—Work for the dead—The nature of God the Eternal Father to whom we pray—Let us live up to what God

has revealed before we ask for knowledge yet unrevealed—A patriarchal blessing upon the Saints given with authority—Injunction of the people to live their religion in peace and settle their own troubles—General condition of the Church and changes in the presidencies of stakes and missions.

It is with a grateful heart that I greet you, my brethren and sisters, at the opening session of this conference, the 87th semi-annual general conference of the Church of Jesus Christ of Latter-day Saints. It is worthy of note that this building is so well filled with our people this morning. To me it is a good omen and I feel very grateful indeed to meet you here, to see you, to look into your faces, and to feel that I am in the presence of a vast audience of men and women who have come here today because of their faith in the gospel of Jesus Christ, and because of their love, devotion and integrity to the work of the Lord. I feel to thank you for your presence and for the influence for good that will be felt, not only today, but hereafter, because of the presence of so many members of the Church this morning. I feel thankful that I am permitted to be with you, and that the Lord has preserved my life and given me the goodly measure of vigor, health and strength that I possess. Above all things, I thank God that I am still in the faith of the gospel of Jesus Christ, that I still love the work of the Lord, that I believe in it with all my soul.

My only regret is that I am not capable of doing more for its advancement, its development, and the increased faith and devotion of its members throughout all the world. I regret that I have not greater power to labor for the

spread of the light, wisdom and intelligence that are to be obtained by all who will receive the gospel.

It is a joy to me always to have the privilege of meeting with men and women who have embraced the truth and who are true to it in their daily life, for after all, we establish the standard of our integrity and our fidelity to the truth by our daily works. The tree is known by its fruits, and we do not gather grapes of thorns nor figs of thistles. When you see a number of individuals, a community, or an entire people, who have embraced the gospel of Jesus Christ, consistent with their professions, true to their covenants, true in every respect to their faith, you will see men and women who are bearing good fruit and worthy in all respects. The religion which we have espoused is not a Sunday religion; it is not a mere profession; it is a most—I was going to say—a most terrible reality—and I believe I would be justified in using that expression, because it savors of life unto life or of death unto death. If it is, and pardon me for using that expression, *if it is* what we profess it to be, what we have embraced it for, what we believe it to be as members of the Church of Jesus Christ of Latter-day Saints, it is the most important thing in the world to us, and the results to us in this world and in the world to come will depend upon our integrity to the truth and our consistency in observing its precepts, in abiding by its principles and its requirements. We believe in the divinity of the mission of Jesus of Nazareth, the Son of God, the one and only son begotten of God, and who possessed in himself the power of life, the power over death, and yet who yielded that power to be-

come a sacrifice for a broken law and for the redemption of the children of men from temporal death. As it was brought upon them without any act of theirs, so they are removed from the results and consequences of it through the righteousness of the Son of God, and the power which was given to him. I hold, therefore, that there is no people professing to be believers in the divine mission of Jesus Christ who are more devoutly, sincerely and consistently, believers in Christ, than are the Latter-day Saints, and that there is not a people in all the world better entitled to the name of "Christians" than are the Latter-day Saints. Our faith in him lies at the foundation of our religion, the foundation of our hope for remission of sins and for exaltation after death and for the resurrection from death to everlasting life. Our faith in the doctrines that have been restored through the instrumentality of the Prophet Joseph Smith confirms and strengthens us and establishes beyond a question or doubt, our faith and belief in the divine mission of the Son of God. Joseph Smith was the instrument chosen of God and endowed with His authority to restore the holy priesthood, the power of God to bind on earth and in heaven, to loose on earth and in heaven,—the power of the priesthood by which men may perform ordinances of the gospel of Jesus Christ for the salvation of mankind. Through Joseph Smith the gospel of repentance, baptism in water for the remission of sins, the baptism of the Holy Ghost and by fire have been restored, and the knowledge that Jesus is the Christ, the only begotten Son of God, is made manifest through the spirit of truth. We

are obligated to this humble servant that the Lord chose to lay the foundation of this work for the ordinances of the gospel of the Son of God, then and still unknown to the world, by which we may become united together as families, as kindreds, under the bonds of the new and everlasting covenant, for time and for all eternity. We are obligated to the Prophet Joseph Smith, as an instrument in the hand of the Lord, for the knowledge that we possess of the work which is necessary to be done in the house of God, for the salvation of the living and the redemption of the dead, and for the eternal union of souls who are united in this life by the power of God under the bond of the everlasting covenant. We are indebted, or obligated at least, to the Prophet Joseph Smith as the instrument in the hands of God, for the knowledge we now possess that a man cannot be exalted into the presence of God and the full enjoyment of his glory, alone. It was not designed for the man to be alone, for the man is not without the woman, neither the woman without the man, in the Lord.

I might devote my time this morning speaking to you of the conditions as I understand them of the Church throughout the world. I feel that it is scarcely necessary for me to devote much time, however, to that subject. Most of you are well acquainted with the conditions of the work of the Lord that we are engaged in throughout the world. I believe that the cause of Zion is sacred in the sight of the Lord, that his eye is upon his people and that his power is working in their midst and in the midst of the earth for the accomplishment of his purpose, for be it known, or let

me say it, although it is known, that it is not the work of man, but it is the work of God, and He it is that is doing it, not man. We give to the Lord the credit this morning for the presence of this vast multitude of men holding the priesthood after the order of the Son of God. We are grateful for the instrument that the Lord has chosen to bring to pass these results, to help, at least, to bring them to pass, but we are more grateful to the Lord himself for the power that he is wielding and the work that he is doing by his Spirit shedding light and truth abroad in the hearts of his people and hovering over the hearts and minds of the people of the world, waiting to enter when they are ready to receive the truth and hearken to his word. I rejoice in these things. I am happy to say that we have confidence, I would say unlimited confidence, in our fellow-workers in the cause of Zion. I look at our boys that are presiding over the various missions in various parts of the world, and so far as we know, and we have good reason to be well acquainted with them, they are young men after God's own heart, true as steel, pure as angels in their lives, upright, virtuous, strong in the truth and equal to their tasks by the help of the Lord, desiring only to perform the duties that are enjoined upon them in the fields of labor to which they have been appointed and where they are devoting their energies and their knowledge.

We reflect upon those who have been called to preside over the various stakes of Zion, and I may say the same of them, with very little exception—I would scarcely perhaps be justified in saying that there was any exception, but there

is not the same perfection in the knowledge of duty and in the execution of that duty in the performance of the labor required at their hands in some of the presidents of the stakes of Zion, that we find in others. In other words, we have some young and inexperienced men engaged in that work. They have much to learn yet to become equal in all respects to those who have had years of experience in the performance of the same duties. But we have confidence in them; we believe they will improve where improvement is needed; we believe they will learn their duties where they fail to understand it as they should, and they have our confidence and our support and our prayers that they may succeed and not fail.

We have great respect for our bishops, the bishops of the wards of the Church, very numerous now, but we have one cause for regret with reference to the disposition we see exhibited too often among the bishops. It is a common saying that once a bishop, always a bishop. When a man is ordained a bishop and is set apart to the office of bishop, as president of a ward, he is entrusted with very responsible duties, he becomes a father to the people, he is their guardian, their watchman upon their tower. It is his duty to be acquainted with every member of the Church in his ward. It is his duty to minister to every member and every unit of the membership of his ward, not only to the heads of families but to each of the children of the families as well, who dwell in his ward. It is his duty to look after the poor, the needy, the sick and the afflicted, not that he himself is expected to do everything that is to be done in his ward, not at all; but through the agencies that

he may call to his support to perform the duties that are requisite to be performed in the ward, he is thoroughly, or ought to be thoroughly provided with means to visit every family and to know the status and standing of every member in his ward; to know whether his people are living their religion or not; whether they are doing their duty; whether they are liable to wander away from their duty or from their faithfulness in the Church. In too many instances, we find that our bishops are not instant in season and out of season, in the performance of their duties in this regard. We call for elders to go abroad to preach the gospel. We send out instructions to the bishops informing them as to the character of the men we require for missionary service, men who are sober, who are intelligent, who are well and hearty, not diseased, not crippled, who have faith in their hearts and the love of truth in their souls, and keep the word of wisdom, attend to their Sabbath duties as well as to all their other duties that belong to membership in the Church. And yet too often, we receive reports from our bishops informing us that such and such a youth or man had been selected for a mission and *so far as they know*, he is all right, and when we further inquire into it, we discover that he does not keep the word of wisdom; we discover that he is financially unable to fill a mission or that he is not physically able to go. We discover sometimes that a youth is the head in his family, in other words, his father is dead, his mother is a widow and it requires all his energy to provide for his mother and the younger children, and yet he is recommended to go on a mission by the bishop without

inquiring into it. That is why I say we have some regrets with reference to the faithfulness, competency and diligence of some of our bishops in looking into the affairs of the people of their wards. Another source of regret is that we have too many of our bishops who want to quit the bishopric. They want to resign, to give the duty of the bishopric over to somebody else. They get tired of it. Of course it is a labor, it is a great responsibility, and when a man becomes incapable of performing the duties of a bishop and the president of the stake is attending to his duty, he will consult with him and recommend that he be honorably released. Let him be honorably released, without the necessity of resigning; and so the presidents of stakes should do their duty in their stakes, as well as the bishops should do their duty in their wards. It is a common saying and perhaps a vulgar one, that the Lord hates a quitter, and I must say to you, that it does not strike me as the right thing for a man to quit doing his duty as long as he is able and it is expected of him to do it. He should do it until he is disqualified by illness or age or other incapacity and then the presiding officers of the stake should know his condition and should recommend his honorable release and the appointment of some one capable to succeed him.

Now, I did not intend to enter into this subject. I thought when I come in this morning that if I could stand up here and bear my testimony to the truth of the gospel of Jesus Christ and express my gratitude for the love of God upon all his people, that it would be sufficient for me, and let the younger men, such as Brother

Penrose, do the heft of the teaching and preaching and exhortation, correction and admonition to the Saints and the officers of the Church.

I hope the Lord will give me sufficient strength, mental and physical, and sufficient influence of his Holy Spirit that I shall be able at least to set an example of rightfulness and of righteousness before my associates in life, and thus by example, preach the truth as long as I draw breath. I do not want to quit the service of God, nor the service of his people, nor do I want to quit observance of the ordinances and precepts of the gospel of Jesus Christ, nor do I want to become indifferent or thoughtless and careless with respect to these sacred duties and the principles of the gospel.

The work for our dead, which the Prophet Joseph laid upon us with more than ordinary injunction, instructing us that we should look after those of our kinsfolk, and our ancestors who have died without the knowledge of the gospel, should not be neglected. We should avail ourselves of those sacred and potent ordinances of the gospel which have been revealed as essential to the happiness, salvation and redemption of those who have lived in this world when they could not learn the gospel and have died without the knowledge of it, and are now waiting for us, their children, who are living in an age when these ordinances can be performed, to do the work necessary for their release from the prison-house. Through our efforts in their behalf their chains of bondage will fall from them, and the darkness surrounding them will clear away, that light may shine upon them and they shall hear in the spirit world of the work that

has been done for them by their children here, and will rejoice with you in your performance of these duties.

Again, and without desire to multiply words, I bear my testimony to you, my brethren and sisters, that God lives, that his Son lives, and I say to you in connection with this thought and this testimony that I accept without recourse, without any hesitancy or doubt upon my mind, the statement that was made by the Prophet Joseph Smith with reference to God and to his only begotten Son, that "The Father has a body of flesh and bones as tangible as man's; The Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit," and man is made in their image. We also accept without any question the doctrines we have been taught by the Prophet Joseph Smith and by the Son of God himself, that we pray to God, the Eternal Father, in the name of his only begotten Son, to whom also our father Adam and his posterity have prayed from the beginning. If Latter-day Saints will take these simple statements of fact, given to us in the doctrine of Christ and restored and renewed to us in the testimony of the Prophet Joseph Smith, it would settle many a question that is being foolishly asked today. There are many things yet to be revealed. There are things to be revealed which God will make known in his own due time which we do not now understand. For my own part, there is as much already revealed as it seems possible for me to understand. If I could only grasp all that God has revealed, and comprehend it as I should and apply it in righteousness in my life, I think I should then be prepared for some-

thing more, if I was still worthy of it. Why, bless your souls, there are people among us that are worrying and fretting over things that have never been revealed to the children of men, and these very people do not even keep the word of wisdom, do not even pay their tithing, and as a rule, the man that does not pay his tithing and that does not keep the word of wisdom is the man that is everlastingly quizzing and asking questions about things he does not understand. If men would pay their tithing, if they would keep the word of wisdom, if they would say their prayers, if they would devote their lives to works of righteousness in the earth and study the gospel for themselves and obey it, they would have less necessity for asking questions, and don't forget the fact that they would know things better than they do.

The Lord bless you. From the depths of my soul, I bless you; I hold the right, the keys and the authority of the patriarchal Priesthood in the Church. I have a right to pronounce patriarchal blessings, because I hold the keys and authority to do it. It is given to me and my associates to ordain patriarchs and set them apart to give blessings to the people to comfort them by promises made in wisdom and the inspiration of the Spirit of God, of the favor and mercies of the Lord that they may be stronger in good works, that their hopes may be realized and their faith increased. And I bless you, my brethren and sisters in the cause of Zion, with all my soul and by the authority of the priesthood that I hold. I hold the priesthood of the apostleship, I hold the high priesthood which is after the order of the Son of God,

which is at the foundation of all priesthood and is the greatest of all priesthoods because the apostle and the high priest and the seventy derive their authority and their privileges from the priesthood which is after the order of the Son of God. All authority comes out of that high priesthood. I prophesy that the blessing of the Lord will be upon his people throughout the extent of our glorious land, and upon the people of this nation, if they will do right. The blessings of the Lord will be more particularly poured out upon the Latter-day Saints if they will live their religion as they should. The idea of a Latter-day Saint quarreling with his neighbor, haling him before his bishop for trial. Why, bless your souls, what is the use of it? I never had to do a thing of that kind. I have, I think, suffered some things that might have justified me complaining to my bishop and asking the bishop to see if he could make my neighbor do his duty, but I haven't had occasion sufficient to do it and I have never done it. I have never been under the necessity of going before the high council with my troubles. My religion teaches me a better way than that. I would rather yield to injustice than try to exact every pound of flesh, so to speak. And I do not think it is necessary for Latter-day Saints to get so far apart in their judgment, in their likes and dislikes, in their desire to claim something they think is theirs, as to go to law for the court to set him right. Give and take. Be reconciled with each other. Do not go to the courts of the Church nor to the courts of the land for litigation. Settle your own troubles, and difficulties; and as Bishop Hunter used to say, which is

an axiom, that cannot be disputed, there is only one way in which a difficulty existing between man and man can be truly settled, and that is when they get together and settle it between them. The courts cannot settle troubles between me and my brother. If they decide against him, and in my favor, of course I receive it with gladness, and praise the judge because he has favored me, but my brother rejects the decision, and while I may feel it is settled, my brother is not satisfied at all, and condemns the decision, and is embittered against me. So the only way to settle a trouble between brethren is for them to get together and settle it between themselves and let it be settled fully and forever. If we have the spirit of the gospel in our hearts, if we have the love of truth abiding in our souls, if we half love our neighbors as we love ourselves; and especially if we love God with all our hearts and mind and strength, we can easily give and take until we can settle troubles existing between neighbors and brothers without anybody else coming in to help us do it. I have often been called upon to help others settle their troubles, but I have never had to ask anybody else to come and help me settle mine. I think we ought to live our religion. We should keep the commandments of God. We should possess and enjoy the spirit of the gospel in our hearts and bear the fruits of the spirit in our lives; faith, hope and charity, love, humility and forgiveness in our souls one for another, and avoid, as far as possible, the spirit of accusation, of contention, that leads to strife, to confusion and division among men, and the spirit of hatred. Oh, banish hatred from

you. Hatred harbored in our hearts, or envy or jealousy, will injure those who permit them to abide in their souls and rancor in their thoughts a thousand-fold more than it will injure others. So let us banish those things from our hearts, and from our thoughts. Let us live righteous lives, let the husband love his wife and be true and kind to her, and the wife be true and kind to her husband, and they be true and loving and solicitous for the welfare of their children; let them be united as a family unit in the Church and as that condition extends abroad to the borders of Zion, we will have the millennial reign among us, and there will be peace on earth and good will to men everywhere.

The Lord bless you, and I hope you will pardon me for occupying so much of your time.

I have a few little items that I have jotted down which I will take the pains to read for the information of the conference:

In the British Mission, Elder Hyrum M. Smith has been honorably released and is succeeded by Elder George F. Richards. His son, George F., Jr., also accompanying him on his mission to Great Britain.

In the Netherlands Mission, Elder LeGrande Richards has also been honorably released and succeeded by Elder John A. Butterworth, who was laboring as a missionary in the mission when Brother Richards was released.

In the New Zealand Mission, Elder William Gardner has been honorably released and is succeeded by Elder James N. Lambert, a young man born and reared in our city here.

In the Samoan Mission, Elder John A. Nelson, Jr., has been honorably released and is succeeded by Elder Ernest Wright.

In the Swedish Mission, Elder Theodore Tobiason has been honorably released and is succeeded by Elder Andrew P. Anderson.

In the Swiss and German Mission, we are endeavoring to release Elder Hyrum W. Valentine, and have already sent Brother Angus J. Cannon, a son of President George Q. Cannon, to succeed him. He has met with an obstruction on his way to Switzerland, and therefore the release of Brother Valentine is delayed, but we hope Brother Cannon will get through before long and that Brother Valentine and his wife will be safely headed toward home.

The Tonga Mission has been organized with Elder Willard L. Smith as president. This mission has been associated with the Samoan Mission from the beginning, but it is so far away from the headquarters of the Samoan Mission, that we have concluded it best to make a separate mission of it.

The presidencies of the following stakes have been reorganized: Beaver Stake, Bannock Stake, Big Horn Stake, Panguitch Stake and Parowan Stake. Forty-six bishops and sixty-eight ward clerks have been appointed since last April. This is one of the things I had in my mind, it is too many changes, if we could avoid it. I might suggest in connection with this thought that if the presidents of the stakes would be a little more cautious and pay a little better regard to the suitableness of the man chosen to act as a bishop, to his qualifications in every way, and

especially to his status as a resident in the ward, so he will not be under the necessity of pulling up, after he has been bishop a few months, and moving off somewhere, necessitating a change in the bishopric, I think that we would perhaps be able to save some of these numerous changes in the bishoprics of our wards.

There have been twenty new wards organized since last April conference, and all these new wards need houses of worship, and of course, the first thing they think of is to build a meetinghouse, and they look to the Trustee-in-trust to help them very materially in the building of them. So we have applications from all quarters, not only among the well established stakes and wards who have had meetinghouses in the past, but from these new stakes, and quite a number of our older wards, well established, who have had meetinghouses for many years, have come to the conclusion that the old houses are not quite good enough and they must have new ones, and so we are called upon to contribute to them as well as to the building up of the new wards.

There are now seventy-two organized stakes of Zion, with eight hundred and sixteen wards and independent branches, and there are twenty-two missions in the Church.

The Lord bless you, is my prayer, and I humbly ask it in the name of Jesus Christ. Amen.

A baritone solo, entitled, "The Seer, the Seer, Joseph the Seer," was sung by Anthony C. Lund, conductor of the Tabernacle Choir.

PRESIDENT ANTHON H. LUND

A plea to have the Saints attend Sacrament meetings more freely—Reasons why it is profitable and required that the Saints shall go to the house of prayer—Strict sacredness of the Sabbath with Ancient Israel—How Sabbath meetings may be made more attractive—Significance of the Sacrament of the Lord's Supper—The conflict between Luther and Zwingli—Covenants made in partaking of the Sacrament—The great commandment, and all others given by the Savior to be observed by the Saints.

I hope that while I shall stand before you and address you a short time that I may not draw your minds away from the excellent things that have been spoken to us this morning by our President. The remarks were timely, and we all feel we ought to follow them. If we do, I know they will be a blessing and a benefit.

The other day I asked a bishop's counselor about his ward, and wanted to know wherein the members of the ward needed the most encouragement. He answered, in attendance at sacrament meetings; adding, that while they had large meetings, still the percentage was low. It has also been the report from a great many places, that the percentage of attendance at sacrament meetings is low. I would like to plead with the Saints to give this matter more thought and try to raise the percentage of their attendance; by this I mean that they will do their duty in attending their meetings. If we are not present at our meetings when we have the opportunity we deprive ourselves of great blessings; in fact, we will be starving spiritually. At our meetings we receive instruction, encouragement to do right, and we enjoy

the influence of the Spirit of God that is present, and make up our minds that we will live better lives. If we do not go to meetings we lose these things; and as our minds are active, they are apt to be engaged with other subjects and thoughts instead of those that should be had on a Sunday.

I would like to read what the Lord says in this regard. You will find it on page 224 in the Doctrine and Covenants. The Lord says:

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments on my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions to the Most High; nevertheless, thy vows shall be offered up in righteousness on all days and at all times; but remember that on this the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full."

This is the Lord's command to us, that on the Sabbath day we shall rest from all other labors, and go to the house of God. His object in wanting us to rest one day in seven is for our benefit, as it is found to be physiologically true that men who work six days in the week and rest on the seventh can do more than those who work constantly. The Lord also wanted us to have our minds directed on things that are of greater value to us than simply the things that we can produce by our hands' labor. He commands us to go to the house of prayer. Why? That we might keep ourselves more fully unspotted from the world. By

attending our meetings and listening to what is said to us, partaking of the sacrament and renewing our covenants we get more strength to keep ourselves unspotted from the world. This is the great object in attending meetings, and as the Lord has commanded it, let us obey his command.

Let us not look upon the commandment to keep the Sabbath day holy as a small one that it doesn't matter much if we violate. If we read the scriptures we will learn how important it was held to observe the Sabbath in Old Testament times. There is an instance of a man being punished with death for transgressing this commandment, and ancient Israel was very careful in observing the Sabbath day. We read in history how Jerusalem was taken by its enemies simply because the people considered it a sin to fight on the Sabbath day. The Egyptian king, Ptolemy Soter took Jerusalem in this way. Antiochus sent one of his generals to Jerusalem for the purpose of besieging it. When the Sabbath came he knew that the Jews, on account of their religious scruples, would not fight, so he and his soldiers entered the city, and, fearing no resistance, cruelly slew men, women and children. We rather consider this as too strict an interpretation of the law, but such a sacredness surrounded the Sabbath in the minds of the Jews that they were not willing even to defend themselves when they believed it would be breaking the Sabbath.

Not so, however, today, in the Christian world, for we find that some of the greatest battles are fought on Sunday, or the Lord's day. I bring this up, brethren and sisters, to show you how important

this commandment was held to be in old Israel. I fear that the Sabbath is not held sacred enough among us as a people, who ought, indeed, to pay attention to this day and make it a day of rest and worship.

How can we make our meetings attractive? Why, by going there and filling up the meetinghouse. Let there be no empty benches, for they are very discouraging to the speaker. Let us feel that every one of us owes it to his fellow worshippers to go to the house of prayer and occupy his seat there, thus helping to make a large meeting, and by doing so giving more support to him who shall address us. Again, we open our meetings by singing, and singing is elevating and refining, it encourages us to faithfulness, especially when the music is accompanied by words of godliness, such as are contained in our hymns. We want to encourage good singing in our meetings. We have a great many excellent choirs throughout Zion, and I wish to say to the bishops, encourage good choirs; have men that can lead them, and get some of your good singers together in the choir, thus giving joy to the Saints, and at the same time making the meetings more attractive. In the larger settlements it is not so difficult to have a choir, but in smaller settlements it is, perhaps, not so easy to get together brethren and sisters who can sing, or to get a competent leader; yet the bishops ought to do what they can along this line. If you haven't a chorister, try to induce such a one to move into your ward, even if you have to give him some advantages. It may be that you have a school teacher who can teach music and thus help you to make a choir; but,

by all means, try to have good singing in your meetings.

When you received the gospel abroad how you loved to attend your meetings! I have seen Saints, old and young, walk many miles to attend meetings with brethren and sisters, who likewise lived a long distance from the place of meeting, and all rejoiced in the privilege of coming together to enjoy the spirit of the gospel, and hear the teachings of the servants of the Lord. Generally each one would bring a hymn-book, so as to take part in the singing, a custom very general in the missions; but here at home, very few take hymn-books with them to meeting, and some do not even own a hymn-book. Now this should not be. Bring your hymn-books along to the meetings, and when you hear the choir sing you will be much more edified by following the words in the book, and your hearts will be lifted up not only by the melody, but also by the good words that are being sung. I would ask the Saints to give this a little more attention and to take their hymn-books with them to meetings.

The meetings are opened with an invocation. All should unite in earnest prayer with the elder who is called upon to be mouth. Sometimes when there are sick in the ward these may be remembered in the prayer, and the congregation join in asking the Lord for their recovery. There is much power in the united exercise of faith and prayer.

Generally, after the opening of the meeting the sacrament of the Lord's supper is administered. It is one of the most sacred acts we can perform. When the emblems—the bread and water—are passed

around let us not partake of them thoughtlessly, but let our minds be turned to the meaning of the sacrament, and go back to Calvary, and, with grateful hearts, remember what our Master and Savior suffered and did for us, as has been alluded to by our President, how the Savior voluntarily gave his life for his brethren. We should be imbued with that thought when we partake of the bread and likewise when we drink of the cup, and be thankful to the Lord that we have the privilege of worshiping him and of partaking of these sacred things. We should weigh every word in the prayers of dedication of these emblems. The prayers are short, but very comprehensive.

In the blessing of the bread we make three covenants: We covenant with the Lord that we will take upon us the name of his Son. Do you realize how much is contained in this covenant? Taking upon us the name of Christ doesn't mean alone that we will be called Christians, but it means that we will deserve taking upon us that name, that our works and words may all be in accord with him whose name we have taken upon us. Think of this, and when you say "Amen" to that prayer, realize that you have promised that you will walk in the footsteps of him who suffered for us, that you will show unto the world that you will bear his name rightfully, that men may not point a finger at you, and say that you are calling yourself a follower of Christ, but are going contrary to his life and example. You also make covenant that you will remember him. This was really the object of instituting the sacrament. Recall the conditions that existed when Jesus came upon the earth. Up to

that time the prescribed sacrifices had been made by the priests in the temple, and these sacrifices all pointed forward to the great sacrifice that he should make. In fact, the efficacy of these sacrifices, to obtain forgiveness of sins for those in whose favor they were offered, depended upon the great sacrifice which Jesus was to come and make; and hence during those ages that preceded his coming upon the earth, the sacrifices and worship in the temples, all pointed forward to his great sacrifice. On the Thursday evening, the night before his crucifixion, when the all-atoning sacrifice was made, he instituted, instead of an ordinance to look forward, one that should make men look back unto the great sacrifice accomplished. To me the institution of the Lord's supper is strong evidence of the divinity and foreknowledge of the Savior, and what could be more impressive and powerful to call to mind the sublime sacrifice he made than that of partaking of broken bread to remember his body; and drinking from the cup to remember his blood that was shed for all for the remission of sins? Jesus knew that abstract teaching might easily be forgotten, that men would remember the concrete better, and hence many of his excellent lessons were given in parables, and that this the greatest event might be vividly impressed on all, he gave this glorious ordinance in a tangible form, to look at and partake of.

There has been considerable difference of opinion in regard to his meaning of the phrase, "This is my body," when he said to his disciples, "Take, eat, this is my body," and also when he gave to them the cup and said, "Drink ye all of it, for this is my blood of the new testa-

ment, which is shed for many for the remission of sins." A great number of Christian sects and denominations claim that this did not signify that the bread and wine were emblems, but that we partake really of his flesh and blood, in the administration of the sacrament. Transubstantiation means that the bread changes by the blessing into his flesh, and the wine into his blood. This is not our opinion. We believe that the bread and wine are simply emblems of his body and blood. If we could imagine ourselves in that sacred room where he and his disciples were having the last evening together, where they partook of the paschal meal, and where he instituted this holy ordinance, we should see him then standing before the disciples, saying to them of the bread, "This is my body," and of the contents of the cup, "This is my blood," and yet we should see him standing in the full vigor of health and the blood circulating in his veins. It was not his blood in the cup, for he calls it at the very same time, "this fruit of the vine." It was wine he gave unto them, but it represented his blood that was to be shed for the remission of sins.

When the reformation took place in Germany and the surrounding states, Luther retained the old doctrine that, "This is my body," meant that the bread changed to flesh. When he met Zwingli, who started the Reformed religion, their friends wanted to bring them together to be reconciled on this important point. But Luther simply wrote with chalk on an altar cloth: "This is my body. I cannot change my mind on this point." Zwingli held that Jesus merely meant that the bread signified the body of Christ.

Luther said we must not change and give another meaning to the words of Jesus, they must be understood as spoken. Zwingli asked him then: "Does this extend also to his last words on the cross, when he said to his beloved apostle John, 'Behold thy mother,' pointing to his beloved mother Mary, and when he said to his mother, 'Behold thy son,' pointing to John?" Zwingli said that Jesus certainly meant that John should be as a son to Jesus' mother, and so when Jesus said about the bread, "This is my body," he meant that the bread signified that his body would be hung upon the cross, and when he said about the wine, "This is my blood," it signified his blood that was shed for us. To us this is clear.

I was trained in a Lutheran school, and I remember our teacher was once explaining to us the difference between the teachings of Luther and Zwingli, the pupils said to him: "Teacher, it seems to us that Zwingli was right." He looked at them disgusted and said that when their minds got broader they would understand more about it. I don't think that understanding would come on this point—only as men force themselves to believe it. Luther held to this doctrine so firmly that he said: "I would rather drink blood with the Pope than drink wine with Zwingli!"

Now, brethren and sisters, we partake of the sacrament to remember the sacrifice of our Savior and to remember him. This is what he asks us to do. Whenever we put out our hands to take the bread, let the thought go with it, "His body suffered upon the cross for us;" and when we drink of the cup, let

our thought likewise be of his blood that was shed for us, for the remission of sins.

We do not partake of the sacrament for the remission of sins, as they do in many of the different churches. We believe that baptism was instituted for the remission of sins, and that having received the Spirit of God, if we humbly repent of what wrongs we have done, and earnestly seek the Lord's forgiveness, that forgiveness may come to us.

In speaking about the different covenants we make in the sacrament, a great covenant is also made wherein we promise that we will keep the commandments which Jesus has given us. We all believe in keeping the ten commandments, or ought to do so, at least, but did Jesus give us any others? Read the Sermon on the Mount, one of the best sermons ever delivered, full of good instruction unto his disciples and the whole world, and you may put together all that he taught into the words, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy might; and thy neighbor as thyself." He made that generalization, one of the greatest ever made; all commandments can come under it, and he emphasized this once to the Prophet Joseph by saying, that "except ye love one another yet are not mine." Now we promise to keep his commandments and that includes this great commandment, sometimes pretty hard to keep, but we make the covenant, when we partake of the sacrament, that we will keep his commandments. We should study all the other commandments that are given, and be

ready and yield obedience unto them.

I see the time has expired. I feel happy to be present. I feel happy that I am a member of the Church of Christ. I thank the Lord that the light of the gospel has shone in my heart and that I have learned a few of the principles pertaining to eternal salvation; and I believe that you all feel the same way. The Lord bless you, and help us together to serve him and to fulfil our mission upon the earth to his honor, I ask in the name of Jesus Christ. Amen.

The choir and congregation sang, "O say, what is truth."

Benediction was pronounced by Elder Daniel Heiner, president of the Morgan Stake of Zion.

AFTERNOON SESSION.

President Joseph F. Smith presided and called the congregation to order at 2 o'clock p. m.

The choir and congregation sang the hymn "Now let us rejoice."

Prayer was offered by Elder Stephen L. Chipman, president of the Alpine Stake of Zion.

Shanna Tout, of Idaho, sang a solo, "Thou wilt keep him in perfect peace, whose mind is staid on thee."

PREST. CHARLES W. PENROSE.

A firm foundation—Definite understanding of Deity—Joseph the Seer—Our pre-existent state—Seek after good and you will find it—The spirit sphere—Resurrection of Sons of Perdition—Power and eternity of the Priesthood—Eternal judgment—

Settlement of difficulties and disputes—Justice and equity to prevail.

"Thou wilt keep him in perfect peace whose mind is stayed on thee." Yes. If there are any people in the world who enjoy more perfect peace than do the Latter-day Saints I have not become acquainted with them, either personally or by investigation. We certainly should put our trust in the Lord, and I believe we do to a very large extent, and in that we find peace.

If we have had any doubts in regard to God, his personality and his will concerning his children, they were dissipated when we received the gospel revealed in the latter-days through the prophet Joseph Smith. Our feet have been placed upon the firm foundation. We know that God is the Lord, and we are perfectly satisfied, I believe, in the truth of the enunciation made by our President this morning, that the Father is a personage, not a mere spiritual imaginary breath, and that Jesus Christ of Nazareth, born of the Virgin Mary, is his only begotten Son in the flesh, and that we are made in their image, as revealed in scripture, both ancient and modern, and when we pray, we pray to him to whom Jesus Christ prayed, whom he taught his disciples to pray to as our Father in heaven, and to whom Adam prayed in the Garden of Eden and taught his children to pray to. This is made very clear in the book called the Pearl of Great Price, the word of the Lord given to Moses, also in the word of the Lord given, previously to that, to Enoch. These things are very clear and plain to us by the revelations given in the latter days through the prophet

Joseph Smith; and while we do not worship Joseph Smith, we do worship, with him, the great Eternal Father, the great Elohim, that Being spoken of by the psalmist when he said: "God standeth in the congregation of the mighty. He judgeth among the gods." Paul had reference to him when he said, there were "gods many, and lords many, both in heaven and on earth, but to us, there is one God, even the Father, and one Lord, Jesus Christ;" and to them we pay adoration. We also pay homage in a large degree, or should do so, to the man chosen of God in the latter days, when he was but a boy, to begin to lay the foundations of the latter-day work, to represent the Lord in the ushering in of "the dispensation of the fullness of times."

My heart goes out to him when we sing "Praise to the man who communed with Jehovah! Jesus anointed that prophet and seer, Blessed to open the last dispensation, Kings shall extol him and Nations revere." While Brother Tony Lund, this morning, was singing the beautiful song, composed by President John Taylor, who partly suffered martyrdom with the prophet, "The seer, the seer, Joseph the seer!" every word and every tone went into my heart; and there is a peculiarity about this to me: From the very first time I read anything about Joseph Smith, when I was but a boy, there seemed to go from me to him a responding chord in my soul. When I have stood out in the world, in the streets and in the halls of the people, and borne testimony that Joseph Smith was a prophet of the living God, it seemed as though there was an awakening in my whole nature in bearing that testimony, an affinity between me

and the prophet whom I never saw, with my natural eyes. I believe that Joseph Smith was one of the mighty that we read about in ancient and, in some places, in modern scripture. He was one of the mighty ones and was reserved to come on the earth in the latter days, in this last dispensation, to be the instrument in the hands of the Father and of the Son, to re-establish the Church of Christ and to introduce into the world principles, the knowledge of which had been lost for ages, and to reveal the word of the Lord especially for this generation, that a people might be prepared for the establishment of the kingdom of God, the kingdom of our Lord Jesus Christ. I believe that he is one of the great and mighty spirits that ministered before the Lord.

The full history of our pre-existent state, any of us, anybody that has been living in the flesh on the earth has not been given to us. The Lord has not been pleased to reveal very much concerning it, but the fact has been made so clear and patent to our minds that we have become established in the faith that we lived before we came here, and, therefore, we shall live after we leave here; that we are the sons and daughters of that great and mighty Being, who possessed the fullness of intelligence and was the greatest of all the intelligences that existed in that state. He is the Being whom we worship; to him we owe our personal, organized, conscious existence and condition. He begat us: we are his children, and, therefore, we owe full allegiance to him. And we have learned through the revelations of God in the latter days, particularly in the 76th section of the Doctrine and Covenants,

that the worlds that have been created have inhabitants and that they are "begotten sons and daughters unto God." No matter who may have been their immediate progenitors, they all center up to the great Eternal Father, Jesus Christ's Father, Jesus Christ's God, and our Father and our God; and when we pray, we pray to him, and to him we owe full allegiance because he is our God and our King and our Creator and our Father. Of course, when I use the term "creator," or "creation," I take the interpretation of the prophet Joseph Smith, who said the term meant organizer, or organization, as the case might be. The term "create" had been used to signify something made out of nothing, and the prophet Joseph dissipated that fallacy while he dwelt with us in the flesh. So we understand that when the word "create" is used, it means to organize, to bring together existent, eternally existent atoms for the special purpose for which they are organized. Now these are among a great number of truths that the Lord has revealed to us through the prophet Joseph Smith, and we should keep that in mind and remember him, as we should always remember Jesus, the Savior, the Christ, as taught to us this morning by President Lund in his remarks concerning the form used in the Sacrament. We should always remember him, not that we desire to bow down and worship him, but we should honor him in his place, as we should all who are called upon to occupy a similar position succeeding him in the ministry.

I was pleased to hear the testimony of President Smith, this morning, concerning his holding the keys which were revealed to the

prophet Joseph Smith and have been handed down to his successors; and Joseph F. Smith holds them today, as Joseph the prophet held them, and he stands at our head as the President of the Church, and we look to him as the end of controversy. We ought not really to have controversy in our Church, because the revelations of God are so clear and plain to us, if we will read them with an understanding mind and a desire to receive them as they are given. We should not read to find fault or to pick flaws or to make apparent contradictions, but receive them in our souls and not only "receive" but "conceive" the word of life as brother Heber C. Kimball used to teach. Some of our brethren get so anxious to make apparent contradictions that they will take passages of scripture from ancient and from modern writ, and I was going to say, invent, and put them in such a position that they appear to conflict, and then they want the President of the Church to expound the matter to them and to search through the scriptures and point out to them where they can find support for their notions and ideas.

The President alluded to some of these things this morning, and the counsel he gave to us is very pertinent and very necessary at the present time, and if our brethren, and some few of our sisters, perhaps, would quit this quibbling, when they search, when they seek, they will be sure to find. If they are seeking for contradictions, they will find them, but if they are seeking for the word of life, they will find it, and they will rejoice therein, and everything will be clear and plain before their minds. In that I delight, and I rejoice in the gospel

of Jesus Christ as it has been revealed to us in these latter days because of its plainness. I am one with the prophet Nephi in this respect. He said, "My soul delighteth in plainness," and this has been a joy to me ever since I first heard the gospel.

When I first learned anything about such a person as Joseph Smith I read about him in a book written by a Frenchman, who was present when Joseph Smith preached to some Indians, and he related the circumstances and there was something in that narration that fascinated me before I heard the gospel preached in the latter days; and then when I did hear it, that same feeling and spirit entered my soul, and I desired to know more about this Joseph Smith. I thank God that I did learn about him; I thank God that when I heard the gospel preached, it found a place in my soul, I was prepared for it in that singular and simple way, and ever since that time there is something about the very name of Joseph Smith and his work and mission which thrills me in every part of my nature. I rejoice in bearing testimony, as I have done in many countries and at many times that Joseph Smith was indeed a prophet of the living God, that he lived a prophet, that he died—that is, his spirit left his body—as a prophet, that he is still ministering in that capacity where he has gone in a sphere shut out from our gaze, like our former estate is shut out from our vision. But he lives and he will be troubled no more by the tyrants that followed him; he will be troubled no more with the false reports that were raised against his character; he is troubled no more

with the conflicts of life, for he had to fight up-stream all the time as he struggled along from year to year. But he has gone from the gaze of the world and from our gaze, for a time, and now is working in the world behind the veil, in that vast sphere where there are so many of the children of God who have lived in the flesh and have gone before us. His work is there now, while our work is still here, for a time, on this earth; and he has left us a legacy in regard to those of our ancestors who did not receive the gospel.

There is a great and glorious work given to the Latter-day Saints, not only to carry or send the gospel to all the nations of the earth, to every nation and kindred and tongue and people, but to labor for the salvation of their dead progenitors. What a mighty work is to be done for them, and how little we know of their actual condition behind the veil! No doubt what is revealed about the world of spirits is clear and true, so far as it goes. It is plain that when the spirit of man, which is the real personality, leaves the body, that spirit goes where it should go. There is a sort of preliminary judgment. We are told that we go home to the God that gave us life, just as we read in the old scriptures, "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it." Not that that means that we go to heaven, as is taught in the Christian world, in the immediate society and presence of the Father, but, we are told, we are consigned either to one part of that spirit world or to another, to the Paradise of God where the good go, where they rest from their

toils and sorrows and labors and troubles, from all the evils that beset them through the flesh. Freed from the body they are able to receive further light and intelligence and to use the experience that they have gained for the benefit of one another, and also, like the Savior, for the benefit of those that go to the other part of that great world of spirits, the world where the wicked go and the corrupt. I have often thought it must be an awful time as well as an awful place for the corrupt and wicked and abominable who loved and made a lie, while they dwelt in the flesh, and who committed all kinds of iniquity and corruption, when they are thus gathered together. What a company! What associations! What misery there must be among them! The good are gathered in Paradise, and the wicked are in Hades together.

Well, there is indeed a great field of labor for the sons of God, and perhaps the daughters of God, after they leave the body. They still are in the image of the Father and of the Son, and they have a work to perform in the great plan of human redemption; for the time is to come when all shall be redeemed who can be redeemed. God is a great economist. Everything that can be saved will be saved, and only that which cannot be saved will be lost. This is because of the operation of eternal principles. After defying the truth and loving lies, fighting against that which they once testified and knew to be true, being obsessed with malice and murder, justice claims them and because of that, they are not in the plan of redemption; they cannot receive the glory that shall come, even to the corrupt who repent and are raised

to the telestial glory. They will not inherit even that glory. Quite a number of our brethren get tangled up about what is said of these "Sons of Perdition." In the 76th Section of the Doctrine and Covenants we are told that all the rest but these sons of perdition shall come forth and be redeemed. That means they shall come forth in one of the three degrees of glory, the celestial or the terrestrial or the telestial. They have an idea that the sons of perdition will not be resurrected, because it says there that "all the rest shall be brought forth."

I want to read to you just one verse from the Doctrine and Covenants that I hope will set that little matter at rest so that there will be no misunderstanding or dispute concerning it. It is in the 88th section, which is a most glorious revelation from God to the prophet Joseph Smith. They are all good, they are all glorious, but there are some more especially so to me, and this is one of them. I regard the 76th section of the Doctrine and Covenants as the most glorious revelation concerning the future condition of mankind that has ever been put into print. I hope you have read it, all of you, and that you still will read it, and that those who have not studied it will study it thoroughly. Now I will not read the whole of this section that relates to the resurrection. You will find it from the 25th to the 31st verses of this 88th section about the celestial glory and the terrestrial glory and the telestial glory as you will also read about them in the 76th section. This is a later revelation. Now, after speaking of those that shall come forth and be quickened by the celestial glory,

and then those that shall come forth, being quickened by the terrestrial glory, and the rest who shall receive the telestial glory, it says in the 32nd verse.

"And they who remain shall also be quickened; nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received."

This shows that there are four groups of resurrected beings, those that are quickened by the celestial glory, because they obeyed celestial laws, those who are quickened by the terrestrial glory because they received not the gospel in the flesh and yet many of them were honorable people—they shall be quickened by the terrestrial glory, and then the rest that remain, the corrupt and the wicked and the abominable, who, after having paid the uttermost farthing, of their debts of sin, are brought forth, they also shall be quickened and receive the telestial glory. But then those that remain, who are they? They are those that are not redeemed into one of these glories. In the due time of the Lord they also shall be quickened, but they shall return to their own place, and that "own place," we are told, is with the devil and his angels, and the height and the extent and the depth and the end of their punishment no man knoweth, for the Lord does not reveal it except to a very few, and then he shuts up the vision he says. So now, brethren, if any of you have got a little tangled up over these passages of scripture, in the 76th section let that pass and take this that I have just read to you, and read that with the other, and

you will have the matter all straight.

In these plain and simple things which we have received from God, from the great Eternal Father by revelation through his Prophets, and particularly through the great Prophet of the latter days, Joseph Smith, they certainly ought to place us on a firm foundation and give us rest and peace in our souls. Therein is one of the grand beauties of the Church to which we belong, the doctrines that we have received. We know, we are convinced of them, we are not in any doubt about them if we have received them in the right spirit. They have established themselves in our very being, they are a part of us. We live in them, and they live in us, as ministers of the Lord, setting that which the Lord has revealed for us to do, first in all our labors and duties. I thank the Lord that that ideal was planted in my soul when I received the gospel in my boyhood, that this was the first thing under the sun, above father or mother or wife or children or houses or lands or possessions of any kind that is earthly, the kingdom first, the truth triumphant, the truth before all things, to learn it and to live it.

This has been my desire from the very beginning, and I have tried to carry it out in my life, and therein I have had inexpressable joy and intense satisfaction. The confidence that I have and have felt in regard to this work has been a joy to me so that I know that my Redeemer liveth, and that he shall stand on the earth in the latter days and bring glory and honor and full reward to all who serve him and keep the commandments which he has given to us, which are the com-

mandments of the Father. I know that these things are true, I haven't any doubt concerning them. In that certainly there is peace, something to rely upon; something dependable, something that doesn't need any quibbling or questioning or doubt or uncertainty, but conviction, the full conviction in my soul of the truth. And I have been able to bear that truth to others and that very certainty that sounded in my voice has carried conviction, thank the Lord, to many others in my travels and labors in the ministry. And this is what we all need, my brethren, the firm and solid conviction in our own souls that we have received the truth and that this priesthood and authority which the Lord has sent to the earth in the latter days through the prophet Joseph Smith is a reality. It is that which the President talked about this morning, the Priesthood after the order of the Son of God, which is without beginning of days or end of years, which existed ages upon ages before this world and others of its kind rolled into being. It is without beginning and without end. It is the power of God. It contains the light of truth. It carries authority to administer in the name of the Lord, and those ministrations, when properly observed and administered, are just as though the Father or the Son or some other great being had ministered them in person. That is the beauty of this authority which the Lord has revealed to us. Now in that we carry with us, wherever we go, the power of God to administer in his name, and it is effectual, and what we do on earth is counted for something in heaven, what we seal on earth is sealed in heaven; what we loose on earth, when it is properly done, is

loosed in heaven; and what is recorded here is recorded there, although the manner of recording has not been told to us.

There is another thing connected with this that we ought to understand fully in our minds, and that is that the time will come, according to the revelations of God, concerning the resurrection, that judgment will be given into the hands of men who hold that priesthood, so that what they do in the judgment will be as though done by the Father or by the Son. John, the apostle, in that beautiful revelation that is placed last in the New Testament, in the 20th chapter, 4th verse, says: "I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus," and so on, "and they lived and reigned with Christ a thousand years." Judgment was given unto them! What does it mean? It means just what Jesus told the twelve apostles when he was with them in the flesh, that they who remained with him and traveled with him in the regeneration should sit upon twelve thrones and judge the twelve tribes of Israel; and what the Lord told his twelve disciples on this continent, and they also should receive similar power and authority. And the apostles of old, the apostle Paul particularly, wrote about the saints even judging angels. So judgment is to be given into the hands of men who have received this priesthood, and who have exhibited before God and angels their capacity and the justice and equity and righteousness of decision, when they have had to sit in judgment upon others.

Jesus, the Christ, in giving that

beautiful sermon that has been alluded to today, the Sermon on the Mount, in the 7th chapter of Matthew, you can read it, said to the multitude, "Judge not that ye be not judged, for with what judgment ye judge, ye shall be judged, and the measure ye mete out to others shall be measured to you again." But judgment, to a great extent, is given into the hands of certain quorums and councils in this Church. One body to exercise judgment is the bishopric, the bishopric of a ward are appointed and ordained to be judges. A bishop is a common judge in Israel to sit with his counselors in judgment upon transgressors and upon those whose difficulties cannot be settled by the teachers who visit them in their homes. That arbitration power which is given to the teachers is a splendid thing, and it should be used when necessary. I was glad to hear President Smith say this morning he didn't have to call anybody in to settle his difficulties, he settled them himself. Thank the Lord, I have never had to call in teachers or a bishopric to settle any troubles that I have had. I feel like he does. I would rather give a little than want to take it all. I would rather suffer something than to do something that was wrong. But we do have difficulties in the Church, and the Saints should be willing to refer them to good men who go to their homes to teach them. I wish they always did teach when they go to the homes of the members, but we will pass that by. They should call in these good men if they have any difficulty they cannot settle with their neighbors, or with members of their own families, committing it to the judgment of these good, wise men and do

what they say is the right thing, even though they may have to, what you would call, sacrifice something. But when this can't be done, satisfactorily, the bishop and his counselors can sit as common judges in Israel, and determine the rights of the conflicting parties, also the duties of men or women who are charged with transgression.

Now, brethren and sisters, what the Savior meant was that you and I, in our capacity as individuals, as members, outside of any official duty imposed upon us, should not sit in judgment upon one another. And yet we do it, and sometimes we say things about one another that we are not justified in saying. Some of our people do sit in judgment, even upon the President of the Church, and find fault with him. Of course, they are only a few, comparatively, but it is annoying to hear anybody talk as some people talk concerning him, and concerning the president of the stake, or the bishop of the ward where they live. It is not our province as members of the Church, to sit in judgment upon one another and call bad names when we reflect upon the acts of people. We have no right, even if we are in official capacity, to form a one-sided judgment. There are two sides to every such question, if not more, always; and we should hear both, "hear defense before deciding, and a ray of light may gleam, showing thee what filth is hiding underneath the shallow stream." Hear the other side before you begin to find fault, and pass judgment. Do not let us pass judgment upon our fellow creatures, our brothers and sisters, or even people in the world. Let us look into our own souls and

find out our own defects, we will find them there if we look for them. He that seeketh findeth, but it depends upon what you are seeking. You can always find something that you are seeking for. If you are seeking for the good, you will find it; if you are seeking for the bad, you will find it, sure enough, if you keep on; but don't let us sit in judgment upon one another. Forgive one another of all our faults, as the Lord has commanded us, in our hearts, not merely with our lips, but in our hearts, and if we do not forgive one another, in our hearts, the Lord says we commit the greater sin. So when we are called upon to sit in judgment, either in a bishop's court or in a high council, (to which the decisions of the bishop's court may be appealed) if we are members of the high council, just remember what the Lord has said concerning such quorum or council. Every decision of these quorums that are organized must be given in justice, in righteousness in equity, in the fear of the Lord, and with the desire to do what is right, not out of personal feeling. Personal feelings ought to be banished from our souls when we sit in judgment having the right to sit in judgment. The bishop's courts and the high councils have the right to sit in judgment, but it must be reached by testimony, not through any feelings or thoughts we may have in regard to the iniquity of some individual. Sit in judgment in righteousness, according to evidence!

If we were to sit in judgment upon all the rumors that come to us in the President's office, we should have a very poor opinion of a good many men and women in Israel; but we have to hear both sides

and then we don't pretend to take the place of the bishop's court or high council. I want to say that for the benefit of my brothers and sisters who seem to think that the President of the Church should decide on all these little matters of difficulty that come up as in matters of doctrine, and that it is his job to sit in judgment on these matters, and give them a decision, and then back it up by Scripture. The President of this Church doesn't need to back up what he says by ancient Scripture. He has the word of the Lord to us in this dispensation, just as the prophets of old had to the people among whom they lived. Now, brothers and sisters, if you have something against your neighbor, or your neighbor has something against you, try and settle it peaceably if you can, but if not, do not send it up to the First Presidency. Go to the bishop of your ward and get the matter settled by the bishop. But if you are so stubborn and self-willed and so self-opinioned that you think the bishop doesn't know as much as you do, then appeal it up to the high council, and if there is any unrighteousness in the decision of your high council, that can be looked over and examined by the Presidency of the Church, and they can decide what is to be done in the matter, in regard to having a new trial or whatever the case may be; that belongs to them but not till then. Do not keep writing up to the First Presidency about your little difficulties and trials that can be settled right in your own locality, but get the proper authorities, the local authorities, to attend to them and save us a great deal of trouble.

Now, brethren, men of God, holding the holy priesthood who

have the right to sit in judgment, have got to do that in the way that the Lord has appointed. You are not to call names, nor to speak evil of your neighbors. It is right for them to give them a chance to speak in their own defense before you make up a decision in your mind, let alone anything else, and then always do what the spirit of the Lord and the judgment that you receive and the testimony that is presented make clear to you what should be done and do it fearlessly, and in honor and in truth, and the Lord will be with you and good will be the result, and then when the time comes that judgment is to be given to men of God in the world to come, why, it will be the kind of men in whom judgment can be properly vested. They will represent the Father and the Son as they do here on earth. The great judgment that is to come will not be altogether performed by one individual sitting upon a great white throne and passing judgment upon the millions upon millions of the earth's inhabitants. God's house is a house of order, and the Lord will have agents appointed as he has now behind the veil as well as in the flesh, and when the great judgment comes, all will be judged according to their works, and the books will be opened, and the Book of Life will be scanned and the man's acts and the women's acts upon the earth will be disclosed, and we will all confess in our souls that the judgment is just and righteous, because it will be uttered and delivered by one having authority and the seal of God will be upon it.

Now, while we dwell on earth in the flesh, let us take the good counsel that we get from our brethren,

and particularly that we had this morning from our President. I enjoyed his remarks to the people. I bear testimony that they were true, and if we will live by those words of God, that were delivered to us this morning, our path will be comparatively a path of peace; the sunshine of the Lord will beam upon our souls; we will have joy and satisfaction and contentment and full reliance, and we will not be shaken. We will stand firmly upon the rock of revelation and God will guide our footsteps in the way of life and by and by we will learn the things that we forgot when we came on the earth in the flesh, and we will retain all the light and truth and experience gained while in mortality, and if we are faithful to the last, we will shine forth in the presence of the Father like the stars of the heavens, and like the sun, forever and ever. And of the increase of our glory and our happiness and our peace and our dominions and our posterity, there will be no end. God help us to attain that great salvation, through Jesus Christ. Amen.

The choir and congregation sang: "Praise to the man who communed with Jehovah."

PREST. FRANCIS M. LYMAN.

There shall be no inactive Latter-day Saints—Spiritualities as important as temporalities; people should be active in both—The authorities of the Church, the stakes and the wards, examples of thriving activity—Every member of the Priesthood should be active in like manner—Of what activity consists—The sisters should be also occupied in good work—Duty of stake presidencies to furnish employment for all officials and members of the Priesthood, and this

is also a duty of the bishops for those under their care—How every Latter-day Saint may be kept busy—What stake of Zion will be first to report the Priesthood all active in that stake?—A strong injunction to stir up and look after the inactive members of the Church.

I hope that you can hear me as we have heard our brethren. Their voices have been good, and I am sure that we have been greatly edified in listening to them. In looking over this body of Latter-day Saints, representing the various departments of Zion, I could not help thinking what a privilege is given us to come together to see and to be seen, to hear and to be heard. This body of people is not very large, considering the whole of the Latter-day Saints, but I take it for granted that all who are here and all who attend our conferences are active members of the Church, and not numbered among the inactive. This privilege we have of speaking to the representatives of the various stakes of Zion and missions in the United States, is a very great privilege, for when we talk, what is said will be taken to all the departments of the Church in gathered Zion.

I have had occasion latterly to draw the attention of the brethren in various stakes of Zion to the reports that we receive in regard to the priesthood throughout the Church. The numbers that are active, and also the numbers that are inactive, are reported to us, and I have taken the privilege of advising my brethren such as sit before me here,—presidents of stakes and high councilors, bishops and heads of departments,—how to correct, measurably, the reports that are handed in to the Presiding Bishop's office and that are submitted to us.

The fact is, there should be no inactive Latter-day Saints, for inactivity tends to death and darkness, whereas activity tends to life and animation and salvation. We believe that it is quite possible for you brethren who are leaders in the communities where you live, as we are here where we live, to set good examples, and not any bad ones, and that your good examples will be followed by the priesthood with whom you are surrounded and with whom you labor. If we can get you to understand and discover how to make correction of unsatisfactory conditions, it will be very profitable to you and to the Church, as well as to all who are brought into active service for the Lord every day. We are all industrious and persevering in regard to the things of this world, what we call temporal things, things of earth, which call for a good share of our attention; and it is just as important, and a little more so, that we should be industrious and occupied with the spiritualities, the religious side of our natures, and the service which the Lord requires of us for our salvation and the salvation of the children of men. There is no inactivity with the Presidency of this Church; there is no inactivity with the council of the twelve; there is no inactivity with the council of seventies; there is no inactivity with the presiding bishopric; there is no inactivity with the presiding patriarch. So that the general authorities of the Church, I am prompted to advise you, in this regard are setting a proper example, and we are readily and easily found on all occasions when we are needed and we are at your service. Four times a year we go to every stake of Zion as nearly as we can. The general authorities

of the Church are not very numerous, not a very large body of brethren, and we have seventy-two stakes of Zion and a great many hundreds of wards to give attention to, as well as to all the missions of the world. They must be taken care of and considered and kept supplied with officials. We must supply the world with missionaries by the hundreds and thousands to preach the gospel, and they go out from under our hands thoroughly advised, thoroughly instructed and taught in regard to their duties. So with the brethren who are selected to preside over the stakes and over the wards, we give special attention to every man, as well as in the missions; and thus we are active, always. I believe that the presidencies of the stakes of Zion are always active. We speak of them as active men. The bishops of the wards and their counselors are active men. I think the high councilors, as a rule, are active men. So that these brethren, standing at the head of the people, are thoroughly well employed. But we do think and we do ask you, my brethren, who sit before us here today, from the various stakes of Zion, we want to ask you to see to it that every member of the priesthood is brought into active service, that is, that they do something every day. They may not all be called to be ward teachers, they will not all be called to be bishop's counselors, or high councilors; but there is no reason why a man bearing the divine authority of the Lord should ever be inactive one day. He should be able to report, and it be reported of him by his bishop, by the president of his quorum, that he is active, that he is performing some service, that he is intelligent enough to find employ-

ment, and that he does not have to be told everything that is to be done. It is quite an accomplishment for a high priest or a seventy, for an elder, or any other person bearing the priesthood of the Lord, to learn the lesson of employing himself. And whenever men say something, whenever they do something that is worthy of imitation, and that sets an example in the community of virtue, of righteousness and of truth and of justice, they are entitled to be considered active. Whenever they say to a little boy, "The Lord bless you, my little boy, George, or John, or Joseph," or a little girl, school children, anybody—or they have restrained a person that is inclined to be reckless and disobedient, a transgressor in any line, whenever they have restrained those who are going astray, whenever they give encouragement to those who need it, whenever they open their mouths and bless, as President Smith suggested this morning, (he having the keys of the kingdom and the keys of authority and power to bless,)—that should be regarded as activity in the service of the Lord. We all have power to bless and to give instruction and to teach. I speak thus in regard to the brethren bearing the priesthood.

I want to say also, although we are just a small representation of the Church here—yet it is a good congregation—not a large body of men, that the Church is well stocked with a numerous number of men bearing the priesthood. Almost all the male members of the Church bear the Aaronic or the Melchizedek priesthood, and how grateful these brethren should be! Then the wives should be as industrious and active as the brethren, and so far as

I remember, there is no report in our official accounts and records, of the inactive women. Presumably the sisters are all active, they are engaged, they are active teachers in their homes and in their associations and organizations, and are performing their duties fairly well. I don't know whether the bishop is particularly favorable to the sisters, and does not tell us of those things, or whether he does not report that the sisters are inactive, but I presume that the sisters in this Church are, as a rule, very active, well occupied, their time well taken up and occupied in good things. I hope so; it should be so. But they need to labor, and their activities are just as much required with our sisters who are married and the young sisters who are not married. They are to labor among them and what they say and what they do and the good examples that they set in all the activities of life are just as important and valuable with their sex as the labors of the brethren are important and valuable among the brethren and the people generally. And I want to impress this upon my brethren: There is no one of us hardly that can visit all the brethren and teach them all the same lessons, but we give them the lessons here occasionally, twice a year, such as we have been listening to.

I want to advise my brethren who preside over the stakes of Zion, seventy-two stakes, it is your duty to furnish employment for all stake officials and all men who bear the priesthood, that you furnish them occupation as far as possible and help them and devise means for their activities. Use the bishops, and help the bishops to bring about activity with their brethren, for I say that it is a reproach to the presi-

dency of a stake, to the bishops of wards, when they have to report inactive men, whom they have entrusted with the priesthood under the direction of the Lord, and have not found a way to give them employment and make them active men. You don't need to worry particularly about the officials. You will find that the officials are pretty well occupied, pretty well employed, but the overwhelming majority of the brethren who bear the priesthood could possibly make considerable improvement and increase their activities and take valuable lessons to the people. Those who are inattentive and careless in regard to the exhortations that have been given us today, in regard to their prayers, in regard to partaking of the sacrament, in regard to their tithes and offerings and so forth, they need to be aroused and stirred up, for their salvation, for their happiness, for their peace, their success and their prosperity in this life; for the Lord rewards us according to our works, I understand, and you will be rewarded, we will be rewarded according to our works, and it is important that we look after the salvation of the people, half of whom are compared to the foolish virgins by the Savior,—five wise and five foolish. We want to make more wise Saints and servants of the Lord. We do not want them to be hampered; we do not want them to be in questionable conditions and positions. We want them to be thoroughly established in the faith; we want them to so live that they can keep and do keep the commandments of the Lord, for that is the secret of their success; for when a man is inactive, he will not be saved. He must be occupied, he must be employed, he must work, he must

labor, or he will be found delinquent and will be disappointed when the judgment comes. So I say to my brethren, these chief brethren in the stakes of Zion and in the wards and in all the departments, standing at the head of quorums of the priesthood, we expect you to be responsible and to be wise enough to provide means to employ the brethren and occupy them at home, when they don't go abroad, and we will find service for them abroad in the world, all that we can well take care of. And so I desire to impress upon my brethren presiding in these positions that the time may soon come—you are telling us now every three months what is being done by the teachers and whether they are coming up to one hundred per cent of visiting, when we want one hundred per cent of activity in all departments. Look over the field and discover if your brethren are occupied actively, so that there will be no high priests that are inactive, no seventies inactive, no elders inactive. The presidency of the high priests is responsible to see that the high priests are taken care of. In some of these large stakes of Zion they have a very large force of high priests. Then the seventies have their quorums and the elders theirs, and it is the duty of the brethren who preside, to look after them and help them; as we help our brethren. You will find the Twelve will not complain that Brother Lyman does not find something for them to do. They are occupied all the time, regularly. You see they go to you and they help you, and we want you to be taking as good care of the department of the Church entrusted to you as we are taking of the department entrusted to us. We are always on the line, on the firing line,

going to the front, as far as we can make it, and we want you brethren to do the same. We will be delighted with the first stake of Zion that can represent that the priesthood in that stake are all active, no inactive members; that the high priests and seventies and elders and the lesser priesthood under the direction of the bishops can be reported as all active. Give the boys something to do with the older brethren. Don't take all the rights and privileges of teachers away from the deacons and teachers and the priests and give it all to the high priests and to the seventies and the elders; but let the boys go with you. Pray with them, labor with them, teach them, so that when they come to the age of marriage, settling down or going on missions and receive the Melchizedek priesthood, that they have had some experience, that they know how to pray, how to bless the food, how to bless the sacrament, administer it properly, and so forth, well instructed, well informed, well read in the scriptures. Call a young man an active young man if he studies the scriptures, and do not call him inactive; for if he is studying and qualifying and preparing himself for future life, that is magnificent activity and his example will help others, and he will naturally incline and encourage others to follow his good example in the study of the scriptures. If all the Latter-day Saint boys and girls are well informed in scripture reading, if they know the testament and know the Bible and know the scriptures of the Nephites and the scriptures of latter-times, the revelations through the Prophet Joseph Smith, and so forth, they are well fortified. But let the effort be made to make a better report than

we have succeeded in doing in the past in regard to the activities of the priesthood and of the people. Let us do that. And we want the assistance of our sisters therein, as well as of the brethren. We want every one to have an opportunity, and I believe that there is no excuse for any member of the priesthood in this Church or any member of this Church being reported as inactive, because there is opportunity in every person's way, for activity to labor. And I want to say this, it will not tax you so much that you need to neglect your temporal affairs or your business affairs. It won't injure you in your business affairs to be prayerful. It won't hurt you at all to spend the time that is necessary on the Sabbath day to partake of the sacrament, and the sacrament should be taken by all Latter-day Saints. There is an activity there and everybody who partakes of the sacrament should be considered an active member in the Church. Every one who attends to his prayers and responsibilities thereof should be counted an active member; every one who bears testimony in the fast meetings, and takes any part in praying or singing. I would not like to see the brethren and sisters who do the singing for us in this splendid choir, when it is here—I understand it is to be here Sunday—considered as inactive, I think they are active members of the Church and should be so reported; if they bear the priesthood or are only members of the Church, they should be reported and considered active and given all the credit that can reasonably be given to the members of the Church, for it is a nice thing for one to be patted a little on the back, a little on the shoulder, say, the Lord bless

you; glad to know of your activities; glad to know what you are doing; I am glad to know of your life as a husband, or your life as a wife and your life as a son, one of the larger boys, one of the larger girls; that your example, your labors and activities are very delightful and pleasing to us, certainly to the Lord, and profitable—profitable, for there is not anything that we do for the Lord that will not redound to our health and our happiness and our stability and security and safety.

So I want to impress upon my brethren, as there are stake presidents here who have already heard my talk on this subject in their stakes, as I have not been able to get to all the stakes of Zion, but all that are here can hear the suggestions that I make at this time, and I want to impress them and want them impressed upon the minds of the leading brethren, that they will magnify their calling; for if they are active as they should be, they will furnish employment and find something, find some way to advise inactive men in the future, until every man shall be doing something. Men grow by activity, by their labor, their efforts and their work; not by inactivity. The more they work, the more they do, as I suggest sometimes to my brethren when we require something extra of them, and something extra is required of them occasionally, I always draw their attention to the fact that that is what you are to be rewarded for is the work that you are doing. Don't feel bad about it because you are doing more than somebody else. Do all that you can for it will take all that we can do to work out our salvation and exaltation in the kingdom of God. You want to be busy, in order

to be occupied. And these who are inactive, brethren, we want you to take care of them because they are in danger of being lost, losing the faith and losing their love of the truth and of the gospel. It is a great thing to enjoy the spirit of the gospel, for that brings peace, it brings security and life and salvation. We cannot accomplish these things without the Lord helps us, and he is ready and willing and generous to bestow upon us his spirit in just such abundance as we are ready and prepared to receive; for the Spirit of the Lord is as generous and as ready at our necessities and commands through our faithfulness, as the light of day, as the heat of the sun, and the cold and the warmth, and so forth. The Lord is near us by his Spirit and his Spirit is ready for our possession and for us to enjoy in our homes, in our labors, in our work, publicly and privately, at home or abroad. When we live under the inspiration and light of the Spirit of God, we will be happy wherever we are, and we will accomplish a world of good and those who are about us and associate with us will enjoy the spirit that we enjoy and will recognize it.

Now, I have occupied my time as well as the other brethren. I thank you, brethren, for your attention, and I would like you to remember what we say—what the Presidency have said to us today. It is worth the time of coming here and spending a few days to hear what they have said, and the other brethren will have things to suggest that will refresh also and that we will intensely enjoy. God bless you, brethren and sisters, who are here, and bless those brethren just like you who are at home and bless those brethren and sisters who are at

home that cannot come who need consideration and attention. It is the sick that need attention. Those who are always here, right up to the mark, we need not worry about them at all, because they know how to employ themselves and to be occupied and to be saved, but those who are not present and those who do not come to the sacramental table on the Sabbath day, whatever the percentage is in your ward, in your stake, those who are not there are the ones that need attention and consideration. Those who are always active will take care of themselves; they know how to employ themselves, well occupied, but look after those who need your attention and care, please, so that you can report that there is not anybody in your ward but what has attention and consideration and are in line, as near as it is possible for them to be.

I bless you, my brethren and sisters, in the name of Jesus Christ. Amen.

ELDER HEBER J. GRANT.

Thankfulness for the plan of Life and Salvation—Willingness to labor in positions without thought of resigning—The greatest service men may render is to bring souls to a knowledge of the gospel—A plea for parents to look well after their children.

I am very happy to have the opportunity of again mingling with the Saints at a general conference. I rejoice in a testimony of the gospel of Jesus Christ. Between the morning and afternoon meetings, I have had the privilege of attending the funeral of the mother of the President of the stake where I reside, Sister Margaret W. Young. I never attend a funeral of a faith-

ful member of the Church but I thank the Lord for the gospel of Jesus Christ, and for the comfort and consolation that it gives to us in the hour of sorrow and death. I am convinced that the Latter-day Saints do not suffer as other people do when they are called upon to part by death with their loved ones. I never think of my own beloved mother without thinking of her as associated with those whom she knew and loved in Nauvoo, and with those whom she knew and loved in these valleys of the mountains. I never think of her as in the grave, but I think of her as one who has earned the greatest of all God's gifts to man, namely: life eternal. When I attend the funeral of a faithful, true Latter-day Saint, as I did today, one who heard the sound of the gospel in a foreign land, and who came to this land for the gospel's sake and who lived all the days of her life faithful and true to its teachings, I am indeed thankful for the plan of life and salvation which finds earnest, true people all over the wide world who, when they have embraced it, are ready and willing to make any sacrifice in reason to fulfil the duties, the obligations and the requirements that devolve upon them as members in the Church of Christ.

I thoroughly enjoy my labors, as one of the general authorities of the Church, in visiting the various stakes of Zion. I find, as a rule, integrity and devotion and love of the work of the Lord in the hearts those who preside and a desire on their part to labor that is very pleasing indeed to me. I regret, however, that there is a growing tendency, as was referred to here by the President this morning, for many to desire to step down and out

who occupy places of responsibility. I believe that the spirit which possessed the people thirty-six years ago to remain in office as long as wanted is not as strong as it was then. When, as a young man, I was made the president of the Tooele stake, although I considered it quite a financial sacrifice to be president, and to have to leave my business here which was reasonably prosperous—it never entered my head but what I was to stay there all the days of my life. I never thought of anything else. I remember, however, saying to President Lyman: "Brother Lyman, I am willing to have you send me on a mission for ten years, with the understanding that when the ten years are up, I may go back to Salt Lake City where my business, my mother, my relatives, and my natural associations are." The thought at the end of ten years or twenty years, provided I was wanted and possessed the ability to continue as president of the stake, of asking for a release never entered my head. I felt this way because of the training I got in listening, in this tabernacle, to President Brigham Young, and others in my early days also in listening to my own bishop, the late Edwin D. Woolley and associates, in the Thirteenth ward. I felt that when the Lord honored any man with a place or position in this Church, that the first thing to which he should be loyal was the magnifying of that position. I found this spirit in the mission field. I can say of those who were chosen to preside over the various conferences in the British Mission, while I presided there, that they gave their first thought to the magnifying of the office of conference president, and endeavoring to the very best of

their abilities to direct the labors of the elders who were under their jurisdiction. They had in very deed the spirit of the service of God referred to in the revelation to the father of the Prophet Joseph Smith, Section 4, of the Doctrine and Covenants:

"Now behold, a marvelous work is about to come forth among the children of men;

"Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day;

"Therefore, if you have desires to serve God, you are called to the work, for behold the field is white already to harvest, and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his soul;

"And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

"Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence,

"Ask and ye shall receive, knock and it shall be opened unto you."

Today "the field is white already to harvest" because among the various stakes of Zion, there is growing up a carelessness and disregard for authority, a disregard upon the part of many for the advice, the counsel and the admonitions of the servants of the Lord. There is a running after pleasure, there is a desire to follow the styles of the world, there is a desire for wealth, and not that same loyal desire which formerly existed in the hearts of the people, to work for the salvation of the souls of men. I plead with all those within the sound of my voice, the fathers and mothers, to take an interest in the welfare of their children, and to teach them to follow the admonitions of the Lord's ser-

vants which have been given to the people. To urge their daughters to dress in such a way and manner that shall stamp them as modest, and not as having a desire to appear immodest. I desire that the spirit of seeking after pleasure which is today growing among the people may be curtailed. I believe that the fathers and mothers, by taking a personal interest in the social affairs of their children, and in all their activities, will have an influence for good over their children. I believe that each and every person who is called to any place or position in the service of God in this Church, should feel the spirit of humility, the spirit of thanksgiving, and the spirit of determination to do their duty, to the full extent of their ability.

Men seek for the honors of men. They seek after place and position in cities, counties, states, and in the nation, and they feel honored and lifted up when any place comes to them, and I do not know any of them who have secured a place of honor which they wish to resign. Why should we want to resign from any place in serving God, in laboring for the salvation of the souls of men? I remember that in revelation after revelation given just before the Church was organized, and in its early days, that men came to the man whom God had chosen as his prophet, and asked that he inquire of the Lord what was the most important labor for them to perform. Uniformly, the answer came that the greatest and most profitable labor in which they could engage was to bring souls to a knowledge of the gospel, viz., to the knowledge of the great and marvelous work which was about to come forth among the children of

men. If we have faith, and love, we will pay our tithing; we will keep the word of wisdom; if we have diligence, we will labor for the spread of the gospel at home and abroad.

May God bless us and pour out his Spirit upon us through this conference, that we may have a time of rejoicing, and go home refreshed and with the determination more fully to sustain those who preside

in the stakes and wards, and more faithfully to perform the duties which devolve upon us, is my prayer, and I ask it in humility, and in the name of Jesus Christ. Amen.

The choir and congregation sang:
"O ye mountains high."

The closing prayer was offered by Elder John N. Henrie, President of the Panguitch stake.

SECOND DAY.

In the Tabernacle, Saturday, October 7, 1916, 10 a. m.

The assembly was called to order by President Joseph F. Smith.

The choir and congregation sang the hymn, "Come, come, ye Saints."

Prayer was offered by Elder William H. Mendenhall.

A solo, "Lead, Kindly Light," was sung by Amelia Margetts.

ELDER RUDGER CLAWSON.

The word of the Lord quick and powerful—Impressive sayings of the Savior in blessing and denouncing—Blessings upon those who have come up to Zion—Five important commandments on what the Saints shall do—Also others warning what they shall not do—How to observe the Sabbath—The freedom of the Saints to be used in keeping the commandments of God.

Brethren and sisters, we have come up this morning, as we did yesterday, to hear the word of the Lord, and whether he speaks by his own voice or the voice of his Spirit or by the voice of revelation, his word is plain, simple, direct and emphatic, and he invariably speaks in the language of the common people that all may understand. It is said of his word that it is quick and powerful, sharper than a two-edged sword to the dividing asunder of both joints and marrow. The Lord never indulges in idle talk but his sayings are deep with meaning. As an illustration, it is said of him, when he was upon the earth, that he went up into the mount and his dis-

ciples gathered around him, and he taught them, saying:

"Blessed are the poor in spirit, for theirs is the kingdom of heaven; blessed are those who mourn, for they shall be comforted; blessed are the meek, for they shall inherit the earth; blessed are those who hunger and thirst after righteousness, for they shall be filled; blessed are the merciful, for they shall obtain mercy; blessed are the pure in heart, for they shall see God; and blessed are the peacemakers, for they shall be called the children of God."

I submit to you, brethren and sisters, that these words of the Savior are impressive, far-reaching and comprehensive in their character, and if they were closely followed, would be a sufficient guide through life. On the other hand, the Lord was terrible in his denunciation of the wicked. He said upon one occasion: "Woe unto you scribes and Pharisees, hypocrites. For ye shut up the kingdom of heaven against men, for ye neither enter in yourselves, neither suffer ye those who are entering to go in. Woe unto you scribes and Pharisees, hypocrites. For ye devour widows' houses, and for a pretense, offer long prayers. Therefore, ye shall receive the greater damnation. Woe unto you scribes and Pharisees, hypocrites; for ye compass sea and land to make one convert, and when he is made ye make him two-fold more the child of hell than yourselves." Now, it would seem from this that the Lord despised a hypocrite, one who pretended to be one

thing and yet was another, and he pronounced against all such a woe.

The word of the Lord in these latter days, my brethren and sisters, as it has come to us through the Prophet Joseph Smith—and he was a great prophet—is plain, simple, direct and emphatic, and given in such language as formerly used that all may understand. I refer you for a moment to a revelation given through Joseph, the Seer, in Zion, in Jackson county, Missouri, August 7, 1831: "Behold, blessed, saith the Lord, are they who have come up into this land with an eye single to my glory according to my commandments; for them that live shall inherit the earth, and them that die shall rest from all their labors and their works shall follow them. They shall receive a crown in the mansions of my Father, which I have prepared for them. Yea, blessed are they whose feet stand upon the land of Zion, who have obeyed my gospel, for they shall receive for their reward the good things of the earth and it shall bring forth in its strength. They shall also be crowned with blessings from above; yea, and with commandments not a few; and with revelations in their time, they that are faithful and diligent before me."

Brethren and sisters, what a comprehensive saying is this. There are two things connected with these words that impress me deeply, and that is this, blessed are those who have obeyed the gospel and, secondly, who have come up to the land of Zion—Missouri was the land of Zion. I take it that this is also the land of Zion, and we are here in the midst of the stakes of Zion, and the word that was given to them might well be given to us. I think it was intended for us. It mattered

little whether they lived or they died. If they died, they were to be blessed and were to enter into the mansions that were prepared for them, and if they lived, the earth was to be blessed for their sake, and it was to give forth in its strength; and, moreover, and what is of far greater importance, they were to receive the revelations of the Lord not a few. But now, it would seem from a further reading of this revelation, that it was not alone sufficient for them to have obeyed the gospel and to have come up to the land of Zion, for the Lord gave them a further commandment and in it he told them five important things that they should do and he told them at least three very important things that they should not do. He uses the word "shall." It was not that they may not do those things, or that perhaps it would be wise that they should not do them, but he says thou *shalt not* do them. Then again he says of the other things: Thou *shalt* do them. These were the things they were not to do: Thou shalt not steal; thou shalt not commit adultery, nor kill, nor do anything like unto it. Now, it sometimes happens that when a person finds a thing, he may pick it up on the street, he may pick it up in a building, but he has found it and he assumes that it is his by right of discovery. It is not his; he has stolen it, and the Lord has commanded against this sin, whether he finds a thing that does not belong to him or whether he has taken it of his own accord. It does not belong to him, and it ought to be returned to the owner. Adultery is the deadly sin of this age, and was the deadly sin of other ages. This great evil has led to the separation in thousands of instances of husband and

wife, and it is perhaps the great cause, and the greatest of all causes, leading to divorce. The Lord has said to his people, Thou shalt not do it. You know that in early times, in the days of the Pilgrim Fathers, if it were reported throughout the country that a murder had been committed, great was the sensation among the people; it caused a shock to all who heard it, but now, the account of a murder hardly arouses attention, and we give to it but passing interest, showing how things have changed since this great country of ours was first settled. Killing is very common today and particularly in those nations that are at war, when thousands and tens of thousands—well, shall I say hundreds of thousands? yes, are being slain, and really it would be difficult to find a just cause for it. The Lord has said to his people, Thou shalt not kill, and he said it with a voice of authority. These are the five things, brethren and sisters, that the Lord has said we *shall* do. He commands it. Thou shalt love the Lord, thy God, with all thy heart, with all thy might, mind and strength, and in the name of Jesus Christ, thou shalt serve him. What a glorious doctrine is this the first great commandment. If we could accept it, if we could carry it out in our lives, if we could only do it, the way would be easy and the burden would be light. And the next commandment is like unto it, and given in the same strong, emphatic language: Thou shalt love thy neighbor as thyself. Oh, if a man could only do that. If it were possible—and I take it, it is possible, because the Lord has commanded it—but if we could only love our neighbor as we love ourselves, what a splendid victory would be achieved. We always

favor ourselves, we are always very charitable to ourselves, we are quite willing to forgive ourselves when we are in the wrong. Well, that is the way we must be towards our neighbor. We must be kind to him, we must be charitable to him, must be forgiving, and must look with mercy upon his weaknesses and imperfections. I take it to mean just that much at least. Thou shalt thank the Lord thy God in all things. Blessed is the man or blessed is the woman that has a thankful heart who does not murmur nor complain nor find fault with the Lord if some little trouble comes, some little misfortune, something perhaps, that will benefit him in his after experience, yet he does not find fault. He takes life as it comes; he meets it fairly and squarely, and thanks the Lord. The revelation further says: "Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even with a broken heart and a contrite spirit, and that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day. For verily, this is a day appointed unto you to rest from your labors and pay thy devotions unto the Most High."

How direct, how exact, how perfect, is the thought expressed, regarding the observance of the Sabbath day to keep it holy. Now, here is the people of the Lord the Latter-day Saints, and this commandment applies to them even if others reject it. It is not supposed that they will remain at home upon the Sabbath day, even to read, or to read good books, or to read the scriptures, when they ought to be in the house of prayer, in the house of worship, in the house of the Lord,

where they are commanded to go. It is not supposed that they will rush off into the canyons to hunt and fish; it is not supposed they will go off on pleasure excursions, or go to various resorts, and I am sure it is not supposed, never intended, that they should go to the theatres and to moving picture shows on the Sabbath day, and thus desecrate it.

I remember once upon the Sabbath day while in the city of London, the biggest, the mightiest city on earth, I found it to be perfectly dead. There was not a thing doing, there seemed to be no life there at all, hardly anybody upon the streets. The buildings were all closed up and it was difficult even to get a meal of victuals. In Canada, under the English government, if a man is seen traveling along the highway on the Sabbath day with a loaded wagon, his team struggling, sweating, and fuming, the man is immediately arrested for desecrating the Lord's holy day. How different that is from what we see in free America. Yes, it is a great free country, and the Latter-day Saints, the people of the Lord, are supposed to use that freedom by observing his word and keeping his commandments.

The Lord bless you, brethren and sisters, the Lord bless our president and prophet, and his counselors and the authorities of the Church, and all, is my prayer in the name of Jesus Christ. Amen.

ELDER REED SMOOT.

A tendency among the people of our country to live beyond their means—The evil of such a tendency—The work of the Relief Society along the lines of home economics—Churches give little attention to

the temporal welfare of the people—The example of the Latter-day Saints in this respect—Temptations that beset the young people behoove parents to look carefully after their children.

I pray and I crave the blessings of my heavenly Father for what few moments I stand before you to-day, that I may have the same spirit of testimony, of admonition, that has manifested itself with all of the speakers during this conference, so far. It gives me great joy to be able to testify to my brethren and sisters upon this occasion that I know that the gospel of Christ is true. I know that in the end it will accomplish all that God intended it to, and I know that if it were put in force in all the world, we would have a better world to live in. I am thankful to my heavenly Father that I was born of goodly parents. I never forget to thank him that I was born under the covenant of the holy priesthood, and that my parents taught me in my early life all the principles, the doctrines and the teachings made manifest to the people of God through the revelations to his prophet in this dispensation, the Prophet Joseph Smith. I never tire of testifying to this fact wherever I go, and I never am ashamed of the gospel of Jesus Christ, for it is the power of God unto salvation. No person, no matter to what position he attains, can ever be successful in this world if he loses his own soul, and it seems to me that the way the world is drifting today and the conditions of many of the people of our own beloved country are such that care must be taken or else there will be less of the love of God among the people than exists today.

We find for the last fifteen years or more there is a tendency of the people of our country to live beyond

their means, to indulge in practices that cannot help but have the effect of making them unworthy of the blessings of our heavenly Father. We read, once in a while, a warning through the press, and hear occasionally a protest in the pulpit, but it must of necessity be more widely called to the attention of the people or there will be sorrow and trouble come to them. I noticed the other day an editorial, in one of the New York papers, calling attention to this age of luxury and what it means to the people of the United States. I am going to take time to read it to you, my brethren and sisters, for I notice there is a tendency among our own people of living faster than they should live, and indulging in luxuries that do them no good whatever, and only bring trouble upon them and upon their loved ones. The editorial is as follows:

"An age of luxury is always an age of decadence. When the simple life is given up, temptation begins. When a man or a woman sacrifices thrift for the love of luxury, it is a day of evil foreboding, for the love of luxury puts a premium on discontent. A taste for luxurious food and drink is followed by a desire for expensive garments, silks, satins, laces and jewels, things that add nothing essential to comfort or the joy of living. The story of the decadent nations is always the same. When the simple life was abandoned, an era of luxury set in and extravagance drained the nation's resources. Right living went the way of plain living. Luxury, extravagance and vice follow each other in natural sequence. A luxurious nation finds its resources swept away, its patriotism sacrificed to effeminacy, and its physical well-being to the common vices of mankind. Thoughtful men in this day are endeavoring to impress the lesson of thrift on the American people, but the drift is all the other way, here and everywhere. It is a situation

full of danger and the oft-repeated warning is given again in the hope that some may listen and profit, though many scoff and suffer. Don't blame the prosperous worker if he apes the opulent drone. When the latter spends a hundred dollars a plate for a dinner, bedecks himself with gaudy jewels, bestows a one hundred thousand dollar necklace on wife, daughter or favorite, let no one wonder that the flagrant examples of extravagance exert an evil influence on those who toil for their daily bread. The influence of a bad example is proverbial. Rich as well as poor need to be taught the lessons of right living and right doing."

My brethren and sisters, I know there is a tendency among the people to live beyond their means, and indulge in extravagance. I delivered a speech in the Senate, at this last session of Congress, upon home economics. I called attention to the waste that is going on among the people of our country, and asked Congress to make an annual appropriation for research work by all of our agricultural colleges, for the purpose of bringing to the homes of the people the proper way of preventing waste of foodstuffs, and the proper care of a home. I have not the time now to go into the details of this subject, but I may say to the brethren and sisters that I have received thousands of letters commending in the highest terms my calling attention to the American people on the floor of the Senate, to this pressing question, and I know that if it were more generally called to the attention of the people of our country, it would be better for the American homes. I understand our Relief Society is doing a great work along this line, and I pray to my heavenly Father that they will have success. I predict that it will not be many years before necessity will compel a change in the mode of liv-

ing today, that it will have to be brought to the homes of all the American people.

I notice in my meeting peoples of the world, that many of them are very much interested in the principles of "Mormonism," and particularly in the organization of our Church, and I know that they are anxious to learn of our beliefs and learn of the work of our organizations, and what is accomplished by them. One fault of most of the religions of the world today is that they are not interested in the temporal welfare of their people. They preach, it is true, sermons from the Bible, and many times in a most learned way, but after the people leave the services, there is very little thought given them until the following Sabbath. When I call attention to the wonderful work of the Relief Society and how they visit the homes of the people every month, how they assist in caring for the sick, how they help the helpless; when I call attention to the work of the teachers, visiting all of the homes of the Latter-day Saints every month, learning of their condition, temporally and spiritually, and make a report to their bishop every month, ready and willing to assist all who need assistance; when I call attention to our fast-day meeting, and the offerings of the people there, and the purposes for which those offerings are given, and when I speak of the old folks and the reverence we pay to them, irrespective of creed or color, all express surprise and even approval. I have expressed myself as surprised that the world generally has not followed the examples set by this people in honoring the aged. We are interested in the temporal welfare of our people. We are looking out

for their welfare in this life because we believe in doing so, we assist them greatly in living the principles that will lead them to a greater life beyond. I want to acknowledge to the brethren and sisters that my obedience to the laws of the Church has never been a drawback to me in my life; and I want to testify, upon the other hand, that it has been a strength and a power to me, and I have never lost a friend that was worthy of being a friend, from living as near as I could to the requirements of the gospel. I plead with you, old and young, to live strictly to the requirements of the gospel of Jesus Christ, its teachings, its admonitions, and I promise you if you do, you shall receive the blessings of heaven, even greater than you have received them in the past.

Mothers and fathers, I am a little alarmed over our young people and the temptations that are besetting them daily. Twenty years ago we used to think there were many temptations, and there were, but to-day there are many that we never thought of then, and I think they are even more deadly than the temptations that we, as middle-aged members of the Church, had to withstand. At that time we had no automobiles, there were no moving pictures, and there are hundreds of other temptations that we knew nothing about. I believe that the moving pictures could be, and in many cases are, made a great agency to educate the people of this country. I have not attended many exhibits; in fact, until this year, I had never entered a moving picture show, with the exception of twice, in my life. But the last few months I have attended a few, and I want to frankly say that some of them were

unfit for young people to attend. No good could come from seeing them; the story as told by the picture was one that no father or mother would allow repeated in their home or at their fireside. You cannot tell me that it has not made an impression upon the minds of the young people, and well may we, as parents, if our children are to attend them, know beforehand what the picture is that is going to be presented. There are many of them, I admit, that are clean and they are worthy of the people seeing because of their educational nature, but a great many of them, my brethren and sisters, ought never to be shown, particularly to the young people. I plead with you that you be careful and watch over your children, for they either bring great joy or great sorrow to the parents. God intended that every man and woman who enters wedlock should bring children into this world. Children are precious in the sight of God, and to the father and the mother. I trust that all Latter-day Saints homes will be such that our children can obtain wholesome pleasures without seeking them outside. I pray my heavenly Father that he will instil in the hearts of the mothers and fathers of Israel a desire to look more carefully after their children. We must understand that it will not be many years until they will be the men and the women bearing the responsibilities of this great work, and if they are unspotted from the sins of the world, they will do so, with honor. I want to say that there never was a man who lost his virtue, there never was a woman who lost hers, but what it was detrimental to them, no matter how humbly they repented of it.

I ask God's blessing upon his people, and that they may be humble

and prayerful, that he may bless them, with a testimony which I know most of you have, and I ask it in the name of Jesus Christ. Amen.

ELDER HYRUM M. SMITH.

Greetings from the European mission—Terrors of the Great War—Failure of the Churches to influence the hearts and minds of men—Reasons therefor—The efforts of so-called Christianity to feed the people the bread of life have failed—The devil is stirring the minds of men to hatred and bloodshed—Only the gospel of Jesus Christ in the hearts of men will bring lasting peace—Duty of the Latter-day Saints to uphold God's ensign of peace, and bring a knowledge of his gospel to the children of men.

I thank the Lord, this morning, for the privilege I have of meeting with the Saints upon this occasion. A long time has passed since I had the opportunity of attending a general conference of the Church and of meeting with multitudes of the Latter-day Saints here in the tabernacle. I have been laboring, as you know, as a missionary abroad, and I bring to you a greeting and a message of love and fellowship from the Saints of the European mission. The Latter-day Saints throughout that mission are like the Latter-day Saints here, in the valleys of the mountains, devoted to the gospel of Jesus Christ. They are full of the hope of salvation, and they place their trust in the Lord and in the gospel of Jesus Christ for that salvation. They are generally faithful and obedient to the laws of the gospel, and next to their desire to endure to the end, next to their hope of eternal salvation, is their desire and hope, sometime to gather with the Latter-day Saints in the land and the place appointed for the gathering of the Lord's people.

In the countries comprising the European mission there is at the present time, great disturbance, great sorrow and anxiety, and the Latter-day Saints have their portion of these untoward things; yet they are enduring them in patience. They are going through these trying times trusting in the Lord and endeavoring to keep their hearts free from the spirit of hatred and animosity that seems to fill the hearts of the children of men in those troubled lands. I don't believe there is any spirit of anger or hatred in the hearts of the Latter-day Saints of any one of these countries against the people of any other. We have endeavored at least to instil into the hearts of the Saints a spirit of brotherhood and love, and a willingness to pray even for those who are called their enemies, and I believe they have succeeded and are succeeding to a marked degree in keeping their hearts pure from these defilements. I have been pained to learn that here at home Latter-day Saints who have emigrated from various countries in Europe, or whose fathers came from those countries, have taken a very active part in the conflicts now being waged in the world. They have taken sides with the countries at war, and they have upheld as right and just the cause of their own lands or the lands of their fathers, and have become more or less angry with each other in their discussions and arguments upon those questions. This seems to me to be quite wrong and altogether out of keeping with conduct of the Latter-day Saints. The Latter-day Saints who have been gathered out of the world and planted in the valleys of the mountains have in a sense been born again. When they

have taken their citizenship in this goodly land they should have fore-sworn allegiance to foreign lands, and to the dominion of corrupt kings and princes, and they should hold themselves aloof and apart from the quarrels and the wars that the nations of the earth engage in. It would be just as consistent for the Latter-day Saints, who have come out of the Protestant churches or the Catholic church, or for the children of men and women who came out of the Presbyterian church or the Baptist, or the Methodist, or the Congregationalist, to take sides with those corrupt and apostate churches in their contentions and their quarrels among themselves. We, or our fathers who received the gospel of Jesus Christ, as it has been proclaimed by divinely appointed and authorized men in this dispensation, have been born again. We have forsaken the corrupt religions of the world, and we have fore-sworn all allegiance to these false churches. We have no interest in their contentions. At least the only interest we have in them is a desire that the adherents of these various churches may also see the light, come to a knowledge of the truth, and forsake evil and error and falsehood, and receive the gospel of Christ which is the power of God unto salvation. The only interest which the Latter-day Saints have or can have in the contentions of the nations of the earth, political or otherwise, is that the time may come when peace may be restored, when men shall cease to make war upon each other, and live in peace and love and in a desire to make every land a blessed land and all men brothers.

You have been called out of goodly lands; but we have the word

of the Lord for it that this land where the Lord has brought you and planted your feet is a land, choice above all other lands, a land held in reserve by the Lord upon which should be gathered the righteous, among his children, even all who would hear his voice and obey his commands. It is indeed the land, also, upon which Zion is being built and where the pure in heart shall dwell. Our only interests in other countries is, that out of Zion shall go forth the law that shall make all men lovers of God and friendly among themselves.

Christianity, as it is known in the world today, has fallen far short of the accomplishment of what might have been expected of it. It has failed in establishing those principles which Christ taught among the children of men. The great Catholic division of the Christian world, the Catholic church, is a national liability to any country. It wields a great power over the minds and the hearts of the children of men, but it is a power for evil rather than for good. It brings countless thousands regularly to confession; it rarely brings a single man to repentance and the abandonment of his sins. The power wielded by that organization is one that does not promote civilization, nor advancement morally or spiritually, but it binds its adherents in the thralldom of superstition and ignorance and fear, and denies them the liberty to make an open-minded investigation of other questions; and the nations and the people governed and controlled by that power are the least advanced intellectually and morally and industrially of any people in the world called Christian or civilized.

The Protestant division of

Christianity has practically ceased to exert any influence whatever over the hearts and the minds of the children of men. Mankind has largely ceased to be very much interested in Protestantism, as one prominent official in the British Government told me when I had occasion to visit him, that all professors of religion and particularly the ministers of religion were narrow-minded and that no broad-minded man, no thinking man in this day paid any attention to the religions of Christianity, or other religions for that matter. That was his view. My observation confirms, that view. What is the reason for this? Why, my brethren and sisters, even the dumb brute will not answer many times to the call to the crib or the lick, when no food or salt is provided. They will soon cease to come, when they have learned that nothing is provided for them, and it is the same way with Protestant Christianity. Are men less intelligent than the lower animals? The call is made to the people to come, and when the people have come they have been given, too often, the empty husk or the blighted ear, therefore many have ceased coming. Yet I would not have you understand me as believing all mankind, Christian or otherwise, have turned away entirely from thoughts of God and from the hope of salvation. The very image of God is impressed upon the children of men. They belong to him; He owns them, and he will never rest until he has brought them into a condition where they gladly and voluntarily render unto God that which belongs to God. They have been deceived and are deceived by corrupt professors, corrupt ministers.

Let me explain, when I use the term "corrupt" with reference to these ministers of the gospel, that I use it in the same sense that I believe the Lord used it when he made that declaration to Joseph Smith, the prophet, in answer to the prophet's prayer. He did not mean, nor do I mean, that the ministers of religion are personally unvirtuous or impure. I believe as a class they, perhaps, in personal purity, stand a little above the average order of men. When I use the term "corrupt" I mean, as I believe the Lord meant, that they have turned away from the truth, the purity of the truth, the beauty of the truth, and have turned to that which is false. A false doctrine is a corrupt doctrine; a false religion is a corrupt religion; a false teacher is a corrupt teacher. Any man who teaches a false doctrine, who believes in and practices and teaches a false religion is a corrupt professor, because he teaches that which is impure and not true. That is the trouble with Christianity today. It is not true. Christianity is, perhaps, no truer or falser than any other religion, than Mohammedanism, Confucianism, Buddhism or any other ism or philosophy. In fact, my brethren and sisters, if the falsity of a religion can be measured in any degree by the amount of trouble and turmoil and strife and bitterness and hatred that it has engendered in the hearts of men, if it can be judged by the number of wars it has carried on and the rivers of blood it has shed, the amount of misery and sorrow, it has caused, or the extremes of impurity, found among its adherents, then Christianity, that which is known as Christianity, is the falsest of all religions in the world. For in these

last sixteen hundred years, if not longer, the small minority of the population of the earth known as Christians, have carried on the great majority of the wars in the world and have destroyed the greatest amount of life and of property and have inflicted upon the world the greatest degree of misery. And, so far as my observation goes—and I have tried to observe some of these things—there is less of piety, genuine sincerity and honesty in living up to their professions among Christians, than you will find among the confessors of any other religion whatsoever. The trouble is, as God declared to Joseph the Prophet, mankind have gone astray. Their religions are an abomination in his sight, and their professors are corrupt because they have turned away from the truth and have turned unto fables. When men go to church nowadays they do not receive that which satisfies the soul, which the soul longs for; they are not instructed in the ways of life and of purity and right. They go away empty and disappointed.

I look over the congregations of Israel, as they respond to the call made by the Presidency of the Church, from time to time, to come up here, to gather in our general conferences. For many years the call has gone forth, and each call seems to be answered by ever increasing numbers. When we come, my brethren and sisters, we come hungry; yes, hungering and thirsting after righteousness; and we are not fed as the world is generally fed, in their religious assemblies, upon platitudes and glittering generalities and sophistries and false philosophies and science, falsely so called, or empty elo-

quence, but we are fed the very bread of life. We go home again having been instructed, in sound doctrine, having been built up in faith, having been filled with the Holy Ghost, as the Lord promised to those who would hunger and thirst after righteousness. We are sometimes reprov'd, sometimes admonished and rebuked, but we realize and understand that even reproof is sometimes essential and is acceptable to the man who really desires to be corrected and instructed and taught how to overcome his own weaknesses and more fully do his duty. So we go home, rejoicing in that we have been reprov'd, that God has shown us some of the weaknesses that we failed, ourselves, to see, and we go away determined to strengthen ourselves and try to overcome these weaknesses.

Well, the Church of Jesus Christ of Latter-day Saints, as established by the instrumentality of Joseph, the prophet, through the personal ministry of God and the revelations of God to him, is the truth; it is the Church of God and the only one which he recognizes as his, the only organization where his authority obtains, where the ordinances of the gospel may be performed efficaciously in behalf of those who seek to obtain them, and where the gospel is preached with power and authority, by men recognized by the Lord.

It is the word that if heeded will bring salvation to all who obey it, and that will bring condemnation to those who reject it.

We stand in the world for peace among men and not war. We detest war; we love peace. Does the world love peace? No. Do they want peace? It is not apparent that

they do. The devil reigns in the world, and he has stirred up the hearts of men to anger and to hatred and to bloodshed. It is terrible to contemplate that in certain nations, among millions of the inhabitants of this earth today, infants are drawing from their mothers very breasts the poison of hate of their fellow men. Hatred is being engendered in the hearts of innocent children by the placards posted upon billboards, in street-car windows, in the newspapers and by cartoons and on moving picture screens. By picture and inscription, the teaching of parents, and even sermons in the church, the people, old and young, are being taught and pledged to the policy of the "absolute and permanent extirpation of all enemies and enemy goods from their countries." After this war is over will there be peace? No, there will be no peace. It will take generations to outlive the impressions of hatred and animosity that are now being made upon the hearts of the children against their fellow men. The nations, while looking forward to a cessation of hostilities in this great war, are laying the foundations right now for another war which they call an industrial war, pledging themselves to make war upon other nations industrially, to cease to trade with each other in a friendly, brotherly manner. What must be the outcome of it? Peace to be permanent must come from within as well as to be seen externally. Man must have peace in his heart and love in his heart both for God and man, else there will be no peace. It is as President Smith expressed it yesterday, the decision of the court, the decision of a battle that goes in favor of a man or a

nation, fills that man or that nation with jubilation, with joy and even arrogance, and it fills the man or the nation against whom the decision goes with bitterness of hate. Externally he may appear to be at peace, but in his heart there lurks that hatred which but waits an opportunity to get even sometime in the future; and the peace that shall be established after open warfare has ceased, it seems to me, will be but the seeming peace that may be seen in the graceful coils of the rattler as he rests in that position which is the best one to strike the deadly blow. Not until man humbles himself before God and repents of his sins, acknowledges his guilt, asks forgiveness for his own wrong doing and stands ready to forgive those who have injured him, when forgiveness is sought; only when God Almighty is recognized as the Father, and Jesus Christ as the Elder Brother and Redeemer of men; only when those glorious principles of the gospel of Jesus Christ, which is the power of salvation, shall be believed in and accepted and obeyed, will there be peace on earth. Not until the kingdom of God is found within us as well as outside of us, can we hope for peace on earth and good will for men. To accomplish this God has spoken in the latter days; for this God has raised up prophets in the latter days; for this he has put his Spirit upon men, and inspired their minds and their hearts and brought them in humility to repentance; for this the priesthood of the Almighty has been restored to men, that priesthood which must be exercised in love and kindness and charity and mercy and patience for the salvation of men, and never for the oppression of men. For that

purpose has the gospel been preached in the world by men called of God, who speak by the power and demonstration of the Spirit of God and exercise their authority as God has given authority for the bringing of peace on earth, for the preparation of the gospel of peace, for the preparing of the world for the coming of the Son of God who shall dwell upon the earth and who shall execute judgment in justice and mercy and love among men and nations. My brethren, for this reason was the gospel restored, and that is what this Church stands for. It is the destiny of this Church and this people and this priesthood to stand for these things and uphold these standards, to uphold the ensign which God has raised to the nations of the earth—an ensign of peace—a welcome to all men to come to a place of refuge, a Zion for the pure in heart, where the oppressed and the downtrodden among men may find rest and peace to their souls, and teachers after God's own heart to lead them in the paths of truth and salvation.

Are we doing our duty? There is a little law among the boy scouts which is admirable, but to no organization or people is it more applicable than to the Latter-day Saints. The scout law declares that a scout is clean, a scout is honest, a scout is truthful, a scout is kind, and so on and so forth. Now that is what Latter-day Saints are. A Latter-day Saint is a man of God; a Latter-day Saint is a man who loves the Lord first and foremost; a Latter-day Saint is a man who loves his neighbor; a Latter-day Saint keeps the Sabbath day holy; a Latter-day Saint honors his father and his mother; he reverences the priesthood, he honors it in himself

and performs his duty in it; a Latter-day Saint is pure, he is virtuous, he is an honorable, upright, virtuous husband, and she is a pure, noble, motherly wife. Latter-day Saints are good fathers and good mothers; they are good brothers and sisters; they are good neighbors, and they are good citizens. Latter-day Saints are everything that God desires them to be; and it should not be said that Latter-day Saints ought to be, should be, might be, may be, or can be, what God wants them to be—Latter-day Saints are the chosen of God and the salt of the earth by whom the whole world will be salted and whose destiny, as we have said, is to bring the knowledge of God unto the children of men, until truth and righteousness shall prevail in the world and cover the earth as the waters do the mighty deep. Let us then arise to the great and glorious position and work that the Lord has placed us in and called us to perform, and let it be performed in humility and to the glory of God, the Eternal Father, and to the eternal salvation of his children, is my prayer, in the name of Jesus. Amen.

The choir and congregation sang: "Redeemer of Israel."

The closing prayer was offered by Elder Edward H. Anderson.

AFTERNOON SESSION.

Conference continued at 2 p. m., President Joseph F. Smith, presiding.

The choir and congregation sang, "Do what is right."

Prayer was offered by Elder Heber S. Allen.

A tenor solo was sung by William Worley entitled, "Consider Me, O Lord."

ELDER GEORGE A. SMITH.

"Mormonism" the gospel of Jesus Christ—The growth of the Church has come in spite of opposition—Responsibility of the Saints to proclaim the gospel—Need of preparation for the work—A great field for missionary work at home to teach our friends and neighbors the gospel—Let us do the work lying at our doors, and so qualify for the work to come.

If I did not know that the Lord is able and willing to inspire men to teach the truth, when they are called to the work, even when they themselves are fearful, I can assure you I would not stand here this afternoon.

I have experienced great joy in the testimony and instruction of my brethren, and am grateful that I am permitted to be here at this conference to rejoice with you. I know that we are identified with the Church that our heavenly Father has restored in this day and if we will do our part, we will gain exaltation in his celestial kingdom. Observing the lives of my brethren and sisters throughout the Church I see evidence of the divinity of this work in their conduct, and it gives me hope that the leaven of the gospel will leaven the whole lump of humanity. Reference has been made to the fact that this world is in turmoil and that those nations that are at war are among the so-called Christian nations. We realize that their pitiable condition is not because of Christianity, but because the people have departed from the teachings of Jesus Christ. Our heavenly Father knew what was

coming when in this latter day he restored the gospel in its purity. He knew of the apostasy in the world among his children, and that they had departed from the plain truth, and in his great mercy, he revealed this latter-day work. From the country he chose a boy from among the people, and inspired him to begin the work that was destined to revolutionize the religious world. He knew that the world was groping in darkness, and in mercy restored the light. There is no other way that happiness may be enjoyed by the children of men but by lives of righteousness, and people cannot live righteous lives and be out of harmony with truth. There was much truth in the world but it was so mixed with error that the Lord himself told the Prophet Joseph Smith that the men who were the teachers and instructors in the churches taught for doctrine the commandments of men, and warned the boy that he was not to be identified with them. He then restored the gospel, the power of God unto salvation, unto all those who will believe and obey it. The fact that our brethren and sisters of other churches believe much that we believe, is a source of satisfaction to me, and I discover that the various denominations are gradually absorbing the truth that has been revealed in our day, that had been forgotten by them. They are beginning to see the necessity of reform in religious organizations. The articles of faith of the Church of Jesus Christ are the same as promulgated when the Church was organized, the same principles are in force today. There has been no change in them, but many of the great churches of the world have changed their creed to conform to

the demands of the members of those churches, and sometimes they have changed their creed repeatedly as new light has come to them. They have perceived the darkness they were in, and they have been groping for something that was more important than what they already had, and in that way they are gradually absorbing the doctrines of "Mormonism." It is a great claim that we make, and we make it without fear of contradiction, because it is the truth, that this is the gospel of Jesus Christ. We may be few in number compared with the multitudes of the earth, but we have the truth and the authority of the holy priesthood, and this work will spread abroad until the decrees of our Father have been fulfilled.

I feel today that we ought to be very grateful that our lot has been cast under such favorable circumstances. When we look around and see the conditions of our kinsfolk in many lands, when we see our brothers and sisters in the various portions of the earth without the truth, we ought indeed to feel that we are willing to dedicate our lives to the service of the Lord in return for the blessings that we enjoy. When we realize that from six members in 1830, this Church has grown to number hundreds of thousands, I see the hand-dealing of our Father with his children. The growth of this Church has not come because it was popular. It has been in spite of the opposition, of the wise men of the world; it has been in spite of the opposition of religious teachers, and it has continued to gather here and there choice spirits who have lived in such a way that they could comprehend the truth. The lack of faith

in the world today would be appalling, but for the fact that the Lord has set his hand to redeem Israel. The condition of humanity today, their lack of knowledge that God lives, is not altogether the result of their desire to do wrong, but it is the result of having done wrong, of disobedience to the commandments of God. Throughout the world, those who have not faith in God have not complied with his teachings, have not listened to the whisperings of the still small voice, have not done their best, else the Lord would not have forsaken them. The Spirit of God continues to strive with men everywhere as long as they make the effort to keep his commandments. When men abandon the truth, refuse to do the right, the Lord of necessity withdraws his Spirit and men are left to the buffetings of the adversary. Today this body of people, this little handful of God's children have the responsibility of proclaiming the truth to the millions who are in darkness. This is a great labor. At present, we are excluded from many of the nations of the earth, but our heavenly Father in his wisdom has located us in a great, free, liberty-loving nation where we have the privilege of proclaiming the truth and teaching his gospel. He has led people from all portions of the earth, one here and another there, they have been pricked in their hearts, have investigated and received the truth and their anxiety has been for those from whom they descended, the people of their own race. Missionaries have traveled throughout the earth as a result, and the truths of the gospel of our Lord have been proclaimed in a convincing manner to many hundreds of thousands of our Father's

children. When I speak of the mission field, I realize the great work that is to be accomplished. I am impressed, my brethren and sisters, with the importance of preparing for the work. It is not sufficient that a boy signify his desire, because of his confidence in his parents, to do what they would have him do, go into the world and preach the gospel; it is not sufficient that he answer the call that our heavenly Father makes from time to time through his servants for mission service; but it is also necessary that he qualify for the work, search the scriptures, and learn what the Lord would have him know. It is important that our sons and daughters become established in their faith and know as their parents know, that this is our Father's work.

If I, as a father in Israel, fail to impress my children with the importance of this work and later they are called to go into the world to teach, it seems to me that I will regret that I have not done my full part if I have neglected to properly instruct them. A dozen men qualified for the work are worth more in the mission field than a hundred who are ignorant of the truth and who themselves have to be taught before they are capable of explaining it to others. The opportunity to teach the gospel will increase after the war and preachers of the true gospel will be in demand. I know of no better field in which to qualify than right here at home.

Do you realize, brethren and sisters, that in this city, the headquarters of the Church, there are approximately fifty thousand people, who know very little about the gospel of Jesus Christ? They are our neighbors, they are our Father's

children, they are identified with the other churches, or else they do not belong to any church, but I think I am safe in saying that ninety per cent of them have no idea what the gospel of Jesus Christ really is. I believe that the greatest mission field in all the world is in the valleys of these great mountains. If we, as members of the Church, were keeping the commandments of God, if we put upon the truth the value that we ought, if our lives conformed to the beauties of its teachings, so that our neighbors, observing our conduct, would be constrained to seek after the truth, we would be doing splendid missionary work. Within the last year, I have had the privilege of meeting and conversing on the gospel with some men who live in this community, not members of our Church. One man had resided here for twenty years, a man whose life is above reproach, a good citizen, a splendid business man, one who has kindly feeling towards our people. He told me that he had lived here twenty years, and he had come to the conclusion that we were just as good as our neighbors who are members of other churches; he could not see any difference in us. I want to say to you, my brethren and sisters, that is no compliment to me. If the gospel of Jesus Christ does not make me a better man, then I have not developed as I should, and if our neighbors not in this Church can live among us from year to year and see no evidence of the benefits that come from keeping the commandments of God in our lives, then there is need for reform in Israel. What I say of Salt Lake City is true of our other cities. Men and women take for granted that they know what we believe.

Many of them have come into our midst prejudiced beforehand, and for some reason, we do not seem to think enough of their souls to go out of our way to do a little planning to get into their homes, and to remove that prejudice, and teach them the plain truth.

I might say, with reference to the one man, that after talking to him a couple of hours on the train, "Why," he said to me, "Mr. Smith, that is beautiful to me. I think you ought to send your missionaries to such men as I am, right here in Salt Lake City. There are hundreds of men here who would like to hear what you have told me tonight, and we would be better men for the teaching." He told me he employed members of our Church, some returned missionaries, and none of them had ever spoken to him about the gospel. I said, "You would not expect a man to ask you to give him time in your office to teach you 'Mormonism.' If you were to invite him to come in, he would be glad to explain his views. Then he said, "Do your missionaries who are in the world go only to the homes where they are invited?" That awakened a thought in my mind, are you doing your duty? are we performing the labor that the Lord has entrusted to our care? do we sense the responsibility that is upon us? or are we idly floating down stream, going with the tide taking it for granted that in the last day, we will be redeemed?

It is my firm conviction, my brethren and sisters, that unless we stir ourselves more than we are doing, that when we go to the other side of the veil, we will meet there men and women who have been our neighbors, and associates, and lived among us, that will condemn us be-

cause we have been so inconsiderate of them in not telling them of the truth of the gospel of our Lord. When a man is sick, if he is our neighbor, we minister to him gladly; if there is a death in his family, we try to comfort him. But year in and year out we allow him to walk in paths that will destroy his opportunity for eternal life, we pass him by, as if he were a thing of naught. That is, some of us do. I realize that there are many grand men and women among us whose hearts are warm with the desire to do good in the world. I believe that the mission field right here at home, right here among the Latter-day Saints, is the best that we can find anywhere. Many people here, if we will go to them and teach them the truth, will see the beauties of the gospel, because they see some of the fruits of "Mormonism" in the lives of its members, and I feel that we ought to sense the importance of this work. We spend most of our time, many of us, seeking the things of this life that we will be compelled to leave when we go from here, yet there are the immortal souls all around us whom, if we would, we could teach and inspire to investigate the truth, and implant in their hearts a knowledge that God lives. What treasure in all the world could be so precious to us, for we would have their gratitude here and their everlasting and eternal appreciation in the world to come. It is a most important mission. The Lord has prospered the Latter-day Saints. We are abundantly blessed, and now that we have been placed in a position beyond want, it is our duty to cease striving for the things that perish in this life, all the time or even most of the time, and think of

the children of our heavenly Father who are in need of our ministration and who are our neighbors.

One of the very first revelations that was given by our heavenly Father, as contained in the Doctrine and Covenants, reads as follows:

"Now behold, a marvelous work is about to come forth among the children of men;

"Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day."

Now, I do not understand that we are serving God with all our might if we forsake his children, or if we spend so much of our time selfishly building up ourselves, accumulating things of this life, and leave his children in darkness, when we could bring them into the light. My understanding is that the most important mission that I have in this life is: first, to keep the commandments of God, as they have been taught to me; and next, to teach them to my Father's children who do not understand them. It makes little difference, when I go to the other side, whether I have been a man of wealth in this world or not, unless I have used that wealth to bless my fellow men. Though I be a wanderer in this world, and suffer for the necessities of life, if by reason of the knowledge that my Father has given me, I devote myself to the instruction of his children, to planting faith in their hearts, to dissipating the errors that have come to them by tradition, I believe when I go to the other side that I will find there a bank account that will be beyond compare with what I would have, if I lived for the things of this

earth alone. I read a portion of the section 4 and I want to read that last verse again:

"Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day;

"Therefore, if ye have desires to serve God, ye are called to the work."

It is not necessary for you to be called to go into the mission field in order to proclaim the truth. Begin on the man who lives next door by inspiring confidence in him, by inspiring love in him for you because of your righteousness, and your missionary work has already begun,

"For behold the field is white already to harvest, and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his soul;

"And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

"Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.

"Ask and ye shall receive, knock and it shall be opened unto you."

Brethren and sisters, let us do the missionary work that is at our doors, preparing our sons and daughters for the missionary work that will be theirs when this awful war is over. It will not be long until there will be a demand for capable men and women in this Church to teach the truth in portions of the earth where heretofore we have been excluded; and if we would have eternal joy in the kingdom of our Father with those he has blessed us with here, let us be unselfish in our lives; let us prepare for the work, and go out into the world and proclaim the truth, when

the opportunity comes, and be the means in the hands of our Father of drawing his children back to him by teaching them the beauties of his gospel.

I pray that his Spirit may be throughout Israel, that the love of our Father's children may be in our hearts, that we may sense the importance of our mission in the world, while we are grasping for the things that are not ours, that are only loaned to us as stewards, that we may not forget the priceless gift, the priceless privilege, within our reach, of teaching the gospel and saving the souls of the children of men. I pray that this blessing may be ours, in the name of Jesus Christ. Amen.

ELDER ORSON F. WHITNEY.

"A marvelous work and a wonder"—Tennyson's prediction of the airship and the Millennium—Obsolete and modern methods—Miracles but improved ways of doing things—"New occasions teach new duties"—God's work progressive—No book presides over this Church—The principle of Revelation.

Seven hundred years before the birth of our Savior, a prophet of God upon the eastern hemisphere predicted the coming forth of "a marvelous work and a wonder." "Mormonism," so called, according to the faith of its adherents, is the fulfilment of that ancient prediction. And indeed it would be difficult to conceive of anything more marvelous, more wonderful, than the foundation facts upon which rests the Church of Jesus Christ of Latter-day Saints. What could be more strange, more unexpected, than the re-opening of the heavens in an age when it was

believed and asserted that the heavens were permanently sealed, that God no longer spoke to man, that revelation had ceased, and that angels would never again commune with earth's inhabitants? But lo! the heavens are opened; angels come to earth; and not only this, but God himself descends from his glorious throne and appears unto man, opening the last and greatest of the gospel dispensations. An angel reveals the hidden past of the American continent—the Book of Mormon, containing the fulness of the gospel, a history of the Americas in pre-historic times, and a prophecy of their wondrous future. An angel restores the Aaronic priesthood, which holds the keys of repentance and baptism; and other angels bring back the higher or Melchizedek priesthood, holding the keys of heavenly mysteries; and under this delegated divine authority, without which no man can lawfully represent God, or administer the sacred ordinances of the gospel, the Church of Christ is organized once more upon the earth. Truly, a marvelous work and a wonder—so marvelous, so wonderful, that most men reject it, deeming it a fable. And yet it is nothing more nor less than the plain fulfilment of prophecy.

This Church was founded for a definite purpose. It is not merely one more added to the hundreds of religious sects with which the world is filled. It is the lifted ensign for the gathering of God's chosen Israel from the four quarters of the globe, for the purpose of building a Zion, the New Jerusalem, and preparing a people for the glorious coming of the Lord. It is an iconoclastic as well as a constructive work. Reference has been made by

previous speakers to the changing of creeds and breaking up of old traditions, as the result of the restoration of the everlasting gospel. I have no time for details; I can only hit the high places and throw out a few thoughts pertaining to this theme. I will call your attention to the fact that science, art, discovery and invention have been supplementing the work of preaching the gospel. Scholarly men, learned investigators and demonstrators have been following in the wake of the Latter-day Prophet, confirming the doctrines that he taught and virtually bearing testimony to their truth. We are living in an age of wonders, of miracles; for what are miracles, after all, but improved methods of doing things, accompanied, of course, by a greater measure of power than is usually possessed and exercised by man? You who are in attendance at this conference and the State Fair now in progress, saw, last night and on yesterday, what would have been deemed a miracle by people living less than a hundred years ago. You beheld an airship sailing through the heavens. When I saw it I recalled the words of the prophet-poet Tennyson:

"I dipt into the future,
Far as human eye could see;
Saw the vision of the world,
And all the wonder that would be;
Saw the heavens fill with commerce,
Argosies of magic sails,
Pilots of the purple twilight,
Dropping down with costly bales;
Heard the heavens fill with shouting,
And there rained a ghastly dew
From the nations' airy navies,
Grappling in the central blue.
Far along the world-wide whisper
Of the south wind rushing warm,
And the standards of the peoples
Plunging through the thunder
storm.

Till the war drum throbbed no longer,
 And the battle flags were furled
 In the parliament of man,
 The federation of the world.
 There the common-sense of most
 Shall hold a fretful realm in awe,
 And the kindly earth shall slumber,
 Lapt in universal law."

In these beautiful lines the English poet describes the coming of the airship and the advent of the Millennium, a prediction that we of today have seen in part fulfilled. This prophecy was uttered sixty years ago and more. What will the next sixty years bring forth? Probably the complete realization of the poet's forecast.

What would the first man—the first white man who ever entered this region, have thought, could he have "dip't into the future," and seen what we now behold? Do you know who that man was? He was a Spanish priest named Escalante, and he came from Santa Fe, New Mexico, one hundred and forty years ago, starting in July, 1776, the very month and year that the Declaration of Independence was signed at Philadelphia, and a new nation was born upon Atlantic shores. The region comprised within the present states of Utah, Nevada, California, Arizona and New Mexico then belonged to Spain, and most of it was in the heart of what was designated upon the maps and in the school books of a later period as "The Great American Desert," a region infested by wild beasts and savages. At that time there were but two towns of any consequence throughout this vast stretch of country. One was Santa Fe, capital of the Spanish province of New Mexico; and the other was Monterey, on the California sea coast. Santa Fe was in the latter half of its second century, but

Monterey was only six years old. Monterey had been made a port of entry by the Spanish government, for the transmission of troops and supplies to the New Mexican capital, and it was important that a road should be opened between the two places. Father Escalante, who had had experience among the Indians, volunteered his services to the governor of New Mexico to look for such a route—an old Spanish trail leading westward from Taos. With seven companions he set out from Santa Fe for that purpose. Pursuing a devious north-westerly course, they crossed Green River, ascended the Uintah, and came out upon the tops of the Wasatch Mountains, at or near the head waters of Provo river. Thence they descended into Utah Valley. The native "Yutas" received them kindly, but could give them no information respecting a route to the sea, or of white settlers in all the surrounding region. The explorers did not come any farther north, though they heard of the Great Salt Lake, and after christening some of the streams and giving them Spanish names, they proceeded southward with two native guides. Passing down the Sevier, and over the mountains about where Beaver now stands, they found themselves in the valley since called Escalante. There their food supplies gave out, and they reluctantly abandoned the expedition. Turning eastward they traveled toward the Colorado, crossed the Grand Canyon, and by way of the Moquis Indian villages reached Santa Fe, January, 1777. Those were the first white men who are known to have penetrated to these parts.

Next came the British and Amer-

ican fur hunters. Great Britain had inherited the fur trade from the French at the conquest of Canada, and had established the powerful Hudson Bay Company, which for many years held almost undisputed sway among the Indian tribes of the Northwest. John Jacob Astor, the patriarch of the fur trade in the United States, proposed to break the British monopoly and make New York instead of London the emporium of that lucrative enterprise. In 1808-09 he established the trading post of Astoria, at the mouth of the Columbia river, intending to found similar stations along the Columbia and Missouri rivers. But the war of 1812 broke up his operations, and it was not until 1822 that the American Fur Company was organized at St. Louis by General William N. Ashley and others. They pushed their brigades of trappers over the Rocky Mountains, and by the year 1825 were firmly established in the Green river country. One of these trappers was James Bridger, the reputed discoverer of the Great Salt Lake. He built the famous Fort Bridger, the site of which is now in Southwestern Wyoming. The so called "Fort" consisted of a few log houses surrounded by a stockade. General Ashley built a similar fort on Utah Lake, which was then known as Lake Ashley. In these lonely log forts lived the trappers and traders with their Indian wives and half breed children, baiting the bear, trapping the beaver, and acting as guides for chance travelers or occasional emigrant trains on their way to the western ocean. Most of this emigration was for Oregon, then jointly occupied by Great Britain and the United States; the remainder went to Cal-

ifornia, which was still possessed by Mexico, as an inheritance from Spain.

In 1847 the Latter-day Saints, under the leadership of President Brigham Young, began to fulfil the prediction of the Prophet Joseph Smith, who had declared, two years before his death, that the Saints would "become a mighty people in the midst of the Rocky Mountains." In the book of Doctrine and Covenants there is a revelation entitled "The Word and Will of the Lord," to a people encamped upon the Missouri river, who had left civilization behind, who had been driven from their homes and were making preparations to cross the great plains and mountains and settle in this then empty and desolate land. That "Word and Will of the Lord" commanded the people of the Church of Jesus Christ of Latter-day Saints to organize themselves into companies of hundreds, fifties, and tens, preparatory to the long and wearisome ox-team journey to Salt Lake Valley.

And now I would like to ask a few questions: Would it be wise or sensible in anyone at this time to attempt to carry out the terms of that revelation? What would you think of a man, in a day of railroads and automobiles and aeroplanes, who would yoke up an ox team here in Utah, and make a start for the Missouri river? What would you think of a man who would set a trap for a bear or a beaver out here in front of the Bureau of Information? You would think he ought to apply to the Bureau for a little up-to-date information, wouldn't you? The lesson I wish to convey is this: We are a progressive people, for we are God's people, and as such we have the right to use these modern

methods, these improved scientific facilities, which the Lord has provided and placed in our hands for the promotion of his marvelous work.

"New occasions teach new duties,
Time makes ancient good uncouth;
They must upward be and onward,
Who would keep abreast of Truth;
Lo! before us gleam her camp-fires,
We ourselves must Pilgrims be,
Launch our Mayflower, and steer
boldly
Through the desperate winter sea;
Nor attempt the future's portal
With the past's blood-rusted key."

Many years ago there came to Utah a learned prelate of the Greek Catholic church. You who are conversant with the history of the Christian church are aware that it divided itself, during the early centuries, into two parts, one with its headquarters at Rome, and the other with its headquarters at Constantinople. The Western church, with the Pope of Rome at its head, became known as the Roman Catholic church; while the Eastern church, with the Patriarch of Constantinople as its chief presiding officer, is the Greek Catholic church of today. This learned man—I believe he was the Archbishop of Athens—visited Salt Lake City, and I had a conversation with him. He had been to a "Mormon" sacrament meeting, and had much to say in criticism of our method of administering the Lord's Supper, particularly our use of water instead of wine on such occasions. He said it made him shudder when he saw the people sipping the water; and he pointed out the fact, for it is a fact, that according to the Bible the Savior, when he instituted the sacrament among the Jews used wine, declaring that it was his blood, or that it represented his blood. I

could add that the Book of Mormon also states that the Savior used wine when he introduced the sacrament among the Nephites.

My Greek Catholic friend, whether he knew it or not, had hit upon the great distinguishing feature that differentiates God's Church from all other churches under the sun—in this, that while they are founded upon books and traditions and the precepts of men, this Church is built upon the rock of Christ, upon the principle of immediate and continuous revelation. The Latter-day Saints do not do things because they happen to be printed in a book. They do not do things because God told the Jews to do them; nor do they do or leave undone anything because of instructions that Christ gave to the Nephites. Whatever is done by this Church is because God, speaking from heaven in our day, has commanded this Church to do it. No book presides over this Church, and no book lies at its foundation. You cannot pile up books enough to take the place of God's priesthood, inspired by the power of the Holy Ghost. That is the constitution of the Church of Christ. If we use water instead of wine in the sacrament of the Lord's Supper, it is because Christ has so commanded. Divine revelation adapts itself to the circumstances and conditions of men, and change upon change ensues as God's progressive work goes on to its destiny. There is no book big enough or good enough to preside over this Church.

In saying this, I speak with all due reverence of the written word of God, that which is printed in the books, part of which may be obsolete, having fulfilled its purpose and been laid upon the shelf, while

the other part is virile, full of life, and applicable to our present state—our present degree of development. But even this part must be interpreted aright. No man ought to contend for what is in the books, in the face of God's mouthpiece, who speaks for him and interprets his word. To so contend is to defer to the dead letter in preference to the living oracle, which is always a false position. What the Lord said to the Jews and Nephites, two thousand years ago, or what he said to the Latter-day Saints fifty or sixty years ago, has no force whatever at this time, unless it agrees with present-day revelation, with the Lord's most recent instructions to his people through his chosen or appointed servants or servant; and they who ignore this fact are liable to get into trouble. It is the latest word from God that must be heeded, in preference to any former revelation, however true. The same God who says do thus and so today, can repeal that commandment tomorrow, without being changeable or inconsistent. The legislature, meeting every two years, repeals old laws, or such of its former enactments as have served their purpose; but no one thinks of charging the law makers with inconsistency or self-contradiction. How then can God be considered inconsistent if he says one thing today, and changes it tomorrow, or next month, or next year, in order to suit altered circumstances? He commanded Abraham to slay his son, and Abraham was about to do so, when the same God said; "Lay not thy hand upon the lad." Abraham was under obligation to carry out the first command, until the second one was given, and then he was under obligation to obey the second command instead

of the first; and he would have been a transgressor had he failed.

I might continue the theme indefinitely, but will close now with this thought. God's work is progressive. It changes its appearance, but never its principles. The truths upon which it is founded are eternal, unalterable, but there are many regulations that change and change and change, as the work of God goes on. The everlasting gospel is something more than a fire-escape, the way out of a perilous situation. It is the divine plan for human progress, the pathway to perfection; and the spirit of the gospel is the spirit of improvement, of advancement. God's work will go on, but will you and I go on with it? "His purposes will ripen fast, unfolding every hour," but will we ripen and unfold with them? That is the problem. Let us take it home to our hearts. How can we go along with the Lord's work? There is but one way, and that is to do the things which he has commanded, and leave undone the things which he has forbidden. There are two ways of losing the spirit of this work, and becoming non-progressive, barren and unfruitful. The quickest way is to transgress God's commands by doing the things which he has said we shall not do; the other way is to neglect and ignore what he has commanded us to do. O my brothers and sisters of the Church of Christ! Let us be awake and up and doing. Keep alive in your hearts the spirit of eternal progress, and go on to perfection. Do not be among those who weary of well doing, who fall by the wayside and allow the great procession to sweep on without them. Keep on doing something for God, that the spirit of his work may abide in you, and guide you

along that path "growing brighter and brighter unto the perfect day."

Lilly Shipp sang a soprano solo, "O My Father."

ELDER DAVID O. McKAY.

Grandeur of the Church organization—Great responsibility of teachers therein—Every man should first take heed unto himself—Illustration of proper preparation for the work—No man can teach what he does not feel and know—What to teach, and how to prepare—Teaching should suit conditions and the needs of those who are taught—A word to bishops.

At this moment there is just one supreme wish in my heart, and it is this: That the divine feeling experienced by all present this afternoon intensified just now as we sat in profound silence, listening to those inspired words so beautifully and impressively sung by Sister Shipp, might be felt in every home and in every heart throughout the Church of Jesus Christ of Latter-day Saints. I rejoice that the Lord, in his wisdom, has so organized his Church that this wish might, at least in a measure, be fulfilled. As that thought came to me, just a moment ago, I saw in my mind's eye an army of approximately twenty thousand men on whom rests the great responsibility of carrying the gospel message of peace to every fireside throughout Zion. Those who comprise this army are the ward teachers.

I never contemplate the organization of this Church in any least degree whatsoever, but I am impressed with the divinity of the work. I can not see, for my life, why every honest man in the world,

who gives even but little thought to this great organization and the opportunities it offers for producing men and women of character, can not get a testimony, even by reason and observation, of the divinity of the Church of Christ as established in this latter day. Why, the stamp of divinity is upon every feature of the work! All who labor sincerely in it can truthfully say that if any man will do the will of God he shall know for himself whether the doctrine is of God or whether it is of man.

These twenty thousand men mentioned comprise only a very small portion—an important portion, however,—of the work of the ministry.

It is said in Ephesians, fourth chapter, that Christ gave some apostles and some prophets, some evangelists and some pastors and teachers: "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ." The teachers, in the Church, holding the holy priesthood, have devolving upon them the great responsibility of *perfecting the Saints*, and of *edifying the body of Christ*; therefore, I think it is not too much to say that it is their duty, their *duty*, to carry into every home just such a divine spirit as we have experienced here in these sessions of conference. No greater responsibility can rest upon any man, than to be a teacher of God's children.

When Paul said good-bye to the churches in Asia, knowing that he would never again come back to those branches among which he had labored so incessantly and diligently for several years, he called the elders of Ephesus to him one day, over to Miletus. He did not go over to the Church where he had

recently spent nearly three years, because he wanted to hasten to Jerusalem; but he could not pass them without saying good-bye to them. He sent word to them to meet him over at the town of Miletus, where he gave them instructions. You remember that among other things he said: "Take heed, therefore, to yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood; for I know this that after my departing shall grievous wolves enter in among you, not sparing the flock." The admonition to these men—and among them were bishops, for the word that is interpreted there "overseers" is used in another place as bishops—was to take heed unto *themselves* first and then to the people over whom they presided. Associated with those bishops were elders, just as we have them in the Church. That same admonition is applicable to the elders today, who are presiding over the Church as ward teachers. Some of them feel that their calling is of little importance, that there is not much dignity attached to it, when the fact is, that there is no more important work in the Church. We can not say of any one calling in the Church, that it is of more importance than another, because all are devoted to the development, to the instruction, to the salvation of God's children. So it is with the calling of teacher; but if there be any preference given, because of superior advantages in winning these people to salvation, it will go to those men holding the priesthood of God, who come in direct contact with the individual members of the Church. The duty, however, of each

man who has accepted this calling is to first take *heed unto himself*.

The other day it was my privilege to drive through the fields in my old home town. I passed through two farms up near the mountain canal. I saw one that had yielded an exceptionally good crop of oats. Notwithstanding the drought, the cold in the spring, and other disadvantages, the farmer had thrashed an excellent yield. Just over the fence was another oat field, but a failure, comparatively speaking. I said to the man: "Why, what is the matter? You must have planted poor seed." "No, it is the same seed that my neighbor has." "Well, then it was planted too late, and you did not have enough moisture in the ground to bring it up." "It was sown the same afternoon that he sowed his." Upon further inquiry, I learned that the first man had plowed his in the fall; then he had disked it carefully in the spring, making a mulch on the surface, and by such tilling had conserved the moisture of the winter. His neighbor, on the other hand, had plowed his late in the spring, had left the furrows unharrowed; the moisture had evaporated. Following the sowing of the seed came four weeks or six weeks of drouth, and there was not sufficient moisture to germinate the seed. The first man had made preparation, the proper kind of preparation, and nature yielded the increase. The second man labored hard, but his preparation was poor; indeed, he had made inadequate preparation.

I now can picture in my mind twelve thousand divisions that may be compared in a way to these two fields. In each one are found—not oats, not wheat, not grasses, not things that perish,—but living be-

ings as eternal as the Father himself. Over each of these divisions in God's great garden have been placed overseers called teachers, and they are asked to nourish and to inspire God's children. I venture the thought that the Great Gardener in looking over his fields can see some that are thriving in righteous activity and others are starving because of the drought of neglected duty, of the chilling atmosphere of vanity, or the blight of intemperance. Why? Perhaps because the gardeners, the overseers, had not made necessary preparations, or performed their duty well.

The first thing to do, my brethren, is to look to yourselves, to see whether or not you are prepared to teach. No man can teach that which he himself does not know. It is your duty to teach that Jesus Christ is the redeemer of the world, that Joseph Smith was a prophet of God, and that to him in this last dispensation there appeared God the Father and his Son in person. Do you believe it? Do you feel it? Does that testimony radiate from your being when you enter into the home? If so, that radiation will give life to the people whom you go to teach. If not, there will be a dearth, a drouth, a lack of that spiritual environment in which the Saints grow.

Second, Is your heart free from backbiting, from fault-finding, from hard feelings one to another? It is your duty, to see that there is no backbiting, that there is no iniquity existing in the Church. You can teach effectively only that which you yourselves feel. Part of the preparation of a teacher consists in freeing his own heart from those things. In doing so follow the advice of one good writer who says:

"In the very depths of your soul dig a grave; let it be as some forgotten spot to which no path leads; and there, in the eternal silence bury the wrongs which you have suffered. Your heart will feel as if a load had fallen from it and a divine peace come to abide with you." With that divine peace in your soul go into the homes and teach the people.

But that condition is but the beginning. Three other things should be kept in mind for thorough preparation. The first is a *knowledge of those whom you are to teach*; the second, a *knowledge of what you are to teach*; and third, a *knowledge as much as may be obtained at least by thoughtful consideration and prayer, of how you are going to teach*.

I have never understood just why we have limited our duties of teacher to a visit once a month. A visit is not teaching. Reading the outline as prepared by the bishop or the high council is not teaching. Just repeating some passages of scripture, or merely the telling of something to the members of the family in a home is not teaching. Teaching is the awakening of thought in the minds of those whom we visit, and the convincing of their souls of the truth of the message that we bring to them. There must be giving and receiving, a reciprocal condition. How necessary it is, then, to know those whom we teach! No two families in any district are alike. I call to mind now one group of six families, one member of which is a patriarch in the Church, living in the sunset of a faithful life with his daughter, a teacher in the public schools, and a grand-daughter, a student in the high school. On the same block

next to him, reside a young couple, who have but recently joined the Church. The girl had grown up in our communities, but she had not joined the Church until recently. Two of their little children are also baptized. Across the street reside a widow and her daughter, the daughter a typist in one of the business offices of the city, and the other three families present conditions just as varying. Brethren, the message, and particularly the manner of presenting that message might not be the same when given to one who had spent his life in faithful labor in the Church, as when given to those who are newly converted. As each family is different from another so each individual in the family differs from others, so our messages and our methods, particularly our methods of presentation, might vary. I cite this just to impress us with this thought, that it is our duty to know those whom we are going to teach. That is one reason, I think, why the Lord says: "It is the duty of the teacher to watch over the Church always." Not just once a month but always a teacher; no hour in the day when you are free from that responsibility. There is no day in the week when you are free, and when you should not feel it your duty to do something, if possible, to make that group of members in the Church better and happier.

What you are to teach is the gospel of Jesus Christ. When the bishop gives you any special message—tithing, for example, study that principle, first by "taking heed unto yourself" to see if you can teach it consistently. If it be prayer, "take heed unto yourself" in regard to prayer. Do you get down on

your knees before you go out to teach that message? Do you study some boy who is a little questionable in his life to know just what attitude he will take towards prayer? Do you pray for God to inspire you to say something to lead such a one to see the necessity of prayer?

O teachers, yours is an important calling! God help you to be true to it, to feel that part of the responsibility of carrying on God's work, in this the last dispensation, rests upon you.

Even after you have studied your groups as indicated or just hinted at here, and presented your message in the most effective manner you are capable of, your duty is not ended. President Lund, I think, referred to the light attendance at some of our sacrament meetings. You carry the responsibility, teachers, of seeing to it that members of the Church attend to sacrament meeting. How can you teach that duty effectively unless you yourself be present, that you may be able intelligently to commend those in your district who are in attendance, and to teach those who are absent?

Just a word to the bishops. I believe that teaching will be more effective in the Church if you will call your priesthood to you, and point out to them in meeting, after prayer, in humility, what it means for them to go out from house to house as your representatives. Don't just call them somewhat indifferently from the pulpit, and make an assignment in an indefinite way; but rather there in your bishop's meeting tell them individually what it means to be a teacher, ask them if they will stand by you in your efforts to uphold the standard of

the Church. When you have occasion to release them, do it in a dignified and honorable manner, by telling them how you appreciate what they have done, and why they are at present released.

I bear you my testimony that this is the work of God. I know it, I know it. I know that God will help us in this work. I know that he is by us, if we will but call upon him and ask him to direct us, if we will live so that he can. He sometimes prompts us, and we go on headlong without heeding the prompting; but he is near to help us. I know that the happiest time of our lives is when we are devoted to his work. God help us to be true to it while we are in this life. There is only one life, and we shall pass through this probationary state but once:

"Not many lives, but only one have we!

One—only one.

How precious should that one life ever be!

Day after day filled up with precious toil,

Hour after hour bringing in new spoil."

May God guide us day after day and hour after hour in the great work of teaching, I pray, in the name of Jesus Christ. Amen.

Notices of overflow meetings on Sunday to be held in the Assembly Hall and under a tent near the Bureau of Information, were read by President Smith.

The choir and congregation sang: "My country, 'tis of thee."

Prayer was pronounced by Elder J. S. Page, Jr., president of the Nebo stake of Zion.

THIRD DAY.

Conference continued in the Tabernacle, 10 a. m., Sunday, October 8, 1916, President Joseph F. Smith, presiding.

President Smith announced that an overflow meeting will be held this morning in the Assembly Hall adjoining, under direction of Elder Hyrum M. Smith; also one in the newly erected, and seated tent, east of the Bureau of Information, under direction of Elder David O. McKay, both for the accommodation of those who can not find seats in the now overcrowded Tabernacle.

The choir sang the hymn: "Great God, attend while Zion sings."

Prayer by Elder Rey L. Pratt, in charge of New Mexican division of the Western States Mission.

A tenor solo was sung by John T. Hand, entitled, "If with all your hearts ye truly love me," from "Elijah," by Mendelssohn.

ELDER ANTHONY W. IVINS.

Faith exists among the Latter-day Saints—Devotion to duty, charity, and good order found in the presiding officers and offices—Affairs of the Church of Christ administered with great care by men having deep faith in its destiny. Some things that need careful watching and safeguarding—Prosperity has brought extravagance in expenditures of borrowed money—Inordinate public and private disposition to borrow and bond—A warning for the day of reckoning—Mexican affairs—If war comes, let it not be of our making—Ultimate triumph of the work of the Lord.

Since the opening session of this conference, my brethren and sisters, one thought has been uppermost in my mind. It has been gratitude to the Lord that I am identified with the Church of Jesus Christ of Latter-day Saints; that, notwithstanding my weaknesses and imperfections, I am permitted to be here with you this Sabbath mornnig in worship, enjoying your fellowship and, I trust, your confidence.

The Redeemer, during his ministry upon earth, on one occasion propounded this question to his disciples: "When the Son of man cometh, shall he find faith on the earth?" And that thought came to me this morning, as I contemplated this vast congregation of Latter-day Saints come up here to worship the Lord, not because of idle curiosity, but that they may hear his word and learn to walk in his paths.

The President of the Church stated, in his opening remarks, that there are now seventy-two organized stakes of Zion. I returned only a few days ago from a protracted trip which took me into and through a great number of these various stakes, beginning with the Alberta and Taylor stakes, in Canada, through Idaho, and Southern Utah where I had been in attendance at conferences of the Panguitch, Kanab, St. George and the Parowan stakes of Zion. I endeavored, as I associated with the people, to determine as far as possible their condition, believing it to be my duty to be informed regarding the spiritual and temporal welfare

of the people, and I want to say this to you, my brethren and sisters, that wherever I have gone, from Canada on the north to Kanab and St. George upon the south, large congregations of Latter-day Saints have assembled in all of the meetings which have been held. I have been impressed with the fact, as I mingled with the people, as I felt of their spirit, that faith does exist, that never before in the history of the Church were greater numbers of people gathered together upon similar occasions to hear the word of the Lord. I have been impressed as I have come in contact with the bishops, who preside over the more than eight hundred wards in the Church in these various stakes of Zion, with their faith and devotion to the responsibilities which have been placed upon them. I have been impressed, as I have come in contact with the presidents of these various stakes, with their devotion, with their faith, with the splendid service they are giving to the Lord and to the Latter-day Saints, in the discharge of the duties and responsibilities which have been placed upon them. They are young men in years, many of them young in experience, but I believe as devoted, as full of faith and hope and charity as men have been at any other period of the world's history.

My thoughts have then carried me a little farther, while I have been considering the proceedings of this Conference, and I want to say the same thing in regard to my personal association, acquaintance, and knowledge of the character of the men who preside over the missions of the Church. They are devoted, faithful, capable men. For years, I have had my desk in the office of the presiding bishop of the Church.

I have studied carefully, I have been an observer, because I wished to know, I wished to satisfy myself, and to speak intelligently and truthfully, if required to speak—so I have studied conditions there. All that I have said and more, if possible, applies to the administration of the affairs of the office of the presiding bishopric in this Church. The spirit of charity is there, the spirit of sympathy is there. No one is turned away without assistance, where it is necessary to render it. The business of the office is conducted in the most orderly manner.

I have been associated with the First Council of Seventies. I know their devotion to be just as great to duty, to the requirements of their offices, that they are men ready at any moment to go or to come—to be, as far as frail man may be, what the Lord desires them to be, and to go where he wants them to go. It is needless for me to say that this same eulogy applies to the Council of the Twelve, with whom I am directly associated. There may have been more devoted men, there may have been men more united, there may have been men, every one of whom more earnestly desire the welfare of the Church, but if so, it has never been my privilege to come in contact with them. I am becoming an old man, and have been personally acquainted with many, in fact, nearly all, of our brethren who have presided over us in the past.

I bear this same testimony to you, my brethren and sisters, regarding the administration of the affairs of the Church under the direction of the First Presidency. I have known personally every man who has presided over the Church since the days of the prophet, not, of

course, acquainted with him, but I knew President Young, I knew President Taylor, I knew President Woodruff, intimately, every one of them, and President Snow—and I believe that I intimately know our brethren who preside over the Church today. I bear testimony to you that the affairs of the Church were never administered with greater care, they never were administered in greater humility, they were never administered by men possessing greater faith as to the destiny of this work, the accomplishment of God's purposes, than those men who preside at present over its affairs.

Now, my brethren and sisters, I am not saying this by way of compliment, I am not saying it because it appears to be necessary! I am saying it because it is the conviction of my heart, and I know that I stand here speaking the truth as it applies to the body of the Church, where I have visited, as it applies to the bishops of wards and to presidents of stakes, as it applies to the men who preside over the temporal affairs of this Church, and men who direct its missionary activities, and the presiding authorities. I thank the Lord in my heart that I can stand here and bear this witness before you truthfully this morning. Those are the observations, the conclusions which have come to me from my observations during this long journey which I have just made in the Church.

I would not have you understand that every condition which exists is satisfactory, that it is all just as we would like it to be. Not at all. It never has been, and I want just briefly to call your attention now—after referring to those things which seem so encouraging to me, which give me the absolute assur-

ance that should the Redeemer come today, he would find faith upon the earth—to some of the things which it appears to me these men who are here before me must safeguard and carefully watch in their various stakes and wards of the Church. Wherever I went I found a degree of prosperity which perhaps has never before existed in the Church. The products of the soil, the flock, and the herd, the products of the factory, the business done by the stores and banks, are greater perhaps than ever before. The prices of commodities are high, and the consequence is that money is coming easy to many people where it came under great difficulties before, and I fancied, my brethren and sisters, that I could see a tendency to the extravagant expenditure of money, a lack of economy on the part of many people which might properly and profitably be corrected.

I passed a splendid farm; there were large stacks of hay and grain there, and cattle and horses in the pasture. I remarked to a man who happened to be a banker, that those boys, who were acquaintances of mine, would be rich after a little. I said, "Look at their abundant harvest, and the cattle that they have gathered around them."

"Yes," he said, "it would be all right if it were not for the fact that so-and-so has a mortgage on their farm, and we have a mortgage on their cattle." How I regretted to hear that!

I went into one small incorporated city, and in discussing the apparent prosperity of the community, the man with whom I was talking, said it would take five hundred thousand dollars to pay the debts which this community owed to the banks. I went through a series of

splendid fields and farms and the man who owns one of them said to me, "Eighty per cent of these farms are mortgaged."

Now, my brethren and sisters, I refer to this earnestly, and I earnestly admonish you that while this period of prosperity lasts, while money is so easy, see to it that mortgages are lifted from your farms, and from your cattle, and that the debts you have incurred are paid, because a day of reckoning is coming! I want to tell you that. This condition cannot always continue. The facility with which money can be acquired because of the great amounts which are accumulated in the banks makes borrowing easy, but it is not so easy to pay back. I don't want you, when that day of reckoning shall come, to find yourself in bondage to money lenders and brokers. I believe it will be worth your while to pay your debts. I fancied, my brethren and sisters, that I saw this same spirit of extravagance entering into the affairs of the little municipalities that I visited, a disposition to borrow and to bond and to increase the taxing power of the administration, with the result that many little towns are bonded until it will be exceedingly difficult for them to pay their debts. Don't you know that a bond on the town or city where you live is a mortgage on your home, a mortgage on your own personal possessions? There are times, it is true, when it may be necessary, both in personal and public affairs, to borrow money. I only want to urge the greatest care; I only want to urge consistency; I only want to urge economy in the administration of public affairs to the end that you do not involve yourselves in debts which it will

be impossible to pay. I fancied that I had seen that same thing in the administration of State affairs, a disposition to be extravagant in the expenditure of public funds. Twenty years ago this State came into the Union under a constitution which was framed by men who had been carefully selected from every section of it. I know how carefully every clause which went into that constitution was weighed. I know how anxious those men were to throw safeguards around the people which would protect them from excessive debt, limiting the power of legislative bodies to assess and collect taxes. I see a disposition gradually working to break down those barriers. Laws which appear to be very innocent and simple in themselves are proposed by which the constitution of the State in its meaning may be entirely changed, and I have observed that these proposed changes are all in the direction of increased taxation, the issuing of increased bonded indebtedness, and it appears to me the placing of additional burdens upon the people. I only want to admonish you that whatever you do in matters of this kind, you do with the utmost care; that you carefully consider; that you understand before you act; before you change the fundamental laws of this State or before you change the fundamental laws of this Nation, or of the Constitution upon which it is based,—be sure that step is a necessary and beneficial one. True, changes may be necessary and they will come. I am only advising and counseling the greatest caution in matters of this kind which may come before you. I refer to it because I have heard it discussed in my travels. I have heard men who advocate the

thought that we are a progressive people, a progressive State, a progressive Nation, and that is very true. But we must progress along conservative, consistent lines, taking care not to break away from those moorings which God caused to be fixed by wise men whom he chose to give us the Constitution of this country, and the constitution and laws which govern this State.

Now, another thing that came under my observation in this journey. I met men as I have traveled who advocate war, who tell us that our dignity has been injured, our pride has been humiliated, and that the only way that we may obtain redress is to go and humiliate the man or the people who have humiliated us. Three days ago, a man who stands before the American people asking for the highest place in their gift [Hon. J. Frank Hanly] publicly announced, and it has been published in all of the principal papers of this Republic, that if elected, he would immediately intervene forcibly in the affairs of Mexico. In other words, there would be an immediate declaration of war, because that is just what his policy would mean. Now, my brethren and sisters, it may seem a very simple thing to have a war with Mexico, just a handful of people, a few more in number than the inhabitants of the state of New York. Whenever you begin a war, you don't know just where it is going to end. It appeared to be a very simple thing to Austria to go over into Serbia, where a man and his wife had been killed, and to demand and enforce reparation by punishing the perpetrators of that crime, and it was a crime. The result is the death of millions of men, the destruction of property of un-

told value, a condition of degeneracy and immorality established among the people that a generation never can eradicate,—all from that simple, little beginning.

We might find ourselves lacking in judgment. Some of the lessons, the impressive lessons of my life, have been taught in very simple ways, and this was one of them: In my early life, in a limited way I was a freighter. The etiquette of the road required that a man going down hill should give the road to the man going up hill; or the man with the lighter load should give it to the man with the heavier load; but there were some men on the road who were possessed of the idea that no matter what the etiquette of the road demanded, the other fellow should always turn out. I remember once a friend of mine driving along a freight road leading to Pioche. He met a team with a young fellow driving it, and they came up pretty close together. Hank stopped his horses and said, "Are you going to get out of the road?" "No," the boy replied, "I can't very well get out, where I am here." "Well, you will have to get out," and one word brought on another until Hank climbed down off of the high seat of his wagon and started over to take it out of the boy's hide. A little later some of us drove along and found him sitting there by the creek washing the blood off of his face. One of the boys said, "What is the matter, Hank?" "Oh," he said, "nothing. I just made a mistake in judgment; that is all."

Well, sometimes nations make mistakes in judgment as well as men. Now, my brethren and sisters, shortly after that affair to which I have referred, I was again on the road. There was a man

freighting there who always carried a gun on the spring seat with him, not a gun around his waist, but a double-barrel shotgun that he could use very quickly. He never was without it, and he was a terror wherever he went. I suppose there are men in this congregation who have met and know him. One day, when I was pulling up a grade, in the mud, after a rain storm, I saw the ears of his big mules flopping over the top of the hill, and when he came in sight about the first thing I noticed was the shotgun, as he drove along down the slope. The etiquette of the road required him to turn out, and when our teams came close together, they stopped. He looked at me through his grizzly beard and said, "Young man, are you going to get out and give me the road?" I said, "I can't very well get out." He said, "Do you know what I will do, if you don't?" "No, sir," I said, "I don't know." "Why," he said, "I will get out." "Well," I said, "if you will just pull your mules' heads around a little, I will make my horses pull this load out of the road if they can." We both turned out and each, giving part of the road, passed. Now, I have told you that simple story because it illustrates the thought that I want to leave in your minds. Which of the two men was the good neighbor? Which of the two men did the right thing, the sensible thing?—the man who was determined that the other fellow should turn out and who made a mistake in judgment, or the man who might very easily have prevailed and dominated the road, who was willing himself to give half of it and be satisfied? My brethren and sisters, if war comes to this country, let it not be of our mak-

ing; let us not advocate it; let us not lend ourselves to it, but stand for the establishment of peace by which a great and a powerful nation may be an example to the world in patience, in long-suffering, kindness, in righteousness, which shall bring men to a condition when that great Confederacy of Nations referred to during this conference may become possible, and peace prevail on earth and good-will exist among men.

My brethren and sisters, I feel happy in the truth. I bear testimony to the truth of the things that I have named as the result of my observation in the Church. I feel happy in the Lord, happy in the association of the Saints, happy in the character of the men who administer its affairs; and there is no fear in my heart as to the ultimate triumph of this work. God's kingdom has been established upon earth to endure, never to be thrown down, never to be given to another people, but to stand forever, and through righteousness, and not by the shedding of blood, to bring unto it all nations of the earth.

The Lord help us to keep the faith, and to faithfully and humbly discharge the duties that devolve upon us from day to day, leaving the past to take care of itself, except in so far as we are able to profit by its successes or its errors, looking hopefully forward, believing that each tomorrow will bring us greater happiness, will bring us greater strength, and that when this life is finished, we will be on the threshold of another tomorrow, still looking hopefully forward towards that ideal and eternal life to which we all aspire. I pray for these blessings through Jesus Christ. Amen.

ELDER JOSEPH F. SMITH, JR.

Prophets have foretold of the judgments poured out on the nations—Power and purity of the gospel not found in the churches which are not in fellowship with the Lord—The people of this land in danger of destruction, unless they hearken to the God of the land who is Jesus Christ—The Saints under solemn covenant to keep his commandments—A warning against partaking of the sins rampant in our midst—Extravagant amusements, modern dancing, public dance halls, night carousing, boisterous street conduct, and card playing denounced—The Saints warned against Sabbath breaking—A call to repentance, and an admonition to be true to the teachings of our leaders and to the trust imposed in us.

My brethren and sisters, I trust this morning that I may be led by the Spirit of the Lord in what I shall say unto you, that it may be in harmony with that which has been said during the sessions of this conference. I feel to endorse most thoroughly the remarks that have been made by the brethren. We have been instructed in the principles of the gospel; we have been taught our duty as members of the Church; we have been admonished and guided and helped, if we will only put into practice the things that we have heard. I know that this is the work of the Lord; that these people here assembled are people who have made covenant with him to keep his commandments and who have come out of the world from among the various nations and have partaken of the waters of life freely accepting the gospel of our Lord. With Brother Ivins, who has just spoken, I can testify that when the Lord will come he will find faith upon the earth. That faith, however, which he will find, shall be

limited to a very small portion of the inhabitants of the earth. He will not find faith in the nations abroad to any noticeable extent; he will not find faith among the peoples of the earth who have not received the gospel as it has been restored, but there will be faith among those of the house of Israel who have been gathered out from the nations and who have repented of their sins and received the message that came through the Prophet Joseph Smith.

I am very sorry that the greater portion of the earth at this time should be in turmoil; that the great nations abroad should be at war and in such deadly conflict. Nevertheless, I realize that these are judgments that have come upon these nations, who have departed from the gospel of the Lord and have not repented of their sins, and will not hearken to the message of the elders of Israel. These judgments now being poured out on the nations have been predicted by the prophets and they are coming because of the iniquities that exist in the earth. If the people were of one mind, if they were of one heart, if they were living the gospel of our Lord, as he has instructed us to live it, then such conditions could not possibly prevail. The Lord has declared that unless we are one we are not his, and where his gospel has taken hold of the people there can not be such bitterness of feeling, contention and bloodshed, as we find over the greater portion of the earth today. The present condition of the world is an incontrovertible evidence that the power and purity of the gospel is not to be found in their churches and that they are not in fellowship with the Lord.

I desire to read to you a few verses from the second chapter of the book of Ether, and, if I may be so led, I desire to make some comments bearing upon these expressions. These are the words of the Lord to his prophet, many centuries before the advent of our Savior in the earth, speaking of this land in which we dwell:

"And the Lord would not suffer that they" [that is, the people of Jared] "should stop beyond the sea in the wilderness, but he would that they should come forth even unto the land of promise, which was choice above all other lands, which the Lord God had preserved for a righteous people;

"And he had sworn in his wrath unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should serve him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them

"And now we can behold the decrees of God concerning this land, that it is a land of promise, and whatsoever nation shall possess it, shall serve God, or shall be swept off; for when the fulness of his wrath shall come upon them. And the fulness of his wrath cometh upon them when they are ripened in iniquity;

"For behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God, or shall be swept off; for it is the everlasting decree of God. And it is not until the fulness of iniquity among the children of the land, that they are swept off.

"And this cometh unto you, O ye Gentiles, that ye may know the decrees of God, that ye may repent, and not continue in your iniquities until the fulness come, that ye may not bring down the fulness of the wrath of God upon you, as the inhabitants of the land hath hitherto done.

"Behold, this is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus

Christ, who hath been manifested by the things which we have written."

These words were recorded by the Prophet Moroni as he testified concerning these things which the Lord declared to the brother of Jared, and in commenting upon them, after the destruction of the Jaredites and also his own race, the Nephites, Moroni wrote for the benefit of the Gentiles, who, in the distant future, were to possess the land, that they also would be in danger of destruction; that they would also be swept off from the face of the land, if they should practice iniquity and refuse to hearken to the voice of the God of this land, who is Jesus Christ. I wish to raise my voice in warning to the Latter-day Saints, and not only to them, but to all the people of this American continent, and to all the world, that these predictions will be fulfilled, providing the people in this land continue until their cup is full, unrepentant in their abominable practices and their iniquity and their opposition to the teachings of the Son of God and his commandments, as that opposition is increasing at this time. We Latter-day Saints have received the restored gospel and have made covenant with the Lord that we will serve him and accept him as the God of this land. Nevertheless, I want to call your attention to the fact that the ways of the world have crept in among us and are becoming established in the midst of the people of Zion. Right here in this city, which at one time was indeed a city of the Saints, but is that no longer, can be found all manner of abomination and iniquity. The ideas, theories, the fashions and ungodliness of the world, their sins and evil practices are to be found within the

borders of our cities. Unless we are on our guard we are in constant danger. This people who are under solemn covenants to keep the commandments of the Lord are threatened by the sins and worldly abominations of this generation, and many among us are liable to be led astray, unless we keep a careful vigil and hedge them about by every means at our command. We have been called out from the world into the kingdom of God, and while we are yet in the world, we are not of the world in the sense that we are under any necessity to partake of their evil customs, and fashions, their follies, false doctrines and theories, which are in conflict with the spirit of truth.

Today is the Sabbath day and yet in this city the theatres, moving pictures and places of amusement are running full blast as they are on every Sabbath day throughout the year, because of the selfishness of men and their disregard of the command of the Lord to obey his law and keep his day holy. We are inflicted not only with these temptations, but they come to us in many other forms, and if we are not aware, there is danger of us losing the Spirit of the Lord and falling into transgression by yielding to temptations that may not appear to us as being of much consequence. But little things lead to greater and step by step we are carried away from that which is right and just, and gradually we become blind to the truth. The Lord has called upon us to be a sober-minded people, not given to much laughter, frivolity and light-mindedness, but to consider thoughtfully and thoroughly the things of his kingdom that we may be prepared in all things to understand the glorious

truths of the gospel, and be prepared for blessings to come. Let me read a verse from the Doctrine and Covenants. This is the command of the Lord to the Latter-day Saints:

"Remember the great and last promise which I have made unto you. Cast away your idle thoughts and your excess of laughter far from you." And then again, in the same section, I have read from section 88:69; I now read from verse 121: "Therefore, cease from all your light speeches, from all laughter, from all your lustful desires, from all your pride and light-mindedness, and from all your wicked doings." This is the word of the Lord to the Latter-day Saints. I believe that it is necessary for the Saints to have amusement, but it must be of the proper kind. I do not believe the Lord intends and desires that we should pull a long face and look sanctimonious and hypocritical. I think he expects us to be happy and of a cheerful countenance, but he does not expect of us the indulgence in boisterous and unseemly conduct and the seeking after the vain and foolish things which amuse and entertain the world. He has commanded us to the contrary for our own good and eternal welfare.

I deplore the fact that these modern dances, some of which had their origin in unsavory places, have come among us. I regret beyond measure the public dance which, in my judgment, in its baneful results, the destruction of good morals and virtue, is second only to the saloon. This evil is growing and taking root in the stakes of Zion, in the communities of Latter-day Saints. There is today an excess in dancing. In some communities one or two

each week which is not good no matter how innocent the dance may be. In these public dance halls, which are run for the making of money, the people, in some localities without regard to character or standing of the individual, permit any one to enter without question, if he will pay the price of admission. This is an abominable custom and should not be tolerated by members of the Church in the settlements under their control.

The world is drifting. I do not believe, I cannot feel, as I read the signs of the times, ponder over things that come before me for consideration, that this world is growing better; I do not believe it for a minute. I believe that we are drifting. Many things are tolerated today that would not have been tolerated for a moment twenty years ago. New problems have arisen with which we must now contend that we never dreamed of even in the days of my youth. We have evils in the world now to combat that have been brought into existence through modern invention and discovery, such as the moving picture show, joy riding in automobiles and the rapid means of transportation from place to place as a means of seeking pleasure during the hours of both day and night. The moving picture should be of the greatest value in the education and instruction of the people, and would teach us history, geography and science, to the very best advantage, if properly presented, but to the contrary, it is largely controlled by unscrupulous men who give to the public a flood of miserable stuff that excites their passions and appeals to the baser side of man.

I live on one of the main thor-

oughfares in this city, and at all hours of the night I am disturbed, and my neighbors are disturbed, by hearing the boisterous laughter and ribald jests of carousing men and women as they ride through the street in a drunken condition—I judge that they are drunken because I do not think for a minute anybody in soberness could possibly carry on in such a disgraceful manner as they do. We must contend with all these things. I don't say that these are Latter-day Saints who do this; of course, they are not. I don't say that they are members of the Church, but I want to say that I think the parents in Israel should protect their children, they should have a little more watchcare over them, they should pay a little more attention to them and train them a little more carefully in the principles of the gospel, both by precept and by example. Children should not be permitted to go unprotected and without proper escort to places of amusement, no matter where or how harmless the amusement may be. A little more supervision in this regard would be far better in the homes of Latter-day Saints. I draw attention to these matters as a warning because these evils prevail in our midst, and we are under the necessity of meeting them and overcoming them. Our children will have to be taught to discern between good and evil, otherwise in many respects they will not be able to understand why they are not permitted to indulge in practices that are common with their neighbors. Unless they are instructed in the doctrines of the Church, they will not, perhaps, understand why there is any harm in the Sunday concert, a Sunday theatre, picture show, ball game, or something of that kind,

when their playmates, without restraint and with encouragement, indulge in these things forbidden of the Lord on his holy day. The parents are responsible for the proper teaching of their children, the Lord will condemn the parents if their children grow up outside of the influence of the principles of the gospel of our Lord Jesus Christ. I want to see righteousness prevail throughout Zion. I do not believe that it is necessary in the least for us to partake of all the notions and customs of the world. We should give our attention a little more seriously to the things of the kingdom of God. We are living in the latter-days when, it has been predicted, perilous times would come. These perilous times are here, which fact should cause us thoughtful reflection.

Let me say that these passages of scripture that I have read from the Book of Mormon are true, and that this nation is not exempt, and the people, if they continue to pursue the course of evil and ungodliness that they are now treading, shall eventually be punished. If they continue to disregard the warning voice of the Lord, deny their Redeemer, turn from his gospel unto fables and false theories, and rebel against all that he has through his servants in this day declared for the salvation of man; and if they increase in the practice of iniquity, I want to say to you, that if they do these things, the judgments of the Lord will come upon this land, and this nation will not be saved; we will not be spared from war, from famine, from pestilence and finally from destruction, as a nation. Therefore, I call upon the people, not only Latter-day Saints, but to all throughout the whole land

to repent of their sins and to accept the Lord Jesus Christ, who is our Redeemer and the God of this land. Turn from your evil ways, repent of your sins and receive the fulness of the gospel through the waters of baptism and obedience, that the judgments which shall be poured out upon the ungodly may pass you by. I rejoice in the truth. I am very grateful for the knowledge I have that this is the work of the Lord established for the last time never to be destroyed or given to other people. I desire to prove faithful and to teach others to do the same.

In regard to these other evils that I have spoken of, my attention is called to the fact that there is another one, the effects of which are very, very harmful. This is card playing, which is indulged in, I am sorry to say, by some members of the Church. We have been taught all the days of our lives, that card playing is not good and is contrary to the order and discipline of the Church. The authorities have called upon the people, and it is published in our magazines, to refrain from this evil indulgence. Notwithstanding all this, we find among us some who look upon card playing as a very harmless pastime. It isn't harmless, but very harmful. It shows a lack of obedience to the counsels of the Lord on the part of members who indulge in this evil, and if nothing more could be said of it, it is at least a most pernicious waste of time that could be employed in some better occupation. I believe in physical sport, I believe in recreation and amusement of the kind that is beneficial to the body and the mind of man, and that play of the proper kind is good and ought to be indulged in at times,

especially by those whose work is such that they do not get the necessary physical exercise required by their bodies. I do not believe in the waste of good time in practicing anything which is condemned by the authorities of the Church, as they give the counsel as it comes to them through the inspiration of the Spirit of the Lord. The Latter-day Saints should put their trust in their leaders, and follow the teachings of the authorities of the Church, for they speak unto them with the voice of prophecy and inspiration. The Lord has declared in the very first section in the Doctrine and Covenants, that whether he speak by his own voice or through the voice of his servants, it is the same. Therefore, we are under just as great responsibility and obligation to hearken unto the voice of the one who stands at the head to teach the people, or to listen unto the voice of the elders of Israel, as they carry among the people the message of truth, as we are though the Lord should send from his presence an angel or should come himself to declare these things unto us.

Now, brethren and sisters, let us be humble, let us be faithful, let us be true to every trust, and acquit ourselves as faithful members of this Church and labor diligently in the kingdom of God, is my prayer, in the name of Jesus Christ. Amen.

ELDER JAMES E. TALMAGE.

A fulfilment of prophecy—The sure word of revelation compared with the deductions of men—Let God be true though men be liars—The coming forth of the Lost Tribes of Israel.

I know that I have been in accord with the feelings of the vast multi-

tudes that have assembled at the several sessions of this conference, in appreciation of the words of instruction and encouragement to which we have listened. The people have been fed upon substantial fare. They have heard the truths of the gospel declared in no uncertain terms. Your presiding servants have called your attention to matters that require your present attention. They have not confined themselves to words of praise unmixed with words of warning, but have adapted their testimonies, their admonitions, and their instructions to the needs of the hour.

In the gatherings of the Saints at this time, as on other conference occasions, I find fulfilment of prophecy, and see a working out of the purposes and plans of the Eternal One, a vindication of the prophets of God who have spoken in days past, and of the words of the living prophets who minister amongst the people in the authority of their holy office. In this respect, I feel that the Latter-day Saints cannot be too careful lest they be led to doubt the strict and literal fulfilment of the Lord's word as it has been made known to them. There are men in the world who have set themselves up against the God of Israel, men who have undertaken to measure arms with the Almighty, and to pit their wisdom against the eternal wisdom of God, men who have undertaken to construe, or rather to misconstrue the holy Scriptures, and to declare to the people that these writings do not mean what they say. Beware of them, Latter-day Saints. Stand we firm and steadfast by the revealed word of God and on the words of instruction that are given us from time to time by those whom we sustain be-

fore the Lord as his representatives in our midst; and should there come a question of issue between the opinions of men and the word of revelation, I say, as said the apostle, Paul, of old, in his written address to the Saints of Rome: "Yea, let God be true, but every man a liar." Men have made themselves liars before God because they have undertaken to question and even to deny his word.

Do you lack or do you want illustrations? The restoration of the gospel furnishes one. The words of the Christ himself, the words of the apostles who followed him in the ministry on earth, the words of prophets who had preceded his coming, were to the effect that in the last days the gospel should be restored, for the reason that it would not be found upon the earth; and yet there were those who said that it had always been upon the earth. But the angel whom the apostle-prophet saw coming in the midst of heaven in the last days, has come, bringing the everlasting gospel to the inhabitants of earth; and God is true though men be made out liars by the fulfilment of that sure word. Again, after the restoration, when the words of the prophet declared that the people who had embraced the restored gospel, a mere handful in comparison with those who belonged to each of many so-called churches in the world, would come to the West and would establish themselves in the midst of the Rocky Mountains where they would become a great and a powerful people, the possibility of such was denied by the nation's wise and great ones, by specialists and leaders. Surely, no people could prosper and become a great and mighty commonwealth without ample means of

subsistence. It was declared by statesmen that this vast domain in the West was a worthless area, incapable of supporting human life on a great scale. One of the greatest explorers and pioneers in that period of American history declared that not a bushel of grain could be raised in this valley. Yet the people came, and the prophet-leader pointed to the valley from the Wasatch barrier and declared it to be the appointed place of gathering. Again God had spoken and again men were proved to be liars. If the word be a harsh one, remember I speak it within quotation marks; I take it from the scriptural record.

Would you have other instances? Scientists, psychologists, students of the human mind, have undertaken to analyze and dissect this strange organism "Mormonism," and they have said it arose from delusion; that it has sprung from the seed of deception; that it is the offspring of bigotry and fanaticism; and the man whom we call a prophet of the last days, through whom we say the gospel has been restored and the Church re-established, was an epileptic; and consequently, according to the laws of heredity, which they have diagrammed and set forth in orderly array, the delusion could not persist beyond the third generation, for such would be contrary to formulated law. The world took comfort in that assurance, for it was given by those in whom the people had confidence; but what see we? Under this vast dome here today, are hundreds of the fourth and many of the fifth generation. Yea, let God be true, though every man be a liar.

Only a few months before the outbreak of the terrible world conflict, to which frequent reference

has been made in this session and in earlier sessions of this conference, there stood here in this pulpit, where I now stand, one of the nation's great men, who set forth the results of his study and his investigations regarding certain problems; and who declared, as a result, that the conditions of the nations were today such as to make a great international war impossible. There would possibly be, said he, little uprisings, such as then had already begun in Mexico, but a war between the great powers could not take place. He emphasized by reiteration. The financial affairs of the world, he averred, were such as to link and weld the nations together; and should emperors, czars, or kings declare war, the bankers would veto their decision. I spoke with the gentleman here in this stand, at the conclusion of his address, in substance to this effect: "I wish I could believe you, Doctor." "You don't?" "I do not." "What is wrong with my deductions?" "They may be logically drawn, but your premises are wrong. You have failed to take into account certain essential factors; you have discarded and ignored the predictions of the prophets; and on such a question as this I shall accept the word of the prophet rather than the conclusion of the academician, even though he be as distinguished as yourself, sir." I could not discuss the matter at length, but such I said. Within a short span of months after that time, several of the most powerful nations of the world were locked in the death-grapple, which has been tightening with the passage of the years. So, as I read the words of the prophet that war should be poured out upon all nations, and that in this day and dis-

pensation, in which we live, this the land of Zion should be the only land wherein safety might be found, I said to myself again: Yea, let God be true, though all the world's wise ones be liars.

With such examples before us, can we doubt as to the future? How think you the Lord looks upon these "plans of mice and men" that "gang aft agley"? I take it that the contemplation of such developments is his humor; for, mark you, the God of heaven is a great humorist. I read that "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." I read in the further word of the psalmist that as the Lord looketh upon the wicked and seeth him in his temporary, seeming prosperity, spreading himself like a green bay tree, "The Lord shall laugh at him, for he seeth that his day is coming." When I see how often the theories and conceptions of men have gone astray, have fallen short of the truth, yea, have even contradicted the truth directly, I am thankful in my heart that we have an iron rod to which we can cling—the rod of certainty, the rod of revealed truth. The Church of Jesus Christ of Latter-day Saints welcomes all truth, but it distinguishes most carefully between fact and fancy, between truth and theory, between premises and deductions; and it is willing to leave some questions in abeyance until the Lord in his wisdom shall see fit to speak more plainly.

As the result of the combined labors of wise men I learn that man is but the developed offspring of the beast; and yet I read that God created man in his own image, after his likeness; and again, I stand on the word of God, though it be in contradiction to the theories of men.

This spirit of misconstruction, this attempt to explain away the sure word of prophecy, the indisputable word of revelation, is manifest even amongst our own people. There are those who would juggle with the predictions of the Lord's prophets. I read that in the last days one of the conditions preceding the return of the Christ to earth shall be the gathering of the Jews at their ancient capital, and in the land round about; and that another sign shall be the gathering of the people who have been scattered among the nations; and yet another shall be the bringing forth of the Lost Tribes from their hiding place, which is known to God, but unknown to man. Nevertheless, I have found elders in Israel who would tell me that the predictions relating to the Lost Tribes are to be explained in this figurative manner—that the gathering of those tribes is already well advanced and that there is no hiding place whereto God has led them, from which they shall come forth, led by their prophets to receive their blessings here at the hands of gathered Ephraim, the gathered portions that have been scattered among the nations. Yea, let God be true, and doubt we not his word, though it makes the opinions of men appear to be lies. The tribes shall come; they are not lost unto the Lord; they shall be brought forth as hath been predicted; and I say unto you there are those now living—aye, some here present—who shall live to read the records of the Lost Tribes of Israel, which shall be made one with the record of the Jews, or the Holy Bible, and the record of the Nephites, or the Book of Mormon, even as the Lord hath predicted; and those records, which the tribes

lost to man but yet to be found again shall bring, shall tell of the visit of the resurrected Christ to them, after He had manifested Himself to the Nephites upon this continent. For, as not one jot or tittle of the Law has been permitted to fail, so surely no jot or tittle of the Gospel shall go unfulfilled.

I have heard it said that the predictions relative to the coming of the Christ are to be explained in a figurative way, that he is to dwell in the hearts of men and that is the second advent. Verily, the Christ shall come in person and shall be seen of the righteous and shall stand upon the earth and reign as rightful King and Lord, and shall send forth the law for the government of the world.

May we be kept in tune with the word of the Lord, as it hath been declared, is being declared, and yet shall be declared by his servants, the prophets, I ask in the Master's name. Amen.

The choir sang the hymn composed by John Lyon, "Hail, bright millennial day of rest."

Benediction by Elder S. O. Bennion, President of the Central States Mission.

The conference adjourned until 2 p. m.

OVERFLOW MEETING.

An overflow meeting of the conference was held in the Assembly Hall, adjoining the Tabernacle, at 10 a. m., presided over by Elder Hyrum M. Smith. The singing was by the Pioneer stake United Choir, under direction of Tracy Y. Cannon, chorister, Edward P. Kimball, accompanist.

The choir sang: "Come let us

anew," page 151, Latter-day Saints hymn book.

The prayer was offered by Elder Richard Lambert.

The hymn, "Come, dearest Lord" was sung by the choir.

ELDER WALTER P. MONSON.

(President of Eastern States Mission.)

I desire to be guided and directed by the spirit which has characterized this splendid conference thus far. When occasion requires me to stand before a congregation to instruct them in the gospel of our Redeemer, I feel very keenly the prayer that was offered by Jeremiah: "O Lord, I know that the way of man is not in himself. It is not in man that walketh to guide his steps." Not only do we need the spirit of this great work, when we are called upon to address a congregation, in order that the words we say may be the word of the Lord unto those who hear, but also that that spirit may grace our every-day labors.

President Smith, in his opening address, said that this religion is not for Sunday operation only, but it should be carried into the lives of the Latter-day Saints, in their daily labors, that thereby they might be guarded and protected from the evils and the temptations that beset them in their daily lives. There comes to my mind a passage of scripture, wherein instruction was given to a man of ancient Israel, which, had it characterized the people of the world today, would have made it less necessary for the principles of eternal truth to be carried into their lives.

"And the Lord spake unto Moses, saying, See, I have called by name

Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting stones, to set them, and in carving of timber, to work in all manner of workmanship."

Such was the qualification of this man Bezaleel, upon whom rested the responsibility of building the ark of the covenant and the tabernacle of our Lord. I wonder if, in our everyday labors, we think of this great manifestation of God's goodness and kindness to this man, and if we, as members of modern Israel, when we are employed in cutting or setting of stones, or working in brass or in iron or in gold or silver, whether at the jeweler's table or the blacksmith's forge, or at the lumber camp, if we feel the necessity of the Spirit of God to guide us.

The gospel to me means service. "Mormonism" spells service. I cannot think of a good, consistent Latter-day Saint who is lazy. The very spirit of this work is that of activity. It is said that idleness is the devil's workshop. When the curse or punishment was pronounced upon our father Adam, by the Lord, that he should eat his bread by the sweat of his brow all the days of his life, it was given to him for his development rather than for his detriment. Every individual who has found the love of Christ, who has a desire to develop according to the pattern that was laid down by our dear Savior, understood and annunciated before the foundations of the world were laid, will never consider work a curse. One of the greatest blessings that God has given to his children is work.

There is nothing that the Lord has done without a purpose. He has a purpose in the organization of this splendid Church, which is commanding the admiration of thinking men throughout the world. Some of the most intellectual men that I have met in my life have paid very high tribute to the splendid, effective organization of which we are a part. It is designed on the part of our heavenly Father that in the work of saving souls each one shall have his portion of the ministry to perform. It is not for an aristocratic, self-appointed priesthood to perform the work for the living and for the dead, and I might add further that this Church knows no aristocracy outside of the aristocracy of righteousness, but he who is righteous will have conferred upon him the priesthood of the Lord to effectively work in his name, not for his own aggrandizement, but for the blessing of those unto whom he is appointed to labor. I cannot think that the Latter-day Saints hold the priesthood in order to exalt themselves above their fellow men, though the calling is an exalted one. There is no position in all the world that I would prefer to the calling in the priesthood which has come to me, and I would rather be a faithful deacon in this Church than to be the pope of Rome, or the king of any nation, or the president of this great republic, for I feel that the power that is delegated to God's children upon the earth, when operated according to the spirit of that calling, may result in far greater good, more eternal and lasting benefit, than that which can be performed by the application of the old law of Moses, which is spread upon the statute books of every civilized nation of the world, or by all

the laws and institutions of man in the civilized world.

It is not within the province of one holding the priesthood to exercise the authority thereof in one's own behalf. It is true we pray to our heavenly Father to bless us. But if one is sick, howsoever high the authority he may hold, he is under the same rule that was left on record by James, that he should call in the elders, who should anoint him with oil, and the prayer of faith shall heal the sick. It does not follow, either, that a person can ordain himself to the calling in the priesthood or baptize himself. And so thoroughly was this shown at the time when John the Baptist came and restored the keys of the Aaronic priesthood to Joseph and Oliver, in Harmony, Susquehannah Co., Pennsylvania, at which time he conferred upon them the priestly authority of Aaron, which holds the keys of the preparatory gospel and the ministry of angels, that the instructions were given for Joseph to baptize Oliver and Oliver to baptize Joseph. Had Joseph announced to the world, that the priesthood had been conferred upon him by John the Baptist, and that he went into the Susquehannah river and there baptized himself, it would have exposed the cloven hoof, so to speak, of his claim. It was shown in the earliest organizing of this work, even in the method in which the Church was organized and established, that the priesthood was only operative in blessing our fellow men. That a man could confer upon himself the priesthood was the error into which the world had previously fallen. They have arrogated or appropriated unto themselves vestments of authority and assumed to labor in the name of the Lord

without having that right and authority conferred upon them in the regular order of the Lord. Let me call your attention to an incident in the life of the Master which illustrates very beautifully this principle of the priesthood being a calling to service and not one for glory in one's self, though it is through the priesthood that we shall obtain our glory as we magnify the calling therein. After the baptism of the Master, we are told that he was led into a high mountain to be tempted of the devil. When the adversary appeared to him in his emaciated condition, for we are told that he was an hungered, he tempted Christ to "turn these stones into bread." Why? He realized that our Savior was hungry, and he invited the Son of God to exercise the priesthood in his own behalf. Jesus answered, "Man shall not live by bread alone but by every word that proceedeth from the mouth of God." "Why," the adversary is assumed to have said, "if thou art the son of God, do these things." Think you not the devil stood on the bank of Jordan when Jesus was immersed by John, and on his coming out of the water, saw the heavens open, and the Spirit of God descend upon him in the form of a dove, and a voice from heaven say, "*This is my beloved Son in whom I am well pleased*"? Forty days after, the adversary of men's souls said, "If thou art the Son of God, cause that these stones shall be turned into bread." I would have you remember that Christ entered upon his ministry with the temptation to exercise his priesthood in his own behalf, which he refused to do. Also at the last agonizing moment upon the cross the same temptation was tauntingly hurled in his face. "He saved

others, let him come down from the cross and save himself." He would not exercise his authority even to save his own life, though he exercised that authority that we might live. Note the difference between these instances and that of the hungry crowd of 4,000 who met on the shore of the Sea of Galilee, where with seven loaves and a few small fishes he fed the multitude who, after three days' fasting were going to send to the city to buy food; but the Savior exercised his authority that others might be fed, but he exercised not the authority for himself, and the miraculous feeding of the multitude followed. Thus was seen the example of the Master. Then it is our duty as Latter-day Saints upon whom has been placed the garments of the holy priesthood, to warn our neighbors, to labor for the salvation of others, and not settle upon our farms and sit in our work shops and say, "the Lord has required no special calling of me." Every son of Adam who bears the priesthood has accepted it with a promise and a pledge before Almighty God that he will magnify his calling in the service of others. The efforts and effects are so beautiful, considering that we have no standing ministry after the pattern of the world, but that each individual member who is blessed with a testimony has a right to arise and instruct his fellow men and commit into their hearing his testimony and his instruction, lest he be found with the stain of his brother's blood upon his garments.

I trust the time will never come when a Latter-day Saint will even entertain the thought, much less let the word pass his lips, that was uttered by Cain when the Lord asked him, "Where is thy brother Abel,"

who said, "Am I my brother's keeper?" Such persons, I tell you, are descendants of Cain, if not literally they are in spirit, and we as Latter-day Saints, we who have been warned have been taught to warn our neighbors thus becoming our brother's keeper.

When we are called from the congregation of the people, we should always be ready and willing to give a reason for the hope that is within us. "The Lord," it is said, "cannot play a good tune on a poor fiddle." It is our duty to be well informed, to be always ready and willing to give a reason for the hope that is within us, and instruct our fellowmen.

We are told by the Apostle Paul in the 12th chapter of Corinthians: "Wherefore I give you to understand that no man, speaking by the Spirit of God, calleth Jesus accursed, and no man can say that Jesus is the Lord but by the Holy Ghost." Then if we are to know that Jesus is the Christ by the operation of the Holy Ghost, what manner of men and women ought we to be, that that Spirit might dwell in our hearts, on Sunday, and on every day of the week? It matters not what our employment may be.

We are told in the 121st section of the Doctrine and Covenants that when the Spirit of the Lord is withdrawn, it is amen to the priesthood and the authority of that man, and if we do not exercise the authority that is given unto us according to the spirit thereof, we will come far short of the glory that we anticipate receiving, and which the gospel so beautifully depicts before our mental vision.

The Latter-day Saints, upon whom the priesthood is conferred, have opportunities that are not en-

joyed by the people of the world. It is always a source of strength to me, and I am sure it is to every one who is called to occupy a position of this kind, to express his desires in the hearing of his brethren and sisters, committing himself to his public utterance. When a Latter-day Saint has the privilege, seldom enjoyed by the people of the world, to stand up and instruct this people, it will have a tendency—it does have a tendency—to guide his feet in the paths of virtue and peace, and he will live circumspectly before all men. Also before one is called to speak, and a Latter-day Saint never knows when he will be called upon, if he has not the Spirit of the Lord to direct him, he is afraid that he will expose his own nakedness of spirit, and therefore it has a tendency to enforce him to be a more righteous and virtuous man.

I believe that the meetings thus far in this conference have been conducted according to the word of the Lord. I think the testimonies that have been borne have been borne by the power and influence and dictation of the Spirit of the Lord, as was intended, as shown in one of the revelations contained in the Doctrine & Covenants:

"Revelation given through Joseph, the Seer, at Hiram, Portage Co., Ohio, November, 1831, to Orson Hyde, Luke Johnson, Lyman Johnson and William E. M'Lellin. The mind and will of the Lord as made known by the voice of the Spirit, to a conference concerning certain elders, and also certain items as made known in addition to the Covenants and Commandments.

"My servant Orson Hyde was called by his ordinance to proclaim the everlasting gospel, by the Spirit of the living God, from people to people, and from land to land, in the congregations of the wicked, in their synagogues, reasoning with and expound-

ing all scriptures unto them. And, behold, and lo, this is an ensample unto all those who were ordained unto this priesthood, whose mission is appointed unto them to go forth. And this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost. And whatsoever they shall speak when moved upon by the Holy Ghost, shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation."

Can you afford, my brethren and sisters, to part with his company, with that holy influence and Spirit that is given for the enjoyment of this people?

"Behold this is the promise of the Lord unto you, O ye my servants: wherefore be of good cheer, and do not fear, for I the Lord am with you, and will stand by you; and ye shall bear record of me, even Jesus Christ, that I am the son of the living God, that I was, that I am, and that I am to come.

"This is the word of the Lord unto you, my servant, Orson Hyde, and also unto my servant Luke Johnson, and unto my servant, Lyman Johnson, and unto my servant, William E. M'Lellin, and unto all the faithful elders of my Church."

There are no elders, there are none holding the priesthood of the Lord, who should not be guided and directed, upheld and sustained in all their ministrations by this great gift and power which is enjoyed so abundantly by those Latter-day Saints who are living clean lives, who are upholding the truth and magnifying their calling.

Now I pray that the blessings of the Lord might rest down upon Israel, that the spirit of this conference might be carried unto every home, every hamlet, and every village and city of all the stakes of Zion, that those who are not for-

tunate enough to have the privilege of attending this conference might partake with us of these inspirational blessings. I see no reason why they should not enjoy the same spirit through your ministrations at home as we have enjoyed it here through the ministration and instruction of the leaders of the Church, that they, too, might be benefitted by this splendid conference.

I always enjoy coming to conference, where I can compare the teachings of the prophets and apostles of the Lord with what I have been led to teach to the world, lest the labors of those called to the Eastern States mission should appear as a patch upon this great work, rather than an interweaving into the very fabric thereof.

May God bless us, enable us to realize our true positions upon the earth, and help us to magnify our callings, I ask in the name of Jesus Christ. Amen.

ELDER BRYANT S. HINCKLEY.

(Of the Presidency of the Liberty Stake, and Secretary of the Deseret Gymnasium.)

My brethren and sisters, I am admonished that no poor word of mine will encourage you in the work of the Lord, but I am sustained with the thought that no word, be it ever so humble, spoken under the impress and power of the Spirit of God, is forgotten or falls fruitless to the earth. In the Church of Jesus Christ of Latter-day Saints there is no place for pride or vanity.

As Elder Monson has well said, "Mormonism" spells service, and service in the Church cannot be effective save it be attended by the Spirit of the Master.

I was very much impressed with the utterances in the prayer, which was offered here this morning. Brother Lambert prayed that the hearts of men might be turned to the Master, that peace might obtain in the earth. We live in a very great and important hour. The world has never been visited with such a devastating and cruel war as that which we live to witness, and on the other hand, there has never been a period in the history of this Church when peace and plenty have been more manifest than at this time. It seems to me that this should lead Latter-day Saints to reflect and rejoice in the fact that our Father has established us in these mighty hills, and has given us a proud place in the best nation of the world; has established us upon the hilltops that the world might see us, and has made us the depositary of faith, faith in Jesus Christ, the one element the Lord has said through his prophets in the Book of Mormon that would save this land from desolation and destruction.

The great question of preparedness deeply concerns at this hour the people of the United States. When large and troubled questions confront me, I find solace in reference to the Book of Mormon, a book which is written in the third reader style, but a book which is saturated with the spirit and essence of faith in God. The Lord said repeatedly, in the Book of Mormon, referring to this land, that it was a land choice above all other lands, and that the people who should inhabit this land should be a free people, free from bondage unto all other people so long as they would serve the God of the land, who is Jesus Christ, and that word has been

most completely vindicated in the past. He has said repeatedly that whenever the people inhabiting this land become sufficiently ripe in iniquity, they should be swept from the face of the earth. And the Lord said, through this book, that when signs and miracles cease among the people it is evidence that they have forgotten the God of the land and have forsaken him.

The Lord has not said what agencies he would employ to consummate his purposes, but he has said that if the people would serve him, they would be prospered in the land, but if they should not they should be swept from the land. I thought while Brother Lambert was praying, if one could visit the homes of the people of the Church, he would find them to be sanctuaries of prayer, and if he were to listen to the instructions there given, he would find them filled with faith in God and his redeeming and exalting power. I am not a prophet, but I am not afraid to say that if the Latter-day Saints have faith enough, simple faith enough, to live the religion which God in his mercy has given to them, they will become the pride of the world; they shall become the tribunes of justice and righteousness among men.

We are engaged in the great problem of race building. We believe that the Church of Jesus Christ of Latter-day Saints has in it the elements of the best civilization the world has ever seen. I wonder if we will forget in the days of our opulence and plenty the simple principles that have distinguished us in the past? I wonder if we will run after the vain and foolish things of the world, forgetting the great and weighty things of eternity? The Lord expects us to be

an extraordinary people, because he has called us to an extraordinary work. We belong naturally to the plain people whom Abraham Lincoln said the Lord loved, else he would not have made so many of them, but there is a something attached to this Church and this people that cannot be found among any other people or in any other organization. I think that it centers around the plain principle of faith in God. No man, be he ever so great intellectually, be he ever so profoundly learned, has power of himself in the exercise of his finite powers to comprehend the scope and power and capacity of the Church of Jesus Christ of Latter-day Saints. But still there is something about it so simple that the humblest can comprehend and accept it, and their acceptance works their salvation as completely as would its acceptance on the part of anybody else.

I am proud of my people. I am proud of the heroic history that stands behind them. I look with confidence into a future, full of hope, for the Lord has said that he has set his hand for the last time to establish his work among the peoples of the earth, and he has called us to become the exponents of that great work among his children here upon the earth.

May the Lord help us to live worthy of this high calling. I hope that the second, the third, and all coming generations may rise full up to the stature of their fathers in their service to this great cause. I would like to have my own home a center of faith. I should like to engender in the hearts of my own children a love and reverence, not only for the principles of the gospel, but for the men who have been

instrumental in their establishment in this great day. The Lord has called us to a high place, and given us a great work, and may he enable us to perform this work after the grave and royal fashion which it demands. May he in his mercy overlook our weaknesses and sustain us in our honest efforts to glorify his name in the earth, is my prayer, in the name of Jesus. Amen.

Elder William Cook sang a solo: "How long wilt thou forget me?"

ELDER MELVIN J. BALLARD.

(President of the Northwestern States Mission.

Lest we forget the mission and the message which the Church of Jesus Christ of Latter-day Saints has to bear to the world, it seems eminently fitting and proper that the membership of this Church, at least a very large number of the brethren and sisters, should come to these semi-annual conferences of the Church, to have that message re-stated, to be impressed with the mission which the Church has to perform to the world. From the beginning, I think it has been very clear to the mind of every individual in the Church, that there was no other organization in all the earth that was capable of doing the work which has been demanded of the Church of Jesus Christ of Latter-day Saints. Nobody else was nor is equipped to do the work which the Lord in his tender mercy has assigned to this Church. While many organizations are equipped to do good, and do much good, yet there is a distinctive, peculiar work that can be done only by this people. It is not because there is better blood in our

veins. Nor is it because the Lord favors us more than anybody else; but he has at least permitted us to engage in this work, and it is the knowledge and acceptance of the truth that qualifies us. I think that the truthfulness of the statement which the Lord made to the Prophet Joseph Smith, when, in the very inception, it was announced that there was no organization in all the world acceptable to the Lord, none qualified to do his work, and that it was the good pleasure of the Lord that he would reveal and restore the lost truth, the things necessary to be known, the authority necessary to carry these instructions and that organization in its effectual use in the world, is more and more apparent. We do not stand to condemn our brethren and sisters because they have not done better than they have. Perhaps we, with the same amount of knowledge, could succeed no better than they have. It is not their fault that there has been an apostasy. The fault was with those generations that have gone before, who departed from the truth and left but a fragment of it, and that altered and changed and corrupted. When we think of the mission of the Master, how that it was necessary for him to devote three years of his life, extended purposely that length of time, in order to deliver that message which seemed to be important for the salvation of that generation, and when we think how little of that message has really reached us to this day, the wonder is that men have done as well as they have.

I was reading recently an article written by an eminent divine, who was suggesting a revision of the scriptures and the elimination of those obsolete passages that have come down to us, and he concluded

that we would have a book of about ninety pages left, and about seventeen pages of the very words of the Christ. That is all that comes to us, as he concludes, from the many sermons that He preached. I have often been impressed with the fragmentary character of our New Testament scriptures, and that the part that comes to us does not fully explain all points of doctrine relating to the gospel of the Son of God, and many things are left in such uncertainty, that it is a wonder that men have done as well as they have. I believe that every word that Christ uttered was essential to the salvation of men in that day, and I equally believe that every word he gave then is essential for the salvation of men today; and I believe that if we had all the words of Christ, in all the sermons dealing, evidently, with every act and thing that was necessary to be treated upon, that we would have complete instructions and knowledge as to that plan. I think that the Master must have told the people, for example, on what day they should worship. I do not believe there is any doubt that he gave instructions as to the manner of the administration of the sacrament, or as to the administration of the saving ordinances of the gospel. It was necessary to the people in that day. Hence the apostles, in numerous sermons and discourses and epistles, could freely say that "though an angel from heaven should teach any other doctrine than that which we have preached, let him be accursed." There was no division among the apostles of Christ as to principles and doctrine. Not until these inspired men were put to death, and not until the word of God was corrupted and part of it was lost, did

men come to this state of ignorance and lack of knowledge concerning the things of God. And that we have a perfect knowledge of the gospel of Christ with its perfect organization, is not because we have learned it from the scriptures, or that we are wiser than anybody else, and have devised that system. You may, so far as the Church of Jesus Christ of Latter-day Saints is concerned, destroy every Bible in the world, and that might apply to the time when the Lord condescended to speak to the Prophet Joseph Smith, and the Church would still stand forth if it were favored with the revelations that did come, just as strong, as clear, as definite upon every proposition as it stands today, for this Church was not built or its foundations laid because of any information that we have obtained from the scripture, and while we regard the scripture with all sacredness and take second place to no one in that regard, yet we say that the Church can produce a Bible at any time when that Church is actuated and inspired by the gifts and power of the Holy Ghost. The men who speak unto us the things of the Lord in our own day, I believe, give unto us that which is just as true as that scripture which has come to us from ancient times. I think that the evidences are appearing, and are multiplying very rapidly, to prove that the world itself is being forced to accept the decision which the Master made, that the world could not be saved with the fragments of knowledge it then had. These decisions are being reached by learned men.

You have all been impressed by the terrible war which is now being waged in Europe. We have heard

of it in this conference. Is it not one of the greatest evidences of the statement of Jesus Christ to the Prophet Joseph Smith, that the world had but a form of godliness and not the power thereof? Is that power of godliness in the Roman Catholic church? Look at it today, with its hundreds of thousands of adherents in the war, represented in the soldiers of Italy, who are receiving the sacraments of that church and the benedictions and blessings of the priests of that church in opposing and slaying their Catholic brethren of Austria—no power within that church to make its adherents brothers, much less is there power in Protestantism to save those great nations from flying at each other's throats. But don't blame the poor soldiers, three-fifths of whom are supposed to be Christian men. What is the example of their leaders?

You will remember that an effort was made by one of our American philanthropists, who was actuated by high motives, to bring about an end to this terrible struggle, and so, in order to accomplish this he selected a lot of very fine Christian men and women who were also actuated by the best Christian motives, to go from court to court, and by their high standard and influence to impress the neutral nations with a desire to join them in a movement for the cessation of hostilities and a settlement upon a Christian basis of their existing troubles. We all know the result.

One of the eminent divines of this country who was a member of the company, said recently of that movement, "We went to end the war in Europe, but we started more than one war of our own. We breathed the air of suspicion and

jealousy, and we carried that feeling with us right to the court at Stockholm. The awful influence that had been at work was still with us. The strife in the trenches could not be more bitter, and its hatred more deadly than the strife and the hatred of our conference." And yet these were picked men who have had all the benefits Christianity has to offer, and yet this was the spirit that they manifested; and "as with the priest so with the people." So don't blame the people. I say were it not for "Mormonism," I would feel that the world had little hope to save itself and preserve faith in God and in Christ. There is a growing lack of faith on the part of the ministers and of members of the various churches in the world, a desertion from the old creeds. Now I do not say this to rejoice in their failures. God knows that I sorrow because the truth has been lost to the world, and I do not rejoice because my brethren and sisters of other denominations have failed, but thank God that inasmuch as they lack something they are coming to acknowledge it and they must go to God for it, even as Joseph did. And unless men will turn to him, all their speculations are in vain. One word from him is more precious than all the philosophies and theories of all the men in the world. Men, I say, are acknowledging that they are in need of something more than they have.

I have here a statement made by one of the leading ministers in the city of Portland, and indeed one of the most eminent men of his day, a broad-minded and liberal man. I have listened to him on a number of occasions. He is a man of great experience and stands, I think, far in advance of the membership of

his denomination. At a meeting which was attended by a number of the most prominent divines, held July 23, 1916, at the University of Oregon, the Rev. Dr. J. H. Boyd in the opening address at an international conference, said: "I cannot see a ray of hope for the present organizations that are attempting religion, though there is a big hope for true religion."

That is true, for we have witnessed the hundreds and thousands of men who are turning to Christian science and other things, seeking for the truth if haply they may find it. "Having eyes they see not, and having ears they hear not, and hearts they cannot understand." And yet I believe down in their hearts there is a great hungering and thirsting after truth, and men are running up and down the earth seeking truth. They will find it some day, in the Church of Jesus Christ of Latter-day Saints. This minister also said:

"Already there are signs pointing to a broader movement, but they are not within the denominational lines. The old-time Presbyterians would rather see Christianity go down than give up a bit of their creed. There is no cohesive church of Jesus Christ in this state. There is no leadership to bring the denominations together. Little communities have been crowded with churches, and what do we find—ministers shifting from parish to parish in search of bread. No preacher can fulfil his mission when he is only in a community for a year or two years. Under our present system of creeds I cannot see a sign of anything that is going to help. Statistics are a failure in giving the situation."

That is just what the Lord Jesus Christ saw and told the Prophet

Joseph Smith in the very beginning of this work, and that is why "Mormonism" is in the world. O how my heart rejoices to see how men are beginning to recognize that there is truth in the declaration that the Lord Jesus has made, for there is hope when men begin to see. My heart goes out to them, for I have discovered hundreds and thousands who are honest and God-fearing; but while we stand upon the firm rock or the unsinkable ship, where there is no danger of wreckage, out in the mealstrom are many millions who are driven hither and thither, and my heart goes out to rescue them, to save them, and to bring them to the knowledge of this glorious truth, for it is the thing that the world needs, and the world ultimately will receive it.

I believe that we are but demonstrators and teachers. We have not been called here, my brethren and sisters, one of a city and two of a family, to enjoy all these blessings alone. We have only been brought here to be trained to carry this message to the world, to preach it by our lives, so that men might be attracted to it. And while I would not give up one of the young men who come into the mission field—I thoroughly enjoy them and appreciate them, but many are not prepared to meet some of the people in the world who are hungering and thirsting after righteousness. What about the lawyers, the doctors and the bankers whom our young men cannot reach? What are you lawyers going to do about your brothers of the fraternity in the world? What are you doctors and bankers going to do? I want to say to you that the responsibility of carrying the message of the gospel to the lawyers, doctors, bankers, and professional men

largely devolves upon the men of their class in this Church; and if they cannot go for long term missions they should go for short term missions, and if they should lose the opportunity of fulfilling these missions I believe a responsibility will rest upon their shoulders for failing to do their part. We want you out in the mission field. Of course it is proper to have homes, to be well provided for, even to enjoy the luxuries; but do not forget that all material blessings are but a means to an end. Do not forget that the possession of the things of this life should not be the end, but a means to assist us to demonstrate to the world that there is power in the gospel of Christ, and assist us to bear this message to a sinking world who today need it worse than anything else. And I want to say to you that no family in this Church will ever stand secure in the possession of their privileges, nor in the realization of the blessings which have been pronounced upon their heads, unless they do their duty in carrying this message to the world. So, you brethren who have been upon missions may take home the responsibility of preaching the gospel again, for the demands for laborers in the field will be greater than ever before. It is an hour of preparedness. It is an hour when the brethren and sisters should be thoroughly alert, not boastful, but feeling the consciousness of the responsibility that rests upon us, accept it, lest we should fall short and others come in and take our places.

There is some objection on the part of the world to this Church, because they think we are dominated. I recall a statement that was made in the world's citizenship conference, a few years ago, by Dr.

Coyle, with whom I had a rather heated controversy, and he finally, I am glad to say, deserted his position and refused to defend his attack. He said:

"I hold, and shall show, that 'Mormonism,' by its organization, its claims, its teachings and its practices, is a menace to which, as Americans, as patriots and as Christians, we cannot be indifferent. First of all, because of its system. It is the most completely centralized, the most compact and most unified religious body in the world. As a piece of ecclesiastical machinery there is nothing to compare with it."

No less a person than the Vice-President of the United States said last year:

"We insist on being efficient people, and we also insist on being free, but we cannot be both. We must take our choice. The German empire and the 'Mormon' Church are two of the most efficient organizations on earth, but in both the individual is subservient to the organization. I hope some way may be devised by which we can become more efficient and yet retain our freedom."

I ask you, and you can each answer for yourselves: Do you feel that you are slaves? Do you feel you are dominated and dictated to by any one? Are the missionaries compelled to go into the field? Why, they are the freest men on earth. Yet here is efficiency. Some may say, it is not possible for us to have efficiency and yet freedom. But they know but little of the power of the Holy Ghost who gives a common understanding to all who receive him and he makes them one. This is a power that is lacking in the world. Men may even adopt the doctrines and the ordinances of the gospel of Christ, but still there will be something

lacking. You may manufacture artificial heat and light, but plants or animals, when made to depend upon that light will dwindle and die. For there is something else that comes from the sun in addition to light and heat. It also sends life forth into all things. So the organization may be ever so perfect, but still there is something more than form needed. There must be life. It is the gift and power of the Holy Ghost that has "touched the hearts of the Latter-day Saints that makes them do this wonderful thing. I say to you that I am absolutely free. No one has ever dictated to me. I go cheerfully into the world. I have done it with all my heart; freely I have done it. No man has compelled me. And I thank God that I have the good sense to use my will and my judgment to do that which I conceive is best for me, best for my fellow men, and in keeping with what I feel to be the will of the Lord. I have done it as you have done it, with my whole heart, with perfect freedom. We will continue to do it, my brethren and sisters, and we will yet demonstrate to the world that we can have the most efficient organization and still be free. If men can devise systems, that seem to be good, and that by the power and wisdom of men, then what should the kingdom of God be? It should be more perfect than all, even as the heavens are higher than the earth. We should expect the Church of God to be the most complete and that nothing on earth can compare with it. This Church is that, even in the judgment of our enemy.

Let us live our religion. Let us recognize the fact that the work of God to be done in the earth is not yet finished. The greatest, the

grandest part of it all lies yet in the future, and it affects every man, woman and child in the whole world. May God help us to see this, and prepare ourselves to be demonstrators of the word and preachers of it acceptable to God, and to the salvation of the souls of all of our Father's children, I pray, in the name of Jesus. Amen.

ELDER HYRUM M. SMITH.

The only true Church established by God and not by men—Our duty to teach all mankind freely this truth—Compulsion not a principle of the gospel—Those who neglect to accept the truth must take the consequences—Later-day Saints are obedient to the priesthood, because, they are a part of the priesthood which exercises its power in righteousness—They are obedient to an organization, because they are the organization—No man since the great apostasy has been able to organize the Church of Christ; it remained for the Lord to do, through the Prophet Joseph—We must continue to teach these truths to our children.

The things we have heard this morning are some of the principles of the gospel of Jesus Christ. They are some of the things that must not be forgotten by the Latter-day Saints. They are truths that must be taught by the Latter-day Saints to their children, and their children must be trained in the knowledge of them, and prepared to go out into the world and proclaim them for the salvation of the world. It must not be forgotten by the Latter-day Saints that the Church to which they belong is the only true Church in all the world. It must be remembered by them that there is no other church on the earth that is recognized of God as his Church.

Will he acknowledge an organization that he has not established? Will he recognize ordinances and ceremonies and sacraments that are performed by those whom he has not appointed? I tell you he will not. The Lord recognizes only those whom he has called and chosen and ordained and sent forth to do his work and accomplish his will. While it is true, as Brother Ballard has stated, that the world, the people of the world, are not necessarily responsible or blamable for perpetrating upon the earth false churches or denominations or religions, nevertheless it must not be forgotten that the world of mankind will be held responsible if they continue to perpetuate in the earth these false religions that were introduced centuries ago by uninspired men or by the adversary of the souls of men. The Church of Jesus Christ of Latter-day Saints did not come out of the Catholic church. It is not an offshoot of any protestant denomination. It is not a faction of any denomination or religion extant in the world. It is not something that has been established by men. It came not by the will of man, nor by the wisdom of man, but it came from God. God established it, not man. The truth of it came down from heaven, by the revelations of God, and is not founded upon the ideas nor the speculations nor the sentiments nor the will of men. The priesthood and authority of this Church is not a power that man has arrogated unto himself. It is not authority assumed by men or conferred by one man upon another; but it is an authority that came down from heaven and was restored unto men by the messengers sent from God, and those who received it are author-

ized to speak and to minister in things pertaining to the salvation and the redemption of mankind. These things are true. Therefore these things must not be forgotten; they must be remembered and taught unto our children and to our children's children to the latest generation, because these truths are what we must possess in order that we may come to an understanding and to the unity of the faith.

I pray God to bless his people, and to make them able to accomplish the work he has called them to perform. As Brother Hinckley has suggested, because we are the chosen of God and have embraced the gospel of Christ and are members of the only true Church in the world, there is no reason why we should exalt ourselves and boast ourselves as better than others. That need not follow. We are what we are because we humbly accepted the word of the Lord, and did not reject the message of salvation when it came to us or our fathers. And some of you and many of your fathers were what the people of the world are now; and what we are now, multitudes in the world may be. All mankind may be numbered with the Saints of God, if they will forsake following the footprints as well as the will of the adversary, and submit their wills to the will of God. It is a matter that every man must regulate for himself. All men can serve God freely. All are invited to come and drink of the waters of life freely, and they may come if they will. No one will coerce them, nor compel them. Compulsion is not a principle of the gospel of salvation. The gospel will be preached to them. We will labor for them, and

we will serve them. We will make great sacrifices for them, and endeavor to bring them to a knowledge of the truth, a knowledge of the salvation of the gospel of Jesus Christ, and of the kingdom of God; but if they neglect that message, they must, of course, take the consequences. Some of these learned ones, quoted by Brother Ballard, express themselves in their ignorance concerning this Church. Are the Latter-day Saints subservient to the priesthood? Yes in the sense of being obedient to the priesthood. Why, we the male portion of the Church are the priesthood. All men in the Church, those who are worthy, all are entitled to bear the priesthood, and do bear it, so far as we know. Each man exercises that power in his labor among the Saints. We rejoice in being obedient to God and to his power, and the priesthood is his power, and he has delegated it unto men, and those who exercise the authority and power of that priesthood, how have they exercised it? My brethren and sisters, have they exercised it in harshness? Have they exercised it in unrighteousness? Have they exercised any unrighteous dominion over you and your children, or have they exercised it as the humble servants of God, and your servants, your helpers, your instructors, your teachers, your leaders, your fathers, your husbands, your brothers, your sons? All these hold the priesthood, and the exercise of that priesthood has been manifested in love and sacrifice and service and brotherhood and mercy and charity and patience and tolerance and in good will. We know that. And that is one of the causes that has made the Latter-day Saints united.

Are the Saints obedient to an organization? Why, they are the organization. The Church of Christ as organized in the world is composed of the membership thereof, set in order according to the wisdom of God.

If there has been one single man, from the very first pope down to the last, in Catholicism, who has known what the Church of Jesus Christ is, or what the gospel of Jesus Christ is, then I say it is very unfortunate that he has never made it known to the world. If there is any man in any religious denomination whatsoever, from the beginning of it until now, who has known what the organization of the Church of Christ is, and how to organize it, or who knew what it consists of, then I say it is a great calamity to the world, and the world is suffering terribly in consequence, that he has never made it known to the world, and organized the Church for the benefit and the salvation of the children of men. Is it not reasonable to suppose that if any man, in any dispensation gone by, or living at the present time, understood the organization of the Church, and how to effect it, who understood the order of the priesthood, and how to set in order the quorums of the priesthood for the work of the ministry, for the preaching of the gospel, for the perfection of the Saints, for the purpose of bringing all men to the unity of the faith—I say is it not reasonable to suppose that he would have made it known, and set up that organization, and set in order that priesthood, and commenced a work for the redemption and salvation of mankind. The very fact, then, that no man has been able to

set up the kingdom of God and establish the Church of Christ, with prophets, apostles, etc., and the divine gifts of the Spirit, and set in order the quorums of the priesthood, and assign the duties of the priesthood to the members who hold it, that fact, I say, is positive, irrefutable evidence of the truth, that no man since the falling away, since the great apostasy which followed the establishment of the Church by Christ, has known what the Church is, or how to establish it, nor what is the power of the priesthood, nor how to regulate those who hold it. These things have been made known, in our day, not by man, but by the Lord. They have been declared by the revelations of the Lord. And this organization and this authority has been established in the world by the wisdom and mercy and loving kindness of God, our Eternal Father, for the salvation of his children; and its destiny, as has been said time and time again and as we must continue to teach and declare to our children, is to bring about the salvation of the children of men who ever lived, and who do live, and who shall ever live upon the face of the earth. I know these things are true. I know it, not by the wisdom of men, nor the learning of men, but by the witness and power of the Holy Ghost. He has borne testimony to my soul, that these things are true, the very truths of heaven, and that Joseph Smith was an instrument in the hand of God through whom they have been given again to mankind in the world.

May God help us to remember these things, and cherish them, and hold them up paramount in our lives, and in all our activities while

we live in the flesh, is my prayer, in the name of Jesus Christ. Amen.

The choir sang the anthem: "Unfold, ye portals everlasting."

The benediction was pronounced by Elder Louis Pond.

OUTDOOR MEETING.

In a tent seated and arranged for the purpose and located on the lawn, east of the Bureau of Information building, a meeting was held at 10 a. m., Elder David O. McKay, presiding.

The singing was by the M. I. A. chorus of Ensign stake, John D. Giles, chorister, Henry Giles, accompanist.

The chorus sang: "Our God, we raise to thee."

Elder T. Samuel Browning gave the opening prayer.

The chorus sang: "Now let us rejoice in the day of salvation."

ELDER WILFORD DAY.

(President of the Parowan Stake.)

My brethren, sisters, and friends, it is indeed gratifying to me to see such a large audience here this morning, in view of the fact that both of the main buildings are crowded to their capacity.

As has been stated, I am the president of the Parowan Stake of Zion, two weeks old today. I, who am the baby member of the Stake Presidents, did not expect to be called upon so early. Some few years ago, as a shepherd from the range,

I received a call to fill a mission, I responded, and the burden of my prayer was that I would be called into service. While I have made this explanation, this morning, it is not in the nature of complaining—I thank God, again, that I am put into service, because to me, with the limited experience I have had in this work, it means good feeling. For the more we work, the better we feel, the more we appreciate the gospel of our Lord and Savior, Jesus Christ. I feel in every fibre of my being that this work in which we are engaged is, indeed, the Master's work. The teachings and instructions I received from the brethren, the presiding authorities, when they set me apart and called me to that mission in a foreign land, was of such a nature, as every man and woman should have in this world. They taught me to pray for those who spitefully use me, to have no malice in my soul, and to be at peace with my God, my neighbors, and all mankind. Today I am happy to tell you, my brethren and sisters, that there is not a touch of spite in my heart toward any living being upon the face of the earth. People there may be who do not like me; there are people with whom I do not harmonize—we do not work together just right, probably; but, nevertheless, I do not have a bitter spot in my heart toward any man upon the face of the earth. That is one of the principles of "Mormonism." One of the teachings I received was that I should keep myself pure and unspotted from the sins of the world. That is a doctrine of "Mormonism." Every teaching that I have received, under all circumstances, has been of such a character as to cause me to grow stronger, and to become

a better citizen of this great Republic, and a better member of the Church of Jesus Christ of Latter-day Saints.

I have occasion at times to come in contact with people who are not of our faith, and I recall now a conversation I had, only a few days ago, with persons not of our faith, and not of our state, who were coming through the country, evidently anxious for information pertaining to our people. They wanted to know the conditions—wanted to know how we stood politically, how strangers were treated, who were not of our faith. My answer was that if they exhibited manhood and womanhood, we knew no difference in the ordinary affairs of life. I presume there are many here, probably, who are not of our faith, but I want to say this: I have served in various capacities in our stake, away out in the far country, nearly three hundred miles from Salt Lake, in a school board, for instance, and have employed teachers, not knowing their political or religious beliefs. This was done in an inland, isolated "Mormon" community. I mention it to show you the attitude of our people toward all mankind. That is the teaching that we receive: that is the teaching it seemed to me that we should receive. Ability, and good character are what we desire in people, honesty of purpose and righteous desires—let their religious or political beliefs be what they may.

My brethren, sisters, and friends, I want to bear you my testimony. I know of a surety that God lives, that Joseph Smith was indeed a prophet, and his teachings that are being taught today are such as will elevate and strengthen and make for better manhood and better wom-

anhood; and stand for those things for which we need not apologize, nor be ashamed. I rejoice, my brethren and sisters, in being a member of the Church of Jesus Christ of Latter-day Saints. I know this, that if we will do the will of the Father, we will know of the doctrine, whether it be of man or whether it be of God.

I pray that God, our heavenly Father, will bless us with ability to appreciate our position here in life, and our mission, and so be able to live in harmony with the gospel truths; and if we do this, we shall become even better citizens of this great Republic, better members of the Church, and have an influence for good among mankind with whom we come in contact. May God bless us to this end, I pray, in the name of Jesus. Amen.

ELDER CHARLES A. CALLIS.

(President Southern States Mission.)

It is written in the Bible, "Where there is no vision, the people perish." The other day, before I left the South to come here to attend the conference, I received a letter from one of our young elders. In this letter, he said, "I want to be the kind of a missionary that my mother thinks I am." That young man has vision, and while he walks in the light of that vision, he will be a missionary such as his dear mother is praying for him to be.

In one of the suburbs of Chattanooga, there is a large mound. Recently a scientific association, sent two of its representatives to examine this mound and to discover its contents. They did so, and they found it to be a vast tomb, filled

with dead men's bones. It revealed the fate of nations long since passed. The ministers of that city are wondering who these people were, and why they were buried in one vast tomb upon the face of the land. If these ministers had vision, they would know the source from whence this departed people came, and their minds would be enlightened and filled with knowledge. I presented one of them with a copy of the Book of Mormon, and told him that in that sacred volume he would find the history of those people, whose bones filled that mound in the southland.

The fate of that people is written in the Book of Mormon. It was predicted by one of the prophets of God. He warned the people that if they persisted in committing iniquity, that if they continued in their rebellion toward God and disobedience of his commandments, "there bones should become as heaps of earth upon the face of the land." That mound in Chattanooga is a powerful testimony that this prediction has been fulfilled to the very letter. That tomb is a warning to the people: it is a solemn proclamation that "the wages of sin is death, but the gift of God is eternal life, through Jesus Christ." The Prophet Daniel said that "in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed * * * and not be left to other people." That kingdom is here. The Almighty has established it in strength and beauty and power for the salvation of the souls of men.

Why is it that many people do not see it? Jesus gives the answer. "Except," he said, "a man be born again, he cannot see the Kingdom of God." And again,

"Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." And so, my brethren and sisters, when a man is baptized by immersion for the remission of sins, and receives the gift of the Holy Ghost by the laying on of the hands of the authorized servants of God, that man is spiritually born again. He receives the vision by which he recognizes the Kingdom of God, he sees it, and the gospel is the door by which he enters into the Kingdom, there to have exaltation and glory bestowed upon him if he continues faithful in serving the God of heaven.

When the quorums of priesthood were organized, the Prophet Joseph said that these quorums were organized according to the vision. I testify unto you, as a humble servant of God, that the Prophet Joseph established this work, that he founded the Church, under the inspiration of the Almighty, and according to the vision that God did give him. When men talk of the beauty, of the strength, of the efficiency of this Church government, we do not claim the credit. It did not spring from the brain of man, it did not come from earth. It was organized according to the vision which God gave to the Prophet Joseph Smith; and herein, Latter-day Saints, is your hope, herein is your salvation; and in the power which the testimony that this Church was organized by the Almighty gives, we go to the world and call men and women to repentance, and invite them to become with us heirs of God and joint heirs with Jesus Christ.

Let us not lay the flattering unction to our souls that God is a respecter of persons. As ruin and

death overtook the ancient people who lived on this continent, so wickedness today will destroy men and nations. Is it not appalling to think that many people will not learn righteousness until the judgments of God are in the earth? Do not we need to practice the principle of repentance in our lives, every hour, every day, and every year? for, as the prophet hath said, "There is not a just man on the earth that doeth good and sinneth not." Repentance is a total change of heart and life. Fear does not constitute repentance, sorrow for misdeeds is not genuine repentance; but a change of life, a change in the conduct of our lives, a coming to God and doing his will, that is genuine repentance, the repentance which will exalt a nation and bring it unto God. God sends sanctifying afflictions to produce repentance in the hearts of men. Of course, repentance is produced by the preaching of the Word, but God has seen fit in all ages of the world to send afflictions unto men that they might learn that there is a God in heaven, and that our allegiance is to him.

In the thirty-second chapter of the Book of Alma, it is recorded that many poor people were driven out of their churches, and came to the servant of God for instruction; and Alma said, "Because ye were compelled to be humble, blessed are ye; for a man sometimes, if he is compelled to be humble seeketh repentance * * * blessed are they who humble themselves without being compelled to be humble * * * and baptized without stubbornness of heart." God declares in the Doctrine and Covenants, that after the testimony of the elders, he would send the testi-

mony of earthquakes, of pestilence, of war, of famine. Are not these words being fulfilled? The nations of the earth have turned deaf ears to the entreaties, to the persuasions, to the testimonies of the servants of God. In the pride of their hearts and the stubbornness of their souls, they have not received the Word of God sent to them in love and in kindness, and now the God of heaven is thundering his judgments in the earth, and out of the smoke and the dust and the terror of this awful war will stand out written in letters of blood, "The wages of sin is death." Shining clearly to the vision of all men, the justice of God will stand forth, his mercy will be there; and men and women by countless thousands will come to him, receive the gospel, and be blessed of him.

I bear you my testimony, brethren and sisters, that Jesus Christ is the Son of the living God. I know this to be true. I also bear you my testimony that Joseph Smith was a prophet of the Most High, a man who gazed into the heavens, a chosen servant of God, who gave his life for the children of men, who, by the power of God established the Church, preached the gospel, that men might come unto God and be saved in the Kingdom of the Lord Jesus. I also bear you my testimony that the head of this Church today is a prophet of God, and that it is as necessary for a man to believe that the Church today is led by prophets and apostles as it was in the days of Jesus, as it was in the days of Joseph Smith. And when men forget this great truth, when they live too much in the past. It is a sign that their vision is blurred, that the vision to them is becoming dim. O brethren and

sisters, let us keep the Spirit burning in our hearts, that the vision may be ever with us, that it may never be written of us that because we had no vision we perished in unbelief.

God bless this people, God bless this gospel. It is flying abroad, it is filling the earth, it is destined to conquer, it will conquer, in love, in kindness. Its mission is to bless men and women, and to increase the glory of God in the hearts of men, by inducing his children to obey him and keep his commandments. I bear you this testimony in the name of Jesus Christ. Amen.

ELDER JOSEPH E. ROBINSON.

(President of the California Mission.)

My brethren have borne witness to you of the restored gospel that Joseph Smith, divinely chosen and ordained of God the Father, hath been instrumental in his hands to reveal again, the covenant which bringeth salvation to the sons of men. They have stated that any man may know of the doctrine whether it be of God or whether it be of man, if he will do the will of the Father. We have been singing of these last days of salvation and grace, rejoicing in the fact that the testimony of Christ is ours, that all which has been spoken by the mouths of God's holy prophets, since the world began, has been revealed to man in this day and age. We have been admonished that it is essential to be born of the water and of the Spirit, in order that we should see and enter into the Kingdom of heaven. And we may know all this with just as great surety and certainty, as did the apostles of

ancient times. When the Lord Jesus was ministering among the sons of men, and they had learned of the miracles which he had performed—and great crowds had followed him in his ministry—he asked of his disciples, "Whom do men say that I, the Son of Man am?" And they replied, Some say that thou art John arisen from the dead, or Moses, or some one of the ancient prophets. Then, said he, Whom do ye say that I am? ye with whom I have ministered and labored in love, ye who have joined me in service, who know my private life, my thoughts my doctrines? And Peter, the senior member of his quorum, replied, "Thou art the Christ, the Son of the living God." This man, because of his sturdy character, because of his stability and evident immovability, had been called Cephas, a stone, or Petros in the Greek, Peter as it is rendered in the English. And the Master, ever quick with those illustrations taken from the home-life of the people, said, "Verily, thou art Peter," (or thou art a rock,) "and upon this rock," designating something other than Peter, "shall I build my Church—and the gates of hell shall not prevail against it." That, to me is not only the rock of revelation, but the truth revealed in that revelation, the testimony, the witness that Jesus is the Christ. For "flesh and blood," said the Master, "hath not revealed this unto thee, but my Father which is in heaven." Flesh and blood, experience, association, did not give this knowledge to Peter, that Christ was the Messiah, but God revealed it unto him—and that witness of the Holy Spirit the gates of hell should not prevail against.

We learn that he drew after

him multitudes of people who came for the loaves and fishes, who came out of morbid curiosity to learn something of his doctrine, and see the miracles which he performed. When he discerned this at one time, he upbraided them soundly for their lack of faith, that they came for the bread, not of life, but of the earth; that, as their fathers had been fed with manna from heaven, so they had thought to be fed in that dispensation, but he said, "I am the bread of life;" and those who would be truly his disciples must partake of his flesh and of his blood. This was a hard saying to them, and they muttered over it, and turned away from him. When he beheld them departing, he said unto his disciples, "Will ye also go away?" Then Simon Peter answered him, "Lord, to whom shall we go? Thou hast the words of eternal life, and we believe and are sure that thou art the Christ, the Son of the living God."

I would like to ask the Latter-day Saints today, to whom else will you go? We are admonished that we need repentance here at home. We are told that we are lax in our obligations to keep the commandments of God, that we follow after the follies and madness of the world in seeking its wealth and pleasures. It may not be my part to criticise my brethren and sisters at home, if this be true; but where else shall we go for salvation than to the Lord Jesus Christ? and "what shall become of us, if we neglect so great salvation?" If we are satisfied with the fame of the world, if we are content with its riches, if we fail to lay up for ourselves treasures in heaven, if we are selfish in our lives and do not live the gospel of service, of what moment is life to us?

Where shall we find a reward? And whence shall come our recompense?

I have been in the world long enough to know something of its philosophies, and I want to testify to you here, in all soberness, that they are vain, that they cannot give comfort to the soul who is tried and sorely distressed. I want to bear witness that the gospel of Christ, as it is understood by the Latter-day Saints, is the only thing that will bring comfort and strength to the souls of men when tried beyond the things of mortal endurance; and there are times which come to us, one and all, I take it, that seem like Gethsemanes to us, things that are tragedies in our lives; and in it all, with the experience that I have, I have never yet found a man who could derive strength and comfort in the philosophies of the world, nor in the perverted teachings of the ministers of so-called religion.

I have seen the expectant mother in the throes of travail, answering the end of her creation, as a co-helper with the Eternal One, to tabernacle one of the spirits of his children in the flesh. In the depths of her travail and distress, invariably she turns to God the Father for strength, for comfort and power to endure. Then, when happily delivered, she rejoices like Sarah of old, because a soul has been born. Again to the Lord does she turn, with a heart full of thanksgiving and praise, exulting in her motherhood. As she watches this little one grow and develop and approach maturity, unfolding its sweetness as a bud into a flower in the garden of love, again I note that she seeks God, in her joy, for strength, for judgment, for wisdom, to guard wisely and well and direct aright the emotions of that living soul.

When the dark angel of death comes and shuts down the sweet eyes in silence, stills the lips, makes cold the cheek and hand, again does the mother, aye and the father, too, turn to the Source of all light and truth and comfort, for from him alone can comfort come, and recompense.

Nothing in what the world says of our lives beginning in this earth, of its ending with death, brings recompense, brings compensation for the trials of travail; nothing that the world philosophies can give us, even in all their breadth and depth of anticipating immortality, can bring compensation for the blasted hopes, the aspirations and ideals and desires cut short by death. We have builded in our very souls for eternity. We look for our children to perpetuate our names and honor in the congregations of Israel forever. Careless and indifferent, perchance, we may be, but we want our boys to be honorable, brave, and godly men; we want our girls to be virtuous, sweet and matronly in their lives; and in our hopes, we do not circumscribe them with the possibilities of this life, but only with that which the eternities can offer and bring to us. When these hopes are crushed and dead, because of the loved ones taken away, there is nothing that the world can offer to make recompense for our cherished ideals and hopes. We must rest our faith with God. We must look unto him, the Author of light and life and salvation, for comfort, for the renewal of hope and faith, and for the ultimate realization of all that our fond hearts have dared to dream of and desire.

I have seen a people expatriated from their country, stripped and

pealed, foot-sore and weary, carrying in their hands their earthly possessions, come from the republic south of us, into this goodly land of freedom. I saw the spirit of faith and courage rest upon them and give them hope when all else in this world would have robbed them of trust in God and made them feel that their lot was mean and miserable indeed; it was because they, with Peter, had the witness of the Holy Ghost that Jesus is the Christ, and that with him are the words of eternal life; that with God there is recompense and reward, and if men be faithful and true, though all things may be wrested from them in this life, in the world to come there are eternal riches—where moth doth not corrupt nor rust corrode, nor thieves break in and steal. When I went to visit some of them, one in particular, the mother of half-a-dozen little children, and the husband away in the mission field, and I found her with more than a hundred others gathered into a great, vacant house, just completed, cement floors, no comforts, nothing with which to cook their food, no beds, and no food—I expected tears and lamentations, and, perhaps, from this fond mother and wife, a request that her husband might be sent to her. Her first words, after greeting me were, "Oh! sing for us; sing 'I'll go where you want me to go, dear Lord, I'll be what you want me to be.'" From whence comes such faith and courage under adverse conditions? Only from a deep conviction that God is over all, that his providences will not fail, and that they who trust in him shall have eternal life.

I saw a city laid waste by earthquake and fire, and hundreds of thousands of people made homeless.

No word from the outside world, except that rumor had said that even this our great city had fallen in ashes and ruin to the ground, and the Temple of God had been struck by lightning, and blasted—that the greater cities of the East had sunk into the sea. Many men believed it was the end of the world; and then, not only did I see the saint pray; the nun telling the rosary, and the priest with the crucifix—but they who had declared themselves infidel and unbelievers, came to their knees, and called on God for deliverance—for in the hour of their extremity, they recognized the fact that aside from him there is no life eternal, and no safety in this world.

I have seen the spirit of peace and comfort come to men under untoward conditions because of this faith. If you will indulge me, I will tell one incident. One of our brethren who had been bereaved of a sweet baby at home, a most promising little one, came with his wife and three other little children into the mission field, voluntarily giving his service as a representative of his quorum of Seventy, to preach the gospel of Jesus Christ. The spirit of comfort came to them there in the midst of service. One day, returning from his work, he met the two little girls, seven and five years old at the door, going on an errand for the mother. "Wait a moment, my sweethearts," said he, "and I will go with you," and he went in, as the fond father, first to greet his wife after the day's labor. The little ones, in their excitement or zeal, had gone on without the father, and when he searched for them, a terrible feeling came over him that they had met with some sad end, and he turned around to see a great automobile run them both down,

and when they were gotten out from under the wheels, one little one, the fairest, the oldest, was crushed almost beyond recognition—not an organ of her little body left complete, let alone a bone. The other little child was unconscious. It was hurried to an emergency hospital. The doctors labored over her, and felt there was no hope for her life. Five years old that she was, she had learned the lesson of faith and prayer, and opening her eyes for a brief moment to the anxious watchers and workers over her, she asked for the elders; and they blessed her. She sank to sleep, and awoke the next morning entirely sound, so far as her limbs were concerned, though bruised from top to toe. She would never acknowledge that she was hurt at all. At the coroner's inquest, my good brother, this Seventy, was asked what charge he wanted to make, and he replied he had no charge to make. They wanted to put the little one on the stand to testify of the death of her sister, and the father said, "No! she is only a little child, she would not understand. Why should you perplex her with questions. Death has come to my family, I accept it, and I kiss the hand that chastens me." And the Judge said, "Do you not desire to establish some grounds for a damage suit?" "Why should I? Accidents come to all men. This was not a wilful one. The man who has done it suffers more than I suffer. I have the sweetness of my child's life to remember, I have the assurance that I will have and hold her again in the eternities yet to come, while he must go through this life ever haunted with the thought of this dread day." And the Judge burst into tears, and said,

"Never in my life of twenty-five years practice have I heard such talk, or felt such a spirit."

At the funeral services, next day, many strangers gathered in, and this fond father asked for the privilege of saying a few words over the body of his own babe. "I want you Saints," said he, "and you, my brethren and sisters in the mission field, to remember that God is over all. I do not want you to question his divine providence. I do not want you, for one moment, to allow this to affect your faith, but see to it by your lives, by your ministry and service, that you set one niche higher the standard of truth and equity, that men, seeing your good works, observing your faith and your loyalty, shall be constrained to come into the fold of Christ and receive the recompense which God alone can give in times like this."

Where else in all the world can such strength come from except from a knowledge that God is over all, and that Jesus is the Christ? And so, men there had to bear homage to the testimony of that man, and were constrained to feel that there was something in the faith of the Latter-day Saint that passed the bounds of earth, that reached out into the infinite, struck hands with the Eternal One, and had fellowship with him, because buoyed up under such circumstances, he would not repine; would not find fault with God nor think him harsh or unkind, but meekly submit and await for a time to come when, comforted, they could pursue their allotted ways until their earthly life was finished, and then again, could claim and hold for eternity that sweet little one whose life was sacrificed.

This is the same spirit that was with Peter, that was with old Job when he had wrested from him his family, his riches, and his home. Miserable companions or comforters perplexed him with the thought that it was something that he had done or had not done—that had made these dread calamities come upon him;—his own wife, turning, it seemed, against him, or at least so overcome with suffering and humiliation, suggested that he curse God and die. Crying out from his absolute weakness, sickness and humiliation, from the dust of a once happy home, he said, "Though he slay me, yet will I trust in him. * * * For I know that my Redeemer liveth, and that he shall stand at the latter-day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself and mine eyes shall behold and not another: though my reins be consumed with me." If we have this testimony, this faith, such courage as this, my brothers and sisters, we need not fear for the future of Zion. But if we are remiss in our obligations, if we are undutiful, unthankful, and unholy, we will come under the anathema of those who reject salvation and Jesus Christ against themselves. Therefore, let us be faithful and true, that the promises made to our fathers, that the promises made unto us by God himself, through revelation, and the inspiration of his Spirit in this day, shall be ours, I pray, in the name of Jesus. Amen.

The M. I. A. chorus sang: "The Spirit of God like a fire is burning."

ELDER JOSEPH W. McMURRIN.

We live in our posterity—Many young people love the faith of their fathers—Our religion is one of power and life—It causes men and women to testify and render service freely and willingly—We are all under obligations to do so—Evidences of the fulfilment of the promises of the prophets—Prayer that the young men and women may love the truth given of God to the fathers.

My brethren and sisters, I believe we have all felt that it has been good to be here in the worship of the Lord, and that our Father in heaven has been mindful of us, and has blessed his servants who have given us the word of the Lord. We believe in the power of God to so inspire his servants, that they can speak to the people the very word that the Lord would have spoken. Some might think this presumptuous, but it is according to the scriptures that have been given to men, both in ancient and in modern times.

I thank God for the gospel, my brethren and sisters. In looking into the faces of those who have assembled here in this meeting this morning, I have felt to rejoice in that there is present a goodly sprinkling of young people, who are the sons and daughters of those who received the principles of the gospel in days that have passed away. We expect to live in our posterity. Our fathers and mothers before us have sought God our Father that his blessings might be upon them in the rearing of their families, that they might have sons and daughters who would honor God and keep his commandments. That has been the cry of the fathers. I have very often come in contact with it in the labors that I have performed as a

missionary in far-off countries. Missionaries very frequently hear the declarations of fathers and mothers concerning the anxiety they have in their souls about gathering with the people of the Lord. I know something of how they have labored and saved that they might come up to the land of Zion—not that they were desirous to increase their substance, so far as the things of this world were concerned, but they were anxious to plant the feet of their offspring in the country designated by our Father in heaven for the gathering of his people. Such parents had become convinced of the truth and into their souls had come the testimony of Jesus Christ. They saw very clearly the importance of the gospel message that had been revealed to men in this dispensation; and they were anxious that their children after them might be in the companionship of those inspired pastors spoken of by holy prophets of old who had been wrought upon by divine inspiration and foresaw the gathering of the people together in Zion, where they should be given pastors after God's own heart—pastors who should feed the people with knowledge and with understanding.

It gladdens my heart, my brethren and sisters, to discover that the hopes of the fathers and the mothers who have lived in the past are not to be in vain. There is growing up in the midst of this Church many young people who are the offspring of those who have labored so faithfully in days gone by, splendid sons and daughters who love the truth, and who stand pledged to keep the commandments of God. We should be able to see today in this great gathering of the people of the Latter-day Saints, a very remarkable

evidence of the truth of the work to which we have given our allegiance. I do not suppose that anything like it has ever been witnessed anywhere else in the world. Where else do such hosts gather together for religious purposes? Our buildings are very commodious, but entirely too small to accommodate the people who desire to hear the word of God. Even in this overflow meeting, in the open air, notwithstanding the chilliness of the weather this morning, the people are anxious to come and hearken to the counsels that may be imparted.

I thank God for a religion of this character, a religion of power and life, a religion that causes converts to labor for the uplift of humanity, and to feel that they are under obligation to give service to the work of God.

I heard a young man, who is a superintendent of a Sabbath school here in Salt Lake City, say just recently, that his school was visited a few weeks ago, by three ladies who were passing through the city. They saw people going into the little church, and supposing that a public service was going on, they entered, with others, and thus found themselves in a Latter-day Saints Sabbath school. The superintendent, seeing they were strangers, paid attention to them, and invited them either to join in one of the classes, or to visit the various classes as they might elect. When they expressed a desire to visit the various departments he escorted them from room to room. When they had gone through the school, one of the ladies said, "How on earth do you get the money to pay all these teachers?" They had a host of little children in the kindergarten department; and quite a number of

teachers engaged with that department; and of course the usual number of teachers engaged in the other departments. She could not understand where the money came from to pay so many teachers in the Sabbath school. The superintendent himself was astonished at the question. He said, "I never heard of anyone being paid for work in a Sunday school. These men and women give their service freely and gladly to those who have assembled together." The lady desired to know how it was possible, and the answer was, "Because into their souls has come an understanding and knowledge of the truth of the gospel of Jesus Christ; being converted themselves, they feel that they are under obligation to render service to their fellows and help to bring others to an understanding of the truth that has filled their own souls with surpassing peace."

My brethren and sisters, that is what the gospel has done for men in all ages of the world, that is what the gospel is doing for men today. There cannot be found men or women who have received the truth understandingly and have been baptized by the Holy Spirit of intelligence, which Spirit takes of the things of the Father and reveals them unto men, who do not feel within their souls that they are under obligation to lend a helping hand to forward the work of God. You all know they are made anxious to labor, to speak, to bear testimony to the truth as it has been made manifest. That is your obligation, that is my obligation, my brethren and sisters, and the obligation of every soul who has been made acquainted with God's plan of saving the human family. God himself has said in the revelations giv-

en in our own age, that "He that hath been warned shall warn his neighbor." I hope we all feel this responsibility resting upon us, and that we feel under obligation to give that service for the advancement of the work of our God, that our Father in heaven demands of us and that we are all earnest laborers in his vineyard, and that not one of us shall be drones.

I rejoice in the marvelous evidences of the fulfilment of the promises of the holy prophets—we see them in process of fulfilment upon this sacred square today, "a marvelous work and a wonder," as God declared over and over again by the mouth of his great prophet of the latter dispensation, Joseph Smith. "A marvelous work and a wonder is about to come forth among the children of men,"—we could have read it frequently in the book of revelations, even before the Church was organized. When Joseph Smith stood as it were alone, among the great hosts of men living upon this earth, God said to him, under those conditions, that a marvelous work was about to be revealed to the children of men; and God made marvelous promises in connection with that work.

I will read a promise or two that has been made:

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

"And they shall go forth, and none shall stay them, for I, the Lord, have commanded them.

"Behold this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth.

"Wherefore, fear and tremble, O ye people, for what I the Lord have decreed in them shall be fulfilled."

These words sound like one speaking who has authority. There is no uncertainty, my brethren and sisters, in the words of the living God, as they were given to the prophet at the opening of this dispensation. The words I have read were given to be published to all the inhabitants of the earth, as the preface to the book of revelations that was to be published to the people. The purpose was that all the people might know—members of the Church and non-members of the Church—that the Lord God of heaven had said that his servants who had been chosen to carry the message of his gospel to the inhabitants of the earth in these latter days should go forth and none should have power to stay them. And here is one of the evidences before our eyes today, in these meetings. We are gathered from every nation, and from every people, according to the promises and prophecies of both ancient and modern prophets. Wherever the gospel message has been sounded, men have been found who have given their allegiance to the work as it has come to them; and they have given the right kind of allegiance, the allegiance declared to be necessary by the Lord Jesus Christ, who is the lawgiver to the nations of the earth. They have been willing to forsake houses and lands, father and mother, wives and children, for the gospel's sake, and have been given, as our history abundantly testifies, power even to give their lives in attestation of the truth of the everlasting gospel.

All praise to the name of Jehovah, who made such clear and marvelous promises, and who has so marvelously fulfilled and is fulfilling the predictions of the prophets. The work that is being accomplished,

evidences the fact that God established it, that it is his cause, that it is the means and power of salvation to the peoples of the earth! God help us to love it! Young men and women, I say to you, love the truth that God gave to your fathers, and give that allegiance to this cause that has been given by the fathers and mothers of the past. God help us to be the class of men and women that the fathers and mothers who founded "Mormonism" have prayed for. If we are of that kind, we will bring honor to the cause of God, as well as honor to the names we bear.

I bear record to the truth God has revealed. I know this cause has come from God, and not from man; and, as has been testified in this meeting, it will conquer, not in our might, or wisdom, or power, but in the might of God, who has so decreed. God help us to believe it, I pray, through Jesus Christ. Amen.

ELDER DAVID O. MCKAY.

The Power of the Holy Ghost comes through those who have divine authority—Paul and the Sons of Sceva—A missionary incident—Our duty to prove, by our acts, that God acknowledges this Church as his.

The power that has prompted the inspirational remarks of those who have addressed you this morning, was manifest in Ephesus, on one occasion, when Paul found twelve men there who had been following Apollos. He said to them: "Have ye received the Holy Ghost since ye believed?" They said unto him: "We have not so much as heard whether there be any Holy Ghost." "Unto what then were ye

baptized?" And they answered, "Unto John's baptism." Then said Paul, "John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is, Christ Jesus."

There were seven sons of one Sceva, who lived by pretending to the arts of the magician. When they saw that Paul, through the power of God wrought miracles, they tried it. They commanded the evil spirit in a man to come out in the name of "Jesus whom Paul preacheth." But the evil spirit said: "Jesus I know, and Paul I know, but who are ye?" And the man who was possessed of the evil spirit leaped upon the seven sons of Sceva, and they fled from the house, naked and wounded. There are men in this day who perceive this power is manifest in the Church, but they do not know its source, at least they will not acknowledge its source, any more than Simon who received the rebuke of Peter, or any more than the seven sons of Sceva, who tried to use it without the proper authority.

I call to mind now a man who devoted several years of the best part of his life, and concentrated his talents in an effort to disprove the divinity of this work. He was out visiting the members of his diocese, on one occasion, and while there, he met the president of the stake, and in conversation said: "While I speak thus against your Church, there are some things in it which I think most acceptable, and which I shall work to introduce into our Church." "What are they?" asked the president. "Well, there is your tithing system. I believe that that is the proper method of collecting church offerings. I

think it is the right way." "Well," said the president, "why don't you have your people pay their tithing?" He answered honestly, "We would like them to, but they will not pay it." "What other feature is there?" asked the president. "There is your missionary work. I think," said he, "that the opportunity you give your young men to go out and preach what they think is the truth, is the greatest opportunity that can come to any young man." "Why don't you offer your young men this privilege?" "We would, but they will not go," was his answer.

Contrast that with the experience of a young man who left this city about three weeks ago, the first time, practically, that he has ever been away from home. He was reared in the Church, trained in Sunday schools and other auxiliary organizations, with a course in our Church school, and two years in the University, scarcely twenty years old now. When his call came he accepted it without hesitation. When I said "good-bye" to him and his companions, as they boarded the Union Pacific, in Ogden, just three weeks ago, he could scarcely speak, and when I happened to mention his mother, he just broke down in tears and sobbed. But though he was going into an unknown world, to him, among strangers, he was glad in his soul—thankful that he had been considered worthy to represent his Church. He was sent, to the Eastern States mission, received his assignment to some little town near Pittsburg, just out from that large city. When he arrived, there was nobody to meet him. He made some inquiry about the address which had been given him, and from which the elders had

moved. There he was, alone in the city of Pittsburg. He went to a few houses in the neighborhood, inquiring if they knew anything about the "Mormon" elders who recently were there, and he chanced to meet a man who was conducting a mission there. The man looked at him, saw how young and inexperienced he appeared, and said: "Are you engaged in missionary work?" And the young elder answered, "Yes, I hope to be soon." Then followed a conversation of about thirty minutes, and the missionary of the other church said: "I would like you to come and speak at our mission headquarters next Sunday, if you will promise not to tell the people who you are." The young man answered tremblingly, "I will gladly come to your mission, but I must tell the people who I am." The minister evidently was impressed with the young elder's spirit, but could not stand to have it labeled "Mormonism."

The power that is guiding that young man, today, and thousands of others throughout the world, in the mission field, and here at home, is the power of the Holy Ghost, which comes to those who accept the principles and ordinances of the gospel, administered by men divinely appointed in things pertaining to God.

It is our duty, my fellow workers, to prove to the world, by our acts, that God acknowledges this Church as his, and is willing to bestow his Spirit upon those who diligently serve him. I rejoice in this service, in the testimony of those men who know, as you know, that God has spoken again from the heavens, and that he lives to bless us, his children. May the peace of this meeting abide in our souls for ever,

I pray, in the name of Jesus Christ.
Amen.

After the chorus had sung, "Count your many blessings," the meeting adjourned, benediction being pronounced by Elder George Stewart, of Malad.

SECOND OVERFLOW MEETING.

A second overflow meeting was held in the Assembly Hall, at 2 p. m., Elder Orson F. Whitney, presiding.

The singing was by the Pioneer United Choir, under the direction of Tracy Y. Cannon, chorister, Edward P. Kimball, accompanist.

The choir sang: "Ye simple souls that stray."

Elder William Robinson offered the opening prayer.

The choir sang: "As the hart that pants."

Elder O. F. Whitney presented the names of the General Authorities of the Church, as presented at the session in the Tabernacle. Each and all were sustained by unanimous vote in the positions named.

A soprano solo, "Recessional," was sung by Martha Cottrill.

ELDER JOHN L. HERRICK.

(President of the Western States Mission.)

I am keenly appreciative of the responsibility of this moment; and, to the end that I may be divinely inspired, together with those who shall follow in this meeting, I crave your indulgence and your faith, for

in and of myself I am quite helpless to say anything by way of profit or edification to you.

As I listened to the splendid tribute paid by President Smith to the mission presidents, at the opening session of this conference, I experienced a feeling of humility the like of which has seldom come to me, and when I realized from his remarks the confidence he has in those men, his faith in their integrity and in their loyalty to the work of the Lord and to the presiding authority of the Church, I felt entirely inadequate, even in a slight measure to fulfil the mission designed and the duties and responsibilities devolving upon me as one of those men; and I determined in my heart to continue to do all that I could for the advancement of God's purpose in the earth and to maintain always a prayer for those who stand in responsible positions in Israel.

And when President Smith referred to the responsibility upon the Latter-day Saints, speaking of our obligations to the Church, he said it was a "terrible reality," I thought, where do we lack in appreciating the positions that we should occupy as men and women who have taken upon ourselves such obligations and covenants to serve the Lord? and I wondered if our faith is what it should be. I instinctively thought of the great encouragement that is vouchsafed to all, in the words of James, wherein he says: "Is any sick among you, let him call for the elders of the Church, and let them pray over him anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick." I then recalled a conversation I had recently at the home of a friend of mine in one of the Eastern cities, where I met a

learned man, a professor of education, who himself broached the subject of miracles. After he had given the company his views and told instances, some of which he seriously questioned, I ventured the suggestion I had every confidence in the word of the Lord, and when he or his servants said that the prayer of faith would heal the sick I believed what they said. "Well," he replied, "under ordinary conditions I would believe it, but I cannot believe all things pertaining to it." He said a personal friend of his came to him one time, and related the following incident: His little son had broken his wrist, and he started with him to a doctor, but the boy having implicit faith, which undoubtedly was taught him at his mother's knee, said: "Father, if you will pray for me, my wrist will get well without going to a doctor." The father anointed that injured part with oil, and blessed his son, and the wrist went into place, and the bones knitted together. "Now," my friend said, "I do not credit that, and I cannot believe that statement." He enquired, "How would you view it?" I said, "If I thought the man's word was to be relied upon in other things, I would take his word as quickly for that as anything else. "Well," he said, "there was nothing to work on. The bones were broken, do you think that the Lord is going to make two bones grow together when they are broken apart?" I said, "I believe that he can make bones grow together, and I know of cases where he has not only restored flesh, but he has restored bone that has been taken out of a hand which was mangled."

I told him of a case that occurred in Denver recently, where a doc-

tor, an old man, had invited our missionaries to his home, and they had held a few cottage meetings there. This man was injured by being thrown off a horse when he was a lad, fifty years ago, and as a result one of his hands was crippled seriously, not having been properly set, and aside from that his feet were badly crippled from rheumatics. One evening after a meeting was held, he said to the conference president who happened to be there, "if you elders would come and administer to me I would get well, I would be healed." And they made an appointment to go to his home the next day. A new elder accompanied the conference president, a young man from this city, who had been there only two or three weeks upon his mission. They anointed this man and prayed for him and blessed him. He sat for fully five minutes, looking out of the window, not saying a word. Finally he commenced to feel of his hand, and then realizing it had been healed, he called his wife, and she came in and attested to the fact, and then the conference president, knowing that he had been healed thus miraculously, said unto him, "Why don't you arise and walk, and see if your other trouble has not been benefited also?" And the man arose like a boy, and walked across the room, and then accompanied the elders to the car line, half a block from his home, enthusiastically talking and testifying until they parted. This man gave me his testimony to the same effect, and said, among other things, that he had been accused by his neighbors and friends as being fanatical and crazy about some things: but, he said, "I have been teaching 'Mormonism' for a long time, and did not know what

it was." And so I told my friend of this case. "Well," he admitted, "I agree that perhaps if there was a dislocation without a break, that that might be healed, that the prayer of an individual might have the desired effect. But, I cannot believe if two bones are broken that any kind of power other than the power of science can unite those bones together." I thought of this today as Dr. Talmage referred to one phase of activity that we ought to be careful about, that is, when educated men pretend to place themselves above the word of God, when they undertake to say that they can readily judge between things of earth, and heaven, and that they, through their scientific investigation, aver that the scripture is a fraud, that the lives of the old apostles and the life of the Savior were but a story or myth. I fear that too often young people who go to colleges throughout this land and in the world, imbibe false doctrines and theories, and they sometimes lack faith enough to withstand the arguments that are brought to bear, on this tremendously vital question.

We have, aside from the Bible, the words of Moroni, when giving his final testimony to the world he said: "And Christ truly said to our fathers, if ye have faith ye can do all things which is expedient unto me." I like to dwell upon that thought. I like to believe that this system of ours teaches us to pray to a personage, to a living God, to one who will hear and answer prayer when it is expedient to him. There are times we know when the power of the priesthood is brought to bear, and we see no results. We know that men and women must die, their lives cannot be prolonged indefi-

nitely, and yet we would pray for them, and we do pray for them when they are upon their deathbed, that they may be restored to health, and still they die. It is expedient in the Lord, because he has said that all must die. But if our faith is such that we can rely absolutely upon him, then we are entitled to go to him with an undying faith, with a simple faith, and he will hear and answer prayer. And if at times he fails to answer our prayers as we think they should be answered, then we should acknowledge his almighty power and realize that it was not expedient in him that such prayers should be answered.

O that we might have a living, abiding faith in God, above all things to realize the responsibility of life, to recognize the duties and the requirements that are made of us from day to day, to pray that when our young men and young women, boys and girls, go out into the world to preach the gospel of Jesus Christ, that they are to get the best training that can come to them in life. The knowledge that will come to them, that Jesus is the Christ, that God lives, and that Joseph Smith was and is a prophet of God is above and beyond any other thing that can come to them. That is the kind of faith I like to have, and try to exercise. My faith in this work is simple, but it is absolute, and I hope to continue in that way, the Lord being my helper.

I recall, frequently with much profit and encouragement, the words of the great philosopher, Emerson, one who is looked upon perhaps as the greatest philosopher of our time, wherein he said, "I delight in telling what I think, but if you ask me how I know a thing I am the most helpless of mortals.

What I have seen teaches me to trust the Creator for what I have not seen," and so I believe that the great body of Latter-day Saints have seen enough, have known enough, aye have felt enough, for sometimes it comes as a spirit that testifies to our souls, and we do not know how it comes, nor from where, but I believe that we have enough of the spirit of vision that if there are things that we cannot see through, if there are things that science cannot take and dissect, and analyze as they do material things, then our faith is such that we can look to God for the information, that in his own due time he will enlighten our minds and open our understandings and make us to realize that we are indeed his children, and that we are here in a probation of mortality, seeking to know the way of life and salvation.

May God grant his eternal blessings to us, that we may serve him with full purpose of heart, that we may magnify our callings, that we may sustain in our hearts and in our actions the Presidency of the Church, the presidents of stakes, the bishops of wards, and all to whom we owe allegiance in this great work, and cultivate humility and faith, I humbly pray in the name of Jesus. Amen.

ELDER JOHN M. BAXTER.

(President of the Woodruff Stake of Zion.)

It is with felings of timidity, my brethren and sisters, that I stand before you this afternoon. I most earnestly desire that you will support me with your faith and prayers the few moments that I may stand before you.

While the general authorities of the Church were being sustained,

this afternoon, I wondered in my mind if the Latter-day Saints sustain them merely as a form, by raising their hands, or if we do sustain them in our lives, in our homes, and in our families. This afternoon we have sustained the general authorities of the Church, the presidency of the Church, and the apostles, and patriarch, as prophets, seers and revelators to the people. It is through them the heavens are opened to us. It is the only source that we have as a Church of receiving revelation from God, our Eternal Father, and I feel, my brethren and sisters, that the children in our homes should be taught to pray for these men, to sustain them in their prayers, and should become acquainted with them, so that they may know who they are praying for.

I well remember when I was a small boy, in this city, for I was born here, my mother took me to the tabernacle every Sunday of my life, and she pointed out to me the men in the stand that she had taught me to pray for. I well remember at that time, that the presidency of the Church were President Brigham Young, and his counselors, George A. Smith and Daniel H. Wells. Every night before retiring to my rest, I was taught to pray for these men, and the council of the Twelve, and name them in my prayer. And on the Sabbath day, my mother taught me to go with her to meeting, and when the speakers arose she would point them out to me and say, that is the man you are praying for—naming him to me, so that I would know him when I saw him in the stand. In that way confidence and faith in the general authorities of the Church were instilled into me as a child. That faith and that con-

fidence until this day has never been shaken. I think it would be a good thing for mothers occasionally to point out, if they are unable to do so by the persons themselves, by photographs, the leading brethren of our Church. Have their photographs in your homes, and name the brethren, occasionally to your children. Teach your children to pray for the brethren, and as they grow to years of maturity they will grow in faith in our leading men, and their confidence in them will be increased.

I am reminded this beautiful day of the commandment of the Lord, that we remember the Sabbath day to keep it holy. Reference has been made, during this conference, to a part of the stake of Zion over which I have the honor to preside, the Fort Bridger country, and I want to relate to you this afternoon a little incident connected with that country, showing what I thought to be a perfect Sabbath day. I don't know that in all my life, in my experience, I ever before saw a perfect Sabbath day until that day. It was in the autumn, at harvest time. Myself and companion were appointed to visit a small village between old Fort Bridger and Fort Supply on the Black's Fork river. We arrived on Saturday evening, and remained with the bishop over night. He lived at one end of the village, and the meetinghouse was at the other; perhaps two or three miles apart. In the morning when we started on our way to meeting, as we passed along the farms we beheld that the Sabbath day was observed by the people. We saw beautiful fields of ripened wheat, the binder standing as left the evening before. We saw the stacks of grain, partly built, and wagons

loaded with bundles, as left by the side of the stack the evening before. Some of the grain was harvested and in the shock, and some was yet in the field. We saw the animals that had labored all week, resting in the fields and yards. There was no sound of the hammer, machinery, or work heard from the bishop's home to the house of worship. But we saw people coming to the meetinghouse from all directions, from their farm homes. It was in the autumn, a beautiful day, quiet, no breeze blowing, warm and pleasant; up the Black's Fork, flowing down from the mountains, a beautiful picture met our eyes. The leaves were turning to their autumn hue, and the water came tumbling to the lower levels, over large boulders. On the slopes on either side of the water was the foliage of pine trees. Down along the river bottom were quaking asps and cottonwoods. The people had constructed a large flour mill, near the meetinghouse, which was run by water. The mill race was perhaps fifty feet above the river, and the water was flowing idly over the race and dashing upon the stones below. The mill was idle upon the Sabbath day, and as we entered the meetinghouse, I said to the bishop: "Bishop, I presume this is something unusual." The meetinghouse was crowded with people to its utmost capacity. I said, "I suppose your people were expecting visitors today. This is something unusual, is it not?" "O no," he said, "not at all. President Baxter, our people observe the Sabbath day, and keep it holy." He said later, that every family in that little village "was represented at the meetinghouse that day." All the members of every family were not

there, but every family in the village was represented, and all of the members of many families were there in the meetinghouse.

I thought, my brethren and sisters, that I would mention this little incident, for it impressed itself upon me, not only that beautiful example of the observance of the Sabbath day, but the thought of these grain fields being in the very locality where Col. Jim Bridger had told President Young that it was impossible for man to grow crops in this mountain country. Perhaps you are not all aware that the altitude of Fort Bridger is very much higher than in this region—it is nearly six thousand feet above sea level. There, in that high altitude, were beautiful fields of grain, beautiful homes of our people, a sweet spirit of contentment. The air seemed to be imbued with the spirit of the Sabbath day, and I will never forget that beautiful picture.

I believe we will be blessed of the Lord, if we observe the Sabbath day, and keep it holy. We labor six days of the week, but on the seventh it is the Sabbath day. Let us not labor on that day, but go up to the house of the Lord to worship, and take our children with us. There seems to be a tendency, on the part of some Latter-day Saints, to allow their children to remain away from the general sacramental meeting. They feel that if they attend the Sabbath school, in the morning, perhaps that is enough for the children. But I do believe that it is a good thing to have the children go to Sabbath meeting with their parents, and partake of the sweet influence, the same as the parents do.

May God bless us, my brethren and sisters, help us to serve him

and keep his commandments, and to remember the Sabbath day to keep it holy, I ask in the name of Jesus Christ. Amen.

ELDER ORLEY S. STAPLEY.

(President of the Maricopa Stake.)

I bring you greeting from the Maricopa Stake, in Arizona, and I assure you that I feel my timidity in trying to address this inspiring congregation. I have listened with great interest to the testimonies borne during the different sessions of this conference. It makes me feel that I am well paid for the time which I have given to coming to conference. We live so far away from the headquarters of the Church, that there are only a very few of us who are able to come to the conferences. But we always try to have representatives here, so that they may bring back to us the words spoken by the mouths of the prophets of God, whose words may be thus disseminated among the people in our part of the country. We live in the south central part of the state of Arizona, near the capital. We have about 2,700 souls in the stake, and it takes us but a few minutes, less than an hour, to visit every ward in the stake except one, so that you can see we live very close together. A better people do not live anywhere. They are all full of the Spirit of the Lord, and feel to do their duties.

There was considerable anxiety in our stake when the troubles commenced in Mexico; but at present one hardly hears of it, and yet we are within a hundred miles of the line. But there has been opened

up a good market for the products of the soil among our people. Hardly anything that we raise there but what brings fabulous prices, and cash in hand, so that the people are prospering in that land. When I heard Elder Ivins, this morning, addressing the congregation in regard to his observations in the different stakes in which he had lately traveled, in regard to the extravagance of the people, it carried me back home to my people, and I wondered if it was the same in all of the different stakes of Zion: whether extravagance is running rampant everywhere and men and women are following the fashions of the world. Whether men who have not a roof above their heads, still put their little money into automobiles, getting time, and then live on expectations. Of course, they must dress accordingly, but when the rent period comes they are compelled to move, generally speaking. This is not as it should be among the Latter-day Saints. The first thing, I think, that the head of a family should do is to procure a home, no matter how small, nor humble it is, and pay for it, as soon as he possibly can, and add conveniences or even luxuries to it as circumstances will permit. O how I used to like to hear men not of our faith come into my place of business and say to me, "Mr. Stapley, we know that the 'Mormon' people are honest, and pay their debts." It made me feel good. I was glad to be associated with and numbered among a people of that character. But since fads and fashions have been introduced into our communities I am sorry to say that there are many who do not live up to this reputation. We want to go back to where we were before. We should

avail ourselves of the opportunities that present themselves at present to pay our debts. Let it be said of us from henceforth, that we are an honest people. We are taught in knowledge, virtue, and all that will help us to build up character and make better citizens and husbands. These things I wish that we could remember.

President Herrick was telling you of his testimony that signs do follow the believer. I remember an incident that happened when I was in the mission field. My companion and I were lost. We came to a home, after wandering around considerably, where we met a family who had never before seen a "Mormon" elder. The lady of that home had been afflicted with rheumatism, for five years, so that she was unable to do her work at all. After we had visited their home several times, I placed in her hands the Book of Mormon, and asked her to read it. We visited again, numbers of times. One Sunday afternoon we were invited to hold services at her home. She called me aside, and said, "Elder Stapley, What am I to do to become a member of your church?" I asked her if she believed that the book that she had been reading was true. She said, "I believe it with all my heart." "Do you believe that Joseph Smith was a prophet of God?" "Yes, I do, with all my heart." "Is your husband willing that you should be baptized?" "Yes, he is." And I turned to her husband, and asked him, and he said he was. After the service, I announced that this sister would be baptized. There were a number of people who came to witness the baptism. She told me that she knew that as soon as she accepted the ordinances of the

gospel she would be made whole. After the services her husband helped me to take her into the water. I baptized her and when I raised her out of the water, she let loose of my hand and said, "Elder Stapley, I will walk out," and she did so to the astonishment of her husband and all the people who witnessed it. I testify to you that the signs do follow those who believe and have faith in them.

We live in a land once inhabited by the people of whom the Book of Mormon gives a history. It is recorded in the third chapter of Helaman, that they were great workers, canal builders, and agriculturists, no doubt. When our people went into that country, they asked for an engineer to run a line out for a canal to the river. He went over the land, and then said, "Gentlemen, it is impossible to bring this water up here upon this table land." Nevertheless, our brethren, with faith in their mission and in the call of those who were placed over them to go into that country, took a spirit level and went out to the river, and brought the water through the great, old canal constructed by that ancient people. The ancient inhabitants had their distribution of water two hundred yards below where ours is at the present time, south and west. That is another testimony to me, brethren and sisters, that the Book of Mormon is true. That book was brought forth in 1830, before ever this country was inhabited, in this age of the world, and yet that canal could be traced across the country, constructed by that ancient people, so carefully that it could not be done much better today.

There is evidence all through there of great cities, fortifications

of all sorts, and all that kind of thing, to be seen there at the present time.

I trust and pray that we will always maintain the truth, that we will take the spirit of this conference home with us and give it to the people, so that they will be built up, and may be strong and able to uphold those who are placed in authority to conduct the affairs of the kingdom of God, is my prayer in the name of Jesus. Amen.

A duet, "Love Divine," was rendered by Mabel Kirk and James Montcar.

ELDER ANDREW JENSON.

(Assistant Church Historian.)

Fifty years ago, today, there arrived in this city, from the mouth of Parley's Canyon, a company of "Mormon" immigrants, about three hundred souls, who had crossed the plains and mountains in forty-nine wagons drawn by oxen, and who had left the Missouri river just two months before. It was one of ten trains which arrived in the Valley, that year, from the Missouri river with "Mormon" immigrants. It was the year 1866, the last year that our brethren and sisters from Europe, or from any other part of the world, crossed the plains and mountains all the way from the Missouri river, to these valleys with teams. It was nearly the end of that long period of pioneers experiences—twenty-two years—which is so closely associated with the early history of the Saints in these mountains. The year 1866 was a heavy emigration year with the Church. During the year, nine large sailing vessels,

loaded with Latter-day Saints, crossed the Atlantic ocean from Europe to America. Three of these sailed from London, three from Liverpool, and three from Hamburg, Germany. The total number of "Mormon" immigrants from Europe, in 1866, was 3,241. Of this number 2,069 came from the British Isles, and 1,213 from Scandinavia. Included in the latter were a few saints from Germany. These ships spent all the way from thirty-seven to sixty days crossing the Atlantic ocean.

I know something about that year's immigration because I came over myself in one of the nine ships mentioned, and that is one reason why I delight, on this particular occasion, to refer to this matter. It happened that I crossed the plains in Andrew H. Scott's company which arrived in this Valley, Oct. 8, 1866, just fifty years ago today.

I shall never forget my experience in crossing the Atlantic in the ship *Kenilworth* and the plains in Captain Scott's ox team. I have often thanked the Lord that I came that year, and not later. Had I come the next year (1867), I should have been deprived of the privilege of traveling three hundred miles on foot, because that year the railroad had been built that far westward from the Missouri river; and the year following, (1868) it was built more than half way across the plains, and mountains, or as far as Ft. Laramie, and later in the year Ft. Benton, on the upper Platte. The next year (1869) all the fun was over. After that all the immigrants had to travel all the way by rail (laughter), and the ox team travel then became a thing of the past. So I say, I am very thankful

that I came when the last opportunity in this world was given the "Mormon" emigrants of crossing the plains with ox teams the whole distance from the States to Salt Lake Valley. As a fifteen-year-old boy, I "hoofed" it nearly all the way from the little village of Wyoming, in Nebraska on the Missouri river, to the City of the Saints.

Brethren and sisters, I speak feelingly, and with a degree of enthusiasm and satisfaction, of the pioneer period. A great majority of those who are present here in this assembly have not had the opportunity of crossing the plains with ox teams, and will scarcely have that privilege in the future; but you, or a majority of you, are undoubtedly sons and daughters, or grand children, of those noble pioneers who sacrificed so much to come to this land of Zion—to a place where the feet of their children could be planted firmly and where they could have the opportunity to learn more of the ways of the Lord, a privilege which most of you have had ever since you were born.

The pioneer period will in one sense be forgotten soon, as the real actors are fast passing to the great beyond. Of the pioneers of 1847, only a few are left. There is only one left of those who came with the original pioneers, who with President Young, entered this Valley in July, 1847; namely, Brother Wm. C. A. Smoot, of Sugar House ward. He is the only surviving member of that noble band of pioneers who first entered Salt Lake Valley. There is, however, one more alive of those who came in the original pioneer company, although then only a six-year-old boy. I refer to Lorenzo Zabriskie Young who

lives in Cleveland, Emery co., Utah, and is now 75 years old. These are the last two survivors of the original pioneer company.

Following in the track of the first company of pioneers, about eighteen hundred other pioneers, consisting of men, women and children, arrived in the Valley, in 1847. Among them were some of the members of the Mormon Battalion, who arrived in this valley from the west, after they had made the journey from the Missouri river to California the year before; they had served their term of enlistment and came into the Valley soon after the pioneers. Nor must we forget to speak of the so-called sick detachment of the Battalion, who, after wintering at Pueblo on the Arkansas river, arrived in the valley a few days after the original pioneers company. This was all in 1847, and that you will understand was the beginning of the Latter-day Saints crossing the plains with mule, horse and ox teams. The original pioneers had mostly horses and mules, but most of the companies that followed were fitted out with ox teams, as it was found that oxen, as a rule, though slower in locomotion, could stand the journey across the plains better than mules and horses.

The year 1848 witnessed the arrival of about four thousand souls in these mountain valleys from the Missouri river; they were mostly exiles from Nauvoo, who had been driven from their homes there in 1846 by a ruthless mob, and who had spent two winters at Winter Quarters, Nebraska. Some of them had also resided temporarily in Iowa, on the east side of the Missouri river. They all came here in the latter part of 1848.

The next year (1849), about three thousand people arrived in this valley, and the following year about the same number. By the end of the year 1852, nearly all of those who had been exiled from Nauvoo had arrived in the valley, and we had a population here of about forty thousand, including some who came from Europe; for as soon as the pioneers got permanently settled in the valley, the immigration from Europe, which had temporarily been suspended, commenced to pour in.

I do not desire to go into details; I will merely state that for a number of years our brethren and sisters, at a great expense, migrated to Utah from Europe and from the United States as far as their means would allow. The Church, however, at an early period—as early as 1849—organized the so-called Perpetual Emigrating Fund Company, and by the operations of that Company a large number of people were assisted to emigrate to Utah. In 1856, a new and novel method of crossing the plains and mountains was inaugurated. President Brigham Young conceived the idea that the Latter-day Saints, who were generally men and women of good, moral character and possessed of good physiques and strong will power, could cross the plains without much assistance from either oxen, mules or horses. Hence, the handcart episode was introduced that year (1856), when five well organized companies of hand-cart immigrants crossed the plains. The first three of these companies under Captains Edmund Ellsworth, Daniel D. McArthur and Edward Bunker made the journey successfully; but the last two companies which, under Captains

James G. Willie and Edward Martin, started too late from the Missouri river, encountered heavy snow storms in the mountains and suffered much. This handcart method of travel continued more or less until 1860. Thus two handcart companies crossed the plains in 1857, one company in 1859 and two companies in 1860. Captains Daniel Robinson and Oscar O. Stoddard's companies were the last that crossed the plains with handcarts.

And I desire to call your attention to this fact: In all the overland travel which has been undertaken in America, or in any other country, the handcart journeyings by the Latter-day Saints stand out alone and unique, inasmuch as no such travel has ever been attempted in any other part of the world, so far as I know. We have heard of a man traveling from the States to California with a wheelbarrow—not in a wheelbarrow; he couldn't very well get himself to California in such a vehicle, but he traveled with a wheelbarrow. This man had not money to buy horses or wagons or any other kind of conveyance, so he carried his few belongings with him in a wheelbarrow. Of course he was an exceptional character. You might, perhaps, be tempted to call him a little cranky, but he was so anxious to get to the gold diggings in California, that he chose this hard and novel way of getting to his destination, rather than to be left behind. But when I speak of four thousand Latter-day Saints crossing the plains with handcarts, I do not speak of cranks, but of genuine heroes and heroines who, for the sake of their religion, exposed themselves to the hardships and

perils of the desert, in order to get to Zion; and I might say a majority of them arrived in these valleys in safety, while quite a number also died on the plains.

In 1860, we again had a new experience in crossing the plains. It had been discovered that the cattle bought in the east—such cattle as had been raised on the luxuriant grasses of Missouri, Nebraska and Illinois—could not easily make the journey across the plains. They were not used to the bunch-grass or other grasses of the hills and therefore many of them succumbed to the hardships of the journey, while the rest as a rule got very tired and could scarcely bring the immigrants to their destination. Hence, in 1860, President Brigham Young conceived of another plan for bringing immigrants from the frontiers to Utah. It was this: he called upon the brethren who had already been comfortably located in these mountains, to send, or to take, their mountain oxen or mountain mules and horses that had been living on the bunch grass and other grasses here in Utah, to the Missouri river, and bring back the poor, those who had not the means to purchase their own outfit. This arrangement began in 1860. A little company was sent to the Missouri river that year under the leadership of Joseph W. Young, and made the journey successfully. After that, in 1861, 1862, 1863, 1864, and 1866, from two to five hundred teams were sent each year down to meet the immigration. We who lived in Europe were instructed to raise the necessary means to bring us to Florence or Wyoming, Nebraska, as best we could, and there the Church teams would meet us and bring us across the plains and

mountains. This extensive emigration business was carried out by the Perpetual Emigrating Fund Company.

I was speaking of the immigration to this valley fifty years ago. The nine shiploads of saints (three thousand immigrants) from Europe, added to the natives of the United States who joined them on the frontiers, made nearly five thousand people, who came to Utah in 1866, and I may add here that during the immigration years (1847-1868 inclusive) at least seventy thousand people crossed the plains in about two hundred twenty well organized companies. This will give you an idea of what was done in the shape of travel, between the east and this valley. Some, of course, but not many, came by way of California.

Reverting again to 1866, I will state that the Church authorities, through the Perpetual Emigrating Fund Company, sent from Utah that year ten companies to the Missouri river after the poor. There were ten captains—a captain for each company—four hundred fifty-six teamsters, forty-nine mounted guards, eighty-nine horses, one hundred thirty-four mules, three thousand forty-two oxen and three hundred ninety-seven wagons. Sixty-two wagons fifty oxen and sixty-one mules were sent for or bought in the east. These teams or companies left here, of course, in the spring, and they returned in the fall under the leadership, of Captains Thomas E. Ricks, Samuel D. Wright, Wm. H. Chipman, John D. Holliday, Peter Nebeker, Daniel Thompson, Jos. S. Rawlins, Andrew H. Scott, Horton D. Haight and Abner Lowry.

I do not wish to harass your minds by a detailed account of the emigrants in the last company. They arrived in this Valley Oct. 22, 1866, three weeks later than Andrew H. Scott's company. The immigrants in that ill-fated company were mostly those who sailed from Hamburg, in the ship *Cavour* and arrived in New York later than some of the other ships. The *Cavour* met with storms and contrary winds on the ocean and the hardships of the voyage and the inadequacy of the supplies of food caused them to contract disease; cholera broke out among these Saints as soon as they landed. I bring this matter to your attention just to show what some of the Latter-day Saints endured in their endeavors to come to Zion. Brother Elnathan Eldredge, who called at my office day before yesterday, drew my attention to this particular company and said that he helped to bury thirty-one corpses in one day at St. Joseph Mo., men, women and children, who had died in that company. The survivors continued the journey up the Missouri river and several died before they reached the village of Wyoming. It being so late in the season, the brethren in charge there had to load the immigrants into the wagons as best they could and start for the plains, at once. Time did not permit them to delay their departure. It is estimated that about one-third of the company which crossed the Atlantic in the *Cavour*, and the plains in Captain Lowry's train, died on the way, and never reached the Valley. But that was also the last of this overland travel from the Missouri river to Salt Lake Valley. Abner Lowry's emigrant train was the last of all "Mormon" emigrant trains to

suffer severely on the plains. Some of the emigrant trains, in 1853 and 1854, had also suffered from cholera, but the fate of Abner Lowry's company was perhaps as sad as any. Thank God it ended there.

I may add that while the completion of the Union Pacific Railroad put an end forever to the long overland journey by oxen and wagons, about the same time the crossing of the Atlantic Ocean by Latter-day Saint emigrants in sailing vessels was also stopped. From that time until the present nearly all "Mormon" immigrants from Europe have crossed the sea in comfortable steamships, and have come in comfortable railway cars across the American continent to these mountains.

By way of conclusion, I will say: How thankful, my brethren and sisters, ought we not to be, that we are here in Zion, that those pioneer fathers and mothers of ours came here at that early day and caused most of us to be born and raised here under the droppings of the sanctuary in this beautiful city and the other settlements of the Saints. I have seen nearly all the large cities of the world, and let me tell you, there is only one Salt Lake City—only one city like this in the whole wide world. And I may be pardoned for believing that our beautiful city was founded by men who were favored with inspiration from on high. I believe the Lord inspired Brigham Young to locate this city just where it now stands, to make the blocks as large and the streets as wide as they are, and to do what was done on general principles, not only in this city, but throughout all the settlements of the Saints in the Rocky Mountains.

The lessons we learned in crossing the plains were lessons of experience for which we thank the Lord. We had a good time as a rule. It is true that some of our dear ones fell by the wayside, and now rest in lonely graves on the plains and mountain slopes, but the remainder of us lived to reach the Valley and to make our homes here. On the journey across the plains and mountains we also learned valuable lessons of order and discipline. We had our prayers and devotional services morning and night. Our leaders spoke comforting words to us every day, and when we sometimes became weary and somewhat discouraged, we would sing, "Come, Come Ye Saints no toil nor labor fear," and then renew our exertions. Sometimes, after a long and dreary march, we felt like lying down, never to rise again, but when some of our musicians and vocalists began to sing or play, we frequently found ourselves, in spite of fatigue and tired limbs, dancing on the grass in the midst of the camp enclosure. By the blessings of God who gave us strength and courage sufficient for our day, our lives were preserved, and while many died on the plains, many others who were sick nigh unto death, were healed by the power of God, through the administrations of the elders. I have in my mind at this moment scores of instances where the elders laid their hands on the sick who were struggling between life and death, and they were raised up by the power of Almighty God; and their children are here today to praise the Lord for their fathers and mothers.

May God bless you. May we not only honor the pioneers, but honor the God of heaven who inspired our

fathers and mothers to do the things they did in bringing themselves and us to these mountains. May God bless us and help us to be faithful and true to our calling as Latter-day Saints, I ask it in the name of Jesus Christ. Amen.

The choir sang: "We thank thee, O God, for a prophet."

The benediction was pronounced by Elder Rulon S. Wells.

SECOND MEETING OUT-DOORS.

Another meeting was held in the provided tent on the lawn east of the Bureau Building, at 2 p. m., Elder George Albert Smith, presiding.

The singing was furnished by Ensign stake Y. M. M. I. A. chorus, under the direction of John D. Giles, chorister, and Henry Giles, accompanist.

The chorus sang: "Youth of Zion."

The opening prayer was by Elder Lucius Hale.

The chorus sang: "Arise, O Glorious Zion."

ELDER C. ALVIN ORME.

(President of Tooele Stake.)

My beloved brethren and sisters, I am pleased and grateful unto my Father in heaven for the opportunity and for the confidence that has been placed in me that I should be honored to speak at one of the great conferences of our Church, which is the Church of our Father in heaven. I am also pleased to be called upon as a representative of

the Saints who are living in the Tooele stake of Zion. I rejoice in the spirit I have partaken of with you in this tent and in reviewing our conditions as a people and the history of our Father's people in different dispensations.

One circumstance comes to my mind that is recorded in the Book of Mormon, where King Benjamin gave an address and instructions unto the people just prior to delivering the kingdom to his son Mosiah. There were messengers sent far and near, and they came and pitched their tents, and there was a tower erected from which the great prophet could stand and speak to the people; and there wasn't room for them to hear his voice. It had to be carried by messengers or writing, that the people might hear his testimony concerning the work in which they were engaged, and concerning that great body of people. I am reminded of that today. This Church, which began with but six members, and grew, in poverty, being robbed and plundered and peeled by the enemies of the people—came into the valleys of the mountains, in fulfilment of prophecy by the Prophet Joseph Smith that they should come here and become a great and mighty people. I doubt whether in the history of nations or of men, any question could be discussed and presented before the people, that would bring them together as have the Latter-day Saints gathered upon this occasion.

I am grateful for the faith of the Latter-day Saints, and as I travel from place to place, and come in contact with young men, I find that there is a growing interest in Church work. There are some with whom I am acquainted, young men

who, before they were married, took but little interest in the Church, but now, having assumed the responsibilities of family life, are becoming interested. I have been asking them questions concerning the Church, concerning its growth and development. In some of them at least, I testify that the faith that has been transmitted from the parents to the children, is taking root, although for a few years it may have seemed that there has been indifference and lack of interest in the principles of the gospel. That they are awakening to the truth is a source of gratitude to me.

Whenever opportunity presents itself, I ask my young brethren how they feel respecting the Church; how strong their faith is in what their fathers and mothers have espoused; what they know concerning the gospel; and in that way, I get an opportunity to speak with them. I like to put my arm around these young men and encourage them to seek after a testimony, for I am convinced that anyone who will ask and work shall be rewarded with a testimony, and with a knowledge of the truth.

There are other conditions which are improving compared with what they were. I am reminded of a passage of scripture that I am going to read, and if I can get the inspiration and permission from the Spirit of our Father in heaven, I will speak concerning it. I refer to the closing verses of the epistle of James, recorded in the last chapter, commencing with the fourteenth verse:

"Is any sick among you let him call for the elders of the church: and let them pray over him, anointing him with oil in the name of the Lord:

"And the prayer of faith shall save

the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

I wonder, my brethren and sisters, how many of us there are who have implicit faith in this doctrine and teaching.

I am called frequently to administer to people who are sick, and I bear my own testimony to you that there is efficacy in the anointing with oil and the imposition of hands and the prayer of faith offered unto our Father in heaven in behalf of the sick and the afflicted. This passage of scripture is true and genuine. Modern revelation also gives unto us the same injunction, that the elders of the Church shall be called, and oil used for the anointing of the sick, and the prayer of faith offered in their behalf. Many times have we seen men and women who were in sore distress because of accident, or disease in the body, relieved through this ordinance even while the hands of the elders were still upon their heads! Not I alone, but you all have the same experience and testimony. Let us then carry out this injunction, and even more faithfully offer prayer unto our Father in heaven in behalf of the sick and the afflicted.

Not only do members of the Church have faith in this ordinance of our Father's house, but even non-members have believed. Quite a prominent physician in this state, not a member of this Church, said to me one day, "I would like to converse with you a few minutes before we enter into anything else, on some principles of your Church, and in particular, on the question of administering to the sick, for I have had experience for a number of years with your people, and have

performed a great many operations, and I am thoroughly convinced that when men or women are going to be operated upon, and elders of your Church administer to them, I am more successful. I have more confidence in what I do; and the individual I know is strengthened and benefited by the administration. I would like to know its source of power." I then explained to him our belief in those things.

Another prominent physician made this statement, that in the state he came from "where I have been practicing, we can nearly tell the length of an individual's life when he reaches a certain stage of certain diseases; but here in your state, we give them up and set the time that they can live, and often when we return they are improved. I have asked the reason, and they tell me that the elders have administered to them, and the power of God has healed them."

These words have come to me directly from these two physicians, and they are men of good, sound judgment, good, clean, honest-hearted men, who have sympathy with us as a people.

Now I want to bear testimony to you that this work in which we are engaged, is the work of our Father. It is not the work of Joseph Smith, who was the instrument in the hands of God our Father, in establishing this work. All that he did was done under the inspiration of our Father in heaven. The visions of the Almighty were granted unto him, and he saw the existing conditions in the world. He was made to see the need of a Church directed under the inspiration of our Father in heaven. He knew that it could not be organized except under our Father's direction. He

therefore placed his confidence in and relied upon the inspiration of our Father in heaven. Consequently we have what we have here represented today upon this Temple square.

I pray our Father in heaven to bless and inspire us with zeal, with determination to serve him and keep his commandments, and that every man and every woman will go from this conference feeling renewed in their faith, and strengthened in their determination to go forward and perform the duties that devolve upon them in this Church. Even though it be only as members, it is better to have our names on the records of this Church, than to be honored among men without being enrolled upon the Church records. It is a great honor to be a deacon and fulfil that office in righteousness before our Father in heaven—or a ward teacher, and perform duties in visiting the families in the allotted districts—or presidents of quorums or bishops of wards or presidents of stakes or auxiliary organizations.

In conclusion, my brethren and sisters, let me read the closing verses of the one hundred and seventh section of the Doctrine and Covenants, an admonition given to those who bear the priesthood:

"Wherefore now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand."

May our Father in heaven bless us that we may hold fast unto this work, for it is the work of God, our heavenly Father, I pray, through Jesus Christ. Amen.

ELDER DANIEL G. MILLER.

(President of the Yellowstone Stake.)

My beloved brethren and sisters, I rejoice with you this day in the privilege we have had of listening to the servants of the Lord, and listening to the counsel that has been given during this conference. I rejoice in the great gathering here of the Saints of God, as they come together with that desire in their hearts to hear the word of the Lord. I am sure we will not go away empty, but that we will feel that we can be better men and better women because of that which we have heard, if we will only carry it out in our lives.

It gives me much pleasure to see a great many young men and women in this audience, for the youth of Zion is the hope of Israel. I trust that they will remember the Lord in the days of their youth, for according to Ecclesiastes, he that remembers the Lord in the days of his youth, upon him an evil day shall not come. "O, young man, remember the Lord in the days of thy youth, that the evil day come not upon you." Youth is the time to form character, to lay the foundation of our lives. If we will be careful to remember the counsels of God, we shall keep our bodies clean before him, so that the Spirit of the Lord may dwell upon us, and we shall not partake of the evil habits that are besetting men today. According to the counsels of God, in the Word of Wisdom, they who keep themselves free from evil habits will never see the evil day; but those who partake of evils, and let evil become a part of their being, find that as age comes on, it is hard for them to get rid of their appe-

tites and desires. Those who partake of the evils of the world, find when they become old and decrepit, that they have not the stamina and determination to resist their appetites and hence must give way to them. This condition leads them into the path of sin, and as they tremble and go toward the grave, the evil day is upon them.

I often think of the great prophet Nephi, the son of Lehi, and his example. His father was told to prophesy unto the people of the evil of their ways. They were driven out, as we are told, because the wicked had sought their lives. They went away from Jerusalem, and traveled in the wilderness. When the time came, the Lord revealed unto Lehi that his sons should return and get the record which Laban had. It was then the older of the brothers rebelled. They said it was a hard thing that they should be asked to do this. But Nephi never wavered; he believed what his father said, and, "as the Lord liveth," he said, "we shall do that which he asked for, for he never requires anything of his children that he does not open the way for them to accomplish." And through the history of that boy we find that he always stood firm and steadfast. They returned to their homes, and those who have read the Book of Mormon know how they were turned away by their cousin Laban. He would not let them have the records. Nephi's brothers desired to turn back into the wilderness, where their father was, but he said, "No, as the Lord lives, we shall never return unto our father until we have accomplished that which God has asked us to accomplish." His confidence in his father, his obedience, made him strong. The

Spirit of the Lord rested upon him. He did not fear men, but he feared to do that which was not in accordance with the will of God. He earnestly desired to carry out the counsels of God in his life. They finally did accomplish that work, and returned to their father; and in that journey across the wilderness. Nephi became really the leader of that colony, because of his faithfulness.

When his father beheld that great vision of which he spoke to his family, he saw, six hundred years before the birth of Christ, down through the stream of time, to the coming of the Lord and Savior. In that vision it was shown unto him that Christ would come upon the earth, and be born of the Virgin Mary. He told the story to his family, and related how that his two oldest sons would not partake of the fruit of life which was offered unto them. When Nephi came to them, they complained and wanted to know why it was. Nephi believed the words of his father, and not only was satisfied with the words of his father, but wanted to know for himself. He went off into the mount alone. There, before God, he presented himself, and pleaded with him that he, too, might behold that which his father had seen. The Lord could not withhold it from him, because of the faith which he had. He told his brethren of the vision when they asked him to explain those things, and he said, "Have you asked God?" They replied, "No, he never makes himself manifest unto us." "Well," he said; "ask God in the humility of your souls, and you shall know."

So I say unto the youth of Israel: If you do not know that the gospel is true, ask God, your heavenly

Father; seek him earnestly, keep his commandments, and it will be made know unto you.

I thank the Lord for so many of our young men who go out into the world willingly to proclaim the gospel. When they declare the truths of the gospel, that God has spoken again from the heavens, and has revealed himself to the children of men, that men now go forth with the authority to preach and to teach in the name of the Lord Jesus Christ—they fear not to promise men that inasmuch as they will keep the commandments of God, believing in him, turn away from their sins, and from that which is evil, and be baptized in the name of the Lord Jesus Christ, that they shall receive the gift of the Holy Ghost, and know of the doctrine for themselves. They need not take the testimony of any man, but shall know for themselves; and the elders fear not to state this unto the world of mankind for they know it is true.

My brethren and sisters, I know the gospel is true, I know this is the work of God. I know that Joseph Smith is a prophet of the living God. It has been made known unto me. I know that, although I might deny the faith, might go into sin and lose the spirit of this work, yet in my heart, I know that God lives, and that the gospel is true. I could not get away from it. It is impossible for a man to keep the spirit of this work and do nothing. He cannot do it. He must be busy, must seek and he shall find; for it is written, ask and ye shall receive, knock and it shall be opened unto you. This is the work of God. He is leading this people. The man who stands at the head, even President, Joseph F. Smith, is a prophet of the living God. When I listen to

him and hear the sound of his voice, I know it is of God that he speaks, and I rejoice in hearing him. I thank the Lord for this testimony of the truth that has come to me in my youth. I remember when I was a boy listening to the servants of the Lord speak of the Prophet Joseph Smith. Whenever I heard his name it caused a thrill to go through my being. I did not know why it was that I loved that name so well; but as I became older, and sought God in earnestness of heart, I came to know that he was a prophet of the living God, and had been chosen to bring forth God's work in this day and age of the world; and I rejoice in it, my brethren and sisters.

May God bless us, and keep us true to him and the covenants which we have entered into; and may we remember that if we walk in the path of righteousness, God's spirit will be upon us; but if we depart from the path, we lose the Spirit, and begin to doubt within our hearts, and cannot testify as we do now. God grant that his Spirit may attend us throughout all our lives, I pray, through Jesus Christ. Amen.

The chorus sang: "Invocation to Harmony."

ELDER DON C. DRIGGS.

(President of the Teton Stake.)

My brethren and sisters, I am certainly proud to be a citizen of Idaho, the Gem of the mountains, but I suppose I owe my allegiance to Utah, also, because it was here that I was born. I am one of the young men who swarmed over into Idaho, in the later 80's, about the

year '88, when the borders of the Church did not reach much beyond the Utah line. Statistics of the Presiding Bishop's office show that there are now residing within the State of Idaho about 75,000 Latter-day Saints. When I went to Idaho, I felt that I was going to a strange land. I hitched up my team, and, with a covered wagon, traveled the distance, and it seemed to me that it was a wilderness all the way.

I am glad, my brethren and sisters, that I have learned something of pioneer life. I am glad that I looked upon a land that was uninhabited, so that I might appreciate that experience and learn to some extent what our fathers endured in settling this country. We live in the great Teton valley, and my first view of that country was a view that I imagined was like looking upon the land of promise, for it is certainly a beautiful country. We are right up against the National Park. Our boundaries on the north are the National Park, and on the east—I presume lies the Atlantic Ocean, because I do not know of any other stake of Zion between us and the Atlantic. (Laughter). We have two beautiful valleys in our stake, the Teton valley and the Jackson Hole district, Wyoming. The Wyoming and Utah line divides our stake in the center, so that we have the privilege of presiding over not only the Teton stake, but parts of the states of Idaho and Wyoming combined. (Laughter.)

I rejoice, my brethren and sisters, in the privilege of being with you at this great conference, in seeing the great multitudes of people who have gathered here to be instructed, and to hear the word of the Lord, as it is delivered by his servants. We have been admon-

ished, brethren and sisters, regarding our shortcomings, as well as praised for the good that we are trying to do. We have heard good reports from the Church officials. It seems that everything is prospering, and we ought to rejoice in the blessings that we enjoy.

It is good, I believe, for us to be admonished and reminded of our obligations. In ancient times, or in the days when the children of Israel were driven into the wilderness, they were led to the land of promise by prophets of God, and the great prophet, but a great general and a great leader in Israel,—admonished his people that they were forsaking the true and living God, and were seeking to worship idols, to look after other gods. He reminded them of their shortcomings, and finally told them, "And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; * * * * but as for me and my house, we will serve the Lord." That is the declaration of a great prophet, teaching his people, reminding them of their shortcomings; and the declaration of his testimony and what he and his family or house intended to do. And the people said, "Nay, but we will serve the Lord." And Joshua caused a pillar of stone to be erected as a testimony that the people had agreed to serve the Lord, and said, "Ye are witnesses against yourselves, that ye have agreed to serve the Lord." And they accepted that statement, and were indeed witnesses against themselves that they had agreed to serve the Lord. And we are told in this Scripture that the people under Joshua did serve the Lord, and the people that lived

after him served the Lord, and were true to this covenant.

My brothers and sisters, the thought comes to us: we are witnesses against ourselves that we have agreed to serve the Lord, and we ought to say in our hearts, as Joshua did, "But as for me and my house, we will serve the Lord."

I pray that we may have this spirit and this desire in our hearts, and that we will keep the covenant. It may not be necessary for a monument of stone to be erected as a witness that we have agreed to serve the Lord, but we all know that we have agreed to serve him, and that we continue to make covenants, day by day, to serve him and keep his commandments.

I have a testimony that the work of the Lord is true, that this is his Church; and I desire to be faithful and true to the covenants that I have made.

I am reminded, my brothers and sisters, that my grandfather stood upon this temple block, even before the great Tabernacle was erected, and preached to the people. He suffered imprisonment with the Prophet Joseph Smith. My grandfather, on the other side, helped to build the wagons to carry the Saints across the plains. I feel proud of this memory of my parents and grand-parents, and the part they took in the work of the Church. But I realize that their faithfulness is not sufficient for me. The only way I can honor their memory, and be a credit to them, is to do something for myself and for those whom I might help.

I pray that the Lord may continue his blessings unto his people, and unto us all, in the name of Jesus. Amen.

ELDER CHARLES H. HART.

(Of the First Council of Seventy.)

I enjoy this privilege very much, of speaking from the same platform with these faithful presidents of stakes. I have had the privilege of going into their stakes, and know of their good works, and of the faithful people over whom they preside. I have rejoiced with you in the sessions of this conference, at the timely and important teachings pertaining to God, and of our relations to him and of our duties.

For the most part, in the scriptures, there is little reasoning from nature up to nature's God. The existence of Deity is either assumed or directly asserted, without much by way of reasoning from creature to Creator. We have, however, some beautiful illustrations. For instance, the Psalmist exclaims, "The heavens declare the glory of God, and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard."

In the 104th Psalm, after an enumeration of the works of the Lord, the Psalmist exclaims, "O Lord, how manifold are thy works! In wisdom hast thou made them all: the earth is full of thy riches."

There is a sublime passage from Job along the same line. "Lo, these are parts of his ways; but how little a portion is heard of him? but the thunder of his power who can understand?"

Naturalists of high standing have reasoned in the same way, and we have the scientist and philosopher, Spencer, declaring, "One truth must ever grow clearer, the

truth that there is an inscrutable existence everywhere manifested, to which we can neither find nor conceive beginning or end." And again, "Amid the mysteries which become the more mysterious, the more they are thought about, there will remain this one absolute certainty, that we are ever in the presence of an infinite energy from which all things proceed."

But while this line of reasoning is valuable, reasoning from nature up to nature's God, it requires a revelation to know God in all his attributes.

One of the three comforters of Job put this question to him, "Canst thou by searching find out God? Canst thou find out the Almighty to perfection?" We have in the efforts of men without the aid of revelation the example of men struggling vainly to discover the attributes of God. I rejoice that in answer to the prayer of faith by the little boy, he was able to say, "I saw two personages, whose brightness and glory defy all description standing above me in the air. One of them spake unto me calling me by name, and said, pointing to the other: 'Joseph, this is my beloved Son, hear Him.'" In that one clear vision, the mystery, the doubt and the uncertainty of the past were swept away.

If you wish to know what that meant to the world, take as an example the discussion in the September, 1916, number of the *North American Review*, by the Rev. Philip S. Moxom on "The Modern Conception of Deity," and see what value it is and has been to the world for that one clear, glorious revelation to be given of the personality of God. He discusses at considerable length this modern concep-

tion. He confesses that it is difficult to set forth just what this modern conception of Deity includes, but argues for a personal Deity, one that has the power to know and feel and to will; and argues that a being may possess all those attributes of personality and still possess the attribute of infinitude. He also asserts very strongly in favor of the divine immanence of God. Let me read the concluding words of the discussion, which is significant, in view of the general belief, at the time of the Prophet Joseph, that a mere static deity existed, an impersonal power which had ceased to reveal itself. They may call Deity, as the naturalist did, "an inscrutable existence, an infinite energy," but they denied to Him personality. Mr. Moxom concludes his article in these words:

"The deeper experiences of the human soul cause it to repel the old notion of a static deity,—an impassable infinitude of being with which humanity can come into no appreciable relations. It seeks for a God who is not remote from mankind, who is so near, indeed, that the wide sweep and measureless stretch of human experience, in some mysterious way, is also the experience of God, and that through the fulfilment of the life of beings whom he has created, God is finding his own self-realization and self-fulfilment. * * * * *

"No thought is more deeply rooted in the mind of man today than the thought of the divine immanence. Are we not beginning to see that the divine immanence means much more than we have realized, and is freighted with consequences vaster than we have dreamed? The old theological battles have lost their zest because they have lost their meaning. The faint light of a new dawn trembles on the horizon. Let us look up and face the East"

The leaven of "Mormonism" is beginning to leaven the entire lump

of humanity. It was through the revelations in the "Pearl of Great Price" that we have the great declaration of God, "Behold this is my work and my glory, to bring to pass the immortality and eternal life of man." The writer seems to have caught a little of *that* idea, as well as much of the "Mormon" belief in reference to the personal nature of Deity and of his divine immanence throughout the immensity of space, as indicated in this article.

There is need in the world of so-called "Mormonism." Bishop Greer is quoted as having said, on the 25th of last April at consecration services at the St. Thomas Church on Fifth avenue, New York, one of the fashionable churches of that fashionable street, as follows:

"No more urgent question, vitally urgent question, confronts the church today than this, of how to close the gap which now too much exists between the church's creed and the church's Christian life—for this at least is certain, it must somehow be closed. Otherwise the church will lose its influence in the world, its leadership and power, and will cease to be a force and factor in the world's affairs."

Some years ago, as published in some of our prints, copied from the *Anaconda Standard*, of Montana, the remarks of a Reverend T. H. Martin of the Unity church, were made to the effect that the church had lost its magnet, "that the Christian religion of the present is merely a social code and has nothing in it whereby it could claim a divine origin." I shall not take time to read more of his words, but will read an indictment, published in the September number of the *Forum*, which is illustrative at least of some of the charges being made against

the church. I am not discussing the question to whether the proofs will sustain this indictment, in any or all of its counts, but simply call attention to the fact that these things are being said and published in leading and reputable magazines, charging inefficiency of the church today. If true, we would not exult in it but it would make all the greater our sense of responsibility to do missionary and evangelical work throughout the world. The writer, Mr. Mercer C. Johnson, says:

"I have said that the Christian church is in a state of apostasy, that she has tried to serve God and Mammon, and has made an awful mess of it; that she has put away her real Christ; and set us in his stead a Mammon-pleasing Christ; that she is a captive church, under the shameful spell of her ungodly and inhuman captor; that she is the white slave of Mammon, and sits with folded hands watching the cross to which he nails whatever opposes his will, half horrified because of the dreams of the real Christ that haunts her still, half stupefied by the deadly dollar dope that is the meat and drink of her double life, hardly knowing what she ought to say or do, and not caring overmuch."

I trust the charge is an exaggeration. As I said before, we take no pleasure in knowing of the failure to any extent of Christianity, and yet we realize the necessity for the restoration of the gospel—the explanation we have for our existence as a Church.

We also have problems of our own at home that will engage the serious attention of earnest men and women. Some of those grave problems have been pointed out—the necessity of bishops and of stake presidents putting our machinery into operation for the purpose of reaching as many as possible of the

young men and young women of the Church to keep them from temptation, to keep them in the straight and narrow path.

In addition to the care which officers may give children, we need also the loving care of parents,—and there is no love that is equal to the mother love and the father love. We have a beautiful picture in Holy Writ of the mother love of Rizpah, the concubine of Saul, whose two sons with five others were offered to the Gibeonites as a sort of a sacrifice or peace offering; and when the lives of those boys were taken, and their bodies were placed upon the rock, unburied, there was one who kept faithful vigil for O such a long time! The execution took place, we are told in II Samuel, 21:9-10, in the early barley harvest, and that mother placed sackcloth upon the rock and sat there with her dead—her two sons and her husband's five grandsons—and she kept vigil until the rainy season came, until the water from heaven descended. Just how many weary weeks or months that may have been, I could not at this moment tell you—but it is an illustration of the mother love that she "suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night," and that she kept this lonely and faithful vigil from the beginning of the barley harvest "until water dropped upon them out of heaven."

This is but an instance duplicated in a different way in this age of ours. Just last year, we saw, upon the banks of the Little Colorado, a lonely woman keeping vigil, watching and wandering on the banks, pleading no doubt for that treacherous stream to give up its victim, her little boy. All others had ceased

to search, but the mother still stayed, and the father afterwards declared that he would sell his flocks and would join the mother in keeping up the search, to find possibly somewhere in the debris that came down from the breaking of the Lyman Reservoir, the body of their youngest child. We have examples such as that of what people will do for the dead. In Cache Valley, when the son of the late presiding bishop of the church was drowned, Wm. B. Preston, Jr., with his companion Solon Barber, the nearby towns turned out in large numbers. Stores were closed and business suspended. The bishop of Wellsville called me by telephone to enquire how the search was going, and said, "Remember that Wellsville stands ready to send one hundred men if necessary to take part in this search." And it was no idle promise; it would have been fulfilled upon the slightest suggestion of need.

And yet, in all these instances, no living soul could be helped. Rizpah could not bring back the lives of her two sons, or the five grandsons of her husband; the mother, upon the banks of the Little Colorado, could not bring back the life of her child; nor could anything be done for the boys in the Bear River, except to recover the bodies. But there are living children all over this Church who need the care of a mother and of a father; and the plea I make is for fathers and mothers to safeguard their living children!

I have often quoted the words of the philosopher and the humorist, Mark Twain:

"When we consider the tremendous forces of the upper and nether world which play for the mastery of the soul

of a woman, during the few years in which she passes from plastic girlhood to the ripe maturity of womanhood, we may well stand in awe before the momentous drama. Nature must needs center in her all the possibilities of life. What capacities she has for tenderness, goodness; what capacities for vileness, bitterness and evil. Nature must needs be lavish with the mother and creator of men and center in her all the possibilities of life. And a few critical years can decide whether her life is to be full of sweetness and light, whether she is to be a vestal of a holy temple—or whether she will be the fallen priestess of a desecrated shrine."

At no time since my remembrance has there been such a wave of unrest and of evil as is sweeping over the country in this day. The citadels of modesty are being assaulted as never before in my remembrance. The forces of the nether world, to use the expression of Twain, are very active. It is necessary for the forces of good to be equally vigilant. We must be militant in this work. It will not do for us to sit supinely down and think that the ward teacher or bishop is going to look after our boy and girl. It will take the best ingenuity of the stake presidents and bishops to control wisely the dancing situation; and they will need the help of every father and of every mother in doing this work.

A few weeks ago, Governor Kendrick of Woming attended one of our conference meetings. We invited him to speak, and he mentioned the fact that before non-"Mormon" audiences he had held up the fact that "Mormon" people accompanied their children not only to the Church, but also to the ball room, and he commended that practice. I could have wished that the examples he was generous enough to thus mention, were more general

among our people—an old custom which must be revived more generally among the people. We must look after our living children, and not be content in case of an emergency to display wonderful zeal for the dead. Grown-ups must be more vigilant and militant in attacking evil.

I was told by one of the leading lawyers of this city that there was exhibited in one of the playhouses of this very city, where this conference is being held, an act so indecent that no right-thinking man or woman could view it without the blush of shame coming to his face. These things are not necessary,—the evils of the picture show are not necessary. You people in the country districts do not need to sit down and see your children debauched and contaminated by the moving picture show, or evils of this sort. Legislative action may be necessary to control the dance as well as to censor the playhouse and the moving picture show; and I urge diligence in this matter. When this problem was brought to me in one of the stakes, of one of our adjoining states, I suggested if they could not control in any other way dancing in the hall owned by those not of the Church, that a town ordinance be enacted which would make the close bodily contact or any other impropriety or indecency in the dance room a misdemeanor.

We need not only all the faithful attention of the officers of the Church, but also that of parents, to their children; and then have that supplemented by such legislation as may be necessary to protect us from this wave of evil which is attacking the citadels of modesty, virtue and integrity among the young people. Let parents know where their chil-

dren are. I bear the memory from my own home of a mother whom I never went home so late as to find asleep, and very seldom even retired, because she would not do that until the last child came home. And children must be considerate not to drag their parents out to the ball room too often, and not to keep them sitting up waiting too often, or for too long hours; but there must be a co-operation on the part of parents and of children, in order that they may be safeguarded.

May the Lord bless us in this great and important and pressing work which is now before us in all the stakes of Zion, I ask in the name of Jesus. Amen.

The chorus sang: "I know that my Redeemer lives."

ELDER G. E. ELLSWORTH.

(President of Northern States Mission.)

My brothers and sisters, on two occasions during this conference time, one of the revelations of the Lord, given before the organization of the Church, has been quoted. The revelation referred to is the one found in the 4th section of the Doctrine and Covenants, wherein the Lord says, "A great and a mighty work is about to come forth among the children of men." Each time that revelation was quoted, my mind went back to the beginning of this great work. I stood again in the grove where the Prophet Joseph Smith prayed unto our Father in heaven; and remembered my many visits to that sacred spot. Again I stood, in my mind, with the Prophet Joseph Smith upon the hill Cumorah, where he met the angel by appointment, and year

after year was instructed concerning the great things that were to come to pass in this day. I saw him receive the plates from which the great record of the Nephites was printed. I was with him at Kirtland where, under privations and toil, he built the temple in which so many glorious visions were given to the Latter-day Saints. I followed him from Kirtland to Missouri, and from Missouri to Illinois. I was there where he, under the direction of the Spirit of the Lord, directed the digging of a drain ditch which turned unhealthy Commerce into the healthful, beautiful city of Nauvoo. I saw, in my mind's eye, that place grow from only a few houses, to a city of 20,000, with prospects of being the biggest city in the state of Illinois. I saw railroads directed toward that city, bridges constructed across the Mississippi and a permanent city of our thriving country built.

Then I saw the Saints leave that city, under persecutions, following the death of the Prophet Joseph Smith, and his brother Hyrum the patriarch.

I have wondered if the early Saints of the Church really realized what was meant in that revelation concerning the great and mighty work that was to be brought forth among the children of men. The Prophet Joseph Smith must have known what would come to pass, for he foretold of our coming to the Rocky mountains. Yet under his direction in the short space of five years, and that constantly disturbed by mob violence, the Saints worked with a heaven-born zeal to make that place part of the great and marvelous work that was to come forth. The people gave much time to public works, paving some

walks with stone and dividing miles and miles of sidewalks from the street with splendid curb, much of which still stands today together with a number of fine old houses as a testimony of the wonderful integrity of the Latter-day Saints, fired with the revelations from the Lord for the building up of Zion in the earth. But the building of this city was only one little part of the great work referred to in the revelation.

Fourteen years ago I went back to that city, and found about 1,500 people there. The public men asked when we were coming back, and offered inducements that the Latter-day Saints might get possession of some of their old homes, and help them build up that city again, for, said they, "we can do nothing until you come back." About two years later, I was offered some stock in an interurban coming into that place—for, you know, that while there were four or five railroads projected into that city while the Latter-day Saints lived there, after all these years, Nauvoo stands without a railroad. Nauvoo is little known to the railroad people, but the city of Montrose, across the river, and that, too, only a very small village, is the shipping point.

I went back about three weeks ago, to hold conference there. I found that instead of 1,500 people, there were about 900 people. I found the projected interurban still unbuilt, the waterworks they felt sure of having only half-realized—and the beautiful flat next to the river, where most of the city stood in the day when our people flourished, all grown to weeds; the houses were unoccupied and much of it almost a wilderness. The people were free to admit there could

be nothing done here until we came back and helped them. I said, "We do not need to come back—you people who live here now are not responsible for the driving out of the Latter-day Saints, and neither were your parents, for there have been several peoples lived there since the Latter-day Saints were driven away. All you need to do is to heed the counsels and the advice and the testimonies of the elders that have been borne to you, from time to time; all you need to do is to repent of your sins, and be baptized, and become members of the Church of Jesus Christ of Latter-day Saints; if you will do this, you shall receive power to build this city, and make it known again as a flourishing city, in the great state of Illinois."

My brethren and sisters, it is a great and a marvelous work, "a marvelous work and a wonder," for God has set his hand in the last day to rebuild Zion, and to gather together all those whose hearts thirst after righteousness. This goodly land in which we dwell is the land in which the honest in heart of all nations shall be gathered together; and if we, who have been born in the covenant, we who are heirs to the richest blessings upon this earth, do not arise and magnify our callings in the earth, God will raise up from the nations of the earth, men and women like unto our fathers and our grandfathers, who will buckle on the full armor of God and go forth and build up his kingdom in the earth.

I often wonder if the young men of Zion, who are born heirs to the covenant, are like the sons of rich men, who fritter away the wealth that has been gathered by their fathers. I wonder sometimes what

the destiny of that part of Zion that are born heirs to the covenant will be. Do we expect to compete with the world in the gathering of riches? Do we expect to compete with the world in the accumulation of wealth? Or do we expect to fulfil the great mission that the Lord has said must be done in this day? And that great mission is the proclamation of the gospel of Jesus Christ—the calling of the world to repentance. And how can we call the world to repentance, if we ourselves do not repent? How can we expect the world to listen to our testimonies, if we ourselves are not living lives worthy of emulation? I referred to Nauvoo, a city of possibly five or six years of age, rising from a few houses to 20,000. They kept the commandments of God, proclaimed the gospel to their neighbors, sent it into the surrounding states, and to other nations. We do not need to be deprived of the riches of this world, if we would only seek God and his righteousness first, if we would only do the great things that our Father has said should be done by his children.

There is nothing in this world that will bring more peace, more joy, and more happiness, than the preaching of the gospel of Jesus Christ. I think that our fathers and our grandfathers are permitted sometime to look down upon the earth today, and see what has taken place since they were called away—for the hearts of the children of men everywhere have been touched by the knowledge of the gospel of Jesus Christ, restored by the Lord to the Prophet Joseph Smith and preached by our fathers. There are few people in the world today who believe in infant damnation for the unbaptized. Hundreds of people

today believe in the restoration of the gospel, if not literally, as we Latter-day Saints believe it, they believe in a restoration of light from time to time, and they are adding truth upon truth to their belief, and practicing all the light they receive. I meet hundreds of people today who believe that baptism is absolutely essential unto salvation. I meet many people who believe that the laying on of hands is essential to the reception of the Holy Ghost. One of our elders told me the other day that a man converted in the state of Indiana to baptism in his own church, grew so enthusiastic over the baptism he had received, he wanted to know what could be done for his sister, who had died. He had read in Corinthians about baptism for the dead. The minister took him out and baptized him for the dead sister to satisfy his burning desire to have his sister saved in the same church as himself.

There is a congregation of people in one of the conferences of our mission, who are feeling after and trying to find out how they can practice the great principle of baptism for the dead, that their fathers and their mothers may come into the same church in which they feel that they have found the light.

About three months ago, in the city of Winnipeg, a minister there, to comfort the hearts of mothers who had been bereaved of their sons, and to administer hope and consolation to the widows of men who had died in the great struggle in Europe, preached a great sermon on salvation for the dead, declaring that he believed the merciful God would take care of those who had died for their country. Who can say that the heaven is not leav-

ening the whole lump? Who can say that the gospel of Jesus Christ is not taking root in the hearts of the children of men? Thousands of men and women today believe in a personal God. Many people are growing to believe in Jesus Christ as the veritable Son of God, born of the virgin Mary and begotten of His Father. The Lord has said that this gospel would go forth until it filled the whole earth; and there will come a time, my brothers and sisters, when they will only say, "Where can I find someone who can officiate in some of the ordinances of the gospel? Where can I find a man who has been called of God to take me into the waters of baptism and there bury me with Christ for the remission of my sins? They will want to know where they can find a man who has the right to lay his hands upon their heads after they have been baptized, and confer by the power of God the Holy Ghost. Why? Because the heaven is working and the proclamation of the gospel, made by our fathers and grandfathers, and being made today, is taking root in the hearts of all the children of men.

There is more tolerance in the world today than there has ever been before, at least in America, and they are only waiting for men to come to them who are fired with something that they have not got, something that will satisfy their souls, that will give them meat and drink. They are hungering and thirsting after something they know not what.

Upon the Latter-day Saints, my brethren and sisters, has been laid this responsibility. The men of Zion, from the age of twelve years up, have received the Priesthood in

every degree, and that priesthood carries with it the responsibility of proclaiming to the world the things that have been revealed by our Father. My brethren and sisters, I sometimes think "Woe be unto Zion, if she preaches not the gospel! What are we here for, if we are not to proclaim to the world this wonderful thing that has been restored by our Father? How many of us have stood in the grove with the Prophet Joseph Smith, when he beheld God the Father and Jesus Christ, the Son! How many have followed the Prophet Joseph Smith to the hill Cumorah, where he received the Scriptures of divine truth, as revealed to the Nephites upon this continent? How many have learned the beautiful things contained in that wonderful book?

Hundreds of thousands of Books of Mormon have been distributed in the last few years in the United States, and hundreds of people have the leaves of them turned down by valuable passages, all the way through from the beginning to the end. How many of your Books of Mormon are turned down, page after page, upon the gems written therein, upon the things that will bring comfort and consolation to your soul in times of sorrow, upon the things that will inspire you to go out and proclaim the gospel or prepare yourself to do these things that God has laid upon our shoulders? How many of you know the value of this great and wonderful record that has been given to us today to prepare ourselves for the preaching of this great and glorious work? O, you say, we are not out in the world.

I told the missionaries of the Northern States mission, last night,

that there is a better chance here at home, than there is in the world, for real missionary work. How many of you have sought to visit your neighbor? and make a friend of him, until you have won his confidence? After you have won his confidence, how many of you have sat down and asked him to read the Scriptures with you? How many of you have won the love of your neighbor, so that you can put your arms around the man of the house, or around his sons, and tell them in all soberness that God lives, that Jesus is the Christ, and that the gospel of Jesus Christ has been restored to the earth that will save him and his family and bring them peace and happiness and salvation if he will obey it?

The winning of the soul of your neighbor will bring just as much joy, just as much peace, yea more, because you will have him with you all the time for you will not have to go and leave him. All you who have been upon a mission know how hard it is to leave your friends out in the world. But if you can convert your neighbors, you could live with them and enjoy their society and companionship, and grow together in the knowledge of God our Father; so I appeal to the elders, and especially all returned missionaries, to continue their labors at home, seek as many opportunities as you can, to get into the homes of the people and teach them the restored gospel.

My brothers and sisters, every part of my body burns when I hear men testify of the restoration of the gospel, and that Joseph Smith was a prophet of God, and that he was an instrument in the hands of God in establishing this great work; for

there is no greater work in all the earth. The building of the great cities of the world, the highways, the great bridges, all the wonderful inventions for the comfort and convenience of man, and all the things that have been done in any other division of God's work, cannot be compared with the great work of salvation that has been established in the earth. You may not be called upon to build bridges, neither to build railroads, neither airships nor telephones, but all you Latter-day Saints are called upon, by God our Father, to preach this gospel of his kingdom to your neighbors and to the world, and woe be unto those who preach not the gospel!

I would to God that all the young men and young women of Israel could be touched by one-hundredth part of the Spirit of our Father that touched the heart of the Prophet Joseph Smith, as he prayed in the woods of Palmyra. O that all of us could feel what Joseph Smith the Prophet felt when he was in the presence of the angel Moroni; then we would feel a little of the responsibility that he felt, all the days of his life; then our sons would go into the mission field better prepared, having had more opportunity to sing the songs of Zion. Some day, the world itself will hold us responsible for the great truths that we have. Doctors, in their code of etiquette, require every man to give the truth that comes to him to the medical world free. Scientific men are anxious to give their knowledge to the world, and all big men are happy to add all they can to the world for the good of their fellow men. We have something, as Latter-day Saints, that will do more good to the world than any other

thing in it, but hundreds of us are holding it locked in our bosoms, being too close-fisted to let it out, feeling too stingy to open our hearts and teach it to the world. O that Zion could be touched with the Spirit of our Father in heaven, and take upon her the real mission of teaching every one concerning the restoration of the plan of salvation, given by our Father through the Prophet Joseph Smith.

God bless Zion. May he give us power to hold up the hands of his prophet, Joseph F. Smith, for I testify to you, my brothers and sisters, that he is a prophet of God, a real, genuine leader, a mighty man, and a father in Israel, filled with love and good will toward all mankind. I wish that all you young men, if you cannot come in touch with an angel of God, might come in touch with the President of this Church, and those associated with him in the ministry for they are men of God, and have the welfare of Zion at heart. Their souls are filled with a desire that the young men and young women in Israel should arise in their strength and in the power of God, go among their neighbors and associates, and to the world when they are called, and give the world a chance to become associated with the work that our Father has established in the earth. God grant that Zion may grow, that the young men and young women of Israel will not go seeking the pleasures that will mar their souls, and close up their hearts, but will open their hearts to the Spirit of God, and prepare themselves to be among the mighty men who live in this day and time; and I pray for these blessings in the name of Jesus Christ. Amen.

ELDER GEORGE A. SMITH.

Now, my brethren and sisters, we have had a good time. We will not prolong this meeting.

I would like to emphasize the good things, if it were possible, that have been said in this conference, in our lives, that we may go from here better men and better women, more determined to be beneficial to our Father's children, wherever we meet them, and with a determination such as was manifest by the great Israelite, "As for me and my house, we will serve the Lord." God help us to do so, is my prayer in the name of Jesus Christ. Amen.

The authorities were sustained, as in the Tabernacle meeting, the names being presented by Elder George Albert Smith.

The chorus sang: "God be with you till we meet again."

The benediction was pronounced by Patriarch Daniel McRae.

CLOSING SESSION.

In the Tabernacle, the congregation was called to order at 2 p. m., by President Joseph F. Smith, who presided.

The choir sang: "Author of faith, eternal word."

Prayer by Elder Nephi L. Morris, president of the Salt Lake stake of Zion.

The choir sang the hymn, "O awake, my slumbering minstrel."

ELDER SEYMOUR B. YOUNG.

(President of the First Council of Seventy.)

A visit to Jackson County—A good word for "Liahona the Elders' Journal"—Meeting with the old soldiers of the Civil War—Meeting with the Saints and Elders in Independence

—Civil War veterans dying at the rate of five hundred per year—Annual gathering of the Hand-Cart veterans in Salt Lake City—Blessed are the believers—Note on the Black Hawk War veterans.

My beloved brethren and sisters, I realize more fully possibly than any of you can, the responsibility that rests upon me this afternoon in occupying this position. I want to say that I endorse very heartily the remarks that have been made and the sermons that have been preached by my brethren, and the sentiment that has inspired them to give us the word of the Lord, as they have done during the former sessions of this conference. I hope and trust that the prayer offered by Brother Nephi L. Morris will be surely answered this afternoon, that all who may speak now at this time and in this session may be filled with the same spirit that has actuated former speakers. I rejoice with you in being here present at this semi-annual conference of the Latter-day Saints. I am glad I am a member of the Church of Jesus Christ of Latter-day Saints. I rejoice that I have a name and standing among you, and that I am hailed by my brethren and sisters where I go, as a friend, as one who appreciates the society and the love of my fellowmen, my fellow workers in this great cause.

I am reminded now of a recent visit that I paid to the center place of Zion, Jackson county, Missouri. It is more than twenty-five years since my former visit to that hallowed ground, for it is and has been hallowed. It has been dedicated by the Prophet Joseph Smith and by his prophetic utterances designated as the place where the temple of God shall be builded, in the

future, upon which shall rest the glory of God as a pillar of fire by night and a cloud by day. While there I had the privilege of associating with the brethren who are working there in the printing office, who are engaged in issuing *Liahona the Elders' Journal* and doing other works pertaining to the welfare of the Central States mission, and other missions of the United States. I must say a good word for the "*Liahona*," because I believe it is hailed with delight by the elders scattered abroad throughout this great Republic, and it is a means of introducing them into the society of people that their voices alone could not reach. But the literature of that little paper is exceptionally good, and sets forth in a very fair degree the doctrines and principles of our faith. And so I gave a little note to Brother Summerhays, as a visitor to that place, stating that I believed it would do good to the elders, help them in their mission labors, and otherwise advance them, if the Latter-day Saints generally, especially the members of the quorums of the priesthood, would invest a dollar or two every year in *Liahona the Elders' Journal*, and leave it for the elders to distribute abroad in their mission fields.

The primary cause of my visit, however, was to meet with the old soldiers of the Civil war, in their camp fire at Kansas City. When I visited Kansas City twenty-five years ago, it was not nearly as large a town as at present. I am told, it has now some four hundred thousand inhabitants. It has grown much more rapidly than Independence, and I had to notice again the fact that the Latter-day Saints began to build Independence in Jack-

son county as one of the central places of Zion, in fact, the real center place. They placed confidence, properly, in the word of the Prophet Joseph that they should build up that little town by locating there, and finally the word of the Lord also came that the Saints had to make the best of the fact that they were driven from their homes in that town. What I intended to say, and to call your attention to, is that the town of Independence is about what it was in thirty-three, when the Saints left it, not willingly but because they were compelled to. And twenty-five years ago, at my former visit, I found it just as I found it recently, not very greatly improved, in the number of inhabitants nor in the greatness of its buildings. We have, however, a very beautiful little meetinghouse on one portion of the temple block, which originally consisted of about sixty-three acres, and in that house I had the pleasure of meeting with the Saints, the elders and the young lady missionaries, and holding religious service with them, testifying of the gospel, of the truths that the Prophet Joseph brought to light, and the great organization which, under the inspiration of God, he brought to a fulness.

In the march through Kansas City, the ranks of the old soldiers were not as well filled as in former years, for every year now sees them pass away, five hundred or more. This last year has reached beyond that mark, and the coming year will probably double it, and so on in the near future. In a few years more, the old soldier of the Union Army will be a memory of the past, as near as we can guess from present appearances and experience. As they marched through the city of

Kansas, headed by bands of music, led by the mayor of the city, by the governor of the state, and honored in any way that they could honor the old soldier, the people shouted many times "hooray for Utah." Some, however, did so in derision, for, you must remember that in that city of Kansas, right in that little town of Independence, there are other people who do not feel very friendly to Utah and her people, and the Latter-day Saints generally. So they expressed themselves, a very few, in jeering remarks, in regard to Brigham Young, and the people here generally. This, however, was only casually, not very common, but the greatest part of the reception there was friendly and cordial, and especially so for the old soldiers of the G. A. R.

In company with two of the old soldiers we went up to Independence and, as I said, held meeting there. I was never more pleased in my life than I was to hear Comrade Kenard, an old soldier of the Union, and Comrade Westwood, another, bear faithful testimonies of the truth of "Mormonism." The gospel never found them until after they had left the army, but when it did find them it fastened itself upon their hearts, minds, and thoughts, and from that testimony, that inspiring thought, they have not departed, and could not change.

I recently visited the hand-cart gathering, which we usually hold on Saturday evening in the Fourteenth ward meeting house. After the Saturday session, of conference yesterday, at 4:30, we met as usual. There were about between fifty and sixty of the old hand-cart veterans present. Our meeting was especially for a business which we

transacted. With the exception of the recitation of a poem, composed by the sister who spoke it, no program was instituted. The poem was beautifully rendered, and was a glowing tribute of a very warm-hearted Latter-day Saint sister. I have to express my approbation, good will and fellowship for those old hand-cart veterans who endured so much to come across the plains, and to gather here with the Latter-day Saints, in their early gathering years, in the days when President Young and his brethren of the apostles instituted the hand-cart system for the gathering of Israel. For three years the Latter-day Saints gathered in this way. They pulled hand-carts from the Missouri river, and in some cases from Iowa, two hundred miles beyond, making twelve hundred miles that the first companies, in 1856, traveled to reach Zion. They pulled their hand-carts all that distance, excepting that a few of the later companies, which were caught in the snow storms, along about the South Pass, and on the Sweetwater, were met mercifully by bands of brethren with teams and wagons for their relief, to bring them the remainder of the way through the snowy roads to Zion. But many of them, or quite a number, sacrificed their lives in that journey through the cold and hunger which they had to endure; but these remaining whom I met yesterday were glad that they were permitted to reach the land which they desired, in safety. They have always expressed their gratitude to those brethren who came so stoutly and so earnestly and so self-sacrificingly forth, to meet them and deliver them from their very painful experiences.

I rejoice with you, my brethren

and issters, that our fathers and mothers, the Prophet Joseph, the Prophet Brigham Young, and those who followed them and the pioneers of this great work, instituted means and plans for the gathering of the Saints from other countries, for soon it was found that there was a better way. Better means were established for the gathering of the people, and large companies of our brethren were sent back in the days of President Brigham Young, with their teams and wagons well fitted with provisions, sufficient for the journey to and from the Missouri river in the one season of the year. They met at the frontiers, the Latter-day Saints who had come up from other countries, and who were ready and waiting for transportation across the plains,—in comfortable wagons drawn by able teams and pioneered and captained by able men and drivers. And this was a very great improvement over the hand-cart system. But Brother Margetts composed a hymn on his hand-cart journey down to the Missouri river, which read something like this:

"Cheer up, ye elders, you to the world
will show
That Israel must be gathered soon,
and oxen are too slow."

But we found that with all the vicissitudes that had to be met, the hand-carts were too great a hardship for women and children to endure, as long as a better way could be found, and it was found.

My brethren and sisters, I testify to you that "Mormonism" is true. I testify, to you, to the integrity of our parents and of your parents who had the love of the gospel so in their hearts that they forsook all for their faith, and for the desire

to gather to the land of Zion. The gathering spirit filled their hearts the moment they received the gospel of the Lord Jesus Christ. The moment, my father testified, that he met the Prophet Joseph, he was inspired with the thought, with the great thought, that he had then the privilege of meeting and striking hands with a man that had stood face to face with his God, and who was in communication with him constantly by revelation. And this is the testimony of every Latter-day Saint, I believe, that they could bear, for as Jesus said to his disciples, and to doubting Thomas especially, "because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed." I have echoed that thought in my heart, ever since I heard my father bear that testimony, "O blessed are the men and women who saw the Prophet Joseph and believed in him; but equally blessed are they who did not see him, but yet believed in his glorious mission." I testify to you that the gospel is true, and I pray God to help us to be faithful to every principle and to every duty, in the name of Jesus Christ. Amen.

NOTE TO THE ABOVE.

I desire to add a word in relation to the Black Hawk veterans, for, like the hand-cart veterans and their organization, and the civil war veterans in their organization, so in the Black Hawk war organization, I am deeply interested, and was present in the service of each. And I intend to exert myself in the future, as in the past, for their welfare; and shall especially bend my energies to help to secure a pension for those worthy men who served

in the Black Hawk war, or for their deserving widows, who represent their husbands who have answered the final roll-call.

ELDER BRIGHAM H. ROBERTS

We live in a momentous age—Estimates of the lives and fortunes spent in the Great War—The relationship of the Latter-day Saints to the great calamity—Predictions of war to be poured out upon all nations—The warnings given in the word of God, contrasted with the statements of wise men of the world—Our duty to warn the inhabitants of the earth—The promise of the coming of God's Kingdom and the peace and safety to be found therein—The duty of our Nation in the establishment of future peace.

Surely, no man can face this congregation and not be overwhelmed with a sense of his own insignificance, and only in the belief that the Lord will give his Spirit and his strength, may one hope to discharge the responsibility of this position.

It is a mere commonplace to say that we live in a momentous age. The world is now in the third year of the world's greatest and most destructive war. How great it is, is beyond the comprehension of man, but a few outline facts may enable us in part to grasp the greatness of this calamity that has come to the world. Of course, at present, there can only be estimates formed of the casualties in the war, but these that I present, in round numbers, are compiled from sources which I believe the most reliable, by Gen. Hugh Scott, chief of staff in the army of the United States. He gives an itemized statement from each nation, but I shall merely report his totals. Of men

killed outright in all the armies, he gives as 3,522,327. Of those wounded or missing, 10,035,300; total casualties thirteen million—that is, dead, wounded and missing, 13,557,627. These figures were given out at the close of the second year of the war. There must be added to them the terrible losses since then at the battle of Verdun, and the recent great French and British offensive on the Somme. Those who have fallen in the great drives that have taken place on the southern end of the three hundred-mile battle line between Germany and Russia; the tens of thousands that have been killed within the last two months, since the opening of the offensive in Macedonia and Rumania, also in the battles in Asia Minor; so that it is safe to say that you would have of killed outright, more than four millions of men; of wounded and missing, more than twelve millions, and a total of casualties of more than fifteen millions of men! Of treasure employed in this war, some idea may be obtained from the fact that the warring nations have borrowed more than forty thousand millions of dollars (\$40,000,000,000); they have spent from their own exchequers, more than ten thousand millions, that they had on hand, and that has come from taxes. This of course, takes no account of the destruction of property, and laying desolate cities, towns, and countries through which armies have surged back and forth, and by the destructive battles that have been fought. These figures are beyond our comprehension. We may be somewhat educated in thinking in millions, but thousands of millions—billions—are beyond us.

My reason for introducing these matters to this conference is to sub-

mit to you this question: Does this Church of Jesus Christ of Latter-day Saints stand in any relationship to this great calamity that has come upon the inhabitants of the earth—upon the nations of Europe? Do we as a Church have any relationship to the great world movements? I believe that we do, but I must needs point this out in headlines because of the limitation of time. We certainly do hold a relationship to these great calamities. We hold, for instance, the relationship of a foreknowledge of them, for God has not permitted this calamity to come upon the inhabitants of the earth without warning. We have in a general way, a foreknowledge of the destiny of the nations that shall inhabit this choice land of America. We had read to us this morning by Elder Joseph F. Smith, Jr., the conditions on which nations may maintain themselves and their dominion upon this choice land, dedicated as it is to free institutions and to be the habitat of a righteous people. And they may maintain themselves here, whether of Israel or of the Gentile races; if they comply with those conditions—acceptance of the God of the land—who is declared to be Jesus Christ—and of his righteous law. The same message was delivered to the Nephites. They were told that both the House of Joseph—son of Jacob—and the Gentiles should have special inheritance in this land, and that the Gentiles should be great in the eyes of the Lord, but there should be no kings that should raise up unto the Gentiles in this land; “for he that raiseth up a king against me shall perish,” said the Lord, “for I, the Lord, the King of heaven, will be their King.” The land is consecrated to

free institutions, then, and to a righteous people. and God, under these conditions. is pledged “to fortify this land against all other nations.” It is the land of Zion, “and he that fighteth against Zion shall perish, saith God” (II Nephi x).

The great calamity of the Civil war was predicted by the Prophet Joseph Smith, as is common knowledge among you. twenty-nine years before it began, and in great detail the circumstances of the Rebellion, as to its ending in the death and misery of many souls; as to the Southern States being divided against the Northern States; as to the Southern States calling upon Great Britain, and Great Britain calling upon other nations, in order to “defend themselves against other nations,” “and then” war shall be poured out upon all nations. It reads in the current print of the Doctrine and Covenants, “and ‘thus’ war shall be poured out upon all nations.” But when revising the *History of the Church* some years ago, we found that in the manuscript, it read, “then,” that is, when Great Britain shall call upon other nations to defend herself against other nations. “then war shall be poured out upon all nations.” England for a long while, trusting in the greatness and strength of her navy, rejoiced in what her statesmen were pleased to call her policy of “splendid isolation”; that is to say freedom from entangling alliances with continental European powers. But finally, under the stress of rising circumstances, she departed from this policy of isolation, and united with other nations for self-defense. with the result that soon afterwards—that is, in a few years—came this outburst of the world’s

war. "And thus with the sword and by bloodshed," continues the revelation, "the inhabitants of the earth shall mourn, and with famine and plagues and earthquakes and the thunder of Heaven and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath and indignation and chastening hand of an Almighty God, until the consumption decreed, hath made a full end of all nations."

Thus the note of warning of this great world war was sounded. In another section of the Book of Doctrine and Covenants, the Prophet says: "I prophesy in the name of the Lord God, that the difficulties which shall cause much blood shed previous to the coming of the Son of Man, 'will begin in South Carolina.' "It may arise over the slavery question," said he, for "this a voice declared to me when praying upon the subject, on December 25, 1832."

As stated here this morning, the general opinion prevailed that the world would not witness another great international war. Soon after the close of the second Balkan war, the noted professor referred to here this morning, by Dr. Talmage, in a work of his called *War and Waste*, said:

"What shall we say of the great war of Europe, ever threatening and ever impending, but which never comes? We shall say that it will never come. Humanly speaking it is impossible. All Europe cherishes, is ready for the burning, yet Europe recoils and will recoil even in the dread stress of spoil division of the Balkan war."

This was the universal feeling respecting modern war. I remember that several young men of our own faith who came to me to converse upon this very revelation and warn-

ing on war that the Lord caused to be written by his Prophet, and wondered if we would not have to find some interpretation that would be harmonized with continual peace among the nations; but the word of God proved to be true, and notwithstanding all the hopes and opinions of men, the great calamity has come; and we stand in the relationship of having fore-knowledge of the event, not by any wisdom of ours, but because the Lord was pleased to reveal the impending danger of the nations to our Prophet.

There is another relationship in which we stand to this great event of the last days—one which grows out of our fore-knowledge of this calamitous event of the world's war, and that is the relationship of duty to warn the inhabitants of the earth of this calamity. If you will read that revelation which is called God's Preface to his Book of Commandments, you will find it stated there that God, "knowing the calamities that were to come upon the earth," of pestilence, and war, and famine, he had sent forth his angel to his Prophet and had commissioned him to teach it, to establish his Church, make proclamation of judgments to come, especially of this calamity of war, and proclaim also the existence of a place of refuge and safety in the midst of these calamities, even Zion, the land of America—for such America is, the land of Zion, "And it shall come to pass among the wicked", saith the Lord, "that every man that will not take up his sword against his neighbor, must needs flee into Zion for safety, and there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another."

One other relationship we stand in to these great world movements, and to this calamity of war, particularly, and that is the relationship based upon hope, upon the assurance that notwithstanding the greatness and the fierceness of this cataclysmic war that has come upon the inhabitants of the earth, before they were aware of it, before they could avoid it, we know that beyond these scenes of turmoil, and strife, and sore perplexity of the nations, and this judgment, there is the promise of the coming of God's kingdom. In that passage, we often quote from Isaiah, referring to the time when the mountain of the Lord's house would be established in the tops of the mountains, and all nations would flow to it, that they would there be taught the ways of the Lord, and learn to walk in his paths—in that scripture it is also said that God would "judge among the nations and rebuke many people, and they shall beat their swords into plowshares, and their spears into pruning hooks." That nation should not "lift up the sword against nation, neither learn war any more." The revelations of God in these last days to his Church are replete with promises that after the world conflict, there shall come world peace, and the earth shall rest. It seems to me that it is at this point that we may be especially helpful to the inhabitants of the earth, first, by proclaiming the incoming of this era of peace, and second by the introduction of those instrumentalities that shall make it possible for the establishment of that kingdom. Indeed I believe that light will break in upon the present gloom and darkness of the world's great sorrows. Already men are beginning to take account of

what shall be "after the war shall close." Unhappily, as was pointed out by Brother Hyrum M. Smith in his remarks on Saturday, there are those who preach a war of trade after the war of arms shall have closed. I am happy, however, to note that while there are those who are engaged in an agitation of that kind, there are statesmen great enough, in contemplating this prospect, to say that to indulge in revenge will be but to sow the seeds of future wars. Only a few days ago, on the third of the present month, there appeared in the dispatches in our daily press a most statesman-like word from Lord Bryce, who, up to a year or so before the outbreak of the war, was Great Britain's ambassador to this country, and at a meeting of congregational ministers in Great Britain, he decried this trade war of revenge, and the agitation of the idea of so restricting trade and commerce with the Central Empires of Europe, as to work their injury, to humiliate them, and for the purposes of revenge. He decried that, and hoped that such a policy would not obtain, and advocated a league to restrain aggression and compel arbitration. "If there is to be," he said, "a re-occurrence of wars, becoming more terrible with the unceasing advance of science, we may well despair of the future." But instead of despairing, he called upon those before him to unite with all other forces that would look to the establishment of a permanent peace among the nations of the earth. He pointed to America, and called attention to the fact that both candidates for the high office of President of this Republic were committed by public utterance to an expressed willingness to forsake any

position of isolation, heretofore assumed by our country, to participate with other neutral nations, and with the belligerent nations, in seeking to establish the world's permanent peace, holding that both these candidates were equally pledged to such a policy, and he doubted not that they were both equally sincere; which, also, I believe. So that there are those in the world who will work for the world's peace. I hope that the Latter-day Saints—that the Church of Jesus Christ of Latter-day Saints—will be numbered among those who will engage in such work. I have confidence that our nation, the United States, is going to be an instrument in the hands of God in accomplishing great things when it comes to settling the world's affairs, now so complex and confused by reason of this terrible war. I look for the influence and power—the great influence and power—of our nation to be thrown in the scale on the side of justice and righteousness, and for the establishment of a permanent peace among the inhabitants of the earth. There will doubtless be constituted a league of nations that will, in a way, establish an empire of humanity, with such instrumentalities created through which to exercise its just powers, that nationality shall be so far suppressed, that the intensity of national feeling shall not again be permitted to disturb the peace of the world. I see my time has expired. The Lord bless the cause of justice and of peace, in the name of Jesus. Amen.

Two organ solos, "Nearer, my God, to thee," and "Andante Religioso," were played on the great organ by Prof. John J. McClellan.

ELDER REY L. PRATT.

I sincerely trust, my brethren and sisters, that the few minutes I occupy, I may be inspired of the Lord, that I may be assisted in relating to you conditions as they exist in our Mexican mission, and as they exist in the Mexican nation, among that people.

I would like to call your attention, by way of preface, to the words of the Lord as spoken through the Prophet Lehi in regard to the conditions that should come upon his descendants, should they forsake the Lord. When Lehi was told of this land and told to bring his family and come here, he was also told upon what conditions his people might remain in peaceful possession of the land. He says:

"Wherefore, I, Lehi, have obtained a promise, that inasmuch as those whom the Lord God shall bring out of the land of Jerusalem shall keep his commandments, they shall prosper upon the face of this land; and they shall be kept from all other nations, that they may possess this land unto themselves. And if it so be that they shall keep his commandments, they shall be blessed upon the face of this land, and there shall be none to molest them, nor to take away the land of their inheritance; and they shall dwell safely forever.

"But behold, when the time cometh that they shall dwindle in unbelief, after they have received so great blessings from the hand of the Lord; having a knowledge of the creation of the earth, and all men, knowing the great and marvelous works of the Lord from the creation of the earth; having power given them to do all things by faith; having all the commandments from the beginning, and having been brought by his infinite goodness into this precious land of promise; behold, I say, if the day shall come that they will reject the Holy One of Israel, the true Messiah, their Redeemer and their God, behold the

judgments of him that is just shall rest upon them;

"Yea, he will bring other nations unto them, and he will give unto them power, and he will take away from them, lands of their possessions; and he will cause them to be scattered and smitten."

Without going into detail, brethren and sisters, the Lamanites that inhabit the land have forsaken, in their past history, their true Messiah, their Redeemer and their God, and as a result of such, they have brought upon themselves the fulfillment of this promise of condemnation, that the Lord made through their father Lehi. Contrary to general opinions, among a great many people that I come in contact with, I wish to state that the Mexican people are in the great majority the descendants, literal descendants, of Lehi, through his sons Laman and Lemuel, and they are the Lamanites. A very small proportion of the people who inhabit Mexico are of mixed blood; the great majority of them are straight Indian tribes, but they have been conquered at the hands of the other nations whom the Lord had said should come in among them, if they should disobey him and forsake the gospel as he revealed it unto them. The same is true in regard to all of the Latin-American countries, south of us here. The Gentile nations, as it is explained in other parts of the Book of Mormon, have come in, and have literally taken away from those people the lands of their inheritance, insomuch that statistics given out in regard to Mexico, during the last days of the regime of Porfirio Diaz, state that of the fifteen millions of people, that there are in Mexico, there are only two millions of people who are property holders.

My observation has led me to know that those two millions of property holders in Mexico are the descendants of the Spanish conquerors who came in. Hernando Cortez, in the year 1519, took away from the people of that land every part of their possessions, of the lands of their inheritance; and they did not only take away from them their lands, but they took away from them their personal liberties. They believed that the right of conquest was vested in the Holy See, and it was given to them to conquer this people, and they made them the vassals and the servants and slaves of their king. In recompense for the part that they took, they received enormous grants of land, and grants of the natives of the land, with which to till their immense domains. The whole valley of Oaxaca, a valley almost as large as the Salt Lake valley, was given to one man, and thirty thousand men of the Indian population were given to him with which to till his land.

Now the conditions that were thus started by the conquest of Mexico, by the Spaniards, have been perpetuated right up to this date. In the southern part of the country, these immense plantations are worked by man-labor only. The rich hacienda owners have introduced very little machinery, finding it cheaper and more to their interest to work their immense domains at the expense of the natives of the land, because the labor there has been so accessible to them, and so cheap. Men have been literally worked to death on some of the southern plantations.

Perhaps many people will be startled to know that a system of slavery existed in Mexico, up to the

time that Madero started his revolution, a system of slavery that was in every respect as bad as the slavery that existed in the South. Members of our own Church have fallen into the snare there, the native members of the Church, and have been sold into slavery. I recall, just now, one young man who was wiled away from his home, near the city of Mexico, and was sold into slavery down in the state of Oaxaca, to labor there. He was abused there for three years, and only when he had become absolutely so emaciated and so weakened by constant labor that he could no longer work, was thrown out in the jungle as dead. After recovery, near a stream, he made his way back up to his family and told the elders and myself many times of his experiences; and he related those of the several hundred people who were on the plantation at the time he went there. There were only a few of them left alive at the time that he came away.

Now, there has been, in Mexico, revolutions from the time that the Spaniards conquered Mexico, and the conditions I have referred to are the cause of those revolutions. The people have never been conquered in their spirits, although they have been conquered and held down by a force superior to their own. They have been struggling for liberty, and it was this desire to participate in the ownership of the land, and in the government of the country, that made possible the revolution by Madero there, with which we are all conversant. Although it may appear different to those who are not very conversant with it, it is a fact that the struggle has always been between the two powers that I have mentioned—the

wealthy people who are the descendants of the conquerors of the country; and the poverty-stricken part of the population comprising the very great majority of those who have nothing but misery, and who do not even own the clothes that they stand up in. And although there have been men raised up in their ranks who have been leaders, but have later led counter-revolutions against the very people that they tried to put in power, it has always been because of the lamentable fact, in human nature and in human kind, that there are very few men who have not a price, and such men as Pasqual Orozco, and others who have led counter-revolutions against the real struggle for liberty have been bought off by the millions of the privileged and wealthy classes of that country. My observations, and letters that I have received from our twelve hundred native Saints, the representatives of them that we have in and around the city of Mexico, teach me that conditions are no better now than they have been for the past four or five years. I have letters under date of only last month stating to me that the revolutionary leader of the south, Zapata, is within twenty miles of the capital of Mexico with his forces; and we learn from newspaper reports that the revolutionary cause is gaining ground in the north.

Now, many people wonder why the man who is recognized as the provisional president of Mexico, cannot bring about the pacification of that country. I would like to give you my opinion in regard to it, brethren and sisters. It is simply this: General Carranza is by birth and by training, and in every other way, an aristocrat—one of the priv-

ileged classes of Mexico, and he is a man who cannot inspire in the Mexican people any confidence. The idea that prevails generally, that the Mexican people would rather fight than eat, to me is erroneous. I don't believe it; but the Mexican people never again will lay down their arms until the people of the country have an opportunity to participate in the ownership of the country, and in the government of the country, in the politics of the country, something that they have never had up to this present time, since the country was conquered by the Spaniards. They have never had property, and they have never had political liberty, they have never had religious liberty, in that country up until this time. Until the time comes that they get those things, the masses of the people, the thirteen millions of the people, will never lay down their arms, according to my belief.

I had the privilege of staying in that country for three years of the present revolution, and I met those soldiers. Up on the cold sides of the Volcan, east of Mexico, I saw soldiers from the tropical parts of the country in rags, and I asked them why they desired to continue the struggle against such odds, and in the face of such great difficulties. They said: "It makes very little difference to us what sufferings we have to go through, but we are determined that our children, if it is possible on our part, shall inherit something besides the misery that we have had to live in, and we never again will lay down our arms until there is established for the humble class of Mexico liberty."

In the city of Mexico today, there is greater suffering, according to the letter I received, than there ever

has been. The money of the country is absolutely depreciated in the country itself, and they are not able to buy the necessary things to subsist upon, and those things are not there, even if they had the money to buy them. I had a letter from a very sober, good branch president that we have there, in whose word I have every confidence, in which he said that many of the people in the streets of Mexico are picking up today fruit peelings or any other thing that they might pick up and devour, to satisfy the pangs of hunger. He says that there are many of our own native Saints, good, true, consistent members of the Church, who have paid their tithing, when they have made money, who have attended to their meetings, and who have acted as teachers, as home missionaries, in the meetings, and as officers in the organizations of the Church, as we have them established in the mission, and that there are among those many who are not eating but one meal in forty-eight hours.

Such are the conditions in that country, at the present time. Brethren and sisters, it pains me to have to speak about these conditions. They are conditions that I keep in my heart, and I constantly pray to the Lord that other conditions might come about, because I keep in mind the word of the Lord as it came to Nephi, the son of this same Lehi, about whom I have read, when the Lord showed to him the same things that he showed to his father. But he showed to him further, and said to him: "The Lord God will not suffer that the Gentiles will utterly destroy the mixture of thy seed, which are among thy brethren, neither will he suffer that the Gentiles shall destroy

the seed of thy brethren." If I had time, brethren and sisters, I could cite you passages wherein the Lord has said that the gospel should be restored even among that same Gentile nation that should come in to smite them, and that it should be restored in this period, and that a book should come forth having the fulness of the everlasting gospel in it, and having a history of this same people in it, and that there should be many among the Gentiles who should believe the words of the book that should be written, and that they would carry it back again to the remnants of the seed of Lehi for their redemption. I have just as great faith in the fulfilment of that promise, as I have in the fulfilment we have witnessed in their behalf today.

I feel, my brethren and sisters, an honor in being called to carry the gospel to that down-trodden people, and I wish to testify to you that you can feel when you get under the crust of the curse that rests upon them, by means of the key of the gospel that we carry in our hands, you can feel in them the true blood of Israel. They are a great people, and I have absolute faith in their redemption. I wish to invite the charity of the people of the Church toward them. They may have committed against us depredations, and if it were only a political issue, if it were only a national issue, if we were only Americans, we might have resentment toward them, but we have received the word of the Lord that they are our brethren; and we cannot scoff at the Jews, because through the Jews we have the Bible, and we need not scoff at the seed of Lehi, because through them, we have the Book of Mormon. We, of all peo-

ple in the world, should be the most charitable toward them; have the kindest and the greatest desire to lend our efforts for their redemption, and be numbered among those who believe literally in the words of the book, and have a desire to carry the words of the book to them for their conversion to the truth, and for their redemption in the gospel of Jesus Christ.

Our Saints, I wish to say in concluding, are faithful in that land. The twelve hundred that we have there come together Sunday after Sunday, even in their poverty, and partake of the sacrament and teach each other. The Relief Societies maintain their identity, and the Sunday schools, and they are working for the assistance and for the help of each other; and they are praying for the day when the clouds of war will roll by, and that the servants of the Lord will be permitted to come again and teach and help them, and carry the gospel to their brethren and to their sisters who are yet in darkness. I also pray for these things, in the name of Jesus Christ. Amen.

BISHOP CHARLES W. NIBLEY.

Prosperity should remind the people that this is a good time to pay off obligations—Let the present not be to us the prosperity of fools—Surplus money should be invested at home where the investor is acquainted with conditions—Improve the home, the land, the cattle, where you reside—Save your wheat for local demand—Pay your debts now, not some other day—Forget not the debt you owe to the Lord.

I shall not take a great deal of your time this afternoon, as the time is already well spent. We have had abundance of instruction, admoni-

tion, counsel and advice given to us during this conference, and it has been given with the Spirit and power of the Lord, so that it has reached our hearts, and we feel the better for having attended the conference.

For the few minutes that I may occupy, I would like to emphasize what Elder Ivins touched upon in his remarks this forenoon with respect to paying debts and keeping out of debt. I give it to you as the best advice to myself and to you all; that there never was so good a time to get out of debt as right now. The people are abundantly prospered and blessed. Coming over from my home this afternoon, I noticed both sides of the street lined with automobiles. I suppose all around this block you will find it so. I am glad to see it; I am proud to see it. But I hope that those who are owing for their automobiles, or any part of them, will lay this counsel to heart, for it is mighty good gospel for all of us—that we pay off our obligations, and also that we lift the mortgages on our homes and farms. Everything that you produce in these times commands a good price. Everything in the way of food stuffs, beef, mutton, swine and cereals as well as fruits; they are called for in one form or another, canned or put up in different ways, to supply the armies of Europe. They are sent abroad by shiploads. The war has created a great demand for all that you produce, and still more and more is called for.

A stream of gold is coming back into this country, so much so that our banks can hardly contain it, for I noticed that in the last few days the banks in New York have been sending seventy-five to one hundred million dollars back to London, to

loan it there, because there is so much here that they can't loan it. That stream of gold is pouring back because of these war supplies. Not only the munitions of war, but the supplies of food, clothing, and everything that your farms produce, are called for to feed those armies, and the prices are of the best. Therefore, now is the time to pay our debts and having paid them to keep out of debt.

If we are prosperous to such an extent that we forget our obligations to each other and to the Lord, what kind of prosperity is that? You can read in the Bible a prophecy of Solomon; I wish I had time to read it for you, but these words are the closing of it: "The turning away of the simple shall slay them, and the prosperity of fools shall destroy them." I have wondered if in this immense and unbounded prosperity it shall not be to us the prosperity of fools, which may destroy us. For if it takes faith out of our hearts, if it destroys the faith of our children so that they do not love the work of the Lord as they should do, and are given to frivolity and going the ways of the world,—if it does all that, then it is the prosperity of fools that destroys us!

Now, if we are not in debt, and have no obligations to pay, and have a little surplus on hand, instead of investing that money in some "get rich quick" scheme away off, say in South America or Mexico, investing in land, timber, rubber, or bananas, or in sending our surplus money to invest in coal in Wyoming, sending it away to these investments that we don't know anything about, I advise you to keep your money at home, and invest it in something you do know some-

thing about. President Young used to tell the farmers in his day, and it is just as good counsel for us today as it was in Brother Brigham's time, "You tend to your farms, and let the mines alone." Why did he give this advice? Because, as he stated, you are farmers, and you are not miners. Mining is all right; it is a distinct and necessary business and a very good one, but as you are not miners but farmers and carpenters and builders and whatever vocation you have, therefore it is the best counsel that the shoemaker should stick to his last.

Now, my brethren and sisters, if you have a little surplus, instead of investing it in things that you don't and cannot know anything about, these "get rich quick" schemes, let me advise you to invest in one acre or two of land that you do know something about; fix up the home; make your wife and family more comfortable; provide for them better; not to excess in dress or in luxury, but make good and comfortable provision for them. Add to your little herd of cows—you know something more about that—and what you get, let it be of the best kind of stock. If you are in the sheep business, get the best sheep that can be produced; if you are dairying, strive for the best cattle, and the best results. Try to make what you produce a little better than anybody else. We ought to be able to make the land produce much more than it does.

I believe that our Agricultural College, under the direction of Dr. Widtsoe, now under the direction of Dr. Peterson, has done a great deal in showing us that we can make one acre of land produce as much as two or three have been producing. A man who makes ten

acres of land sustain twenty people, where it only sustained ten before, is a public benefactor; he has done something; he has accomplished results; he is somebody in the community, and I take my hat off to that kind of a man.

Bishop David A. Smith and his brothers have a dairy herd, and they are proving to us that one cow will produce as much butter fat, and bring better results in the way of food products, than two or three cows of the ordinary kind would do, and there are others engaged in the same line of industry that are teaching us the same lesson. They are taking the forage produced on one acre of land and by putting it in a silo and making ensilage of it, and by properly and scientifically feeding, they have proven that they can get better results with one cow than you could from two or three cows in the old way of doing things. Now, all this is good. An acre of good land properly tilled can be made to produce \$100 every year; that is 10 per cent of the valuation of \$1,000. You can make such land worth \$1,000 an acre just as well as not.

Let me advise you in another point. Do not sell all the wheat you have, but keep enough for your local demands. It is good to have enough wheat on hand for bread, so that we will not be obliged to call on some other country to feed our own people. I know when I went on a mission, forty years ago—it will be forty years next April since I went with President Smith to Europe—that I provided a bin full of wheat for my wife and two children before I left. In those days we used to make it a point to have a year's bread-stuff on hand. That was President Young's coun-

sel, and it is mighty good counsel today. It will not hurt you to keep a little of your wheat at home and not sell it all. So be wise in these temporal things. They are small things but, as I said before, the counsel is just as good as in spiritual things, and we need to lay it well to heart. Don't send everything out of the country.

The other day we had a call at the sugar company's office for 150 carloads of sugar to feed the troops in Italy. The Italian government called for that amount, at one time, and so the products go, and so the gold comes back, and so many of us think that this kind of thing is going to continue, and we will all pay our debts some other day. Pay them now. There is no time in the world for paying debts like right now; do it at once and don't put it off. For the war will be over some of these fine days and prices will go tumbling.

Let me remind you also to pay your debts and obligations to the Lord. We owe him something and we don't settle these obligations, many of us, quite as strictly as we should. I know we are a mighty good people, the best in the world, good bishops, good presidents, good, faithful workers, good sisters in the Relief Societies, and in the other organizations. No better class of men and women in all the world than they. None any purer or more virtuous, or more honorable, or more desirous of doing good, or more desirous of helping their neighbors, of blessing and being blessed, than these same Latter-day Saints. Let us remember the Lord with our tithes and offerings and not be niggardly about it. The Lord loveth a cheerful giver, one that can walk up and say, "I have been

blessed so abundantly that I don't know how to express it. Bishop, here is what I owe. Really, I wish I could do more, and next year I am going to do still better." The Lord loves that kind of a cheerful giver. God bless you. Amen.

AUTHORITIES SUSTAINED

Elder Heber J. Grant presented the names of the General Authorities of the Church, to be voted upon by the assembly, as follows:

Joseph F. Smith, as Prophet, Seer, and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

Anthony H. Lund, as First Counselor in the First Presidency.

Charles W. Penrose, as Second Counselor in the First Presidency.

Francis M. Lyman, as President of the Twelve Apostles.

As members of the Council of Twelve Apostles: Francis M. Lyman, Heber J. Grant, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith, Jr., and James E. Talmage.

Hyrum G. Smith, as Presiding Patriarch of the Church.

The Counselors in the First Presidency, the Twelve Apostles and Patriarch, as Prophets, Seers, and Revelators:

First Seven Presidents of Seventy: Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, and Levi Edgar Young.

Charles W. Nibley, as Presiding Bishop, with Orrin P. Miller and

David A. Smith, as his First and Second Counselors.

Joseph F. Smith, as Trustee-in-Trust for the body of religious worshipers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as Church Historian and General Church Recorder.

Andrew Jenson, Brigham H. Roberts, Joseph F. Smith, Jr., and August William Lund, Assistant Historians.

As members of the General Church Board of Education: Joseph F. Smith, Willard Young, Anthon H. Lund, George H. Brimhall, Rudger Clawson, Charles W. Penrose, Horace H. Cummings, Orson F. Whitney, and Francis M. Lyman.

Arthur Winter, as Secretary and Treasurer to the General Church Board of Education.

Horace H. Cummings, General Superintendent of Church Schools.

Board of Examiners for Church Schools: Horace H. Cummings, chairman; George H. Brimhall, C. N. Jensen, and Guy C. Wilson.

Auditing Committee: William W. Riter, Henry H. Rolapp, John C. Cutler, Heber Scowcroft, and Joseph S. Wells.

Tabernacle Choir: Anthony C. Lund, conductor; Horace S. Ensign, and B. Cecil Gates, assistant conductors; John J. McClellan, organist; Edward P. Kimball and Tracy Y. Cannon, assistant organists; George C. Smith, secretary and treasurer; John Drakeford, librarian; and all the members.

General Board of Relief Society: Emmeline B. Wells, president; Clarissa S. Williams, first counselor; Julina L. Smith, second counselor; Amy Brown Lyman, secretary; Susa Young Gates, corre-

sponding secretary; Emma A. Empey, treasurer; Lizzie Thomas Edward, musical director; Edna H. Coray, organist; Sara Jenne Cannon, Romania B. Penrose, Emily S. Richards, Julia P. M. Farnsworth, Phebe Y. Beatie, Ida S. Dusenberry, Carrie S. Thomas, Alice M. Horne, Priscilla P. Jennings, Elizabeth S. Wilcox, Rebecca N. Nibley, Elizabeth C. McCune, Edna May Davis, Sarah M. McLelland, Elizabeth C. Crismon, Jeanette A. Hyde, and Sarah Eddington.

General Board of Deseret Sunday School Union: Joseph F. Smith, superintendent; David O. McKay, first assistant superintendent; Stephen L. Richards, second assistant superintendent; George D. Pyper, secretary; John F. Bennett, treasurer; Francis M. Lyman, Heber J. Grant, Hugh J. Cannon, Andrew Kimball, John M. Mills, Seymour B. Young, Anthon H. Lund, James E. Talmage, George M. Cannon, Horace H. Cummings, Josiah Burrows, William A. Morton, Horace S. Ensign, Henry H. Rolapp, Harold G. Reynolds, Charles B. Felt, George H. Wallace, Howard R. Driggs, Nathan T. Porter, Milton Bennion, Charles W. Penrose, Edwin G. Woolley, Jr., Hyrum G. Smith, Charles H. Hart, Joseph Ballantyne, J. Leo Fairbanks, J. W. Walker, E. G. Gowan, E. Conway Ashton, Adam S. Bennion, and Edward P. Kimball.

General Board Young Men's Mutual Improvement Association: Joseph F. Smith, superintendent; Heber J. Grant and Brigham H. Roberts, assistant superintendents; Moroni Snow, secretary; Francis M. Lyman, J. Golden Kimball, Junius F. Wells, George H. Brimhall, Edward H. Anderson, Thomas Hull, Willard Done, LeRoi C.

Snow, Rudger Clawson, Rulon S. Wells, Joseph W. McMurrin, Bryant S. Hinckley, Brigham F. Grant, Hyrum M. Smith, Joseph F. Smith, Jr., Lewis T. Cannon, Benjamin Goddard, George Albert Smith, Thomas A. Clawson, Lyman R. Martineau, Charles H. Hart, John A. Widtsoe, James H. Anderson, Anthony W. Ivins, Oscar A. Kirkham, Anthon H. Lund, George F. Richards, Nephi Anderson, John H. Taylor, Charles W. Penrose, James E. Talmage, Hyrum G. Smith, Henry C. Lund, George J. Cannon, Nicholas G. Morgan, Claude Richards, John F. Bowman, Levi Edgar Young, Roscoe W. Eardley, Richard W. Young, and Preston D. Richards.

General Board Young Ladies' Mutual Improvement Association: Martha Horne Tingey, president; Ruth May Fox, first counselor; Mae Taylor Nystrom, second counselor; Clarissa A. Beesley, secretary; Joan M. Campbell, recording secretary; Alice K. Smith, treasurer; Margaret Summerhays and Mabel Cooper, music directors. Aids: Maria Young Dougall, Adella W. Eardley, Agnes S. Campbell, Ann M. Cannon, May Booth Talmage, Emma Goddard, Rose W. Bennett, Julia M. Brixen, Augusta W. Grant, Emily Caldwell Adams, Mary E. Connelly, Elen Wallace, Lucy Woodruff Smith, Jane B. Anderson, Edith R. Lovesy, Laura Bennion Dimond, Rachel Grant Taylor, Sarah E. Richards, Lucy M. S. Carter, Charlotte Stewart, Lucy Grant Cannon, and Emily H. Higgs.

General Board of Primary Associations: Louie B. Felt, president; May Anderson, first counselor; Clara W. Beebe, second counselor; Francis K. Thomassen, secretary;

Mary F. Young, treasurer; Ida B. Smith, librarian; Adelaide U. E. Hardy, assistant librarian; Emma Ramsey Morris, chorister; Matilda W. Cahoon, assistant chorister; Ivy Allen, organist; Isabella S. Ross and Ann Nebeker, physical directors. Advisors to the Board: Hyrum M. Smith, and Anthony W. Ivins. Aids: Lillie T. Freeze, Josephine R. West, Aurelia Rogers, L. L. Greene Richards, Camilla C. Cobb, Eliza S. Bennion, Margaret C. Eastmond, Edna Harker Thomas, Alice L. Howarth, Emma P. Romney, Zina Y. Card, Laura L. Foster, Edith Hunter Lambert, Eleanor R. Jeremy, Ella S. Capener, Annie S. Milne, Georgina F. Richards, Vilate S. Chambers, Helen Davis, Florence Summerhays, Marion Belnap Kerr, Jeanette B. Dee, and Nellie A. Talmage.

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General Board of the Genealogical Society of Utah: Anthon H. Lund, president; Charles W. Penrose, vice president; Joseph F. Smith, Jr., secretary and treasurer; Joseph Christensen, librarian; Anthony W. Ivins, Duncan M. McAllister, and Heber J. Grant.

Edward H. Anderson, as Clerk of the Conference.

Each and all of those named were sustained in the positions designated, by unanimous vote of the people.

PRESIDENT JOSEPH F. SMITH.

A short sermon—Glorious destiny of the United States—An Opinion on the Mexican situation.

I have just one little short sermon: Get out of debt, keep out of debt; never mortgage your homes nor your farms. Put down intemperance, and be a wise and sober people. Do not make war on, but love your neighbors. Keep the word of wisdom. Be wise and moderate in your amusements, and let your amusements be innocent and your enjoyment pure. Card-playing is an evil; pool playing is an evil, gambling is an evil; avoid every evil, and the waste of your time. Honor the Sabbath day and divine authority. Keep yourself pure and unspotted from the world. Let everybody, who can, raise his own bread and meat. Patronize home productions, and sustain home industry. Be not scoffers, but show kindness and sympathy to all, and especially to the unfortunate.

I have a feeling in my heart that the United States has a glorious destiny to fulfil, and that part of that glorious destiny is to extend liberty to the oppressed, as far as it is possible to all nations, to all people. After hearing the remarks of President Rey L. Pratt, with reference to the condition of our people,

and to the masses of down-trodden and oppressed people in Mexico, thirteen millions of whom are held under serfdom and slavery, by the descendants of their conquerors—who could not devoutly wish that some mighty and just power, equal to the task, would extend the hand of freedom to those oppressed people, even if it cost the lives of their oppressors. I do not want war; but the Lord has said it shall be poured out upon all nations, and if we escape, it will be "by the skin of our teeth." I would rather the oppressors should be killed, or destroyed, than to allow the oppressors to kill the innocent.

The choir sang a chorus from Beethoven's oratorio, "The Mount of Olives."

Benediction was pronounced by Presiding Patriarch Hyrum G. Smith who in his authority as Patriarch blessed the vast assembly.

Conference adjourned for six months.

It was announced that 15,064 people were in attendance at the meetings this afternoon.

Prof. Anthon C. Lund conducted the singing of the choir and congregation at the Conference meetings in the Tabernacle, and Prof. John J. McClellan played the accompaniments, interludes, etc., on the great organ, assisted by Edward P. Kimball and Tracy Y. Cannon.

The stenographic reports of the discourses were taken by Elders Franklin W. Otterstrom, Frederick E. Barker, and Fred G. Barker.

EDWARD H. ANDERSON,
Clerk of Conference.



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Eighty-Seventh Annual Conference

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

FIRST DAY

The Eighty-seventh Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 o'clock a. m., Friday, April 6, 1917, President Joseph F. Smith presiding.

AUTHORITIES PRESENT.

Of the First Presidency: Joseph F. Smith, Anthon H. Lund and Charles W. Penrose; of the Council of the Twelve Apostles, Heber J. Grant, Rudger Clawson,* Hyrum M. Smith, George Albert Smith,* Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith, Jr., James E. Talmage and Stephen L. Richards; Presiding Patriarch Hyrum G. Smith; of the First Council of Seventy, Seymour B. Young, ** J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart; and Levi

Edgar Young; of the Presiding Bishopric, Charles W. Nibley, Orrin P. Miller, and David A. Smith; Assistant Historians, Andrew Jenson, and A. Wm. Lund. There were also a large number of Presidents of stakes with their counselors, Presidents of Missions, Patriarchs, Bishops of Wards, and numerous other prominent men and women representing various quorums and organizations of the Church.

President Joseph F. Smith called to order the assembly which filled the great Tabernacle in all parts, including the galleries and choir stand.

The choir and congregation sang: "Come, come, ye Saints." The choir was composed of a large number of representatives of different choirs throughout the Church.

Prayer was offered by Elder Edward H. Anderson.

The choir and congregation sang: "O say what is truth?"

*Reed Smoot was absent in Washington; and George F. Richards, presiding over the European Mission.

**Brigham H. Roberts was present at subsequent meetings.

PRESIDENT JOSEPH F. SMITH.

INTRODUCTION.

I am very happy in the privilege that I enjoy of meeting with you in the opening session of the 87th Annual General Conference of the Church of Jesus Christ of Latter-day Saints, and I can assure you we feel highly honored, as every one present associated with the Church must feel, in witnessing the great multitude who have assembled here this morning in honor of the opening of this conference. I fear that it will be somewhat difficult for me, to get my voice in trim sufficient to make myself heard and understood. It is no small task to attempt to address an audience like this, depending, as I do, upon the promptings of the spirit that may pervade our conference in regard to what I shall say. I have certainly obeyed in this respect, the injunction of the Savior, as recorded in the scriptures (Matthew 10:19, 20): "Take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak." The Spirit will give the impressions that are needed as far as the time will permit and as far as we are susceptible to the impressions of the Spirit of God, I sincerely do hope that the Spirit of the Lord will pervade this assembly and have place in our minds and hearts, that we may rejoice in the privilege that we have of meeting together under so favorable circumstances, witnessing, as we do in our assembling here, the many blessings and privileges the Lord has vouchsafed unto us.

EXERCISE PRUDENCE, ECONOMY AND EXTREME INDUSTRY.

We are living in critical times. Conditions are such as practically defy either description or complete understanding, for we can see today only what is visible to us, but no one unless inspired can foretell today what may occur tomorrow. But we need not be concerned anxiously about this, for the duty of members of the Church, as such, and their duty as men and women in the communities in which they live, and as citizens of our country, are of the greatest importance to us for present consideration. Our duty is to seek for peace and happiness and the well being of the whole human family, as far as it lies in our power to exert an influence to this end; and if we do our duty today, as members of the Church and as citizens of our state and of the adjoining states in which we live, we need not greatly fear what tomorrow may bring forth. One of the things that impresses me as a matter of importance to be considered by the people of our state and of this intermountain region is a careful course of prudence, economy, and extreme industry and carefulness with reference to the production and conservation of the necessities of life. We have had a long winter which has extended down far into the lap of spring. It is possible that we may have a short season for growth of grain and cereals of all kinds, together with vegetables and fruits, that are needful to sustain life. We should realize that we are dependent upon the soil and upon tilling it, the labor of the husbandman

and the blessing of Almighty God upon our labors and upon the soil, for the necessities of life. We cannot subsist without these things.

I think that the united faith and prayer of the people who believe in the possibility of the answer to the prayers of those who are devout and who have faith in God, should be lifted to the Giver of all Good, that peace may continue to prevail over all our land, and that prosperity might attend the people of our great country; that peace may also be restored to all the nations of the earth, when it shall be the purpose and the will of God that it should be. I think it is our duty to ask the blessing of the Lord upon the labor of the husbandman. That the blessings of the season's fruitfulness may be bestowed upon those who till the soil and who earn the bread and food necessary to sustain life. In years gone by, even before our state was a territory, the earliest settlers of this country were, by the merciful providences of the Lord, and the wise counsel of the leaders of the people, in a position to help their neighbors with the necessities of life. While many of them in the south, the north, and in the western part of our country, were searching for gold and precious metals, things that would not in themselves sustain life, we were cultivating the soil, producing that which was needful for them, and they poured their gold into our laps for the food that we gave them in return, to sustain their lives and to enable them to prosecute their labors. I hope the people of this state, especially the Latter-day Saints, will prove themselves to be veritable Josephs in Egypt, that when necessity stalks abroad through the land, the needy may apply to us for that which is necessary for their happiness and for their subsistence. I understand that the authorities at Washington have requested those in charge of our Agricultural College, in the north, to exercise all the influence they can to prevail upon the people of this state to economize and to produce, save, and store up, to the best of their ability, those things that will supply, if need be, even the sinews of war, if war should come.

THE SPIRIT WHICH LATTER-DAY SAINTS SHOULD MANIFEST IN WAR.

Speaking of the possibility of conflict, of war, I exhort my friends, the people of our country, especially in this intermountain region, to maintain above all other things the spirit of humanity, of love, and of peace-making, that even though they may be called into action they will not demolish, override and destroy the principles which we believe in, which we have tried to inculcate, and which we are exhorted to maintain; peace and good will toward all mankind, though we may be brought into action with the enemy. I want to say to the Latter-day Saints who may enlist, and whose services the country may require, that when they become soldiers of the State and of the Nation that they will not forget that they are also soldiers of the Cross, that they are ministers of life and not of death; and when they go forth, they may go forth in the spirit of defending the liberties of mankind rather than for the purpose of destroying the enemy. If we could convert them to peaceful ways and to the love of peace without destroying them, we would become saviors of men. And it is abominable that men who engage in the great and

grand and necessary duty of protecting and guarding our Nation from the encroachments of wicked enemies, cruel and destructive foes, should not maintain among themselves lives of honor, virtue, purity and of immunity from sin and crime of every kind. It is a disgraceful thought that a man to become a soldier should become a rake and abandon himself to crime and wickedness. Let the soldiers that go out from Utah be and remain men of honor. And when they are called obey the call, and manfully meet the duty, the dangers, or the labor, that may be required of them, or that they may be set to do; but do it with an eye single to the accomplishment of the good that is aimed to be accomplished, and not with the blood-thirsty desire to kill and to destroy.

OUR MISSION IS TO HELP THE OPPRESSED AND NEEDY.

Charity, or love, is the greatest principle in existence. If we can lend a helping hand to the oppressed, if we can aid those who are despondent and in sorrow, if we can uplift and ameliorate the condition of mankind, it is our mission to do it, it is an essential part of our religion to do it. And I say to our friends present that we have an organization in the Church of Jesus Christ of Latter-day Saints that is perfect in its operation, by which we may call today to almost the whole Church, for aid, and tomorrow we will receive returns with the generous contributions that are freely given for a good cause, and it will cost nobody a cent. Every dime contributed for the benefit of the poor goes to the poor, and is not consumed by charitable organizations, who collect and handle means intended for the poor, and are paid for their services, thus absorbing a large percentage of the means contributed for the benefit of the poor, by those who are not poor. I wish to announce *that* to our friends. The Latter-day Saints know this, they understand it. They have recollection of recent events in which, within twenty-four hours or thereabouts, the people of the Church of Jesus Christ of Latter-day Saints contributed somewhere near \$35,000, and it was sent to the afflicted people of the east that were suffering in consequence of war, and it was put into hands who would distribute it wisely to those who needed, without cost to anybody; and a portion of that fund, which was not distributed, remains to be dealt out to those who are really in need as their circumstances require.

A SPIRIT OF LOVE AND TOLERATION ENJOINED.

I should not occupy too much of your time, but I have another thought or two that I wish to announce, merely as a matter of reference or as a text, perhaps, for those who may follow, if the Spirit so leads, to amplify. We admonish, we beseech our brothers and sisters in the gospel of Jesus Christ, not only to honor themselves by a proper course of living, but also to honor and love and be charitable to your neighbors, every one of you. We admonish you not only to keep the greatest of all the commandments that has ever been given of God to man, to love the Lord your God, with all your heart and mind and strength, but we exhort you also to observe that second law, next unto it, to love your

neighbors as yourselves; return good for evil, do not revile others because you are or may be reviled. We have no need to tear down the houses of other people (using this expression as a symbol). We are perfectly willing that they should live in the homes they have erected for themselves, and we will try to show them a better way. While we will not condemn that which they love and cherish above all other things in the world, we will endeavor to show them a better way and build them a better house and then invite them kindly, in the spirit of Christ, of true Christianity, to enter the better dwelling. That is the principle, and I wish to impress it, upon you this morning. I desire to impress, if I can, upon the minds of the parents the necessity of properly instructing and teaching their children with reference to this glorious principle, charity and love, that love for our neighbor that will enable us to cherish his rights as sacredly as we cherish our own, to defend the rights and the liberties of our neighbor, as we would defend our own rights and liberties, put up the fallen bars in the fences of our neighbors that are carelessly left down, just as we would put our own bars up surrounding our own fields, in order to protect our crops from the ravages of stray animals. That is a simple thing to say, but there is a meaning in it, and it is a very important thing for us to observe. Many of us are farmers. I have heard of some people who were so far from a love for this principle of kindness that they would prefer to tear down the fence and let down the bars of their neighbors in order that they might receive damage, rather than to put up the bars and try to protect them as they would wish to be protected themselves.

PARENTS SHOULD TEACH THEIR CHILDREN BELIEF IN CHRIST, AND LOYALTY
TO LAW AND COUNTRY.

Fathers and mothers in Israel, will you try to teach your children that there is no other name given under heaven by which we have such a glorious hope of the resurrection from death to life, or assurance in the principle and promise of eternal exaltation in the Kingdom of God than that of Jesus Christ, the Son of God. We are a Christian people, we believe in the Lord Jesus Christ, and we feel that it is our duty to acknowledge him as our Savior and Redeemer. Teach it to your children. Teach them that the Prophet Joseph Smith restored again to the earth the priesthood that was held by Peter and James and John, who were ordained under the hands of the Savior himself. Teach them that Joseph Smith, the prophet, when only a boy, was chosen and called of God to lay the foundations of the Church of Christ in the world, to restore the holy priesthood, and the ordinances of the gospel which are necessary to qualify men to enter into the kingdom of heaven. Teach your children to respect their neighbors. Teach your children to respect their bishops and the teachers that come to their homes to teach them. Teach your children to respect old age, gray hairs, and feeble frames. Teach them to venerate and to hold in honorable remembrance their parents and help all those who are helpless and needy. Teach your children, as you have been taught yourselves, to honor the priesthood which you hold,

the priesthood which we hold as elders in Israel. Teach your children to honor themselves, teach your children to honor the principle of presidency by which organizations are held intact and by which strength and power for the well-being and happiness and upbuilding of the people is preserved. Teach your children that when they go to school they should honor their teachers in that which is true and honest, in that which is manly and womanly and is worth while; and also teach them to avoid the bad examples of their teachers out of school and the bad principles of men and women who are sometimes teachers in schools. Teach your children to honor the law of God and the law of the state and the law of our country. Teach them to respect and hold in honor those who are chosen by the people to stand at their head and execute justice and administer the law. Teach them to be loyal to their country, loyal to righteousness and uprightness and honor, and thereby they will grow up to be men and women choice above all the men and women of the world.

REMEMBER THE BLESSINGS OF TEMPLE ORDINANCES.

And as Latter-day Saints, as members of the Church of Jesus Christ do not forget those ordinances of the gospel which require proper recognition in order that we may be placed unexceptionably before the Lord. The Lord has revealed to us a principle by which, by the proper and righteous exercise of divine authority, we may be joined together for time and all eternity. Teach your children that principle, that they may live worthy to go and receive the benefits and blessings of these ordinances. Teach your children and let yourselves be taught the fact that it is necessary for you to become saviors upon Mount Zion for those who have died without the knowledge of the gospel, and that the temples of God in these mountains, and that are being reared in other lands, have been built and are designed expressly for the performance of these sacred ordinances which are necessary for those who have passed away without them. Do not forget these things. Keep them in mind for they are necessary for us.

A TESTIMONY TO THE PURITY, HONOR, AND INTEGRITY OF LEADERS OF THE CHURCH.

There are many things that might be said, but I do not want to weary you. I want to bear my testimony. I have served from my youth up along with such men as Brigham Young, Heber C. Kimball, Willard Richards, George A. Smith, Jedediah M. Grant, Daniel H. Wells, John Taylor, George Q. Cannon, and Wilford Woodruff and his associates, and Lorenzo Snow and his associates, the members of the twelve apostles, the seventies and the high priests in the Church of Jesus Christ of Latter-day Saints, for more than sixty years; and, that my word may be heard by every stranger within the sound of my voice, I want to testify to you that better men than these have never lived, within the range of my acquaintance. I can so testify because I was familiar with these men, grew up from babyhood with them, associated with them in council, in

prayer and supplication, and in travel from settlement to settlement through our country here, and in crossing the plains. I have heard them in private and in public, and I bear my testimony to you that they were men of God, true men, pure men, God's noble men. Virtuous men, who never were either tempted to do evil or tempted others to do wrong, men whose examples and whose lives were above reproach, except in what corrupt, wicked or ignorant men supposed they saw and presumed to denounce as wrong in them. It was a crime in the eyes of lecherous scoundrels that President Young should have more wives than one. But they were his wives, and he honored them, and their children, and fed, clothed and educated them. He did not desert, nor abuse, nor abandon them; and because of this, extremely pious people and others have condemned him. Some of the rest of us have come under similar condemnation. I know that this was a true principle with them and that they did not sin, because they did not do violence to anybody; neither did they wrong anybody; but that is a thing of the past. Others have complained and do complain, because certain men, who were fortunate enough to have families when the people of the state capitulated with the government of the United States, and President Woodruff announced the discontinuance of plural marriages, have taken care of their wives and their children that were left with them. I want to tell you just once more, and would tell it before all the world if I could, that I believe with all my heart, that if any man ought to be damned in this world, it is the man that will abandon the mother of his children. We do not do it, we will not do it, the Lord Almighty helping us *not* to do it. Now, pardon me for digressing so far from the thought that was first in my mind.

I bear my testimony to these men, that they were good men, pure men, honest men, leaders, builders, teachers of righteousness by precept and by example. They live in my memory as sacred as my life.

I bear my testimony to you that no man has ever yet been able, so far as it is recorded in history, to bring to pass an organization like that of the Church of Jesus Christ of Latter-day Saints as it was organized by Joseph Smith, the boy prophet. I testify that Joseph Smith revealed anew, and so to speak, re-enacted the gospel of Jesus Christ, and nothing else, even including the injunction of the Master, "if ye were Abraham's seed, ye would do the works of Abraham."

GOD THE FATHER AND JESUS CHRIST HIS SON.

I accept Jesus of Nazareth as the only begotten Son of God in the flesh. This is a great principle, though it seems hard for some people to understand it—those who believe in the foolish notion that God is a "*vapor*," if you please, ether, electricity, "*energy*" or anything else you might call him or *it*, and that he fills the immensity of space, is everywhere present at the same time, etc., etc. It is difficult indeed for those who believe this foolish doctrine to believe that Christ could be the Son of God; that God, being only spirit, or "*energy*," as defined by a certain learned preacher, could beget a son in "*his own likeness*," and "*image*,"

and the Son also be in the likeness and image of mortal man. The apostles of Jesus Christ, his witnesses, declared it, and he himself has declared it by his own voice in the day in which we live, but it is hard to get people to understand how that nondecript creation of man's ignorance called "God" by the sectarian world, which fills the immensity of space and is everywhere present at the same time, can beget a Son in the form of himself and at the same time in the form of man. But when they hear the truth, as it was revealed through the Prophet Joseph Smith, by Christ himself, and as it is revealed in the testimony of the ancient scriptures, that God "created man in his own likeness, in his own image, male and female created he them," it is hard to get men to understand that Almighty God, who possesses all knowledge, all wisdom, and all power, can extend his power, his Spirit, his majesty and glory and dominion over all his creations, while he himself sits upon his throne—it is hard to make them understand it, and yet that is the truth. We want to teach those principles to our children, and inculcate the teaching of the same things to our children's children to the latest generation, that they may grow up in the knowledge of God and Jesus Christ, whom he has sent unto the world, whom to know is life eternal.

THE NEW CHURCH OFFICE BUILDING.

I will give way to my brethren to speak as the Spirit may impress them; but, before I conclude. I have had jotted down a few statements of facts which I presume will be interesting, at least to those present at this conference.

As you know, for the last sixty odd years, the Church has had its headquarters in the little old buildings, which were erected by President Brigham Young, away back in the early 50's, and which at the time served the purpose very well, and have continued to do so until now. Still, they have become worn with age and not quite in keeping with the progress of other things. A couple of years ago we determined to construct a building which would afford office room for our various organizations. Previously, however, a very creditable building had been erected for the Presiding Bishopric, and for the Relief Societies and other organizations of the Church. But we concluded that we would build a house that would furnish suitable accommodations for the Presidency and others, and at the same time would be a monument of the real character of the work in which we are engaged. I am happy to say that we have practically completed it, although we have been delayed on account of the lack of facility on the part of some of those who have contracted to furnish material with which to complete the adornment of the walls. We are waiting for marble. I am pleased to say that we have used, in the adornment of the interior walls of our building, as far as it was possible, home materials—marble and onyx and precious stones that exist in great abundance in Utah, and it is therefore practically a home-made building. There has been expended for the erection and equipment of the new Church Office Building, \$864,562.

TEMPLES AND OTHER CHURCH BUILDINGS.

There has been expended, up to date, on the erection of the new temple at Cardston, Alberta, Canada, \$209,668., and it is still in process of erection.

There has been expended in the erection of the temple in the Hawaiian Islands, and which will be completed during the current year, \$50,520.

There has been paid out of the tithes during the year 1916 for the support of the missions, \$213,610. In addition to this, property has been purchased in Brooklyn, New York, and a mission house erected thereon, which has cost the Church \$51,802.

The Church has purchased mission property in the South African Mission during the year which has cost \$9,333.

The Church has purchased, also, additional real estate adjoining our mission property at Independence, Missouri, at a cost of \$5,000.

We have paid for a new chapel in St. Louis, Missouri, \$6,400.

In the year 1915, the Thomas D. Dee Memorial Hospital, of Ogden, was transferred to the Church, and since that time there as been expended for its maintenance and erection of a beautiful nurses' home, \$33,587.

During the year 1916 the Church has contributed toward the erection of ward and stake meeting houses \$177,736.

OTHER EXPENDITURES.

We have not been unmindful of the poor, not only in the stakes of Zion, but in the missions. There has been expended for charity through the different Church activities, for the year 1916, \$308,951.

We have continued to maintain the Church schools, and there has been paid out for this purpose, during 1916, \$365,832.

No doubt the Church Auditing Committee will give you other items, and more in detail, of the expenditures which have all been made for the benefit of the Church.

MISCELLANEOUS STATISTICAL AND OTHER INFORMATION.

There has been the usual increase in the membership of the Church. Information concerning the increase in the missions is incomplete, this year, in consequence of the Great War.

At the close of the year 1916 there were 819 wards and 73 organized stakes of Zion, and there were 21 missions. There were in the mission field, one patriarch, 61 high priests, 209 seventies, 876 elders, and 188 lady missionaries, making a total of 1,335 missionaries in the field.

There has been a very marked improvement in ward teaching, both in the quality of the teaching and in the regularity of the visits to the homes of the Latter-day Saints by the teachers. Some of the stakes of Zion have had every family visited every month of the year, and in two or three stakes of Zion, every family has been visited every month for

several years past. This regular work of the ward teachers is having its effect in improved attendance at sacrament meetings, priesthood meetings, and other ward and stake activities. As you know, my brethren and sisters, the main object of this work, the visiting of the teachers to the homes and the families of the Church, is to ascertain whether there is any need there, whether any are sick or poor or faithless, or in any way in need of succor and assistance, that that which is needful might be rendered unto them.

A considerable increase is shown in the labors of our people in the temples. During the year 1916, 419,257 ordinances were performed in our temples. Of that number, 66,035 were performed in the Manti temple; 131,805 in the Logan temple; 28,003 in the St. George temple, and 193,414 in the Salt Lake temple. In 1916, the ordinances performed were 88,000 in excess of the previous year, and is the largest in the history of the Church.

The Latter-day Saints Hospital has reached its full capacity in the accommodation of patients. The Dee Hospital has also been running at its full capacity.

Since our last conference, the Idaho stake of Zion has been organized, being part of the Bannock stake, with Nelson J. Hogan, president; and the following wards have been organized:

Ogden 13th, Ogden stake; Richmond South, Benson stake; Highland Park, Granite stake; Montpelier 3rd, Bear Lake stake; Meadowville, Idaho stake; Crystal, Pocatello stake; Marysvale, Sevier stake; Farmington North, South Davis stake.

Elder Sylvester Q. Cannon has been appointed president of the Pioneer stake, and Elder S. Norman Lee, president of the Box Elder stake.

President Wm. Gardner, of the New Zealand mission, who returned in 1916, was succeeded by Elder Jas. Lambert as mission president.

Elder Hyrum W. Valentine, president of the Swiss and German Mission, has succeeded in getting home safely, and Elder Angus J. Cannon has taken his place as president of the Swiss-German Mission. By the way, we have been warned that it was not prudent to use the word "German" mission, in connection with the appointment of our elders, as our dear English neighbors were a little jealous of that name. We therefore dropped the word "German," and it now is the Swiss Mission.

Since our last conference, President Francis M. Lyman of the Council of the Twelve, has passed away, and Elder Heber J. Grant has been appointed President of the Twelve. Elder Stephne L. Richards has been appointed a member of the Council of the Twelve.

Elder Joseph S. Wells, of the General Church Auditing Committee, has also passed away.

Of the presidents of the stakes of Zion, we have lost by the hand of death since our last conference, President Oleen N. Stohl of the Box Elder stake, President William McLachlan of the Pioneer stake, and President George E. Stoddard of the Union stake.

The following brethren and a sister laboring in the mission field have passed away:

Horace S. Brown, of Kanab, Utah, died in South Carolina, Southern States Mission, April 6, 1916, typhoid fever.

Wilford I. Freckleton of Eureka, Utah, died in Hull, British Mission, February 27, 1917, of spinal meningitis.

Herald Eugene Smith, of Provo, Utah, died at Honolulu, Hawaiian Mission, September 11, 1916, of kidney trouble.

Leonard J. Wayment, of Warren, Utah, died July 21, 1916, upon reaching home from the British Mission.

Sister Adella Haynie, of Manassa, Colorado, died at Saint Louis, Missouri, Feb. 7, 1916.

NO NATIONALITIES AMONG THE LATTER-DAY SAINTS.

In speaking of nationalities we all understand or should that in the Church of Jesus Christ of Latter-day Saints there is neither Greek, nor Jew, nor Gentile; in other words, there is neither Scandinavian, nor Swiss, nor German, nor Russian, nor British, nor any other nationality. We have become brothers in the household of faith, and we should treat the people from these nations that are at war with each other, with due kindness and consideration. It is nothing but natural that people who are born in a land, though they may have emigrated from it, who have left their kindred there, many of them, that they will naturally have a tender feeling toward their Fatherland. But the Latter-day Saints who have come from England and from France and from Germany and Scandinavia and Holland, into this country, no matter what their country may be involved in, it is not our business to distinguish them in any way by criticism or by complaint toward them, or by condemnation, because of the place where they were born. They could not help where they were born, and they have come here to be Latter-day Saints, not to be Germans, nor to be Scandinavians, nor to be English or French, nor to belong to any other country in the world. They have come here to be members of the Church of Jesus Christ of Latter-day Saints, and good and true citizens of the United States, and of the several states in which they live, and other places throughout the world, where Latter-day Saints are building homes for themselves.

I have heard the story that a poor girl was actually denied employment, in an American household, because she happened to be born in a foreign land, and because there is such a great prejudice wrought in the minds of some of the people against that country—not against the people; the people are innocent, the people are blameless. You must not condemn the people, however much you may judge and condemn their leaders, who place their people in jeopardy, and demand their life blood for their maintenance in position of prominence and power. Their leaders are to blame, not the people. The people that embrace the gospel are innocent of these things, and they ought to be respected by Latter-day Saints everywhere. Treat our neighbors, our brethren and sisters that have come to Zion for the purpose of worshiping God according to the dictates of their conscience, like Latter-day Saints, not as English, or French, or Scandinavians, or Germans. They are Latter-day Saints.

They are our brethren and our sitters, our neighbors, and they are helping to build up this great country of ours, and we must respect them and uphold them in the purest kindness, love and compassion, and with sorrow that their native countries are in the terrible plight that they are, for which they are not responsible.

THE TRUTH HAS MADE US FREE.

May God bless you. Forgive me for trespassing so long upon your valued time. I feel in my heart the truth, I believe I am right with the help of God. I claim nothing for myself. I am nothing of myself, but the truth has made me free, and I thank God for it. I can face my brother and my sister anywhere in the world, in life or death with the consciousness that I have never wronged one of my fellow beings that I know of, and I think I know. I therefore feel that I am right; and if so—it is due to the gospel, and to my association with men of God, all the way down from my childhood, and I am thankful for it. I feel proud and grateful and most happy that I am associated with you. I look upon the faces of this multitude of men before me and I recognize in them, as every honest man must, the features and faces of noble, honest men; men who have lived pure lives; and the women are the best that ever lived. There are no wives better than our wives. There are no mothers better than our mothers, no sisters better than our sisters, nor any quite so good, as we believe. They are the best in all the world. That is my testimony. God bless you, is my prayer, in the name of Jesus. Amen.

A solo: "I am a pilgrim," was sung by B. H. Roberts.

PRESIDENT ANTHON H. LUND.

An injunction to those who desire to serve God—Counsel to those who may be called into war—To be a soldier does not mean that one must cast aside one's ideas of right, morality, and godliness—We do not love war, but will do our part in the defense of our country—We celebrate today the birthday of the Church—Reasons for early evolution in Church government—The plans for perfect organization were revealed from the first, and did not have their origin and development in the ideas of men.

I will read part of a revelation given to the Prophet Joseph Smith a year or more before the Church was organized:

Now, behold, a marvelous work is about to come forth among the children of men; therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.

Therefore if ye have desires to serve God, ye are called to the work.

For behold the field is white already to harvest, and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his soul;

And faith, hope, charity, and love, with an eye single to the glory of God, qualify him for the work.

Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.

Ask and ye shall receive, knock and it shall be opened unto you. Amen.

The injunction here given to those who want to serve God corresponds exactly with the counsel

given us this morning by our President. I endorse what he has said, and I know you have all felt that what he has counseled us to do, we ought to do. In regard to the critical time in which we are living, I hope that we will remember these virtues which the Lord has commanded us to cultivate. Many things may come about which may cause feelings and passions to rise against those with whom our nation is at war, but we want to remember that those with whom we are associated religiously, be they of whatever nation they may, are Latter-day Saints. Now in this and other states where there are Latter-day Saints, we have a splendid citizenry from those countries with which the United States, perhaps, will be at war. They have come here of their own choice. They have selected this country on account of its free institutions, and they feel that they belong here. They are American citizens. Now let us not treat them as if they were against us, but do everything to make them feel that we are all American citizens.

We are a people of peace. We do not love war, but in order to defend our homes we have been obliged to go to war. In early days here in Utah we tried to keep peace with the Indians. President Brigham Young said it was better to feed the Indians than to fight them, and that humane policy kept us from much bloodshed, and helped us to develop the country. Still we had wars with them. Some of the unruly Indians would take our cattle, and kill our men and women, and we had to go out to fight them in order to defend ourselves, and we did not feel that we were going

contrary to the commands of God in doing this.

Now, as we are an integral part of the United States, if the United States shall be attacked we will take our part with them in defending our country. I hope our parents will teach their young men who may be called into war, that to be a soldier does not mean to throw away their ideas of right and morality and godliness, but that they will go as did the two thousand young men led by Helaman of whom we read in the Book of Mormon, and, like the young Nephites, keep themselves free from the things that defile. Let them be prayerful and God-fearing, and then go and in his name perform their duties.

This day is the birthday of the Church of Jesus Christ of Latter-day Saints, which Church was organized eighty-seven years ago. On that day a number of those who had been baptized, and their friends, met in Fayette, Seneca county, New York, and there organized the Church. In the month of May, preceding, Joseph Smith and Oliver Cowdery received the Aaronic Priesthood, under the hands of John, called in the scriptures John the Baptist, who revealed to them the correct manner and purpose of baptism, after which Joseph baptized Oliver Cowdery and Oliver baptized Joseph Smith. Afterwards they received a glorious visit, Peter, James and John, who held the presidency of the Melchizedek Priesthood in former days of the Church, appeared and bestowed upon them that priesthood; so that on the 6th of April, 1830, when the Church was organized, these two men held the Melchizedek Priesthood as well as the Aaronic Priest-

hood. They had already baptized a small number of members who met on that day and took part in the Church organization. Then to follow the order of the priesthood, in accordance with the command of God, Joseph and Oliver ordained each other elders, after having been accepted by those present to be the first two elders in the Church. Those baptized received then the Holy Ghost by the laying on of hands of Joseph and Oliver. On that day they also partook of the Sacrament of the Lord's Supper, to remember the great atonement wrought by our Savior, which event we also celebrate today. We remember with deepest gratitude that he gave his life to justify us before God, and to make it possible that we could be at one with our heavenly Father. "That great offering," as we sing, "by man least understood," was made by him in accordance with the will of the Father, and he became our Savior and Redeemer.

Now the Church was organized, but not with all the officers of the Church as we have them today, for the simple reason they did not have enough members in the Church to make a complete organization. Ten months after the Church was organized Edward Partridge was ordained a Bishop to the Church, and in June following the first high priests were ordained. In December, 1833, Joseph Smith, Senior, was ordained a patriarch, and two months later the first High Council was organized. The quorum of Twelve apostles was organized February 14, 1835, and two weeks later a quorum of seventies was organized. All the offices in the priesthood were now established and men were ordained to fill them.

In regard to Church government I will state that during the first thirteen months all Church business was done by conferences of elders presided over by Joseph Smith and Oliver Cowdery. Several of the leading brethren were now ordained High Priests who afterwards formed the presiding quorum of the Church. In March, 1832, Joseph was called by revelation to be President of the Church, and a month later he was sustained as President of the High Priests' quorum. Next spring, March 18, 1833, the First Presidency was organized and sustained, consisting of three High Priests: Joseph Smith, President, Sidney Rigdon, First Counselor, and Frederick G. Williams, Second Counselor.

Some may ask, was not this a kind of evolution of Church government from that directed by elders to the present form, during which time the leaders gradually added offices in the Melchizedek Priesthood according to their own notions, and as an after thought added patriarchs, apostles and seventies? The answer is that this was not the case. Already in June, 1829, before the Church was organized, the Lord told Joseph Smith that Oliver Cowdery and David Whitmer should seek out the twelve, and their mission was defined. In a revelation given on the same day the organization took place the Lord says: "Behold, there shall be a record kept among you, and in it thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ." The preceding section (20) of the Book of Doctrine and Covenants, called a revelation on Church government, explains the duties of the different officers of the Church,

and the rules laid down there are still followed and considered the law of the Church. This shows that the plan of the organization of the Church was definitely given to the Church at the beginning and that it did not have its origin and development in the ideas of men. We rejoice in knowing that it was God-given.

Now, brethren and sisters, I see the time is up. I rejoice to be here with you and see so many here on this day of opening, and again I want to impress upon you the necessity of following the counsel of our President, given to us this morning. God bless you all. Amen.

The choir and congregation sang: "Praise to the man who communed with Jehovah."

The closing prayer was offered by Elder Junius F. Wells.

Conference adjourned until 2 p. m.

AFTERNOON SESSION.

President Joseph F. Smith presided, and called the congregation to order at 2 o'clock p. m.

The choir and congregation sang: "Zion stands with hills surrounded."

Prayer was offered by President Heber Q. Hale, of the Boise stake of Zion.

A solo: "I know that my Redeemer liveth," was sung by Mrs. Lucile Wells.

PREST. CHARLES W. PENROSE.

Significance of the crucifixion and resurrection of Jesus Christ—A great privilege is enjoyed by the Latter-day Saints in being members by baptism of the true Church of

Christ—As a consequence and because of individual agency, their responsibility is great and they will be called to judgment for their works—The character of our Lord and Savior Jesus Christ pertaining to resistance and non-resistance—What he requires of us in this matter, and how the true Christian should regard war—He is justified only when he fights for liberty and right, and then it should be done without passion or a desire to shed blood, but in a spirit of justice, righteousness and equity—Peace shall yet prevail and the way be opened for the servants of God to preach the gospel tidings to the nations that sit in darkness.

This is a great privilege extended to all of us who are in this assembly, this afternoon, to be able to attend this conference and to meet in this tabernacle; and I congratulate all who were present this morning in having the opportunity of hearing the address of our beloved president, Joseph F. Smith. One gentleman present, who was not of our faith and who has come from the far east on other business than attending this conference, stated to a friend here that it was well worth a trip across the continent to hear that address from President Smith; and I endorse his statement, for I felt the same way, that if there was nothing else presented to this conference of people gathered from various parts of these mountain valleys and some from abroad, they would be well repaid for coming here and having the privilege of hearing the words of inspiration and instruction that were imparted to us.

I rejoice in being privileged this afternoon to stand up and bear testimony to the truth of those remarks. They went down deep into my soul. It was truly a time of rejoicing, of an outpouring of the

Spirit of God; and while the world abroad has an outpouring of the spirit of war, we had an outpouring of the spirit of peace, the true spirit of our Lord Jesus Christ who is our spiritual head, in whose Church we have membership. We have the blessing of being part of the body of Christ. This is his Church, named after him and by him, and it is still under his direction. It is Christ's Church, and it is he who has given to us the revelations through the Prophet Joseph Smith and his successors, particularly those things that are contained in the Doctrine and Covenants given to us in this day for the benefit of this his Church, which he has declared shall prevail over every foe, if his people, the Saints of the Most High, will observe the covenants and commandments which he has revealed to them for their present guidance and eternal salvation.

The beautiful poem which has just been sung to us brings to mind some things that I had not thought of particularly today. We are living at a time celebrated throughout Christendom as the day of the crucifixion. Next Sunday is called Easter Sunday, celebrated as the day of the resurrection, and the words sung to us so clearly this afternoon were the words of an ancient saint, one of the most ancient of writers or prophets whose writings have been preserved. They are the words of Job, and have come down to us in the Old Testament scriptures:

"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth:

"And though, after my skin, worms destroy this body, yet in my flesh shall I see God" (Job. 19:25, 26.

I have wondered often how it is that our friends in the various sects of modern Christendom have not perceived the fulness of the truth contained in those words of Job. They profess to believe in life after death; they believe that when people die they either go to heaven or to hell, and that Jesus Christ died and appeared afterwards to his apostles, but they do not believe that he appeared to them *in the flesh*. That is very strange, when the descriptions that we have, written by the apostles who saw him, declare that they beheld the marks of the nails that were driven through his hands upon the cross, and the mark of the Roman spear in his side, and he declared to them that he was not a mere spirit. He did not come to them to make them believe in life after death simply, because they believed that before; that was believed even by the Pharisees and other sects in Judea, but he said: "Behold, my hands and my feet, that it is I, myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And while they yet believed not for joy, and wondered, he said unto them: Have ye here any meat? And they gave him a piece of a broiled fish and of an honeycomb, and he took it and did eat before them" (Luke 24:41-43). What was this for? Evidently to demonstrate to them the truth of the doctrine of the resurrection from the dead. Not merely the truth of the doctrine of the continuation of life after death, the life of the spirit when the body is in the grave, but the doctrine of the resurrection, the raising up again of the body from the dust. This must be very clear to those who read and do not try to misinterpret.

We have the testimonies of many of the apostles in the New Testament; and the Apostle Paul, in the fifteenth chapter of what is called the First Epistle to the Corinthians, relates the circumstances of Christ's death and of his burial and of his resurrection from the dead, and of his appearance at a number of times to his apostles and afterward to five hundred of the brethren, all at once, and of his ascension into heaven. And Paul adds his own personal testimony to having seen him, Jesus of Nazareth raised from the dead, and the argument that he offers in regard to the resurrection from the dead is based upon these statements that I have briefly referred to. "Now, is Christ risen from the dead and become the first fruits of them that slept." Then he goes on to argue that if Christ was raised from the dead, we shall be raised also, and that if Christ was not raised from the dead, then we are dead to all intents and purposes when we lay our bodies down; "but now is Christ risen from the dead," was his testimony.

In addition to these things contained in the New Testament, including what the Lord showed to John in that great vision upon the Isle of Patmos, we have the testimony in the Book of Mormon, that Jesus Christ appeared on this continent to the Nephites, and showed them also the marks of the nails in his hands and the mark of the spear in his side, that they might understand that the doctrine of the actual resurrection from the dead is a true doctrine and that by his being raised from the dead he became, what he proclaimed himself to be, "the resurrection and the life," declaring with that the doctrine that

the time should come when "all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29). Now, in these last days, we have the testimony of Joseph Smith and Sidney Rigdon in the 76th section of the Doctrine and Covenants, that they also beheld Christ on the right hand of God, the risen Redeemer, having power to bring others forth from the tomb and that by him and through him, according to their order, all the human race shall be brought forth. All the sons and daughters of Adam and Eve are to be raised from the dead in the order that is prepared, to enter into some degree of glory, if they are fit for it, while a few of the inhabitants of the earth, having received the light and then fought against it, having obtained the spirit that comes from that evil one who has the power of death; having in their souls a desire to shed blood and having accomplished that desire, sinning against the Holy Ghost, sinning against the most sacred covenants that men could enter into, they cannot enter into glory, but even they also are to be raised from the dead and to go into their proper place as related in the eighty-eighth section of the Doctrine and Covenants. We have the testimony of others, some that are living, who have seen the Lord, the Savior, the Christ risen from the dead; in vision they have seen him. All these testimonies added together make a wonderful body of evidence concerning the reality of the resurrection from the dead.

Now we who have gathered here.

we Latter-day Saints, as I have said, belong to his Church. He made it, he has set it up, he controls it, his Spirit is in it, and it is by that Spirit that all the revelations that are placed on record under his name have been given; and, I thank God it is also by that Spirit we still are led, not only by the inspiration given to our leaders, but the inspiration given to every one of us in our own souls if we have really received the truth and are walking in the light thereof. For the Spirit of Jesus Christ rests down upon the body of the Church, and according to their faithfulness, and their obedience to his commandments, they are enlightened of him by the power of the Holy Spirit which proceedeth from the presence of God throughout the immensity of space, by which he comprehends them, by which his eye can pierce them all; he himself being in the bosom of eternity, a personality, as testified by President Smith this morning, an individual in whose likeness we have been formed, who is the literal father as well as the spiritual Father of Jesus of Nazareth who is our living head, who is the head of this Church and whose Spirit dwells in it and enlightens all who are willing to receive the light.

What a blessed privilege it is that we enjoy as Latter-day Saints, to be baptized unto him, not merely to be born of water by being baptized in water, but being enveloped baptized, invigorated, enlightened by the power of that Holy Spirit which quickens all things through Jesus Christ our Lord! And it is he that we acknowledge as our Savior and our Redeemer, and we look to him for our resurrection

at our proper time from the dead to stand before God and give an account for the deeds done in the mortal body. This is something worth thinking about. We are responsible beings and therefore the Lord will cause us to give an account of ourselves and to stand and be judged by our record. We are responsible because responsibility was born into us in our spiritual, first-being, our pre-existence—the power of volition, the power of agency. He that has an agency of his own has in his being, born of the Eternal Father, the power, not only of volition, but the power of choice, the power of choosing good or evil, the power of rejecting good or evil, and in the exercise of that he is responsible for all that he does, and because of that responsibility comes the doctrine of eternal judgment, so that all mankind will be judged “according to their works, out of the things written in the books.” What kind of books they are it doesn’t matter so much, only they will be books that will contain our record and our record will be brought forth and according to our doings, so are we; according to our acts, so we are. If we do evil, evil impressions come naturally, and if we love to do good a good influence, a good spirit, is with us, and round about us, and in our being and we are sustained and supported thereby; and if we are corrupt and wicked and abominable and rebellious, the effects of our acts are right in our nature, and these things will be disclosed just as naturally as the opening of books made of paper and written upon with ink.

These are serious thoughts that should come to us at this season of

the year. Whether the dates that people have set are exactly right or not, matters not so much. This is the time of the crucifixion and the interment and the resurrection from the dead, of the greatest Being who ever walked upon this earth, the first-born of God in the spirit, the only begotten Son in the flesh, the Redeemer of the world, the Savior of mankind whom we adore and in whose name we worship the true and the living God. Jesus Christ our Redeemer has been kind enough to reveal a great many splendid, glorious truths and given to us a great many instructions for our conduct, what we should do as members of his Church, and we have opportunities of learning these things. Many of them are written in the books that are printed, and we could read them if we would have them at hand. We should have them in our homes—the Bible, the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price and the different publications that are given to us for our guidance and direction. In these we can learn concerning our Father in heaven and concerning Jesus Christ our Redeemer, and all the revelations that we have for our guidance and direction have come from him. This is what we read in the revelations in the Doctrine and Covenants: "Listen to the voice of Jesus Christ, the great I Am."

Now, the character of our Lord and Savior Jesus Christ is sometimes misunderstood and misinterpreted, even by those who read about him in the New Testament. I know when I was a little boy and went to Sunday School, we used to sing: "Gentle Jesus, meek and mild, look on me a little child." That was all very good, so far as it

went. He was meek and lowly of heart. He was kind and affectionate and full of love and charity, of a desire to bless, to lift up, to exalt. That was his nature and spirit, and he is called the Prince of Peace and the Lamb slain from the foundations of the world, lamb-like in his character, lamb-like when he was led to the slaughter, and "as a sheep before its shearers is dumb, so opened he not his mouth" when he was falsely accused; meek of character, willing to forgive his bitterest enemies as he manifested when he was on the cross. But there was another side to his character. He taught that under certain conditions people should be willing to forgive, and when they were smitten on one cheek to turn the other.

This puts me in mind of a circumstance that occurred when I was laboring on a mission in London many, many years ago: We had an old gentleman there that had been in the army. He was a war veteran and he was preaching the gospel of Jesus Christ on the streets. A man came up and slapped him on the face. "Now," he says, "if you are a Christian turn the other cheek." So old daddy turned the other cheek, but he said: "Hit again and down you go." He would have gone down, too, if he had struck again. True, Jesus Christ taught that non-resistance, was right and praiseworthy and a duty under certain circumstances and conditions; but just look at him when he went into the temple, when he made that scourge of thongs, when he turned out the money-changers and kicked over their tables and told them to get out of the house of the Lord! "My house is a house of prayer," he said, "but ye

have made it a den of thieves." Get out of here! Hear him crying, "Woe unto you Scribes, Pharisees, hypocrites, ye compass sea and land to make one proselyte, and then ye make him ten-fold more the child of hell than he was before." That was the other side of the spirit of Jesus. Jesus was no milksop. He was not to be trampled under foot. He was ready to submit when the time came for his martyrdom, and he was to be nailed on the cross as a sacrifice for the sins of the world, but he was ready at any time to stand up for his rights like a man. He is not only called "the Lamb slain from the foundation of the world," but also "the Lion of the Tribe of Judah," and He will be seen to be terrible by and by to his enemies.

Now while we are not particularly required to pattern after the "lion" side of his character unless it becomes necessary, the Lord does not expect us to submit to be trodden under foot by our enemies and never resist. The Lord does not want us to inculcate the spirit of war nor the spirit of bloodshed. In fact he has commanded us not to shed blood, but there are times and seasons, as we can find in the history of the world, in Bible and the Book of Mormon, when it is justifiable and right and proper and the duty of men to go forth in the defense of their homes and their families and maintain their privileges and rights by force of arms. On this subject I might read something to you if there were plenty of time, but you can read it yourselves when you get home. Read the 101st section of the Doctrine and Covenants, then read the 98th section.

In section 101 the Lord speaks about the constitution of this land.

He says it was framed by wise men whom he raised up for that very purpose. What for? To maintain the rights and privileges "*of all flesh.*" Not alone the people of this land. The principles of that great instrument are to go forth to the nations, and the time will come when they will prevail, just as sure as the sun shines even when it appears to be in darkness and the clouds are over it. And the Lord says, concerning the works of those great men, "And redeemed the land by the shedding of blood." Shedding of blood! Does the Lord permit the shedding of blood and justify it? Yes, sometimes he does. Was not the war of independence of this country justifiable? Were not the rights and privileges of the people of this land trampled under foot, and did they not rise in their might and the God of Battles strengthen their arms and they went forth to victory and brought liberty, not only to themselves and their immediate families, but to hosts of people from down-trodden Europe who are rejoicing today under the Stars and Stripes with liberty of conscience and liberty of speech and liberty of action within proper guidance and direction of righteous law. These principles are to go forth to *all flesh*. Don't you forget it. The time will come when they will be carried to all the nations of the earth and they will be delivered from tyrants and oppressors.

In the 98th section the Lord gives the law that he gave in ancient time to his people when they were to go forth to battle: It is in substance: "If thine enemy come against thee, thou shalt forgive him; if he come again the second time, thou shalt forgive him; and

if he even come the third time and you forgive him it will be reckoned unto you for glory, but if he come again I, the Lord, justify you in going forth to battle and I will strengthen you and I will fight your battles." Now the great distinction should be, and we should understand it, that circumstances may arise which will require a different precept from that given at one time when another time comes. In the 22nd chapter of Luke, you will read that Jesus, just before he was taken by the men that came out to bring him before the judgment seat, cried out to his apostles: "When I sent you without purse and scrip and shoes, lacked ye anything? And they said, Nothing." Then said he, but now "let him that hath a purse take it, and likewise his scrip, and he that hath no sword, let him sell his garments and buy one" (verses 35, 36). Well, some people will say, perhaps, then, the Lord is a changeable being. Not at all. The Lord always is like that. From the eternities that are past down to the present, when circumstances change, he adapts his laws to those conditions and gives his people counsel and instructions suited to the times and the circumstances.

Now, in this 98th section I spoke of, the Lord says this was the word of guidance to his servants in ancient times when he told them to go forth to battle for the right, and he gave commandments to them to do so, and we can read about them in the Old Testament, and he says, "this is a law unto all people, all flesh," so that circumstances alter cases, as the old proverb has it. Now if a nation essays to go forth against another nation for the purpose of conquest, to gain territory, to grasp something that does not

belong to that nation, then the nation thus assailed has the right to resist even to the shedding of blood, as it was in this land in the war for independence. But we have to be careful as to what spirit we are guided by. If we want to go out to battle, to encroach upon other peoples' liberties and rights, to gain their lands, to destroy their property without any right or reason, that is one thing; but if somebody comes against us to destroy us and our property and our homes and our rights and our privileges, either on land or sea, then we have the right under the divine law to rise for our own protection and take such steps as are necessary. But, as we were exhorted this morning by our President, we Latter-day Saints must watch ourselves and not give way to passion and desire to shed blood and to destroy, for that is the power of the evil one. We do not want to imitate any nation that is bent on a policy of destruction, to destroy where they cannot rule, to break down and trample under foot where they cannot dominate. If we have that desire, it is the spirit of the wicked one.

But when the time comes that we, as a part of this great nation, are called upon by the rulers and leaders of affairs of the country and they are justified in the course that they are pursuing, then, I think, we are required to stand with them for the rights of the nation of which we form a part, and do our bounden duty, but to do it in the spirit that the President showed to us this morning, as the true spirit of Jesus Christ, desiring that mankind may repent, desiring that they may turn from their wicked ways, desiring that they may be brought to a condition wherein they will de-

sire peace. But while they rise against us and seek our destruction, is it not our right, our privilege, as Christians, yea, as Latter-day Saints, to stand for those rights, to defend our homes, our wives, our children, our possessions, everything that we have gained lawfully, but not to go forth even against our enemies to desire their destruction and soak the earth with more blood, to devastate and bring misery and trouble by conquest in other lands; not at all; and we can differentiate between the two conditions. There is a very great difference between arising to go forth for conquest, for blood, for plunder, to gain territory and power in the earth, and in fighting to defend our own possessions in the spirit of justice and righteousness and equity, and standing up like men for those things that we have a right to contend for.

Now I think that is the spirit of Jesus Christ when I come to view him personally from both sides of his character. He was a mighty man. He was a man to all intents and purposes in every particular, the Son of the living God, the very express image of his Father and our Father, his God and our God, who some day will rule this world, and Jesus the Christ, the Son of the living God, will be our King and we will follow him wherever he leads. That time shall come. As Isaiah predicted: "Behold a king shall reign in righteousness, and princes shall rule in judgment" (Chap. 32). Brethren and sisters, that time is coming and the work in which you and I are engaged is to prepare the way, and the spirit that must be in our hearts is the spirit of righteousness, for that is what will bring peace. There will

never be peace to rule in the world until righteousness is established; righteous knowledge, righteous living, righteous acts, righteous aims, righteous union, united faith. When that day shall dawn, Christ shall come and be our king, and we read that the "effect of righteousness shall be peace."

That is it. The effect of righteousness shall be peace, but while unrighteousness and despotism and tyranny and inequality in regard to the rights of men shall persist in the world, there will be wars and rumors of wars, and there will be destruction and sorrow and pain, and nation will rise against nation and kingdom against kingdom, and there will be trouble, as the Lord predicted, such as there never was in the earth before. If we are not approaching that time very closely, I miss my guess, but my personal belief is that the Lord will overrule. The Lord does not kill people, the Lord does not tell nations to rise and make conquests, but the Lord sits above and while many of the people on the earth are making their plans, "He that sitteth in the heavens," as the psalmist says, "shall laugh," and the time will come when he will overturn all their plans and devices and turn them around to accomplish his own divine purposes, and war shall be overcome, even if but for a time, and peace shall prevail and the way shall open for the servants of Jesus Christ to go forth in the power and spirit of the holy priesthood and publish the glad tidings of great joy revealed from heaven in the last days to all people, and thousands upon thousands shall turn unto the Lord and repent and bow in humble submission to his will. And the way shall be prepared for the

establishment of Zion in all her strength and beauty and glory, and she shall be clothed upon with everything that is lovely, and Christ our Redeemer and her king shall come and "reign in Mount Zion and in Jerusalem and before his ancients gloriously." God help us all to do our duty and to perform it as the Lord shall direct through Jesus Christ. Amen.

The choir and congregation sang the hymn: "High on the mountain top."

PRESIDENT HEBER J. GRANT.

An expressed desire for the welfare of the Saints—A sleigh ride with Brigham Young—The speaker's testimony to the honor, virtue, integrity and uprightness of the General Authorities—Our young missionaries have converted many to "Mormonism," but seldom, if ever has any one of them been converted to other faiths, which is a testimony of the divinity of this work—A tribute to the life and labors of President Francis M. Lyman.

I rejoice in again having the opportunity of meeting with the Saints in general conference. I have enjoyed the remarks that have been made thus far, and in humility I pray that the same good Spirit which has inspired all that has been said may continue during the remainder of the meeting today, and through the entire conference. I desire an interest in your faith and your prayers, that the remarks which I may make may be made under the inspiration of the Spirit of the Lord. When standing before the people, I never have had and desire, and hope and pray that

I never may have, except to be able to say something to inspire them to live the lives of Latter-day Saints.

Fifty-four years ago, as a little child, I took a sleigh ride with President Brigham Young, that is, I ran out and took hold of the back of the sleigh, intending to ride a block and then drop off and walk home; but President Young was driving such a fine team, or at least his driver was, that I dared not let go, hence rode on till we reached the Cottonwood, and then when the sleigh slowed up, to pass through that stream, I jumped off, and the President saw me. He said, "Stop, Brother Isaac, stop. The little boy is nearly frozen. Put him under the buffalo robe and get him warm." Isaac Wilson was his driver. After I got warm he inquired my name, and told me about my father, and his love for him. He told me to tell my mother that he wanted her to send me up to his office in six months to have a visit with him; and in six months I went for the visit. From that time, fifty-four years ago, until the day of his death, I was intimately acquainted with President Brigham Young, and this I can say also with respect to John Taylor, and with all of the general authorities of the Church of Jesus Christ of Latter-day Saints. For thirty-four years and a half I have been one of the general authorities. I have been associated with them in all of their councils. I know the hearts of these men. I know their desires. I know their devotion to God and to all that is for the uplift and the betterment of mankind. I can bear witness that I know, as I know that I live, that every word spoken here this

morning by President Joseph F. Smith, bearing witness of the honor, the virtue, the integrity, and the uprightness of the men who presided over this Church, is true. I rejoice that in all my associations with the general authorities of the Church since I was six years of age I have never heard one word, in public or in private, fall from the lips of these men, but what would be for the benefit, for the uplift, for the improvement morally and intellectually, physically and spiritually of the Latter-day Saints.

I rejoice that in all my travels, at home or abroad, I have never found anything, in all the world, of the teachings of uninspired men, which has had the slightest attraction for me. I rejoice that the more I come in contact with the world and the peoples of the world, the more I rejoice in the strength and the power of the gospel of Jesus Christ. I rejoice beyond my ability to express it that the Lord has given to the Latter-day Saints, as individuals, a testimony, a knowledge, for themselves of the divinity of this work in which we are engaged, that we as individuals do not have to rely upon the testimony of others. I rejoice that all the manifestations of power together with the gifts and graces of the gospel which were had in the Church when the Savior was upon the earth, or immediately following his crucifixion are enjoyed today to the fullest extent by the faithful, loyal, true and patriotic Latter-day Saints. I rejoice in the fact, and have often spoken of it in the various conferences throughout the Church, that as this gospel has been preached the world over, men and women from every denomination and from every

clime have yielded obedience to it. I rejoice that in the preaching of the gospel, men with all their worldly wisdom have never been able to capture any of the loyal, faithful young men who have gone forth to proclaim it. The world maintains that "Mormonism," so-called, is not true, that our religion is a delusion, a snare, and a fraud, and that Joseph Smith was a false prophet. Do you mean to tell me that the young men of our Church, sweet, clean, pure, upright and honest, who have never heard anything but good all the days of their lives, would be so neglected by the Lord that he would not be good enough in eighty odd years, to show one of them the error of his way, and point out the straight and narrow path that leads back to him?

Ministers of the different sects, with all their worldly wisdom, have never been able to convert any of our faithful young missionaries, many of whom have gone forth to proclaim the restored gospel, without experience, education or learning, so far as book learning is concerned; but, on the other hand, with a burning testimony in their hearts of the divinity of this work.

Yet some of these young men without experience have been able to convert men who have studied for the various religious denominations. Men have given up their ministry, their pulpit, and even their salaries, to embrace the gospel of Jesus Christ, which was carried to them by men who were humble and weak, so far as worldly knowledge was concerned, but who were powerful in a knowledge of the gospel and the plan of life and salvation which has been restored again to the earth through the instrumental-

ity of the Prophet Joseph Smith. Joseph Smith, it is claimed, was a false prophet, but I want to bear witness here today that the same power, the same inspiration, the same spirit that accompanies the elders in proclaiming the divinity of the mission of our Lord and Master, Jesus Christ, as the Savior of the world, accompanies men when they proclaim that Joseph Smith was his Prophet and his representative in again restoring to the earth the plan of life and salvation.

I want to bear witness that the gift of tongues, and the gift of healing, and the inspiration of Almighty God have accompanied the proclamation of this gospel all over the wide world. The evidences, the fruits of the gospel of Jesus Christ, have accompanied the preaching of it in every land and in every clime.

While presiding over the European mission, I had occasion time and time again, to give instructions to young men who came there to preach the gospel—young men who had had no education, who had had no experience, and many of them stood up for the first time in their lives and bore their testimonies in the Liverpool office. I told them to study the gospel and to pray for the inspiration of the Spirit of the Lord; and promised them that if they would only open their mouths and bear witness that Jesus Christ was the Redeemer of the world, and that Joseph Smith was his prophet, God would give them something to say even though their minds at first were a blank. Not only a score but many scores of elders have borne witness to me that this promise was fulfilled, and that God did in very deed bless them whenever they bore witness of the divinity of the mis-

sion of Joseph Smith, the founder, under God, of the Church of Christ again upon the earth.

I rejoice in knowing for myself, and not for another, that the leaders of this people were and are the servants of God, men who loved and love God, men willing to make sacrifices for the spread of the gospel at home and abroad.

I feel today to bear witness before you of the untiring energy, of the unceasing labors of the late President Francis M. Lyman who presided over the Council of the Twelve at our last general conference. I can remember, as a boy, that I always tried to get a seat about two-thirds of the way back, when coming to this tabernacle. I always sat on the aisle, and I can remember when president Lyman returned from his first and his second missions. I can remember listening to the burning words of his knowledge of the gospel. I can remember his preaching upon the Word of Wisdom, and making as strong an impression upon my heart to continue to live the Word of Wisdom, as any man I ever listened to. I can remember when he said that a Latter-day Saint ought to love the work of God more than a cup of coffee, or a cup of tea, or a chew of tobacco, or a drink of liquor; that when God had revealed to him that this was his work, any convert ought to show gratitude enough to leave alone those things which God had said were not good for man. I can remember how he inspired me with a determination to continue to be absolutely honest with God in the payment of my tithing. I can remember how he said that it was the duty of the Latter-day Saints to keep an account, and to be as absolutely honest in

paying to God one-tenth of all that they made as if they were in partnership with the Lord; that as no honest Latter-day Saint would steal from his earthly partner, why then should he not be honest with God? I testify that he was honest. I testify that Francis M. Lyman was an honest tithe-payer—honest to the core. I testify that he observed the Word of Wisdom, and in every ward and in every stake, wherever his voice was raised, he taught nothing but what he was himself practicing. He has gone from us. I have been almost as intimately associated with him as a boy is with his father, for thirty-six years—two years in Tooele and thirty-four years in the Council of the Twelve, and upon all occasions, in public and in private, at home and abroad, he was always full of the spirit of teaching and admonition and showed forth a good example to the people. I have heard many people testify of their love for him.

Every one of you, probably, have heard the sound of his voice; and let me call upon you to remember not only the teachings of Francis M. Lyman but also to *remember to follow his splendid example of honesty, integrity, diligence, and untiring energy in laboring for the advancement of God's kingdom.* If you will do this, I can promise you that when the battle of life is ended, and you have the privilege of meeting President Lyman, beyond the veil, you will have that same joy when he welcomes you, which you have experienced here on earth when he put his arm around you and said, "God bless you, my brother," or "my sister." This is my prayer, which may God grant, I ask it in the name of Jesus Christ. Amen.

ELDER RUDGER CLAWSON.

The power of love—Men should be forgiving and when called upon should render judgment in a spirit of mercy and love—A testimony of Jesus and the prophet Joseph Smith—There is a wonderful power in the work of the Lord—The leaders of this Church are and have been men of God.

It is wonderful to stand in the presence of this great gathering of Latter-day Saints. It is wonderful to hear the united voice of the congregation in the songs of Zion, singing as they do with such spirit and power. We are told that the song of the heart is a prayer unto the Lord. The remarks of President Smith, this morning, were indeed impressive. They appealed to me, and every word that he spoke was timely, and appropriate, was wise and prudent, and found an echo in my heart. The remarks also of President Penrose and President Grant were quite in harmony with the spirit of this occasion, and I rejoiced in them.

Brethren and sisters, every phase of the character of the Lord shows forth the beauty of perfection, but there is no attribute of deity, it seems to me, that is so attractive and so admirable as the principle of forgiveness or mercy. Moses, in speaking of the Lord upon one occasion—I think you will find it in the thirty-fourth chapter of Exodus—says: "And the Lord passed by before him and proclaimed: The Lord God, the Lord, merciful and gracious, long-suffering and abundant in goodness and truth." And we are told in one of the psalms that "the Lord executeth righteousness and judgment for all that are oppressed. He made known his ways to Moses, his acts to the children of

Israel. The Lord is merciful and gracious, slow to anger, and plenteous in mercy." If this be a true description of him, what a glorious being he is. He does not act with hastiness, but his is a spirit of peace, a spirit of tranquillity, a spirit of calmness. He is slow to anger, and plenteous in mercy. Now I take it my brethren and sisters, that the Lord expects us, his children and his Church, to become like he is. He said to his disciples, in the meridian of time, "Follow me;" and so I feel that this is the word of the Lord to us, that we should follow him in our daily walk and conversation. I think the admonition of Joseph Smith, the Prophet, is also commendable, when he said: "Ever keep in exercise the principles of mercy, and be willing to forgive your brother, or even your enemy, upon the least intimation of repentance and asking forgiveness, and the Lord will be equally merciful unto you." How beautiful, how appropriate is such counsel to the people of the Lord! I am sure that no one admires a man, or a woman either, who is stern and unforgiving in nature, but we are naturally drawn toward those who are merciful, because, as I understand it, the principle of mercy is but an expression of the principle of love. There is nothing so desirable, nothing so far-reaching, nothing so powerful in its operation, on earth, or in heaven, as the principle of Love. God is love, and man should become love in his conduct and in his living.

A very great and impressive lesson was conveyed by the Lord to his people in our time, in a revelation given to the Prophet Joseph Smith. Oh, how gracious, brethren and sisters, is the word of the

Lord to us, whether it be by the living oracles or by written revelation, and we would do well to often consult the standard works of the Church, the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price, which contain the precious words of life, —counsel and admonition that we can depend upon.

The revelation referred to is found in Section 64 of the Doctrine and Covenants, beginning with the eighth verse. In order that I may be able to convey the right impression I would like to read these words to you:

"My disciples, in days of old, sought occasion against one another, and forgave not one another in their hearts, and for this evil they were afflicted and sorely chastened."

Now you see that the spirit of unforgiveness is here designated a great evil, and surely it must be so, and the displeasure of the Lord comes upon those who indulge in that spirit. I think it must be from beneath and not from above. It is a spirit of jealousy, a spirit of envy, a spirit of fault finding.

"Wherefore I say unto you, that ye ought to forgive one another, for he that forgiveth not his brother his trespass, standeth condemned before the Lord, for there remaineth in him the greater sin."

What a wonderful saying is this. It puts the matter, you might say, in a new light. The offender is less accountable for sin than the unforgiving man who is injured, when his brother comes to him and confesses his sin and is willing to make it right, and wants to be reconciled, and the brother says, "No, I will not forgive you. I hold it against you. I cannot forget it. I will not

forget it, and I will not accept your offering." That man stands condemned before the Lord.

"I the Lord, will forgive whom I will forgive, but of you it is required to forgive all men."

That does not mean, my brethren and sisters, that the principle of justice shall not have its weight, and under proper circumstances shall not be enforced. Justice must have due weight, but at the same time even where justice is administered, as for instance, by a court of jurisdiction in the Church, the verdict, whatever it is, should be made in a spirit of mercy.

"And ye ought to say in your hearts, let God judge between me and thee, and reward thee according to thy deeds."

I do not think that any person or any community or any part of the Church of Jesus Christ of Latter-day Saints can go very far astray if they will cultivate the spirit of mercy and charity and love.

I stand before you this afternoon as a witness of the truth of the gospel. I know that Jesus is the Christ, and that he suffered death in the flesh for the atonement of sin, and by reason of the great sacrifice that he made we will be redeemed, redeemed through his blood, by repentance and the forsaking of sin, and the acceptance of the gospel. I know that Joseph Smith was a true prophet of God. I know it just as clearly and just as fully as that I am standing before you. And I know, brethren and sisters, I rejoice in the knowledge, that his successors in office have been and are prophets of God, and that the divine authority which he held, fell upon his successors without break, so that all the authority of the Priesthood with which Joseph Smith was

endowed is with the Church today, and is the authority by which the Church is to be established, and the Saints brought together and united heart and soul, and by which also they are led along the path of safety and truth. I rejoice in this knowledge, and I know, as I know that I live, that if I will submit to this authority, if I will abide by the counsels of the Priesthood, if I will honor those whom God has honored, my file leaders, that all will be well with me, and that my redemption and my salvation is sure and certain. This is the feeling of my heart. This is my understanding. This is my testimony. Those who ignore counsel, those who trample upon the word of the Lord, those who turn their backs upon this people and upon this work, will go into darkness; they will lose the light of truth, and their knowledge and their testimony will go from them. Oh, it is wonderful, it is wonderful, when you think of it, the power that goes with this work. It is the work of the Lord, as President Lund said this morning. The Lord is proceeding to do a wonderful work in the earth, a marvelous work and a wonder, and so it is—it is to me, with my knowledge of it, with my experience, all that I have learned and all that I know about this work, and the spirit of the work, to me it is a constant wonder and a constant marvel. I feel to glorify the name of the Lord.

I rejoice, brethren and sisters, in your fellowship, in your acquaintance, to know that my lot has been cast in the midst of the Latter-day Saints, and I rejoice also in the fellowship of the authorities of the Church. I can testify, as President Smith testified this morning, so far as my knowledge extends—

it is not so great as his, of course—but I can testify that the leaders of the Church—those he named and also including himself—were men of God, men of truth, men of sobriety, men of virtue, men of absolute reliability. Their word was as good as their bond, and better. Their word if they spoke it was sufficient. If they made a promise you could depend upon it, and that is the kind of men that we want for leaders, and I am sure that is the kind of men that God will have to lead his Church, for no other class of men could lead this people; it would be impossible.

Now I pray the blessing of the Lord upon you, my brethren and sisters, that you may be profited by the teachings of this conference, that you may carry away with you the spirit of it, and incorporate it in your lives. I ask this blessing for you and for me in the name of Jesus Christ. Amen.

The choir and congregation sang the hymn: "Do what is right."

Conference adjourned until Saturday morning, 10 o'clock.

The closing prayer was offered by Elder Don B. Colton, president of the Uintah stake of Zion.

SECOND DAY.

In the Tabernacle, Saturday, April 7, 1917, 10 a. m.

The large assembly was called to order by President Joseph F. Smith.

The representative choir and congregation sang: "O ye mountains high."

Prayer was pronounced by Elder Willard Young.

ELDER HYRUM M. SMITH.

Divinity of the mission and ministry of Jesus Christ, and the certainty of his resurrection—The faith and doctrine of a recent writer on higher criticism—Our knowledge of the resurrection gained largely from the Book of Mormon—Its certain uncontaminated testimony quoted—Jesus declared by the Father four times, the fourth time to the Prophet Joseph—Jesus was resurrected with a body of flesh and bones—The resurrection is the reanimation of the physical body, the calling forth of the dead bodies that are in their graves, to life again.

It is a solemn and almost fearful thing to stand in the midst of the assembled hosts of Israel with the responsibility of addressing them upon the living principles of the gospel of Jesus Christ; and yet it is also a grand privilege to proclaim those glorious principles and to testify of those things which we ourselves do know. I have been greatly strengthened by the remarks of the brethren who spoke to the congregations yesterday. They spoke in the same manner as the servants of God usually speak.

They proclaimed the gospel in no uncertain terms. There was no equivocation, no hesitation, but they declared the truth as the Holy Ghost gave them utterance, light and knowledge. I am led to repeat in my mind the words of that hymn which we have just sung, whenever I hear the servants of God preach the gospel:

"How firm a foundation, ye Saints
of the Lord,
Is laid for your faith in his excellent word."

The testimonies of Presidents Smith and Penrose, concerning the divinity of the ministry and mission of Jesus Christ, and concerning his life, death and resurrection, are sure. They are according to the facts, and are in great contrast to the beliefs of the world upon these great principles. I was reading, last evening, an article by one of the most prominent and perhaps influential and renowned representatives of modern Christendom, and also one of the chief exponents of what is known as higher criticism.

It was an article upon the same theme which formed so large a part of President Penrose's discourse, and which was referred to also by President Smith. This paper is the concluding one of a series of papers written on "The Last Days of Jesus Christ." This paper is entitled: "Victory," and the author says, in a foot-note with reference to his paper: "This paper

is not, and does not purport to be, an argument. It is simply a confession of faith, often expressed by me before in sermons, essays and books; not peculiar to me, but as old as Christendom, and the common heritage of Christ's pupils." Notwithstanding he declares his paper to be a simple confession of faith, I wish to read it by way of contrast to that which was said yesterday, and to the truth upon this doctrine as it is set forth in the holy scriptures. The gentleman says:

"The resurrection of Jesus Christ was not an extraordinary event. It was an extraordinary evidence of an ordinary event. All men die as Christ died. All men ever since God breathed into man the breath of his life have risen from the dead as Christ rose. Death and resurrection are synonyms. They are simply different aspects of the same fact. They are both the separation of the spirit from the body. Resurrection is the upspringing of the spirit from the body. Death is the decay of the body when the spirit has left the temporary tenement. If I believed that the resurrection of Jesus Christ was an exceptional event, I might have the difficulty in believing which is experienced by some of my sceptical friends. But I do not think it was an exceptional event. It is exceptional only in this respect, that somehow the despairing disciples had evidence of their Master's continuing life which banished their despair, transformed their characters, and endowed them with new life. Did the spirit of the Master return to reanimate the body which he had left? Or did the disembodied spirit appear to the unsealed eyes of his disciples? I do not know. There are some incidents narrated in the gospels which indicate one conclusion, some incidents which indicate the other. It is not material to determine which opinion is correct."

And that is what this man declares a simple confession of faith,

I do not know how a man could make a more emphatic confession of unbelief, or, perhaps, a more positive profession of disbelief. Death and the resurrection synonymous! It is astonishing how far away from the truth the learned who are uninspired by the Spirit of God can wander. Death and the resurrection are antonyms of the most pronounced type. One is the exact and perfect antithesis of the other. Death is the dissolution of the body, and the resurrection is the reanimation of the body; yea the actual and literal reuniting of the Spirit with the body. "Not material to determine" whether or not the "Spirit reanimated the body it had left?" What folly! It is, possibly, the most material, fundamental, and vital question of the whole gospel. For if Christ be not raised from the dead, as related in the scriptures, then our hope is vain, and there is no salvation. If this man's doctrine is true, then the whole life and ministry of Christ is false, and Christ is not the first fruits of them that slept, and Christ did not break the bands of death, nor open the graves for those who die. He says that death and the resurrection both are the separation of the spirit from the body, or "simply different aspects of the same fact." The separation of the spirit from the body is not the resurrection at all. The resurrection is the resuscitation of the body which shall be taken up again by the spirit, and that resurrection or re-uniting of the body and the spirit will be the redemption of the soul of man.

It is the mortal body that dies, not the immortal spirit. The spirit which is alive and does not die cannot be resurrected. The body dies when the spirit departs from it.

Resurrection means to come from death unto life, and as it is the body that dies, it is the body that must be raised up and brought to life again. The term resurrection is never used save in connection with the body. Now, he declares in his confession of faith he "does not know," that the disembodied spirit reanimated that body which died when it hung crucified upon the cross and which was taken down and buried. Thank the Lord that the scriptures as quoted yesterday set forth in no uncertain terms the fact that that very body was reanimated and resurrected and taken up. It did rise again on the third day. "If there are" as set forth here, "some incidents narrated in the gospels which indicate a contrary conclusion," it is only because men who find such incidents are not enlightened by the spirit of truth, which would testify to them of the fact that Christ did arise and did show himself to his servants and did minister among them. And if this is to be held as uncertain, if it is to be held up by the spirit of higher criticism to doubt, then what is there in the Bible history, or account of the life and ministry of Jesus Christ that can be relied upon? Can we not likewise hold up to doubt every other incident recorded there concerning the Lord Jesus Christ? May we not doubt the account of his birth, and of the appearance of the angels upon that glorious occasion singing that song of peace on earth and good will to men? May we not, and are we not justified, in doubting the story that his parents took him into Egypt; in doubting that, as a boy, he stood among the wise men discussing the great principles of scripture? May we not doubt his sermon on the

mount, and doubt his miracles, doubt his selection and choosing of twelve apostles, and sending them forth to preach the gospel? We may doubt, nay, are we not forced to doubt? all of his doctrine, everything he said or did as recorded in the scripture, if we cannot rely upon that which is declared concerning his resurrection from the dead. Multitudes of Christians have already rejected the Bible as history because of such "simple confessions of faith," as here made by this man. There is no doubt of any of these things in the minds of the Latter-day Saints.

We have a knowledge of the truth of what is set forth in the holy Bible, and in this we are more fortunate than the world. If it is true, as revealed in this dispensation, that many great and precious things have been taken away from that book which was delivered to the Jews, the Bible, the history of Christ and of his disciples, and as a result of this the world is wandering in unbelief, in disbelief, in doubt, and in denial of the things which are set forth in the holy scriptures,—we Latter-day Saints are more fortunate than the world, and it is our mission to so declare the glorious truth that the world may become as fortunate as are the Latter-day Saints with respect to understanding it. These many precious things which have been taken out of the word of God by wicked men, the result of which has been to obscure the true word of God, as we find it in the scriptures, have been revealed again in the last days in the coming forth of the Book of Mormon. This is a volume of scripture of equal authority and equally divine with the Holy Bible. It is an historical record wherein is pre-

served in fulness and purity the great truths that are recorded in the Holy Bible,—with perhaps this difference, that those precious parts, which make clear the truth to the understanding of every rational man, are not missing, but they are supplied. President Penrose yesterday set forth the truth concerning the resurrection of the Lord, as it is plainly written in the New Testament. He explained his appearing before his disciples in his body that had been crucified, his exhibiting before them the wounds in his hands and feet and side, inviting them to handle him and see for themselves that it was not a spirit, but Christ himself, who had been crucified and buried, but had risen from the grave. He set forth the truth that Christ broke bread with them; that he ate fish and honeycomb with them; that he ministered among them and made them understand, not in some way uncertain, but in a most sure and positive way, that he indeed was alive again. Corroborating the scriptures and as a witness of the New Testament with reference to these great questions, stands the Book of Mormon. Let us read a word or two from that sacred record:

"Jesus Christ sheweth himself unto the people of Nephi, as the multitude were gathered together in the land Bountiful, and did minister unto them; and on this wise did he shew himself unto them.

"And now it came to pass that there were a great multitude gathered together, of the people of Nephi, round about the temple which was in the land Bountiful; and they were marveling and wondering one with another, and were shewing one to another the great and marvelous change which had taken place;

"And they were also conversing about this Jesus Christ of whom the

sign had been given concerning his death.

"And it came to pass that while they were thus conversing one with another, they heard a voice as if it came out of heaven; and they cast their eyes round about, for they understood not the voice which they heard, and it was not a harsh voice, neither was it a loud voice; nevertheless, and notwithstanding it being a small voice, it did pierce them that did hear to the center, insomuch that there was no part of their frame that it did not cause to quake; yea, it did pierce them to the very soul, and did cause their hearts to burn.

"And it came to pass that again they heard the voice, and they understood it not;

"And again the third time they did hear the voice, and did open their ears to hear it; and their eyes were towards the sound thereof; and they did look steadfastly towards heaven, from whence the sound came;

"And behold the third time they did understand the voice which they heard: and it said unto them,

"Behold my beloved Son, in whom I am well pleased, in whom I have glorified my name; hear ye him.

"And it came to pass as they understood, they cast their eyes up again towards heaven; and behold, they saw a man descending out of heaven; and he was clothed in a white robe, and he came down and stood in the midst of them, and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them.

"And it came to pass that he stretched forth his hand and spake unto the people, saying,

"Behold, I am Jesus Christ, whom the prophets testified shall come into the world;

"And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning.

"And it came to pass that when Jesus had spoken these words, the

whole multitude fell to the earth for they remembered that it had been prophesied among them that Christ should show himself unto them after his ascension into heaven.

"And it came to pass that the Lord spake unto them saying,

"Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world.

"And it came to pass that the multitude went forth, and thrust their hands into his side, and did feel the prints of the nails in his hands and in his feet; and this they did do, going forth one by one, until they had all gone forth, and did see with their eyes, and did feel with their hands, and did know of a surety, and did bear record, that it was he of whom it was written by the prophets that should come.

"And when they had all gone forth and had witnessed for themselves, they did cry out with one accord, saying,

"Hosana! blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship him." (III Nephi 11.)

There is a record untrammelled and uncontaminated, revealed by the power of God, translated by the power of God, come down to us as a history that cannot be refuted, to corroborate the history that we may read in the Bible concerning this great and important, all-important, incident and fact of the resurrection from the dead, the reanimation of the crucified body of the Lord Jesus Christ.

Joseph Smith, in the dispensation of the fulness of times, when he went to inquire of the Lord for knowledge and understanding, had the great and glorious privilege of a visitation from the Father and the Son, and again for the fourth time

in recorded history, God bore record of his divine son, by his own voice. Three times the Lord had witnessed him out of heaven, but the fourth time he declared it in the presence of Joseph the prophet. On the banks of the Jordan, when he had come from the watery grave in newness of life, and to fulfil all righteousness, the voice of God sounded from heaven declaring, "This is my beloved Son, in whom I am well pleased." Once again on a high mountain in Palestine, at the time of the transfiguration, the same voice of God out of heaven was heard saying, "Th's is my beloved Son, in whom I am well pleased; hear ye him." Again, to the multitude gathered about the temple, in the land Bountiful, on the western hemisphere, during Christ's personal appearance to the Nephites, God, his father, bore record of him in these words: "Behold my beloved Son in whom I am well pleased, in whom I have glorified my name; hear ye him." Then to Joseph Smith the Prophet, in the year 1820, in the grove at Palmyra, N. Y., accompanied by his Son Jesus Christ and both in the presence of the Prophet Joseph, God, the Father, pointing to the Son and addressing Joseph said, "This is my beloved Son, hear him!"

He was resurrected, he had a body of flesh and bones as tangible as man's and so had the Father. So will all men have when they arise from the dead. The resurrection is not the separation of the spirit from the body. The resurrection is not synonymous with death. The resurrection is the opening of the graves, the calling forth of the dead that are in them, the giving up from the sea of the dead that are

in it, the re-animation of the physical bodies, the mortal bodies of men that have been "sown in corruption and raised in incorruption," "sown in dishonor" and raised in honor and glory, sown in mortality and raised in immortality, "sown in weakness but raised in strength," and glorified like unto the glorious body of the Lord Jesus Christ. There is no other resurrection, no matter what the confessions of faith, of the agnostic and unbelieving of the world may be.

I rejoice in the truth, in the knowledge of the truth as it has been revealed to the Latter-day Saints in these last days. I rejoice that men can stand up and by the power of the Holy Ghost declare the truth as God declared it in, as I say, no uncertain terms, but in a manner that carries faith and conviction and knowledge and testimony with it, even unto eternal life. God bless the Latter-day Saints, make them true and faithful. These things have been revealed once more in these the last days. I testify of their truth, and I live in the hope of the glorious resurrection, that I, with the faithful in Christ, may be permitted to come forth in the resurrection of the just, clothed with glory, immortality, and eternal life, and may God implant this faith in increasing ratio in my heart and in the hearts of all who take upon themselves the name of Christ the Lord, that we may endure faithful to the testimony to the end. Then I know that we shall arise again, to be exalted and to sit in glory in the celestial kingdom of our God, and praise be to God the Father and to Jesus Christ the Redeemer of the world, for this hope forever, in the name of Jesus. Amen.

A sacred solo, entitled, "O rest in the Lord," was sung by Sister Lillie S. Shipp.

ELDER GEORGE A. SMITH.

Duty of the Saints to teach the gospel—Because of prejudice many will not hear the truth from the elders of the Church—It is the duty of the Saints to break down this prejudice—The appearance of the Father and the Son to Joseph Smith began a new religious era in the world—Some points of difference between our belief and that of other Christians—A prayer that the Saints may be strengthened to carry the burden of preaching the true gospel to all nations.

I crave an interest in your faith and prayers, my brethren and sisters, that the time occupied by me may be profitable, and that the Lord may bless me to say something that will be worth remembering. It is often quite a difficult task for me to stand in the presence of the Latter-day Saints to explain the gospel, and I sometimes would shrink from the call but for the fact that I know that our heavenly Father inspires us when we put our trust in him.

We have heard many splendid things in this conference and have rejoiced in the companionship of the Spirit of our heavenly Father. To-day, how grateful we ought to be at being permitted to assemble as we have in this comfortable building apart from the turmoil and strife that exists in the world. We are not here as a matter of indifference, but because we believe in God the eternal Father, and in the divine mission of his Son Jesus Christ. We are here because we desire to be taught under the influence of the Spirit that comes from on high. There are many religious congrega-

tions in the world, that assemble from time to time, and many beautiful truths are taught them. The ethics of life are enlarged upon, and people go away determined to live better lives. There is a disposition on the part of many of our Father's children to learn what he would have them do, and it devolves upon you, my brethren and sisters, and your associates in this Church, to teach them what they ought to do. The world has had the Bible for hundreds of years, and it has been explained by the wisdom of men, but because of departing from its teachings and because of iniquity the children of men fell into darkness, and it became necessary for the Lord to restore his priesthood and authority upon the earth that the truth might be proclaimed in power. Sometimes our brethren and sisters of other faiths feel that we are egotistical in the claim we make. That this is the only Church recognized by the Lord is our claim. This is our Father's work, and he established it. The Lord himself declared to Joseph Smith that he was not pleased with the churches that existed in the world, in the year 1820. That does not mean that he was not pleased with the virtues of those humble people who went to him in prayer and desired to learn of his will, but he was not pleased with the man-made churches, and the unauthorized ministers who preached for doctrine the commandments of men. Because of a misunderstanding, or a lack of understanding, of the scriptures, gradually his children were being led farther from the truth. In his own way, he preached the gospel to the children from the beginning, by means of Moses and the prophets, by means of his only

begotten Son in the flesh. From generation to generation and from age to age, he refreshed the memories of men and renewed unto them his sacred teachings through the servants that he appointed himself. Because of the wickedness that existed in the earth after the apostles and prophets were slain, the minds of men were darkened. While they had the scriptures, they wrested them to their own confusion, and in many cases to their own loss of faith. The world was groping in darkness, so the Lord chose another servant, not a king nor an emperor nor a president, but he chose a boy, a humble young man not yet fifteen years of age, to restore to this world the knowledge that he is God, and that Jesus is the Christ, and that the resurrection is a reality.

With the thousands of missionaries who have gone abroad in the world, with millions of tracts and books that have been distributed broadcast, teaching the truth of the resurrection, it is strange that so many of our Father's children fail yet to comprehend it. The adversary has used his strongest effort to prevent the spread of this and other truths of the gospel. The good people of the world would receive it in their hearts if it could be explained to them, but because the adversary has vilified and maligned and misrepresented the servants of the Lord, the honest in heart all over the world are afraid of us and will not listen to the pure gospel of Jesus Christ, as it is proclaimed by our missionaries. Yet, when it is offered to them by other means than an elder of Israel it appeals to them. It is your duty and mine, as bearers of the priesthood, by tact and brotherly love and

faith, to overcome the prejudice that the adversary has sown in the hearts of our Father's children against us, to break down the animosity that exists in some cases even in the minds of good men and good women, and teach them the gospel of our Lord, that it is the power of God unto salvation unto all those who believe and obey it. I do not become discouraged because this truth does not find its way more rapidly. On the contrary I see in the events of today the hand-dealing of an allwise Father to prepare the way for the spread of the gospel that he has restored to the earth in our day. He has determined that the message that was proclaimed by his servants in ages past, renewed and promulgated by his servants in the latter days, shall be heard, and by the power of his might he will level the conditions of this world and humble the children of men until they are repentant and willing to listen. The truths that we are teaching, that is, the truths that God required us to teach in the world, are finding their way. The distinction between this great Church and that of all other churches from the beginning has been that we believe in divine revelation; we believe that our Father speaks to man today as he has done from the time of Adam. We believe and we know—which is more than mere belief—that our Father has set his hand in this world for the salvation of the children of men. It is gratifying to me to find various denominations of the world accepting the truths of the gospel of Jesus Christ as they are portrayed in the scriptures, and explained by the gift and power of our heavenly Father in our day. I am grateful to find my Father's

children, your brothers and sisters and mine, here and there, comprehending the truth. When they receive the gospel in their hearts they are impressed by some portion of it, and they are not afraid to promulgate it in the world.

In the year 1830, when this Church was organized, there was not upon the earth a church organization that would announce that they believed that God would reveal himself to the children of men. The teachings of the churches were all contrary to that, and our Father saw the futility of trying to save his sons and daughters until they could be inspired to come to him with the belief that he would hear and answer their prayers. When the boy prophet, in the woods of Palmyra, saw the Father and the Son, and realized that they were indeed personages, that they could hear and reply to what he said, it began a new era in this world, and laid a foundation for the faith of the children of men. They could now pray to our Father in heaven and realize that he could hear and answer their prayers, that there was a connection between the heavens and the earth. Time will not permit me to go into detail and point out that there is development even in the churches of the world along this line. I would like to digress far enough to say that I personally do not desire to be understood to be finding fault and criticizing the people who belong to the various denominations of the world. I am thankful that there are in so many of them good men and good women who believe in him and with the light that they have serve God; but the fact remains that our Father has established in this world, his Church. He has conferred upon

men in this day his authority, and there is no other authority in the world that he will recognize but that which he himself has instituted; and when I say that, I do not say it in unkindness or with a feeling of harshness towards any of our Father's children. I, with my brethren of this Church, desire their welfare, and we have evidenced our desires by lives in the mission field, begging our bread from door to door, traveling without purse or script, living among the people, to share with them the glorious truth that our Father has made known unto us. While the adversary may inspire in some a feeling of distrust of us, the time will come—and that time, in my judgment, is not far off—when they will realize that this body of men have dedicated their lives to the salvation of mankind. Occasional changes in the creeds of the churches, indicate the trend of the times. I believe I will read to you just briefly three Articles of Faith, in order that you may have in mind what we believe that was different to the belief of the world. The principles outlined in these Articles were believed by us in the year 1830, and are as follows:

"We believe in God the eternal Father, and in his Son Jesus Christ, and in the Holy Ghost.

"We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God.

"We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory."

That, in brief, is a portion of what we believe as the members of

the Church of Jesus Christ of Latter-day Saints, that was not believed by the Christian world when this Church was organized. The Prophet Joseph and his brother Hyrum laid down their lives in Carthage jail, and sealed with their blood, their testimony to the truth of the articles that I have just read, in connection with some of the others. Now, after all these years have gone by, we find the various churches adopting some of these, among them the Congregational Church in the United States. We find them revising their creed, and I call your attention to the fact that since 1830, practically every Christian church has revised its creed to conform to the advancement of civilization and the demands of its members. As far as I know the Church of Jesus Christ of Latter-day Saints stands alone, having announced its creed to the world, in 1842, and it is in force today as perfectly as the day that it came from the pen of the Prophet. In the *Outlook* of November, 1913, is the following:

"The triennial meeting of the National Council of Congregational churches in the United States, at Kansas City, Missouri, during the last week of October, was noteworthy for the constitutional changes it adopted, with a view to greater denominational efficiency. Since its meeting, in 1910 at Boston a committee of nineteen has been engaged in working out the improvements which have now been adopted, with but a single negative vote, by a body of six hundred delegates."

Note the change in the creed in the year 1910. "The changes thus effected consist in a new confession of religious belief."

Why a new confession of religious belief? Because they have felt

that they have outgrown the old confession, and that, to my judgment, is a step in advance. Continuing:

"The changes thus effected consist in a new confession of religious belief, and a new plan of church polity. As to the former, it is remarkable for its brevity and evangelical simplicity, condensed, as it is, into less than two hundred words, strongly contrasting thus with the extended statement set forth in 1883 [when they announced their creed]. A close approach to it was made in 1906 [when they reannounced their creed], by the statement drawn up and agreed to for the then proposed union of the Congregational, Methodist, Protestant and United Brethren churches."

Now I call your attention to the fact that reference is made to the change of their creed and a new policy, in order that they may satisfy those who worship in that great church. Why the necessity of change? Because the creed of the Congregational church, good as it may have been, helpful as it may have been to its members, was not the work of our heavenly Father, but was the work of man. That is the distinction between the creed of the Church of Jesus Christ of Latter-day Saints and all others. This is their creed, the new one just adopted, and I would like you to compare it, if you will, with the Articles of Faith of our Church that I have read to you already. Continuing:

"We believe in God the Father, infinite in wisdom, goodness and love, and in Jesus Christ his Son, our Lord and Savior, who, for us and our salvation, lived and died, rose again, and liveth evermore."

Now, that is very much, it seems to me, in substance, what the

Church of Jesus Christ of Latter-day Saints has been teaching from the beginning.

"And in the Holy Spirit who taketh of the things of Christ and revealeth them to us, renewing, comforting and inspiring the souls of men. We are united in striving to know the will of God as taught in the holy scriptures, and in our purpose to walk in the ways of the Lord, made known or to be made known to us."

Is that not a plain and distinct announcement of a belief in revelation, in that God will make known his will to the children of men—the very thing that differentiates this Church, and has done from the beginning, from all the organizations of the world?

"We hold it to be the mission of the Church of Christ to proclaim the gospel to all mankind, exalting for worship the one true God, and laboring for the progress of knowledge and promotion of justice, the triumph of peace, and the realization of human brotherhood. Depending, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth. We work and pray for the transformation of the world into the kingdom of God, and we look with faith for the triumph of righteousness and for life and glory everlasting. Amen."

My brethren and sisters, I rejoice that another great organization has taken a step forward and is willing to announce its belief in the ability and power of God to teach his children upon the earth. I am grateful for this announcement, and for many others that have been made in the last few years, that time will not permit me to refer to this morning.

I am thankful for the blessing of our Father that has been extended to the Latter-day Saints, that we

have received the truth, and I do not feel that we are egotistical, or feel that we have been chosen above our fellows, but rather that with the blessing that has come to us the Lord has placed upon us the responsibility, that we must go into all the world and preach the gospel unto every creature, before the end shall come.

May the Lord strengthen our backs for the burden. May he inspire us to righteous living that will increase our faith and strengthen us for the work we have to do. May he give our brethren and sisters of this world an understanding of our purpose, that they may realize that it is with genuine love and devotion that we strive to extend the glorious message of life and salvation to them. I know that this is our Father's work. I know that it is the power of God unto salvation; and, standing as I do in your presence, and in the presence of the Lord, expecting in the not far distant future to give an account to him for the time that I have lived in the world, I bear my testimony to the divine mission of the Savior, and to that of the Prophet Joseph Smith, in the name of Jesus Christ. Amen.

ELDER ORSON F. WHITNEY.

The first requisite in a servant of God—The Book of Abraham—Truth speaks for itself—The willing and the unwilling—Optimism versus pessimism—Duties of the Twelve Apostles—Their spirit and attitude.

"I'll go where you want me to go,
dear Lord,

Over mountain or plain or sea,
I'll say what you want me to say,
dear Lord,

I'll be what you want me to be."

This little verse embodies, to my mind, the true spirit of a Latter-

day Saint, the spirit that should actuate every man and woman in the Church of God. It is the spirit of the gospel, whose divine Author came not to do his own will, but the will of the Father who sent him. I used to think that the first requisite in a servant of the Lord—say a bishop, was that he be an able business man, and I still believe business ability to be a very valuable asset in a bishop of this Church. But I have learned that it is not the first requisite. The first requisite in a bishop always has been and always will be, that he manifest a willingness to serve God. I used to think that the first requisite in an apostle was that he be a preacher and a writer, and that he go somewhere; but I have also revised my opinion upon that point. The first requisite in an apostle is that he shall be a willing worker for God, to go where he is sent, to stay where he is put, to say what the Lord wants him to say, to be what the Lord wants him to be, to go and come as directed by proper authority, and do whatever the Lord requires at his hands. This is the spirit that should animate and inspire every member of the Church of Christ.

One of the main purposes for which man was placed upon the earth was to demonstrate whether or not he would do all things that the Lord required of him. In confirmation of this statement I will read you a passage of scripture, one of the most comprehensive to be found in any of the sacred writings, ancient or modern:

"Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

"And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.

"And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

"And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads forever and ever."

The passage I have read is from the Book of Abraham, translated by the Prophet Joseph Smith from papyrus found upon mummies exhumed from the catacombs of Egypt. This book was made the object of a rather fierce polemic attack a few years since, its authenticity being questioned by a scholarly gentlemen who then resided among us. His strictures were replied to by quite a number of our brethren, and the replies were published in the daily press.

Subsequently I conversed with this gentleman, and he asked me why I had not replied to him. I told him that I had been replying to him all over the country where I had been traveling, but that my reply had not happened to get into the papers. "Oh, indeed," said he, "and what have you been saying?" "I have been saying this, in substance: That it matters not where

truth is found, whether in the catacombs of Egypt, or in the mounds of North America; whether it comes through the lips of an ancient sage or a modern seer; that it matters not who translates it, or how many imperfections the translation may show; that truth is truth; and that the best criterion of judgment when the authenticity of any literary work is passed upon, is the spirit and character of its teachings." Said he: "I agree with you; that is the best standard by which to judge the authenticity of such a work." "Then," I affirmed, "the Book of Abraham needs no defense. It speaks for itself. It manifests its own divinity; for no one but God could have delivered such splendid teachings in such a majestic and sublime spirit as this book contains."

There is something in every great author that stamps itself upon his writings and renders them peculiar, or characteristic of himself. There is a Shakesperean ring to Shakespeare's writings; there is a Byronic ring to Lord Byron's poetry; and a Miltonic ring to the productions of Milton; and any literary expert can distinguish between them. Many poets have described the sunrise, but when one of them says:

"Night's candles are burned out, and
Jocund day
Stands tiptoe on the misty mountain
tops,"

we know that Shakespeare has spoken; and no other poet could have worded it in just that way. Another calls upon God for inspiration,

"That to the height of this great argument
I may assert eternal providence,
And justify the ways of God to men."

The lines are Milton's, and the style is peculiar to that mighty son of song. It is the same with all great writers. The creation testifies of the creator. Is it, surprising, then, that when God speaks there should be some distinguishing feature to characterize the utterance and make it different from any utterance of mortal man? There is a spirit, an indescribable quality, a divine power in the word of God that cannot be successfully counterfeited. Men have tried to counterfeit it, but have failed ignominiously.

In the early days of this Church certain of its members who thought they had made the Prophet Joseph, because they had had a little more schooling than he, presumed to sit in judgment upon the revelations that he had received from the Lord Jesus Christ. The Lord, by the Prophet, told them the thoughts of their hearts in these searching words:

"Your eyes have been upon my servant Joseph Smith, Jun., and his language you have known, and his imperfections you have known; and you have sought in your hearts knowledge that you might express beyond his language, this you also know;

"Now seek ye out of the Book of Commandments, even the least that is among them, and appoint him that is the most wise among you;

"Or, if there be any among you, that shall make one like unto it, then ye are justified in saying that you do not know that they are true;

"But if you cannot make one like unto it, ye are under condemnation if ye do not bear record that they are true."—*Doctrine and Covenants*, 67: 5-8.

Well, one of them, who thought himself the wisest, and who possessed some learning, took up the challenge and actually attempted to frame a revelation; but it was a

flat failure. He could utter, of course, certain words, and roll out a mass of rhetoric; but the divine spirit was lacking, and he had to acknowledge himself beaten.

It is not so easy to put the spirit of life into things. Man can make the body, but God alone can create the spirit. You have heard, have you not, of the scientist who took a grain of wheat and endeavored to make one just like it? First he separated the grain of wheat into its component parts, and found that it contained so much lime, so much silica, so much of this element and that; and then he took other parts corresponding thereto, brought them together by means of his chemical skill, and produced a grain of wheat so exactly similar to the other that the natural eye could not detect any difference between them. But there was a difference, a vast difference, and it was demonstrated when he planted the two grains. The one that God made sprang up, and the one that man made stayed down. Why? Because the man-made grain of wheat had no spirit—only a body, and the body without the spirit is dead. Man cannot breathe into the body of things the breath of life; that is a function and prerogative of Deity. It is not so easy to frame revelations from God. A vain boaster making ridicule of the proverbs of Solomon, said: "Anybody can make proverbs." His friend answered, "Try a few," and the conversation ended.

Back now to the subject of willingness, referred to in the Book of Abraham. I repeat that willingness to serve God is manifestly the first and prime requisite of a Latter-day Saint.

Some wit has declared that the

automobile is fast resolving the human race into two great classes—"the quick and the dead" (Laughter). But long before the automobile was thought of there was an influence at work dividing the sheep from the goats, separating humanity into two grand divisions—those willing to do right, and those determined to do wrong. Even in the Church of God this spirit is manifest. The gospel makes us willing to do anything that the Lord requires; and that spirit can be trusted. When we are dominated by the opposite influence, it is a sure sign that we are skating where the ice is thin, and we had better get over to the other side of the pond. The spirit of the gospel is optimistic; it trusts in God and looks on the bright side of things. The opposite or pessimistic spirit drags men down and away from God, looks on the dark side, murmurs, complains, and is slow to yield obedience. There is a story told of two buckets that hung in a well, on either end of a long chain, so that when one went up the other went down, and vice versa. They were both drawing water out of the well, both doing precisely the same kind of work, but one of the buckets was an optimist, and the other was a pessimist. The pessimistic bucket complained of its lot, saying: "It doesn't matter how full I come up, I always go back empty." The optimistic bucket, with a bright smile, retorted: "It doesn't matter how empty I go down, I always come back full" (Laughter). Much depends, you see, upon the spirit in which a thing is viewed.

If I have achieved anything in the whole course of my life that is worthy to be called success, it is

because I have been willing to do the things required of me by rightful authority. Not always have I done them perfectly—I admit that freely; but God has been merciful to me, and in spite of my faults I have done enough to show him that I was at least willing to do what he required, and a certain measure of success has followed. When called upon my first mission, I had had little religious experience, but I possessed that first requisite in a servant of God—I was willing to go; and when I returned and was asked to serve as a block teacher, I was willing to so serve. A few weeks later I became the bishop of the ward—not because I wanted to be, but because the Lord wanted me to be, and I was willing to respond to the call made upon me. I was a ward bishop for nearly twenty-eight years; and the highest compliment I ever received from our beloved President Joseph F. Smith, and about the only one, as a bishop, was when he told the people of my ward that there must be something to a man when they could "stomach him" for twenty-eight years as their bishop (Laughter). Well, they "stomached" me because they had to; for I was there to stay until wanted elsewhere. I never thought I had the right to resign my bishopric any more than I had the right to release myself from my mission. My mother wrote to me saying: "Why don't you come home? All the missionaries have returned that went when you did, all but yourself. Why don't you come?" I answered: "Because I have not been released, and I will stay till I am released, if it be ten years or more. I will never ask for a release, will never return till the servants of God say, 'It is

enough; come home.'” And I meant it.

I have much enjoyed my labors as an apostle. I did not seek this exalted station, but was willing to accept the call when it came; and I stand here today ready to do anything that the Lord requires of me. I have never promised to do everything that man wants me to do; but that is not the divine requirement. We are here that it may be seen whether we will do all that the Lord requires at our hands. I am ready to do that, and my brethren are also ready.

There is a great deal of talk indulged in about the duties of the Council of the Twelve. Some people think that we should be always “on the go.” Well, we are pretty much “on the go,” all the time. As President Lyman was wont to remark, in his humorous way, “We are somewhere every Sunday.” But the trouble is that we don’t go far enough away to suit some people. It reminds me of that story told by Mark Twain about the governor of Nevada in early days. The governor’s relatives flocked to him in large numbers, and as he had nothing for them to do and wanted to be rid of them, he set them to work surveying a railroad “to a certain point east.” They went out surveying, and the first night came back to the point from which they started. They did likewise the second night, and the third. But after that they were too far away to return at night, and becoming anxious sent back word, “How far do you want this railroad to go?” The governor replied: “To the Atlantic ocean, blast you, and then bridge it and go on” (Laughter). That message brought the whole gang back again.

Even people outside the Church

are sometimes worried lest our apostles should not be going somewhere all the time. Two years ago last summer I found myself in Kirtland, Ohio, once the headquarters of the Church, the birthplace of my father, and the place where my grandparents received the gospel. Ohio was also one of the states where I labored during my first mission. The Kirtland temple is in the possession of what is known as the Reorganized Church, and a young man from West Virginia had charge of the building when I was last there. He was a recent convert to their faith, a part of which is that “the Utah Church,” as they call us, is in an apostate condition. He was full of information and an overweening desire to impart it. Not knowing who I was or where I was from, he began upon me, saying: “One of the distinctive features between our church and the Utah Church is that our apostles are always out in the field, while their apostles are always at home.” I knew I had him (Laughter). I answered: “Is that so? Why, I am just from Utah, and I happen to know that Hyrum M. Smith, one of the apostles of the Utah Church, as you call it, is now at Liverpool, presiding over the European mission; and I happen to know that Reed Smoot, another of their apostles, is at Washington, D. C., a member of the United States Senate; and I happen to know that still another, namely, your humble servant, is here talking to you in the state of Ohio.” “Oh,” said he, and changed the subject (Laughter).

Brethren and sisters, I bear my testimony that the members of the Council of the Twelve are just as ready today as they ever were to go

where they are sent. But they do not travel to and fro on their own account, independently of the authority above them; and they do not take their instructions from every Tom, Dick and Harry who thinks he understands their duties better than they do themselves. They are ready to go and come under the direction of the First Presidency of the Church—God's servants, the only ones empowered to direct their labors. In conclusion let me read to you a little paraphrase of my own upon the beautiful verse that I quoted at the beginning. This expresses my spirit, my attitude, and the spirit and attitude of my brethren:

"I'll go where you want me to go,
 dear Lord,
 I'll go whenever you say;
 But till I am sent, I'm not going
 to go,
 I'll stay where you want me to
 stay."

PRESIDENT JOSEPH F. SMITH.

I hope you will pardon me for expressing a single thought. It is well understood that there are in the world two great principles or powers, and these two are opposed to each other. One is the principle or power of truth; the other is that of error and ignorance, which is evil. That is, God's truth and its adversary. It is too true often that the adversary of truth has been compelled to adopt or mix a little of God's truth with his errors and heresies, in order to better prevail over the whole truth, and more effectively to defeat it. These apparent improvements on the part of error are no great evidences of concurrence in the purposes of God; and we should not forget it!

The choir and congregation sang: "We thank thee, O God, for a prophet."

Elder William J. Kuhre, president of the Jordan stake of Zion, offered the closing prayer.

Conference adjourned until 2 p. m.

AFTERNOON SESSION.

The conference was called to order at 2 o'clock p. m. by President Joseph F. Smith who presided.

The Juab stake choir, under direction of Carl Nelson, sang: "Let the mountains shout for joy."

The opening prayer was offered by Elder Richard W. Young, president of the Ensign stake of Zion.

The Juab stake choir sang the anthem, "Praise the Lord."

PRESIDENT JOSEPH F. SMITH.

If I were to express my present wish and feeling, I would say, the Lord bless the Juab stake choir.

ELDER DAVID O. McKAY.

God is Love—He is not causing the misery of the war-torn world; disobedience to his laws lies at the root of the misery—It is God's desire to bring to pass the immortality and eternal life of man—Man, with his free agency, must choose his own course, and the results of his follies cannot be charged to our loving Father—He would have men and nations choose the right, and not the wrong path. Indulgence in strong drink is destructive of manhood—When the nations wanted efficiency they were compelled to abandon drink and thus to obey a commandment of God—Comparison of loss of life through war and

intemperance—The hand of God in the rise and fall of nations, the whole pointing to the preaching of the peaceful gospel of Christ to all the world—Our obligations to bear the message of the Love of God to all mankind.

As I came to conference this afternoon, one of the presidents of stakes accosted me, saying: "Well, are your nerves shattered because of the war?" I answered, "No, not because of the war, but they are pretty well unstrung at the thoughts of having to speak this afternoon," and that is a fact.

I seldom, if ever, approach this duty of standing before an audience without a feeling of timidity; and I sincerely pray that the Spirit of the Lord will remove that feeling from me now as it has on other occasions. I desire to keep in harmony with his Spirit, and with the spirit of this most excellent conference. I testify that we have received the word of the Lord, and I am sure that all of those who have been in attendance at these meetings will bear the same testimony. I rejoice in the gospel of Jesus Christ. I rejoice in the faith and assurance I have that God is guiding this people, and that he will over-rule the destinies of nations so that the gospel of Jesus Christ may be preached in all the world as a witness before the end shall come.

John, the beloved disciple, once wrote, as we find in first John, 4th chapter and 16th verse, "He that loveth not knoweth not God, for God is love," and, in harmony with this truth, the poet sings:

"Earth with her ten thousand flowers,
Air with all its beams and showers,
Heavens infinite expanse,
Sea's resplendent countenance,
All around and all above,
Bear this record, God is love."

I am not one of those who see in this world catastrophe the hand of God as its cause. I do not believe that God has caused the misery, the famine, the pestilence, and the death that are now sweeping the war-torn countries of Europe. I do believe that the conditions of the world today are a direct result—an inevitable result, of disobedience to God's laws. I was surprised to read recently, in a current magazine, the expression that came from a school of free thinkers in London. Prominent men in that city were discussing the problem as to the effect that this world-war would have upon Christianity. One of those men recorded his views as follows:

"Never have the souls of men been more sorely tried than at present. Across Europe rolls the roar of guns. Peaceful villages burst into flames. Ships of death sail the midnight sky and rain murder on the innocent. At every moment brave men are slain. Under the weight of overwhelming calamity the world staggers and groans. Was this all designed before the foundations of the earth were laid?" Then he asks:

"How then can one worship the designer? Is it a by-product, and undesigned and unexpected result of creative power? How then can omnipotence exist? Does not the state of Europe make the belief in God a superstition? *In the shadow of the immense disaster the figure of the living Father recedes into dim and formless outlines. Trust in his care grows faint and feeble. Human tears blur the vision of eternal bliss as human love has quenched the fires of hell.*"

Such men, certainly, have lost the vision of the Creator as being a God of love. In answer to

this gentleman, I cannot but repeat the words of the Redeemer: "Ye do err, not understanding the scriptures." I think, too, the words of Shakespeare are appropriate in which he said:

"This is the excellent foppery of the world, that when we are sick in fortune,—often the surfeit of our own behavior,—we make guilty of our disasters the sun, the moon, and the stars; as if we were villians by necessity; fools by heavenly compulsion; * * * and all that we are evil in, by a divine thrusting on."

I believe that God is love, that he is our Father and desires the happiness and eternal life of his children. Indeed, this is his glory, "to bring to pass the immortality and eternal life of man." He has placed man upon earth and, as he revealed to the Prophet Joseph, as recorded, in the 19th section of the Doctrine and Covenants, "he gave to man that he might be an agent unto himself." Men may choose the right or they may choose the wrong; they may walk in darkness or they may walk in the light; and, mind you, God has not left his children without the light. He has given them in the various dispensations of the world the light of the gospel wherein they could walk and not stumble, wherein they could find that peace and happiness which he desires, as a loving Father, his children should enjoy, but the Lord does not take from them their free agency. The Prophet Lehi, in speaking to his son Jacob, bears testimony to that truth in unmistakable terms. He says: "Wherefore, the Lord God gave unto man that he should act for himself. Wherefore, man could not act for himself save it should be that he was

enticed by the one or the other." And then, in the 27th verse: "Wherefore, men are free according to the flesh, and all things are given them which are expedient unto man, and they are free to choose liberty and eternal life through the great mediation of all men, or to choose iniquity, and death according to the captivity and power of the devil, for he seeketh that all men might be miserable like unto himself."

God is watching over the destiny of nations. Someone has said, "there is a divinity that shapes our ends, rough-hew them as we may." We may "rough-hew our ends," we choose our course, but God will overrule our acts and the acts of nations for the consummation of his divine purposes. If what that free thinker in London says were true, that God *designed* all this misery to come upon the nations, we should read the maxim, just quoted in this way: "There is a divinity that shapes our ends rough—hew them as we may."

God is standing in the shadow of eternity, it seems to me, deploring now the inevitable results of the follies, the transgressions and the sins of his wayward children, but we cannot blame him for these any more than we can blame a father who might say to his son, "There are two roads, my son, one leading to the right, one leading to the left. If you take the one to the right it will lead you to success and to happiness. If you take the one to the left it will bring upon you misery and unhappiness and perhaps death, but you choose which you will. You must choose; I will not force either upon you." The young man starts out and, seeing the allurements and the attractiveness of the road to the left, and

thinking it a short cut to his happiness, he concludes to take it. The father knows what will become of him, he knows that not far from that flowery path there is a mire hole into which his boy will fall, he knows that after he struggles out of that mire hole he will come to a slough into which he will flounder. He sees others who have chosen that path in that same slough, and he knows that in their struggle to get on dry land there will be fighting. He could see it long before the boy reached that condition, and he could, therefore, foretell it. The father loves the boy just the same, and would still continue to warn him, and plead for him to return to the right path. God, too, has shown the world, through his prophets in ages gone by, that many of his people, individuals, as well as nations, would choose the path that leads to misery and to death, and he foretold it, but the responsibility is upon those who would not heed God's message, not upon God. But in his infinite wisdom, he will overrule these transgressions for the good of all his sons and daughters. His love for them is already manifest, for great as is the destruction that is now sweeping the world, greater will be the good that will come out of it through God's love for his children. When, for example, these nations, prompted by bitterness, some of them, selfishness, enmity, fear or other feelings contrary to the spirit of the gospel and the spirit of love, began to grapple each other's throats, they could see that to succeed they needed the highest efficiency of the manhood of the country, so what did they do? Russia forbade her people to drink vodka, France prohibited the use of absinthe. England, Italy and

other nations restricted their people in the use of intoxicants, thus testifying to the world that indulgence in strong drink is destructive of the manhood of a nation. It matters not, as far as the lesson is concerned, whether after the war those nations again throw down the bars, the testimony to the world is already given. When they needed young manhood at its highest efficiency they had to accept one of the commandments of the Lord as he revealed it. They do not call it that, but you know what it is, and the world will never forget after this, that we need efficiency of manhood in times of peace just as much as we need it in times of war. It is my opinion, however, that they will never go back to it, never. Thus, in this one great thing of temperance, a great blessing will come to the world. Suppose, as it is estimated, that perhaps an average of fifteen hundred men die on the battle field every day, and will continue to die at that rate until the war is over. Half a million men a year, not counting those who are missing and who are wounded—it is a terrible loss. But do you know that in America alone the violation of God's law by indulgence in strong drink is rushing to a premature death over two thousand every day? It is estimated that every year in America alone more men are sent to a premature death by alcohol than have been killed on the fields of battle for the last two thousand years. At a convention of insurance men held recently, men said that through the prohibition of vodka in Russia alone, that nation is saving fifty thousand men annually. Can anyone, in view of that, stand aside and not see the hand of God working?

Another thing. The other day, almost within twenty-four hours, the shackles of dynasty were torn from the limbs of Russia, and millions of people set free. One hundred thousand prisoners are now either at home, or are marching over the snows of Siberia back to their homes and freedom; and it looks as if Russia will have a government "by the people, of the people, and for the people." Many years ago the Lord said to the prophet, speaking of America: "No king shall ever rule this land." It was the land of the free; and it has become an ensign to the whole world. In this land was first revealed in this dispensation, the gospel of Jesus Christ. As thrones topple and monarchies crumble, you will see that the people who are given their free agency will begin to appreciate the principles of self-government, preparatory to their accepting the gospel of Jesus Christ, which is the perfect law of liberty. I can see in all this a step toward a truer brotherhood—a preparation for the millennium. It may yet be far in the future, no one knows, but I can see Divine influence over-ruling the destiny of nations, at least preparatory to the preaching of the gospel of Jesus Christ.

One of our poets sees the same thing, and writes:

"Oh, Lord, God of Hosts, whose hand
Dominion holds on sea and land,
In peace and war thy will we see,
Shaping the cause of liberty.
Nations may rise and nations fall,
Thy changeless purpose shapes them
all."

In conclusion, fellow workers, men holding the priesthood of God, what is the responsibility resting

upon us as God's servants? Oh, how happy we should be that we are living in this land, the best in all the world,—this nation, the most glorious, guided by the constitution, inspired by God. Thankful? Why, that fact alone ought to make every American bow down and thank his God for the blessing of liberty that he enjoys. In addition to that, however, you and I have the greatest blessing that can come to man—membership in the Church of Christ and a testimony that God lives and that he loves his children. If we do appreciate it, I think we cannot shun the responsibility or fail to sense the responsibility that rests upon us to bear that same message to the suffering people in the world. People in distress are going to look for liberty, they are going to look for succor. Not all men and women in those war-torn countries are going to say that God is not omnipotent. Only a few of the skeptics who do not know God and who are struggling in blindness can draw that conclusion. The honest millions are going to look for relief; and you, my fellow workers, must give that message which will lead them to peace, happiness and salvation. Only a few thousand may have the privilege of bearing that testimony abroad, but all the membership of the Church will have the opportunity to live in obedience to the gospel of Jesus Christ, and show that they are using their freedom, and their free agency in treading the path that leads to life eternal. We can do this by the observance of a thousand little things, especially by keeping our lives pure and unspotted from the sins of the world. Refrain from speaking ill of our neighbors, of creating contention, and of stirring up strife.

The responsibility and opportunity comes to us to be an example to all the world. God help us so to be, that in thus conducting ourselves the Church may be an ensign to the nations, such as will indeed be a guide to them as they try to get back into the presence of their God, whom they will recognize, some day, as a God of love and not one of destruction and hate. In the words of the poet, let us pray:

"For those who minister and heal
And spend themselves, their skill,
their zeal,
Renew their hearts with Christ-like
faith,
And guard them from disease and
death;
And in thine own good time, Lord,
send
Thy peace on earth 'til time shall
end."

May the Lord grant this to his people, with his Holy Spirit to guide them, I pray in the name of Jesus Christ. Amen.

Members of the Juab stake choir sang a trio: "To thee, O Father."

ELDER ANTHONY W. IVINS.

The definite and unchangeable purposes of God to be accomplished—Priestcraft and the divine right of kings to be stricken down and the civil and religious liberty of all men to be recognized—The uniting of the sturdy and intelligent peasantry of many nations, in America, the land of destiny, a beginning to help bring about this purpose—The establishment of the true and world-wide Church of Christ in America, having the greatest moral code ever known, also a contributory means to this end—America has thus a Government and a Church founded upon principles of eternal truth—These Civil and Church truths applied to the great issue before the world to-

day—It remains for us to live and, if need be, to die, for them—These civil and religious liberties, shall not be destroyed, but shall prevail from the rivers to the ends of the earth.

"Come unto me, all ye that labor, and are heavy laden and I will give you rest."

Since this conference commenced, as I have listened to the remarks made, I have been thinking of these words of the Redeemer, and applying them to the past, present and future, as they are related to the country in which we live, the government to which we profess allegiance and service, and the Church to which the great majority of us who are present, belong as members.

The foundation of the Church of Jesus Christ of Latter-day Saints, as has been repeatedly stated at this conference, is laid in God the Father, his Son Jesus Christ, and the Holy Ghost. The Church recognizes God as the creator of the universe, and that he dominates, governs and controls the destiny of all nations. It is not a doctrine of the Church, as has been stated by Brother McKay, that all of the events which have signalized the history of the world, the rise and fall of nations, the war, the bloodshed and devastation which have occurred, have been by God's decree, or with his approval, but rather that man, because of transgression and disobedience has brought these great judgments upon his own head. We do believe, however, that God has had, and now has foreknowledge of all that has occurred among the nations of the world from the beginning, that which is now occurring, and which will occur in the future. That he has certain definite and unchange-

able purposes to be accomplished among his children, which the power of neither men nor devils can stay, and that, from time to time, he has revealed to his servants the prophets, and does now reveal to them, his purposes as they apply to the inhabitants of the earth.

At the close of the fifteenth century the then known world was growing old, as man counts time. Chaldea, Egypt, Babylonia, Greece and Rome, each with a civilization which it had been thought would always endure, had flourished and passed into history, leaving only magnificent ruins to testify of their greatness. The great kingdom of Israel, the chosen people of the Lord, had been scattered to the four winds of heaven. A multitude of nations had come out from these kingdoms, each burdened with the memories, traditions and errors of the past, in both civil and religious life.

The doctrine of the divine right of kings had been securely established; the doctrine that some men were born to serve, and others to receive service, was accepted without protest, the gospel of the Redeemer had been so changed that it was not recognizable. The time had come for the emancipation of the human family, when they were to be liberated from the thralldom of ages, in both civil and religious life.

This could only be accomplished in a new world, under primitive conditions, in a world and among a people whose vision was not obscured by the moss and rust of ages, and so the Spirit of the Lord wrought upon a man among the nations of the Gentiles, and he declared that, if permitted, he could sail out upon the great unknown ocean and find a new world. Wise

men shook their heads in doubt, the ignorant tapped their foreheads, as he passed and said, "*pobrè-cito, esta loco,*" "poor fellow, he is crazy," he thinks that by sailing away to the west he can circumnavigate the globe, and return home without turning round to come back; but the man persisted, and when men refused to listen, under the patronage of a woman, he sailed away from Spain, and landed on the shores of the new world.

The beginning of the end, so far as old conditions were concerned, had dawned. Kingcraft and priestcraft were to be stricken down, the liberty of all men recognized that Christ's kingdom was to be established among men, and his will done upon earth as it is done in heaven.

For the accomplishment of this great purpose there came to the new world, not people of a single race, speaking one language, to establish here the ideals and race prejudices of their old homes, but a community of men adapted, because of their cosmopolitan character, to evolve the great nation which this was designed of the Lord to be.

To the devotion and faith of the Puritan of New England came the integrity and sturdy patriotism of the Dutch from New York, the dash and gallantry of the Cavalier from Virginia, and the light-hearted energy of the French from Louisiana, a combination of temperaments never before brought together, and calculated to produce the great composite American of today.

It was under such circumstances, by such men, that the foundation of our government was laid. For the first time, at least in modern times, the declaration was made to the world that all men were created with certain inherent rights. All

men. Not all Englishmen, nor Dutchmen, nor Frenchmen, but men of all nations. That they were entitled to certain rights and privileges which could not in justice be taken from them: the right to pursue the avocations of life, to possess property and pursue happiness, without molestation, so long as they did not infringe upon the rights of others. They made another startling declaration, they had the effrontery to say that all governments derive their just powers from the consent of the governed. The day that declaration was made, the death knell of every crowned tyrant in the world was sounded.

They did another thing, this heterogeneous body of men, whom the old world called a mob; they said to the oppressed of all nations, come unto us, all you who labor and are heavy laden and we will give you rest. And they came. Not kings and princes, not many dukes and counts and barons, but the sturdy and intelligent peasantry of the world came, and here under the Stars and Stripes they have found rest, until today one city of our land has more Jews than can be found in all Palestine, the strength and intelligence of Ireland is here, liberty loving men from all nations have come to these United States, and here they have found rest. They love this country because it is theirs, because it belongs to no particular race or people, because it is not a country of men of American birth, not a country of Englishmen, nor Dutchmen, nor Frenchmen, nor Germans, but a country of Americans, where every man who is loyal to its institutions, stands equal with every other man before the law.

The time had come for the accomplishment of another great pur-

pose, indispensable to the welfare of mankind, and as clearly foreordained of God, and designed in his economy for the redemption of the world, as any event which has occurred in its history. The errors and injustice of civil government, which had crept into the systems of the old world, were not more marked than those which had come into their religious life. Notwithstanding the fact that the Lord had manifested himself to the world through his only begotten Son, and that the Redeemer had made the doctrines of his gospel so plain and simple that none need mistake them, had organized his Church with its powers and duty clearly defined, and that the people of the world had his written word before them, men had drifted away from the truth into a religious system as destructive of real faith, and as powerless to satisfy the religious aspirations of men, as were their systems of civil government to satisfy the demand for political reform.

The scripture was misinterpreted, the clearly defined laws of the gospel transgressed, the ordinances of the Church entirely changed. A multitude of conflicting creeds had sprung from the mother church, each teaching its own doctrine, preaching for hire, divining for money, teaching for doctrine the commandments of men, having a form of godliness, but denying the power thereof. One declaring that all men who had heard the name of the Redeemer, and rejected it, or even those who had never heard his name, and died without knowledge of his mission or ministry, were consigned to endless torment, in a hell of eternal burning from which there could be no escape worlds without end. Another declaring

that some men were foreordained to salvation, and others to eternal damnation, and that no act of theirs could in any way change this inevitable decree of God. This doctrine may be found in the creeds of existing churches. I warrant that the man who conceived the thought, like the man who believed in the divine right of kings, believed himself to be the one divinely favored as against other men.

Such was the religious confusion which existed in the world when the time came for the restoration of the simple truths taught by the Redeemer, and the re-establishment of his Church for the salvation of mankind. The time, the place, the circumstances under which this restoration was to be effected, had been as clearly set forth by the prophets as any event in the hand-dealings of the Lord with his children. The old world had rejected the Redeemer, had crucified him, and persecuted the Church until it had ceased to exist.

The new world was the proper place for the restoration, this glorious government the proper guardian of the Church, old things were passing away, all things were becoming new, the first was to be last, the last first. Just as the establishment of our government was accomplished by simple means, so was the restoration of the gospel. Just as the men who, under God, founded this Republic, gave to the world the best fundamental civil law ever offered, so did Joseph Smith, through whom the Lord established his Church, give to the world the greatest moral code it has ever known, not his, but Christ's, restored through him. Just as this government is world-wide, and belongs to no race of people, so is

the Church world-wide, and belongs to no sect or creed. Just as in the state the more exalted place within its gift is open to the humblest citizen, so in the Church is righteousness and good works the standard by which men are judged, and not by the heritage of birth. Like the State the Church says to all men, come unto me all you who labor and are heavy laden, and I will give you rest. But you must come as true Americans, leave behind the prejudices and traditions of the past, disavow allegiance to all other governments, you must support and defend the constitution of the United States against all enemies, foreign or domestic, and true faith and allegiance give to its institutions, if you would participate in the God-given privileges which this country affords, and if you are to enjoy the eternal blessings which the restored gospel offers to all men, you must repent of your sins, forsake them, and have them washed away by baptism in the name of the Redeemer, and continue to live in righteousness during your mortal life.

Yielding obedience to these principles you find here a government, and a Church, both founded upon principles of eternal truth, designed of God to bring civil and religious emancipation to the world. The state declaring the personal liberty of the individual, in civil life, but restraining him when he infringes upon the rights of others, leaving him free to exercise his right to worship as he may desire, or to not worship at all, declaring that no law shall ever be enacted establishing a form of religion, or denying the free exercise of religious belief. The Church declaring its unqualified adherence to these principles,

exercising among its members the right to trial for fellowship only, where conduct is unbecoming and contrary to the word of the Lord. That this latter statement may not be doubted, let me read:

"We believe that governments were instituted of God for the benefit of man, and that he holds men accountable for their acts in relation to them, either in making laws or administering them, for the good and safety of society.

"We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and protection of life.

"We believe that religion is instituted of God, and that men are amenable to him, and to him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

"We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered, and another proscribed in its spiritual privileges, and the individual rights of its members as citizens, denied.

"We believe that all religious societies have the right to deal with their members for disorderly conduct according to the rules and regulations of such societies, provided that such dealings be for fel-

lowship and good standing; but we do not believe that any religious society has the right to try men on the right of property or life, to take from them this world's goods, or to put them in jeopardy of either life or limb, neither to inflict any physical punishment upon them, they can only excommunicate them from their society, and withdraw from them their fellowship."

I want to ask you, my brethren and sisters, if a better declaration, defining the attitude of the Church to the State, and the State to the Church, has ever been offered to the world than that which I have read. It is not a reformed doctrine of the Church either, but one which has stood from its inception until today; one which is in perfect harmony with the laws of our country.

I have been thinking of these civil and Church laws and applying them to the great issue which is before the world today. Are we to revert to barbarism? Is the divine right of kings to be established among the children of men? Are the God-given liberties which are guaranteed under our constitution to be trampled under foot, and the great work which has been accomplished since the restoration of the gospel of Christ destroyed by ruthless men who honor neither God, man, nor religion? These things are in the balance, the wage of battle is on, these great questions are to be decided one way or the other. If we love them, if we are determined in our hearts that they shall not perish from the earth, it remains for us not only to live for them, but if necessary to die for them, as men who have lived before us have done.

I feel authorized to say, here this afternoon, that these liberties which have come to men, both religious

and civil, have not been established by the Lord to be destroyed, but that they are here to remain until liberty shall prevail from the rivers to the ends of the earth, until God's kingdom shall be established among men, and his will done upon earth as it is done in heaven. Until the universal Fatherhood of God, and brotherhood of man shall be recognized, and the kingdoms of this world become the kingdoms of Christ, who shall reign as Prince of Peace, which may God grant, through Jesus Christ. Amen.

The Juab stake choir sang: "God is our refuge."—*Dudley Buck.*

ELDER J. C. BENTLEY.

(Of the Juarez Stake, Mexico.)

Brethren and Sisters: The few moments that I shall occupy this afternoon, I earnestly pray that I may be inspired by the Spirit of the Lord, that I may say something that will be instructive and may perhaps be an incentive to our devotion to our heavenly Father.

The testimonies of this conference, and in fact everything connected with it, the hymns that have been sung, and the sweet music that we have heard this afternoon, have had a peculiar sweetness to me, something that has been divinely sweet, and yet with it all, it has impressed me with a feeling of sweet sadness, an impression that in our history as a people we are perhaps commencing upon a new chapter. The impression to my mind is almost like we were starting out upon a journey. The end is not so certain, and yet we know that the end will bring us victory

and peace and happiness. The impressive testimonies that have been borne, it seems to me should inspire us to start upon this journey with a faith in our heavenly Father that will bear us triumphantly through this journey to the end.

The few Latter-day Saints who have been located in the republic of Mexico, have had now over five years of experience in war, and I want to bear you my testimony that there is no pleasure in war. It has always been my prayer to the Lord that this people may be kept out from war, that we may not be mixed up with the war of the nations of the earth. I have always hoped for peace, and in my own country, the country of Mexico, to which I belong, I have always prayed that the Lord would bring us peace. After our exodus from the Juarez stake of Zion, the Lord inspired a few of his children—not because of their goodness nor their extreme faith—but he inspired a few to return to those colonies. What his purpose was I do not know. It was not our business to know. But I want to bear my testimony to you that the few Latter-day Saints who returned to those colonies were inspired of the Lord to return, without arms, without protection, so far as this world was concerned, absolutely helpless, and we returned, few in number, and our conditions were such that the Lord was the only source in which we could put our trust. I want to bear testimony to you, to the youth of Zion, to the young men who shall embark upon this journey which we seem to be inevitably forced upon, that I know, as I know I have an existence here this afternoon, that the Lord has preserved that handful of people. When men

have come into our midst with the determination in their hearts to commit murder, to ravish families, and to destroy the homes and the property of that little handful of people, our escape has been marvelous to us, and I want to bear my testimony to the youth of Zion that God has preserved his people by his power. It has been thought foolishness, and we have been called foolish—the world, even our neighbors, our Mexican friends, have felt that we were very foolish indeed, and yet, my brethren and sisters, the Lord has preserved his people.

I want to bear my testimony to the youth of Zion today that we are living in perilous times, so far as the things of this world are concerned, those things that will detract us from the service of the Lord. We must come to the parting of the ways. If we expect to maintain ourselves during the coming period of our existence, we must have faith in God; we must put our trust in him; and we cannot do it unless we live conscientiously the principles of the gospel of the Lord Jesus Christ. Men and women and families who do not pray to the Lord, who do not keep the Word of Wisdom and observe the Sabbath day, cannot have faith in God, the eternal Father. It requires the observance of these things in order to have faith in the Lord.

I want to bear testimony to the good work that has been done by the American army coming into that country. It has been thought by some to have been a failure, and many have branded it as a failure and a mistake, that the American army was ever sent into our country; but through the splendid course of the men who stood at the head

of that army, they have won the hearts of the Mexican people. Instead of destroying life and property, instead of trampling down the rights of the Mexican people, a spirit of kindness, a spirit of humanity was extended, and today the Mexican people feel much more friendly to the people of the United States; that is, the peaceable Mexicans, feel far better today, than they ever have felt before. I don't know what shall be the result of this contention, it may be that our boys, the boys of this country, the young men of this Church, may have to go into Mexico. I don't know what the result will be, but if they can go with the spirit of this conference, if they can go with the instructions that have been given to us by those who have spoken here during this conference, I know that victory will be with the people of God, if we can maintain the spirit and the teachings of this conference. I hope the time will come, if we shall ever go into the army of the United States, that we can plant there the seeds of the everlasting gospel, and that we can establish the gospel of the Lord Jesus Christ and a reputation for honesty, for clean lives, for virtue, and peace, and for the kingdom of God, that will bring honor and credit to the Latter-day Saints.

My brethren and sisters, the few people who are still remaining in Mexico have enjoyed a period of peace. After the coming out of the American army there was considerable concern as to what would be our condition when the forces of General Villa should reach us. It was well understood that they were only waiting to occupy the territory that was vacated by the American army, and there were rumors that

they had been instructed to kill all foreigners, all Americans especially, and to come to the colonies as soon as the army should retire. They came and visited us, and we are grateful to say that they left us feeling better than they did when they came. They were awful hungry when they came, and when they went away they were somewhat filled up, because we had given them a part of our substance. When they reached our colony General Salazar was somewhat ugly and gave us to understand that they did not want any "Pacifcos" in Mexico, they only wanted fighting men, and we could either fight or leave the country. But after a short conference with them and explaining the purpose of our being there and our mission among them, they felt better, and General Salazar gave me his word that so far as he was concerned our people were welcome to remain in Mexico. We have continued, up to the present time, to maintain in friendly relation with that people, simply by carrying out, as near as we could, the instructions that had been given to us, and as

they have been given to us here during this conference.

May the blessings of the Lord rest upon us and help us as a people to magnify our calling wherever we shall go, carrying with us the spirit of the everlasting gospel; that we may be worshipers of the Lord Jesus Christ in sincerity, and carry into the army, or wherever we shall go, the teachings of the gospel of our Lord and Savior, is my prayer in the name of Jesus. Amen.

Notices of overflow meetings on Sunday to be held in the Assembly Hall and at the Bureau of Information, and of appointments for presiding brethren and speakers, were read by President Smith.

The closing music was a baritone solo and mixed chorus by the Juab stake choir, entitled, "The Lord hath brought again Zion."—*Arthur Shepherd*.

The benediction was pronounced by Elder Joseph H. Dye, of the Shelley stake of Zion.

The conference adjourned until 10 o'clock Sunday morning.

THIRD DAY.

Conference continued in the Tabernacle, 10 a. m., Sunday, April 8, 1917, President Joseph F. Smith, presiding.

President Smith announced overflow meetings to be held in the Assembly Hall this morning under direction of Elder Joseph E. Robinson, of the California mission; also an open air meeting at the Bureau of Information, under direction of Elder Walter P. Monson, president of the Eastern States mission, both for the accommodation of persons who could not find seats in the great Tabernacle.

The Tabernacle choir sang: "The Lord is my Shepherd."

Prayer by Elder James H. Robinson, president of the South Davis stake of Zion.

The Tabernacle choir sang an anthem: "They that sow in tears shall reap in joy."

ELDER JOSEPH F. SMITH, JR.

The moral and religious condition of the world today is no better than in the early nineteenth century—There is a lack of genuine faith among the people in Jesus Christ as the Son of the living God, in his resurrection, and in his atonement for the sins of the world—The Latter-day Saints possess faith in these doctrines, and believe in the literal resurrection of the body from the grave—After the resurrection our bodies will be tangible, purified, bodies of flesh and bones, as was the body of Jesus before he ascended into heaven—Schools and colleges troubled with vain philosophies, theories, and "scientific fiction"—Duty of the Saints to consider false any doctrine that conflicts with the revealed

word of God, and to seek the Lord and obey his commandments.

It is, my brothers and sisters, trusting in the Lord and hoping for the direction of the Holy Spirit that I stand before you this morning for the purpose of bearing my testimony in regard to the gospel of our Lord and Savior Jesus Christ, and to give expression to such thoughts as may come to me while I am here in this position, for I fully believe in the gospel which has been revealed in these latter days for the salvation of all mankind who will repent and believe. I have a firm testimony of the mission of our Redeemer, and it is my duty, so far as I have the power, to raise my voice and to declare unto the people, not only of the Latter-day Saints, but in all the world, that Jesus is the Christ, the Son of the living God. I desire to read a few verses from section 84 of the Doctrine and Covenants which, I think, are very timely. This revelation was given in the presence of six elders of the Church after their return from a mission where they had been preaching the principles of the gospel in the western lands, as it was understood at that time. They had returned to Kirtland, in Ohio, rejoicing in the testimony of the truth, in the manifestations of the Spirit unto them and the goodness of the Lord in their ministry, and the Prophet Joseph Smith received a revelation in their presence in which the following occurs:

"And I now give unto you a commandment to beware concerning

yourselves, to give diligent heed to the words of eternal life;

"For you shall live by every word that proceedeth forth from the mouth of God.

"For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ;

"And the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit;

"And every one that hearkeneth to the voice of the Spirit, cometh unto God, even the Father;

"And the Father teacheth him of the covenant which he has renewed and confirmed upon you, which is confirmed upon you for your sakes, and not for your sakes only, but for the sake of the whole world;

"And the whole world lieth in sin, and groaneth under darkness and under the bondage of sin;

"And by this you may know they are under the bondage of sin, because they come not unto me.

"For whoso cometh not unto me is under the bondage of sin;

"And whoso receiveth not my voice is not acquainted with my voice, and is not of me;

"And by this you may know the righteous from the wicked, and that the whole world groaneth under sin and darkness even now."

That was true when this revelation was given, in the year 1832. It is true today, and perhaps these words can be expressed with greater force regarding the conditions that prevail in the world in this day than could be the case, speaking of the people in the day when the revelation was given. I

am not one of those who believe that the world is growing better; I do not consider myself a pessimist either, but I do not believe that the world is becoming more righteous, that the inhabitants are drawing nearer unto God, that there is in the hearts of the people a greater desire today to serve him than in the year 1832; but, on the other hand, since that day the peoples of the nations of the earth have been drifting, and drifting farther and farther from the truth. When I make this statement I am fully aware that there has been progression in certain directions. I am aware that in these latter days there has been a movement among the nations and in our own land to overcome the evils of strong drink, and all these things will bring their results for good, but so far as their observance of the doctrines of the gospel is concerned, so far as their righteousness is concerned, I do not believe that they are any better, nay, I do not believe that the people are as good now, as they were when this revelation was given. The world today is full of vain philosophy, full of doctrine that is not of the Lord, full of false conclusions, ideas and theories that were not a part of the gospel in the days of the Son of God, and hence are not a part of it now, but on the contrary are in absolute contradiction of the truth. There are fewer, in my judgment, among the Christian peoples, who believe in the Son of God as the Redeemer of the world. The tendency has been, during all these years, to get farther away from the principles of the gospel as they are contained in the holy scriptures. The worship of reason, of false philosophy, is greater now than it was then. Men

are depending upon their own research to find out God, and that which they cannot discover and which they cannot demonstrate to their satisfaction through their own research and their natural senses, they reject. They are not seeking for the Spirit of the Lord, they are not striving to know God in the manner in which he has marked out by which he may be known, but they are walking in their own way, believing in their own man-made philosophies, and teaching the doctrines of devils and not the doctrines of the Son of God.

Today, throughout the world, the people of the various Christian denominations are assembling in their churches because it is Easter Sunday. They have not assembled there because they have faith in the literal resurrection of the Lord; they have not assembled there because they believe in the literal resurrection of all mankind through the atonement of our Lord, and they have not assembled because they accept him as the Son of God. I want to make honorable exceptions, because there are some who have done so, but I speak generally. They have assembled there for a very different purpose—because it is the custom, because in many cases among the sisters they want to show their millinery and the styles of their clothing, their dress. They are there more in the nature of a social function and fashion show than to worship the Lord, and I say this notwithstanding the expression that appears in one of our morning papers to the effect that anybody who expresses this kind of an idea is cynical and expresses a perverted opinion.

The people of the various nations, who call themselves Chris-

tian, today do not worship the Lord Jesus Christ as the Redeemer of the world to the extent that they did even in the day of the organization of the Church. The doctrines today that prevail are in opposition to that truth, and ministers stand before their people denying the atonement of Christ, and hence showing their lack of faith in and understanding of the resurrection of the Son of God, and denying the universal resurrection which the scriptures promise shall come to all mankind. I have an expression here that I desire to read. This is taken from a book published in the year 1914, the title of which is, *A Century's Change in Religion*, and the author, Mr. George Harris, speaking of these changes has the following to say in regard to the Son of God:

"The virgin birth is not regarded as an essential doctrine of Christianity. The belief that Jesus transcended humanity, that he was sinless, rests on his life, teachings, and work, not on the manner of his birth. There are only two accounts of the miraculous conception and these are stories, written thirty years later, of visions that Mary and Joseph were said to have had. There is no reference to the virgin birth elsewhere in the New Testament or by Jesus himself.

"The resurrection of Christ signifies the everlasting Lord. Whatever the appearances of Jesus to the disciples may have been, whether actual manifestations we cannot understand, or subjective visions in which his person seemed real, it is certain the disciples were convinced that Jesus lived. * * *

"The physical world and the bodies of men are but temporary conditions in which the spirit is localized, while it responds to the

spiritual forces which know nothing of distance, but flash from life to life instantly, as the lowly plant responds to the light and heat and magnetism which pervade the universe." This is found on pages 99 to 101. Again he says:

"My influence, shaping the life of others, has in view the values that constitute the man immortal. And the thought of immortality cannot be banished, but persists in one form or another, even if it be in so attenuated a form as influence on others. Corporate immortality, as the only immortality, is not much debated now, though we believe in it and delight in it, have pride in the family,—backwards to ancestry, forward to descendants; even as the scriptures saith, the promise is to the children's children, to a thousand generations. A rather bold writer, thinking of past generations of faithful, noble men, links them to the present, which surpasses them in knowledge of the truth, saying that not only do they help us, but also that we help them; that 'apart from us they should not be made perfect.'

"The Jews at the time of Christ believed in the resurrection of the body, except the sect of Sadducees, who said there is no resurrection. For several centuries of the Christian era it was the common belief. The earlier creeds affirmed it in so many words: 'I believe in the resurrection of the body and the life everlasting.' The Apostle Paul disclaimed it, and called that man a fool, a foolish one, who supposed that this very body of flesh and blood will be raised up. It is not a physical body, that will be raised, he says, but a spiritual body. There are celestial bodies and bodies terrestrial; but the glory of

the celestial is one, and the glory of the terrestrial is another. And as we have borne the image of the earthly, we shall also bear the image of the heavenly. I suppose nobody now believes in the literal resurrection of the body. When we repeat the phrase in the Apostles' Creed we think of that for which it stands and which immediately follows—the life everlasting." This is taken from pages 177 and 178.

Another writer commenting in an Easter sermon, or editorial, in one of our leading magazines, a year or two ago, had this to say, speaking of the doctrine of the literal resurrection of the body:

"All this is a beautiful and facile faith. It takes the world quite too easily. It rests everything on the power of God. It is harder for us, in these days of science, to believe quite so readily what seems unreasonable, and on authority of a creed which the apostles never heard."—"That in reference to this Apostles' Creed already mentioned.—"We prefer to talk of the spiritual body which is not the body of this flesh. It is the spiritual body which will arise, that is, will survive; and the spiritual body is the soul immortal. We do not understand any other body. So we interpret Paul. And in the assurance of the eternal life with Christ we rest on his promise, 'this day shalt thou be with me in Paradise.'"

That is the doctrine of a large part of the Christian world, and I want to say to you, my brethren and sisters, that it is false doctrine, that it is not the gospel taught by Jesus Christ, and there is no warrant in the scriptures for any such conclusions. Paul did not express anywhere in his writings that there should not be a resurrection of the

body and a re-uniting of the body with the spirit, and those who interpret the writings of Paul—and they have reference to his statement in the fifteenth chapter of first Corinthians—do not understand the scriptures. They have no idea of what Paul was speaking; they misinterpret, they put a false construction upon the teachings of the scriptures, not being led by the Spirit of the Lord. I believe, and you believe, all Latter-day Saints believe, in the literal resurrection of the body and its reuniting with the spirit, thus becoming, as the scriptures inform us, the soul of man. The resurrection of the Son of God was typical. We are informed that his body did not see corruption, although it was placed in the tomb and remained there for the three days, according to the predictions in the scriptures. Again, that body was taken up and spirit and body again united inseparably, and in that form he appeared unto his disciples who were unconvinced when he appeared to them and “were terrified and affrighted,” the scriptures say, thinking they had seen a spirit. He manifested to them that it was himself, and called upon them, in order to convince them that it was the body that was laid in the tomb, to come and handle him and see for themselves that it was his body that had been pierced and they thrust their hands into the wounds in his hands, his feet and his side.

As he arose from the dead, so shall all men rise; both the just and the unjust shall come forth from the grave. The sea shall give up its dead; the grave shall give up its dead; all shall come forth and stand before the judgment seat of God to be judged according to their

works. They shall not all come forth at the same time. Those who are Christ's shall come forth at his coming. Matthew informs us that following the resurrection of the Son of God “the graves were opened, and many bodies of the Saints which slept arose and came out of their graves and went into the holy city and appeared unto many.”

These modern blind teachers of the blind have a very false understanding of what is meant by a spiritual body. They have based their conclusion on the statement that Paul makes that the body is raised a spiritual body, and that flesh and blood cannot inherit the kingdom of God. They cannot conceive in their minds a body raised from the dead, being composed of flesh and bones, quickened by spirit and not by blood. When Paul spoke of the *spiritual* body he had no reference at all to the *spirit* body and there they have made their mistake. They have confused the spiritual body, or, in other words, the body quickened by the spirit, with the body of the spirit alone. They think that those who believe in the resurrection of the literal body believe that it shall be raised again, quickened by blood, which is not the case. I want to read another verse from the Doctrine and Covenants:

“Now, verily I say unto you, that through the redemption which is made for you is brought to pass the resurrection from the dead.

“And the spirit and the body is the soul of man.

“And the resurrection from the dead is the redemption of the soul;

“And the redemption of the soul is through him who quickeneth all things, in whose bosom it is decreed that the poor and the meek of the earth shall inherit it.

"Therefore it [the earth] must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory;

"For after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father;

"That bodies who are of the celestial kingdom may possess it for ever and ever; for, for this intent was it made and created, and for this intent are they sanctified."

"And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation and transgresseth not the law.

"Wherefore it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it;

"For notwithstanding they die, they also shall rise again a spiritual body:

"They who are of a celestial spirit shall receive the same body which was a natural body; even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened.

"Ye who are quickened by a portion of the celestial glory shall then receive of the same, even a fulness;

"And they who are quickened by a portion of the terrestrial glory shall then receive of the same, even a fulness;" and so on.

After the resurrection from the dead our bodies will be spiritual bodies, but they will be bodies that are tangible, bodies that have been purified, but they will nevertheless be bodies of flesh and bones, but they will not be blood bodies, they will no longer be quickened by blood

but quickened by the spirit which is eternal and they shall become immortal and shall never die.

Now, if our good friends understood this, they would not fall into this error of thinking that Paul's doctrine was in conflict with that of the Lord and Savior Jesus Christ, when Paul declared that the body that would be raised would be a spiritual body. You read in the Book of Genesis, where the Lord said to Noah after the flood, that the blood was the life of the body; the blood is the life thereof, he says. Therefore, whoso sheddeth man's blood, by man shall his blood be shed, because blood is the life of the mortal body, but with the body brought forth in the resurrection, which is the immortal body, that is not the case, in it blood does not exist, but the spirit is the life-giving power and hence they are no longer bodies quickened by blood but bodies quickened by spirit and hence they are spiritual bodies, but tangible bodies of flesh and bones, just as was the body of the Son of God. Now this is the doctrine of the Lord and Savior of the world.

I had a conversation with a man one time, a minister, and he took this view which prevails so largely in the world, and I forced him, by the reading of the scriptures, to admit that when the Savior appeared to his disciples and said unto them, "Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones as ye see me have," that the Savior really spoke the truth, and I asked him, "that being true, then how in the world do you believe, how can you believe, that today he sits in the heavens without a body of flesh and bones?" His answer was, "After he ascended from the Mount of

Olives he shed his body of flesh and bones." I asked him for the chapter and verse and, of course, he was unable to give it.

The Lord has very clearly set forth the doctrine of the resurrection. He declared shortly before his crucifixion that the hour was coming and, he said, now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. Even his disciples wondered what he meant. They marveled at it, they could not fully comprehend it, notwithstanding the fact that they believed in the literal resurrection of the body in those days, and the Savior seeing their perplexity said unto them and unto the people who were there assembled: "Marvel not at this: for the hour is coming in the which all that are in their graves shall hear his voice and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Now the world interprets that to mean those who are dead in trespasses and sin, those who are in bondage of iniquity should hear his voice, but the Lord meant literally just what he said when he declared that the dead should hear his voice and should come forth, they that had done good unto the resurrection of life, and they that had done evil unto the resurrection of damnation, for the resurrection shall come upon all mankind for they are not responsible for death. The Lord will not punish them for Adam's transgression. Therefore, he took upon him the sins of all mankind and redeemed every creature from death and granted unto each one of us a resurrection, but not eternal life, not salvation, not an existence in the presence of his Father in the

celestial kingdom. That comes through faithfulness, through diligence, through perseverance on our part and through our belief and acceptance and our keeping of the commandments of the Lord. Now I said in the beginning that the world is full of philosophy. One prominent and intelligent writer has called these theories, "scientific fiction." I think he is right. We have the theories of evolution, of higher criticism, the ideas that prevail in the schools throughout our land that are dangerous, that are striking at the fundamentals of the gospel of Jesus Christ, trying to destroy the faith in the minds of the students who attend the schools. We are troubled with it to some extent even in our own state and the colleges throughout the country are full of it, and the professors teach it, they believe in it, at least they profess to believe in it, and it seems to me that the sole purpose of it is to undermine and destroy the gospel of Jesus Christ. I want to say to the Latter-day Saints that it is our duty to put our faith in the revealed word of God, to accept that which has come through inspiration, through revelation unto his servants, the prophets, both ancient and modern, and whenever you find any doctrine, any idea, any expression from any source whatsoever, that is in conflict with that which the Lord has revealed and which is found in the holy scriptures, you may be assured that it is false and you should put it aside and stand firmly grounded in the truth in prayer and in faith, relying upon the Spirit of the Lord, for knowledge, for wisdom, concerning these principles of truth. If you will walk in the light as I have read here, and will receive

the doctrines of our Redeemer, he will grant unto you, through the inspiration that will come from the Spirit of the Lord, a testimony of the truth and you need not walk in darkness nor in doubt, but may have a clear and a distinct comprehension, and understanding of the truth which will make you free. It is our duty to seek the Lord, to obey his laws, to keep his commandments, to put away from us light-mindedness, foolishness, and the false theories, notions, and philosophies of the world, and to accept with fulness of heart and in humility these solemn, God-given principles which will bring unto us eternal life in the Celestial kingdom. That we may do this is my prayer in the name of the Lord Jesus Christ. Amen.

A tenor solo was sung by James H. Nielsen, entitled, "If with all your hearts."—*Mendelssohn*.

ELDER JAMES E. TALMAGE.

The Kingdom of God and the Kingdom of Heaven.—Our Literal acceptance of the Scriptures.—The Lord's second advent affirmed.—The consummation of the ages near at hand.

"Our Father, which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven."

Thus did our Lord and Master teach the Saints in olden times to pray. The pattern which He gave for prayer has never been superseded nor abrogated. Thus does the Christian world profess to pray today: "Thy kingdom come. Thy will be done in earth as it is in heaven." If ever there were rational and imperative need for such prayer as this, today witnesses that need. Who will dare affirm that

we need no longer pray that the kingdom of heaven may come, or that the will of God is being wrought upon the earth as it is in heaven?

Do you believe that the kingdom of heaven has been already set up upon the earth? I do not. I know that the kingdom of God has been established upon the earth, but the kingdom of God is a preparation for the kingdom of heaven, which is yet to come. The expressions "Kingdom of God" and "Kingdom of Heaven" are oftentimes used synonymously and interchangeably in our imperfect English translation of the Holy Bible, particularly in the Gospel according to Matthew, where the expression "Kingdom of Heaven" is most commonly used. But in these instances, as in so many others, the light of modern revelation clears up the darkness of ancient passages; and the Lord has in this day and age made plain the fact, beyond all question, that there is a distinction between the kingdom of God and the kingdom of heaven. The kingdom of God is the Church of Christ; the kingdom of heaven is that system of government and administration which is operative in heaven, and which we pray may some day prevail on earth. The kingdom of heaven will be established when the King shall come, as come He shall, in power and might and glory, to take dominion in and over and throughout the earth.

Thus spake the Lord in the year 1831, calling attention to the imminent duty of the Church and the Saints:

"Hearken, and lo, a voice as of one from on high, who is mighty and powerful, whose going forth is unto the ends of the earth, yea, whose voice

is unto men.—Prepare ye the way of Lord, make his paths straight.

"The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth;

"Yea, a voice crying,—Prepare ye the way of the Lord, prepare ye the supper of the Lamb, make ready for the Bridegroom;

"Pray unto the Lord, call upon his holy name, make known his wonderful works among the people;

"Call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth;

"Wherefore may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, mayest be glorified in heaven so on earth, that thy enemies may be subdued; for thine is the honor, power and glory, for ever and ever. Amen."

Thus reads the revelation known to us as Section 65 of the Doctrine and Covenants. The kingdom of heaven shall come, and then shall justice rule in the earth. No longer shall men rise in unrighteous dominion over their fellows. No longer shall men exalt themselves on thrones, nor adorn themselves with crowns and scepters. The best form of government possible unto man is a monarchy with the right kind of a monarch, who will do only justice, full justice, and with due regard to the claims of mercy, give unto every man his right. Such a government will be democracy and monarchy combined, and such is the government of the kingdom of heaven.

The work of the Church of Jesus

Christ of Latter-day Saints may be summed up as the preparation of the earth for the coming of its Lord and King. As in the meridian of time the voice of the Baptist was heard in the wilderness, "Repent ye, for the kingdom of heaven is at hand," so has the voice of that same John the Baptist been heard in this day, restoring the authority of the Priesthood requisite to the administration of the ordinance of baptism, whereby remission of sins may be obtained; and the proclamation is made now, "The kingdom of heaven is at hand." That proclamation is authoritatively sounded throughout the world; and the work of the Church, which is veritably the kingdom of God, is to prepare the earth for the coming of the King of earth and heaven, and for the establishment of the kingdom of heaven upon the earth.

We Latter-day Saints are peculiarly literal in our acceptance of plain scripture. We believe that the Scriptures are very simple to understand, if we can only get the theologians to leave them alone and not confuse us with explanations. The Spirit of the Lord will enlighten the mind of the earnest reader, and will interpret the Scriptures, for that is the spirit in which the Scriptures were written. When we read in prophecy, ancient and modern, and find in all predictions bearing upon this subject a strict unanimity, without any shadow of contradiction or inconsistency, we hold it to be a fact beyond question that the Christ, Jesus of Nazareth, who lived in the flesh, who was actually crucified, and who did take up that same body of flesh and bones that had lain in the tomb of Joseph of Arimathea, shall come in that same body and stand upon the earth and

mingle with His people, and rule and reign.

Forty days after the day in commemoration of which this Easter Sunday is celebrated throughout Christendom, Christ led out His faithful servants, those who had been commissioned to administer in the authority of the holy Priesthood after He would leave, led them out to the historic little mount, Olivet; and there after communing with them and giving them final instructions, answering some of their eager questions, and putting others aside with but partial answer because the brethren were unprepared to fully comprehend, He ascended from their midst. They saw Him ascend; there was no shedding of body or robe; and as they watched Him disappearing in the upper deep they became aware of the presence of two white-robed angels, who addressed them saying: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

I admit that we Latter-day Saints are behind the times in many respects. We are still simple-minded enough to believe what the Scriptures say, which is the truth, and which cannot be gainsaid. Time forbids me citing even the most important and most striking of ancient prophecies relating to the coming of the Son of God in the dispensation of fulness, which is known as the day of vengeance. It was shown unto the prophets, however, even in the most ancient of times. Adam learned of it. Enoch, the seventh from Adam, prophesied of it, declaring that in the last days Jesus the Christ would come with ten thousand of His saints to rule in

person upon the earth for a thousand years. I find nothing ambiguous in that, nothing requiring an interpreter. If I understand English at all, if I am more than a child in understanding, I can comprehend what that declaration means; and I believe it in its impressive literalness and in all its grand and glorious simplicity.

In preparing the world for the coming of the Lord there is a duty laid upon the Church as an organization, and upon every member of the Church individually; and that duty or obligation is to carry the word to our neighbors, to all with whom we may come in contact. Remember the mission of the Church is not wholly and solely to convert men to the acceptance of its principles and to bring them into membership. The duty laid upon us is also that of warning the world of the judgments that are to come. Can you doubt that the present dread scenes of conflict and slaughter on land and sea, in the air and beneath the water, are insignificant as signs of the times?

In that solemn interview which Christ had with His apostles just after their departure from the temple for the last time, in the course of the evening walk back to Bethany, He rested on the slopes of Olivet, and the apostles came to Him privately to ask certain questions regarding the time of His coming, which He had in part explained to them. Read for yourselves the twenty-fourth chapter of Matthew and the twenty-first chapter of Luke. The burden of the Lord's instructions was this: *Watch, for ye know not the day nor the hour.* He went so far as to tell them that not even the angels in heaven, nor at that time did the Son

himself know the time appointed for His return in glory to exercise dominion on the earth. That knowledge He said, rested with the Father only. So in our assurance that the Lord shall come, and that His coming is very near, let us beware of those who undertake to set dates, to designate months and years; for the Lord hath positively declared that that shall not be given to man to know, nor even to the angels who stand in the presence of God. But certain signs are specified, and those signs are today ripening like the fruit in autumn-tide, when the fulness of summer is past. Who can doubt the imminence of this event, which shall be known as the consummation of the ages?

We do well to bear in mind the fact that the coming of the Christ is not the event spoken of in the Scriptures by the figurative phrase "the end of the world". That is not to be the occasion of the final judgment. Yet when Christ comes He shall execute judgment; and the wilfully hopeless, the unregenerate wicked shall be destroyed. Then there shall be a general resurrection of the righteous dead, and a change from mortality to immortality in the case of many who are living in the flesh at the time of His coming. But following the millennium, a thousand years of peace, shall be the final resurrection, in which men shall stand in their bodies of flesh and bones before the judgment seat of God.

I ask your attentive consideration of one of the many utterances of the Lord concerning His coming, given to us in these modern days, as recorded in the 88th Section of the Doctrine and Covenants. In 1832, the Lord said unto His elders

and the Church generally, through the mouth of the Prophet Joseph:

"And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom;

"Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand;

* * * * *

"Behold I sent you out to testify and warn the people, and it becometh every man who hath been warned, to warn his neighbor.

"Therefore, they are left without excuse, and their sins are upon their own heads.

"He that seeketh me early shall find me, and shall not be forsaken.

* * * * *

"Abide ye in the liberty wherewith ye are made free; entangle not yourselves in sin, but let your hands be clean, until the Lord come;

"For not many days hence and the earth shall tremble and reel to and fro as a drunken man, and the sun shall hide his face, and shall refuse to give light, and the moon shall be bathed in blood, and the stars shall become exceeding angry, and shall cast themselves down as a fig that falleth from off a fig tree.

"And after your testimony cometh wrath and indignation upon the people; the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand.

"And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds.

"And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people;

"And angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying, Prepare ye, prepare ye, O inhabitants of the earth; for the judgment of our God is come; behold, and

lo! the Bridegroom cometh, go ye out to meet him.

* * * *

"And the saints that are upon the earth, who are alive, shall be quickened, and be caught up to meet him.

"And they who have slept in their graves shall come forth; for they shall be caught up to meet him in the midst of the pillar of heaven."

I believe it all without question or mental reservation. And now, as I know that I may be criticized by some, who pride themselves on scholarship, for the child-like simplicity of my acceptance and for my belief in the literalness of these events, I say to you in paraphrase of the utterance of Paul: Brethren, I come not to you with excellency of speech or of wisdom, declaring unto you the testimony of God. For I am determined not to know anything amongst you save Jesus Christ and him crucified, the Christ who is to come. And I am with you in weakness and in fear and in much trembling. And my speech and my preaching unto you is not with the enticing words of man's wisdom, but in demonstration of the Spirit and of power. That our faith may not stand in the wisdom of men, but in the power of God. So be it, in the name of Christ. Amen.

PATRIARCH HYRUM G. SMITH.

Testimony that the Lord lives—Christ's love for little children is boundless; they cannot commit sin, and are saved without baptism—Comfort assured to mothers who have lost little children—The Lord loves the obedient, and such as have faith as a little child—More poignant sorrow comes from disobedience than from separation for a time—Let us honor the law of the Lord that we may claim our loved ones in the glorious day of the resurrection.

I rejoice, my brethren and sisters, in being permitted once more to see this vast throng of people in this place of worship, and I bear testimony that the Spirit of the Lord has been with us in every session of this conference, both with those who have spoken and with those who have sung praises of the Lord, also with those who have offered prayer. The Spirit of the Lord has prompted all the exercises of this conference thus far, and I pray that the Spirit of the Lord will be with me in my brief testimony, that what I may say may be so impressed upon the minds of those who have gathered here that it may be beneficial.

We have heard much about the mission and characteristics of our Savior and our Redeemer. We have heard the testimonies of his servants in these the last days, and I bear testimony to their truthfulness, and would like to add my testimony thereunto. I know that the Lord lives, that he actually lives, and my faith in my Father in heaven is as firm and clear from doubt as the faith of a little child, knowing that his father and his mother are his actual guardians, protectors and providers here upon the earth.

I have a great deal of sympathy and love for little children, and I bear testimony that the Lord loves little children. The instance related of him, where his disciples would forbid little children to come to him, he rebuked them and said, "Suffer little children and forbid them not to come unto me, for of such is the kingdom of heaven" (Matthew 19:14).

"Listen to the words of Christ, your Redeemer, your Lord and your God.

Behold, I came into the world not to call the righteous, but sinners to repentance; the whole need no physician, but they that are sick; wherefore little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them in me, that it hath no power over them; and the law of circumcision is done away in me.

"And after this manner did the Holy Ghost manifest the word of God unto me; wherefore, my beloved son, I know that it is solemn mockery before God, that ye should baptize little children.

"Behold I say unto you, that this thing shall ye teach, repentance and baptism unto those who are accountable and capable of committing sin; yea, teach parents that they must repent and be baptized, and humble themselves as their little children, and they shall all be saved with their little children.

"And their little children need no repentance, neither baptism. Behold, baptism is unto repentance to the fulfilling the commandments unto the remission of sins.

"But little children are alive in Christ, even from the foundation of the world; if not so, God is a partial God, and also a changeable God, and a respecter to persons; for how many little children have died without baptism.

"Wherefore, if little children could not be saved without baptism, these must have gone to an endless hell.

"Behold I say unto you, That he that supposeth that little children need baptism, is in the gall of bitterness, and in the bonds of iniquity; for he hath neither faith, hope, nor charity; wherefore, should he be cut off while in the thought, he must go down to hell.

"For awful is the wickedness to suppose that God saveth one child because of baptism, and the other must perish because he hath no baptism.

"Wo be unto him that shall pervert the ways of the Lord after this manner, for they shall perish, except they repent. Behold, I speak with boldness, having authority from God; and

I fear not what man can do; for perfect love casteth out all fear;

"And I am filled with charity, which is everlasting love; wherefore all children are alike unto me; wherefore I love little children with a perfect love; and they are all alike and partakers of salvation.

"For I know that God is not a partial God, neither a changeable Being; but he is unchangeable from all eternity to all eternity.

"Little children cannot repent; wherefore it is awful wickedness to deny the pure mercies of God unto them, for they are all alive in him because of his mercy.

"And he that saith, That little children need baptism, denieth the mercies of Christ, and setteth at nought the atonement of him and the power of his redemption.

"Wo unto such, for they are in danger of death, hell, and an endless torment. I speak it boldly, God hath commanded me. Listen unto them and give heed, or they stand against you at the judgment seat of Christ.

"For behold that all little children are alive in Christ, and also all they that are without the law. For the power of redemption cometh on all them that have no law; wherefore, he that is not condemned, or he that is under no condemnation, cannot repent; and unto such baptism availeth nothing" (Moroni 8:8-23).

There are many of our Latter-day Saint mothers who have mourned the loss of their little children, and many mothers have felt that they themselves had committed some great sin, else their little ones would not be taken from them. Now, to such mothers let me say, do not accuse the Lord of taking your little ones from you, nor feel that you have committed any great sin, that those little ones are taken from you, because the Lord loves little children and he will not treat them unkindly, nor without mercy, for through the blood of his atonement they shall come forth in the

morning of the resurrection with his Saints, and they shall be glorified according to the works they would have accomplished in the earth had they lived. I have great hope and great consolation in the blessings of our Lord, in the promises of our Redeemer, that through our faithfulness in keeping his commandments we shall meet our loved ones, and especially those who have left this life in the time of infancy and innocence. Now, with the little children, the Lord loves those who keep his commandments, those who obey him and render faith like unto that of little children; and those who are obedient to his commandments will receive his greatest love, and his greatest blessings.

I am very grateful to my Father in heaven for the testimony that I have of the gospel of the Lord Jesus Christ. I know that my Father in heaven actually lives, and that he will hear and answer our prayers when we seek him in faith and in humility. I have a testimony of the power of faith in the earth, and I know that the Lord will accept our faith when we humble ourselves, and that he will help us to exercise our faith, that his purposes may be accomplished in the earth through our efforts.

Now, there is one thought that comes to me in speaking of the lives of little children, and of the bereavement that is left in the homes on the separation from these little ones. To my mind it is only typical, and perhaps there is some sadness in it, but it will be no comparison to the sadness that our fathers and mothers will partake of when they come forth in the morning of the resurrection with a desire to meet their loved ones, if

they find that they have not obeyed the law of the Lord which is now being administered, in the holy temples, by the servants of the Lord. When these fathers and mothers discover that they have no claim upon their little ones who have left them in this life, because of their own disobedience to the law, having heard and known the law, and never obeyed it, then will there be sorrow and weeping and wailing that will be sorrow indeed.

With the moments that are left me this morning I urge my brethren and sisters, the sons and daughters of the Latterday Saints, that we honor the law of the Lord, that when this glorious day of resurrection shall come, which we know will come, that we may hold claim upon our loved ones in that glorious day, through our obedience to the law of the Lord that is now administered in the houses of the Lord, by the authority which God has placed upon the earth, and the work performed by that power will be acknowledged both in this life and in the life to come, both before the resurrection and after the resurrection. I urge this principle to be taught in your homes, and to be obeyed by the Latter-day Saints both young and old, and I bear you my testimony to the truthfulness of it, in the name of Jesus Christ. Amen.

The Tabernacle choir sang the chorus: "My pilgrim staff may rest thee here."

Benediction by Bishop David A. Smith.

The conference adjourned until 2 p. m.

OVERFLOW MEETING.

An overflow meeting of the conference was held in the Assembly Hall, adjoining the Tabernacle, at 10 a. m., presided over by Elder Joseph E. Robinson, president of the California mission. The singing was by the Richards ward choir, Granite stake of Zion, under direction of Leonidas Fisher.

The choir sang: "Send out thy light."

Prayer was offered by Elder F. F. Hintze.

An Easter anthem, "Christ is risen," was sung by the choir, the duet by Myrtle Doelle and Joseph Kjar.

ELDER DON. B. COLTON.

(President of Uintah Stake of Zion.)

I have been very much pleased, my brethren and sisters, with the spirit of this conference. I have rejoiced in the assurance that seemed to be in the minds of each of the speakers thus far concerning the future. In fact, to me it is a source of great joy in the Church of Jesus Christ of Latter-day Saints that there is a spirit of faith and assurance concerning the work of the Lord. I am convinced that without this faith and this testimony the work would not have reached the proportions that it has now reached in the earth. The Lord has said, "My doctrine is not mine, but his that sent me: and if any man will do the will of the Father he shall know of the doctrine, whether it be of God or of man." It has seemed to me that this spirit has characterized the Church since its beginning; and so today, troublous as the times are, we face the future with a calm

assurance that if we do our part all is well with reference to the future, notwithstanding perilous times are in the earth and men's hearts are quaking within them. I say we face the future with faith in God's work, and it will triumph. What your particular mission may be, and what mine may be, is of little consequence, so long as we do well our work, and trust the rest to the Lord. Some of us may be called upon to give our lives even, in defense of our country. We have been willing to risk our lives in defense of the truth, facing always the future with the thought that God will take care of us; and if it should so be that in the performance of this work we should lay down our lives, we still have the assurance we shall rise again. The Easter, which is now being celebrated, means to us not only that Jesus of Nazareth arose, but that we too shall, in God's own due time, arise from the dead, and that in the future, in the eternities that stretch out before us, we shall still work out all that God has planned for us to accomplish. It is a splendid thing to face the world with this faith. It is a splendid thing to face the problems of life with this faith. It is a splendid thing to know that there is a great leader watching over this great work and directing its destiny. I appreciate this faith and this assurance. I thank God every day of my life for the testimony of the truth, for the knowledge I have concerning his work.

O how beautiful is the light given to the Latter-day Saints! Not long ago I was reading a book by a man who, I believe, is recognized as one of the leading theologians of the day. True, he accepts the doctrine of evolution, and in view of that he

undertook the task of explaining the soul of man and its origin, for he recognized that in his great treatment he must deal with man as a dual character, that there is a spirit within man, and he must deal with him in that light. So, he attempted in the light of science to evolve a theory consistent with the Christian belief that there is a soul within man, a spirit entity, a being that when death comes lives separate and apart from this body which walks upon the earth. This, mind you, was the theory of a learned man who had spent his life in studying theological and scientific problems, and he said man's spirit remains, and his theory could be explained from three different standpoints. We believe consistently, said he, that somewhere in that great primeval forest, when the monkey man first stood erect and walked, that God breathed into that monkey man who assumed the form that man now has, a spirit, and that all men descending from that first primeval parent have inherited that spirit. Or, said he, it is not inconsistent to believe that not all the animal family have spirits within them; that only those who begin to think righteously, who yearn for eternal life, who want to live hereafter, have each of them a spirit within them, a spirit that, in some mysterious manner, will live after death. Said he, there is nothing inconsistent in believing that the wicked man who does not care to live hereafter will evolve nothing within him that survives this mortal existence; and so the doctrine of a limited number of spirits and souls is enunciated by this learned man. Or, said he, if any of these are tenable, it is easy and consistent to

believe that at the birth of every man and woman, God breathes into their body a spirit that lives, except in a few cases of idiots who do not comprehend. In some cases, he said, there may be accidents, whereby the spirit fails to enter into those bodies that are thus given but who are lacking some of the natural faculties of man.

When I read this learned book and compared these theories with the testimony and the knowledge that are given to the Latter-day Saints, my heart went out in thanksgiving, as I contemplated our belief in Jesus Christ, and the glorious truths revealed to the Latter-day Saints in this day through the Prophet Joseph Smith; for to us is given the testimony that we know of the origin of the spirit of man. We know that we are children of God, the eternal Father, not in any mysterious way, but actually the offspring, a spark, as one has put it, of the eternal blaze of the eternal Father. We were created in his image in a natural way, born of heavenly parents. Born into this earth, we live and die, and our spirits return to the God who gave them life, children of a great Father whose glory is to bring to pass the salvation and eternal life of his children upon the earth. We know of a surety this great truth that man is of a dual nature, and that there is a spirit within him that will survive forever. What a splendid thing to start out with, a knowledge of our origin and destiny, that there may be no doubt in our souls. We advance each day of our lives with the thought that we are indeed the children of God, living as he would have us live if we obey the commandments he has given to us.

What a splendid thing to know that our course in life is accepted of God; to know how to be initiated into his Church.

Do you know how many there are who have accepted different forms of baptism from ours? Some believe in sprinkling, some in pouring, some in immersion; but most say it is unnecessary. God has revealed the law so that we do know the way to enter in at the door and feel that we are accepted of him, even by baptism by immersion for the remission of sins, administered by one having authority. This is assuredly the way God has pointed out for us to be members of his Church. So I might go on and point out, if time would permit, a number of other things upon which the human family are in doubt and are divided, that God has revealed to us so that we know. And then last, but greatest of all, God gives to us an assurance, a testimony of his own life and love for us; and we know that this work is true, and that if we follow its teachings and listen to the leaders of this Church, not as blind followers of the blind, not as ignorant worshipers, but as enlightened, God-fearing worshipers, we have in our own souls a testimony that "Mormonism" is true, and that if we live it, irrespective of what others may do, God will reward us with eternal life and salvation.

There are trying times coming to the earth. We live in a trying time when men's hearts are quaking, but we calmly face the future with an assurance that if we do our duty God will bring us safely through. What is our duty at this time? Why, it is so plain we need not err. "We believe that all men are bound to

sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments: and that sedition and rebellion are crimes in every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgment are best calculated to secure the public interest, at the same time, however, holding sacred the freedom of conscience" (Doc. and Cov. 134:5). As pointed out to us, we believe that this government has been established under the direction of God, for a great and mighty purpose. We believe that liberty is one of the inalienable rights of a free people. It is our right, it is our duty to stand for the right, to stand for the protection of that which God has given us, with the calm assurance that never will a king rule over this land, that it is a land dedicated to liberty and freedom; but it may require acts upon our part to maintain and sustain that liberty and the blessings vouchsafed unto us by this government. It may require even our lives, but it is our duty to face the future, to do whatever is required of us as it comes to us by the light which God gives us; to do our duty, let the consequence be with Him who, as we know, will cause this his work to be ultimately triumphant. We know that we are not to sit supinely down and do nothing, because He had made these great promises, after all that he has revealed. The laws of the gospel we cannot refuse to obey when he has given unto us covenants and marked out plainly our duty. We cannot sit by and say that he will do it. He expects

us to walk in the light given us, and to do our duty well that we may be worthy to receive his glorious blessings. He has given unto us that we should preach the gospel in every land and clime.

To me this is a great blessing; it brings a spirit of thankfulness and gratitude that in the gospel I can find a sweet assurance to lead me on to a better life; that in the midst of the conditions we find in the world in the forms of government, God has revealed the way for me to walk and to be a good citizen. To be a good member of this community means to be a good Latter-day Saint, means to be a good member of the Church and kingdom of God, and so with reference to the future, with this assurance, in the words of the poet,

"Conquer we must, for our cause it is
just,
And this be our motto, in God shall
we trust."

This to me, my brethren and sisters, is the light of truth. I want to seek to do God's will, and work out the mission he has given me.

"Blind unbelief is sure to err,
And scan his works in vain;
God is his own interpreter,
And he will make it plain."

Amen.

ELDER ALMA MERRILL.

(President of Benson Stake of Zion.)

My heart is filled with gratitude to my heavenly Father for the privilege I have of attending this conference of the Church. I am reminded that coming to conference is becoming a habit with me. I believe that the more we avail our-

selves of this privilege the more it will become a habit with all the Latter-day Saints. It is a habit that we should acquire—going to meeting on the Sabbath day. We commence to go to meeting on the Sabbath day when we are small children, because our parents teach us that that is the right thing to do, and as we grow older in life this becomes more and more a habit with us; and this being the case it causes our faith to grow and increase in the knowledge of the gospel as we grow and advance in years.

We have in the Church-teachers, who are required to visit the homes of the Latter-day Saints. As our brother who preceded me was speaking of the faith we have in the future, my mind went directly home to the ward teachers who are required to visit the homes of the Latter-day Saints once every month, to teach them their duty in the Church, to instruct them, to see that there is no iniquity among them, that nobody is suffering, to teach them to pray, that their faith may grow from day to day, to teach them that we should observe the Sabbath day and keep it holy. The Lord has said that we should remember and worship him on the Sabbath day, and assemble together and speak to one another as the Spirit may direct, that we may be edified in the worship of the Lord. We have assembled together on this Sabbath day in the continuation of our conference to worship our heavenly Father. To see so many people who have availed themselves of this privilege makes my heart rejoice, and I rejoice to be one with you in this vast congregation, and to listen to what the servants of the

Lord have to say. It fills my heart with joy to know that we have men inspired of the Lord to teach us the gospel, to show us the way, to mark out for us the directions that will enable us to keep ourselves in tune with the Lord, so that we can walk in the straight and narrow path which will eventually lead us back to life everlasting. These principles have been taught all who have received the gospel, since we first heard the sound thereof. In following our leaders, we find we are walking in the path that will bring us to salvation in the kingdom of our Father. This is what we have sought to do, for we have a desire in our hearts that we may gain something in this life that will be worth while. In order to do that, it requires our whole time and attention. It requires the very best efforts that we can put forth, so that we will be able to perform the duties and labors required of us as Latter-day Saints. It is intended, my brethren and sisters, that we will seek the Lord in youth, in middle age, and in old age, that the spirit of the gospel may ever burn in our hearts, that we can teach it to our children—teach them the principle of faith. We find that it requires faith in the hearts of the Latter-day Saints, to do their work—all the faith that we can muster. This we should cultivate from day to day that we may be able to perform the duties required of us, as the children of our Father. If we continue to do this, we shall finally gain an exaltation in the kingdom of God.

I bear testimony that this is the work of the Lord, that Joseph Smith is a prophet of God, raised up in this dispensation to establish

the work of the Lord in the earth, so that faith might be implanted in the hearts of the children of men. This gospel is being proclaimed by the humble elders and handmaidens of the Lord, who are preaching to the world and telling them that the Lord has again established his work and is calling the children of men to repentance, calling upon them to turn from evil and walk in his paths. We are sending our young men and our daughters into the mission field, to preach the truths of the gospel to the inhabitants of the earth. During these troublous times, there are not so many of the elders in the field, but after these disturbing conditions are over, I presume there will be a call for more elders than ever before. So we ought to be prepared for the great future, because there is something for this people yet to perform, because the end is not yet.

May the Lord bless and help us that we may be prepared for any event, and put our trust in God, so that all may be well with us. May the Lord assist us to serve him and keep his commandments, and may we always be found faithful and true to the calling whereunto we have been called, I ask it in the name of Jesus Christ. Amen.

The choir and congregation sang: "We thank thee, O God, for a prophet."

ELDER WM. C. PARKINSON.

(President of the Hyrum Stake of Zion.)

To me this is a very trying position, and I feel almost on the verge of mental collapse. I am not altogether a stranger in this position of standing before the Latter-day Saints to talk to them about the plan

of salvation as it has been revealed in this dispensation; but I never stand before a body of people of this kind but my heart is filled with fear and trembling. I really and earnestly desire your sympathy, faith and prayers, that the few moments I occupy will not be in vain. I was born and reared in the Church and have attended general conferences for the last thirty-five years.

Some people say, "I guess they could get along without you, Brother Parkinson, if you don't go down this time." No doubt they could, but I want to say it is a very hard thing for me to get along without them, hard for me to feel as I should and keep the faith, the spirit of the gospel, and up with the times, unless I come closely in contact with the spirit of inspiration and revelation that emanates from the prophets of God. It requires more, perhaps, to save some men than it does others, and I feel I ought to be pretty close to the powers that be, and to the things of our Father in heaven, if I may successfully resist the influences of the world, and maintain my standing in the Church, and finally win out in the great battle of life, and obtain the reward of the righteous. Perhaps the influence that first started me to thinking seriously, the most serious impression that was ever made upon my mind with reference to the restoration of the gospel in this dispensation, was made in what was called the Endowment House, here on this block, when I listened to some words uttered by President Joseph F. Smith. At that time he was only a young man. But those words penetrated my soul from the crown of my head to the very soles of my feet. I have never

forgotten them. I made a resolve then within myself that if God would give me health and strength I would always respond to the requirements of his servants who were presiding over me. So far, I have never refused; so far, I have never hesitated. When the call has come to me, I have responded with fear and trembling, and, I think, perhaps to the best of my ability under the circumstances.

Our first speaker referred to the origin of life, the final destiny of the human race. As far as the origin of man is concerned, the final destiny of man and the human race and the purpose and object of our mortal existence, it is something that troubles me but very little. I feel sure and satisfied that we had an existence before we came here. I feel that this mortal existence through which we are now passing is a matter of the very greatest importance in the great plan of final development, I feel that the sphere beyond is the reward of eternal life to those who are faithful, exaltation, power, principalities and blessings and privileges beyond our power to understand. And still, there are many problems yet in human life that have not been solved, but there is this one thing that I am absolutely assured of, and that is, that the God of heaven has come to the world and he has spoken. Jesus Christ, his Son, also appeared in this dispensation, and has given to us the power of the holy priesthood, the authority to officiate in the name of God, and restored the truths of the everlasting gospel, line upon line, principle upon principle, here a little and there a little, until all of the principles we possess of the great plan of redemption

have been revealed for our benefit.

There are many sacred and very encouraging promises made in this book of Doctrine and Covenants, that should be a source of comfort and consolation, in this period of our existence, when there is so much trouble and sorrow and uneasiness in the hearts of the children of men all over the world. This truly is a time when men's hearts are failing them for fear, for something they know not what is coming on them; and if during these terrible times the righteous hardly escape, where shall the wicked and the ungodly appear?

The Lord promised, in the early history of his Church, that if his people would keep his commandments, he would fight their battles, he would preserve them, and he would take care of them. If we keep his commandments, are we entitled to have verified to us these promises that God has made? Individually perhaps we have erred, gone astray, done many things that are careless and indifferent and out of harmony with our profession as Latter-day Saints. But I am grateful to say, and I find great consolation in the fact, that the Church itself, with the heads of the Church, have always marched on in the line of progress, have always kept the faith; they have never forsaken the principles of revelation that have come from the Lord in this dispensation. They have maintained them with all their might and with all their strength, from the beginning up to the present hour. Thank God for that. Individuals may not be entitled to these promises, but I feel that God, our Eternal Father, will not forsake his people and his Church, and when it comes to the great struggle that is now going on

in the world, I think we have no fear whatever as to the final outcome of this nation, of this government, or the destiny of this nation and this government. The history of the past has been pointed out, the various events and conditions before they occurred, almost as clearly as they could be presented after they have happened, and there are predictions yet to be fulfilled in the future that are just as clear, and I have no doubt that they will be fulfilled also. There is to be a time come when the Zion of our God shall be built upon this continent, and the law shall go forth from Zion and the word of the Lord from Jerusalem. Then all nations shall yield obedience to the laws of God. Sometimes we wonder; I hear men say who profess to be Latter-day Saints, they wonder why our prophets are not having revelations that are being written like those contained in this book. How is it that for so many years, revelations have not been written and published to the world? I have long since come to the conclusion that we have all the revelation now that we are willing to live up to, and a great deal more, and I do not know but we have all that we really need, and I cannot see for my part the necessity under these conditions why the Lord should be giving us more revelation. You must remember that in the beginning the Lord was dealing with a boy, with a young man, only a youth, unlettered, and who knew nothing about his great purposes in the great plan of redemption which he designed to bring about, and he came and instructed him, and sent angels and messengers time and time again and taught him until every branch and authority of the priesthood was re-

vealed and bestowed upon him. He came and gave comfort and consolation through the revelations. Why, a prominent man scarcely joined the Church but he would go to the Prophet and want to inquire of the Lord what he wanted him to do. That was frequently done, and men were called by absolute revelation to do this, that and the other. But after a while the great plan of salvation was revealed, the organization of the Church was established. There were prophets and apostles in our midst who had been chosen by revelation, and they were endowed, with power from on high, to bear the authority of the holy priesthood and to minister unto the people, and they have been doing it ever since, and they have carried with them the power and the spirit and the mission of their calling. And if we would yield obedience to them and listen to their teachings, we would have no need to fear for the final result and as to whether the Lord would take care of this people as he has promised.

I thank the Lord we live in these isolated valleys today. I do not believe there is a better people on earth than the Latter-day Saints who are gathered in these valleys of the mountains, where we find greater freedom, greater liberty, and still we will have all the trials, I imagine, that we are able to stand. We are to be tried as gold seven times purified in the furnace.

I was talking with one of the bishops recently with reference to the reports that are sent in annually from the various stakes all over the Church. He called my attention to the fact that sometimes even government officials come into the presiding bishop's office to get information with reference to these re-

ports. They want to know about the death rate and the reason for death, and something about our marriages and divorces, etc. They inquired, he told me, a few days ago what was the cause of death among our people, whether it frequently occurred from venereal diseases, or from diseases that are recognized as being caused by unrighteous living and by impure and immoral habits or manner of life. They were surprised to learn that there was scarcely any of that kind, scarcely any at all. Then again, they inquired into the marriage statistics, and found very few divorces. I do not suppose there is a people in the world, and especially in a land where it is so easy to secure divorces as in the United States, that have so few as are found among the Latter-day Saints. I have discovered that those who are married in the temples are seldom divorced. Most of the divorces among our people are those who have not been married in the temple. We sometimes talk about this kind of marriage. We refer to it in speaking to our young people, and we advise them to go to the temple and be sealed for time and eternity, and try to impress upon them the importance of it. Why, it is the only marriage law in the world that has been revealed from heaven. It is the eternal order of marriage. Some people when they read the great revelation found in this book of Doctrine and Covenants, 132nd section, imagine that it refers only to plural marriage, when the fact is that it refers to the eternal or celestial order of marriage, including the plurality of wives, which has been done away. But this celestial order of marriage, this divine system of marriage, is something that should

be taught to our children. I am always grieved and very much surprised when I find our young people drifting away and marrying outside of their own people and outside of the temple.

Now, my brethren and sisters, I know the gospel is true. I rejoice in it. I thank the Lord that I live in this dispensation. I thank the Lord that I am numbered with the Latter-day Saints. I rejoice in the fact that the Prophet Joseph Smith came forth, and had the courage and the manhood and the spirit to withstand the world, and bring forth the message which he delivered unto us. I am thankful that the priesthood which was bestowed upon him by heavenly messengers has been handed down without a break, and we still have that divine authority and the right to act in the name of the Lord. I could wish we might act more intelligently, more readily, more universally, because practically all of us have the priesthood, and we should use it. The priesthood means service, and there is always plenty to do. It is hard to find men and women enough to carry the responsibility of presiding and helping others.

I have enjoyed this conference, so far, and I have no doubt but we will enjoy it to the end. May the Lord bless us all. Amen.

ELDER HEBER C. AUSTIN.

(President of the Bingham Stake.)

I am very grateful for the teachings of this conference, and the few moments that I shall occupy, I desire that the words I may say may be in harmony with the spirit of the conference and the teachings that we have received.

I have listened with a great deal of interest this morning to the testimonies of our brethren who have spoken to us the sensible and practical suggestions concerning our duties as Latter-day Saints. I sometimes think that if the Latter-day Saints could put into practice in their lives a very small percentage of the instructions that we receive, from time to time, from the servants of the Lord, there would not be very much the matter with us. I was especially impressed yesterday morning with the opening discourse of President Smith, wherein he was pointing out to us as members of the Church our duties, not only in the Church but as citizens of this great government of which we form a part, and he called our attention to the crisis that is now confronting this nation and the trying experiences we are having, and he tried to impress upon the Latter-day Saints their duties to God and as citizens. I was reminded by the remarks of President Smith, that good citizenship and loyalty to the government does not consist altogether in wearing the uniform. President Smith called our attention to some of our temporal affairs as Latter-day Saints. He endeavored to encourage us in the cultivation of the soil, and I, being a farmer, the proposition interested me more perhaps than it would some others. I have always been engaged in the occupation of tilling the soil. I was impressed with the counsel of President Smith, and we know that the most serious thing that is now confronting the nations that are engaged in this deadly conflict is the question of providing food for the people, not a question of winning battles in the western part of France and other places, but it is a

question of feeding the armies, and it is a question of feeding the people, producing things that are necessary to sustain life. And so seriously have our brethren viewed this question that they have offered through the Trustee-in-Trust from the funds of the Church, a reward for the quorums of the lesser priesthood, and other organizations of the ward and of the priesthood, that they may enter into contest, to see which organization or quorum of priesthood can produce the greatest amount of food upon a small tract of land. If I remember right, there is a reward of \$1,000 offered by the Church for the Church organization that can produce the greatest number of bushels of wheat on a tract of five acres of land, a reward of \$500 for the next greatest number of bushels, and I believe a third prize of \$250. And similar prizes are offered to the organizations that can produce the most bushels of marketable potatoes on an acre of land. These things should stimulate. They should not only stimulate us to endeavor to secure these prizes—of course there is always pride in the contest for superiority,—but it seems to me it should impress us with the fact that the Prophet of the Lord has admonished us to be industrious, to cultivate the waste corners of our farms, to more intensely prepare our soil, look after our crops, give attention to the proper seasons of planting, and the selection of the soil, and everything that goes to increase the products of the soil, so that we may aid in this great work of feeding humanity. Now you know we have become, in a measure, the allies of some of those Euporean nations. If we are not their allies we have become engaged

in the great conflicts that they are engaged in, and their troubles will be our troubles, and we should see to it that we partake of the spirit of good citizenship, and we should hearken to the counsel that is given to us by our leaders.

Our brethren have said this morning that in the counsel of the servants of the Lord lies the path of safety. Now I need not dwell upon that, because the Latter-day Saints are thoroughly converted to it. If "Mormonism" stands for anything, it stands for good citizenship, loyalty and right government, and we can only be loyal by taking these things seriously because we know not today what tomorrow may bring. Some of those who are the best informed, some of those who believe they know the most about it, predict some very startling surprises for us, and we do know, my brethren and sisters, that we are confronted with a crisis that this nation has never been confronted with before.

Now let us assume the responsibility that belongs to us as Latter-day Saints. Not all of us will wear the uniform; not all of us will go to the front; but many of our boys, many of our young men, will enlist in the army, will respond to the call of the President of the United States, and they will go to the front and fight the battles of this country, shoulder to shoulder with the young men of other states. And there may be a place for us; there may be a need for older men, we cannot tell. I am reminded of the patriotism of our brother, B. H. Roberts, and of his willingness to serve his country, of his desire to go out and encourage the young men in their duties as citizens. Now, my brethren, let us observe the

counsel that is given us by the Prophet of the Lord, and by the brethren whose right it is to counsel with us, and let us live our religion. Brother McKay yesterday delivered to us a powerful discourse on the necessity of observing the Word of Wisdom, that we might not bring down the standard of manhood among the Latter-day Saints. Our brother who has just sat down has spoken to us about the minimum death-rate and the maximum births among the Latter-day Saints, and I can bear witness with him, that there is a minimum of divorces amongst our people who are married in the temple. They seem to be impressed with that sacredness of marriage, to the end that they are not so likely to become dissatisfied, not so likely to murmur, and they are impressed with the divinity of that eternal marriage covenant.

Now, my brethren and sisters, let us remember our responsibilities. Let us observe the Word of Wisdom. Let us not destroy the manhood of this Church by engaging in habits of dissipation, the drinking of liquor, the use of tobacco, the taking of tea and coffee and engaging in those things that the Lord has said are not good for us; and if we will do this, we will be blessed. We need not fear the outcome. We need not take any concern as to this crisis. We can face the future with that degree of confidence and assurance that the Lord is with us, and that we are his people. He has guided and directed the affairs of this Church and this people from the very beginning, and I have all the confidence in the world that the Lord will not desert us, if we do not desert the Lord.

This is a great and a mighty work

that we are engaged in. It has for its purpose the saving of our souls, the rendering of service for the saving of the souls of others, and if we shall be faithful and true to the covenants that we have made with the Lord, it will be well with us. I trust that we may have the disposition to keep the commandments of the Lord and hearken to the counsel that is given us from time to time. I realize that this is a great conference. It has been an occasion when our brethren, the servants of the Lord, have felt more concern for the salvation of the Latter-day Saints than usual. We have received so many good instructions concerning our duties, and those things that we ought not to do, those things that we ought to leave alone, and also those things that would be good for us to do; and if we will hearken and let our spirits enter into this work, we shall be blessed. May God grant that we may have a disposition to do this, I pray, in the name of Jesus. Amen.

The choir sang an Easter anthem: "As it began to dawn," Myra Baer and Don Priestley, soloists.

ELDER JAMES DUCKWORTH.

(President of the Blackfoot Stake.)

My brethren and sisters: Like you, I have rejoiced in the teachings of this conference, and can bear testimony of the spirit of inspiration that has directed all of the teachings to which we have listened; and while I stand before you for a few moments I earnestly desire an interest in your faith and prayers because, unless I may receive that assistance which cometh from on high it will be sureiy im-

possible for me to add anything that would be of an edifying character to you. I feel keenly the responsibility which rests upon me in having been called upon to address this large assembly at this time upon the principles of life and salvation, though it be but for a few moments.

I have rejoiced in the remarks which have been made here this morning, that is, I have rejoiced as much as I possibly could in view of the fact that I have been trembling every moment looking forward to the time that I would be called upon to address you. I know that "Mormonism" is true. I know that Joseph Smith is a prophet of the living God, and that his successors in the presidency have equally been prophets of the same living God. They have been endowed with the same divine authority and, from time to time, as they have been called upon or felt impressed to speak to the Latter-day Saints, they have given unto us the mind and will of God the eternal Father.

Reference has been made to the fact that the gospel of the Lord Jesus Christ as delivered through the teachings of the Church authorities today has to do with temporal things as well as spiritual things, and I would like to say that any religion that may be professed by any people in the world today that does not teach with reference to temporal things as well as spiritual, is not worth the name of being called the religion of the Lord Jesus Christ.

We understand by revelation that the soul of man comprises the body and the spirit of man, and the Lord desires to save the soul of man, and that means not simply the spirit but the spirit and the body of man.

Some years ago it was my privilege and pleasure to labor in Aus-

tralia as a missionary. There was a gentleman there who was handed some discourses delivered by the general authorities of the Church, at these general conferences, and in speaking to me sometime later regarding the discourses he had read, he made this remark: "Mr. Duckworth, one thing that has impressed me, with reference to the teachings that are delivered in your general conferences by the general authorities of your Church, is this, that they are essentially of a practical character; they deal with the every day problems of life, and they are not related solely to the spiritual concern of your people." It made a deep impression upon my mind at the time, and I have often remarked about it since, that the teachings that were given by our general authorities in the gatherings of the Saints relate to the taking care of the body just as well as the taking care of the spirit of man. They teach us how to take care of our bodies; they teach us that beautiful law known as the Word of Wisdom. They teach us that we should be clean in our bodies, that we should keep our bodies pure and in such a way that we may be in a fit condition for the enjoyment of the Spirit of our Father, for he will not dwell in unclean tabernacles, and it is just as essential that we shall keep our bodies clean as that we shall keep our spirits clean.

With this teaching also, we are impressed with the fact that it is binding upon us that we shall do our part in saving the souls of others; and as Latter-day Saints, if we hold this gospel to ourselves, seeking only to save ourselves, we shall not have acceptance of the great mission that God has given us here upon the earth. It is our duty to so

live that we shall save the souls of others. We are surrounded by many that are not members of the Church. I come from a town where four-fifths of the people are not members of the Church, and I claim it is the duty of the Latter-day Saints living in that town to preach the gospel that they themselves have received, to the world; and when I say preach it, I mean not by speaking of it only, but by living it in their every day life. I want to bear testimony to this fact that if we would be held up in esteem by those not of our faith, those whose souls may be full of prejudice, if we want to preach the gospel in the most effectual manner, we should do so by example as well as by precept, exemplifying the fruits of the gospel of Jesus Christ. "By their fruits ye shall know them," is an illustration of what I refer to.

It may not be amiss to refer to another thing in my experience. A few years ago an old gentleman who had come from Great Britain, who was a musician and had set out to make a tour of the world together with a young lady accompanist, happened to stay in our town for some weeks. In the course of his visit, my wife and I became very well acquainted with him; and on one occasion we invited him to our home to spend the evening and have supper with us. At that time we had become habituated to having our family prayers in the evening, before the evening meal, following the counsel that was given me by President Lyman, on one occasion, who said, "we always have family prayer before our evening meal, and I want to counsel you to do the same thing, and I want you to teach that

to the stake over which you preside." I did so, for I have always found it best to carry out the counsels of those who preside over us, and who have the right to give us counsel as they may be inspired to do by the Holy Spirit. President Lyman said, "if you wait for the evening prayer until bed time, the older boys and girls may be out at a dance, at a picture show, or indulging in some other form of amusement; the smaller children get sleepy and retire to bed, and the result is that the prayer that is had may not be a family prayer." On the occasion I was speaking of, when the meal had been prepared, my wife beckoned me to come into the room. She said, "What are you going to do about the family prayer this evening?" I said, "What is the matter?" Said she: "Here is this Professor; he does not make any profession of religion; he has faith in a Supreme Being but he belongs to no Church. It may be very embarrassing for us, if we go right along with our regular custom of having family prayer." I said in reply, "If he is an honorable gentleman, I am sure he will take no exception, for I have absolute faith in 'Mormonism,' and I am not ashamed of it before any man or woman in all the world, and my feeling is that we should go right along as Latter-day Saints, no matter who may be our visitors."

We returned to the dining room, and when the time came, all the chairs were turned with their backs to the table. I spoke to the gentleman and said, "Professor So-and-so, you understand that we are Latter-day Saints. We are about to participate in a custom that has been practiced from the beginning

amongst our people. We believe it to be right, and that custom is that before retiring to rest we appeal to the Throne of Grace, upon our bended knees, for the blessings we need through the night. We do so again in the morning before we go forth to the labors of the day, and we will appreciate it if you will join with us." He knelt down with us without a moment's hesitation and took part with us. He then saw that we asked the blessing upon the food. After that whenever he came to the evening meal he always took part in the family prayer. Sometime later it came to about the time for him to leave. His accompanist had not then visited us. This time she came also, but they did not come until after the evening meal had been partaken of. We spent several hours in enjoyable entertainment. When the time came for them to take their departure we rose from our seats and, to my surprise, he walked across the room to where I was standing, and he held out his hand and said, "Mr. Duckworth, before we leave this house I would like to make a request. I want to leave this house with the same good spirit that I have always felt here, and I will appreciate it if you will allow us to kneel with you in family prayer." I was overcome for the moment, but as soon as I regained my composure I said, "All right, we will do so," and we knelt down just as we had done several times before when he was with us, although the young lady merely knelt on one knee. This was as far as her prejudice would permit her to go. They joined with us in family prayer. They left Blackfoot. Sometime later they came back again, and as the result of

that first beginning, they became, and are today, some of the most friendly investigators I have had in all my experience. I have learned from other experiences of like character that it always pays to be a Latter-day Saint at all times and under all circumstances and before all people. Whenever we become vascillating, whenever we fail in our duty before others we always lose in their estimation; but when we are Latter-day Saints, consistent in our daily lives, they think more of us, and we all preach the gospel in the way that I have indicated.

May the Lord bless us, that we may understand and appreciate what "Mormonism" is, and may we have his Spirit to actuate our lives, I ask, in the name of Jesus. Amen.

ELDER JOSEPH E. ROBINSON.

(President of the California Mission.)

With you, my brethren and sisters, I have rejoiced in the testimonies borne by our brethren this day, and I know that your souls have been uplifted by the praise and melody of song, that your hearts have been centered upon the things of the eternal world. One of our brethren, President Austin, remarked that never on the earth in our history has there been so much concern manifest relative to the future. We all appreciate the fact that we are confronted with a crisis, yet the feeling of equanimity manifested among our people is most admirable and praiseworthy. From whence does it come? From the conviction that we are the very children of God, that we have not descended from any anthropoidal

ancestors—ourang outang, chimpanzee or any kind of monkey, but our spirits were born of eternal parents before the world was, and by adoption we come into his family and kingdom in this age and generation. There is no thought nor care manifested upon the part of any other creature of our Father. He shapes our destiny. They follow out the impress of a superior will; their wants are provided for; they are suited to their habitat and time of living. They have their companions and their natural affection for them, but aside from this there is nothing in them, or within them, that is devout, that looks to God, that has a yearning after immortality and eternal life. Aside from man there is no comprehension of abstract truth, not even in the most intelligent of all our Father's creatures. It remains for his children alone to have the capacity and possibility of worship, the desire to worship. It remains for his children, let them be ever so humble, the barbarian of our country, the Hottentot of Africa, or the so-called heathen of all foreign lands, with the Christian, to entertain the hope of eternal life and seek after it. These impressions come not alone from the emotions nor from earthly things, but they come from above. The soul finds expression in praise and song and prayer, seeking unto the Father for life eternal, seeking to know how to live and how to do that we may reap the crown of eternal lives. The wondrous hymn so beautifully rendered by this splendid choir, betokening the resurrection of the dead, the "first dawn of the day" when Christ took up his body from the tomb and the angels bearing witness that he had risen, must give joy unto you. The

learned savants of the day, who have sent their boys to the front "somewhere in France," have been giving time and attention to this fact, "Does the dead soldier live, and does he return to earth?" Sir Oliver Lodge, Crookes, Lombroso, Stead, and many others of the rank and file of England's nobility, engaged in deadly conflict, have each in turn given their testimony to this end, that the spirit of man does not die, but is made alive for ever more; that the soldier dead live, and return again to their former friends as well as the places that they have frequented. This is the testimony of the scientists in face of the dread things that have come to them in the world's war today. I want to bear witness that the same spirit of trust, the same spirit of hope that is within the true Christian, permeates those who are here today. So it was with the Latter-day Saints when earthquake and fire destroyed the great city of the Pacific coast. There was a peace that came into the souls of the Latter-day Saints there that "passed the understanding of men." There was no hysteria; there was no fear manifest by trembling or excitement, but a confident trust in the providences of Almighty God that, living or dying, all was well with them. I saw the same spirit manifest when four thousand people were driven out of the republic of Mexico. I heard their songs on the plains of Hachita and Columbus, and in the city of El Paso:

"Though deepening trials throng your way,

Press on, press on, ye Saints of God,
Ere long the Resurrection day

Will spread its light and truth
abroad."

"I will go where you want me to go,
 dear Lord,
 Over mountain or plain or sea,
 I will say what you want me to say,
 dear Lord,
 I will be what you want me to be."

Those songs were sung by our good people under strenuous and pathetic circumstances with the same spirit that actuated the Prophet Joseph when he returned to his friends and his enemies after he had set his face to the west,—hoping, perchance, to find a respite from persecution and from the trial and a haven of refuge long denied him in the east,—that spirit that enabled him to say, "I go like a lamb to the slaughter, yet am calm as a summer's morning, and my conscience is void of offense towards God and all men." Men and women who hold these sentiments have found the precious pearl of great price, and they are not upset nor filled with doubts and fears and misgivings by the things that try the hearts of the men of the world who know not the Christ nor have kept his commandments.

I want to speak briefly of the lives of two men of ancient times. Solomon, the great king of the chosen people of Israel, seated upon his throne at Jerusalem, then upon the highway of the commerce of the world, between Damascus in the east and Alexandria in the west, or the Valley of the Nile; whose ships went forth to all marts of trade, who gathered the precious things, the dye-stuffs, the rugs, the spices, the silver and gold, and the precious stones of all sections of the world, who said that he had acquired more wisdom and knowledge than any of his predecessors, added, "It is all vanity, all vanity and vexation of spirit." He had wan-

dered in his old age after false gods and strange women, and the spirit of truth, the precious "pearl of great price," had departed from him, and left him standing in his own strength alone; and shorn of his hope as was Sampson of his locks,—there was nothing worth living for, and in his bitterness he wrote that "it is all vexation of spirit." There was another prince, the greatest amongst his fellows, whose riches were greater than any others of his time, to whom God had been gracious and kind until the enmity of the adversary was aroused, and he criticized God for the care he had bestowed upon Job. And the Lord gave Job into satan's hands. He took from him all of his possessions, all the things that men prize in worldly affairs; he destroyed his brave sons and fair daughters, and he was left sitting in the ashes of a once happy home clothed upon with the most humiliating of diseases. The only comfort given him was that he might scrape his diseased flesh with a potsherd. His comforters upbraided him, that he had been unmindful of his obligations to God; and his own wife, who had been given to him to comfort and cheer, turned upon him and said, "Why do you not curse God and die?" Did Job feel like Solomon, that life was vain and evil, that it was vexation of spirit, and that "all was vanity of vanities?" No, because of him having taken hold of the plan of life and salvation, and having in his heart the testimony of Jesus, he said: "Though he slay me, yet will I trust him," * * * "for I know that my Redeemer lives, and in the latter day he shall stand upon the earth, and though, after my skin, worms destroy this

body, yet in my flesh shall I see God, and mine eyes shall behold him for mine own self and not another, though my reins be consumed within me." Have you the faith of Job? Have you the faith of the Prophet Joseph Smith? Can you meet every condition without fear, without asking favor, with a conscience void of offense towards God and all men? If so, all is well with you, and you will come off victorious. And though we may die for our country, our flag and religion, God, out of the maelstrom of war shall bring the millennium of peace, when Christ shall rule and reign, and the dead shall be brought forth; for just as surely as Isaiah prophesied of ancient Israel, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead,"—just so truly has the Psalmist David, poet and king, declared that his soul should not be left in hell,—so surely shall the dead arise, clothed upon with immortality and eternal lives, and then shall be brought to pass the fulfilment of the scripture, "O grave, where is thy victory, O death, where is thy sting?" All swallowed up in the newness of life, and the fact that we are God's, and shall be his forever to rule and reign throughout the endless ages of eternity with Christ, our God and King. With him we shall arise and inherit kingdoms and powers, principalities and dominions. This is the ultimate condition that will be attained to by those who love the Lord and keep his commandments. No wonder that he who entertains such thoughts strikes hands with the Infinite, and does not fret over

the mundane things of this earthly life.

May the Lord keep us in his love, and finally place upon our heads crowns of eternal righteousness, I ask in the name of Jesus. Amen.

The choir sang the anthem: "Lord in heaven."

Benediction was pronounced by Elder Newel K. Young, principal of the North Sanpete stake theological seminary.

OUTDOOR MEETING.

An open air meeting was held in front of the Bureau of Information building at 10 a. m., Walter P. Monson, president of the Eastern States mission, presiding.

The congregation sang: "The happy day has rolled on."

Prayer by Elder Francis M. Lyman, Jr.

The congregation sang: "We thank thee, O God, for a prophet."

ELDER WALTER P. MONSON.

(President of the Eastern States Mission.)

It is indeed a pleasure to me to have this opportunity of meeting with you, my brethren and sisters, in this open air meeting. If the people of the world could only see the splendid audience that has gathered today to receive the word of the Lord, they could no longer charge that the Church is failing in numbers, or in interest pertaining to the doctrine that has been revealed. With the missionary who is in the world and with the Lat-

ter-day Saint at home, as well, we have learned to regard all seasons as summer, every place a tabernacle; and I know of nothing more glorious than to meet with the children of our Heavenly Father under the canopy which he has spread over our heads. I sincerely trust that you will pay close attention to the speakers and remain, although standing is tiresome. Why should not the Latter-day Saints stand for an hour or two and listen to the word of the Lord, when we expect it of those who are not of the Church?

ELDER URIAH G. MILLER.

(President of the Cottonwood Stake.)

My brethren and sisters, I most sincerely and deeply crave an interest in your confidence, and your faith and prayers, for the few moments that I shall stand before you upon this important occasion. There never has been a time in my life when I have felt more in need of the assistance of the Spirit of our heavenly Father than now, for I recognize that all of you assembled together in this great audience have come to conference for the purpose of receiving some word of inspiration to take to your homes and carry with you individually, or to disseminate to those among you with whom you are called to labor in the various wards and stakes of the Latter-day Saints.

I realize that these conferences are of very great importance to you. Those who attend the meetings from the beginning to the end of conference realize this to a greater extent than if they attend only one or two sessions of the conference.

I am very grateful, personally, my brethren and sisters, for a membership in the Church of Jesus Christ of Latter-day Saints. I have enjoyed a great many privileges and blessings that have come to me as a member of the Church. Like many who are assembled here upon this occasion, I was born in the valleys of the mountains. No doubt there are many men and women in this congregation who received the gospel in the nations of the earth, and I recognize that there is a vast difference between the men and women in this congregation who received the gospel in the nations of the earth, and the boys and the girls, or the men and women, who received the gospel in the organized wards and stakes of the Church. We who have been born in the Church have practically automatically become members of the Church. Our fathers and mothers have been interested deeply in the work, and we have arrived at the age of eight years without overmuch knowledge of the gospel. We have been baptized by the servants of the Lord, had hands laid upon us for the reception of the Holy Ghost, and in a certain sense almost have become automatically members of the Church. Its teachings have then rested upon us as we have grown. Years and experience have brought unto us the power to receive deeply within our hearts the same kind of testimony of the gospel that the members of the Church who have accepted the gospel in the nations of the earth have received. I am very grateful, my brethren and sisters, to know that we who are born members of the Church, so to speak, are placed in a position by which that testimony can be given to us, and are also

able to say and to know beyond a shadow of a doubt that God lives, that in this day and age of the world in which we live, he has established his Church upon the earth.

There are many responsibilities, my brethren and sisters, resting upon us, as members of the Church, not only as presiding men and women in the Church, but as members: we are to be careful in our lives to set before the world an example that will be worthy of emulation, and to adopt principles that have been revealed from heaven, that will make us better citizens of our country, and better members of the Church of Jesus Christ of Latter-day Saints. I trust that as members of the Church we shall live worthy of the cause that has been established, and endeavor to overcome the weaknesses of our own flesh and the difficulties that surround us, in the way of temptations presented to us in our various walks and avocations of life. I trust that we shall endeavor to observe the Word of Wisdom, particularly to overcome the habit of using cigarettes, tobacco in any form, and intoxicating liquors.

I am very grateful indeed to know that those states in this intermountain region that have not passed laws already governing the sale of intoxicating liquors will have laws go into effect soon. We who are living in the State of Utah are grateful to know that soon a prohibition law will go into effect to help us in conquering the liquor traffic that is with us at present, and overcome the use of intoxicating liquors.

In my experience, my brethren and sisters, I do not know of one thing that I abhor quite so much as

the use of intoxicating liquors. All my life I have been thrown directly where I have observed the effects of the use of intoxicating liquor. The misery that has come to men and women with whom I have come directly in contact and known intimately has caused an abhorrence in my soul for the use of liquor. I hope that the men and women who are here who have boys and girls will use every effort to teach them that the use of intoxicating liquor is detrimental to their welfare as well as contrary to the teachings that God our heavenly Father has revealed unto the children of men. Misery has been brought into the world through the use of intoxicating liquors beyond the power of the human tongue to describe. No doubt many of you, my brothers and sisters, have witnessed these things in your lives. You have seen, perhaps, a gray haired mother unfortunate enough in her life to have to stand on the door step and wait for the father to return, or a son who has gotten away from the shadows of the roof and come in contact with the influence of the world, and who, before he returns to his home, has been overcome with intoxicating liquors, to come home and fall into the arms of the mother who has been tearfully praying that her boy would not be overtaken by that sin or other sins directly connected with it.

Temperance is an important thing in our lives, because it builds up the individual—and the strength of the Church and country is as the strength of the individual. If we could have a race of men and women who had never touched intoxicating liquor, who knew not the evils of the use of tobacco, nor what the taste of tea or coffee is, how

strong would that generation of men and women be in our midst, as well as in the nation and the world at large! We have striven, undoubtedly, for that end, and I am very much convinced of the fact that we are greatly growing in that direction. There may be some who believe that we are not achieving a great deal along those lines, but personally I believe we are gaining ground, and will be able to establish the truth in the hearts of the boys and girls with whom we come in contact in our homes and in the organizations and otherwise, that it is not good for them to indulge in these forbidden things. We are able to convince the older men and women who, in their younger days, adopted the use of tobacco or intoxicating liquors, that it is wrong for them and wrong in the sight of God to continue in the use of these things. And consequently, one step after another, one effort after another, we are able to accomplish a great deal along this line. I am led to the belief, as I come in contact with the people, that we are gaining ground, and that the Word of Wisdom is being more thoroughly established amongst us.

I trust, my brethren and sisters, that we may enjoy ourselves and have the peace and the blessings of the gospel of the Redeemer within our souls. The comforts of the world are great blessings to have. I believe it would be a good thing if we could enjoy the riches of the world. It has never been my privilege, thus far in life, to enjoy them to any great extent, but as I come in contact with other men and women who enjoy the temporal blessings of the world, I am convinced it would be pleasant to possess them. But, my brethren and

sisters, it would be better for us to be in rags, at the door of starvation, than not to possess within our hearts, the sweet, peaceful, directing influence that comes from our heavenly Father—that gift and blessing of the Holy Ghost promised unto the children of men if they would be obedient to the laws and ordinances of the gospel.

I testify, my brethren and sisters, that God has again restored the gospel to the earth, that he has bestowed the Holy Ghost upon all who have obeyed the gospel's first requirements. The Holy Ghost is given to the children of men, to be a teacher and a comforter unto them, to guide them unto eternal truth, and to assist them when trials and tribulations come upon them, and to give unto them the peace and the happiness that their souls crave.

I ask that the blessings of God may be upon us, that we shall be able to become better men and women, and to carry out in our lives a little more closely the things which we have covenanted with God to obey. I ask it in the name of Jesus. Amen.

ELDER ALONZO A. HINCKLEY.

(President of the Deseret Stake.)

Notwithstanding I have spent three years of my life upon a foreign mission, calling men unto repentance and bearing witness to the divinity of the work of the Lord, and that I am the father of fourteen children, one of my boys being now in a foreign clime proclaiming this same gospel, yet I am undergoing for the first time in my life, right now, the experience of speaking to a congregation in the

open, and I tremble in every part of my body. I feel and sense the need of help and inspiration, and I pray that the Lord will be my helper and my inspirer.

I cannot hope to rise to any heights to proclaim the beauties of the everlasting gospel, but I can express my gratitude unto the Lord that he has blessed me with ears to hear, with a heart to understand, with willing feet to follow, and willing hands to serve, and has impressed upon my soul the veritable fact that in this the dispensation of the fulness of times he has really spoken from the heaven and restored the everlasting gospel.

I sometimes think that it is impossible for us as Latter-day Saints to quite sense fully the wonderful facts that have actually transpired; the facts that the Lord did speak with Joseph the Prophet face to face, that he did introduce his Son Jesus Christ, and invited Joseph to hear him; that he did teach him through the ministering of angels, and that Moroni, for four successive years, did teach the prophet as a father would a son—except on a greater scale, as a servant from the Almighty, from the heavens above, would teach one of the children of the Lord, to prepare him for this great work.

I have often wondered how marvelous it must appear to all when they think of this wonderful message. Though the prophet had listened to the voice of the Lord, though he had listened to the voice of the Savior, though he had been taught by the angel Moroni, yet so far he never ventured to organize the Church. He never ran before he was told to go, he never spoke without the voice of author-

ity. And when the Lord did reveal unto him that the priesthood should be restored, and when he did manifest unto Joseph and Oliver that John the Baptist should come, then what a wonderful work Joseph set about to do! Do we appreciate it that he who, at his death, carried the keys of baptism by immersion, that that very being, resurrected, revived again, should come to men living in this dispensation and place his hands upon their heads, call them fellow servants, and restore unto them the priesthood of Aaron, which holds the keys of the gospel of repentance and of baptism by immersion for the remission of sins? And that he should give unto them the promise that it should not be taken again from the earth until the sons of Levi should offer again an offering in righteousness unto the Lord? Still no organization! Then Joseph waited for the promised visitation of the very men who under the hands of the Messiah himself had received their commission, Peter, James and John, who should come and upon the banks of the Susquehannah river, ordain them to the Melchizedek priesthood. Then they received authority and power, and then, under the direction of the Lord, the right time came and the Church was organized. Then men were commissioned. And that is the reason that we have the courage to say that there is no other church under heaven, good though it may proclaim itself, having the whole and the complete truth, and the authority to preach it and to officiate in the ordinances of the gospel. That is the bold message that we deliver to this world, without apology, for when the Lord spoke he said that his Church was

the only Church with whom he was well pleased.

Now, my brethren and sisters, this is my knowledge, your knowledge, and that which enables us to carry conviction wherever we go. We speak in no uncertain terms, for the Lord has spoken to our soul, has given us a testimony, so that we do not have to say, we hope, we believe. We do not proclaim a philosophy of men, but we speak with certainty, and say that through the mercy of the Lord the gospel has been restored, we bear witness that we have a testimony of its divinity.

Now that these perilous times are upon us, are we moved? are we distressed? One of my sons walked up to me the other day and said, "Father, what about this 'Reply to the call of your country'? What shall I do? I do not want to be *sent*, I would rather *go*." I said, "My son, look at your mother, look at your father, look at your brothers and sisters and all, and sense what you are asking. Then do not expect from me that I shall ever offer a word of discouragement to you, for you live in this blessed land of liberty. Here we have had our home, here we have had peace, here we are blessed; and as a citizen you must answer, and answer understandingly what it means. Go if you feel you must go, like your brother abroad proclaiming the gospel. Go in the same spirit, if you feel it. Go when you are needed, go where you are needed."

Those are my convictions, this is my spirit, this is my feeling to-day: I love my fellow men. In the early days of a mission, when I was in the Netherlands and could not speak nor understand, and I

had left my family and all—when I walked the streets of a great city and looked into the faces of those honest people, I thought, Oh, if I could but open my mouth and speak unto you what I feel, deliver unto you the message that I carry, how happy I would be!

We do not have to go off to Holland, to any country. Even in the stake where I preside, the Deseret stake, men are gathering by the hundreds, thousands, strangers within our midst, who have never heard this gospel yet. I commend unto you this little thought: One man, coming into our midst, sat beside a good bishop, and a good minister said to that man, "Are you letting your children go to this 'Mormon' Sabbath School?"

"Yes," he said, "they are going."

The minister said, "Beware. Do not have them tainted with this 'Mormon' spirit."

He said, "I have lived beside this man and watched him every day since I have come. Whenever I want a wagon it is available. When anything is to be brought from the store to the country, that good man proffers to bring it for me. These little lessons carry conviction to me that the bishop is a good man. I know nothing of that man but good. I hear nothing from my children but good. Call it 'Mormonism,' call it whatever you choose. The name will not affect it. The fruits are good."

So I say, our mission is not only to proclaim, but to live as witnesses who have received the truth, and who love the truth. And if we live the truth, my brethren and sisters, no man can come within the circle of our influence without being impressed with the fact—somewhat

after the same spirit as the disciples, when the Master met them on the way to Emmaus, and when they walked with him. The Scripture says, "Their eyes were holden," and when he came in and broke bread with them, then they beheld, and it was revealed unto them positively who it was. Then, in counseling with them, they said, "Did not our hearts burn within us while he talked with us?" So it will be with you, so it will be with me, so it will be with every man who, having received the light, walks in the light.

As the beloved disciple John said concerning Jesus, "Ye who have received the light walk in the light, as he walked in the light," and his spirit will characterize you, and its influence will be felt wherever you go. The Lord bless us to live righteously, and living so our lives and good works will be seen by others, that they shall be led to glorify God.

It is my joy to bear testimony that I know the truth of these things without a doubt. I thank God for the teachings of a good father and a good mother. I have never been beset with doubt, but I can stand up before my own children as my father did before me, and say, "I know that Joseph Smith was a prophet of God, and that you are members of the true Church. Live it as your grand-father lived it. Live it as I hope you see your father live it. Live it as sure as the authorities of the Church live it, and be happy forever more."

God bless us and help us to do it, I pray in the name of Jesus. Amen.

ELDER WM. H. SMART.

(President of Duchesne Stake.)

I crave not only your attention, but your faith and prayers, that my words may be seasoned with truth, and that my strength may be equal to this outdoor meeting occasion.

It is said that out of the abundance of the heart the mouth speaketh, but we do not always speak those things of which our lives speak. Sometimes we dream of being full, but wake and find ourselves empty. And so some principles that may be nearest our heart may be farthest from our active lives. What I say may be principles that I should like to incorporate in my life, but in which I find myself weak.

The preceding speaker announced that he is the father of fourteen children, and he admonished us to follow in the footsteps of our fathers and grandfathers, and so forth. I am impressed with this counsel, and in connection with it I remember one of the commandments that was given to ancient Israel and reinforced and brought forth unto this modern Israel, "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." I sometimes think that we take too short a view of this commandment and the blessing which is to follow obedience thereunto.

I used to think when I was a boy that it meant that I might live long in this particular life, upon this land, and be possessed and blessed with long life here; but in later years another thought has come to me. It has come with the thought of my dual parentage, one parentage the Father of my spirit, the other parentage the father of my

body—the Father of my spirit and the father of my body having entered into a copartnership in this dual soul composed of the body and the spirit. If I would live long upon the land which the Lord my God hath given me, I must not only be obedient to the father of my fleshly tabernacle, but I must also, and first, be obedient to the Father of my spiritual tabernacle.

I have felt that the very foundation stone of happiness and progress here and hereafter, is to be in harmonious correspondence with my temporal and spiritual environment; and the first thought, the first thing to be discovered, is this relationship to these dual fountain heads, to observe the harmony and correspondence that I should hold with reference to the fountain heads of my being. When I have recognized that thought in the spirit of obedience, I am in a condition to honor them and listen to their commandments.

The Father of my spirit, through his Son Jesus Christ, using the Prophet Joseph Smith as a medium of communication between heaven and earth, has given unto us this mighty principle with reference to law: "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." That is written in the law, in section 130 of the Doctrine and Covenants.

Then again, in Sec. 88:42, the Lord says, "And again, verily I say unto you, he hath given a law unto all things by which they move in their times and seasons." All things! That embraces man, the animal kingdom at large, the min-

eral kingdom, the vegetable kingdom. Further, the Lord says in connection with this subject, "Even the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation." In other words, it is obedient to the law of its creation, the law of its fountain head. It transgresseth not the law, therefore it shall be sanctified.

Why shall it be sanctified? Because it transgresseth not the law of its being. "Yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it." Who shall be the righteous? The men and the women who, like the earth, recognize the law of their being, their fountainhead, for notwithstanding they shall die, all souls shall rise again as spiritual bodies.

If we are to live upon the land a long time, which the Lord our God hath given us, we must abide the law given to control our being, just like the earth; for it says the earth shall be resurrected, shall be redeemed, because it abideth the law, and the righteous shall inherit it.

God has given unto his children a code of laws: faith, repentance, baptism by immersion for the remission of sins, by those who have authority, to administer in the ordinances of his kingdom, the laying on of hands for the gift of the Holy Ghost, the law of tithing, the law of consecration, the law of the sealing ordinances in his house, wherein man and woman are sealed for time and all eternity, and all the various cardinal principles of the gospel. These are the laws of our being, unto which we must subscribe if we would inherit this earth when it has lived its law, the celestial law, that

we may live upon it many, many years, even until the time when Christ shall present it unto the Father as a finished work in the end. Therefore, we recognize the law of God, we recognize our spiritual Father as we recognize our temporal father—and not only recognize, but feel and live the law. We recognize God as the owner of ourselves, the owner of this earth form that we are allowed to live upon and cultivate, and bring up to a high state of cultivation.

With regard to the ownership of God as well as the brotherhood of man, let me present a thought that came to me when I was presiding over the Eastern States mission many years ago. I remember it, because President Monson, who presides over this meeting now, was there. It was when President Lorenzo Snow quickened the principle of tithing, that will redeem us from our temporal degradation and save us temporally. I was wondering how I could diffuse among the people of that mission this principle of tithing, that we should consecrate a part of our earnings, temporal blessings, unto the Lord. I was sitting at my desk pondering over this principle, and I turned to a hymn that I had never noticed before, and it went through me like an electric shock. It revealed the principle of the ownership of God and the stewardship of man, and I thought, if the elders of this mission and the Saints can recognize that principle, then the law of tithing is easy—no more a sacrifice, but a blessing in disguise:

"The silver, gold and precious stones,"
Thus saith the Lord, "are mine,
The cattle on a thousand hills
I own by right divine.

"The forests, rich-stored mountains,
plains,
The fertile valleys, too,
The earth and all that is therein
Are but my righteous due.

"And men themselves belong to me—
They hold from me a lease
Of health and strength, and even life,
Which at my word may cease."

Then why should men so much desire
To seize on all they see—
Cheat, covet, and appropriate,
To self so greedily?

The Saints have learned a purer faith;
They own the Lord's just claim;
They're stewards o'er what they
possess,
And hold it in his name.

Their flocks and herds and lands and
wealth,
Their wives and children dear,
Their all, themselves, they bring to
him;
Thus they his rights revere.

I want to say to this congregation that if we will recognize the ownership of God our eternal Father, the author of our spirits, and recognize and honor our earthly fathers, even back to father Adam—recognize them in their respective spheres, in their ownership, and remember that Latter-day Saints never become of age, know not the year of twenty-one—and that through the endless ages of eternity we are our spiritual Father's children and our temporal father's. All that we do brings dishonor to their names, or honor to them in our righteous obedience to law, and will exalt us in the kingdom of our God.

This is the end of the keeping of the law pertaining unto our temporal and spiritual beings. May God enable us to keep the laws he has given unto us, I pray in the name of Jesus. Amen.

ELDER LARS P. OVESON.

(President of the Emery Stake.)

My beloved Brethren and Sisters and Friends: I rejoice exceedingly this morning in having the privilege of meeting with you in this open air meeting, not that I covet the place that I occupy at the present time, for I can assure you, like one of the former speakers, that I tremble in every part of my being, but I do rejoice in the testimony of the gospel of the Son of God, in having membership in the Church of Jesus Christ of Latter-day Saints, and in being associated with the people of God.

When I look upon this vast congregation, realizing that that Tabernacle is full of overflowing, that the Assembly Hall likewise is crowded, it tells me that the Church of Christ is growing, that we are increasing in numbers. When I first set foot in Salt Lake valley as a little boy, Salt Lake City was then as one of our villages is now out in the country. In the few years that have passed, it has grown to be a mighty city that is envied by people in all parts of the world. Our desert country has been made to blossom as a rose. Towns, villages, and cities have sprung up in the various parts of this intermountain region.

When I look upon this picture, my brethren and sisters, and realize that it is the outgrowth of the work of the Lord, and that magnificent organization which was effected eighty-seven years ago last Friday, with only six members, the Prophet Joseph Smith an instrument in the hands of God in organizing this great and mighty work, which has grown and increased until it has become one of the great common-

wealths of the world, it gives me joy to realize what the Lord is doing for his people!

It is not only the people gathered here in the valleys of the mountains, from Canada to Mexico, from California on the west to Colorado on the east, but in the foreign mission fields scattered abroad in the earth. When we realize that there are more than 75,000 members of the Church scattered in the foreign mission fields of the world, and when we see the records that come to us of the work that is being accomplished in the mission fields, the faithful Saints scattered abroad in the world, it sometimes makes me wonder if we, the Church assembled here in the valleys of the mountains, could not take a lesson from the scattered Saints in the nations of the earth.

I observed recently, in a bulletin sent from the Presiding Bishop's office to the various stakes of Zion, stating to some extent the work being accomplished in the mission field and the faithfulness of the Latter-day Saints, that the tithing being paid by the Saints in the mission fields sets a pattern for some of us here in the valleys of the mountains. When I realize that in one of the mission fields more than \$9 per capita had been paid by the people in that condition, I could not help but realize that it set an example for the Saints in my stake of Zion, and I believe in many others.

My brethren and sisters, the gospel has been revealed for the salvation of the human family. The Lord has been merciful and kind to his children, has offered unto us a plan whereby we may eventually return into his presence, may prepare ourselves to go back and enjoy that glory and exaltation which he has

in store for his children. He has gathered this people from the nations of the earth, has taken us one of a city and two of a family, and we have been gathered here in this goodly land. Today, when we look at the conditions surrounding us in the European nations and in the countries of the world, we must acknowledge that we are in the most favored spot upon all the face of the earth, here in the tops of these mountains, a place of safety, of refuge, where we enjoy peace and happiness, where we can enjoy prosperity.

This has all come to us, my brethren and sisters, through the blessings of the gospel. What manner of people should we be? How should we appreciate these favors that the Lord has so abundantly given us? Does it not behoove us to be faithful and true to every covenant that we have made with our Heavenly Father? to observe to the best of our ability every law and requirement that has been made of us? We must acknowledge that they have all been given not for the Lord's benefit, but for us his children, for *our* development, advancement, growth, that we may prepare and qualify ourselves here in this school of experience, in this mortal state, in this probation, to go back and enjoy his glory, his presence, and the happiness that will come to those who are faithful and true.

I do not desire, my brethren and sisters, to take up your time any further this morning, but I have a testimony of the truthfulness of the gospel, and I thank God for it, and I desire to lift my voice whenever an opportunity is given to me, to bear that testimony to mankind, for I know that the Lord lives, I know

that Jesus is the Christ, that he is the Redeemer of the world. I know that Joseph Smith is a prophet, and that we see before us every day of our lives the fruits of his great mission and ministry upon the earth. I know that the servants of the Lord who have the control and who direct the Church at the present time are men of God, and I can testify to you of the truthfulness of the statements that were made yesterday in our meetings, that they are men of honor, of integrity, men of faith; and if we will hearken unto their counsels and admonitions from time to time, we will prosper and increase both spiritually and temporally.

That the blessings of the Lord will continue to be over us, and that the spirit of peace and of love and of harmony may grow and increase in the midst of the Latter-day Saints, is my humble prayer, in the name of Jesus. Amen.

ELDER ANDREW JENSON.

(Assistant Church Historian.)

This is perhaps the first time in the history of the Church that a president of the Eastern States mission has presided over a general meeting at the headquarters of the Church. It brings to our remembrance the infancy of the Church and the thought that in the Eastern States was the cradle of "Mormonism," and that we have presiding over this meeting, today, a man who in the presidency of a mission succeeds such distinguished personages as Brigham Young, Wilford Woodruff, John Taylor, Parley P. Pratt, Orson Pratt, Samuel Brannan and a number of other prominent men, who at one time

or another have presided over the Eastern States mission.

We will remember that it is within the present boundaries of that mission that the so-called "Mormon" hill, the Hill Cumorah, is located, and that the Church was organized in that region of country eighty-seven years ago; it was also in these eastern lands that John the Baptist, and Peter, James and John appeared and gave to us the holy priesthood.

It may be proper for me to call your attention to what the Eastern states did for the Church at an early date. When I mention the state of Vermont, you will, of course, remember that Joseph Smith the prophet and his brothers Hyrum Smith and Samuel H. Smith were born there, and so also were the late Presidents Brigham Young and Heber C. Kimball. There were many natives of Vermont who became very prominent factors in this Church and helped indirectly to lay the foundation of this great commonwealth in the valleys of the mountains. Did you ever think of such men as Newel K. Whitney (one of the first bishops of the Church), Apostles Luke S. Johnson, Wm. Smith, Lyman E. Johnson, Albert Carrington, Erastus Snow, Hyrum Page (one of the eight witnesses to the Book of Mormon), and others who first saw daylight, so far as life in mortality is concerned, in the Green Mountain State?

Then, when you think of the state of Massachusetts you can remember such men as Thos. B. Marsh, Willard Richards, Chas. C. Rich, Ezra T. Benson, John F. Boynton, and Franklin D. Richards, all of whom are prominently known in Church history. You can also think

of the first patriarch of the Church, Joseph Smith, Sen., and Bishop Edward Partridge, who were natives of the state of Massachusetts.

Next you can think of the state of Connecticut for Wilford Woodruff and Orson Hyde, and you think of New Hampshire in connection with Amasa M. Lyman and Patriarch John Smith who were born in that state.

Let me next draw your attention to the state of New York, where such men as Oliver Cowdery, Peter Whitmer, Jun., and Martin Harris (all witnesses to the Book of Mormon) were born. You can then call to mind Apostles Lyman Wight, John E. Page, David W. Patten (the first prominent martyr in the Church in this dispensation), Parley P. Pratt, Geo. A. Smith, Orson Pratt, Jedediah M. Grant and Daniel H. Wells, who were all born in the great Empire state.

If you cross over the boundary line into Pennsylvania, you are led to think of Sidney Rigdon, Bishop Edward Hunter, and such witnesses to the Book of Mormon as David Whitmer, Christian Whitmer, Jacob Whitmer, and others who were born in that state.

I desire to attract your attention to the fact, also, that from the City of New York, in 1837, went forth the first Latter-day Saint missionaries to Great Britain. Furthermore, I desire to remind you that it was in the City of New York that Parley P. Pratt first published his famous *Voice of Warning*, one of the first books printed in the early days of the Church—a book that perhaps has done more good and made more converts to "Mormonism" than any other single book written in the early days of the Church. It was also in the City of

New York that Parley P. Pratt, in 1837, first introduced the fulness of the gospel; and, twenty years later, in the year 1857, he left that city to go to his martyrdom in the distant state of Arkansas.

We may also remember that the port of New York was the place where the first Latter-day Saints immigrants from Great Britain landed. Heber C. Kimball and the other missionaries who went to England, in 1837, commenced to preach the restored gospel in Preston, and thence went into the regions round about. They preached several years, however, before the emigration of Saints to America commenced; but when it did commence it is recorded in Church history that on the 6th day of June, 1840, forty-one souls (members of the Church) landed in the City of New York, having crossed the Atlantic Ocean in the sailing vessel *Britannia*, in charge of Elder John Moon. This marked the first emigration of Saints from the old world to America in an organized capacity. In that same year (1840) the ship *North America* brought about two hundred Saints from Great Britain. The next year (1841) eight or nine ships arrived from Europe with Saints bound for Nauvoo, Ill. The emigration continuing, eight ships sailed in 1842, five in 1843, five in 1844, three in 1845, and one in 1846; all these vessels landed immigrating Saints at New York and New Orleans hailing from Great Britain. After that the immigration was temporarily suspended because of the exodus of the Saints from Nauvoo to these mountains, and when it was reopened, in 1848, New Orleans was chosen as the landing place for the immigrants from Europe. This

continued until 1855, when the route was changed again, and since that time nearly all our immigrants from Europe have landed in the City of New York, except a few who landed at Philadelphia and Boston; of late years a number of ships with Saints on board have also ended the voyage at Montreal, Canada.

We should not forget that it was from New York also that the ship *Brooklyn* in the year 1846, set sail and on her long voyage, doubling Cape Horn, and in due course of time arrived at San Francisco, Cal.—no, there was no such place at that early day; it was the small village of Yerba Buena. Among many other things which the *Brooklyn* company of Saints brought with them to California was a printing press which had been used by Samuel Brannan (one of the presidents of the Eastern States mission, and one of the predecessors of Brother Monson here) for publishing a paper in New York called the *New York Messenger*. On this printing press, which was taken around on the ship *Brooklyn* to Yerba Buena (afterwards San Francisco), was printed the first real newspaper in California, the so-called *California Star*. From among the immigrants who made the voyage mentioned in the ship *Brooklyn* came also some of the first founders of Utah.

I will here add that several years after the presidency of Samuel Brannan in New York, Apostle John Taylor, who presided over the Eastern States mission, published a noteworthy periodical called *The Mormon* in the interest of the Church. For about three years *The Mormon* was the distributor of light and truth in the Eastern states so far as the fulness of the gospel

was concerned. Its motto was: "It is better to represent ourselves than to be misrepresented by others."

I have felt impressed, my brethren and sisters, to draw your attention to these historical facts this morning, in connection with this outdoor meeting. Perhaps it is because I am more historically inclined than most people in the Church that I cannot overlook the fact that on this occasion the memories of events connected with the earliest days of the Church are brought to our very doors, and that we have the eastern country, the New England States, the states of New York and Pennsylvania, to thank for a great many things which we at the present time enjoy. In the providences of Almighty God it so happened that many prominent men, prophets and apostles and others, who have figured conspicuously in this Latter-day dispensation, were born in those states of our great and glorious republic which border on the Atlantic Ocean. It contradicts the assertion frequently made that Palestine has produced all the prophets that ever lived and that to Palestine has come all the angels that ever brought a message from heaven to the inhabitants of the earth. That assertion is not true. In the Eastern states of our own country and elsewhere the Lord has raised up prophets and apostles in our own day, and in the great state of New York God our Father and his Son Jesus Christ, our Redeemer, appeared in a glorious vision to the Prophet Joseph Smith; angels also came and visited America, just as literally as they ever visited Palestine in olden times.

May God help us, my brothers and sisters, to appreciate the gos-

pel and its accompanying gifts and blessings, as restored in our day to the earth, which gospel must ultimately be preached in all the world. Long ago our elders would have preached it in all the countries on the earth, if the inhabitants had been willing to receive their testimonies.

I trust that the time is not far distant when the pure gospel of Christ, first proclaimed by divine messengers on the Hill Cumorah, in the village of Fayette and on the banks of the Susquehanna River, may be heard in every land and clime, and that all nations, kindreds, tongues and people may have an opportunity to listen to that gospel as it has been restored to the earth in these latter days. Amen.

ELDER WALTER P. MONSON.

(President of the Eastern States Mission.)

I deem it a great pleasure to have this opportunity of standing before you a few minutes in this open air meeting. I rejoice in the spirit under which the remarks have been given. My heart has been thrilled by the precious truths which have been uttered.

When I think of the great responsibility resting upon one who occupies this position, I tremble in my own weakness, and yet the Lord has said that he will support those who are in his service. For upward of eight years I have served in the ministry, and I know that the Lord will not desert those who will place their entire dependence upon him. I wonder if we as Latter-day Saints realize how precious the truth which we have received is. To me there is nothing so precious and

true as the gospel of Jesus Christ and the testimony which seems to have been born into my nature. Knowing full well that it has been bequeathed unto me by my noble parentage. I thank God always that my father and my mother had the courage of their convictions to turn their backs on the old world and come as pioneers to this western land and help make these valleys the pleasant abode which they now are to the Latter-day Saints.

The gospel is not merely a code of ethics resulting from the fervent thought of man, neither is the organization of the Church a mere congregating together of a few who would like to proclaim those ethics to the world, but the organization of the Church was divinely inspired and men were commissioned to go forth into all the world to preach the gospel to *every* creature, and to baptize those who will be baptized, and to save the meek and the lowly of the earth. It is not the wise—those who are proud and puffed up in their own conceits,—that will listen to the testimony of our humble missionaries, but it is the meek and the humble and those who hunger and thirst after righteousness. They are they who are being filled. I want to enjoin upon the Latter-day Saints that you turn not away from the spirit and power of this great work, for I want to bear testimony to you that no greater blessing has ever come to this earth and been bestowed upon the heads of men and shared in blessing by the women, than the priesthood and authority of Almighty God. We sang, "We thank thee, O God, for a prophet"—I believe every true Latter-day Saint is thrilled with that

beautiful hymn, but I thought while we were singing the third verse, there may be some who have sung it time and time again without getting its full meaning:

"We'll sing of his goodness and mercy;
We'll praise him by day and by night,
Rejoice in his glorious gospel,
And bask in its life-giving light;
Thus on to eternal perfection
The honest and faithful will go;
While they who reject this glad message
Shall never such happiness know."

The Lord revealed to the prophet Joseph Smith, as is recorded in the eighty-eighth Section of the Doctrine and Covenants, that the gospel is his celestial law revealed to terrestrial beings, which, when applied to our lives uplifts us from the degradation of the world and plants us on a higher level and in closer relationship with God our eternal Father.

"And bask in its life-giving light." Perhaps the author of the hymn had in mind what Paul said in the 15th chapter of his first letter to the Corinthians, "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for as one star differeth from another star in glory, so also is the resurrection of the dead." I would not have you believe that the gospel brings blessings only in the future life, or rather in the world to come, but that the blessings of the gospel are to be realized this very minute and this very hour, and will purify your lives, that when you shall have laid off this mortality, you will rise to greater heights than would have been possible for you had you not obeyed the truth as it has been revealed.

Now to the illustration of Paul: if the gospel is the celestial law, and the celestial kingdom is likened unto the glory of the sun, let us not think only of the light which the sun diffuses, but think of the power and influence of light without which nothing can grow. We might liken the light of the sun to the intelligence of man. There is something else besides the light of the sun. There is the warmth which coaxes the tender plant from the cold earth, raises it in the teeth of gravitation, makes the earth lovely, gives greenness to the vegetation. We might liken the *warmth* of the sun unto love, and where there is no intelligence and love, there the law of the celestial world does not reign. Is there anything can grow, even the attributes of God in the heart of man, without love? The very glory of God is intelligence and his nature is love.

The glory of the sun is the light thereof typifying the celestial glory the place where God the Father and his Son Jesus Christ dwell. The glory of the moon, which gives light by night, though not so illuminating as the sun, and possessing no warmth—typifies the terrestrial world. We are told those who inherit this glory are those who are the honorable men of the earth. You will find that terrestrial law working among the children of men today. They have a smattering of intellectual light, and are classed as specialists, who are not interested in anything that they are not familiar with. Take the purely scientific mind—it loves nothing except science. It is like the moon, cold, inducing nothing to growth. But it does give light to many a weary terrestrial traveler!

The law of the telestial glory,

which is typified by the glory of the stars, gives not sufficient light to cast a shadow, yet there is that star of hope held out for all of God's children, that sometime, somewhere, they will come into the love of their heavenly parent, and enjoy his munificent blessings prepared from before the foundations of the world.

Looking at vegetable life, we see plants that grow in darkness. They are pale; they possess not the beauty of those that grow in open sunlight. When I was a youth, I remember being sent into the cellar late in the spring to sprout some potatoes. Every sprout was reaching out for that ray of sunlight that came through a little aperture! And yet we go through life and see God's highest creation, man, turning his back on the light, and not as the potato sprout struggling therefor. I wonder if we are magnifying our calling and are growing toward the light in a desire to be warmed by Christ's love? I wonder if we know just who we are? If we do, let us be obedient unto every commandment of the Lord our Father.

I want to say one word with respect to what President Hinckley said touching the Word of Wisdom. If a call were made of this audience to know how many of you drank tea or coffee for breakfast, how many of you would be forced to hang you heads in shame! I receive letters from those whom I have been instrumental in bringing into the Church in the old world when I labored as a missionary in London, who are traveling from place to place, and who say there is tea and coffee drunk in the homes of some of the prominent people of this land. What is the use of sending

your missionaries out into the world if you are not going to live the gospel here? Why neutralize all the efforts that they put forth in a desire to satisfy your appetite? You say, "It is a little thing, it does not hurt me." It hurts you and it hurts everybody who sees you do it, and I want to tell you that the judgments of Almighty God will overtake you, if you do not quit it.

In New York City last year the scourge of infantile paralysis brought sorrow into many a loving home. The doctors do not know the cause of it. But I am willing to take the Lord at his word as given in the 89th Section of the Doctrine and Covenants. I have often wished that I were a germinologist, and with faith and confidence in the Lord I would start my investigation with the tea and coffee drinker, to find out if there does not lie the cause of the burning out of the tender nerve cells in the children. There were over 10,000 children stricken with this dreadful disease, in 1916, in New York City, and as many more in the State of New York outside of the city. Twenty-five per cent of those afflicted succumbed to this dreadful disease. You can scarcely go along the streets of New York for one day that you do not see some poor child with limbs shriveled, hobbling along on a crutch.

The Lord has warned us, and I am willing to take his warning. He says,

And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones,

And shall find wisdom and great treasures of knowledge, even hidden treasures;

And shall run and not be weary, and shall walk and not faint;

And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them.

One instance where a family of saints were located, three children were carried out of the apartment with infantile paralysis. They thought it contagious, but praise God, not one saint was afflicted. I have faith and confidence that God will preserve the lives of the Latter-day Saints in so far as they will yield obedience unto his laws and commandments.

May God bless and help us to see these things, and give us strength above all things, to overcome the weaknesses of the flesh, that we may grow more like him each day of our lives, that while we are children in the workshop of Divinity, we may learn to build clean and holy temples for the indwelling of His holy spirit.

May God bless us to this end, in the name of Jesus Christ. Amen.

The congregation sang the doxology, and benediction was pronounced by Elder Benjamin Goddard, of the Bureau of Information.

SECOND OVERFLOW MEETING.

A second overflow meeting was held in the Assembly Hall, at 2 p. m., Elder Melvin J. Ballard, president of the Northwestern States mission, presiding.

Music was furnished by the Richards ward choir, under direction of Leonidas Fisher.

The choir sang: "O awake, my slumbering minstrel."

Prayer by Elder Richard C. May, counselor in the presidency of Big Horn stake.

The choir sang an anthem: "Hark, hark, my soul."

ELDER S. NORMAN LEE.

(Recently appointed President of Box Elder Stake.)

I am greatly pleased, my brethren and sisters, to be numbered among the people of God, and I am highly gratified that the Lord, through his chosen servants, has seen fit to place this honor upon me. I feel insignificant and inadequate, but I have an abiding faith that the Lord will fit and prepare his servants, if they show a willingness to work in his service.

For something more than twenty years I have been engaged in the work of the Lord in connection with this Church; and in that time, though it may seem short in comparison with the experience of some of my brethren and sisters, I have learned that one of the greatest of all requisites is that of willingness. When I answered a call to go into the world to preach the gospel, when I was a mere boy, I made a resolution with myself that I would go where the servants of the Lord wished me to go, and perform such work as they desired at my hands, and I have found that that resolution has stood me in good stead in every department in which I have been engaged. When I reached Copenhagen, and met my good friend and mission president, Christian M. Lund, of Mount Pleasant, the first question he asked me was, "Where would you rather

go?" I said, "Brother Lund, I should like to go where I am most needed, and I leave that matter to you." I found later on that many of the brethren were in the habit of expressing a preference for a certain mission field, and I understood then how it was that President Lund seemed to be a little surprised that I had no preference, and that he singled me out for special attention all the time during that mission. I was sent to a place that was not very popular with missionaries, and after laboring there for six or seven months, a call came to send elders into the Baltic provinces of Russia and away into the country of Finland, and President Lund chose me for that mission. I traveled through Finland and in the country round about Pertograd during three months of the summer just twenty years ago, hunting up Saints who had wandered away from the fold or who had been left without a shepherd when the change in government in Finland took place; and in that experience, more than anything that had fallen to my lot up to that time, I learned a little of what it is to engage in the labor of love among those Saints who had been without a shepherd for a number of years, who were so delighted to see the servants of the Lord that they wept with joy. We also wept with them, my brethren and sisters, because we received thus our recompense for anything like the sacrifice that we had made. And little by little I learned that the great power in this work is the power of love. It is a feeling that urges us onto labor for the general uplift of mankind, and when I had performed my mission in that country, and been honorably released, I made the resolution with

myself, on leaving that land, that when I returned home, I would not slacken my energies, but that I would try and keep the harness on. I am very pleased to say that I kept that resolution, more or less, and that I have always been employed wherever I have been located, and have been identified with the work of the Lord. I think that that willingness to go where I was sent had a great deal to do with my having received a call to go to Liverpool, in 1899, and to assist President Charles W. Penrose in the publication of the *Millennial Star*. And when I went upon that mission, I renewed that covenant that I had made with the Lord and myself, that I would not choose to have my way, but that I would try to find pleasure in doing things that the servant of the Lord wished me to do, and I have been very gratified with the experience on this second mission. I was associated one year with President Penrose, and one year with President Clawson, and I have learned many things that have stood me in good stead in my labors since that time. On my return home, or almost before I reached home, in 1911, I was asked to become a member of the high council of the Box Elder Stake of Zion, and I labored there for two or three years, and then was asked to become a counselor in the bishopric of the third ward, Brigham City. Some of my brethren looked upon that as a sort of a demotion, and asked me if I did not feel that way, and I do not know but that my beloved President, Olen N. Stohl, thought that I might feel that way. He therefore gave me my choice as to whether I should work in the high council or accept this position in the bishopric in our ward. It

is a source of satisfaction to me that I answered that if I thought I could do more for the general welfare of the community in the bishopric, that that was the place in which I should like to labor, and I went into the bishopric. As I look over those recent experiences and consider my recent appointment to the highly honorable position of president of one of the greatest stakes of Zion, I have thought that that had something to do with bringing about this appointment, that I have never had any hesitation to serve where it was thought I could serve best. I have never had occasion to regret it, and I am inclined to follow that resolution more than ever, and it is my constant prayer and desire to do something, to work in the Church, and that I may so conduct my work in the Church that my brethren who preside over me should know exactly where I stand. I do not find it necessary to consult my feelings as to whether it would be agreeable with me or not, but they could place their hand on my shoulder with assurance of knowing that I was there; and whatever requirements may be made for me, I hope that I may always feel as I do today, that I will do the will of the Lord without respect to my own convenience and feelings. May we all be blessed with that feeling, is my prayer, in the name of Jesus Christ. Amen.

ELDER HEBER Q. HALE.

(President of Boise Stake of Zion.)

"And again, the Lord shall utter his voice out of heaven, saying, Harken, O ye nations of the earth, and hear the words of that God who made you. O ye nations of the earth, how would I have gathered you together as a hen gathereth her chick-

ens under her wings, but ye would not? How oft have I called upon you by the voice of my servants, and by the ministering of angels, and by mine own voice, and by the voice of thunders, and by the voice of lightnings, and by the voice of pestilence, and by the voice of earthquakes, and great hail storms, and by the voice of famines and pestilences of every kind, and by the great sound of a trumpet, and by the voice of judgment, and by the voice of mercy all the day long, and by the voice of glory, and honor, and the riches of eternal life, and would have saved you with an everlasting salvation, but ye would not? Behold the day has come, when the cup of the wrath of mine indignation is full. Behold, verily I say unto you, that these are the words of the Lord your God" (Doc. and Cov. 43:23-27).

The spirit of this conference and the thought that has repeatedly come to me are best expressed in the words that I have just read to you.

What is the language of the Lord, and how does he speak to his people? Language is only useful in the communication of thought. That thought may be communicated in writing, as I have read it to you, which appeals only and is serviceable only to those who can see and who can read and understand the words that they see. Thought may be communicated by the word of mouth, serviceable only to those who have the gift of hearing and who understand the language in which those thought symbols are expressed. To those who cannot see, and cannot hear, there has been a means devised by embossed letters, that thought may be communicated by appealing to one of those three natural senses. God, likewise, has chosen those means of communicating to his children, by the written word and by the spoken word, and also he communicates through

feelings. He has other means of communication, by the whisperings of the still small voice that is heard by the ear of our spirits. And when his children fail to heed the written word, fail to respond to the spoken word, fail to hear and obey the whisperings of the still small voice, then God must speak in some sterner language, that his children will understand and obey, and he often employs the forces of nature, in the thunder storm, in lightning, in famine, in earthquake, in some one of the forces of nature, to bring to the understanding and attention of his children that which they would not understand in more gentle tones. For 120 years God spoke through his servant Noah to the children of his great world family, as they existed at that time. They failed to respond to the spoken word; they failed to respond to the word of tradition, as it came down to them from their father Adam, and so God must then speak through some voice of nature that his word might be heard and his mandates obeyed; and the clouds of heaven gathered, and burst forth and scattered rain upon the earth until the low places were filled, until floods dashed upon the streets and into the valleys, and the people began to flee from their homes to the high places. Noah had withdrawn with his family into the ark, and with him the chosen beasts of the field. When the people perceiving their peril cried out unto God, "Save us from this peril," it was too late; their opportunity for salvation had passed.

God spoke through his servants, by his word of inspiration, by dreams, by revelation, even through the mouth of the boy Joseph, that there would come a time when

famine would fill the land. The brothers and nephews of this boy who had been so favored of the Lord sold him into Egypt and then, later, at the feet of pagan Egypt the children of Israel had to kneel and beg for bread. Yet rebellious Israel forgot God in their days of prosperity, and were finally permitted to be taken into bondage and captivity to the Egyptians, and for years and years they suffered the humiliation of slavery. When the time came for their deliverance, there came the voice of God to the pagan idolaters of Egypt, "Let my people go," but they heeded not the voice of the servants of God, which made it necessary to appeal to them through some of the forces of nature, speaking through some sterner voice that they might understand and obey, and pestilences of frogs, of lice, of darkness, came, and yet they did not understand. Finally, the word went forth that "this night shall the first born son in every Egyptian home be slain." When the morning broke and it was discovered in the homes of the Egyptians that their first born sons were slain, then they understood. God had at last spoken a language that pagan Egypt understood and obeyed, and Israel went forth, miraculously delivered from the hands of the Egyptians, miraculously delivered from the waves of the Red Sea, miraculously fed in the wilderness by manna from heaven, by water from the rock; and while their prophet Moses was upon Mount Sinai, receiving the commandments written upon tablets of stone by the finger of God, the first of which read, "Thou shalt have no other gods before me," Israel, this chosen people, down in the valley, were bowing down to a golden calf,

and crying for the fleshpots of Egypt. Idolatrous worship had again filled their hearts, and the Lord was compelled by such expression, by such idoltry, to cause them to circle about in that great desert until they had all, practically, passed away, that their offspring might go over the river Jordan into the promised land.

We hasten on. In the days of the Master, we find him presenting that great parable of the marriage feast, wherein was shown that he sent out servants to invite his subjects to the feast. A few only came, and then he sent them out again: "Go ye into the highways and byways, and compel them to come." Not by the force of the law, nor the force of armies. They had declined to come because, some had recently married and were on their honeymoons, others had purchased a yoke of oxen, and were so busy caring for and trying them; others were so busy in the fields and could not come. But then went forth the command to bring them, sent out, not by strength of arms, but by removing the obstacle that stood in the way. "Thou shalt have no other gods before me," and if there is an object of worship standing between me and my God, when my God speaks for me to come, I must watch lest that object of my affection, the object of my worship, making it possible for me to obey, is removed, whether it be wife, whether it be riches, whether it be lands and possessions, it mattereth not. When God speaks, it is for me to hearken; when God commands, it is for me to obey. Saul of Tarsus was on his way to Damascus to take bound the Saints of God unto Jerusalem. He had heard the word of the Master; he had heard the testimonies of the apos-

ties; he had read the scriptures, and was second to none in his knowledge of the law, and yet he heeded not the written word, the testimonies of the apostles and prophets of God, all were unheeded by him. God must yet speak in some other language, in some other manner, to awaken in the heart of Saul the spark of truth; and while on this mission of persecution the voice of God spoke out of the clouds, "Saul, Saul, why persecutest thou me?" Saul fell dumb and blind to the ground, quivering, shaking in every part of his body. He knew that some power had spoken, because, he felt it all over him, and was turned blind and helpless on the ground. And as soon as he regained his speech, he called out, "Lord, what wouldst thou have me to do?" "Go to Damascus, seek out Ananias, and he will tell thee what thou must do." Paul obeyed. When he approached Ananias, Ananias had already received the revelation, and was ready for him, and he baptized the repentant Saul, laid his hands on him, and when the Holy Ghost came upon him, the scales fell from his eyes, and Saul, the persecutor of the Saints, became Paul the great indefatigable apostle of Jesus Christ.

The Lord hath spoken in this day. His word has been revealed by the mouths of angels, and even by the mouth of the Son of God. His word has been revealed in the coming forth of the Book of Mormon and in the revelations known to us as the Doctrine and Covenants and the Pearl of Great Price. And this gospel of the kingdom, in conformity to the instructions and commissions imposed upon those who organized this Church and who constituted its first elders, has been

carried to practically every civilized nation in the world, and has been preached as a witness of the second coming of the Christ, and the message of salvation to the children of men. And yet, while these nations have been warned, while the gospel has been carried to them by thousands of elders, yet they remain in the same condition of unbelief. And while they have had the Bible and Christian churches who aspired to guide them toward heaven, yet they remain in ignorance of the peril that hangs over their heads, and God has been compelled to speak to the European nations in the sterner voice of war and bloodshed, brought upon them by their own avarice, by their own jealousies, by their own indifference to the commandments of God, and the teachings of Christianity; and if it be the will of God that this condition must continue, and if it be necessary, I say, that this price must be paid for that most precious of all possessions, namely, peace, as heralded by the angels in their song at the birth of the Christ, then let us pray that when this price is paid that peace may come, and that the peace of God may be manifest in the earth and among the inhabitants thereof, and the earth be prepared for his second coming.

Let it not be said of you, any one of you, or of me, that it shall be necessary for God to speak in any other way than by his own word or by the spoken word through the mouths of his servants, before we obey. Let us be like the brother who preceded me today, let us be ready and willing to go where we are sent, and stay where we are asked to remain. Let us respond to every duty, fulfil every obligation, live up to every responsibility, for

I want to tell you, in the name of the Lord, that we are living in the most perilous times in history. There has never been a time in your life, and never will be again, when a greater price shall be paid for bread and the necessities of life, than in the year that now confronts us. Let us stand on safe ground, and know that we are on the side of liberty, righteousness and God. Then we are safe.

Let us have the testimony the prophet Brigham Young had, and so expressed in these words: "I have made up my mind to live my religion, and be saved, though all other men go to hell." There was positiveness; there was conviction; there was strength. And in the strength of such character and such faith, God's people will be protected in these valleys of the mountains. But without this faith, without this testimony, without righteous living among the people of God, there can be no promise.

God help us to live our religion, keep God's commandments, live up to our obligations as Latter-day Saints, and get the testimony that he lives, that this gospel is true, and it is worth living for, and it is worth dying for. May God help us to do this, I ask in the name of Jesus. Amen.

ELDER ARTHUR W. HORSLEY.

(President of the Carbon Stake of Zion.)

I am very grateful to my heavenly Father that I have the privilege of attending this conference. A few days ago I did not feel physically able to come to Salt Lake, but through my faith and prayers, and the will of the Lord, I am able to be at this conference and to enjoy

the spirit thereof in listening to the servants of the Lord, listening to his prophets, seers and revelators give unto us instructions that are for our good and benefit today.

While listening to what has been said during this conference, and what has been said by the elders this afternoon, the thought has gone through my mind, if ever there was a time in the history of this Church or the people of this Nation when we needed to watch and pray, it is today, for we are truly living in perilous times, and we know not what the end will be. But we will have to stand in holy places, and pay our devotion to God, our eternal Father, and pray to him for his guidance that we may do the right.

We need to look after the boy and the girl today, because we expect them to be the men and the women of tomorrow. We must teach them the correct principles of the gospel, not only by precept but by example. There is a vast amount of work for the elders of the Church to do, at home and abroad, warning mankind of the impending judgments that will befall the wicked unless they repent and turn unto God. We have many precious souls given us to watch over in the various wards and stakes of Zion, thousands of them born under the new and everlasting covenant need to be watched over and to be taught the principles of the gospel. But I have been grieved sometimes when I have heard some of the brethren say that they have not time to labor at home, and that they have come to the conclusion that so much ward teaching in the wards of the Saints is not really necessary, and this is verified by the reports we get from time to time when we find in some

cases only 20 or 30 per cent of the inhabitants of the stakes visited by ward teachers. I rejoice in the labors of the ward teachers where I reside, because I know they do good. I am very much interested when they visit my house, not so much interested perhaps in the eloquence which they may display, or the doctrines which they may promulgate, but I am anxious for the answers that are coming forth from my children, wondering, when questions are put to them by the ward teachers, what the answers will be. That is what I am concerned about mostly, and I am always pleased if the questions are answered. If only the simple question is asked: "Do you pay your tithes and your offerings?" I await, trembling sometimes, the answer, and I am always glad when the answer is, yes, we believe in that doctrine, and that we observe its requirements. Then the question, "Do you pray unto the Lord morning and night for his guidance?" I wonder again what the answer will be, and I rejoice in my soul when the answer comes, "Yes." And again, when the question comes, "When you grow up and desire a wife, or a husband, as the case may be, do you understand it is your duty to go to the House of the Lord, and to be sealed for time and all eternity?" again I await the answer, trembling and wondering what the answer will be, and it brings joy to my soul, when I hear the answer, "I will, if the Lord is willing, and I am worthy." These thoughts are very practical to the Latter-day Saints, and they are highly necessary. We want to know just what our boy is thinking about, and just what our girl is thinking about, and we want to know if they have a testimony of this gospel in

their souls. Fathers and mothers should know this, and they may not get it in any other way than through the ward teacher. I might ask the question, and they might not want to disappoint me, and they would say "yes." I have heard young men say that they went on missions because their father asked them to go, and they wished to please him. I want my boy to go because he feels it his duty, whether it pleases me or not. And they should have the necessary faith for this, and we should teach these principles. We should labor while it is day, for the night cometh when no man can work.

I was very forcibly impressed with the remarks of President Smith, when he said we want to be loyal to God and to our nation. We must be loyal to God every day of our lives, and I hope that when our boys have to go out in defense of our country that they will go with the love for humanity, and desiring the liberty and rights of the children of God in the earth. Well might the Savior say at one time, "By their fruits ye shall know them." We are known by that which we produce in the earth, and we want it said of us, "Well done, thou good and faithful servant."

I know that this is the work of the Lord. I know that Joseph Smith was a prophet of God. I know that God lives, and he hears and answers the prayers of the Saints, and the sick are healed through faith and prayer. I know that these principles are true, and my prayer is that we may live in the earth so as to be entitled to the blessings that God has in store, that when it comes time for us to lay down this body it may be said truthfully of us, "Well done, thou good

and faithful servant, enter into the joy of thy Lord," which is my prayer, in the name of Jesus Christ. Amen.

The choir and congregation sang:
"High on the mountain top."

ELDER WILLIAM T. JACK.

(President of the Cassia Stake of Zion.)

My brethren and sisters: I am very happy to be permitted to meet with you in this general conference of the Church, and with you to rejoice in the splendid testimonies and the words of truth and inspiration that have fallen from the lips of the general authorities of the Church. I rejoice in the word of the Lord, because in it there is righteousness; it points to us the way, it suggests to us the course that we ought to pursue. It teaches us that we ought to walk in the path and be directed in the course in which lies salvation in the end. At this moment there are assembled together in the three congregations upon this block possibly more than twenty thousand members of the Church, men and women who have come from all the different parts of the Church, that they might be instructed in the word and will of the Lord, and I earnestly desire that while I shall stand before you for a few moments this afternoon that my time may not be spent in vain, but that the same good spirit which has prompted those who have preceded me in this position, and which has actuated all of the speakers in the general assembly during the past three days, and this morning, may be felt during these few moments.

That the Lord has spoken again from the heavens there can be no question in our minds. That the

angel spoken of by John the Revelator (John 14:6) has come to the earth, and has brought that glorious message, we do not doubt this afternoon. Indeed, our presence here is an evidence of the belief that we have in the fulfilment of that glorious prediction by the Apostle John. And that the Lord appeared to the Prophet Joseph, Smith is equally evident. And that the gospel has been established upon the earth is true. Possibly the majority of those who are here this afternoon are members of the Church, and to attain that membership it has been necessary for us to believe in God, accepting him and acknowledging him as our spiritual Father, as the Father of our Lord and Savior Jesus Christ in the flesh; and that Jesus was born of the Virgin Mary, and that he fulfilled his earthly mission, and that his life was concluded in the sacrifice that he offered for us and for the world. We believe that through the atonement of Christ all men will be saved, through obedience to the laws and ordinances of the gospel. This is specific salvation. There is in the atonement of Christ a general term of salvation. "As in Adam all die, even so in Christ shall all be made alive." So, as many as shall die and have died through the transgression of Adam, shall be resurrected from the grave by the atonement of Jesus Christ. That will be true of all men, saint and sinner, Jew and Gentile, bond and free. All men will be participants in the benefits of the atonement of Jesus Christ, as far as the resurrection of these bodies is concerned. There is no question about that in my mind. If there is any one fact in scripture that is proved beyond the peradventure of a doubt more

than another, it is the fact of the literal resurrection of the bodies of those who have lived. With this belief in the Father and in his Son Jesus Christ, who came into the world that we might live, and our belief in that wonderful influence that comes from the presence of God and fills the immensity of space by which our natural minds and our understandings are quickened, our eyes opened, and our comprehension is enlarged, to which we refer as the Holy Ghost, a personage of spirit,—I say with faith in this, and with faith in the love and mercy of our Father in heaven, and in men whom God has chosen from among their fellows and placed upon them a portion of his honor, giving them authority to officiate in his name and power to act among the children of men in the same manner and with the same effect as though he were present himself and performed these ordinances, we are fit candidates for initiation into his Church. With faith in God, with faith in Jesus Christ his Son, with faith in the mission and operations of the Holy Ghost, and with faith in the men whom God has appointed to preside over us in the holy priesthood, we are then fit candidates for baptism, that baptism by which we are “buried in the water” and come forth out of the watery grave to a newness of life. “Know ye not,” the Apostle Paul declares, “that so many of us as were baptized into Jesus Christ were baptized into his death? Wherefore, we are buried with him into death, that like as Christ was raised up from the dead, by the glory of the Father, we also should walk in newness of life; for if we have been planted together in the likeness of his death, we shall be also raised up after the

likeness of his resurrection.” Now we have received these glorious ordinances. We have been baptized in the water, in the name of the Father and of the Son and of the Holy Ghost, and we have come forth to a newness of life. I hope, my brethren and sisters, that it is to a newness of life. I hope that we were able to “put off the old man” of sin when we went down into that watery grave. I hope we have been able to live above the traditions of the world, so that when the hands of the elders were placed upon our heads and the Holy Ghost was conferred upon us that we became fit receptacles for the indwelling of that divine influence, that we might then be in that attitude of mind and purity of body that we would be able to receive the whisperings of that still small voice, and that we would be guided by its promptings, directed by its influence, and strengthened by its power. And if we have thus lived, and if today we sit in this congregation as men and women thus favored of the Lord our God, then happy are we. But I am sorry, my brethren and sisters, to admit in your hearing this afternoon, that there are many of the Latter-day Saints who believe in the divine mission of the Prophet Joseph Smith, in the restoration of the gospel in the day and age in which we live, who went forth into the waters of baptism and received the “laying on of hands of the presbytery” and who, soon after, sat down on the banks of the stream, and failed to grasp the situation and the opportunities around about. They failed to live their religion, failed to comply with the requirements made upon them, failed to grow with the growth of the Church and today they find themselves far

in the rear of the advanced condition of the Church of Jesus Christ of Latter-day Saints. So these conferences are called, these assemblies gather together from time to time, in order that our ears may be opened to the voice of the Lord as it comes to us through his divinely appointed servants, and if we are wise and desire, in a night not very far distant, to have oil in our lamps and to have those lamps trimmed and burning, we will receive the word with gladness, and we will put it into practice in our lives. We will be guided by it in these days of trouble and trial and evil in the world, and we will live near unto the Lord, so that when these troubles become more grievous, and perhaps more close to us than they have been in the past two and a half years, that our feet will be found standing in holy places, that we will have God for our friend, that we will have taken the Holy Spirit for our guide, that we will henceforth be able to stand amid the whirl of doubt and the fear of nations, having our trust planted in the God of Israel, realizing and remembering the promises that Jehovah made while he was here in his personal ministry, and which he has made through his spoken word to the Prophet Joseph Smith. If we are able to read, we will read the signs of the times, as Daniel read the handwriting on Belshazzar's wall and understood in a moment what it meant.

I believe every Latter-day Saint ought today to be standing in such a holy place, and living such a holy life, that he or she will be able to discern the signs of the times. We may not be able to tell, as was stated this morning, within any certain number of months or years, the

time of the second advent of our Lord and Savior Jesus Christ; but we will know this, that when the fig tree is putting forth its leaves summer is nigh, and that the warm weather will soon come upon us. We may know just as assuredly that we are living in a time near the coming of the Lord Jesus Christ, if we are able to read the signs of the times. I do not know how many of you have read recently the 24th chapter of Matthew, and have considered the words of the Lord Jesus, uttered prior to his crucifixion, with reference to these very times in which we are living. If you remember, he refers the people to the prophecy of Daniel of old, with reference to the destruction of Jerusalem and with reference to the days and times in which we are living and his second coming. You remember he makes the statement that when these tribulations and destruction, referred to by Daniel, shall appear among the peoples of the earth, then is time for us to be putting our feet in holy places. I want to say in passing that those who have attended the sessions of this conference have endeavored, and to this extent have manifested the disposition to be in a holy place during this time, and I congratulate you for it, my brethren and sisters. You are doing well.

If in your lives, during the coming six months, or the coming year, or years, you will continue to stand, not only in this holy house, or in all the holy houses that God has appointed for us to meet in, it will be well with you. When I look over the reports, I find that only an average of from 16 to 20 per cent of the membership of this Church attend their sacramental meetings on Sunday afternoon, I am constrained

to believe that some if not many of the Latter-day Saints have not decided to stand in holy places on the Sabbath afternoon, and I think that the words of Paul are finding some application in the lives of the Latter-day Saints, in which he said, speaking to his favorite son, Timothy, that in the latter-days, those in which we are living, "perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God." I am afraid that sometimes this spirit of evil is entering in among the Latter-day Saints, in that we would rather be somewhere else on the Sabbath day, when our feet should rest in some holy place, during the two hours of our sacramental meeting.

The same is true of the priesthood. Twenty-six per cent on an average of those who hold the priesthood attend the ward priesthood meetings. It is not very creditable to us, as members of the Church, is it? Every blessing that we enjoy, or that is to be enjoyed in the Church, either in time or in eternity, must come to us through this holy priesthood. When we forget this, we forget our duty to God, and to ourselves, and also to the priesthood. We are told in the 29th section of the Doctrine and Covenants, that those who have not this priesthood in the world to come will have no power of salvation; that those who are cast off into the outside, where there shall be weeping and wailing and gnashing of teeth and eternal darkness, will not be

able to come out of that place because they have no power. Now, you brethren who hold the power of the priesthood, and that means the power of salvation by which you can lift yourselves above the groveling events of this earth, and be exalted, heirs to the kingdom of God. Therefore, let us honor this priesthood; let us do our duty, and comply with all the requirements made of us, and God will honor us both here and hereafter.

Needless to say we are living in troublous times, when that phial of wrath has been poured out upon the land and upon the sea, when the hand of destruction is falling upon those who dwell upon the earth, upon the land and upon the sea. I think so, and it will increase until the consummation of all things and the dawn of the millennium have come to us. We need not be surprised at these things. They are coming. Our sons may have to go to the front. They may have to enlist and go out and face the enemy, the enemy of our country, because I want to say to you, my brethren and sisters, that God has given this land to be the home of the free, and this country will ever be a free nation. I do not consider that the time will ever come that any foreign king will ever be permitted to rule upon this land, because the decree and purposes of God are all opposed to that. But there will come a time—there is coming a time, when the good people of this nation, just as far as their wickedness extends, will be scourged by the hand of the scourger until they have opened their eyes and understood the purposes of God.

Let me say, in closing, that in the midst of this time let us be sure that

we keep in mind the purposes of our lives. Some men may love to conquer as they have done in the past, and we know we hope to conquer. I want to say to you for the comfort of those mothers and fathers of sons that may have to go into the war, that we shall and must conquer in the power of Israel's God. The history of the past shows us very plainly that very few men, without the power of God resting upon them, have been able to conquer, and that principle suggests the truth today as it ever was. There are a great many things besides fighting for us to do. The Church of Jesus Christ of Latter-day Saints is an organization of peace and an organization of uplift. Not very many days ago, in the section in which I live and in the stake over which I have the honor to preside, there came into our district representatives of the Canadian government, soliciting our young men, our sons and our fathers, to leave their homes and go over into Canada, in order that the soil of Canada might be tilled and crops produced. Their young men had gone to the war, their communities had been deprived of men who had been engaged in commerce and labor, and therefore it became necessary for them to send representatives into the various states of this nation in order to employ boys to till the soil for them. Perhaps many of our boys will rush headlong into the ranks, so that little means will be left for help in tilling the soil. I live in an agricultural district, and I consider very strongly that an important duty is to the soil, to the raising of crops in order that the people, even those who are engaged in the conflicts of war may be pro-

vided with the necessities of life. There will be plenty to go to the front; and yet, all should be ready to go, if required. Though I am past the age myself, yet I feel, if the time comes and necessity calls for it, and my other necessities will spare me—because I have other duties that I cannot very well forego—if I can be spared from those other callings and wants, I will be glad to do all I can. Yet I must recognize that these other things devolve upon me.

Our loyalty need not be questioned, because God knows there are no people in the United States in whose veins flows more loyal blood than in the veins of the members of the Church of Jesus Christ of Latter-day Saints. Well, let us be true to ourselves, my brethren and sisters; let us be true to the Church that has given us such a glorious heritage. Let us be true to God who has made it possible for us to occupy these peaceful valleys of the mountains, that we may live out in perfection the life that God has given us, so that when we shall pass away from this earth there shall await us the glorious reward of salvation in the kingdom of our God, I humbly ask in the name of Jesus Christ. Amen.

Elder Melvin J. Ballard sang a solo: "I'll go where You want me to go, dear Lord."

ELDER SERGE F. BALLIF.

(President of the Cache Stake of Zion.)

My beloved Brethren and Sisters: I can assure you that I feel very humble and dependent upon the Spirit of the Lord in standing before you here this afternoon; and from the bottom of my heart I de-

sire that the Lord may prompt me in the words that I may utter in your hearing. We are living in an age when God has again spoken from the heavens, and established his work upon the earth. That work will remain; it will not be taken away, and it will not be given to another people, because it has been established of our heavenly Father. It matters not what we might or might not do; it matters not what influences may be brought to bear in the world, my testimony is that the gospel of Jesus Christ has been established in the earth and it will remain to accomplish the full purposes of God, our heavenly Father. I have a testimony that is burning in my bosom which declares to me that God lives. It declares to me that Jesus is the Christ. It declares to me that Joseph Smith is indeed a prophet of God, raised up in our day as an instrument in the hands of God to accomplish divine purposes.

Today we say there are a great many prophecies going into fulfillment. The prophets have said that there would be a change of seasons, the seasons would be changed, that men's hearts would fail, that all the former signs would be changed, and the peoples of the earth would change in their opinions, and that wars and rumors of wars would agitate the hearts of people in the world. My heart goes out today to the people in the world.

A number of years ago I was called to go upon a mission, and in the commencement of my mission I was assigned to labor in the little kingdom of Belgium, in the little city of Liege. I was afterwards appointed to travel without money and without price in all the cities and hamlets in that little

country, and had the privilege of bearing my testimony to a great many people in that land. With all my heart I am thankful to my heavenly Father for the privilege that I had to go to that land, and to raise my voice of warning unto that people, to declare unto them that the heavens had again been opened, that the gospel of Christ had again been established upon the earth in our own day. It was indeed a great pleasure to me, and I want to say, that during my labors there I found a good people. I found them to be hospitable. They have taken me into their homes. They have given me a bed to sleep in, food to eat, and clothing to wear, and many of them have accepted the gospel of Jesus Christ and I believe that the testimonies of the elders who have traversed that land stand out before those people today, even as the handwriting on the wall. They remember the testimonies, and they are burning in their bosoms.

I want to testify to you that it is not alone the testimonies and the acceptance of the gospel; it is not alone the fact that you received the gospel and that you went down into the waters of baptism and were born again; but the great question for me and for you to know is, that we have accepted that gospel with clean hands and with repentant hearts, and that we came out of the waters of baptism and received by the servants of the Lord through the laying on of hands the Holy Ghost. I testify to you that though you go into the waters and come out of the waters, if you have not repented in your souls, your baptism will not be accounted unto you for righteousness. Therefore, I say it is important for us to realize and understand that when we

enter into these sacred covenants we have not finished, but have simply commenced the great work that lies before us.

After laboring a short time in Belgium, I was called to labor in the Swiss-German mission, to preside over that mission, and I had an experience during my time in that land, in France, in Switzerland and Germany, and I want to say to you that my heart is filled with gratitude to our heavenly Father that I did have the privilege of bearing my testimony in all the provinces of Germany, in Austria, in Hungary, in France, in Switzerland, in many of the homes of the people. I feel thankful for the privilege that I had of going into those lands and bearing unto them a warning testimony of the establishment of the Church of Christ in our day. It was not without a great deal of opposition that the gospel was preached in Germany. I remember many times of attending meetings in the great city of Berlin, the capital. Many times before we met, in fasting and prayer, we implored the Lord that he might protect us in the secret meetings that we were about to hold, that we might not be molested by the hands of those who were our enemies, that they might not overtake us and banish us from their land. We had the message of peace and of love, and our souls were filled with love and our desires were to deliver our message to that great people in the land of Germany. Ofttimes the secret officers entered our meeting houses, dressed as civilians, and there they have taken our missionaries, thence to prison, and many times our elders have served days and weeks behind the bars for the gospel's sake, but I want to testify to you that our el-

ders did not murmur. They sang praises to God, and the testimonies of the gospel burned in their bosoms. There was no doubt in their souls that God lives, no doubt in their souls that Joseph Smith is a prophet of God, and that God was able to take care of them and protect them. They were always ready and willing to go where they were called to go, it mattered not what the danger might have been. And I believe today there are thousands of people, yes, I was going to say there are millions of people directly and indirectly who have heard the testimonies from the lips of our elders as well as from the many tracts that they have distributed in those lands, I believe, today, that their hearts are pricked. They believe in their souls that they rejected the message of life and salvation which was delivered unto them. I remember at one time in my travels throughout the mission, I went up to attend a conference in Koenigsburg on the Baltic, near the borders of Russia, and we held a splendid conference, and the Spirit of the Lord was manifest, although we were in secret, and our house of worship was filled with strangers. The Spirit of God was made manifest in great power. And I believe that in my broken German I stood before that congregation and bore my testimony to them, and for the first time during the six years that I was in the mission field, after the services were ended, the officer of the law tapped me on the shoulder and said, "Come with me." Those were indeed trying moments; but there was no fear in the souls of our elders. We knew that we were engaged in the work of the Master, and that he had the power to protect his servants. I went with

this man to the court of justice, and for many hours they questioned and cross-questioned, and then sent me from one department of the court to another, and finally, for the first time in all my experience (this I have never told before), the judgment came, and I was banished from Posen. I did not make it known to my brethren in Zion. And those few who were with me, I told them, this shall not go further. But on my dismissal I continued my labors, and I visited all of the large cities in that land, and notwithstanding the fact that the officers of the law were watching for us, our enemies were on the lookout for us in all the cities of that land; yet from time to time we visited those cities, and we preached the gospel of Christ unto them unmolested. I want to say to you here, when I came out of that house of judgment I was directed to the American Consul, and if ever in my life my heart was touched, it was when I passed before that building where was located the American consulate, and there I saw the Stars and Stripes unfolded. If ever my heart went out in gratitude to God that I was born under the Stars and Stripes, I felt then like bowing my knees and thanking God for the flag, which declares peace and liberty to all men; and in my soul I felt that the time sometime will come when freedom will reign in that great land of Germany, when they will, in the providences of our heavenly Father, have a land of freedom in that country, when men can go and proclaim their belief in God according to the dictates of their conscience, and proclaim it in that land as they can now do it in the land of America, the land of the Stars and Stripes.

That was my thought and desire when I visited that splendid people, and I want to say here that the masses of the people in Germany today are not responsible for the conditions that exist in their land. There is the blood of Israel in their veins. The handdealings of the Lord will be meted out in justice unto the rulers of that people, and the time will come, and is not far distant, when the meek and the lowly, the humble, in that land will have the privilege of hearing and embracing the gospel of Jesus Christ. In all my experience in the German mission—and in my experiences I met some sad ones—it was my privilege, my duty, I will say, to lay away two of our elders who were overcome in sickness. We sent the body of one of them to his native land. The other one today lies in the cemetery, near Berlin. It was indeed a sad time in my life when I laid his remains to rest in that foreign land. But I have burning in my soul a testimony that, on that great day which we commemorate today, the spirit which actuated the body of Brother Coombs who lies there will again take up its abode, and he will have a part in that glorious resurrection of the just.

My brethren and sisters, I testify to you that this is God's work, in which we are engaged, and the only things that can prevent us from enjoying the blessings and the promises of the gospel are our own sins and transgressions.

Of all those trials that I have borne in the mission field, there was one more trial that was harder to me than them all, that was the time when one of our elders—only one in all the time that I was in that mission—transgressed the laws

of God, and when I had to send the recommendation for his return dishonorably. My brethren and sisters, there was a trembling in my heart and in my hand when I had to sign the dishonorable release of one of our elders.

God bless you, my brethren and sisters. May the spirit of this conference go home with you, and may it be disseminated in your hearts. May your little ones, your sons and your daughters, partake of that good spirit and influence that has been made manifest here in this conference. God bless you, is my prayer and testimony, in the name of the Lord Jesus Christ. Amen.

An Easter anthem was sung by Don Priestly and the choir: "Hozanna!"

President Melvin J. Ballard of the Northwestern States mission presented the names of the General Authorities of the Church, as presented in the session at the Tabernacle. Each and all were sustained by unanimous vote, in the positions named.

ELDER MELVIN J. BALLARD.

(President of the Northwestern States Mission.)

My brethren and sisters: In conclusion, I desire to add my testimony to that of my brethren. My heart has rejoiced through this conference that the Latter-day Saints have the opportunity, the wonderful privilege, to be guided by the word of the Lord; for, go where you will in the world, unrest is there, uncertainty, men are wondering what is coming; their hearts are filled with anxiety, they are asking the question, "Watchman, what of the

hour?" and none seems able to answer. Our watchmen have answered us in this conference, from the chief watchman to those who stand with him. They have told us of the hour. They have advised us what is coming and what shall be, and have pointed out to us our duty as members of the Church.

I rejoice in the comfort, the consolation, the safety and security with which we are surrounded, with wise counselors inspired of the Lord to direct Israel in these momentous and wonderful times; and I feel that it is a time of all times in the history of this Church for Latter-day Saints to live their religion, to stand in holy places, and "watch the salvation of God," as it shall be worked out in the midst of the nations of the earth, and fear not for the future, so long as we keep the commandments of the Lord.

I doubt not that God lives. His providence is over his Church and over the world, and a good time is coming. I can see behind the dark clouds present, the silver lining of a better day, the glorious consummation of those precious promises that have inspired the utterances of the prophets of God from the beginning until this day, that this is but preparation for the coming of the great Son of God to live upon the earth.

I am loyal to my country. I want my young brethren and sisters to feel that the institutions founded and established in America are God-given; the constitution of the United States is a revelation from the Lord, for all the earth, and not only for America; and that the Lord has committed unto this land the mission of lifting up an ensign to the nations of the earth. And if

the nations of the earth had heeded the warning, the invitation and the message, no such trouble and mistrust as we now see would have been among men. But they would not heed; those who had for ages believed that by divine right they ruled and governed would not yield to God's plan wherein he advised when this great instrument was established, the constitution of the United States, that into the hands of the people shall be given the right to the people to change the rulers and to govern themselves. And this is only a short cut to the glorious end to establish equity and justice in the earth. I cannot help but feel that there has been a wonderful providence of the Lord over America. The Book of Mormon is full of promises and predictions concerning the future of America. It is a land of liberty, and the people shall be preserved against all other peoples as long as the people of this land serve God and keep his commandments. I feel that it is also essential and important that we shall not lose sight of this latter injunction, namely, that if we are to hold our place as a nation and be ourselves preserved from disruption and disintegration, it shall be upon the basis that we, not only the Latter-day Saints but all the people of this land, observe the law of the Lord, and believe in God and keep his commandments, or chastisement shall come also to the peoples of this land. I do not fear but that even yet, notwithstanding the wickedness that now abounds, the Lord loves this nation, and that he still labors with us, and that he will bring us into our right place and position. And my heart goes out now in a feeling that the present trouble into which we are coming is only, per-

haps, to call us also to repentance. I have witnessed in the British Columbia section of the Northwestern states mission, from where so many have gone to the war, scarcely a home from which a relative has not gone, or has had a willingness to turn his hand to the defense of the right. I feel that that spirit of stopping and looking and listening to the word of the Lord will come when from the American homes the feeling shall come that is entertained for loved ones that have gone to the front. I feel that it is right and proper that we should take part in this trouble, that we will be more organized and more brought back to the ideals of the establishers of this great government.

Some have interpreted Nebuchadnezzar's dream so as to make it apply to the establishment of the kingdom of God in the latter-days; have interpreted its fulfilment as meaning the establishment of America. Others have given other interpretations. But I can feel in my heart a growing love the more I know of the gospel of the Son of God, the more I appreciate America, and the more I love the institutions of this land. If there is anything that inspires me with the glorious mission of America, it is the knowledge of the Son of God and the gospel of the Lord Jesus Christ. I can see no competition between the mission of the Church of Jesus Christ and America among the nations of the earth. We have largely felt, and we were right when we felt, that when the Lord spoke to the Prophet Joseph Smith, he cut a stone out of the mountains without hands, so to speak, the stone that would roll forth and fill the whole earth. This is indeed the

work that is to grow and to roll forth to fill the whole earth, and I am coming to feel in my soul that only a part, perhaps, of that great vision has reference to us; and yet I am conscious of the fact, or feel in my soul, that a part of the miraculous work, the kingdom of God, unlike the kingdoms of this world, which are political, the kingdom of God is spiritual, it is religious, and it gives to man the consolation that in it is found the solution of all the problems of life; and I feel that in the two important matters, the establishment of the United States of America among the nations of the earth and the establishment of the Church of Jesus Christ again in the earth, is the fulfilment of that wonderful prophecy. These two shall go forth as twin images, and not as competitors, one helping and sustaining the other. For I believe that the most patriotic thing that the Latter-day Saints can do is to save America and the Americans from sin and from violating the law of the Lord, and if they will do this, this nation will prevail and shall not come to trouble. So that I feel that there can be no competition to come from the conditions we now see being brought about. America has lent her powerful influence, making it possible in this free country for the truth to be established and to go unto the nations of the earth, for the Church of Jesus Christ to be organized and grow and develop; protected with her tremendous power to protect the elders of this Church, and so it will be in the future. These two will go forward in the future fulfilling their mission, and holding up to the nations the ensign of freedom and of truth. And other nations like Russia will shake off their

shackles and come forth unto their own, to the enjoyment of liberty and freedom and truth, and right. There shall be an emancipation of the people, and they shall look up to America, and thus these two shall go along, equally, and more especially working for the principles of law and of righteousness in politics and in the affairs of men, and bringing peace and good will to men, which cannot come to mankind outside of the adoption and the acceptance of the gospel of the Son of God. So the greater mission rests upon our nation, to go where the elders of this Church shall go, to extend the message of this gospel, and to wipe aside the prejudice and the darkness that rest upon the minds of the children of men; and they shall be taught that God lives, that Jesus is the Christ, and that the principles of the gospel of the Son of God are true, and will emancipate men and bring them into the true knowledge of his wisdom and his love. That is my hope, and I would not put a straw in the way of a patriotic young man who wants to enlist in the service of his country; but do not forget the other, let him carry with him the principles and the love of the truth. This country can take part in the establishment of righteousness politically, but only a few have yet carried the mighty responsibility of holding the power that bears the world's destinies in its hands; for we have been called here, not to be isolated from the peoples of the world, but to train and teach them to go forth as teachers to all the world, and it is our mission to go and lift up the ensign of this gospel to the nations of the earth, and only "Mormon" elders can do it.

So, as one calling now for recruits, for soldiers of Christ, I am calling for those who do not hesitate to come, and to those who have not yet entered into the ministry of the Lord Jesus, and I testify there is coming an awakening of our brethren and sisters such as we have never witnessed before. Thousands will heed the call where hundreds go today into the field and bear off the great and responsible work that the Lord has placed upon our shoulders. So this, too, is patriotic for America and for the whole world. Do not forget it in the midst of the enthusiasm of the moment. I feel that we should remember our obligations to the Lord and to the world.

I know as I live that this gospel is the simple truth, and that no possibility ever shall come, now, henceforth nor forever, for men to find peace on earth and salvation in the kingdom of God without this gospel. I know it is true. I know that the Latter-day Saint boys and girls who will stand faithful will win the laurels and plaudits of the world. I heard a man of national note say to a group of our "Mormon" missionaries, lately, in the city of Portland, this: "He turned to them, and asked them, 'Do you desire to stand in meekness before the world? If you do, stick to the faith of your fathers, follow their example, for what they did is what the world wants, and do not follow the fal-lacy, the false philosophy and the vanity of the world. Stay by the standard of your fathers, and you will win the highest place of honor and distinction in the world.'" I know that is true, and O, after you have fought the battle and kept the faith, the joy, the consolation and the glory of those who win is be-

yond any power of tongue to describe, for you cannot conceive it. I know that my Redeemer lives. Men may doubt, men may be filled with the spirit of uncertainty with reference to these troubles; but we know, not by reason so much, but by the power that touches and controls us, that God lives and that Jesus is the Christ,—know it just as I know when I strike your hand I feel its pressure upon mine. When I put my arm around you, do you not feel that I live? Yes. Equally sure am I that my Redeemer lives, and that he will come again to live upon the earth, and that he is with this Church.

God help us as we go now from this house to keep the faith, and to heed the warning voice of the watchmen and servants of the Lord, that we may stand blameless and secure in safety as we see the plans of God working out in the midst of the nations of the earth, I pray in the name of Jesus Christ. Amen.

The choir sang an anthem: "Gospel restoration," followed by the Doxology, and the assembly was dismissed by prayer by Elder Grant of the Big Horn stake.

SECOND MEETING OUT-DOORS.

A second outdoor meeting was held in front of the Bureau of Information building at 2 p. m., Elder Charles A. Callis, president of the Southern States mission, presiding.

The singing was furnished by the Swedish choir of Ensign stake, Dr. G. W. Teudt, director.

The choir sang: "Now let us rejoice in the day of salvation."

Prayer by Elder James Blake, Sugar City, Idaho.

The choir sang: "Rouse, O ye mortals."

ELDER JOSEPH R. SHEPHERD.

(President of the Bear Lake Stake.)

My brethren and sisters, and friends: I pray that you will give me your sympathy, your faith and your prayers, that for the short time I may address you, that I may have the Spirit of the Lord, that I may say something to this assemblage that will be profitable. This is a new experience to me, and yet this sight that I see before me ought to be sufficient inspiration to draw forth from the speaker the best that he has to give. This is certainly a most inspiring sight to look upon: thousands of the hosts of Israel who have gathered on these grounds today to hear the word of the Lord.

I have been very much interested during the sessions of this conference. I have been impressed with the thought that it is wonderful that the multitudes from various foreign countries have assembled here to verify and to testify to the divinity of this work and the fulfilment of prophecy. I remember very well, as a small boy listening to two elders from Utah speaking in a gravel pit in Hampshire, England. I remember distinctly the nature of their message to those who came to hear them. Though I was but a small boy at that time, the words which they uttered and the scripture they quoted, made a very deep impression upon my mind. I remember very distinctly one elder re-

peating that oft-quoted passage of scripture, "Come out of her, O ye my people, that ye receive not of her sins, and partake not of her plagues." I know very well that that message has been declared unto many of the nations of the earth by the elders of the Church in fulfilment of the prophecy contained in the New Testament. Hundreds and thousands have listened to that warning voice, and have gathered from nearly every nation under the sun. I presume if we were to take the time this afternoon to ask of this vast multitude here: What nations of the earth are represented here? we would find a large number represented.

"Surely the Lord God doeth nothing but he revealeth his secrets to his servants the prophets." The mission of this Church has been and is to declare this warning message to the nations of the earth. Many have listened to the warning voice, and hundreds and thousands of those who have listened have gathered to this favored land of Joseph, this land that is choice above all other lands. They have come here, and, instead of being in the unfortunate condition of hundreds of thousands in the older countries, they have been permitted to engage in the work of the Lord. They have worked in the temples of the Lord. Their energies have been spent in saving the souls of men, rather than in the destruction of life.

I do not know what would have been my lot had not my father and mother, and other members of our family, heard the warning voice and gathered to Zion. Of one thing I am sure, that I would not have received the blessings that I have received here. Of all people on the

face of the earth, we ought to be grateful, my brethren and sisters. Of all people in this beloved country of ours, there are none who can really understand as fully as do we, the glorious benefits of this country of ours, this adopted country of ours; because, as Latter-day Saints, we have a religious conviction that this nation was established by the inspiration of God our heavenly Father. We believe that its constitution is an inspired document. We have been taught this in our organizations and in all of our gatherings throughout the Church. It is a part of our faith. We are devoted to this country of ours, not merely because of the financial benefits that accrue from being citizens of this great country, and that is no inconsiderable thing, but because we believe that this land, North and South America, has been held in reservation for the gathering place of the House of Israel from all over the world. Here, today, are hundreds and thousands, no doubt, who have either gathered from the old world or are the sons and daughters of those who have come from the old world.

We believe that God intended that upon this land the true principles of liberty, justice, equality, and righteousness should prevail. The Lord knew that in the despotic governments of the world these things could not prevail. He knew what the conditions were: and, according to the words of the Lord spoken through his prophets, this land was dedicated and consecrated and set apart for this particular purpose. We are here in fulfilment of that prophecy. God's Church has been established upon this land. No other land offered the conditions that were necessary; from the

beginning of this Church up to the present time, Latter-day Saints, consequently, have had a deep and a reverent regard for the government of this land. When I read the other day the message of the President of our beloved country, as he delivered it to Congress, and there as the Chief Executive of this great country, reiterated the very principles which God, through his ancient prophets, had written, my heart rejoiced. I could see that the Lord's word was being fulfilled.

My brethren and sisters, we need not fear as to what the outcome of this Nation in her present struggle or conflict with other nations may be; because, so long as this government shall stand for the principles of liberty and justice, freedom in its true sense, and will acknowledge God the eternal Father as the giver of all good, and defend those principles, God has declared, and you may read it in the Book of Mormon, that he will fight her battles, he will guard her interests, he will take care of her, and he will fight the battles of Zion! I have no fear so far as this Nation is concerned, just as long as it will remain true and faithful to those sacred principles. Loyal and patriotic as they may be, no other people in this great country of ours has the deep-seated conviction that we have. It is a part of our faith, it is a part of that which we have been taught and believe with all of our hearts to be the very truth. As a nation, God will protect us, because this is his selected spot. It is the spot to which all of Israel will gather.

The Lord will also gather the Jews to Jerusalem, just as truly as Israel will gather here, and the word of the Lord will go forth from Jerusalem, and the law of the

Lord will go forth from Zion. When I read the newspapers and see how the Holy Land on the eastern continent is gradually being prepared by reason of this terrible catastrophe which has befallen the nations through their disobedience, I can see how the way is being prepared for the return of the Jews to Jerusalem. When I saw that wonderful achievement wrought in Russia, in so short a time, whereby religious freedom and the liberty of the press was granted to that down-trodden people, and when I heard of the thousands and thousands of the Jewish race who were being freed from bondage and slavery, I thought I could see again how the people of those countries were bringing to pass the predictions of the servants of the Lord.

So, if we are faithful and watchful and prayerful, we can see the hand dealings of God every day of our lives. We can see the fulfillment of prophecy every day of our lives. I never knew so many prophecies of the servants of God to be fulfilled in so short a time, as have been in the last few years.

We should rejoice that we are in possession of these things, in the Book of Mormon, and the Doctrine and Covenants. See what the Lord revealed to the Prophet Joseph. Read Section I of the Doctrine and Covenants, the preface to the book, where the Lord declares that the mission of this Church is to go into the nations of the earth and warn them of the judgment that is to come, and the wars and tribulations to come upon the nations of the earth. These conditions that prevail in the European countries today are but the natural result of the disobedience and the wickedness of the people, and that is why

the Lord has made known to the nations through his prophets what would come to pass. He foresaw their wickedness, he knew what would be the result of their disobedience, and many of the honest in heart, many of the House of Israel, have been gathered out by reason of listening to the warning voice of the servants of God.

Let us remain true and faithful, let us rejoice in the thought that we are members of the Church of Christ restored in our day. Let us esteem it the greatest blessing that could come to us, and along with that let us rejoice in the blessed thought that we too are citizens of the greatest and the noblest and the best government upon the face of the land, the government under which the Church of Christ exists; and we, the Latter-day Saints, believing as we do, will be among the foremost of the citizenship of this country of ours in defending the principles for which it stands, of proclaiming liberty to all people.

I am one who is simple-minded enough to believe that God Almighty has already fought the battles of our government. I believe God was with this country at the time of the Revolution. I do not think that without the blessing and the aid of our heavenly Father, so great a work would have been accomplished as was done then. And following right down, I believe that God was with our navy at Manila when that wonderful victory was gained by this country. Why? Because this country was defending those sacred principles for which this country stands, and because of which God said that he would fight her battles. I have no fear so long as we stand for those sacred principles, so long as we shall not

deviate from them, so long as we shall not fight for conquest or aggrandizement, but for the extension of those sacred principles necessary for the alleviation of the condition of the people of the world. Just so long shall we be protected by Divine Providence.

This is my testimony to you, my brethren and sisters. I am thankful that I am a Latter-day Saint. I want to be true to the covenants that I have made; and we want the world to know, and everyone in this country to know, that there are no more faithful, loyal people upon this land, or people who have a higher regard for the principles of this government, or will do more to maintain those principles, than will the Latter-day Saints. We believe in the divine mission of the Prophet Joseph Smith, and this is the message that he delivered to this people. Through him we have received this knowledge, and because of it we believe that we will be foremost in the defense of these things.

May God help us to be true and faithful as members of his Church, and when we are true and faithful Latter-day Saints, we are the highest type of American citizenship that can be produced. May God help us to be so! Amen.

ELDER EDWARD J. WOOD.

(President of the Alberta Stake,
Canada.)

I am from Canada, "men of the North are we." We have been at war, assisting our mother country for upwards of three years. Having been born here in Salt Lake, but now being a citizen of Canada, I am pleased with the attitude of my Uncle Sam.

We have nearly fifty of our finest young men right at the front in France today. Before they went, a great number of people volunteered their services. When the recruiting officers came in our section of the country, they did not go among the people as they had done among other people, but they came in our Tabernacle and asked that we suit ourselves in volunteering our services. In doing that, they received the aid and the assistance of our home militia, the finest body of young men in all western Canada, "Mormon" boys, who had spent upwards of seven years in training, about ten days each year, and who had won high honor in all the competitions open to the home guard of Canada. They were the boys, seventy-five of them, who kept the Word of Wisdom, every one of them, and they were commented upon by the highest military officers of Canada. When we spoke about those who should volunteer, the officers said, "Give us these boys; we know them."

The boys came, and under the hands of those who preside, received their blessings, and not one has been lost in all the armies of Europe among the Allied portion, which we represent and of which we form a part.

When the time comes for any of you to volunteer, let it be said that the very best young men go. I see the wisdom of President Wilson's suggestion that possibly conscription should be put in force: they want the good men to go, and to get them, they may need to call them.

Not long ago, we had one of our missionaries from Switzerland, who was doing missionary work in Germany. He told of a circumstance

which shows to me that the "Mormon" people have not any enmity in their hearts. I do not believe any of us desire to kill a German or an Austrian or any of the Teutonic nations in war, except as we may be called upon to defend ourselves. Imagine on the field of battle a German member of this Church receiving also under the hands of the missionaries a blessing that he should go in battle, and that he would not lose his life. The missionary states that this particular young man went to the front, his battalion was called to charge upon the English, and he noticed after the charge that very few were left. They were commanded a second time to charge. He remembered the blessing that he should not lose his life, and, he said, they made the charge, and all he could then remember was that he should not be called upon to shed blood nor lose his life, and he wondered how it would come to pass. After the charge was made the next he remembered was that he was in a hospital in Berlin.

Our boys from Canada had the same blessing given to them. Imagine a Canadian and a German "Mormon" boy meeting on the field of battle, each with that promise that they would not be called upon to shed blood nor lose their life in battle. Can you see any better solution to universal peace than by and through the sensing of religion as we feel it as Latter-day Saints, commonly called "Mormons"? So much for the war.

I am pleased to be with you today, this Easter day. We heard in the Tabernacle yesterday and this morning some very splendid discourses upon the theme of the resurrection of the body, from a Scrip-

tural standpoint. Let me take the time to tell you something outside of the Scripture, which has come under my personal observation.

We have to the north and the south of our country Indian reservations. We have recently had an Indian by the name of Brother Warner, from Parker, Idaho, come up and do missionary work among the Blood and Blackfoot Indians across the border in Montana from our country. He and a young man named Galbraith—you saw his picture in the *Era* a few months ago, where he was in Washington and introduced to the President of the United States. He went there in behalf of the Indians on the reservation in making their allotments. His mother was an Indian, a Blackfoot woman. His father was an honorable Scotchman living very close to our country on the Blackfoot reservation.

This Brother Galbraith had a dream. He said he came to our meeting. He saw in the meeting, in his dream, four or five old Indian chiefs sitting on the stand. He knew these Indians were dead and had been for a long time. One of them was his uncle. The highest point on the Rocky Mountains near us was called Old Chief. That was the name of his uncle, the highest chief among the Blackfoot nation. He said as he went into the audience that this uncle of his told him to come up on the stand with him, and he said he wondered how it was, because this man was dead; he knew this. He went up and he heard his uncle stand up and preach a sermon to the audience there and turn around and say, "This nephew of mine must be our representative among our people." Be it said to Brother Galbraith's honor that al-

though a half-breed Indian, he honors his race and is never ashamed of his Indian blood. He said the man spoke in a language he could understand, and he marveled at it.

When he got to this, Brother Galbraith said, "What have I got to do?" He said, "You see a book on the table"—and he pointed to a book on the table—"that book contains the history of our people. We are what people call all *dead*, and you are in the life, with the book. It will be told to you what to do." He awoke, and after two long years of investigating, he joined the Church.

When Brother Warner came up, by permission of President Ballard, he went over and visited Brother Galbraith, and they went among the Indians, and they aroused a lot of interest among the Indians, and held a meeting in a half-caste's house. There sat in a corner a lady, a chief's daughter, and a man by her side, who was a half-caste. Brother Galbraith said when he looked down on those two they became almost white in his eyes. Whenever he spoke about the Book of Mormon the lady would apparently go white, and he marveled at it. When he got through the man stood up and said, "I know more about that book than you do, Brother Galbraith. I can see that. Let me tell you what I know. For three consecutive years I have taken my family and gone off into the woods, and when I got there (the first year was 1914), pitched my tepee and went off in the forest. I was told by a man who came there to meet me that I was to lie down under the trees, wrap my blankets around me, and go with him on a journey. So I did it. I went right off, and looked down on my body

when I went with this visitor—saw an Indian there wrapped in his blankets, and I wondered how it was that I was living and yet it was I there wrapped in my own blankets. I wondered if anybody would come along and bury my body before I returned. We were gone a day, and the visitor had taught me, oh, so many things—many things you would not believe if I told you, because my own family do not believe them. The messenger said I was to come in 1915, and I did it. I went again on the journey. In 1916 the messenger said to me, after taking the usual trip and seeing my body there wrapped in my blankets as before—and after the whole tribe called me a visionary man—said, 'During this year you will have a little dark man come to you with a book. That is the book that will tell you of the history of your people.'"

The man stood up and said, "There is the little dark man, Brother Warner. I saw him here yesterday. He had the book in his hand. The old Indian told him to give me the book, and I have longed for it for three years. And he took it and wrapped it in what they call their sacred cloth, and said to the man, 'Brother Warner, this is my book, not yours.'"

He did not want anything to do with the Church at all—when they held a public meeting he went off among the Indians and got an interpreter to read the Book of Mormon to them.

He saw his body. That is what I want to impress upon you. A great many of us Latter-day Saints have vague ideas of what the resurrection actually is. I was pleased to feel that today we could hold General conference on the day com-

memorated as the day of the resurrection of Jesus Christ. Yet how few really look upon the resurrection as I saw it, in my experience on the islands of the Navigator Group, in 1889.

A young man from Provo—a great many know him, but I will not mention his name because what happened to him did not do him much good—was told by his mother not to go in bathing. We had been accustomed to bathing every day in the ocean, and had become good swimmers before this young man arrived. I coaxed him to go in swimming with us in the ocean. Those of you who have come from the old country know what it looks like on the beach when the tide is out. Those islands are surrounded by a coral reef, and in the reef there are large holes, ten to eighteen feet deep, and when the tide is out, we wind our way, guarding ourselves from the holes, until we come to the edge of the reef. Then we dive out into deep water, where we used to anchor our boat.

I coaxed this young man to go. We got our bathing suits, and he followed me out. I wound my way through the coral reef, and swam out to where three others of our elders were. When I got there, one of the other brethren said, "Did not that brother follow you out?" I said, "Yes." But I looked around and could not see him anywhere. He had told me he could not swim, and I thought he was bathing in the shallow water.

We swam to the reef and hunted around and saw the young man in about twelve feet of water, in the attitude of prayer. We dove down, lifted his body up, and brought it up to the beach. Blood was coming from his ears and mouth and

nose. We worked with him until we could see that he was dead.

You can hardly imagine my feelings, feeling myself almost responsible for the death of that young man. The natives gathered around and said, "It is sacrilegious to work with a body after it is dead." But I suggested to the mission president that we take him into a house, dress him in his garments, and administer to him. Then I should feel more satisfied. We worked for over forty minutes with that young man's body, carried him onto the beach with his head down, his feet on my shoulders. No sign of life at all.

We laid his body on a table, with over five hundred natives witnessing the ceremony of the anointing with oil. We anointed him and we blessed him. I felt his eyes move under my hands, and he awoke and came to, and asked us to place him up on the table and he would tell us what he saw, "before I forget it," he said, "for I can feel it is going from me just like I might be leaving a room."

He said, "I called, when I got into deep water. You paid no attention to me, and the last thing that I thought of was of my mother's admonishing me to always pray in time of danger. When you took my body out of the water I was with you. When you walked up and down the beach I walked up and down with you. I saw my body. I prayed to God with all my soul that you would not bury me nor consider me dead until you exercised the power of your priesthood. I was told by something that it was the priesthood that had the power to return my spirit to my body. I watched you all the time. I wondered why you did not do it, hav-

ing this glorious ordinance in the Church. You elders apparently were going to forget all about it. And oh, how glorious, when you exercised your priesthood and anointed me with oil in the name of the Son of God and through the priesthood which you had! As soon as you said that, my spirit body entered my physical body." I am here to testify unto you what I know to be a positive fact.

This, to me, my brethren and sisters, is the power of God unto salvation to those who obey and believe. By that power does the resurrection of the body come. I do not care what anybody says about this resurrection "fallacy," as our esteemed friends term it sometimes. I saw that thing happen, call it what you will.

God bless you. Amen.

A double male quartet from the Swedish choir sang: "Your mother is praying for you."

ELDER STEPHEN L. CHIPMAN.

(President of the Alpine Stake.)

My beloved brethren and sisters, and friends: I appreciate having been present this afternoon, in listening to the testimony and the exhortation that has been given by the brethren who have preceded me. I am here in response to the call of the President to say a few words, and I trust that I can enjoy the same sweet influence that has actuated the brethren who have preceded me.

I was particularly impressed with the strong testimony that was borne by President Wood, of the power of God in behalf of this young man, and also with the story that was related of the brother in the North;

and I was led in my mind to the scriptural passage concerning Nicodemus, who came to the Savior and wanted to know from him what he should do. The Savior told him, and Nicodemus marveled at what was told him, and could not understand it, and the Savior made this remark, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." I thought of the power of God that was manifest in behalf of our brother, that Brother Wood could not understand how it was brought about, could not comprehend it. We do not understand it any more than we understand where this breeze that is blowing this afternoon comes from and where it goes, but we do know that it is so, and he said that he knew that God raised him up by his power.

And yet, sometimes our young people are skeptical and want to reason out everything by the reason of man before they believe it is true. I want to say to the Latter-day Saints present, and especially our young men and young women, that the things of God are not understood by the reasoning of man, but they are understood by the Spirit of God, and "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth." We see this power and, as Brother Wood said, we know of a surety that it is of God. When we testify that we know these things, we know it because we feel it, and while we may not always be able to explain to the comprehension of our young people just how we know it, we know it just as well as we

know that we live. We want to live by this power and testimony, so that we will cling to the iron rod, and will not be led astray by the wisdom and by the cunning craftiness of men. For this reason God has established in the Church men to lead and guide and direct us, and it is up to us to have faith and confidence in these men.

I will say, my brethren and sisters, that I represent the Alpine stake of Zion, comprised of seventeen wards, in the north end of Utah county, a part of the old Utah stake. Our stake has been organized since the year 1901, and we have been presiding in that locality at the base of the noble Timpanogos mountain and by the beautiful Utah lake of fresh water. We have a garden spot, a most beautiful place to live, and have in that locality a gathering of God's people, who are industrious, who are serving the Lord, building up the country, and developing and growing in righteousness and good works, and we are raising up a class of young people in our communities who are faithful and true.

However, some of our young men and young women are careless and neglectful, with all our schools, our churches, priesthood quorums, improvement associations, and the other organizations which God has inspired his servants to organize in our midst. We have much carelessness, indifference, and forgetfulness, and some who lack respect for the priesthood of God, and for their parents and those who preside over them in the Church. We are laboring with them and trying to impress them with faith in God, with good works, that they may grow up to be useful men and women in the Kingdom of God.

I will say, my brethren and sisters, that I do not desire to talk long. My voice is weak. I am just recovering now from an operation, and I am afraid that I will injure my voice. But I know as I stand here that this is the work of God. I have seen his power, I have seen the fulfilment of his promises, and my desire is that I may so live that I may enjoy that spirit and be able to impress others unto good works, that they may take mind to themselves, and grow up to be useful men and women in the Church of God and in this great Government of which we form a part. And may we have this loyalty and testimony and spirit burning in our hearts forever, I humbly pray, in the name of Jesus Christ. Amen.

ELDER MARK AUSTIN.

(President of the Fremont Stake.)

My brethren and sisters and friends, I was especially interested in the story that was told us by Brother Wood. Sometime before Brother Warner went on this mission, as he lives in the section of the country from whence I have come recently, I was on the train with him, and he said to me, "Brother Austin, I feel strongly impressed that I should say to the president of this stake, 'President Miller, I should have a mission to go unto my people.' " And I learned later that he had gone, and now we have learned in regard to that mission. Therefore I am specially interested, because I said to him, "You should see your president, and notify your brethren of your feelings in regard to this matter. You are impressed, no doubt, with the proper spirit in behalf of your kindred." Brother Warner is a very

scholarly, talented gentleman, a very excellent man, a splendid type among us, and he has performed a very wonderful mission according to the report and testimony of President Wood.

My brethren and sisters, it is about twenty years since I spoke in the open air in the land of my fathers, to which I was called about twenty years ago—upon the streets of old England, carrying the message which had been revealed to the Prophet Joseph for the salvation of the children of men, and I rejoice in that work. I rejoice today, I am glad that I am identified with this people who have settled in these magnificent valleys. The testimony of their worth is on every hand, and the words that have been spoken by the brethren certainly must have found lodgment in our hearts, and will bear fruit if we desire to serve God and keep his commandments, and we have in our hearts to do good unto the children of men.

I do not desire to take further time. I want to hear from Brother Callis, a man who is capable and who is on the firing line and who is laboring for the establishment of the truth in the hearts of the children of men, that the peace that men are looking for may come. There is no possible peace without truth. God bless you. Amen.

The choir sang in the Swedish language: "The Prince of Peace."

ELDER CHARLES A. CALLIS.

(President of the Southern States Mission.)

The words which the President of the Church addressed to assembled Israel in the first session of this great conference were the words of a prophet and a states-

man. They were more, they were the word of God unto this people.

The newspapers carried a statement a day or two ago that this nation's resources which she would assemble for war beneath her starry flag were inexhaustible and greater than the resources of any other nation in ancient or modern times. Have we anything more under this flag? Yes, we have the noblest manhood and the noblest womanhood in the world.

Are these sufficient? No. What more do we need? What is our daily need in war or in peace? It is God. The nation whose God is the Lord shall never be hurled down to defeat and disaster. It is remarkable how the great men of the earth are beginning to contemplate the greatness of this nation and are beginning to see that this nation will lead in the path of peace and that she has forces to redeem the old world from the evils which have produced this war which is drenching the ground of the old world with blood. Listen to the words of the American historian, John Lord:

"But has America a higher destiny than to repeat the old experiments and improve upon them and become rich and powerful? Has she no higher and nobler mission? Can she lay hold of forces that the old world never had, such as will prevent the uniform doom of nations? If America has a great mission to declare and to fulfil, she must put forth altogether new forces, and these not material. And these alone will save her and save the world.

"We believe America was discovered not so much to furnish a field for infinite material expansion with European arts and fash-

ions, which would simply assimilate America to the old world, with all its dangers and vices and follies, but to introduce new forms of government, new social institutions, new customs and manners, new experiments in liberty, new religious organizations. * * * Unless something new is born here which has a peculiar power to save, wherein will America ultimately differ from other parts of Christendom?"

Has America introduced new forms of government? The answer to that is the sound of crashing and tottering thrones, which is being borne to our ears on the winds that are sweeping across the ocean. When that declaration rang out by the inspiration of God that all men are created equal, then thrones began to totter, then the cheeks of monarchs blanched, and their knees trembled beneath them.

Is there anything else that America has? Has America laid hold of forces which will save her and save the old world from the doom which shall come upon them if this something new is not given to them? Yes, America has something new. Something new has been born upon this soil. What is it? It is the gospel of the Lord Jesus Christ. It is the holy priesthood that has been restored from heaven, which is the authority to act in God's name to preach the gospel and to officiate in the ordinances thereof.

My brethren and sisters, what are the enemies that this mighty republic has need to fear? It does not fear men or nations. Under its flag will march the bravest of the brave. Let me tell you the enemies we must guard against: The desecration of the Lord's day. That

is one evil which is a reproach upon our national conduct. The immolation of virtue and chastity upon the altar of lust in the great centers of our great republic is another evil. This mad pursuit after pleasure, this forsaking the things of God for cisterns "that can hold no water," this worshiping of mammon instead of the true and the living God, this speculative spirit that seems to rest upon the people of the nation, the lust for gold—will result in disaster so sure as God lives if not checked. These are the evils which will sap the virtue and strength out of our national institutions, because when the home is undermined, when the influence of the home is weakened, then the power, the prestige and the might of this great republic is correspondingly weakened.

Ah, my beloved brethren and sisters, let us not forget that the battle is the Lord's, and as he is the God of battles, let the American people walk in unison with his laws, esteeming virtue, championing the cause of chastity, denouncing the awful crime of race suicide, encouraging people who are married to give legitimate expression to the God-given powers of fatherhood and motherhood, by obeying that divine law, "multiply, and replenish the earth." Thank God that the Church of Jesus Christ of Latter-day Saints upholds the sanctity of the home, encourages men and women to bring up their children in the fear of the Lord. Upon the brow of a true Latter-day Saint is not written, "wife deserter."

When Saul was anointed king of Israel, the prophet Samuel said to him, "And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be

turned into another man." And the Bible records that as Saul went from the presence of Samuel, "God gave him another heart." Oh, that is what we as a nation need to pray for. Pray with David, "Create in me a clean heart, O God; and renew a right spirit within me." When a man repents of his sins and brings forth fruits meet for repentance, is he not another man? Does not God give him another heart, a new heart?

It is my good fortune to labor with many young men, your sons, from the valleys of the mountains, in the Southern States mission. They have come to the mission inexperienced boys, many of them, and I have had a heart to heart talk with every one of them. I have seen those young men go out into the mission field, they have preached upon the streets, they have sometimes faced hostile audiences, but the power of God has rested upon them, and when they went about their duty God has turned them into other men; he has given them another heart.

So, my brethren and sisters, if the people will put all manner of evil beneath their feet; if they will turn wholly to God: if they will set their faces as flint against those evils which are vexing mankind, God will give them new hearts, and by obeying the gospel, they will become better and stronger. What bondage is there to be compared to the bondage of sin? What load can a man carry that is so awful and so blighting in its effects as a conscience racked with the torments of hell? There is no autocracy, there is no despotism, there is no monarchy so cruel, so hard upon a man as the despotism of sin, of a conscience burdened with guilt.

I plead with men who are tormented with the knowledge that they have done wrong, to repent before God, to go to him, to hate sin, to bring forth fruits meet for repentance, and when a man does go to the Father with a humble heart and a contrite spirit, the peace of God that passeth all understanding will fill his soul, and then he will know that there is no freedom so sweet, no happiness so deep and enduring as the peace and the joy that spring from serving the Lord and keeping all his commandments.

Oh, may the soldiers that go from our beloved states in the West go with the spirit which the 2,000 young Lamanites had. They said to their prophet leader Helaman: "Father, behold our God is with us, and he will not suffer that we shall fall." And Helaman said that these young men "had been taught by their mothers, that if they did not doubt, that God would deliver them. And they rehearsed unto me the words of their mothers, saying, we do not doubt our mothers knew it."

Mothers in Israel, your sons may not be called upon to go into the battle rank, but they will go to fight a harder battle, perhaps. They may have to meet the temptations, the vices, and the evils of the world, which are ever threatening the overthrow of young people. I ask you, mothers, as a servant of God to continue to teach your sons that if they will be virtuous and chaste, and have faith in God, that their lives will not be scarred with these awful evils, and that they will not sacrifice the precious birthright which God hath given unto them in being born children of the covenant.

I beg of you mothers and you

fathers to teach your daughters that they, too, have to fight a strenuous battle. God bless and protect the womanhood of this nation! The young women, under the sustaining prayers and the counsels of their mothers, need the restraining discipline which characterizes a well-ordered home. Protect the young men and young women, and build them up in the faith of the true and the living God, so that when they go forth in the great battle of life, they will have the assurance that they will not fall victims to the evils of the world. God help us to be loyal to him, to give unto him all the praise and the glory. And if we go forth to battle, let us remember that the great God of the whole earth, Jesus Christ, is the King of the American people. As we walk under the Star-spangled Banner, let peace and charity and mercy and prayer abide in our hearts, that we may be worthy to be soldiers of this God-established republic and soldiers of the Cross, true children of the God of Israel, is my prayer in the name of Jesus. Amen.

The authorities were sustained unanimously as in the Tabernacle meeting.

The choir sang: "Song of the Redeemed."

Prayer by Bishop John R. Winter, of Rexburg, Idaho.

CLOSING SESSION.

In the Tabernacle the conference was called to order at 2 p. m., by President Joseph F. Smith, who presided.

The Tabernacle choir sang the anthem: "Come unto me."

Prayer was offered by Elder Wm. A. Hyde, president of the Pocatello stake of Zion.

Horace S. Ensign and William Worley sang a duet: "Come unto him, all ye who weep."

ELDER STEPHEN L. RICHARDS

Our religion not a thing apart from life—The laws of the gospel provide for physical health, temporal success, educational development, ethical culture, social purity, music, art, and all that therein is true and beautiful—The laws of the Church teach loyalty and the true relation of Church and State—They encourage the acceptable home life, proper marriage relations, and define the true relationship of man to God and man to man—The brotherhood in the Priesthood of God the most satisfactory known to men—It is the true fraternity of God and brotherhood of man—All worth having in life may be obtained within the pale of the gospel which completes the full circle of requirements of a human life—May we all learn to live to be worthy of its truths.

I cannot tell you with what difficulty I have approached this undertaking. When I realize that the body of the Church has come up to Zion for counsel and guidance, to hear the word of the Lord, and that in a measure a portion of that responsibility of giving the word of the Lord to the people of the Church, rests even but slightly upon me, I am almost overwhelmed. I have prayed to our Father for the guidance of his Spirit, and I appeal to you, my brethren and sisters, for your sympathetic co-operation, in the hope that I may be able to say something that will be of profit to the Latter-day Saints. I recognize the fact that but a comparatively small portion of the total number

of the Church members are here present, but I also recognize the fact that the whole of the Church is here represented and that the priesthood of the Church, which presides over it in its various departments, is here present in a very large number, and that there are present a sufficiently large number of the people of the Church to touch the lives of all those who claim membership therein.

I, with you, have received great joy and satisfaction in the words that have been spoken to us in the sessions of our general conference. It seems to me that all queries that were within our minds as we came from up and down the land to this central place of meeting for advice and counsel have been answered, and that all of the questions which have troubled us in these momentous times have received such treatment and discussion as to satisfy our souls and direct us in our course of action. I have been intensely impressed with the practicality, the beneficent practicality, of the teachings of our religion.

We came together two days ago with our hearts and thoughts bent upon discovery of a true course of action for us to follow as individuals, as a people, in the great problems that present themselves to us, and I feel sure that each person who has listened to the counsel of our brethren, and has heard the principles of the gospel expounded by divine inspiration has received guidance and direction for himself personally, as well as for the great body of the people. President Smith, in his opening remarks, suggested that the brethren who might follow him would see fit to touch upon and emphasize some of the cardinal principles of the gospel,

which were mentioned by him so forcefully in his opening address, and in conformity to that suggestion most of the important principles of the gospel, which affect us at this time and are calculated to determine our course of conduct, have been dwelt upon in such manner as to make plain to us our duties.

Our religion is not a thing apart from our life. It is incorporated in it, and forms a part of the very tissue and sinews of our being. It provides a rule of conduct and of action for us, not only in our occasional worship but in our lives, in our work, in our play, in all that we do in the whole course of our conduct. It is this intense practicality of it that appeals to me as its greatest strength, constituting its greatest salvation for the human family. There has been in times past, to my thinking, too much of Sunday religion. There is comparatively too much of that notion that our religious views are to be considered separate and apart from the lives we live, and that has led to a devitalization of the religion which has been professed by Christianity; for modern man, if he is anything, is practical,—he desires to see the end of that which he begins,—the application of the truth which he considers, and if it cannot be demonstrated to him that religion, as a profession of belief, will work out in his every day life an influence, that will develop for him success, happiness and joy, he cannot be made to be interested in religion. Within the purview of the gospel, there has been given to us, as I view it, a remedy for every ill, a precaution for every evil into which we might fall, and a safeguard against all harm.

To those who would have health and enjoy the blessings that come from healthful bodies, there is the Word of Wisdom given to the Church in its earliest days as a guiding principle in the conduct of their lives. How much the world needs that principle today! How much benefit and good would come to humanity at large if they could but understand and adopt in their lives those simple and comprehensive principles and truths taught in that which we denominate the Word of Wisdom.

There are those who seek after temporal success, who seek to bring to themselves wealth, renown, and power. The gospel provides a plan whereby that success, in righteousness, may be attained. The law of tithing, as laid down in the Church and as practiced by the Church, to my thinking is the surest guide to follow in the accomplishment of success in our temporal affairs, and I bear you my testimony, as you have heard it from thousands of men and women in the Church, that those who will obey the Lord's law of tithing and contribute of their substance that which is demanded of them, for the Lord and his work, will prosper in their temporal affairs. The gospel teaches frugality, thrift, industry,—all of those component qualities that go to make the successful, happy, prosperous citizen of our land.

There are those who seek after culture of the mind, who see in the development of the intellectual processes the great height of ambition for which they strive. There is no religion, there is no philosophy, so far as I know, which accentuates human intelligence as does the gospel of Jesus Christ. "The glory of God is intelligence," and to one

who holds that view the culture of his mind assumes a broader, a bigger, a finer view point than can possibly be had by anyone who does not so regard it.

The Church has promulgated and stands for the most complete system of ethics and morals that the world has ever known. It was highly gratifying to learn not long ago that a company engaged in disseminating news, in looking for one to write for the newspapers which they published, an article devoted to "social purity," had selected our own beloved president, believing that he, representing the people of the Latter-day Saints, could write a better article upon the subject of social purity than could be obtained from any other source. We believe and know that to be true, because we profess what we practice in that regard.

To those who look for the beautiful in art and in music, and who would dedicate and consecrate their lives, as many have done, to development along these lines, our religion offers encouragement of the highest type and order. I think that it can be safely said that there are no communities to be found anywhere in which the love of music is developed to a higher degree than among the communities of the Latter-day Saints. I doubt if there can be found any people upon the face of the globe who love to sing, to praise God in song, whose songs come from the heart more than do the Latter-day Saints. Our love of art in its true sense is exemplified in our temples and majestic edifices that have been erected for the worship of God, and to all who love that which is beautiful and true in the arts, and in the sciences as well, our Church, our religion, offers en-

couragement and provides a broad plan of understanding whereby all may be comprehended in its true light.

We have been favored at this conference with more than one exposition of the attitude of our people and our Church toward the government in which we live. I feel safe in making the statement that there can be found in no place in this great republic men and women more devotedly consecrated to the principles of liberty and freedom for which our nation stands than our own Latter-day Saints. Why should it not be? Do we, perhaps, not owe more to the protecting care of the government than any other people? Have we not more reason to be grateful for liberty and for freedom than the people of any other section of our great republic? Brother Ivins said, in eloquent language, that this government has been the guardian of the Church. Certain it is that it has afforded us opportunity to develop the great truths which have been revealed in the gospel, and certain it is that we love it and that we are willing as a people to protect it in every way that is necessary. I was also much impressed by a further statement made upon this subject in that our religion teaches us the true relation of Church and State, and affords us a solution to that much agitated problem that has concerned our people at many times. It teaches us that we live under a constitution which was wrought out at the hands of divinely inspired men and that that constitution is our safeguard against encroachments upon principles of justice, of truth, and of liberty, and so I say there can be no more loyal, no more patriotic men and women, from the Atlantic to

the Pacific, than can be found in these few small states that harbor the Latter-day Saints.

If you would build a home filled with love and charity and divine affection, you can go to no place that will give you a more adequate conception of the proper way to rear and maintain a family, of the proper way to lay the foundations of a home than among the Latter-day Saints. The gospel has revealed to us higher and loftier principles in connection with the marital status, in relation to parents' relationship to their children, than has ever come to man in all the history of the world from the time of the Savior down to the time when the restored gospel came to earth, never to be taken away again. And how fundamentally important it is that we should have revealed to us, made known a plan to us, by which to make good homes, for I tell you a great nation can no more exist without good homes than it can exist without the loyalty and patriotism of a devoted citizenship. It is impossible that we should have a great country, fulfilling the lofty purposes of its destiny, unless we have good homes throughout the land. It is my humble belief that there are to be found among our people more good, true, honorable, simple homes than can be found among any other people in this great, wide world. I believe there are more fathers who are fathers in very deed, who honor their wives, the mothers of their children, as they should honor them, there are more good women consecrating and devoting their lives to their children and their husbands and their homes. I think there are more true children loving their fathers and loving their mothers and their

homes with a great unselfish love, to be found among our own people than can be found upon the face of this globe; and I thank God that this is true. God bless our homes. Our homes are the foundation of the nation. They are the corner stone of society itself. If the good old-fashioned American home, as we have it, should vanish from the earth nothing could take its place and there would come faster than there is now coming in many sections of the country, decay by reason of its absence.

But I think the one great thing in the gospel for which I am most grateful is that it broadens and enlarges the scope of our vision, that it enables us to see more clearly the true relationship, not only of man to God, but of man to man. There are so many people in the world so engrossed with their own little undertakings, so devoted to the accomplishment of the purposes that they set about to do, that they fail to grasp the great significance of all life, and they fail to understand and comprehend their true place in God's world. I have seen men engaged in the various professions who lived and breathed and slept their professions to such an extent that nothing without the pale of their work received any attention or any consideration from them. I have seen, as have you, men so entirely engrossed and absorbed in the pursuit after wealth or in the pursuit after renown and praise and glory that come from men that they could not give, or would not give, any consideration, any attention to things other than those which immediately concerned themselves and the vocation or pursuit in which they were engaged. It is a great blessing to be able to stand

up higher than the mere foot stool upon which these men stand, and to see life in its true aspect. It is a great thing to be able to see the relative value, or the relative values, of the things which enter into and constitute our lives, our lives' work, and I regard it as a most unfortunate thing that many of the men most gifted with talent, men whose brains have comprehended great designs and schemes, for the progress of civilization, and the race, should be so narrow and contracted in their views that they are not able to see the relationship of themselves and their work to the work of God, and to the ultimate destiny which he has in store for his people. That to me is one of the greatest blessings which comes to Latter-day Saints, for no matter how engrossed we may be in our life's work, no matter how intensely interesting it may become to us, we still see above the petty things of life, with which we are so engaged from time to time, and we see the eternal purposes of God being worked out in all our workaday world, and it gives us hope and encouragement and faith and strength to go forth and to devote and consecrate our lives, by doing whatever little duty we may, to God and the accomplishment of his purposes.

There are those among us who maintain that the highest gratification that can come to them comes from their association with men and women in fraternities, in clubs, in social organizations of one kind and another. I have heard men of my own profession say that the most intense joy that they ever had in their lives came from their association with the brethren of their own fraternity. I have heard men who have been engaged in college

work, in universities and colleges of the land, say that no higher pleasure has ever come to them than the close associations and comradeship which they formed and maintained at their schools. Why you, my brethren of the priesthood, know that their associations and their comradeship dwarf into insignificance compared to brotherhood in the priesthood of God. You know that the warm clasp of the hand given by one who holds the priesthood to another, pledging, as it does, fidelity, loyalty, trust, confidence, is worth more, a thousand times, than all that so-called social pleasure and fraternity that may be outside the pale of the gospel, for with those true feelings of affection there is interwoven the Spirit of God which permeates the heart and opens up our mutual understandings and brings a closer confidence and a greater love than can come from any other source in this world. And so, my brethren and sisters, if there be any among you or among your friends who seek for true fraternalism, let them come into the quorums of the priesthood and the organizations of the Church, there to receive the true fraternity of God and the brotherhood of man.

Every one seeks after happiness. It is said to be the goal of our life and our life's work. You who have labored in the service of the Lord know that no happiness can compare with the joy of service in God's work. You know that no real joy is comparable to that which comes from having done a helpful thing to a neighbor, and demonstrated your love for him, and so having kept the second great commandment.

So that, as I view it in my humble way, all of those things that are

worth having in this life may be had within the pale of the gospel. So far as I know there is nothing worth striving for, there is nothing of truth, there is nothing of true beauty, of refinement, of culture, that may not be had within our own Church, within the principles and ordinances of the gospel itself. It completes the full circle of requirements of a human life. It provides a never failing rule of action for life and life's conduct. Someone has said, "what is there about 'Mormonism,' what one thing is there about it, which more than anything else demonstrates its truth?" And someone answered, "everything." And so my brethren and my sisters, to my thinking those who have spoken to you in this great conference have in outline and in many instances in detail offered to you a plan of conduct for your lives that will insure your success while on earth and what is greater still, will bring to you salvation in the eternal kingdom of our Father in the life to come.

I want to bear my humble testimony to you that I know we are engaged in the work of God and the work of truth. I would that the same testimony should come to all my brothers among mankind and to all my sisters. I wish I knew some way, as President Smith said, to so build a beautiful mansion that all the world would be attracted to it and would come to it and dwell within it and partake of the holy Spirit which is given so abundantly for the help of mankind, and in such merciful fashion to those even who do not obey the teachings of the Lord. I think our Father is abundantly merciful in the way that he has dealt with us, and in the way that he has dealt with the

world. I have no doubt his judgment will be brought to pass upon the wicked, but I have no doubt that he is filled with mercy and compassion for all of those who have within them a spark of repentance and a spark of love for him and his work. May the Lord help each one of us to so live that we ourselves may be exemplars of the truth, that our lives may be shining monuments of the great truths which have been given to us and which we profess, and that we may show ourselves worthy of the great blessings of the gospel which have been given to us in such multiplicity for our well being, is my prayer in the name of Jesus. Amen.

Prof. J. J. McClellan gave the organ solos: "O My Father," and "Nearer, my God to thee."

BISHOP CHARLES W. NIBLEY.

We live in perilous times when it behooves all to contribute to the increased production of foodstuffs—Prizes offered by the Church for the best yield of potatoes and wheat, to encourage increased production—What we can do for our country in its present crisis—The question at issue, the old one; the life of liberty, on the one hand, and its death on the other—The law of liberty one of love and common consent—Our Church constitution on the subject—Length of the war—Our duty to practice strict economy.

These gatherings of the Latter-day Saints are among the most wonderful, I think, of any gatherings of people in the world. I do not know where you will find another such gathering as this, and one which will produce such beneficial results as these gatherings of Latter-day Saints do.

We have been told, during this conference, of many of our duties and obligations to the Church and also to our Country. The Latter-day Saint who performs his full duty to the Church of Jesus Christ of Latter-day Saints will always perform his full duty to his Country. A man cannot be a good Latter-day Saint and not be a good citizen.

We are living in perilous times. Our country is in a state of war. It is true we are in the chambers of the mountains and comparatively secure, but we each, nevertheless, have a duty to perform. President Smith stated in his opening remarks that in view of the condition that our country is in at the present time, it is the duty of every person, every farmer, every brother or sister, who can do so in any way, to help to contribute to the increased production of foodstuffs, and all should do everything they can in that direction. Our country may need all the aid we can give in this way before we get through, and everyone can do something toward the promotion and increase of the food supplies of the state and nation.

It was decided at the priesthood meeting last night that certain prizes should be offered to encourage the ward Priesthood quorums, high priests, seventies, elders, priests, teachers or deacons,—in each ward, and the Relief Societies, Young Men's and Young Ladies' Mutual Improvement organizations, Sunday School and Primary and Religion Class organizations in every ward in the Church, to start work at once. That, as soon as you go to your homes you should call your societies or quorums together and see if it is not possible for each of these organizations and quorums

to grow at least an acre of potatoes.

The Church, through its Trustee-in-Trust, offers certain prizes for the best yield from an acre of potatoes and the best yield from five acres of spring wheat. This will give our boys and girls an opportunity to do a little practical farming. Good choice land should be secured, even if it has to be rented by the association, and the education of a practical nature that the boys and girls will acquire will alone be worth the effort. Here is the resolution or memorandum that was voted upon at the priesthood meeting last night:

"With a view of stimulating the production of foodstuffs which may be badly needed in these war times, the Trustee-in-Trust offers to any ward quorum of the priesthood, or any ward Relief Society, Young Men's or Young Ladies' Mutual Improvement Association, Sunday School, Primary Association or Religion Class, for the best yield from one acre of potatoes, \$1,000; for the second best, \$500; third best, \$250; and for the best yield from five acres of spring wheat, \$1,000; for second best, \$500; third best, \$250. Those organizations which desire to contest for the above named prizes will notify the Presiding Bishopric on or before May 15, 1917."

We will arrange with bishops of wards and presidents of stakes to collect the necessary information and send to us concerning the planting and growth and yield of these products. And the necessary information will be duly published in our Church papers.

Now, my brethren and sisters, here is something that we can do for our country. As the English say, "I can do my bit." You can do your part, and everyone ought to feel in his or her heart that there is something we can do and should do,

for the time is momentous. The issues, as Brother Ivins stated to us yesterday, are the greatest that were ever thrust upon any people in this world. It is liberty on one hand, or the death of liberty on the other. To my mind this contention has seemed to be the contention of the ages. The fight that has been going on for the last three hundred years or more which has won for us our precious heritage of liberty, now lies in the balance. I do not need to try to state the great issue to you because the President of the United States has stated it so fully, so forcefully, so plainly, that a wayfaring man, though a fool, need not err therein. It is made clear even for such as he. But it has seemed to me that all through this great world conflict, the same influence and spirit has been fighting for supremacy and rule as it has fought down through all the ages. We read of the contention that existed in heaven before this world was organized, and in that great conflict, we are told that one-third of the hosts of heaven were overpowered and thrown out. But the spirit of that contention did not cease to exist. It has existed and has come down to us through the ages; one side contending for individual liberty and the rights of man, and the other side contending for rule by force and by compulsion. That was essentially the issue in that great conflict before the world was. Christ stood for government by persuasion, by long suffering, by kindness and gentleness and love unfeigned. The other power was for government and salvation for all, to be secured by the spirit of force and compulsion, wherein all would be saved without agency, or what we call common consent. That

spirit of the evil one has never been suppressed up to the present hour. In this present world conflict that same issue is at stake. One side is contending for liberty, freedom, government by the consent of those who are governed, what we in this Church call common consent; the other side is the old contention for the divine right of kings who claim they can give to the people better and more efficient government through compelling them to do what the rulers believe to be right. And in that way Lucifer proposed in the beginning to save all people by force and compulsion.

The spirit that was making for liberty was in Henry the Eighth when he broke with the Pope of Rome and fought against the power that was being exercised upon the bodies and souls of the children of men, which was in the last degree tyrannical, and was destructive of human liberty and human rights. It was the old fight reappearing in a new form, but with the same spiritual influences opposed to each other as in the beginning. Those same spiritual forces were at work in the contest with Oliver Cromwell, on one side, and the Stuart kings on the other. Cromwell was fighting under the spirit of Christ for greater liberty. The Stuarts were fighting under the old Lucifer spirit for the suppression of liberty and for government by force. Those same influences were in the fight with George Washington and the continental army on the side for greater liberty, and Great Britain on the other side against the extension of liberty and the plain rights of humanity. Those same influences were at work in the fight of Abraham Lincoln and the northern states, contending for liberty and

the rights of man, freedom from slavery, with the South represented by the coercive spirit which Lucifer always prompts and which is against liberty and in favor of coercion and compulsion. Therefore, the issues in this great world war are most momentous. All of our liberties that have been won by so many years of turmoil and strife, all the aggregation of the ages of that which makes for the rights of the individual and blessings to humanity, are at stake and lie in the balance today. Every Latter-day Saint knows which side of the great conflict he should be on. For there is nothing in this Church, nothing in its organization, but what makes for liberty and righteousness and must be done by common consent. These are the words of our Church constitution: "No power or influence can, or ought to be maintained by virtue of the Priesthood only by persuasion, by long suffering, by gentleness, and meekness, and by love unfeigned." And when any man tries to exert authority or exercise compulsion, or force, or secure dominion over the souls of the children of men, in any degree of unrighteousness, then the spirit of the Lord is grieved and it will soon be withdrawn from such a man. That is the spirit of liberty which this Church is governed by, wherein is the agency of man, that he is left a free agent unto himself to choose the good and reject the evil.

Now then, my brothers and sisters, we can do our part. We can at least do something in this great conflict on the right side. Let us take the counsel of our President, and at least try to produce food more in abundance than we have ever done before. That is the word of the Lord to you and to me. And,

to stimulate that effort, there has been offered by the Trustee-in-Trust the prizes that I have mentioned. I am sure that our sisters can economize and help in these matters. They can knit stockings and underclothing. I am sure that all of us brethren can be less extravagant. It is a time for economy. The most rigid economy may be forced upon us by the government itself, even in the food we eat, and in the clothes we wear. It may yet come to that. I hope not, but it has come to that in the older countries: in England, in Germany, and in other countries, it is already in force among the people. In the meantime, we can economize more than we have done. We can do without some of the things we think we ought to have, until next fall, in any event, and let us see then how the wind blows; see what turn things shall have taken by then. We will know a little more about it, six months from now, and yet it is quite within the range of possibilities that this war that we are in may last more than a year; although, of course, we all hope it will be over in a few months.

I remember when in New York, two years ago last September, after the war had started, I was enquiring of different prominent leading men whom I met, as to the probable length of time that the war would last. I remember one of the ablest of these men, who stands at the head of one of the very largest business affairs in the United States, said to me that he did not see how it was possible for the war to last longer than about three months. Well, it has lasted now two years and seven months, and may last another year or longer. One thing we do know and can rest

assured of, that the purposes of God will not fail. *In the very beginning, his purpose was to give liberty to all his children. That purpose will not fail.

Now, my brethren and sisters, let me counsel you to use economy in all ways. Save everything that will sustain life. Save your breadstuffs, wheat, potatoes, and all food products. Save the potato peelings for the chickens and the pigs. Let us economize and save wherever we can. Let us try to make ourselves feel poor for six months, and we will all be benefited through it and by it. God bless you. Amen.

A solo was sung by James Montcar, entitled, "My Redeemer."

ELDER HYRUM W. VALENTINE

(Late President of the Swiss-German Mission.)

My brethren and sisters: I appreciate very greatly the privilege that has been accorded me to make some little report concerning the work and the conditions in the Swiss-German mission. I would not forget to thank you, my brethren and sisters, and I rejoice that I have this splendid opportunity of thanking you for the sympathy, for the love, for the interest that was felt for the Saints in that mission, in 1914, and more particularly in April, 1915, when we received from your bounteous hands the sum of ten thousand francs to be distributed among the poor and oppressed of that land who were engaged in that mighty conflict. That sum was afterwards repeated, once again in full, and once again by half; and that was more than anything perhaps that might have been done by

the Saints at home for those Saints abroad in that land who had been deprived of their shepherds, and it did our hearts good. We felt that you were with us, that you were sustaining and supporting us. I doubt not that a repetition of that very kind act would be thankfully received by our brethren and sisters who are located in that war stricken country today. I speak now of Europe in general, and not any part of our mission.

One of the last priesthood meetings that we were permitted to hold with the elders of our mission was held on August 29, 1914. And I think upon that occasion the Spirit of the Lord directed us most marvelously and we were filled with the spirit of testimony, concerning the subject of obedience. I don't believe that the spirit of obedience ever rested so mightily upon our elders or upon our priesthood meeting as it did upon that occasion.

We returned to our headquarters at Basel, after the priesthood meeting was over, and Sunday morning, August 30, 1914, before we were out of bed, we received a telegram from President Hyrum M. Smith, then presiding over the European mission, to release every elder who was in the Swiss-German mission and take steps at once to have them reach Liverpool by Sept. 16 and 30. The tears rolled down my cheeks, my brethren and sisters, and I said to my wife: "I don't see how we can do it, how are we going to get along?" I thought a moment and I said: "Oh, yesterday when we enjoyed the Spirit of the Lord in such abundance, and the spirit of obedience was so impressed upon our souls, little did we think that before the sun should rise we would be called upon to exercise

that obedience;" and I said: "We will do it."

Well, I think almost every trial that comes to us in life, almost every commandment that comes to us, the sense of doubt that beats within our own bosom will vanish like this difficulty vanished before our eyes, the very moment that we make up our minds we will do it. I went to the bank on Monday morning, I told the cashier of the bank what had happened. It was necessary for us to have about twenty-five thousand marks. We had no available money. We had some resources but they were tied up, and I said: "Will you be willing to pry that money loose and give it to us that we may comply with this request?" He sent me up to the directors. I had a most beautiful opportunity to bear my testimony and to talk to those directors and tell them what had occurred, and they said: "Why certainly, certainly. It is unusual, but we will be glad to do it." They gave me the money and we started on our journey. I never made a more successful journey through the mission in my life. Within the time of twelve days we visited every conference and organized almost every branch throughout the mission, returned to our home in Basel in safety, and provided every elder with sufficient money to pay his bills and carry him to Liverpool. More than this, we returned to our homes feeling that the Lord had spoken, and that the word of the Lord was being carried out in that work.

On September 27, the first Sunday after all our elders had left that mission, we went to the branch of St. Gallen, in Switzerland, in order to complete the organization that had been effected there. Our branch

in Basel was placed in the hands of Brother Spoerri. Many of you may know him. He was not the most qualified man, according to the eyes of men, for that responsible position, but we felt certain, through the inspiration of the Lord, that he was the man for the place. Upon our return on Tuesday, from St. Gallen, our good Sister Closios, who is known to some of you—and a more faithful Latter-day Saint it would be hard to find—met us at the door, and I said: "How did you get along Sunday?" She threw up both her hands and said: "Why the Lord blessed and magnified that man, Brother Spoerri, in our eyes, and we had such a rich outpouring of the Spirit of the Lord that we all knew of a surety that the word of the Lord had been given to us, and that we were not going backwards but forwards." This is my testimony to you, not only in the branch of Basel but throughout the entire mission.

We have about sixty branches in the Swiss-German mission. We have about seven thousand souls belonging to that mission, and not one branch among those sixty branches has been closed by reason of the elders having been taken out of that mission. The work has gone on most beautifully. In 1915, we had the banner year in the history of that mission on the subject of tithing. We had one of the banner years in the history of that mission, in the matter of fast offering, and we had the banner year in that mission in the sum total of the charity that the Church of Jesus Christ of Latter-day Saints was able to distribute among the people of that mission. In 1916, the year that has just closed,—and the figures and the remarks that are made are based

on the nine months' experience that we had, the reports for the last three months not being in our possession—we baptized over three hundred souls in that mission. There was paid, according to the best estimation that I am able to furnish, twenty-two thousand dollars in tithing, one hundred ten thousand francs. Now that is an enormous sum of money for those seven thousand Saints to pay, and a more honest tithing was never paid in all the history of the mission. Why, there were five hundred of our men from that mission who were taken into the war immediately, and of that five hundred we had lost thirty-four up until the time I left. Notwithstanding the fact that these men were taken, who were in the prime of life and were the most vigorous, the most stalwart men that we had in the Church, we surpassed all previous records in our finances; we gave out over two hundred thousand tracts and pamphlets, in the year 1915, and I am satisfied that in 1916 we will have given out three hundred thousand.

The work of the Lord is progressing; it is the Lord's work. The people are sympathetic with us, and I regret at times to find here a spirit of antagonism toward our people over there. Let me tell you how I feel. I feel there is a conflict between these two governments, but I do not feel that there is a conflict between the people, not between the people but between the governments. We have had sorrowing times.

I want to say a word about Brother Kessler, one of your citizens of this city. He was sent over there to edit the mission paper. A more faithful man was never sent to us to perform missionary work,

and he found himself in a most difficult position. On August 1, 1914, President Hyrum M. Smith and I were out in the mission traveling through Germany. The war came like a thunderbolt. We never had a word of warning of it at all. Brother Kessler said: "I carry in my pocket a sworn statement, an oath that I will be ready at the moment they call for my help." He said: "I could not look my countrymen in the face and stand here when they call for me to render assistance." He said, "It is true I have been sent here to do missionary work, and I have enjoyed my work most exceedingly, but I can't edit the paper any longer, there is nothing here but turmoil. We will not be able to cross the boundary; I can't cross the boundary; if I do, I will be taken as a deserter and cast into prison and possibly shot. I don't know but that tomorrow the French will rush over the boundary here into Basel; they will discover that I am a German citizen, and I will be taken a prisoner of war and interned. I don't know but tomorrow the Germans themselves will cross over the boundary here and come riding in a street car. They could come in a street car and ride into the city of Basel, and they could come here and take me as a traitor to my country. I may be cast into prison, I may be executed. It matters not," he said, "but I feel I must go!" In the anguish of his soul, he went to serve his country, and there is no criticism. Oh, I know the anguish of his soul, many days after he had gone into the war, how he felt what a burden he had taken upon himself. He might have waited. I have often said he might have waited eight days and President Smith would have been there

and he might have counseled with him. I don't think the result would have been any different, but he would not have had the burden resting on his shoulders. I want to say to you, he was just as true a servant and a soldier in his country's army as he was a servant of God in our midst. We know of his example from the letters we received from the officers in the army, in the regiment, in the division where he served, and he is a credit to our people. My brethren and sisters, he died as he lived,—a faithful Latter-day Saint, a soldier of the Cross, though enlisted for the time being with his country's army.

Another beautiful illustration of the fruits of the gospel is found in the man who today is writing for our mission paper. I regret that our mission paper does not come through. Many of our people at home have felt that the mission paper was not being published. It is not true. The paper is being published, but it has been unable to pass the censor since about the first of September, 1916. Brother Hofmann is a man who, before he came into the Church, was a Social Democrat who did not believe in anything. Brother William Wright of Ogden was delivering a lecture, one night, and this man was passing the door. He heard him and stepped in. He was susceptible to the teachings of the gospel, he joined the Church. He is a very fine architect and a supervisor of buildings. He was almost ready to pack his trunk and his grip and come to America, come to Zion, that he might serve the Lord more faithfully. We felt impressed to call him on a mission in March, 1914. We called him on a mission and he gave up his plans gladly and went out into the mis-

sion field. On August 7, it became necessary for him to join his regiment. He said: "Oh! as they buckled on to me that toun'ister and gave me that shining gun in my hands, do you know what my prayer was?" He said: "I prayed to the Lord every night in secret that it might not be my lot to shoot one of my fellow men. I did not want to shoot anybody; and oh, how I rejoiced when, after seven days in the army, I was assigned to the hospital corps, and I was relieved of the responsibility of shedding the blood of any of my brethren." He said: "I saw an answer to my prayer there; and when I was in that Good Samaritan work, my fellow comrade and I, binding the wounds of a fallen comrade, a grenade fell in between us and tore from him his arm and from me a leg. I thanked God," he said, "today, that I escaped from that terrible war with the loss of a foot and a leg."

Do you know how our hearts bled when we saw that big man, after having been released from the hospital, returning to us to enter into the missionary work, he came with an artificial limb, a poorly equipped artificial limb, and two heavy canes, bearing about two hundred pounds' weight largely on his hands. The tears rolled down our cheeks, and I wept. Oh, I wept; and then I saw what many a father and many a mother and many a wife and child has had to pass through in this cruel war. But he laughed and said: "I am thankful to the Lord that I escaped with the loss of a foot and a leg." He is doing valiant service, and has done now for nearly two years, as the editor of our mission paper. I have thought to-

day, as often before, what would we do there today, were it not for this man? He is almost our only support there; because now that we have gotten into turmoil and war the animosity and the hatred that grow up with war will make itself manifest there.

I want to admonish you, my brethren and sisters; let us deal kindly with our fellow men. We are not responsible that we were born in this country of freedom and liberty. Our fathers before us fought the fight and bled and oh, how their hearts were torn and their paths marked by the blood of their feet while they struggled for the freedom that we enjoy. I feel that such is the struggle that is going on in Europe today. I feel that the struggle over there is a struggle for freedom and for liberty of human rights and human thoughts. Of these great United States our Father in heaven has said: "This is a choice land, choice above all other lands, reserved for my own purposes." I wonder what his purposes were? Here the gospel of Jesus Christ was cradled, and it could not have been restored elsewhere. It has gone out from here to all the nations of the earth, and the messages of freedom and liberty have gone out from here. I do not feel to be sorry that this war has come as it has. I just hope that these United States will not fall from that lofty place where our Father in heaven has placed them—the guardians of human rights and human liberty and freedom in every land, in every clime. If we stand for that, no harm can come to any nation by reason of our having entered into this war, when the foe has fallen, as fall he must!, I want

to tell you there will be a time when this country needs the assistance of every patriotic citizen, to see that we do not make usury out of the situation that has been placed in our hands. Those people feel kindly toward us, and I feel kindly toward them. I have found out, through my little experience in life, that when I have not loved a brother, or a sister, it has always been because I did not understand them; and coming to understand them, I have learned to love them.

Now let me illustrate exactly what I mean. On my first mission, seventeen years ago, I labored with a number of men, all of different characters. We had our differences, but I learned to love those men, and I love them today just as much as I love my own brothers. In my last missionary experience, I had the privilege of laboring with three hundred fifty-six elders. They were not all alike; indeed, they were all different, and yet I loved those three hundred fifty-six men, and I am delighted, every opportunity I have, to see them, to shake their hands, and to speak to them.

I have enjoyed the hospitality of those seven thousand Saints in that land. I have eaten their food, and so have your boys and your fathers—when they had none themselves. I have slept in their beds, when they sat down in chairs, and the Lord has blessed them, and I love them for that charity, because I have learned to know them. I think we can do a great work here. There is going to be trouble, no doubt of it, and there will be misunderstandings. A man is likely to say something in defense of his country, and saying something in defense of his country, in times of war, is

likely to bring some trouble; but let us be full of compassion. Let us be full of love, let us be full of the spirit of the gospel, that we may lead those who are in our midst, who have been placed in this trying position, and not antagonize them, because I want to tell you their hearts are right. They are here because they love the gospel; they love this country; and the fact that they cannot divorce themselves entirely from the country that gave them birth and livelihood is to their credit and not to their shame.

The Lord bless us and help us to be faithful and true and to take this spirit of frugality, that has been so emphasized in this conference, into every nook and every clime.

When we were returning home, coal was selling in Paris for two hundred francs a ton, forty dollars a ton for coal in Paris. You who have been in Europe know what that means—forty dollars a ton, and they could not get it. Why? Why there was coal piled up on the wharf at Havre, hundreds and thousands of ship loads, but it was not reaching the people because they did not have the rolling stock to move it to them. Haven't ye got mountains and mountains of coal in this great state? And how many of us have not been on the verge of freezing because they could not get the coal to us?

As I have traveled to and fro, in the little time that I have been at home, I have seen the cattle standing huddled up behind a cedar post, growing smaller every day, and at the same time consuming a good deal of feed. Wouldn't it be a good deal better for us to take care of these we have, instead of reaching out and trying to get a lot more.

that might stand around and freeze to death and turn out to be only hides! Frugality is what we want. "Why, we have got the money to pay for it," says one, but what good will it do that we have the money to pay for it if we can't get what we want? The same with potatoes, the same with wheat, the same with trimmings of the orchards, and the same with these waste places that have been spoken of that we should cultivate, not only for the crop that we get, not so much for the prize, but what a valuable lesson to our boys and girls and to our men and women, if we can instil in their hearts the spirit of thrift and frugality, and curb this spirit of extravagance and extremity; because, some day, as sure as the Lord lives, we will be brought to account. If I can interpret the spirit of the gospel, it is one great round of frugality. The law of God is the law of nature. Who ever saw nature wasting anything? Who ever saw the elements wasting anything? Why, they conserve everything. The law of nature is the law of God, and the gospel of Jesus Christ is the law of God to man, and it is frugality from beginning to end. Let us remember it and husband our resources.

The Lord bless you all, my brethren and sisters. I am talking too long, but I appreciate the opportunity of giving you this little report, and bearing my testimony to you with respect to the integrity of the people who comprise the Saints of the Swiss-German mission. Let us be charitable with them, and with those who are in our midst who are placed in a most trying situation by reason of the war that has been projected. The Lord bless you in the name of Jesus. Amen.

AUDITOR'S REPORT.

ELDER GEORGE ALBERT SMITH read the following report of the auditing committee:

Salt Lake City, April 6th, 1917.

Presidents Joseph F. Smith, Anthon H. Lund, Charles W. Penrose, First Presidency of the Church of Jesus Christ of Latter-day Saints.

Dear Brethren: We, the undersigned members of the Auditing Committee of the Church, beg leave to report, that we have made an examination of the books and accounts of the Trustee-in-Trust as well as those of the Presiding Bishopric, for the year 1916, and, incidentally, also of the various organizations of the Church, in relation to their financial affairs. We have found everything in a very satisfactory condition. The method of accounting is intelligently and skilfully done.

It is gratifying to the committee to say that the disbursements of the funds of the Church have been made along beneficent lines and for the general good of the whole body of the Church. We desire to make special mention of the very useful work done by the Latter-day Saints Hospital, and the Dee Hospital of Ogden, and the Deseret Gymnasium, and it is pleasing also to note the erection of the new Church Office building. It reflects the advancement of the Church. The appropriations made for the support of the poor, and for the cause of education, and for the erection and enlargement of stake houses and meeting houses, both at home and abroad, is a matter of gratification. In a word, we have found every-

thing satisfactory, and we so certify.

You will observe that this report is signed by only three members out of a committee of five. It has been a cause of regret to us that, through the demise of Joseph S. Wells, we lost the assistance of a very valuable and intelligent man. Judge H. H. Rolapp has been absent from the city during our audit, and we lost the benefit of his intelligent services.

Hoping that God may continue to bless you and give you strength and wisdom for the great responsibility resting upon you, we subscribe ourselves,

Your brethren in the gospel,

(Signed) W. W. RITER,

JOHN C. CUTLER,

HEBER SCOWCROFT,

Church Auditing Committee.

AUTHORITIES SUSTAINED.

ELDER HYRUM M. SMITH presented the names of the General Authorities of the Church, which were voted upon by the assembly, as follows:

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as First Counselor in the First Presidency.

Charles W. Penrose, as Second Counselor in the First Presidency.

Heber J. Grant, as President of the Twelve Apostles.

As Members of the Council of Twelve Apostles: Heber J. Grant, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith,

Jr., James E. Talmage, and Stephen L. Richards.

Hyrum G. Smith, as Presiding Patriarch of the Church.

The Counselors in the First Presidency, the Twelve Apostles and Patriarch, as Prophets, Seers and Revelators.

First Seven Presidents of Seventy: Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, and Levi Edgar Young.

Charles W. Nibley, as Presiding Bishop, with Orrin P. Miller and David A. Smith, as his First and Second Counselors.

Joseph F. Smith, as Trustee-in-Trust for the body of religious worshipers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as Church Historian and General Church Recorder.

Andrew Jenson, Brigham H. Roberts, Joseph F. Smith, Jr., and August William Lund, Assistant Historians.

As Members of the General Board of Education: Joseph F. Smith, Willard Young, Anthon H. Lund, George H. Brimhall, Rudger Clawson, Charles W. Penrose, Horace H. Cummings, and Orson F. Whitney.

Arthur Winter, as Secretary and Treasurer to the General Church Board of Education.

Horace H. Cummings, General Superintendent of Church Schools.

Board of Examiners for Church Schools: Horace H. Cummings, Chairman; George H. Brimhall, C. N. Jensen, and Guy C. Wilson.

Auditing Committee: William W. Riter, Henry H. Rolapp, John C. Cutler, Heber Scowcroft, and Peter G. Johnston.

Tabernacle Choir: Anthony C. Lund, Conductor; Horace S. Ensign and B. Cecil Gates, Assistant Conductors; John J. McClellan, Organist; Edward P. Kimball and Tracy Y. Cannon, Assistant Organists; George C. Smith, Secretary and Treasurer; and all the Members.

Edward H. Anderson, Clerk of the Conference.

Each and all of those named were sustained in the positions designated, by unanimous vote of the people.

The choir sang: "Hail bright abode."

Benediction was pronounced by Elder Seymour B. Young.

Conference adjourned for six months.

Prof. Anthon C. Lund conducted the singing of the choir and congregation at the conference meetings in the Tabernacle. Prof. John J. McClellan played the accompaniments, interludes, etc., on the great organ, assisted by Edward P. Kimball and Tracy Y. Cannon.

The stenographic reports of the discourses were taken in the Tabernacle by Elder Franklin W. Otterstrom, and in the Assembly Hall and at the Bureau of Information, by Elders Frederick E. Barker and Fred G. Barker.

EDWARD H. ANDERSON,
Clerk of Conference.

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EIGHTY-EIGHTH SEMI-ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

FIRST DAY

The Eighty-eighth Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 o'clock a. m., Friday, October 5, 1917, President Joseph F. Smith presiding.

AUTHORITIES PRESENT.

Of the First Presidency: Joseph F. Smith, Anthon H. Lund, and Charles W. Penrose; of the Council of the Twelve Apostles, Heber J. Grant, Rudger Clawson, *, Hyrum M. Smith, George Albert Smith, *, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith, Jr., James E. Talmage, and Stephen L. Richards; Presiding Patriarch Hyrum G. Smith; of the First Council of Seventy, Seymour B. Young, **, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin, and Charles H. Hart, **; of the Presiding Bishopric, Charles W. Nibley, Orrin P. Miller, and David

A. Smith; Assistant Historians, Andrew Jenson, and A. William Lund. There were also a large number of Presidents of stakes with their counselors, Patriarchs, Bishops of Wards, and numerous other prominent men and women representing various quorums and organizations of the Church.

The following Presidents of Missions were in attendance: Walter P. Monson, Eastern States; Samuel O. Bennion, Central States; German E. Ellsworth, Northern States; Charles A. Callis, Southern States; John L. Herrick, Western States; Joseph E. Robinson, California; Benjamin Goddard, Bureau of Information, Temple Block.

President Joseph F. Smith called the congregation to order. The assembly filled the Great Tabernacle in every part, including the galleries and the choir stand.

The choir and congregation sang: "O say what is truth." The choir was composed of representatives from choirs in different parts of the Church.

Prayer by President Mark Austin of the Fremont stake of Zion.

A duet: "Hail to the brightness of Zion's glad morning," was sung by Marie Hedquist and Prof. Boshard, of Provo.

*Reed Smoot was absent in Washington; and George F. Richards, presiding over the European Mission.

**Brigham H. Roberts was present on Sunday, but not on Friday and Saturday, being on duty with the National Guard of Utah. Levi Edgar Young, detained by his duties in the University of Utah, was present at subsequent meetings.

PRESIDENT JOSEPH F. SMITH.

GREETING

I feel extremely grateful for the privilege of once more standing before such an audience as this assembled here at the opening session of our eighty-eighth semi-annual conference of the Church. I hope that I may have the Spirit of the Lord to assist me for a few moments to express my feelings and hopes, and my gratitude to the Lord for the inestimable privileges that we enjoy today. It is almost marvelous to me to look upon the vast sea of intelligent faces, beaming with joy and happiness, and with the consciousness of right, as I have the privilege of doing this morning in looking upon this vast congregation. I am sure that the Lord is well pleased with your presence here in honor of this semi-annual meeting of the Church of Jesus Christ of Latter-day Saints. I certainly feel very grateful for your presence, for it is an indication of the union of feeling and of heart pervading the Latter-day Saints, and the honor in which you hold the work in which we are engaged. It is an evidence that the Spirit of the Lord is with you, that the love of truth is in your hearts, that your faith in the gospel of Jesus Christ is not abated, and that you are here to honor your membership in the Church, and the positions which many of you hold as presiding officers over the various organizations of the Church. In this vast attendance at the opening session of this conference you have indicated your loyalty to the cause of Zion and your love for the work of the Lord, and your confidence in your brethren whom you have sustained, from time to time, as presiding officers in the Church, and I welcome you, one and all, in your presence here this morning, and I sincerely pray that the Spirit of God may descend upon us during this session, and throughout the succeeding sessions of the conference, until we shall finish the work we have in hand to do.

OUR HOPE OF SALVATION FOUNDED ON THE TRUTH

I desire to say to my brethren and sisters what I have often said, and which is still true, that the work of the Lord is progressing on the earth, and there is no power beneath the Celestial kingdom that can prevent its progress; for so the Almighty has decreed. I bear this testimony to you. I feel in every fiber of my soul that it is true; and, indeed, if it were not true—notwithstanding the hopes we have, notwithstanding the faith with which the Lord has blessed us, notwithstanding the prosperity that has attended us here in our labors in the valleys of these mountains, in harmony with the purposes of the Church of Jesus Christ of Latter-day Saints—if it were not true that the Almighty is at the helm, and has been at the helm from the beginning, and will continue to the end, our hopes and our anticipations for present and for future life would be in vain. This work is the power of God unto salvation, and nothing else will do, nothing else can compare with it. Even error, as it has been said by one, may become venerable with age, and may become popular by

the number of its votaries; but neither error nor the popularity of numbers will avail for the salvation and redemption and exaltation of the children of Almighty God.

Our hope of salvation must be founded upon the truth, the whole truth, and nothing but the truth, for we cannot build upon error and ascend into the courts of eternal truth and enjoy the glory and exaltation of the kingdom of our God. That cannot be done.

Then I bear testimony again to you, my brethren and sisters, that the foundation of the cause in which we are engaged is the gospel truth, and it is a glorious thing to know that so many—and yet so few in comparison to the vast aggregation of humanity—have learned the truth, learned the fact that the gospel of Jesus Christ is the power of God unto salvation, and that it must of necessity be the truth, for God has never devised error for the redemption of his children, nor for their blessing and exaltation. He has never given to the children of men falsehood and error to lead them back into his presence. The Almighty, in the beginning, never devised a plan for the redemption of his children that was not true, that was not efficacious, that would not be effectual in the accomplishment of his purpose to bring to pass the final exaltation into the kingdom and the enjoyment of his presence, of all his children who would obey his laws and keep his commandments.

THE INTEGRITY OF THE LEADERS OF THE CHURCH

I testify to you, as I know and feel that I live and move and have my being, that the Lord raised up the boy prophet, Joseph Smith, and endowed him with divine authority, and taught him those things which were necessary for him to know that he might have power to lay the foundation of God's Church and kingdom in the earth. Joseph Smith was true to the covenants that he made with the Lord, true to his mission, and the Lord enabled him to accomplish his work, even to the sealing of his testimony with his shed blood. His testimony is now, and has been, in force among the children of men as verily as the blood of Jesus Christ is in force and a binding testimony upon all the world, and it has been from the day it was shed until now, and will continue until the winding up scene.

I bear my testimony to you, my brethren and sisters, of the divinity of the mission and work that was accomplished by President Brigham Young and his associates in fleeing from the wrath that threatened in Illinois and Missouri and other places, into these peaceful vales, which was done by the will of heaven and by the guiding power of the Holy Spirit. President Young and the pioneers were enabled to lay the foundation of a commonwealth, the equal of which is scarcely to be found within the borders of our glorious land, and it was done, not by the wisdom of Brother Brigham, nor of Brother Heber C. Kimball, nor of any of their associates, grand men as they were, true servants of the living God as they were, faithful and true to their callings, grand as was their integrity to the cause of Zion—but back of them, behind them, above them and below, and all around them, was the power of God, leading and directing them,

and thus consummating his purposes through their instrumentality. We give the honor to our Father in heaven, and we also honor and bless the names of those great and good men whom the Lord chose to accomplish his purpose, and through whom he did accomplish his purpose without failure.

I bear my testimony to the integrity of John Taylor as one of the purest men I ever knew in my life, a man clean from head to foot, clean in body and clean in spirit, free from every vulgar thing, so common among the children of men. I know whereof I speak, for I was with him day and night, month after month, and year after year, and I bear my testimony of his integrity. He was a martyr with the Prophet Joseph Smith. He suffered more than death with Joseph and Hyrum, and the Lord preserved him and honored him by calling him to take charge of his work for a season in the earth, thus exalting him to that most glorious and most responsible position that any man could be called to occupy in the Church of Jesus Christ of Latter-day Saints.

I bear my testimony to the faithfulness of Wilford Woodruff, a man in whom there was no guile, a man honest to the core, a man susceptible to the impressions of the Spirit of the Lord, a man guided by inspiration in the performance of his duty, far more than by any gift of wisdom or of judgment that he himself possessed.

I bear my testimony to the work that was accomplished by President Lorenzo Snow, although it was brief, yet some of the things which were left for him to do were absolutely necessary in order to relieve his successor and others that may arise in time to come, from mistakes and errors that had crept in before.

As to the present administration of the gospel and of the work of the Lord I have nothing to say. Let the work speak for itself, let the people and the voice of the people of the Church of Jesus Christ of Latter-day Saints say what is being done by the Lord, let it not be said by me, nor by my counselors and my associates. The Lord forbid that I should ever imagine for one moment that we are of any great importance in this great work of the Lord. Others may be raised up, and the Lord can shape their minds, he can qualify them and can humble them, if need be, to fit them for the duties and responsibilities that may be required at their hands. I believe that Zion is prospering, and that so far as our spiritual life, our spiritual growth, and our faith are concerned, as well as our temporal condition, we are prosperous, and all is well in Zion today.

BENEFITS OF VISITS BY THE GENERAL AUTHORITIES

We made a short visit not long ago to some of our southern settlements. It is something that we should do oftener. I am conscious of it now, more so than I have been in times past. I am satisfied that the authorities of the Church should visit the people. It is not enough that the teachers in the wards should visit the Saints, and the stranger within our gates, and understate the work, or at least carry on the work of teaching the people the way of righteousness and of truth, and union, and love. That is not sufficient. It is not sufficient that the bishops should

visit the people of their wards and keep in touch with them and become acquainted with the people, and let the people know who is the father of the ward,—this is not enough. It is not quite sufficient that the presidencies of the stakes of Zion should visit the people, and should understand the necessities of those who dwell in their stakes, and be known of them. For it is also necessary that the Presidency of the Church, the Twelve Apostles, the Patriarchs, the Seven Presidents of Seventies, the Presiding Bishopric, in fact all the general authorities of the Church, should visit as far as possible, and see the people, and be seen of them. We want to keep in touch with and know one another. So far as I feel at present, I know of nothing that I would not like you to know concerning me. I want you to know what I am, what I am like, whether I am a man or not, whether I am trying to magnify my calling or not. I want you to look at me and know something of what I am doing; I want you to know me and I would like to know you. And so I can speak for my brethren. We have nothing that is not in common with the Latter-day Saints. We know nothing, and we will preach nothing to the people except that which the Lord God has revealed, and we advise and counsel those who are in authority, and whose duty and business it is to teach and preach the principles of the gospel to the world and to the Latter-day Saints, to confine their teachings and their instructions to the word of God that has been revealed. There is a great deal that has been revealed that has not yet been lived up to, I assure you. There is a great deal yet remaining to be learned. There is a great deal that is yet to be taught in the spirit of instruction, and there is a great deal that has been revealed through the Prophet Joseph and his associates that the people have not yet received in their hearts, and have not yet become converted to as they should. When we obey and are capable of observing the precepts of the gospel and the laws of God and the requirements of heaven, which have already been revealed, we will be far better off and nearer the goal of perfection in wisdom, knowledge and power than we are today. When that time comes, then there are other things still greater yet to be revealed to the people of God. Until we do our duty, however, in that which we have received, until we are faithful over the things that are now committed into our hands, until we will live our religion as we have it now, as the Lord has given it to us, to add commandments, to add light and intelligence to us over that which we have already received, which we have not yet fully obeyed, would be to add condemnation upon our heads. It is enough for us to live in the light of present inspiration and present revelation and for each individual member of the Church to keep the commandments of the Lord and labor in the Church as the Spirit may give him and her guidance in the performance of duty. Every soul of us is entitled to inspiration from God, to know what is our duty, and how we are to do it. We have not learned it yet, not all of us, but we are in a fair way to learn. The Lord is still patient; he is long-suffering; he is full of love and graciousness towards all, and we are doing a little better all the time. I believe we are a little more faithful in the performance of our duties than we have been in the past; yet there is great room for improvement.

IMPORTANT COMMANDMENTS TO BE KEPT

One of the important commandments of God is to honor the Sabbath day and keep it holy. Many of our people neglect that commandment; they don't do it, and many of us permit our children to go loose on the Sabbath day, instead of curtailing, teaching, and curbing them within the boundary of the gospel requirements. The law of God is that we shall love one another. If we could learn to do that, then amen to bishops' trials and bishops' courts, or, to the necessity of them. If we only loved one another so that we would do good to others as we would have them do unto us, there would be no bickering, contention, quarreling, strife, bitterness, or evil in the hearts of neighbor against neighbor, and all would be peace and happiness. If we loved God with all our hearts more than we love the world, our houses, our lands, our flocks, our herds, and our gold in the banks, I say, if we loved God with all our hearts and minds and strength, there would be no necessity for prisons, no necessity for courts of justice in the land. There would be no necessity for the occupation of lawyers and pettifoggers to dispute and contend over differences and disagreements among the people. All these things would be as things of the past, relegated to uselessness. Men would then know the truth, they would love it and would walk in its light which shines from the presence of the glorious Father, because then we would show that we love him and are willing to keep his commandments. We have much to learn, too, in relation to these things.

SIMPLE BUT VITAL TEACHINGS TO BE OBSERVED

The Lord has given us a little simple word, so simple that the weakest of all that are or could be called Saints, should be able to observe and obey it, and yet some of the very strongest of us do not do it, but neglect to keep it. We have much to learn yet, in that simple little Word of Wisdom that the Lord has given to his Saints for their health, vitality and strength, but not all of us observe it.

The Lord has given to us the law of tithing, by which we are to furnish, by our tithes and our offerings, the revenue necessary to carry the gospel to the world, to gather the Saints, and to gather the elders after their missions are completed, from their mission field, and build temples and conduct the work that is necessary to be performed in the temples for the living and for the dead. Not all of us observe that law, and yet, I am happy to say to you, that this year shows a very material increase in the fidelity of the Latter-day Saints in their observance of that law. Our tithes this year so far have been better than at any other time previously. That is a good indication, and yet it may be improved very materially.

A YOUNG MAN IN AN OLD BODY

Now, there are many other things, but I cannot tell them all to you. I begin to feel that I am getting to be an old man, or rather a young man

in an old body. I think I am just about as young as I ever was in my life in spirit. I love the truth today more than I ever did before in the world. I believe in it more firmly now than I ever did before, because I see it more clearly, I understand it better from day to day by the promptings and inspiration of the Spirit of the Lord that is vouchsafed to me; but my body gets tired, and I want to tell you, sometimes my poor old heart quivers considerably.

I feel admonished now to bless you, and I bless you in the name of the Lord Jesus Christ.

SOME HISTORICAL ITEMS

I have just a few little items that I would like to announce:

Since our last conference, the Tintic stake of Zion has been organized, being a part taken from the Nebo stake, with E. Frank Birch, president.

The following wards have been organized, an indication of what I have said to you that Zion is growing, increasing, progressing:

<i>Wards</i>	<i>Stakes</i>	<i>Wards</i>	<i>Stakes</i>
Davisville	Idaho	Owendale branch.....	Shelley
West Warren branch.	North Weber	Hazelton branch	Boise
Hunt	St. Johns	Acequia	Boise
Lovell West	Big Horn	Beaver branch	Bingham
Logan Ninth	Cache	Springfield branch	Blackfoot
Logan Tenth	Cache	Upalco	Duchesne
Aberdeen branch	Blackfoot	Arcadia	Duchesne
Gooding branch	Boise	Jordan	Salt Lake
Vernon	St. Johns		

The following bishops have passed away:

John I. Gledhill, Vermillion ward, Sevier stake; Benjamin Argyle, Spanish Fork, Second ward, Nebo stake; John Stevenson, Diamondville ward, Woodruff stake; Robert Heber Beesley, Sunset ward, North Davis stake; Franklin L. Gunnell, Wellsville ward, Hyrum stake.

The following brethren laboring in the mission field have passed away:

Elder Peter Okelberry of Hazel, Idaho, died in the California mission, at Santa Anna, on May 22, 1917, of hemorrhage of the brain; Elder Enoch Coleman Hunsaker, of Honeyville, Box Elder county, Utah, died September 27, in the Eastern States mission.

There are now existing 797 wards of the Church and 38 independent branches, 74 stakes and 21 missions.

RELIEF SOCIETY PENNY FUND

In addition to these little items, I desire to mention the fact that some little time ago a number of the sisters of the General Relief Society Board inaugurated the idea of asking for a penny subscription per week

or per month, as the case might be—I don't know exactly, but I think it was a penny a week—from the sisters of the Relief Society throughout the Church, a contribution to be used to assist in the erection of the two temples now under construction, one in Canada and one in the islands of the Pacific Ocean. In an almost incredibly short time this penny fund has accumulated a sum equal to twelve thousand seventy-four dollars and some cents. It has not been missed by any of the sisters, and it will just add about a little over \$6,000 apiece to the two temples, to help pay for the workmen. This principle of the penny fund was inaugurated first in the City of Nauvoo, at the time the temple at Nauvoo was under construction. The suggestion came from Mary Smith, the wife of Hyrum Smith, and was seconded by her sister, Mercy Rachel Thompson. Through the sanction and permission of Hyrum Smith and the Prophet and others, they inaugurated this penny fund. The invitation to contribute was extended to all the branches of the Church then known in the United States and in Great Britain, and I only need to add that all the cash that was necessary to pay for all the nails and the glass used in the temple at Nauvoo was furnished by this penny fund.

IMPORTANCE OF THE GREAT LATTER-DAY WORK

Now, the Lord bless you, and may the work of the Lord continue to grow in your hearts and in your love. There is not anything in the world, nor beneath the Celestial kingdom of God today that is of equal importance to this latter-day work that you are engaged in. Receive that from me as my testimony. It is not mine only; it is the testimony of the Lord, and his word that cannot and must not be broken, and will not fail, and, therefore, I repeat it unto you and admonish you, my brethren and sisters, in the name of Jesus Christ, to keep the commandments and observe the laws of God, for they are the greatest things on earth to us. Amen.

A solo, entitled, "Storm and Calm," was sung by Edna Godfrey.

PRESIDENT ANTHON H. LUND.

I am sure the testimony borne by our President this morning has touched every heart present, and he has given us the key-word for our acts and conduct of life, namely, to love God and one another, and show it by keeping the Lord's commandments, not neglecting those things that have been required of us. By following these instructions he said we will be blessed, and I bear testimony to this.

PROGRESS OF THE CHURCH, SPIRITUALLY AND TEMPORALLY

The Church, since last we met, has made much progress. The people in Zion have been blessed this year with bounteous harvests. The Lord has promised that he will remember those who pay their tithes

and offerings, and the President has testified to this being fulfilled in temporal blessings that the Saints have received, and still more in the spiritual blessings bestowed upon them.

On our trip south we enjoyed meeting the Saints and witnessing the spirit that they possessed and we were much gratified by seeing the love which they exhibited towards the President of the Church and his party. I believe also, as he said, that it would be good to do more of this visiting.

TEMPLES AND TEMPLE WORK

I would like to talk a little on the activities of the Church. You know the Presidency have the directing affairs as far as the Church in general is concerned. Temple building is going on. Our two temples, in Hawaii and Canada, are progressing towards completion. It will take some time yet before the Canada temple will be finished, but the Hawaiian temple is approaching its dedication very fast. Temple building is a characteristic of this dispensation, and this will not be at an end by building these two additional temples. We look forward to the time when the land of Zion will be covered with temples, so that the great work may go on, both for the living and for the dead. I am pleased to state to this congregation that the Saints are alive in this work. Our temple here in Salt Lake City is filled almost to overflowing. They are doing a splendid work in Logan, and in the other temples, showing that the people of God are anxious to go to the temples to receive their blessings. We want to encourage them in this work. We know the faith-promoting influence it has upon the living when they are performing this unselfish labor, coming, at great expense to many, to the temple to do work for their forefathers, and hence we commend their efforts in this matter. It is not that they expect any reward here, but their hearts are turned to their fathers, and they feel repaid for all that they are doing in coming to the temple, by getting spiritually refreshed, and their testimony strengthened.

BUILDING MEETING HOUSES AND ATTENDING MEETINGS

We are also continuing the work of building meeting houses. When the Lord has blessed the Saints with means, they ought to show their gratitude in performing the different duties required of them, and one of these is to build houses of worship to God, so that both old and young can go there and receive instructions and blessings, both by hearing those who speak and by renewing their covenants in partaking of the sacrament.

The President enjoined upon us to remember the Sabbath Day. We should all feel that it is our duty to attend meetings in the house of the Lord, to go there and listen to what is said, and with the rest enjoy the Spirit of God, and show this example to our children also, that they may look upon the Sabbath as a holy day that should be spent

in visiting the house of the Lord and in meditation on the things that pertain to godliness.

The Trustee-in-Trust has spent great sums of money to help our brethren to build meeting houses in different parts of Zion, also in the missions. He feels impressed with the necessity of doing this, and we are pleased that the Saints are responding so heartily in the matter of building good houses of worship.

THE CHURCH HISTORIAN'S OFFICE AND RECORD KEEPING

I am thankful that we have our new office quarters completed, and we would like you to come and see them. I am especially glad that we have had the Historian's office moved into a fire-proof building from the place where it has been so many years. I have often been anxious about the precious documents, letters and books that we have in the Historian's office. If we should have been unfortunate enough to have had a fire and to lose them we could never have restored the loss, and I am therefore happy now that we have these splendid collections of historical matters pertaining to the Church placed in a safe building. We would like you to visit that department also.

You may not know what we are doing in the Historian's office, and yet a great work has been performed there. Record-keeping was recommended by the Lord from the very beginning. On the 6th day of April, 1830, a revelation was given in which the Lord commanded that a record should be kept. We know the importance of records. When Lehi and his family left Jerusalem and through the commandment of the Lord were going to a strange country, he understood by the inspiration of the Lord how necessary it was to have with him the records of the laws and prophecies then extant, or at least a copy of them, and Nephi and his brethren were sent back to Jerusalem to obtain them. They found that Laban who had these records in his possession was not willing to give them up. They offered to give him great wealth which they had left in Jerusalem if he would give them the records that he possessed. Laban thirsted after their wealth, but was not willing to give them the records. Nephi at length obtained them and brought them back into the wilderness to Lehi, who was very much pleased. He knew that if they had not the records of the Lord's hand-dealings in the past it would be much harder for his descendants to continue in the faith and to retain the knowledge of God and what he desired his children to do. Because of the loss of the records afterwards, we find that the people dwindled in darkness, ignorance and unbelief. Now the object of keeping records is that the people may know the commandments of the Lord and what he has done in former ages and in this age as well.

THE CHURCH HISTORIANS

Oliver Cowdery was the first historian of the Church. Afterwards the Lord, in revelation, appointed John Whitmer as the historian. John

Whitmer was one of the eight witnesses of the Book of Mormon. He was very zealous in helping the prophet. In the later days of the translation of the Book of Mormon he acted as scribe, and afterwards he helped the prophet in preparing the revelations to be printed, and he went to Missouri for that purpose. He felt how important the work was that the Lord had commenced, and if he had only kept that spirit with him he would not have met the fate he did, that of being excommunicated from the Church. But love of worldly things took possession of him and he left the Church. But I want to say this to his credit, that though he left the Church and was angry at the brethren, yet he never denied the testimony which he subscribed to when the Book of Mormon was printed. Once when he was in company with a lot of Missourians, enemies of the Church, they brought up the question of the Book of Mormon. He boldly declared that he knew the contents of that book to be true, for he had seen the plates from which it was translated. And shortly before his death he testified to John C. Whitmer, a nephew of his, that he knew the book to be true. Still he died outside of the Church, but what he had seen he could not deny, and the fear of men did not cause him to waver in his testimony. And we can say the same of all the witnesses of the Book of Mormon. Several of them were not faithful to the end, yet they were always ready to bear testimony to the truth of that to which they had subscribed their names as witnesses.

John Whitmer was released to go to Missouri, in 1835, and we have Oliver Cowdery again as the Church historian, and in a short time afterwards George W. Robinson, John Corrill and Elias H'gbee became Church historians. In 1841 Robert B. Thompson was appointed Church historian, and he did faithful work in the office, but his life was cut short. He died ten months after his appointment. Brother James Sloan then took the place of historian, but he was called to go to Scotland, and Willard Richards became the General Recorder of the Church, in 1843; and in 1845 he became both the historian and general recorder, and kept this position until his death, in 1854. George A. Smith then became the General Church Historian and General Church Recorder, and ably conducted the affairs of these offices during a longer period of time than any other incumbent up to that time or since. In 1871, owing to his duties as one of the counselors of President Young and the Trustee of the Church, he was released from his position as Historian and Albert Carrington took his place. Three years afterwards Orson Pratt became the Historian, and kept the office until his death in 1881, after which Brother Wilford Woodruff was sustained as Church Historian until 1889, when he was chosen President of the Church. Franklin D. Richards then became the Church Historian and remained in that position until his death, which occurred December 6, 1899. The double office of historian and general Church recorder was first bestowed upon Willard Richards, and the double office has been kept ever since by the one that has been sustained as historian. There have been several brethren sustained as assistant historians in the Church. The first one was

Wilford Woodruff; others were Albert Carrington, Franklin D. Richards, John Jacques, Amos Milton Musser, Charles W. Penrose, Andrew Jenson, Brigham H. Roberts, Orson F. Whitney, Joseph F. Smith, Jr., and A. William Lund. President Joseph F. Smith also devoted much time in the Historian's office and did a splendid work.

THE WORK OF THE HISTORIAN'S OFFICE

Now, as to the work that has been done in the office. We have seven hundred manuscript books that contain a great deal of historical matter that has been collected during these many years. In fact you can find something for every day in the years that have passed. They are chronologically inserted, in an elastic binding, so when we find more historical material it can be inserted without having to add other volumes, and information can be quickly found when we know about the time the event took place. The indexes of persons and events are very extensive also, enabling us to answer without difficulty inquiries made in regard to Church affairs in the stakes, wards and missions.

Brother Roberts edited the history of the Prophet Joseph Smith, or, as it is called, the *History of the Church*. It was written by the Prophet, or under his direction, day by day, and Brother Roberts added elucidating notes as well as a very interesting introduction to each volume, setting forth the main things treated of in the volume. I would advise the Latter-day Saints to obtain these books, as they are of great value, and are sold at cost in order to give all an opportunity to obtain them.

Brother Roberts has also written a history of the Church which has been published in an eastern magazine, *The Americana*, which brings the history nearly up to our time. It has been an immense labor, and I hope that the Church will some time be enabled to publish it so that all can enjoy the contents of this work.

Brother Andrew Jenson has also written a good many things of great value, and is continually giving his mind to the work of collating and collecting data and facts concerning Church history. When he finds a new fact or a new date that he didn't know before, he feels as happy as the placer miner who finds a nugget of gold in the first pan that he washes out, and it is no wonder that Brother Jenson estimates the value of the Historian's office at a million dollars! It is indeed a valuable collection, which cannot be estimated in dollars and cents. Brother Jenson has charge of the department of recording events of the nineteenth century, and hopes to finish that task. Joseph F. Smith, Jr., has charge of the department recording the events for the twentieth century, and the assistants in each of these departments are busily engaged in collecting, arranging and indexing historical facts.

The history of the missions, of the stakes and of the wards is attended to, and you who want a history printed of your ward or city will not be able to make it complete unless you apply to the Historian's office, and you need not pay out big sums of money, as some have done,

to get histories written of their cities, which after all are not complete and not entirely correct. We are trying to prove every date that we give. I want to say concerning *Jenson's Chronology*, a work that has cost immense labor, that we would like to see the Saints buy these books. We have a large supply on hand, that belongs to the Historian's office, and the book should be useful in every family. If it cannot be bought by every family, I think that every association throughout Zion ought to have one for reference.

But I am taking too much time. I want to bear my testimony to the truth of the gospel. I can say yes and amen to the testimonies borne by our President. Joseph Smith was sent of God to establish his work, and the gospel that we believe in is the gospel of salvation. Let no one shake your faith in it, but be steadfast, brethren and sisters, that you may obtain the blessings that the gospel promises. And may God bless you all. Amen.

PRESIDENT HEBER J. GRANT.

I rejoice exceedingly in once more having the opportunity of meeting with the Latter-day Saints in general conference. I have never been present at any of the conferences, during the past thirty-five years, but what I have rejoiced exceedingly in the teachings of the servants of the Lord; and I have been fed, as you no doubt have today, the bread of life by what we have heard.

INTEGRITY OF THE LEADERS OF THE CHURCH

I endorse every word that has been spoken regarding the divinity of the mission of the men who have presided over this Church. President Smith stated that he had nothing to say regarding the present administration, but appealed to the people for their verdict. It has fallen to my lot to labor now for thirty-five years, lacking a few days, with the Presidency and the Council of the Twelve Apostles, and I can bear witness that I know, as I know that I live, that during all this time the inspiration of Almighty God has attended all of the men who have occupied the positions in the Presidency of this Church. I bear witness that at no time within my knowledge has any President of the Church had more of the inspiration of Almighty God, and more of the love of his associates in the Presidency and of members of the Council of the Twelve, than has President Joseph F. Smith. I bear witness to you that each and every man chosen to occupy a position in the Council of the Twelve during the presidency of Joseph F. Smith has been chosen by the inspiration of Almighty God. I bear witness to you that from my knowledge in visiting among the people that there is a love and a faith and a determination to serve God existing today, the equal of any period during the past thirty-five years.

I rejoice beyond expression in a knowledge that God lives, that

Jesus is the Christ, the Savior of the world, the Redeemer of mankind; that he has spoken from the heavens; that he has established upon the earth the plan of life and salvation, his gospel. I rejoice in knowing for myself that all the men who have succeeded Joseph Smith the Prophet, who stands at the head of this last dispensation, have possessed the inspiration of the office which they have held, and that they have in very deed been men of God, inspired of him.

I rejoice in knowing that all the Latter-day Saints with whom I have come in contact for thirty-five years, who have been tithe-payers, who have been observers of the Word of Wisdom, who have attended their fast and sacrament meetings, who have attended to their prayers and have suplicated God for the guidance of his Spirit, have just as an abiding testimony and as firm a knowledge and conviction of the divinity of this work, and of the inspiration which has attended the men who have presided over it, as I possess.

GIFTS AND GRACES ENJOYED BY THE SAINTS

I rejoice in the fact that each Latter-day Saint who has embraced the Gospel of Jesus Christ, and who has kept the commandments of God, day by day, year by year, has grown, as our President says that he has grown, in a knowledge of the truth, in a testimony of it, and in a love for it. I know that there are no gifts, no graces, no authority, which were possessed in the days of the Savior by his apostles which are not possessed today by the people of God. I know that the gift of tongues and the interpretation thereof exist in this Church of Christ. I know that the healing power of Almighty God is in this Church. I know that but for the healing power of God it would not be my privilege to stand here before you today. I know that there are living monuments of the healing power of God among this people. If we had a record of all the wonderful blessings of the Lord which have come through the Priesthood since the establishment of the Church upon the earth, it would be a record far larger than the New Testament. I know that those who go out to proclaim this gospel, who keep themselves sweet, clean and pure before God, who keep their bodies and their minds in such a shape of purity that they are entitled to the revelations of the Spirit of God, I know that they do receive the revelations of the Spirit.

THE STABILITY AND FAITH OF OUR MISSIONARIES

Men have proclaimed this gospel now for eighty long years, and during that period, although the world say we are mistaken, although they say Joseph Smith was a false prophet, the Book of Mormon is not true, and claim that the revelations in the Doctrine and Covenants are not revelations of God, yet in eighty long years men have gone out to proclaim this gospel, and have come home to testify to you that God has given them an individual knowledge of the truth of the Book of

Mormon, of the truths contained in the Doctrine and Covenants, and he has given to them an individual knowledge that he lives, and that Jesus is the Redeemer of the world, and that Joseph Smith was in very deed a prophet of God. During all these eighty years no single missionary has ever returned home to announce that he has found the truth in Scandinavia, or in some other part of Europe, or in South Africa, or in Canada, or in any of these United States, or in Mexico, or Central or South America, or upon the islands of the Pacific. Men and women by the hundreds, yes by the thousands and by the tens of thousands, have received the testimony of these missionaries during eighty years, and have borne witness that they know that they have had the truth to deliver to them, and yet all the wisdom of all the world, all the study of all the ministers of the various denominations claiming that they have the truth, have failed to give the ability to convert one of the missionaries who it was claimed was preaching error. Why, it is absolutely ridiculous, it is absurd, to think that men of honesty, men of integrity, men with prayerful and humble hearts, men living virtuous, upright lives, and bowing down daily for eighty long years and supplicating God for the guidance of his Spirit, that the Lord would never show one of those Elders the error of his way and lead him to the true path of rectitude and right and the plan of life and salvation. Why, if we did not know that the gospel was true, do you think the Latter-day Saints would expend in money and in loss of time about two million dollars a year to proclaim it? Do you think that fathers and mothers would rejoice more in sending out their sons to proclaim the gospel than in having them make a fortune? Do you think for one minute that if there was any lack of faith, or a lack of knowledge on the part of the Latter-day Saints, that they would dare send out their boys to preach? Why, they would be frightened to death; they would be afraid of losing their boys. Have we any fear that all the knowledge of all the world, that all the learning and study and all the doctrines of the world will convert one single, honest Latter-day Saint boy? Not a bit of it; not a bit of it! We know, as we know that we live, that they cannot convert our boys. Why? Because the boys have the truth to proclaim. Joseph Smith and Sidney Rigdon told the truth when they said:

"Now, after the many testimonies which have been given of him, this is the testimony last of all which we give of him, that he lives, for we saw him even on the right hand of God, and we heard the voice bearing record that he is the Only Begotten of the Father; that by him and through him and of him the worlds were created, and the inhabitants thereof are begotten sons and daughters unto God."

The world may say, "We don't believe it," but it is a fact that these men did see the Savior. It is a fact that Oliver Cowdery and Joseph Smith, in the temple in Kirtland, did see the Savior, and that Moses and Elias and Elijah did appear, and that all the keys of the gospel of every dispensation were conferred upon them, and the fruits of the gospel of Jesus Christ have been enjoyed by those who have rendered obedience to its truths. The growth, the strength, the power of the gospel pro-

claims the truth of these things. The failure of the wisdom of the world to turn away from the truth those who have received the witness and the testimony of the gospel from our Heavenly Father, also bears strong witness to every thoughtful, intelligent man, of the growth and the power and the strength of the gospel of Jesus Christ.

REASONS AGAINST FURNISHING TOBACCO FOR OUR SOLDIERS

I want to say just a word or two of counsel to the Latter-day Saints. There has been some agitation in the papers advocating that men and women show their generosity and their loyalty to the young men of Utah who have volunteered and offered their lives in defense of their country, by supplying those young men with tobacco! They are arguing in the papers that it is not particularly harmful, that it is very mild, and so on; that our tobacco is better and milder than the tobacco of France, etc., etc. As Latter-day Saints we have received a revelation from Almighty God not to use tobacco, and it behooves us each one to use his or her influence to the uttermost to see that our boys keep this commandment of the Lord and pay no attention to the sophistries and the ideas and the reasoning of men in favor of the use of tobacco. The end of all controversy has been reached for every true Latter-day Saint because the Lord has said, "Tobacco is not good for man." It is suggested that the tobacco sellers are advertising their wares. I want to read to you—and the book has opened at the place I want without my hunting for it—what the Lord promises if you and I will refrain from hot drinks (which the prophet of God said were tea and coffee), and from liquor and strong drinks of all kinds, and from tobacco. He says, "And all Saints who remember to keep and to do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them."

He might have added, "And I the Lord do not give a promise unto those who fail to obey these commandments, that the destroying angel shall pass by them and not slay them."

I find in this same book that when the Lord commands, and men obey not his commands, then they fail to get the blessing. Then men say that the promises of the Lord are not true and fulfilled; but woe unto such, for their reward lurketh from beneath, and not from above.

I find in this book, among the revelations of the Lord to you and to me, that when we do the things that the Lord commands, he declares: "Then am I bound." As Latter-day Saints we want to set our faces as flint against any proposition or any propaganda of any kind which will so affect our children, if they follow that propaganda, that they will not be entitled to the promises and the blessings that come from keeping the commandments of the Lord.

GRATITUDE FOR A KNOWLEDGE OF THE GOSPEL

I thank the Lord again for a knowledge of the gospel, for a testimony of the divinity of it, for a love of the truth, for a desire to labor for it. There is no labor in all the world that has ever brought to me that same joy, that same happiness, that same exquisite bliss as has come to me by being able to testify to all the world of my knowledge of a Redeemer, and of my knowledge that Joseph Smith was his prophet, the true and the living prophet of God, and that he did establish the truth, and that it will grow and increase and prosper and that it will triumph. The only fear that I have ever had has been that I might fail because men with greater knowledge, with far greater wisdom, with greater power and inspiration, who have had more testimonies and more wonderful manifestations given to them than I have ever had, or ever hope to have, through failure to live the gospel have fallen by the way-side. But I know that if you and I can be humble, prayerful, full of love of God and love of our fellows, that we shall stand firm and faithful, and shall endure to the end, which may God grant is my prayer, and I ask it in humility, and in the name of Jesus Christ. Amen.

The choir and congregation sang: by President Frank Y. Taylor, of
 "We thank thee, O God, for a the Granite stake of Zion.
 prophet."

The closing prayer was offered p. m. Conference adjourned until 2

AFTERNOON SESSION.

President Joseph F. Smith presided, and called the congregation to order at 2 o'clock.

The choir and congregation sang: "Come, come, ye Saints, no toil nor labor fear."

Prayer was offered by President

Peter G. Johnston, of the Union stake, and member of the Church Auditing Committee.

The choir and congregation sang the hymn: "How firm a foundation, ye Saints of the Lord."

PREST. CHARLES W. PENROSE

I believe I express the feeling and sentiment of all who were present at this morning's session of the conference, when I say that I was greatly delighted and blessed by listening to the instructions that were imparted, and I hope that the good spirit which was present this morning in rich abundance may also be poured out upon us gathered here this afternoon.

ENDORSEMENT OF PRESIDENT SMITH'S OPENING ADDRESS

I believe the Latter-day Saints have long been impressed with the feeling that unless the Spirit of God accompanies the word that is

spoken it is not refreshing to us, we are not satisfied with simply hearing the principles that are enunciated. They are all divine, there is not a doctrine of the Church that has not come from a divine source, but when we listen to words spoken to us, unaccompanied by the inspiration that gave them originally, we do not feel satisfied; but no matter how simple may be the expressions that are used, and how often we have heard the doctrines of the Church explained, we need the accompanying Spirit to be present with them, and unless it is with the word, as I have said, we do not feel satisfied. I felt fully satisfied this morning. I was afraid that the President was going a little beyond the time he intended to occupy, because he did need to reserve his strength; but to me it was just right. Everything that he said was right. And the time that he occupied was sufficient for us, although we are always eager to hear him, no matter how long he may feel inclined to speak. The words that were spoken to us this morning by the speakers were impressive and precious, and the Spirit of God was with them, and I rejoice that I had the pleasure of being here today.

Now I desire that I may speak under the influence of the Holy Ghost, because I never feel satisfied in my soul when I am called upon to address a congregation, unless I can feel that the Spirit of God is with me. When I do know that, then I feel measurably satisfied, although I am occasionally somewhat dissatisfied with myself when I sit down; but when I realize that the Spirit of God has been with me, and particularly when I feel that I was inspired to say the things that came to my mind, then I am satisfied, and I glorify and praise the Lord.

CHOIR LEADERS AND CONGREGATIONAL SINGING

While we were singing the first hymn I was thinking about a custom that was in vogue when I was a boy. It was a game called "Follow your leader." Generally there was a great deal of mischief attached to it. I don't want to attach that to my remarks now, but I do wish that the congregation would follow the leader in the singing. When we sing, "Come, come, ye Saints, no toil nor labor fear," there needs to be a kind of a vim to it. But when it is, "C-o-m-e, c-o-m-e, y-e S-a-i-n-t-s [singing slowly in imitation], it is not very invigorating. I have heard hymns sung in some of our congregations in the wards, and the time was something like that which I tried to imitate just now. Follow your leader in the singing, and if he understands music anything like as well as Brother Tony Lund does, why, he will be right in the time as well as in the tune; and the leaders might take a lesson from him by adapting the time to the sentiment. He is right; he follows the music, and he understands the spirit of the hymn or song, he will lead you properly, and I hope that the leaders in the congregations of Israel—we have a good many fine musical men, men of talent in music—I hope that they will learn that lesson, adapting the time to the music, and when it needs a little stirring up, why, stir it up and then get the congregation to "follow the leader."

LEADERS IN ISRAEL

We had a strong testimony this morning from President Smith concerning the great men who have been our leaders in Israel from the time of the Prophet Joseph Smith down to the time of our present administration. Of course he was too modest to say anything about his own, but Brother Grant made up for it somewhat, and I wish to add my testimony to Brother Grant's concerning the present leader in Israel. I have known him for many years, I have always known of him favorably. I know that he is a man of God, I know that his heart is set to do the will of God and to teach men so. He always has been in that mind ever since I first became acquainted with him, and in later years, when I have been intimately associated with him, I have learned more and more to admire him and to have confidence in him and in his word, and to regard him as a true leader, the present-day leader of the Church of Christ on the earth, having all the authority, keys and powers bestowed by the various ministers to the Prophet Joseph Smith who came to him from on high. They have been handed down intact and have remained in the Church of Jesus Christ of Latter-day Saints that was organized on the 6th day of April, in the year 1830, without a break, right down to the present day, and that authority revealed from heaven and those keys restored by heavenly messengers are in the Church today, and our leader, Joseph F. Smith, holds the keys, the presidency therein, over all the priesthood and authority and membership in the Church and in saying that I mean I have full confidence in him in that capacity, as a man, as a servant of God. I believe this is shared by the people generally throughout the length and breadth of the land that we can call Zion.

The land of Zion, the land on which Zion shall be, extends from the extreme north to the extreme south of this continent, but Zion does not extend so far at present. Sometimes I think we can hardly call this Zion where we dwell, when we contemplate the mixture that we have, and the amount of evils that exist among us, not produced perhaps by the Latter-day Saints, except in a few instances, but we are a mixed people here now, and the Zion of God, so the Lord has revealed, is composed of the pure in heart. "Blessed are the pure in heart, for they shall see God" was one of the beatitudes uttered by Jesus of Nazareth in that wonderful Sermon on the Mount. Today we can say, I think, that this assembly is Zion. Not that we are, any of us, perfect or claiming to be perfect, but we are trying to be Saints of God in the full sense of the term, and if we will follow our leader, particularly in his instructions to us, like those we had this morning, we will be so indeed. I never hear him preach, but he speaks under the influence of the Lord, and gives good counsel to the people, and everybody, whether members of the Church or not, who will hearken to his voice and be guided by him in the things that he teaches, will be led in the straight and narrow way that terminates in the presence of the Eternal Father. If we will follow him we will be all right, not the slightest

doubt of it in the world, and I bear my testimony, added to that of Brother Grant, that I know he is a servant of the Most High, and that his whole heart and desire are for the benefit and building up of the kingdom of God on the earth, and the glorification of our Heavenly Father, and the testimony that Jesus is the Christ, and that Joseph Smith was and is a prophet of the Most High God, in that he is thoroughly and completely sincere, and his heart is set to proclaim this to the world, and has been ever since I have known him, and a long time before. And my desire is that he may remain many years on the earth to lead the people. That is in the hands of God, of course, but I feel that we need him, that Zion needs him, that Zion wants him, and that the people of this church desire in their hearts that he may be sustained with health and strength of body and mind, and that all things may work together that he may remain among us and be our leader for many years to come.

OUR DUTY TO ANCIENT AND LIVING LEADERS

Now, there is an item or two connected with that that I feel I would like to say a word or two about to this congregation, and the point is this, that no matter what may have been taught in olden times in regard to the policy of the Church of God, no matter what commandments have been given in regard to the administration of its affairs at other times, we are today under the direction of the living oracles. The living word of God comes to us through the man that stands at the head, in preference to anything that has been written aforetime, or spoken in our own days. Circumstances change, and a change of instructions becomes necessary. As the different circumstances arise different policies have to be engaged in, and when the man that stands at the head leads out in any direction in regard to these matters, we will be perfectly safe in following him.

OUR LEADERS AND THE WAR

Some of our people, some that are very pacific become critical as to our war policy. I don't wonder that some of our sisters, our mothers in Israel, feel very tender-hearted just now, when they have to allow their dear ones, their sons, the boys of thier hearts, to go into the armies of the United States, with the prospect of going abroad, perhaps, and being sent to the front, and being engaged practically in war. They feel sad in thier hearts and almost refuse to be comforted, and they want consolation, and a few of them feel rebellious in their hearts in regard to it, and think that there is fault in the leaders of the people in permitting and encouraging such things. Now I hope that such feelings will be entirely eradicated, and when the man who stands at the head of our affairs says, "This policy is right," let our boys go as they are called upon by their country, to defend the rights of the people, to establish liberty, to extend freedom among the nations of the earth, to

make potent abroad the principles that are so great and strong at home, that the nations of the earth may come to share in our freedom;" when he says that is the right thing to do, lets us all feel that we will follow our leader and will say, too, in our hearts, that is right, that is the word of the Lord unto us. It is written in the scriptures, "Thou shalt not kill," and yet on the back of that very often the Lord told his people to go forth in battle and slay all the people in certain places because of their corruption. He holds the power of life and of death, and what he says is right, and what he reveals through his servants the prophets, when they hold the keys that I have been talking about, and the prophets are led of him, what they say is right, no matter what we may think or feel. It is not right for us to engage in the shedding of human blood, for vengeance or retaliation. But when the Lord commands or inspires his servants to counsel the sons and daughters of Israel to lend their aid in the work of righteous warfare, that is different. The Lord has told us what we may do in our own cases when our enemies come upon us, we are to forgive them if they repent. If they do not repent we are to forgive them two, three and even four times, but when they continue in their evil work we are not to submit, to allow ourselves and our liberties to be trampled under foot. We are to arise in our might and in our strength and go forth to victory; not with a desire to shed blood, not with the desire to destroy our fellow creatures, but in self defense and because we do want to maintain and hand down to our posterity those sacred principles of liberty that have been revealed from on high. Let us look upon it in that light, and we will have no fault to find, I think, with our brethren who advise them to enter the armies of the United States and obey the commanding officers that are placed over them, no matter what that may lead them to.

It is gladdening to my heart that so many of our good boys are willing to stand up in the defense of their country, and in the defense of their homes, for that is what it amounts to doing. If we permit tyranny and oppression to go forth, rampant among the nations, and overturn these great principles which have brought us so much liberty and so much power and influence in the earth, why, we shall be trodden under foot and these blessings that we enjoy and want to extend to the nations will be thrown down in the dust, and overcome by the powers of evil. The power of Satan is great in the earth today. It has been accumulating during the centuries that have passed, through the experiences that the evil powers have obtained in "ruling in the hearts of the children of disobedience." But the time is near at hand when that power will be cast down and Satan will be bound, and his hosts with him, in the place of banishment prepared for them, and the earth be delivered from that bondage that came and entered into the world when our first parents broke the commandment of God. The earth has had its experiences, too, and the time is coming when it will be delivered from thralldom, spiritually as well as physically, and be redeemed from bondage and darkness, and love and light and liberty will prevail over the face of all the globe, and Jesus Christ will be our leader and our king, and the only king that we will bow down to.

OUR GUIDES, THE TEACHINGS OF BOTH ANCIENT AND MODERN PROPHETS

Now, brethren and sisters, that is quite important, and in regard to the scriptures—I believe in the scriptures, I believe that the holy book called the Bible—the Old Testament as well as the New Testament, contains the word of God. I don't think that everything that is written in it is the word of God, nor do any of us, I suppose, because in it are the words of the devil and the words of wicked men, and the words of wicked women; but that which is revealed in it as the word of God is true, of course, and the fundamental principles revealed for the obedience of the human family are all true. They were so in the beginning, and are today, and will be forever. The doctrines of faith in the living and true God and Jesus Christ whom he has sent, and of repentance from evil, turning away from evil to the good, and baptism for the remission of sins, to cleanse the repentant, believing sinner, and the laying on of hands for the imparting of the gift of the Holy Ghost, and the resurrection of the dead, and eternal judgment,—these are among the first principles of the oracles of God as we are taught in the Epistle to the Hebrews, and they stand forever. They were so in the very beginning, were taught to our father Adam and our mother Eve, after they were driven from the garden for their disobedience, and were handed down right to the time when the people demonstrated that they would not receive them, and then the Lord added the law through Moses as a schoolmaster to bring them to Christ, to the original principles of life and salvation. The children of Israel under Moses, so we read, were baptized “in the cloud and in the sea,” and they partook of that spiritual rock that followed them, which rock was Christ. But through the hardness of their hearts and their disobedience to those higher principles, the Lord gave them the lesser law, which remained among them for a long time. And then Jesus our Redeemer came, as “the Only Begotten of the Father full of grace and truth,” and reintroduced the higher principles of salvation, and those who obeyed received the benefits thereof, as we read in the New Testament.

It is the same in these latter days, wherever this restored Gospel is preached, and people receive it and are obedient to it, and they receive the blessings that belong to it. We old missionaries have proved this by our experience in many lands. Wherever we have gone with the gospel and preached faith and repentance and baptism, and the power and gift of the Holy Ghost, and obedience to every word that comes from the mouth of God, and people have bowed down to that, no matter how well or how badly we preached, how simple we might be, how unlearned, unlettered, we might be, when they received these principles, the power of God accompanied our administrations, the Holy Ghost was given to the repentant believers who were baptized, and the gifts of the gospel that we read about in the old scriptures followed them also; the sick were healed; great and wonderful manifestations of the power of God physically and spiritually were given. I know it by my own experience. I don't want to take up the time relating details of these things, but I

know that every gift and blessing and power spoken of in the old scriptures as following obedience to the gospel of Christ, has followed the preaching and obedience to it in these latter days, and we give the glory to God for the manifestations of his power and the divinity of th's work.

In the early Christian church there were many little things that had to be done that we do not have to do today, and there are many things in these latter days that we have to do which they knew nothing about then. But when we have a man, as we have now, and as we have had from the days of the Prophet Joseph down, to lead us and direct us, that is the thing to do, never mind whether it was done aforetime. For instance, Paul told the people in his day, when writing to Timothy, that a bishop was to be blameless; he was to be the husband of one wife; that is, we understand he meant that he was to at least have one wife. Sometimes we have bishops that do not have even one wife. Well, is it right to retain a man as bishop when he has not a wife at all? Yes, if the man at the head says that is right, that he is the right man. He will get a wife in good time—no doubt he will if he is "the right man in the right place." Now, is there any contradiction in that? Not at all. Why? Because the man who stands at our head has all the authority and a little more than Paul had when he lived on the earth. So in regard to other little matters. Some of the critics ask sometimes, "why do you have young men, even boys, for deacons, when the New Testament teaches that a deacon should have one wife? How is it that you have deacons that don't have any wives, and perhaps are not old enough to marry?" Well, because that is the order today, and that is just as good as the order that was common formerly. Who gave the order? Why, a man that had authority in the Church in certain localities, and I suppose if we knew the circumstances that existed then, we would understand exactly why that declaration was made. Today we are under other circumstances and it is a splendid, good, thing to have our young men and boys just emerging into manhood, to be trained in the Holy Priesthood, and so we give them that office in the Aaronic Priesthood which we call the Deacon. It is an office in the Aaronic Priesthood, and they are trained up in that, should be trained up in that, until they are prepared to receive the higher grades in that priesthood, or be advanced to the Melchizedek Priesthood.

These things have been revealed in greater plainness, in more detail, and with more power and authority and influence than the things that we read about in the Old Testament or in the New. And the Church is organized today by the gift and power of God, by revelations direct from on high, not taken out of books. And the power and authority are here, and we should follow our leader, and what he says is right; he does not vary from the things that God has revealed. Now then, if you will just get that principle clear in your minds, brethren and sisters, or those few brethren and sisters that do not see them,—I think most of you do,—that would do away with a good many difficulties that arise. Explanations are wanted very frequently that somebody has raised a question about in some of our classes. These classes that you have for reading the scrip-

tures, old and new—don't forget the new or latter-day scriptures. These classes should study the Bible and the New Testament and the Book of Mormon and the Doctrine and Covenants, they are to be sustained, they are all right; but, friends, don't raise questions to make controversy, to show how smart you are, because you can find discrepancy between something that was said aforetime and something that has been said in latter times. My point is simply this: That this Church that we belong to is a new dispensation; the "dispensation of the fulness of times," and that everything essential that was had in former dispensations is right here among us, and a little more.

The Lord promised that he would reveal things kept hid from the foundation of the world. What are you going to do about that, if you want everything to conform to that which was in vogue aforetime? Now, don't think for a moment that I want to say anything against the scriptures. We believe in them; I have quoted them freely. I have gained the day many, many times in disputes with people who were opposed, because I understood something about the scriptures. I believe in the Bible, I believe in the Old Testament and in the New, and I believe in the Book of Mormon, and I believe in the Doctrine and Covenants, and the Pearl of Great Price. I have read them and pondered upon them and prayed about them; but the real, essential thing in these remarks is that the living oracles are in the Church today, and the man standing at the head as our leader has all the authority and the power, the keys and gifts, to lead the people, that was ever had on the earth in the Priesthood. Now let us be thankful for this and be guided by it. Some people want us to do today everything that the ancient apostles pointed out for their day. You know Paul wrote to Timothy and told him to "use a little wine for his stomach's sake and his often infirmities." He said, "use no longer water." Now, we don't say that. We use water; use it in the sacrament; use it for our meals; it is the best kind of element you can have for drink. Well, shall we use a little wine for our stomach's sake, and our often infirmities? There was an old lady I used to see abroad quite often, and she used to keep a little wine—perhaps it was something a little stronger, I don't know. She used to take a little nip every now and then. "Why," I said, "Sister, what makes you do that?" "Why, Brother," she said, "I does it because Paul taught it, I does it for my 'fummities.'" She had thought she had all the infirmities and she called them her "fummities." She took a little wine for those "fummities." Now, we are not obliged to do that because Paul advised Timothy to do it. A noted teetotaler, when he was asked why he did not follow the advice of Paul, answered, "Well, in the first place my name is not Timothy, and in the next place, I have not any infirmities," so he was willing to use water. I merely speak of that by way of illustration.

I remember a man raising a controversy over Paul saying to Timothy, "The cloak that I left at Troas, bring with thee." "Now," he says, "what does that mean, that cloak?" "Why," I said, "it means a cloak, I suppose; Paul forgot his cloak, left it behind, with some parchments that he spoke about, and he told Timothy to bring it along with the documents.

We do not need to discuss anything now about his needing a cloak, or about bringing a parchment. I just mention this to show how silly it is for people to harp on some text in the New Testament or in the Old Testament, and try to make controversies over apparent contradictions or present omissions. Every doctrine that is in the Bible we believe in. We believe in faith, we believe in hope, we believe in charity, we believe in love, we believe in fidelity, we believe in honesty, we believe in truthfulness, and everything that is good and true and moral, the Church of Jesus Christ of Latter-day Saints teaches and inculcates, and our leader stands out preeminently in these things, and we can afford to follow him.

Now, don't forget, we are in the Church—I was going to say our own—well, it is our Church, although it does not belong to us, we belong to it. The Church is Christ's Church, He made it, He revealed it, all the words of God to the people have come through him, and we look up to him as our living head. But our head on the earth here in the flesh is the man who now presides over us, and this Church is *sui generis*. It has something to impart of itself in its own age, and all that we want for our guidance and direction in it will come through living oracles. Their teachings are in conformity with the principles and doctrines, the ordinances and philosophy and things contained in the Old Testament and in the New; but in regard to the policies, we may have to change, because circumstances change, that is another thing entirely. We live in the present and receive instructions suited to the present.

WE STAND FOR LIBERTY AND FREEDOM FROM OPPRESSION

Now, it is a good thing for us people here in Utah, being a part of this great government, to stand by it in the present conflict. It is the finest system of government on the earth, no matter about the defects of people that are in it and some of those that stand at the head of affairs in various localities,—there is no such a government on the earth, in its principles, and my belief is that they will go forth to all the world. I can see in this tumult occurring now that the purposes of God will be accomplished in extending the principles of liberty and of freedom from oppression, of true forms of government throughout the world. If it must be by war, why, it will have to come, that is all. Not that we love war or want to kill anybody, but we want to stand up for our rights, and the rights of our neighbors, and the rights of our children and grandchildren, and those that shall come after us, that they may enjoy all these glorious principles, and that they may go forth to every land, as I believe they will. What a blessing it is that the people here have and exhibit fidelity to the government under which they live! We believe in its principles, they are God-given. We want to stand up for them, no matter how circumstances may require us to do so, whether it be by devoting part of our money, our income, or by permitting our sons and our brothers and our fathers to go forth to serve in the armies of the nation, to defend it against its foes. Whatever it may be, and the man who stands at our head says it is right.

we will stay by him, because we want to stay by the right. That is the idea.

OUR WORK AND CALLING IN THE WORLD

Now, remember this is the Church established in the last days, the beginning of the kingdom that all the prophets of Israel and all the seers and sages among the heathens, and the philosophers and poets of the world foresaw, when the nations of the earth should be bound together in one bond. That first all there would be wars and plagues and destruction, and the wicked would slay the wicked, but the principles of liberty would ultimately prevail, and the kingdom of God should spread over all the earth, like Daniel saw in the vision, and the way be prepared for the coming of the rightful king, Jesus Christ, our Head. Those ancient worthies may not all have seen about Christ, but they did foresee the establishment of peace on the foundation of righteousness. And now our work in the earth, our calling, and what we are for, what we are here on the earth to do, is to build up righteousness, to establish truth, to send and carry the gospel to the uttermost parts of the earth, and bring together those that will love the Lord and keep his commandments, walk in his ways, be baptized with his baptism, and receive the Holy Ghost, which enlightens the soul and leads mankind to righteousness and obedience to the commandments of God. That is our work and mission.

OUR MISSION AMONG THE SAINTS AT HOME

Among the Saints, it is to establish harmony and union, and not discord, not to raise up strife on little technicalities on old texts of scripture, or modern texts of scripture, but receive the word of God in honest hearts and carry it out in our homes, in our families, in our neighborhoods, wherever we go, carrying with us this divine Spirit that is being poured out from on high. God will qualify us for every task. I know this in my own experience. I know that God does inspire his servants in the latter days to do the work which they are called upon to perform, whatever it may be, and that his Spirit will go with them wherever they go on the face of the earth, if they keep themselves clean and unspotted from the world, and walk in his ways, and set a pattern worthy of imitation.

But I am going beyond my time, so I will close my remarks. I am thankful to be here. I praise God from whom all blessings flow, that I have been able to be here today and to hear those inspired words given to us this morning, and may God help me and you to continue in the faith, to serve him, to build up his kingdom and aid in preparing the way for the coming of the Prince of Peace, our Lord and Savior, Jesus Christ. Amen.

Evan Arthur sang the solo: "Arm, arm, ye brave."

ELDER RUDGER CLAWSON.

The Priesthood of the Lord and its power and authority—Impartiality of God in bestowing the priesthood—The number who hold the Priesthood in the Church—Those who are worthy and magnify their callings will receive the blessings—Courses of study for the priesthood—Benefits of these studies open to all—Invitation to join the classes—Testimony.

My brethren and sisters: I am in full accord with the spirit of this conference, with the counsels and testimony of our President this morning, and of his brethren who have spoken. Their words have been very precious to me, and I rejoice in them.

The Holy Being whom we have gathered in to worship this afternoon is no respecter of persons. This he has declared with his own voice, speaking through Joseph Smith to the people, in words something like the following:

"Now therefore, be ye strong from henceforth. Fear not, for the kingdom is yours. And for your salvation, I give you a commandment, for I have heard your prayers, and the poor have complained before me, and the rich have I made, and all flesh is mine, and I am no respecter of persons."

In view of the vast multitude of God's children who dwell upon the earth, this is a very remarkable statement, and the fact that God is absolutely impartial is not more clearly shown, I think, in any scripture than in the glorious Priesthood which we have received. The priesthood referred to is composed of two great heads or divisions. The one is called the Melchizedek, or Higher Priesthood, and the

other the Aaronic or Lesser Priesthood, but, as I understand it, it is all one priesthood, the lesser growing out of the greater. Now, the scope and authority of the priesthood is most clearly defined in a revelation given to the Prophet Joseph Smith in March, 1835, in Section 107 of the Doctrine and Covenants, in these very direct and impressive words:

"The power and authority of the Higher or Melchizedek Priesthood, is to hold the keys of all the spiritual blessings of the Church—

"To have the privilege of receiving the mysteries of the kingdom of heaven—to have the heavens opened unto them—to commune with the general assembly and Church of the first born, and to enjoy the communion and presence of God the Father, and Jesus the Mediator of the new covenant.

"The power and authority of the lesser, or Aaronic Priesthood, is to hold the keys of the ministering of angels, and to administer in outward ordinances, the letter of the gospel—the baptism of repentance for the remission of sins, agreeable to the covenants and commandments."

Now, we very well know that in these two great priesthoods there are various offices or callings, as for instance, in the Higher Priesthood, we have the offices of apostle, high priest, seventy, and elder; and in the Lesser Priesthood, that of bishop, priest, teacher, and deacon; and thus we see that the Lord has provided these various offices for the benefit and blessing of the members of his Church.

My brethren and sisters, it is every man's privilege in our Church to receive through his worthiness, the priesthood, and I might add it is his privilege by right divine because the priesthood of God comes with the gospel and belongs to the Church of God. We very well know,

too, that there are means of growth and advancement in the priesthood, which is conferred upon men in an orderly way. First, we know that upon the young men of Israel, those who make themselves worthy, is conferred the office of deacon, which is the first step in the priesthood. When a young man honors this calling, magnifies the office and shows himself in every way worthy, he may then be permitted to receive the office of teacher, and from teacher to priest; and usually when he has received and magnified the office of a priest he will have reached his majority. He is then ready, through his experience, and by his faithfulness in the Lesser Priesthood, to receive the High Priesthood. The office of elder is conferred upon him, then the office of seventy, and then the great and glorious office of a high priest.

Thus, in time, every young man in Israel, as he advances in life, has the opportunity to receive a fulness of the priesthood. Such is truly the case, my brethren and sisters—and I say sisters, because I take it that the sisters of the Church are equally interested with the brethren, in the priesthood, for they are to receive their blessings and exaltation and glory through the priesthood held by their fathers and husbands. God has so ordained it. Therefore, as a Church, we are interested in this vital subject.

Now, I don't know whether we fully realize and have entered into the spirit of the priesthood. I do not know whether, in mortality, we can fully comprehend it, but this I do know, that it is a great and glorious doctrine. Some further light, I may say great light, is thrown upon this important subject in one of the revelations of God to his

prophet, and mark you, some great and glorious truths have come to us through the Prophet Joseph Smith, truths that were entirely unknown to the world in our time, but they have come to us and we are familiar with them. I tell you it is good to be reminded of these things. I refer to section 84 in the Doctrine and Covenants, beginning with the thirty-third verse. I invite your close attention to these words. I would not attempt to repeat them, but I will read them carefully from the text:

"For whoso is faithful unto the obtaining these two Priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies;

"They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God;

"And also all they who receive this Priesthood receiveth me, saith the Lord;

"For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father, receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him;

"And this is according to the oath and covenant which belongeth to the Priesthood.

"Therefore, all those who receive the Priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved:

"But whoso breaketh this covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come."

You get some idea, by brethren and sisters, from this, how very important, how extremely sacred is the Holy Priesthood, which is nothing more nor less than divine authority committed unto man, and

in the foregoing declaration is shown the absolute impartiality of our Father in heaven, for he says: "Whoso," (meaning any man and every man), "is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling," will enter into the possession of all things, for he will become a joint heir with Jesus Christ, the Lord, in such possession. Now, I ask you, what more could a faithful high priest receive than the promise of this blessing? Could he receive any more if he were an apostle? Could he receive any more if he were a counselor in the Presidency of the Church? Could he receive anything more if he were the President of the Church, than a promise which gives to him a joint heirship in all things? No, he could not. And so it is with the faithful seventy, and so with the faithful elder in the Church.

There is no need for envy. There is no need for overweening ambition. There is no need to reach out and try to grasp that to which we are not entitled. The essential thing is that every man should see to it, that he obtains the High Priesthood. If he advances no further than the office of an elder but is faithful in the magnifying of his calling, he will enter into his glory and exaltation and will receive the fulness of which the record speaks.

And does this not show clearly, beautifully, that God indeed is no respecter of persons? And as we heard in the prayer that was offered this afternoon, God has made us equal. Oh, I delight in this principle of equality in the Church, which is invariably determined by the principle of faithfulness, of worthiness. Nothing will be with-

held from the man who is worthy and no blessing will be withheld from the woman who is faithful and true.

Now, brethren and sisters, I call your attention to the fact—and I think it is in harmony with the text and with what I have said—that we have in the Church today a great army of priesthood: 11,835 high priests; 10,497 seventies; 30,017 elders; 9,387 priests; 11,429 teachers; 23,623 deacons, making a total of 96,788 who bear the authority of the Holy Priesthood.

Thus we see how this divine authority is distributed to the members of the Church. This responsibility reaches down to every faithful man. He is expected, he is required to carry responsibility, and to exercise in some degree divine authority. It does not all rest upon the President of the Church, nor does it rest wholly upon the First Presidency. It does not rest altogether upon the twelve apostles, or the general authorities. It rests down upon the Church of Christ throughout all the stakes. Everywhere you will meet this divine authority. I will tell you, brethren and sisters, wherever you do meet it in the stakes of Zion, or wards of Zion, or in the branches of the Church, it would be well for you to honor that authority, and not seek to override it, or go above it or beyond it unnecessarily. Let every man respect the authority of those who preside over him, no matter where he is, because it is connected with this great and glorious priesthood of which I have spoken.

Let me remind you for a moment of the language of the revelation, which says that whoso succeeds in attaining to these two priesthoods and is faithful in magnifying his

calling, will receive the blessing. In order that the men of the priesthood might become worthy of it, and worthy of the blessing and the exaltation that follow, it has pleased the Lord to inspire his servants of the First Presidency to appoint a committee to arrange courses of study for the priesthood. The committee is composed of four members of the Council of the Twelve, three members of the First Council of Seventy, the Presiding Bishopric, two presidents of stakes, and five others. These brethren have been laboring in this line for about nine years. They have sought with due diligence, from time to time, to prepare manuals, or outlines, for the study of the priesthood, to be used by this great body of men, nearly one hundred thousand, that they might be more fully instructed in their duty, and in the glorious principles of the gospel. I feel that this is and has been a very great responsibility resting upon the committee.

To give you some idea as to the manuals that have been prepared, I will just name a few: For the High Priesthood, manuals have been prepared on "Church Organization," "Divine Authority of the Book of Mormon," "History of the Gospel," "Duties and Principles from the Doctrine and Covenants," "Principles of the Gospel," "Atonement," "Articles of Faith," "First and Second volumes of *Church History*," "Divine Imminence," "Gospel Themes," "Rational Theology," and "Jesus the Christ." And for the Lesser Priesthood: "Restoration of the Gospel," "Church History," "Old Testament History," "Divine Mission of the Savior," "The Book of Mormon," "First Steps in Church Government," "The Apostolic Age," "The Latter-day Proph-

et," "What the Priest should Know and Do," "Experiences from the Lives of early Church Leaders and Members," and "Jesus the Christ."

I submit to you, my brethren and sisters, whether or not these are important subjects worthy of the attention and study of the priesthood. That is the purpose of it, and I point out to you that the opportunity is open to every man in this Church to secure the benefit of these courses of study. He is invited by the authorities of the Church into these classes, urged to go into them and to study and master these subjects, thereby fitting and qualifying him, so far as possible, under the Spirit of the Lord, to magnify the priesthood. Yet out of this vast army of priesthood, while there are many faithful, active men, diligent and studious, there are also others who are careless and indifferent, and who neglect the opportunity that is before them; but, mark you, brethren and sisters, any man who neglects his privileges and opportunities, is the loser. He is not advancing, he is not growing in faith and knowledge and good works as he should do.

We urge the brethren of the priesthood to give this subject their careful, thoughtful and most prayerful attention. We ask you, brethren and sisters, in the name of the authorities of the Church, who have sanctioned the movement, to take up this work and persuade those who are careless and indifferent to be a little more faithful and studious than heretofore.

I bear testimony to you, in conclusion, that this is the Church and kingdom of God. I know it is—I have always known it. I testify to you that our leaders, the Prophets—and it is a glorious galaxy of men

—six great leaders who have presided over the Church up to this day—I testify to you that I do positively know that they are true prophets of God, men of power, men of authority, men of counsel; and we would do well to give heed to their words and to follow their lead. There is safety in it. I know that Joseph Smith was a true prophet of God, that Jesus is the Christ, and that he atoned for the sins of the world upon Mount Calvary. This is my testimony, and I bear it in the name of the Lord Jesus Christ. Amen.

PATRIARCH HYRUM G. SMITH.

I am very grateful, my brethren and sisters, for this privilege of again raising my voice in the midst of the Latter-day Saints; and I can testify that the Lord has blessed us during the last six months. He has blessed both the authorities and the members of the Church, and I for one feel to acknowledge his hand in the blessings that have come to us: personally, for those that have come to me. I am very grateful to be here today, to hear the testimonies and the instructions that have been given in this conference, and I fully endorse them. My heart goes out in love and gratitude to our President. My heart also goes out to him in prayer and in blessing, that he may live yet a goodly number of years with us, to bless us, and to teach us, and to guide us in the ways of the Lord. I know through my experience in the Church, and visiting among the people, that he has the prayers of the people, both young and old, and I join with them in praying for his life and mission, that he may live to lead and bless

us yet a goodly number of years, and enjoy the blessings of God all his days.

When President Penrose was speaking concerning the mothers having to part with their dear boys, who have gone into the army, or who are preparing to go, a little passage of modern scripture, in the Doctrine and Covenants, came to my mind, and if I may have the Spirit of the Lord, as it has dictated what has already been said in this conference, I should like to remind the good mothers of this passage for their comfort. It is found in the 101st section of the Doctrine and Covenants, commencing at the 77th verse.

“According to the laws and constitution of the people which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles,

“That every man may act in doctrine and principles pertaining to futurity, according to the moral agency which I have given unto them, that every man may be accountable for his own sins in the day of judgment.

“Therefore it is not right that any man should be in bondage one to another.

“And for this purpose have I established the constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.”

Now, my object in reading this is by way of comfort to us as a people, and particularly to the fathers and mothers of the boys and men who may engage or who may go to prepare to engage in this great conflict. I look upon it as being a mis-

sion to every man who goes in humility and in faith, trusting in the living God—the God who has established this land and this government; that it is our duty to work out the mission given us, that the time may come when no one shall be in bondage one to another, and that liberty and freedom shall come to all flesh. Now, I don't know when this is going to come, nor how long it is going to take, but it appeals to me, that as a people, and especially those who are called to engage in this conflict, who go out under the influence of the Holy Spirit, many of them bearing the holy Priesthood of which the brethren have spoken, servants of our Father in heaven, and our God, we have a most important mission to perform. God has given us this mission and commissioned us with divine authority to perform it. I say, many of our boys and men are going out with this authority, and it is my testimony, my brethren and sisters, that if these men who go in this cause thus empowered, that if they go in the spirit of faith and in the spirit of humility, and will keep themselves in touch with the promptings of the Holy Spirit, which it is their right to enjoy, that they will be a force and a power for good in the earth, for the working out of the purposes of God, to hasten the time, if not to bring it about, when freedom and liberty shall come to all flesh, when men shall not be in bondage one to another. It is my testimony that this is one of the purposes for which we as a people are called to engage in this great conflict. So I say to my brethren and sisters, especially to the good mothers of these boys, let us continue to pray

for them, to sustain them, that they may be pure and clean before the Lord, and magnify that priesthood which has been given them, that God may be enabled to work about his purposes and to bring them to pass through his honored servants, those whom he has entrusted with his holy priesthood. I believe with all my heart that these men who are entrusted with this great power and authority in the earth will have influence for good wherever they are called to go, whether it be in the training camps or whether it be in the very battles of the world. Among these boys and men are the choice sons of Israel; many of them—I suppose the majority of them—are clean and pure and virtuous; and they are the best of those among us, because the Government will not have those who are not the best. They must be physically prepared, perfect if possible, and so they are the very best of our young men who are entering this conflict, and we look to them for something to be done by way of bringing about the purposes of the Lord. We look to them to perform a great mission. Therefore let us pray for them, let us pray that the Lord will be with them and preserve them from the evils and wickedness, the sins, and the vices of the world, that they may return, if it be possible, clean and pure, to go on and magnify their priesthood and further bring about the purposes of the Lord.

My prayers and blessings go with our boys. God bless them and bless their mothers and fathers, and bless us all, that we may each learn our part in life, fulfill our missions and live worthy lives before the Lord. I am quite sure that his blessings have attended us through-

out this land. In going through the country from time to time and from year to year I have never seen a more bounteous harvest, better grain, better fruit, or more of it. Let us return our gratitude to the Lord. We do not know how long these good things are going to last, but we hope that we will never lack nor suffer for the blessings of the Lord.

Now, my brethren and sisters, I rejoice in a testimony of the gospel. I know that we have the gospel of Jesus Christ and that it is the true plan of human redemption and exaltation. I know that the Lord lives, and that he will hear and answer our prayers, that he will comfort and sustain us in performing our duties, as long as we are humble and prayerful and will keep ourselves in harmony with his work, and as President Penrose has said, "Follow our leader."

Among the thousands of men who hold the priesthood about which Brother Clawson has been speaking, are about 200 men who hold the office of Patriarch, and I commend the service of these brethren to the Latter-day Saints.

I am very gratified to say to you, my brethren and sisters, that there seems to be, during the last year, a greater desire on the part of the men or brethren to receive their blessings. Before the war the great majority of those who were seeking their blessings from the Lord, at the hands of the patriarchs, were the sisters of the

Church; but during the last few months the men have been called to humble themselves and to think more seriously concerning the future and they too are seeking their blessings at the hands of the priesthood. I think there is a providence in this, and I trust that the brethren as well as the sisters will continue to seek and obtain their blessings at the hands of the patriarchs of the Church, and honor the Priesthood in so doing, and they will receive their blessings from the Lord at the hands of his servants.

Now, my brethren and sisters, I bless you all. My heart goes out in blessing to all Israel, to the faithful of the house of Israel wherever they are found, at home or abroad, and I pray that God will be with them all according to their righteous needs, in the name of Jesus Christ. Amen.

Elder Hyrum M. Smith gave out notice of a public meeting in the Tabernacle this evening at 8:15 o'clock, at which Hon. Franklin K. Lane, Secretary of the Interior, would speak and be the guest of honor, in behalf of the National Council of Defense.

The choir and congregation sang the hymn: "Praise to the man who communed with Jehovah."

Conference adjourned until Saturday morning at 10 o'clock.

Prayer was offered by President Joseph R. Shepherd, of the Bear Lake stake.

SECOND DAY.

In the Tabernacle, Saturday, October 6, 1917, 10 a. m.

The assembly was called to order by President Joseph F. Smith.

The choir and congregation sang: "O ye mountains high."

The opening prayer was offered by President James Wotherspoon, of the North Weber stake of Zion.

The hymn, "Guide us, O thou great Jehovah," was sung by the choir and congregation.

ELDER HYRUM M. SMITH.

Wisdom consists not only in knowing, but also in doing—Where repentance is truly made former sins and wickedness are blotted out—Our prayer should be for understanding hearts and wisdom to obey—Ancient and modern Israel alike in some respects—The exodus of each compared—Obedience to the servants of God and a study of the Holy Scriptures make for wisdom—Men of authority are among us who teach us to be wise unto eternal life—May we have understanding hearts to heed their counsel and so prove wise.

I shall read a passage from the scriptures:

"Praise ye the Lord. I will praise the Lord with my whole heart, in the assembly of the upright and in the congregation.

"The words of the Lord are great, sought out of all them that have pleasure therein.

"His work is honorable and glorious; and his righteousness endureth forever.

"He hath made his wonderful

works to be remembered; the Lord is gracious and full of compassion.

"He hath given meat unto them that fear him; he will ever be mindful of his covenant.

"He hath showed his people the power of his works, that he may give them the heritage of the heathen.

"The works of his hands are verity and judgment; all his commandments are sure.

"They stand fast forever and ever, and are done in truth and uprightness.

"He sent redemption unto his people; he hath commanded his covenant forever: holy and reverend is his name.

"The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments; his praise endureth forever."

The Latter-day Saints are highly favored in that once more they have had an opportunity to hear his voice as uttered by the mouths of his anointed servants. We have listened to the testimony of the President of the Church, and from his lips have again received admonition and have heard the gospel principles proclaimed. We have heard the testimony concerning the divinity of the great redeeming mission of the Lord Jesus Christ, and of the divine appointment and calling of Joseph Smith the prophet, and of President Young, and the successors in the presidency of the Church of Jesus Christ of Latter-day Saints. These testimonies and doctrines were declared unto us in power and in the demonstration of the Holy Spirit. There was not

lurking therein even a shadow of doubt or darkness, but they came to us with all the brilliance of a fire struck from the very chief corner-stone of the foundation upon which this great latter-day work is built.

Now, "the fear of the Lord is the beginning of wisdom, a good understanding have all they that do his commandments." The Latter-day Saints were declared yesterday to be an intelligent people. They are an intelligent people. They ought to be as wise as they are intelligent, but I fear that in wisdom we sometimes fall short. A wise people are a people who will do what they know to be right. The Lord has declared to us that which is right, he has given us intelligence to understand the difference between right and wrong, to distinguish between good and evil, between the true and the false, so that there can be no excuse really for the Latter-day Saints being unwise. But if the Lord has given us intelligence to understand the truth, and to know all his commandments and we do not keep his commandments, then we are not wise. There are many intelligent people in the world who are exceedingly foolish. There are many people who are termed educated, who are lacking in wisdom, and there are countless multitudes of men and women in our country, and in other Christian countries, who know to do right, and yet who do not do it, and consequently to them it is sin. The Lord has declared, through the prophet Ezekiel, something to this effect, that the righteousness of the righteous will be forgotten if the righteous turn into wickedness, and the wickedness of the wicked will be no

more remembered if the wicked turn from their wickedness unto righteousness.

That great man Solomon offered a prayer unto the Lord which was eminently wise, and it was answered upon his head with a very great blessing. I should like to read a few words of it:

"In Gideon the Lord appeared to Solomon in a dream by night; and God said, Ask what I shall give thee.

"And Solomon said, Thou hast showed unto thy servant David, my father, great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

"And now, O Lord my God, thou hast made thy servant king instead of David my father; and I am but a little child; I know not how to go out or come in.

"And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

"Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad; for who is able to judge this thy so great a people?

"And the speech pleased the Lord, that Solomon had asked this thing.

"And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;

"Behold, I have done according to thy words; lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

"And I have also given thee that which thou hast not asked, both riches and honor; so that there shall not be any among the kings like unto thee all thy days."

That should be the prayer that all Latter-day Saints should frequently

offer unto the Lord, that the Lord should give unto them understanding hearts, that they might understand the truth, and that they might have the wisdom to obey the truth.

Hear another passage of scripture. It contains the words of him who stood at the head of Israel in olden times, who was the mouth-piece of God, who led Israel out of their bondage in Egypt through the wilderness, and to the borders of the promised land. This passage, recorded in the Old Testament, was given to the people of Israel by the mouth of Moses the prophet. He was not permitted to enter into the Promised Land, but gave unto his people this admonition. The history of former-day Israel and latter-day Israel is similar at many points, and very dissimilar at others. The former-day Israel were not driven out of Egypt. It was the determination of the king of Egypt to retain the children of Israel, that they might be his servants and his slaves, and it was with great pleading and repeated pouring out of plagues upon Egypt that the Lord induced the king to let them depart. Israel, too, left reluctantly, and during their journey towards the promised land frequently complained and longed to return to the flesh pots of Egypt.

The Latter-day Saints were not thus favored by the people of our own country. We were not wanted among them. The Latter-day Saints were despised and hated, and were finally driven out from so-called civilization—driven out into the wilderness, in the hope that there they might perish. The Lord evidently knew that it would be difficult to persuade his people, even in the midst of their persecutions, to come out into a desert, to an unknown

world. Therefore he permitted them to be driven forth, that he might make of them what he has made of them, and determined to make of them, a mighty people in this greatest Nation in the world; and these words that Moses spoke to ancient Israel may be read to modern Israel. They are just as true and just as applicable, if we will heed the admonitions today, and in fact, similar admonitions and counsels are frequently given to the Latter-day Saints in our day. Moses said:

"Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you.

"Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you.

"Your eyes have seen what the Lord did because of Baal-peor; for all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you.

"But ye that did cleave unto the Lord your God are alive every one of you this day.

"Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it.

"Keep therefore and do them: for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.

"For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?

"And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?

"Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart

all the days of thy life; but teach them thy sons, and thy sons' sons."

The Latter-day Saints, if they will look over the history of the Church, may ask themselves the question: What has become of all those who remained behind, who refused to follow God and his servants out into the wilderness? The answer will be: They are dead and gone, lost; lost to the faith, lost to the love of the truth, and their children and their children's children are today grown up in ignorance, lacking in wisdom, having no understanding concerning the work of the Lord which he established through the Prophet Joseph. All those who followed the Lord and his servants to these valleys, and their children who have remained faithful are alive this day, and you see the Saints grown into a mighty people; and those who were faithful and have gone beyond the veil, those mentioned by President Smith yesterday, and many others, verily they are indeed alive, forevermore, and their children and their children's children are still in our midst. Those who have been faithful, those who are wise, those who sought for and received from God understanding hearts, are here today to rejoice in the gospel and in the testimony thereof, and they are willing to receive and be led by the word of the Lord.

Brothers and sisters, on this stand are men the Lord has called and anointed. We, I said in the beginning, were privileged to hear the voice of the Lord. The Lord has declared in latter-day revelation, when his servant sneaks under the power and inspiration of the Holy Ghost, his words then become the words of the Lord, they are the

voice of the Lord, and the mind of the Lord, and the will of the Lord, and as such we receive the words that are given to us by those whom the Lord has called to preside over us and to speak in his name.

The very burden of the message delivered to the Latter-day Saints yesterday by the President of the Church was obedience to the principles and the commandments of God; that we should be wise and have understanding hearts, and having understanding, demonstrate our wisdom in our obedience, that the whole world may see this people and recognize that there is no other people in the world to whom the Lord is so near, and that no other nation so great as that of which the Latter-day Saints form a part. The government of the United States is a nation established and founded by the Lord. Wise men were raised up by the Lord and inspired to lay the foundations of this government, and to give to the people correct doctrines and high and noble principles, the principles of liberty and peace. And this nation, if they will hearken unto those wise men and uphold the constitution established by them, and obey the laws that have been and that shall be enacted in accord with the constitution by those who are called to enact laws for our government, we will be a wise people, we will be a people with understanding hearts, and all other nations will be compelled to say that God is here, he is with these people and with this nation, to bless them and to make of them the saviors of mankind.

President Lund yesterday called attention to the work that is being done by the historians of the Church. I gathered this great lesson from his remarks, that as the

result of the Lord's wisdom and the people's obedience, we have in the Church a record, a history of the Church in latter-days as well as former days, and that out of these books, the history of the Church, the holy scriptures, ancient and modern, may be found the way of life eternal, and they are better than all other books; and that we should seek out of these books words of wisdom and understanding. Why, there is more to be learned in five minutes reading in the Holy Scriptures, more that is worthy of retention in the memory, more that will be helpful if we remember and obey them, than we can find in reading all of the six best sellers in every month in the year. Here is the word of God, herein is the word of life, herein is the word of wisdom, herein we may get understanding, and learn to discern good and evil, and gather the courage and the faith to do that which is right, and to reject that which is evil.

But in addition to the Holy Scriptures and sacred and inspired records, and even of greater importance to the Latter-day Saints, is the fact that the anointed living oracles of God are in our presence, as so forceably set forth by President Penrose yesterday. Through them the Lord speaks, counsels and commands this people daily. If we receive and obey their instructions we will prove that we are wise and of good understanding.

Now, I should like to conclude my remarks, my brethren and sisters, with another passage of scripture, a passage of scripture that was given during the ministry of the Lord Jesus Christ. They are his words. He was the wisest of all, even wiser than Solomon, because he retained his wisdom and his un-

derstanding even to the end, and did not depart in any measure or degree from righteousness, and I should like, my brethren and sisters, to impress this passage upon your minds. It is a familiar one, all are acquainted with it, but in the words of a great poet, I fear that it is a passage more "honored in the breach than the observance:"

"Wherefore by their fruits ye shall know them.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? and in thy name done many wonderful works?

"And then will I profess unto them, I never knew you; depart from me, ye that work iniquity.

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock.

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell: and great was the fall of it.

"And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

"For he taught them as one having authority, and not as the scribes."

I testify that here in this conference yesterday, the Latter-day Saints heard men who spoke not as scribes and Pharisees, but as men having authority from the living God to preach the gospel, and to bear witness of the ministry and mission and redeeming power of his Only Begotten Son. I bear wit-

ness that if the Latter-day Saints will heed their admonitions and will do the Lord's statutes and judgments, and will keep his commandments, that they will be wise even unto life eternal, they will have understanding hearts, hearts to see and perceive and to know the truth, and by prayer and patience and humility before God they will be given the power to do that which is right in the sight of the Lord, and to be worthy of salvation in the kingdom of God.

My brethren and sisters, no man can find forgiveness for one sin because he is righteous in some other direction. In other words, the payment of tithing will never compensate for the desecration of the Sabbath day. The faithful keeping of the Sabbath day will never make amends for the breaking of the Word of Wisdom. The refraining from murder, and adultery, will not satisfy the law which forbids bearing false witness against neighbors, or coveting their possessions. And the doing of good to men will never blot out the sin of blaspheming the name of the living God. We must keep the commandments, all of them, every one of them, every day of our lives, and then we will prove ourselves wise and of understanding hearts.

May the Lord give this people wisdom in addition to their intelligence; may we have understanding, and may we keep the commandments of the Lord as we know we ought to keep them, and never prove recreant. God bless his servants, the Presidency, and those who are called to preside in Israel, the general authorities, the stake authorities, the ward authorities, those who preside over the auxiliary organizations, over the branches of

the Church, and over the mission fields. God bless Israel, and God bless this country upon which he has gathered Israel. God bless those who stand at the head of the government, and make them, even the President and his Cabinet and the Congress and the Supreme Court, wise like unto those wise men whom the Lord raised up in the beginning of our national government, to lay its foundations, that these men may adhere to that fundamental law and enact only wise and righteous laws for the progress and advancement of this great land of Zion; and may the children of Israel be indeed Zion, the pure in heart, to teach all the world how to come to the Lord, how to learn wisdom, how to have and retain understanding hearts, in the name of Jesus Christ. Amen.

David Reese and Anthon C. Lund sang a duet: "Let the lower lights be burning."

ELDER GEORGE A. SMITH.

Are we taking advantage of our opportunities to worship?—Benefits derived from searching the Holy Bible and listening to the teachings of the servants of the Lord—Advantages of familiarity with modern scriptures—Our Father's loving advice in the Preface of the Doctrine and Covenants, and his admonitions in the Book of Mormon—It is needful to read the scriptures carefully and prayerfully—Answer to the question: When shall permanent peace come?—In the present conflict this Church sustains the legal acts of the constituted authorities of the Nation—A prayer for repentance from wickedness, that peace so much desired may come.

My mind has been illumined during this conference, and my heart has been made to rejoice by the ex-

cellent instruction to which we have listened. The splendid attendance of the members of the Church at this general conference has inspired in me an appreciation of the opportunity given to meet our brethren and sisters on such occasions.

This morning I met a brother on the street who introduced himself to me. I recognized his face, but I could not call his name, and I did not know whence he came, until he informed me that I had met him at Wilmington, North Carolina, and he had come all the way with his wife and children, that he might be with the Saints in this worshipping assembly. While sitting here pondering over the effect that that might have upon him and his family, I asked myself the question: Have I been careful to take advantage of my opportunity and bring my wife and children into this splendid gathering, to enjoy the teachings of the servants of God? And the answer came back to me in this way: If I have not, I have lost for them a blessing, and likewise for myself, but the man who crossed the continent, came all the way from the Atlantic seaboard, paying his expenses and taking that long ride, will certainly be rewarded by the Lord, by an increase of faith, and so will his family. In this, as in all other cases, the blessings of God are predicated upon obedience to his requirements, and in this particular our brother and his family are fulfilling the requirement which entitles them to the blessings they will enjoy at this conference.

I am looking in the faces of presidents of stakes, bishops of wards; and other faithful Latter-day Saints. Many of you have made a sacrifice financially in order that you may be here, but really it

is no sacrifice; it is an investment in the blessings of our heavenly Father, "That will return to you good measure, pressed down, shaken together, and running over." I feel to suggest now and here that each of us enjoying these favors be not unmindful of our loved ones, not forgetful of our neighbors; and at the time of stake conferences let us go about encouraging them, that they may desire to be present in those assemblies of the Saints.

Yesterday I saw a number of people here with their children, and I felt from the depths of my soul to commend them, and I know the Lord will bless them and will bless their children, even though they be but young, because they are here in the service of the Lord, in the place appointed by him through his servants.

Brother Hyrum has been talking to us and reading this morning from the Bible, and it brings to my mind this particular scripture:

"Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me."

Another scripture came to my mind along the same line, and it was to this effect, "that the Lord will do nothing but he revealeth his secrets to his servants, the prophets." From the time of Father Adam until the present the Lord has admonished the people through his servants. He has inspired them to better living when they have listened to him, and from age to age, as his children have required it, he has sent holy men into the world, to impart instruction tending to happiness, has inspired them to teach the glorious truths that ennobles and enrich mankind, and few people

have been left with an excuse, but all have been left without excuse that have received the scriptures.

In the days of Noah, when he went about warning the people, I presume there were many who ignored his teachings, who disregarded him as a servant of God, but he was sent by the Father, and the instructions that he gave the people were binding upon them; and our Father in heaven, in his own due time, fulfilled the promises of his prophet. All who were saved from the flood were those who listened to Noah. On the plains of Mamre, when Abraham petitioned his Holy Visitor to spare Sodom and Gomorrah, he was told that even if ten righteous persons be found, a very small number, too, of the multitude, that the cities would be preserved. But only Lot and his wife and two daughters were sufficiently righteous to merit preservation. The angels told them to leave the city, and fire rained down from heaven and consumed the people, who had been warned repeatedly by the servant of God that destruction would overtake them if they failed to repent. The Old Testament refers to the coming of the Redeemer of the world. Why did the world not know the Savior when he came? It was because they had departed from the teachings of holy men. It was because they had chosen for themselves "teachers having itching ears, who preached for hire and who divined for money," who did not teach the people what the Lord desired, so they were led astray. The Savior himself taught the children of men what was necessary for them to do to obtain eternal life in the celestial kingdom of our Father, and the people rejected him, but his testimony is in force, and the time

will come when those who rejected him and consented to his crucifixion will meet him and will answer for their crime. The Old and New Testaments contain the teachings of our heavenly Father. I admonish you, O Israel, search the scriptures; read them in your homes; teach your families what the Lord has said, and let us spend less of our time reading the unimportant and often harmful literature of the day, and go to the fountain of truth and read the word of the Lord.

The Book of Mormon contains another evidence of the importance that our heavenly Father attaches to reading the scriptures. He sent the sons of Lehi back to Jerusalem to recover the Old Testament scripture, in order that they might retain the teachings of the prophets. The Lord would not take them into a new country, without preserving to them the privilege of reading his teachings to their forefathers.

The importance of having the advice of the prophets of God is emphasized in our day, in the bringing forth of the Book of Mormon. The plates from which it was translated were buried in the earth by a Nephite prophet. Centuries later the Lord directed Joseph Smith to secure and translate that record, in order that we might have the teachings of our Father to his children who dwelt upon this western land. We have the Old and the New Testaments, the Book of Mormon, and the Pearl of Great Price, also translated by the gift and power of God, in addition new revelations through the Prophet Joseph Smith.

While only a youth the Lord appeared to him and later he was visited by an angel who instructed him to prepare for his mission. That he might be a witness of the living

God the Lord gave to him by revelation the contents of this record that I hold in my hand, (the Doctrine and Covenants) containing over four hundred pages of instruction to the children of men. How many of the Latter-day Saints have read the glorious revelations contained in this record? If we have not, we have lost an opportunity; we have missed a blessing. Let me read what the Lord says with reference to these latter days in the first section of the Doctrine and Covenants:

"Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say, hearken ye people from afar, and ye that are upon the islands of the sea, listen together.

"For verily the voice of the Lord is unto all men, and there is none to escape, and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.

"And the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed.

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

"And they shall go forth and none shall stay them, for I the Lord have commanded them.

"Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth.

"Wherefore, fear and tremble, O ye people, for what I the Lord have decreed in them shall be fulfilled.

"And verily, I say unto you, that they who go forth, bearing these tidings unto the inhabitants of the earth, to them is power given to seal both on earth and in heaven, the unbelieving and rebellious;

"Yea, verily, to seal hem up unto the day when the wrath of God shall

be poured out upon the wicked with out measure;

"Unto the day when the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man.

"Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear:

"Prepare ye, prepare ye for that which is to come, for the Lord is nigh;

"And the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth;

"And the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people;

"For they have strayed from mine ordinances, and have broken mine everlasting covenant;

"They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall.

"Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, jun., and spake unto him from heaven, and gave him commandments;

"And also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets;

"The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh.

"But that every man might speak in the name of God the Lord, even the Savior of the world;

"That faith also might increase in the earth;

"That mine everlasting covenant might be established;

"That the fullness of my gospel might be proclaimed by the weak and

the simple unto the ends of the world, and before kings and rulers.

"Behold, I am God and have spoken it: these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding,

"And inasmuch as they erred it might be made known:

"And inasmuch as they sought wisdom they might be instructed:

"And inasmuch as they sinned they might be chastened, that they might repent:

"And inasmuch as they were humble they might be made strong, and blessed from on high, and receive knowledge from time to time:

"And after having received the record of the Nephites, yea, even my servant Joseph Smith, jun., might have power to translate through the mercy of God, by the power of God, the Book of Mormon;

"And also those to whom these commandments were given, might have power to lay the foundation of this church, and to bring it forth out of obscurity and out of darkness, the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the church collectively and not individually.

"For I the Lord cannot look upon sin with the least degree of allowance;

"Nevertheless, he that repents and does the commandments of the Lord shall be forgiven;

"And he that repents not, from him shall be taken even the light which he has received, for my Spirit shall not always strive with man, saith the Lord of Hosts.

"And again, verily I say unto you, O inhabitants of the earth, I the Lord am willing to make these things known unto all flesh,

"For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion;

"And also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world,

"Search these commandments for

they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

"What I the Lord have spoken, I have spoken, and I excuse not myself: and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same;

"For behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth forever and ever. Amen."

This preface is worthy your earnest consideration. It is the admonition of the Father of us all. It is the loving advice of a tender parent who knows what we require, as he said in the chapter just read that knowing what was about to come upon the inhabitants of the earth he gave these commandments. The Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price, do not contain the wisdom of men alone, but of God. While they do not find their way into the homes of many people, they contain the word of the Lord. What mattereth it though we understand Homer and Shakespeare and Milton, and I might enumerate all the great writers of the world; if we have failed to read the scriptures we have missed the better part of this world's literature.

My brethren and sisters, all the truth that is advocated in all the teachings of men, necessary for our salvation, is contained within the lids of the books that I have already enumerated. We may not possess a library of two or three thousand volumes, but we may possess at small cost a priceless library that has cost the best blood that has ever been in this world. Will our Father hold us guiltless when we go home, if we have failed to teach our children the importance of these sacred

records? I think not. He called his sons one by one, and they gave their lives that we might have the Old Testament. He sent his only begotten Son into the world, and his life was sacrificed in order that we might have the teachings of the New Testament. The prophets of God recorded in the Book of Mormon laid down their lives and sealed their testimonies with their blood, in order that the children of men might know what the Father desired of them. He sent the Prophet Joseph Smith, and he gave his life, together with his brother Hyrum, in order that we might have the truths contained in the sacred record known as the Doctrine and Covenants. Do you suppose that after the Lord has done all this for us, has given to this world the choicest and sweetest of men and women, whose lives have been dedicated to the blessing of mankind, many of them sealing their testimony with their blood, has placed within our reach the excellent teachings contained in these holy records, that he will consider us appreciative if we fail to teach them to our families, and to impress them upon those with whom we come in contact?

Brethren and sisters, I desire to emphasize again the teaching of the Master; "search the scriptures;" read them prayerfully and faithfully, teach them in your homes; call your families around you and inspire in them a faith in the living God, by reading those things that have been revealed. They are the most precious of all the libraries in all the world.

And now I would like to emphasize this fact, that in the Doctrine and Covenants we find the Lord's warning of the present condition of

this world. We find there that the Saints were to inhabit this western land, and if they kept his commandments, this should be Zion unto them. I will read a few paragraphs from the Doctrine and Covenants to emphasize our responsibility, because sometimes we seem to think that because we are blessed of the Lord above all other people, we can do the things that we are tempted to do, even if they are not just right:

"Therefore, verily, thus saith the Lord, let Zion rejoice, for this is Zion—the pure in heart; therefore, let Zion rejoice, while all the wicked shall mourn;

"For behold, and lo, vengeance cometh speedily upon the ungodly as the whirlwind, and who shall escape it;

"The Lord's scourge shall pass over by night and by day, and the report thereof shall vex all people; yet it shall not be stayed until the Lord comes."

Now, if there is any doubt in the minds of the people of this Church as to when peace shall come into the world again, I want to emphasize by reading again the word of the Lord wherein he says:

"The Lord's scourge shall pass over by night and by day, and the report thereof shall vex all people; yet it shall not be stayed until the Lord come.

"For the indignation of the Lord is kindled against their abominations and all their wicked works;

"Nevertheless Zion shall escape—"

I have thought many times, Oh, what a comfortable thing it would be for us if that had been the end of that paragraph, but it is not. It reads in full as follows:

"Nevertheless Zion shall escape, if she observe to do all things whatsoever I have commanded her.

"But if she observe not to do what-

ever I have commanded her, I will visit her according to all her works, with sore affliction, with pestilence, with plague, with sword, with vengeance, with devouring fire."

So we are in the same condition as our brethren and sisters in the world. In fact, I think we are worse off, because we have greater light, and the Lord will require more at our hands.

So there is need for us to search the scriptures. There is need for us to put ourselves in tune with the Spirit of our Father. There is need for us to have thanksgiving in our hearts that we are led by holy men who are inspired by our Father in heaven to teach us day by day, and oh, how grateful we ought to be for these great conferences that bring us together from the ends of the earth, and unite us as brethren and sisters with a determination that, "As for me and my house, we will serve the Lord." We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law. So today in the midst of the difficulties that exist in the world, while there are transgressors of the laws of the land, and there are transgressors of the laws of God, in the midst of the conflict in which we are now engaged, this awful world war, it is a great joy and satisfaction to my soul that while there are those persons who are opposing this government set up by the power of God, there are no members of this Church in good standing but are sustaining the law and order and the government of the United States, so far as it lies in their power. There is one Church upon the continent of America that has been taught by God that this gov-

ernment has been raised up for the blessing of mankind. There is one Church whose members cannot remain in good fellowship in it if they criticize and find fault and tear down and oppose the legal action of the constituted authorities of the land, with reference to going into this war; and why? Because we have been trained by the gospel in a knowledge of the purpose of this government. We have been taught by inspired men, who have pointed the way, and all Israel, to a man, comes forward in the crucial hour and says: "If I am needed, Lord, here am I." If my country requires it, my all is on the altar, and my life if need be. God help us to be worthy of our heritage, help us to sustain the government that has been so good to us, that has made it possible for the establishment of this work. Let us sustain good men and great men everywhere, and pray for them as we are told to do in this same record. Pray for the chief executive of the Nation and his associates, asking God to inspire them to labor for the good of humanity and the liberty of mankind. Let us so live, that, by and by, when our work is done, it will be truthfully said of us that this world is better for our having lived in it. May the Lord bestow his blessings upon you, my brethren and sisters, and upon all Israel, wherever they may be, and may the spirit of peace and the desire to do good in the world find lodgement in the hearts of the children of men, that repentance may come, that they may turn from the wickedness that has been in the world, and in that way bring about the Millenium and the return to this earth of peace, that our Father has said has been taken from it. God grant it,

is my prayer in the name of Jesus Christ. Amen.

ELDER JUNIUS F. WELLS.

I am very much surprised to be called upon to speak before this great congregation of Latter-day Saints, and desire that while I do stand before you I may have the inspiration of the Holy Spirit, that what I shall say may be dictated by it. I rejoice with all my soul in the testimonies heard during this conference, respecting the ministry of the servants of God, who have been raised up to establish his work on the earth in this Dispensation of the Fulness of Times.

I have listened with interest to the testimonies concerning the inspiration and power of the Holy Ghost that characterized the ministry of Joseph Smith, the Prophet. I did not know him, personally, though in the study of his life and ministry sometimes it has almost seemed to me that I did know him, and that I do know him; for I have been reared from my childhood to love him, and to honor him, and to rejoice in his ministry, and in the fact that God called him. I did, however, know his successor in the presidency of the Church, President Brigham Young, from my infancy. I have sat upon his knees. He was a familiar guest at my mother's table. I have traveled from one end of the State of Utah to the other with him, when he journeyed among the people, teaching and instructing them in the principles of life, in the principles of domestic economy, in the principles of correct government; how to establish a commonwealth, and to build up the people in accordance with the design of our Father in

heaven, in these Rocky Mountains. I was called in my youth to go upon a foreign mission. He placed his hands upon my head and set me apart, and bestowed upon me a blessing, a prophetic blessing. To the extent that I have adhered to the admonition of that blessing, I have realized that he was a prophet of God; that he foresaw and knew wherein I might be of service, and his words have been fulfilled upon me. I knew him to be a gentleman, a man of pure life, a man of great beneficence, charity, and loving kindness, and a man whom children loved. He was a man to be respected by those of his faith and those not of his faith, a commanding character, a leader among men, a governor, a guide, a counselor, a friend, a father. At his direction I later undertook a mission among the youth of Zion, and established the Young Men's Mutual Improvement Associations.

I knew his successor, President John Taylor, and I had a testimony given to me in this house, at the time that the quorums of the Priesthood were assembled to sustain him as president of the Church. There were things that caused my heart to tremble upon that occasion. But God gave to me a testimony and the power to stand up and raise my hand before God and my fellow men, to sustain him as president, as prophet, seer and revelator of this Church, and I did, and I do. I learned to honor him and to love him and to respect him, to recognize in him a servant of the true and living God; the champion of liberty, a man who had an understanding heart, a man who knew government, who knew the law, and helped make it, who understood the commandments of the

Lord Jesus Christ, and who ministered to this people in great power and in righteousness. I bear my testimony concerning him, that in the labor, which he asked me to continue, that I had been set apart to accomplish among the young men of Zion, he took me one day by the hand in his office, and he gave me counsel and advice, and bestowed upon me a blessing, the fulfilment of which I have lived to realize. It was prophetic, and I know, because of my personal relationship with that man in his ministry, that he was a servant of God and a prophet, and spoke by the inspiration and foresight of the Spirit of God.

As to his successor, President Wilford Woodruff, who was the first General Superintendent of the Young Men's Mutual Improvement Associations, I was intimately associated with him in that work. I have traveled with him and slept with him. I have listened by day and by night to his counsel. I have shown to him my heart, and he has read it through and through, and has said to me things that I would not dare and would not attempt to utter before my fellow men, that were full of comfort, that were full of help, that were full of encouragement, full of kindness and love; and I love the memory of Wilford Woodruff. There is one thing he went to the Lord for in our behalf, for which the youth of this people should hold him in high reverence forever and ever, and I will relate it. There was a time when through the slackness, through the carelessness of the youth of this people, that their fathers had great concern as to whether they would qualify to succeed them in bearing off the responsibility of this work, in

maintaining the testimony that the early apostles and pioneers, that the founders of the Church had established; and sometimes this apprehension would be heard in the congregations of Israel; men of the older time would rise and express a fear that when they should pass away the work might suffer. President Woodruff, to a certain degree, not very fully, shared this apprehension. He went into the woods upon a certain occasion and prayed to God and asked him concerning the condition of the youth of his people, and God answered him and God revealed to him that: "I have those already among the youth of my people who will maintain this work and bear off the responsibility of it forever. Concern thyself no more." President Woodruff told me that personally, and I heard him declare it in effect before public congregations.

There is a stimulation in that, young men, and encouragement in that. We no longer hear that apprehension expressed in the congregations of the people; but there is faith, instead, there is confidence, there is assurance that no power can hinder the onward progress or development and growth of this work; and that those of the youth today, who are succeeding their fathers in responsible places maintain the faith, that they have the integrity, they have the character and they have the blessing of God upon them, by which they shall uphold and sustain this work and bear it off faithfully and triumphantly to its ultimate destiny, when its influence and power shall extend from the rivers to the ends of the earth. There is no influence and power that the world stands so much in need of this day as the influence

and power of this people, of the priesthood that is among us, of the authority and power that exists among us to speak and administer in the name of the Lord our God.

I was not so familiarly acquainted with President Lorenzo Snow, though I knew him well, and was always greeted by him with the utmost kindness and friendship. The form of his greeting usually was this, as he took me by the hand and saw some evidences, I suppose, of good health, he would shake and say: "Well, I suppose you are going to live to be a hundred." I generally responded with the observation that I guessed I should have to, if I ever did all the things that I would like to. I was away from home during much of the time of his administration as president of the Church, but he did entrust me with certain opportunities to serve the cause and the people in his administration, and I appreciated that trust, and did to the best of my endeavor that which he asked of me.

Now, in respect to his successor, President Joseph F. Smith, I feel honored today that I can stand here and testify before you that from the time he honored me with his friendship, and better acquaintance, his confidence and many expressions of his love, that I have known him to be a man chosen of the Almighty, a man inspired of the Lord, a man whose whole heart has been given to the service of God. He has seemed to me to personify that Son of God who responded to the commandment of the Lord, wherein he says: "Son, give me thy heart." If a man ever gave up and surrendered his whole heart to God, Joseph F. Smith is that man. Now, I am not declaring this to flatter him, but you know it,

my brethren and sisters. No man nor woman who has come under the influence of his ministry in this community, but who knows and feels, realizes that this is the truth; and that is why he is great, and why he is successful, and why he will be successful and will accomplish all that God requires at his hands.

My testimony to you is, then, that these men whom I have named and whom I have personally known were men of God, were men of high character, and of ability. They were men who, among men of no faith or of other faiths, would have stood out as individual characters, commanding influence and respect. They were men who dedicated themselves without restraint, holding nothing back, to the whole service of God, the establishment of this work known as "Mormonism" in the world. This because of their conviction and testimony and knowledge that it was of God and is true, and that it must prevail on the earth. They accepted the mission to declare it to mankind. They have transmitted that mission to us. It is our business to declare the truth to mankind, and God will not hold us guiltless if we fail to do so, but he will honor us in doing it. He will uphold us, no matter before whom we go, if we stand valiantly for what we know to be true.

My testimony to you is that the Lord never fails to uphold and sustain those who will be true in their testimony concerning this work. May he help every one of us to be true, and to declare it, and to perform our part, however humble or in whatever field of labor, for the Lord Jesus' sake. Amen.

The congregation sang: "Do

what is right, the day dawn is breaking."

Elder Andrew Kimball, President of the St. Joseph stake of Zion, offered the closing prayer.

Conference adjourned until 2 p. m.

AFTERNOON SESSION.

At 2 o'clock the conference was called to order by President Joseph F. Smith, who presided.

The choir and congregation sang the hymn: "Redeemer of Israel, our only delight."

Prayer was offered by Elder Jacob T. Tanner, First Counselor in the Presidency of the Beaver stake of Zion.

Sister Shanna Tout sang a solo: "O, rest in the Lord."

ELDER ORSON F. WHITNEY.

Purpose of prophecy—The supernatural discredited—Dead prophets preferred to living ones—The modern Zion—Why not established—A Tempest of War foretold—The Saints migrate to the Rocky Mountains—North against South—The World War—Dangers upon the deep—The Food question—What of the Outcome?

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."—Amos 3:7.

The words are those of a prophet of God who figured in the midst of the Hebrew nation about eight hundred years before the birth of the Savior. A more modern translation of the text might have rendered it thus: Surely the Lord God will do nothing, without first revealing it to his servants the prophets. But it is sufficiently plain in its present

form. The meaning I understand to be this: The all-wise Dispenser of human affairs will neither cause nor permit any event to take place, affecting the weal or woe of the human family, until he has first communicated with his chosen servants, his oracles among men, and given them due notice of its approach, making them wise as to his purpose, that they in turn may make wise the people; the object being that some sort of preparation shall precede the event in question. The promised sending of Elijah the prophet, before the coming of the great and dreadful day of the Lord, as foretold by Malachi, was in order that certain things might be done which, if left undone, would cause that coming to smite the earth with a curse.

To prepare God's people, and through them the world at large, for changes that must come in the carrying out of the divine program, is the function of the prophet, who foretells the future; of the seer, who looks through time into eternity; of the revelator, who delivers the word and will of the Universal Father to his children. The aims of the prophets are high and noble. They desire the happiness and progress of the race; yet almost invariably they are misunderstood, ridiculed, opposed and persecuted.

There is a proneness in human nature to discredit prophets and other divinely inspired men. The supernatural is nearly always discredited, if not derided, by ultra-practical minds. "The natural man is an enemy to God." All miracles are myths to modern pseudo-science and its arrogant handmaid, the so-called "Higher Criticism." To believe in prophecies, visions and revelations, is "to live in haunted

houses." So one learned gentleman asserted in an educational address recently delivered in some of our western towns. Even those who revere the prophets of the past are tempted to ignore the prophets of the present. It seems natural to turn from What Is and bow down to What Has Been.

"Seven cities claimed the birth of Homer, dead,
Through which the living Homer
begged for bread."

The Savior reproved the pious unbelievers of his generation for garnishing the sepulchres of the dead prophets and rejecting the living ones, as their fathers had done before them. A professed reverence for Moses and the old-time servants of God was a prominent characteristic of those who spurned the greatest of all prophets, the very Son of God, concerning whom Moses and others had testified. And this same spirit, the spirit that crucified the Christ, brought about in the Nineteenth Century the martyrdom of the prophet, revelator and seer, Joseph Smith.

I want to read to you one of his predictions, of interest to us all, from the fact that it constitutes the reason why "Mormonism" came into the world. That reason was, in brief, that Israel might be gathered, that Zion might be brought forth, and the way prepared for the coming of the Lord in his glory. This revelation, only a part of which I will read, came to the Prophet in the month of March, 1831:

"Verily I say unto you, that great things await you. Ye hear of wars in foreign lands, but behold I say unto you, they are nigh, even at your doors, and not many years hence ye shall hear of wars in your own land.

"Wherefore I the Lord have said, Gather ye out from the eastern lands, assemble ye yourselves together, ye elders of my church, go ye forth into the western countries, call upon the inhabitants to repent, and inasmuch as they do repent build up churches unto me; [that is, branches of the Church]

"And with one heart and with one mind gather up your riches, that ye may purchase an inheritance which shall hereafter be appointed unto you.

"And it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the Most High God;

"And the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it, and it shall be called Zion.

"And it shall come to pass among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety.

"And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another,

"And it shall be said among the wicked, Let us not go up to battle against Zion, for the inhabitants of Zion are terrible, wherefore we cannot stand.

"And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion, singing with songs of everlasting joy" (Doctrine and Covenants 45: 62-71).

This Church was less than one year old when that revelation was given, and but little more than a year old when an attempt was made to carry out the divine instruction. The place for the City was revealed—Jackson County, Missouri—and the plan whereby Zion would be established was also made known. Then why—this being our mission—are we not engaged in it? Well, we are engaged in it. But why are we up here in the Rocky Mountains, instead of down in Missouri, build-

ing up Zion? Well, there are several reasons why the Latter-day Saints have not yet been able to completely carry out the terms of this prophecy. One reason was mentioned yesterday in the splendid address delivered by President Smith. The people who received these instructions had to "flee from the wrath to come." The main reason, however, was selfishness on these instructions had to "flee sary unity. "There were jarrings and contentions and envyings and strifes and lustful and covetous desires among them;" and because of these things the Lord permitted their enemies to come upon them and drive them from the goodly land. They were a good people, better than those who persecuted them, but not good enough to carry out the high and holy purposes of Deity. Had they been in all respects what the Lord wanted them to be, and what their descendants will have to be in order to fulfil prophecy, Zion might have been redeemed in their day. But they did not prove equal to the undertaking, and consequently a next-best course had to be pursued.

A great storm-cloud was gathering over this Nation and over the whole world, and on Christmas day, 1832, the Prophet uttered a prediction concerning it. He said that war would be "poured out upon all nations," beginning at a certain place—South Carolina—and subsequently he declared that the conflict would arise over the slave question. Twenty-eight years and a few months from that time, this prediction began to have its fulfilment, when the first gun was fired on Fort Sumter, April 12, 1861; an act precipitating the war between the North and the South. The greater

part of the prophecy is, of course, in the future.

Now, because of these events and their own unpreparedness, the Lord's people had to "wait for a little season for the redemption of Zion." They were told that they must first become mighty—not only in numbers and material influence, but by the power of God, descending upon them as an endowment from on high. And meanwhile, as the President informed us, they had to "flee the wrath to come"—had to seek shelter from the tempest, which, when it burst, spent much of its fury upon those lands from which the Saints had been driven. Nearly twenty years before the Civil War the Prophet predicted the removal of the Saints to the Rocky Mountains, and four years later that removal began. Here they were to become a mighty people, the prospective saviors of the Nation. Here they have founded stakes of Zion, preparatory to the redemption of Zion proper. That is why we are up here in the tops of the mountains, instead of down there in the State of Missouri.

The tempest of war did not end with the strife between the Northern and the Southern States. That was only the beginning of the storm. God's people were warned to keep out of the way until the calamities foretold should have done their work and until the way should be prepared before them. The Prophet having been slain, his successor, President Brigham Young, led the people to these mountain fastnesses. He also was inspired by the spirit of prophecy and revelation; and I testify that every man who has since occupied the same position and presided over this

Church, has likewise been a prophet of the Most High God.

I wish now to refer to one of these men and to certain predictions that he made. I heard President Wilford Woodruff, in April, 1893, when the Salt Lake Temple was dedicated, declare that from that time forth the Latter-day Saints would have more influence in the world and their representatives would be treated with greater respect and consideration by their fellow men than ever before. In the autumn of that year I accompanied President Woodruff and his counselors, Presidents George Q. Cannon and Joseph F. Smith, with the Tabernacle Choir, to the World's Fair at Chicago. Among the points visited en route was Independence, Jackson County, Missouri. Just sixty years before, our people had been ruthlessly driven from that part, and every form of indignity heaped upon them. Fifty-eight years before, this same Wilford Woodruff, then a priest on his way to fill a mission in the Southern States, had passed through Jackson County, at a time when it was almost as much as a "Mormon's" life was worth to be seen there. Because of this hostile sentiment he had to conceal his identity and almost skulk through the county, to avoid the danger. But how was it in the autumn of 1893? Why, the whole town of Independence came out to greet the "Mormon" leader; the Mayor delivered a speech of welcome, and the people vied with each other in doing honor and showing courtesy to the head of the unpopular and hated Church.

Here is another prediction, uttered by President Woodruff the year after that visit to Jackson County. I will not read it all, for

my time is limited. This was delivered at Brigham City, in June, 1894. The President said:

"God has held the angels of destruction for many years, lest they should reap down the wheat with the tares. I want to tell you now that these angels have left the portals of heaven, and they stand over this people and this nation now, and are hovering over the earth, waiting to pour out the judgments, and from this very day they shall be poured out. Calamities and troubles are increasing in the earth, and there is a meaning to these things. Remember this, and reflect upon these matters. If you do your duty, and I do my duty, we shall have protection and be shielded and pass through the afflictions in peace and in safety. Read the scriptures and the revelations; they will tell you about all these things. Great changes are at our doors. THE NEXT TWENTY YEARS will see mighty changes among the nations of the earth. You will live to see these things, whether I do or not. I have felt oppressed with the weight of these matters, and I felt I must speak of them here."

It was just twenty years from the time these fateful words were spoken, when the great war broke out in Europe—a war that has caused many "mighty changes among the nations" and is evidently destined to cause many more.

Just before the strife began, a learned gentleman from another state, a great and good man, stood up in this Tabernacle and expressed the positive conviction that there could not be another great war. He gave his reasons, and they were most plausible. Others had done the same. They said the world had advanced too far; the nations were too civilized, too cultured to permit of it; it simply could not be. The Savior said, two thousand years ago, that such things must be (Matthew 24:6)—they were one of the signs of his second coming; and

God's prophet in latter days declared that war would be "poured out upon all nations." But this learned man maintained that such things were impossible. It was only a few days after he had so expressed himself, when the greatest hell of conflict that this world has ever known broke out, and now threatens to wrap the world in flames. In the light of such developments, which do you deem the more trustworthy, the theories of men, or the revelations of Almighty God?

One frightful phase of the great conflict is the havoc wrought by the German U-boats, otherwise known as submarines. A revelation given through Joseph Smith in August, 1831, connects closely with these fearful happenings. The Prophet, with a company of Elders, was returning from his first visit to Missouri. They had made their camp at a place called McIlwair's Bend, on the Missouri River, where one of the party, William W. Phelps, had a vision of the destroyer riding in fury upon the waters. This incident brought forth the revelation, a part of which ran as follows:

"Behold, there are many dangers upon the waters, and more especially hereafter;

"For I the Lord have decreed in mine anger, many destructions upon the waters; yea, and especially upon these waters;

"Nevertheless, all flesh is in mine hand, and he that is faithful among you shall not perish by the waters.

* * * * *

"Behold I, the Lord, in the beginning blessed the waters, but in the last days, by the mouth of my servant John, I cursed the waters:

"Wherefore, the days will come that no flesh shall be safe upon the waters,

"And it shall be said in days to come that none is able to go up to

the land of Zion upon the waters, but he that is upright in heart.

"And as I the Lord in the beginning cursed the land, even so in the last days have I blessed it, in its time, for the use of my saints, that they may partake the fatness thereof.

"And now I give unto you a commandment that what I say unto one I say unto all, that you shall forewarn your brethren concerning these waters, that they come not in journeying upon them, lest their faith fail and they are caught in her snares.

"I the Lord have decreed, and the destroyer rideth upon the face thereof, and I revoke not the decree" (Doc. and Cov. 61:4-6, 14-19).

"No flesh shall be safe upon the waters." Isn't that time almost here? Even upon the calm Pacific no ship dares to pursue consecutively the same track twice. The companies operating the great ocean liners no longer announce the dates of departure from one port, or of expected arrival at another. They dare not. The destroyer is abroad, death is in the depths, and the spirit of dread broods upon the bosom of the waters. And this upon the comparatively peaceful Western Ocean. Upon the Atlantic, in the Mediterranean, and in the North Sea, the terrible submarine tells the tale of danger and disaster.

Another phase of the gigantic struggle is the food question. Joseph Smith predicted famine, and President Brigham Young, many years ago, placed upon the sisters of the Relief Society a special mission, that of gathering and storing grain against a time of scarcity. I well remember how lightly esteemed by some were the labors of these devoted women. Some of them went to one of our bishops and asked him to build them a granary. He smiled benignantly and told them to bring along their grain and

he would store it for them in his barn, implying that they would not gather very much. The sentiment at that time, in certain places, was that there could not be another famine in this world. Too much of the acreage of the earth was under cultivation, and the means of rapid transit and communication were too plentiful. If a famine threatened any part of the planet, word of it could come in the twinkling of an eye, and millions on millions of tons of food-stuffs could be transported to the scene, staving off the straitness and rendering such a calamity impossible.

Alas for those who put their trust in the arm of flesh! How is it today? In spite of the great and ever-increasing productivity of the earth, in spite of railroads, steamships and telegraphs, this is a famine-threatened world. Europe calls to America for food; America responds; but as fast as she consigns her cargoes of grain and other food-stuffs to the needy nations, the merciless and devouring submarine sends them to the bottom of the sea.

Efforts have not been wanting to meet the situation and ward off the impending catastrophe. Six months ago President Smith, addressing a general priesthood meeting, with a view to encouraging a wider cultivation of the soil, offered, as Trustee-in-Trust, cash premiums in generous amounts for the best yields of agricultural products resulting from the labors of various local organizations. The Young Men's Mutual Improvement Association seconded this action of the Trustee-in-Trust, by furnishing and sending to the boys of Utah free seed for the raising of more abundant crops. The whole nation

has been aroused to the necessity existing for the avoidance of waste and the conservation of food-stuffs; and the entire civilized world has awakened to the same urgent call. The "Mormon" grain-storing movement is no longer a joke, subject for ridicule. God has vindicated the patient labors of the Sisters, and fulfilled the forebodings of prophecy.

WHAT OF THE OUTCOME?

What will be the outcome of the awful strife now raging? Will the world be "made safe for democracy," or will it be ground under the iron heel of an autocratic military despotism? I cannot believe that such a calamity is in store. He who died to make man free, and whose gospel is "the perfect law of liberty," will never permit the enslavement of the human race. He who in the beginning instituted laws for man's advancement will never tolerate such a turning back of the wheels of eternal progress. Having decreed the world's emancipation from every form of misrule, he will never allow the enthronement of universal tyranny.

Nevertheless, He will accomplish in his own way the work that he has set his hand to do, and will use this people and all peoples in the process. His gospel must have free access into and among all nations, and the nation that fights against him will perish. All power is his, both in heaven and on earth, and he will never let his work be thwarted by any scheme for personal or national aggrandizement. More to God is man's salvation than the perpetuity of any dynasty or the glory of any earthly empire.

A greater warfare is in progress than now shakes the shores of Europe—a warfare whose beginning was coeval with the foundation of the world. Far greater than any strife between man and man, is the world-old controversy between God and Satan, between freedom and oppression, between right and wrong. And right will triumph, and God will be glorified. The world will be made safe for democracy—safe for all righteous institutions. Israel will be gathered, Zion redeemed, and the way prepared for the King of kings and the Millennial reign of universal freedom and peace.

An instrumental piece of music entitled, "A Pastoral Offertory," was given by Prof. Kellersberger and Tracy Y. Cannon, the solo for the English horn by Prof. Kellersberger,—Tracy Y. Cannon at the great organ.

ELDER DAVID O. McKAY.

Economy and thrift, and a conservation of material things, commendable and pleasing to God—An appeal to the Saints to give more attention to the protection and conservation of youth, manhood and womanhood—The sacredness, sanctity and permanence of family relationships—The gospel should be taught in every home for the protection of its inmates—The dangers arising from a neglect of prayer and from bad example—Tobacco, particularly the cigarette, is a menace to manhood; some illustrations—It is unpatriotic to send tobacco to our soldiers to sap their manhood and undermine their strength—Testimony.

The burden of the message to the Latter-day Saints during this conference has been a heart-felt admonition to keep the command-

ments of God, to live in harmony with his priesthood. I wish in my soul that every man, woman and child in the Church might have heard those appeals from the servants of God to Israel to keep his commandments. There is one commandment which I feel impressed to read this afternoon:

"And again, inasmuch as parents have children in Zion, or in any of her stakes, which are organized, and they teach them not to understand the doctrines of repentance, faith in Christ, the Son of the living God, and in baptism and the gift of the Holy Ghost by the laying on of hands when eight years old, the sin be upon the heads of the parents, for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized."

We have heard, during the last year, a great deal about the necessity of conservation. We have been admonished from pulpits and by the press to conserve our resources, and in a measure the people have responded nobly to that appeal. On every hand you can see evidences of the desire on the part of the people to conserve the products of the earth, and to utilize them for the blessing of the people who are in distress. There is more care taken on the farm to reap the harvest with which God has blessed the people; there is more thought given in the kitchen, and the food stuff is being conserved and more economically used, perhaps, than ever before; and yet economy and thrift are fundamentals in the social organization and in the teachings of this Church. But the war has brought the necessity of it home to us, as nothing else perhaps in the world has done.

At noon today some of us saw a

wonderful display of the result of one phase of this conservation and service. I refer to the exhibit which the General Board of Primary Associations has on display in the Bishop's building. Hundreds of useful products—the result of diligence on the part of your little boys and girls—made out of old clothes, discarded suits, and other material, are now placed in the hands of the General Board to be sent to the Red Cross Association, for the benefit and relief of the soldiers at the front. I approve of it as a most commendable example of what may be accomplished by organized, and well-directed effort.

This conservation and care is in keeping with the example which Jesus gave his disciples. You remember on one occasion he fed the multitude and commanded them to sit on the grass, and with five barley loaves and two fishes fed the five thousand, after which he said, now "Gather up the fragments that remain, that nothing may be lost."

All this conservation of material things, I say, is most commendable and pleasing to God, but the greatest conservation that mankind can engage in is the conservation of youth, the conservation of manhood and the protection of womanhood. I appeal to the Latter-day Saints today to give more thought to the protection, to the consideration, of the dearest possession you have—your sons and daughters. The day after Christ gave the lesson of economy in taking care of things of the earth, he said to some of the same multitude who gathered around him in Capernaum: "Ye seek me not because ye saw the miracles, but because ye ate of the loaves and were filled. Labor not for the meat which perisheth,

but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you." And they said, "What is that?" in substance, "Master, where shall we get this?" And he said, "This is the work of God that ye believe on him whom he hath sent." Faith in Christ is one of the principles which we should teach our boys and girls. The Prophet Joseph Smith, through revelation, received the admonition, and he has given it to the world, and it is now a standing law in the stakes, that it is the duty of fathers and mothers to teach the principles of life and salvation, based upon the faith in the Lord Jesus Christ, to their children, and those who do not have the responsibility placed upon their shoulders.

Oh, I praise God for the instructions he has given his people regarding the sacredness, the sanctity, and permanence of the family relationship. Let us impress these instructions upon our children. First let us teach them that the proper place to begin the family relationship is in the House of God, kneeling at his sacred altar worthily. This means that the young man is just as pure and sweet in his life, and that he has been during his teens and early manhood, as she whose hand he holds in his, and who gives to him a life of purity and virtue, worthy of motherhood, worthy of one who in the holy office of motherhood joins with the Creator in bringing to the earth eternal souls. We are not conserving that which will perish in time when we protect and guide eternal spirits from God. "The stars may fade away," the poet says, "the sun himself grow dim with age, and nature sink in years, but man shall flourish in immortal youth, un-

hurt amidst the war of elements, the wreck of matter, and the crash of worlds."

The little babe comes to the home as an eternal part of it, when the father and the mother plight each other's troth, for time and all eternity. Let us teach the youth, then, that the marriage relation is one of the most sacred obligations known to man, or that man can make. Teach them that the family is the first institution ordained of God, and instituted among men. If every couple sensed the sacredness of this obligation, there would be fewer homes broken up by disagreements that lead to divorces. The safety, the perpetuity of our government, or of any republican form of government, depends upon the safety and permanency of the home. Herein we get a glimpse of one thing in which this people may be the saviors, in a way, of this great nation. The home is the place where the perpetuation of the principles of liberty as well as the instructions in the Gospel of Jesus Christ should be given to the children. When the home breaks up, then begin the children to wander off into sin. Then the law must reach out to bring them back and try to teach them some principles of service, and principles of true government; but oh, how helpless, how helpless the state, when the home has failed!

I have here, through the kindness of a state parole officers, a report of some of these unfortunate boys and girls whose lives have not been conserved properly, and it is instructive to note the causes of the delinquency found among them. They are not naturally bad. I believe that boys and girls are not naturally wicked. We are prone to

do evil, it is true, but we are also prone to do right, and the children of Latter-day Saints are entitled to that proneness to do right even more than any other children in the world, particularly if the parents have radiated in the home, from babyhood and through childhood and manhood, the spirit of the gospel of Jesus Christ, as the revelation here requires.

In our Industrial School, in the month of November, 1910, there were enrolled 110 boys. Sixty per cent of those boys came from broken homes, 7 per cent of that 60 per cent came from homes where parents were divorced; 18 per cent, where the fathers were dead; 10 per cent, where the mothers were dead; 7 per cent, where both parents were dead; 8 per cent, of the children deserted by one or both of the parents. Of the remaining 40 per cent of boys, home conditions were blasted by the use of liquor as follows: fathers addicted to the use of liquor, 22 per cent; mothers addicted, 4 per cent.

The inspiration of God is seen in requiring the Latter-day Saints to keep their homes intact, and to teach their children the principles of the gospel of Jesus Christ. Now, I do not mean by that that we should make such teaching formal or in any way distasteful. I mean that the gospel of Jesus Christ should radiate in every home; that the prayer night and morning should be offered up in sincerity; that the children daily would realize that we desire in our home the presence of God. If we can invite the Savior there, we may know that the angels will be not only willing but eager to protect our boys and girls. I believe that in most homes boys and girls are taught to pray

before retiring for the night. I believe, however, that, too generally, the morning prayers are neglected. When we come to think of it, though, it is during the waking hours that our boys and girls need the protection of God, and the guidance of his Holy Spirit, more even than when they are asleep. The dangers surrounding our boys and girls today are the dangers that come to them out in society, out in the darkness of the night, when they are away from the parental influence. I plead with the parents of the Church to know where your boys and girls are at night, between the hour of sunset and the hour of retiring. I plead with you to know where they are during the day. Keep your minds upon them. Let your thoughts go with them. Labor not so much for that which will perish, but for that which endures eternally, for the lives which God has given you to protect in this world; that the sin of their failing, the sin of their degradation, it may be, may not rest upon your shoulders.

Homes are made permanent through love. Oh, then, let love abound. If you feel that you have not the love of those little boys and girls, study to get it. Though you neglect some of the cattle, though you fail to produce good crops, even, study to hold your children's love. Loyalty is another element of the permanent home. The loyalty you afterwards want them to show to the Priesthood of God should be manifest in the home—love, loyalty, virtue. Cherish these principles, as you cherish and treasure your life. Set children the proper example. It is folly to tell a boy not to smoke, when you take your pipe out of your own mouth to tell

him. Latter-day Saints, let us keep the commandments of God. Let us try to teach the children those commandments. The auxiliary associations are doing much to help us. The Church in all its organizations is putting forth an effort to make ideal men in ideal communities; but after all, the responsibility of making those ideal men, those ideal boys and girls, rests with the parents, and next with the older brothers and sisters. The responsibility is with the family, God's unit in the social fabric of humanity. We shall never get away from it.

In speaking of the necessity of guiding youth and conserving their strength, I wish to commend most highly the closing admonition of President Grant, when he referred to the appeal that is being made to the people here in the west, to send tobacco to our soldier boys. The nation today needs manhood, and any appeal or action which will tend to deteriorate manhood must be looked upon as unpatriotic. The nation today has appointed medical men everywhere to test the physical strength and mental strength of your sons and brothers, before they are entitled to enter the army. Tobacco, the cigarette particularly, is a menace to manhood. It undermines manhood. It weakens the body. It unnerves men, where they need to have steady nerves. God forbid that our boys who have enlisted in one of the noblest causes that ever a nation sought to serve, may ever have it reported truthfully of them that any of them were unfit to serve their country because of their indulgence in these pernicious habits, or indulgence in passion. God forbid that it can ever be said truthfully of our boys who are going to the front, as it has been re-

ported of men in the battle line now that one-third of them have been made unfit for service because they have been untrue to the ideals of life! Such an accusation surely can never be made truthfully of a Latter-day Saint soldier. I have faith in our boys, because most of them are going out from homes radiating the principles of life and salvation. Boys who hitherto have been somewhat indifferent before they enlisted have said, "Father, I am going to get a blessing from the Patriarch," thus filling the father's heart with joy, for he knew that in that blessing the admonition would be renewed for him to conserve his manhood by keeping the words of wisdom, and by keeping his body unstained by grosser evils. Why, isn't it folly, when you think of it, for men to be starting a campaign to send out tobacco to our soldiers, when in 1900, the nation of Japan passed a law prohibiting the use of tobacco among the young people, principally because America had proved its injurious effects upon youth? Why did the parliament at Tokio pass such a law and send it as a decree from the emperor? Because about twelve years preceding that, Professor Seamer of Yale University had made some interesting examinations among his students. He had measured their height when they came; he had measured their chest girth, and taken their weight. He asked their age, and found out, best of all, how many of them used tobacco, and how many did not. Then he watched their development, and after nine years he published the results. In the first place he learned that the smokers were about fifteen months older than the non-smokers. Second, notwithstanding that older age,

the average height of the non-smokers was about one-third of an inch more than the smokers. Then at the end of nine years he tabulated the following, based upon his observations among three classes: (1) The smokers who had smoked one year or more, (2) those who had smoked irregularly, and (3) those who had not used tobacco. In weight, those who had not used tobacco were 10.4 per cent more than those who had used it a year or more; 6.6 per cent more than those who had used it irregularly; in height, the non-smokers had gained 24 per cent over those who smoked one year or more; 11 per cent over those who smoked irregularly. In girth, 26.7 per cent more than those who smoked a year or more; 22 per cent more than those who smoked irregularly. The lung capacity, 77 per cent increase over those who smoked a year or more; 49 per cent over those who smoked irregularly. Such were the physical gains. In intellectual gain he discovered that out of every one hundred of the students who had stood at the head of their classes, only five were smokers, ninety-five, non-smokers, although 60 out of every hundred used tobacco. That is in keeping with the tests made in Harvard, where the examination of the records for fifty years proved that during those fifty years, not one smoker had stood at the head of his class, although 83 per cent of the boys who entered Harvard were indulging in the use of tobacco. Eighty-three per cent in the smoking group, and 17 per cent in the non-smoking group, and during that fifty years the heads of the classes were chosen from the 17 per cent group.

Such facts were sufficient to in-

fluence the members of the Parliament of Japan to pass a law, in March, 1900, to be effective April 1, 1900, as follows: "The smoking of tobacco by minors under the age of twenty is prohibited."

One of the gentlemen, speaking to this bill, said: "I wanted to keep silence, but as I heard the gentleman speaking against this bill, I felt I must say a few words in its favor. I heard from an American gentleman that in his country a large number of volunteers for the army service were rejected on account of the weakness of their hearts, and the chief reason assigned for this defect was their habitual use of tobacco. I do not need to say any more from the educational standpoint, but if our youths are to become unfit for military service by the use of tobacco, it is alarming. By all means, let us stop the use of tobacco by young persons."

Now, some are asking us to send out to our soldiers, who need their strength, who need their nerve, who need their intelligence, as they have never needed it before, that which is going to sap their manhood and undermine their strength. I tell you it is not patriotic. Our nation needs men, true men, who will stand and fight for the glorious principles of liberty for which this nation stands.

God help us to conserve the powers of our boys and girls. God help us to implant in their hearts the principles of life and salvation. May they have an undying testimony of the truth of the gospel of Jesus Christ. I know it is true. I know that the principles of the gospel of Jesus Christ are the principles of eternal life. I bear you my testimony that the men who have stood at the head of this Church have

been prophets of God; that Joseph F. Smith is a prophet of God; that his counselors are inspired, and that the unity among the authorities of the Church today, so far as I know, through reading and hearing the testimony of older men, is superior to what it has ever been in the history of the Church. I believe that this oneness is characteristic of the Priesthood. I love these presidents of stakes here, who preside over the Saints. They are one for the truth, and they would give their lives for it. God help us to instil into the hearts of the young that same desire, and to keep our girls free and unspotted from the association of men who have worse than murder in their hearts, and who would deprive those girls and those boys of the ideals of purity of "Mormonism," in the name of Jesus Christ. Amen.

A sacred solo, "Ever safe with God," was sung by James Moncarr.

ELDER BALDWIN WATTS.

President Joseph F. Smith introduced the speaker, saying that Elder Watts had been a faithful missionary with him many years ago. Elder Watts said:

My brethren and sisters: I rejoice in the privilege of attending this conference and, as President Smith has said, I labored with him the greater part of two years in the British mission. I learned to love him as dearly as I ever loved any man in my life, and I have never seen one moment that I felt to slacken that love. I proved when I was in that mission that he was a man who has the interest of the human family at heart. I

think no man that ever lived has a greater interest in the human family than has President Smith today. I have been acquainted with all the presidents who ever stood at the head of the Church of God, from the Prophet Joseph Smith down to the present time, and I know, brethren and sisters, that they are men of God. I have been personally acquainted with all, I have listened to their talk from time to time and, as Jesus says, "My sheep know my voice and a stranger they will not follow."

We have had the voice of the Lord, the voice of the true shepherd, delivered unto us during this conference, and I bear testimony to it. When I heard one of the brethren here speak in regard to the character of those of our brethren who have stood at the head of the kingdom of God here upon the earth, it stirred within me a desire to say something on this occasion, and I want to refer more especially to our president at the present time, because the Lord revealed to me, through most unmistakable terms, that he would be the man to stand at the head of this Church. I had a desire for many years to see him come to the head of the Church, because I could see in him the integrity of the Prophet Joseph; but when he was chosen out of the Twelve to become one of the counselors to President Taylor, I thought my hopes were blasted and that he would never get there, because I had noticed that when a president died, the counselors returned to their positions in the Quorum of the Twelve Apostles. I made it a matter of prayer, brethren and sisters, on a good many different occasions, that the Lord would show me, and one day the

Lord revealed it to me. The Spirit of the Lord spoke to me in an audible voice and said: "When the time comes that he should stand at the head of the Twelve, he will be the president of the Church of Jesus Christ of Latter-day Saints." This was the testimony that was given to me through the inspiration of the Almighty, and I bear it to you truthfully before high heaven. I know that he is the man. I do not say this because he is here to hear it. I have said it many times before among people where I have spoken in different parts of this state, or to this people.

We are here, my brethren and sisters, in fulfilment of prophecy, and we are just what the Prophet Joseph said we would be. We have become a great and mighty people, and the people of the world are coming to us. They will continue to come to us, and we will become the head and not the tail.

May God bless us, brethren and sisters, and bless the Presidency of the Church of Jesus Christ of Latter-day Saints, and every one who has to take an active part in the building up of the kingdom of God, is my prayer in the name of Jesus. Amen.

PRESIDENT JOSEPH F. SMITH.

A FEARLESS DEFENDER OF THE FAITH

Brother Watts was an older man than I was when we were on our mission together. I always found him to be a very staunch and fearless defender of the faith, and I was only too pleased to grant his desire to say a few words at this conference. He is a good, true man.

A MESSAGE FROM SENATOR SMOOT

I have received the following telegram:

"Washington, D. C., Oct. 6, 1917.
President Joseph F. Smith, etc.:

"Nothing but national duty would prevent me from attending the conference. Am over-worked but otherwise feeling well. Extend my best wishes and love to the people. May God's choicest blessings attend them and may his Holy Spirit direct his people in the future as in the past.—*Reed Smoot.*"

A CAUTION TO VISITORS

I have in my hand a notice, a little paper, which reads as follows:

"Would it not be a proper thing to caution our country folks not to allow their daughters to visit indiscriminately about the city and at the Fort, without proper escort? The officers say many of them are doing so."

I hope that our country visitors will pay attention to that caution, it is a very proper caution, in my opinion.

I thank the Lord for the most excellent spirit and the very fitting subjects that have been dwelt upon by our brethren today in this conference. I am gratified with the careful attention and interest that has been manifested by the Latter-

day Saints to those who have addressed them, and I do sincerely hope that the sentiments that have been expressed, instructions that have been given and the admonition, the counsel and the advice of the brethren and the doctrines which have been promulgated by them will sink deeply into the hearts of the Latter-day Saints; and if such a thing be possible, that the same may touch the hearts, the calloused hearts, the thoughtless hearts and minds of those who are indifferent to the duties of men toward their fellow men, and especially those who are indifferent as members of the Church of Jesus Christ of Latter-day Saints to the duties that devolve upon them, or should devolve upon them as members of the Church.

God bless you; peace and prosperity abide with you in your outgoing and in your in-coming, in your business and in the performance of your religious duty and in every vocation and avocation of life in which you are engaged, that you may prosper therein, and in all things give thanks to God and glorify the name of the Giver of every good and perfect gift. Amen.

The choir and congregation sang the Doxology.

The closing prayer was pronounced by President Joseph Eckersley, of the Wayne stake of Zion, and conference was adjourned until Sunday morning at 10 o'clock.

THIRD DAY.

Conference continued in the Tabernacle at 10 o'clock a. m., Sunday, October 7, 1917, President Joseph F. Smith, presiding.

President Smith announced overflow meetings to be held in the Assembly Hall this morning, under direction of President Seymour B. Young, of the First Council of Seventy; also an open air meeting at the Bureau of Information, under direction of Elder Benjamin Goddard of the Bureau of Information; and this afternoon, under direction of Elder Joseph W. McMurrin, of the First Council of Seventy, and Elder Benjamin Goddard, respectively, both for the accommodation of people who could not find room in the overcrowded Tabernacle where every seat and all available space was occupied.

The Tabernacle choir sang: "Hear me, O Lord."

Prayer was offered by Elder Alonzo A. Hinckley, President of the Deseret stake of Zion.

Eveline Thomas sang a sacred contralto solo: "Eye hath not seen."

ELDER ANTHONY W. IVINS.

Faith, devotion and good works of the Saints in general—A few are filled with doubt and disbelief—These, like Koriath, follow doctrine destructive of faith in God—Some observations on the theory of evolution—The doctrine of the Church contrasted—How far we believe in evolution—Tendency of all things left to chance to dissolve, decline and deteriorate—All development leading from lesser to greater

things is the result of the intelligence of God—The strong testimony of a noted writer—God is the author of all intelligence and wisdom—The speaker's testimony to the restoration of the gospel through the Prophet Joseph Smith.

"Now it came to pass that there were many of the rising generation that could not understand the words of king Benjamin, being little children at the time he spake unto his people; and they did not believe the traditions of their fathers.

"They did not believe what had been said concerning the resurrection of the dead, neither did they believe concerning the coming of Christ.

"And now because of their unbelief they could not understand the word of God; and their hearts were hardened.

"And they would not be baptized; neither would they join the Church. And they were a separate people as to their faith, and remained so ever after, even in their carnal and sinful state; for they would not call upon the Lord their God."

Since the last general conference of the Church, in April, I have visited many of the organized stakes of Zion. I have been in Canada on the north, and to the extreme limits of this state in the south, and it affords me great pleasure and sincere satisfaction to testify before this large congregation of Latter-day Saints to the faith, the devotion and good works of the great majority of the Latter-day Saints wherever I have been. I have found, however, in all of these different localities people who appear to lack faith, who are indifferent to the doctrines of the gospel as taught by the Church, they do not

believe, or least doubt, that the spirit of man existed before coming to this world, that it lives after leaving it, or that there will be a re-union of the spirit and body in the resurrection from the dead. To them this life is all there is of human existence. In searching for the cause which led up to the unbelief of these young people among the Nephites, to whom the scripture which I have read refers, I discovered, to use the words of those who kept their records, that there appeared among them men of cunning device and flattering words, teaching doctrines which were destructive of faith in God. Prominent among such men was Korihor, from whose words I now wish to read:

"Oh, ye that are bound down under a foolish and a vain hope, why do ye yoke yourselves with such foolish things? Why do ye look for a Christ? For no man can know of any thing which is to come.

"Behold, these things which ye call prophecies, which ye say are handed down by holy prophets, behold, they are foolish traditions of your fathers.

"How do ye know of their surety? Behold, ye cannot know of things which ye do not see; therefore ye cannot know that there shall be a Christ.

"Ye look forward and say that ye see a remission of your sins. But, behold, it is the effect of a frenzied mind; and this derangement of your minds comes because of the traditions of your fathers, which lead you away into a belief of things which are not so.

"And many more such things did he say unto them, telling them that there could be no atonement made for the sins of men, but that every man fared in this life according to the management of the creature; therefore every man prospered according to his genius, and that every man conquered according to his strength; and whatsoever a man did was no crime.

"And thus did he preach unto them, leading away the hearts of many,

causing them to lift up their heads in their wickedness; * * * telling them that when a man was dead, that was the end thereof."

As I read and reflected upon these words, I thought how like the past the present is, when applied to this question. Recently, in one of the stakes of Zion which I visited, a man professing great learning, before a public gathering, with cunning device and flattering words declared to those to whom his remarks were addressed that their ancestors hung from the branches of the forest trees by their tales. With boldness he advocated the theory that man had gradually evolved, without conscious effort, from the lowest type of created life to what he now is, and that as his past had been a continued process of change so is his future to be.

In this, I thought, he is at least consistent, for if man was not always what he is now, if it is true that he has gradually come up from the lower order of created things, what changes may not the future ages bring to him! I took occasion to question the theory advocated by this man, to point out what appeared to me to be its inconsistencies, with the result that a request was made that I read certain books which treated the subject of evolution; some of them, it was said, were in very general use in our common schools. I did so, with the result that my conclusions, long since arrived at, were more strongly confirmed than ever before, and my faith in the revealed word of the Lord strengthened, if that were possible.

The doctrine taught in these books takes you into the realm of

doubt, teaches that this earth and all things which are upon it are the result of chance, it leaves you bewildered regarding the past, uncertain of the present, and without hope in the future. The truth, as revealed from heaven, teaches the plan of an infinitely wise creator, designed for the accomplishment of a divine purpose.

I know it will be claimed that I am not capable of discussing this question, that I am not a learned man, that I have no college degree, and consequently am incapable of rendering intelligent judgment. I admit that I have not passed my life behind closed doors, reading books written by uninspired men, and accepting their conclusions without reserve. I have not passed it in an effort to produce, by cross breeding, a new species of guinea pig, or by selection and intensive cultivation a new variety of pea; but I have read some books, have been in close contact with nature, unspoiled by the hand of man, have been an observer and student of my surroundings, until I have reached conclusions which satisfy me, and seem to justify my faith, and so I am going to assume to tread upon this ground made sacred to men of so called learning, and express to this congregation the result of some of my observations.

This modern theory of evolution suggests that at a period in the past, so remote that it is almost beyond conception, by some spontaneous action, the earth came into existence. By degrees life appeared upon it; it gradually changed under some natural process until what in the beginning was a very inferior form of vegetable and animal life evolved into what the world now is,

with man representing its highest development.

I take it for granted that if this theory is admitted it must logically follow that this evolution from an inferior condition is still in process of development, and that just as man at present has no association or affinity with the source from which he is said to have sprung, so as the ages pass he will be as unlike what he now is, as he is now unlike what he once was.

In contrast to this theory we have the doctrine taught by the Church that the earth, and all that is upon it, were created by God's fiat, or decree. That the earth, the vegetation, and all life were created in successive periods, and lastly man, in the image of God created he him, male and female created he them. The only created thing which was in the image of God, the only created thing endowed with reason, and in a degree with the intelligence of the Creator. And God gave to man dominion over the fishes of the sea, the fowls of the air, and every other created thing. Because of transgression a curse came upon the earth, and it was decreed that thorns and tistles should be its spontaneous product, that the natural tendency of all created things should be toward decay and dissolution, and that redemption from these untoward conditions could only come through the application of the intelligence with which man had been endowed, and the effort which he put forth to subdue the earth and redeem it until it should be restored to its paradisaical glory.

I desire to ask advocates of this theory of evolution without conscious effort, to point me to a single instance where, within the known

history of the world, any living thing has, without application of the intelligent effort of man, which is the application of the intelligence of God, changed from what it was to something else, where a thing has come up from an inferior to a superior condition. On the other hand my own observation has taught me that the moment the most highly developed thing is left to itself, left to chance, without the intelligent application of the intelligence of man, it immediately reverts from what it is to an inferior condition, just as the Lord decreed it should.

I am a believer in evolution. I can very readily believe that my ancestors may have lived in a cave or in the rudest kind of habitation, whereas, to-day they live in palaces. I can very readily understand that these primitive, simple homes may have been warmed and lighted by fire that was produced by the rubbing together of sticks, where today it is produced by the application of those scientific means which have been revealed to man through the Spirit of God by which they have been enabled to apply to their convenience the elements with which they are surrounded. I can very readily believe that whereas they cultivated the earth with the most primitive agricultural implements and fought their battles with weapons made of stone, they now cultivate the earth by the application of the most scientific methods and that their battles are fought by processes unthought of and unknown to primitive man. I can readily understand that they gathered from the beds of the rivers and chisled from the rock the native metal which they hammered into ornaments and used perhaps

as circulating medium, whereas now the ores are mined and the metals extracted by the most intricate chemical process. In this I see the most marvelous progress, the most wonderful evolution; but I see in it all, my brethren and sisters, not the result of chance, but the development of the mind of man, which is after the order of the mind of God; that, as he grew, his observation taught him that there were better ways of doing things than the way in which he was doing them, and that as he reflected and thought and studied, God gave him wisdom to go on and to thus perfect the primitive thought which he originally had. I have seen the most beautiful things in the vegetable world that the hand of man and the wisdom of all these ages has created, left to itself for a short time, left to chance, almost immediately revert to wild condition. I have seen horses and cattle bred up to the very highest standard left only for a short period of time to themselves, become degenerated, illustrating just what God's word declared, that the natural tendency of all that pertains to this earth is towards decline, towards dissolution, not to go on and on without intelligent effort until perfection is reached. But one of these learned men said to me when I illustrated my thought in this way, "Why, that is natural, that is because of environment; those horses degenerated and became mustangs because that was the very best condition that they could be in to adapt themselves to their surroundings." That may be true, but the argument does not hold good, because I took those very same horses, eating the same grass, drinking the same water, exposed to the same storm

and sunshine, and by the application of my own intelligence, my own judgment, I began to bring them back to the condition in which they formerly were, but that did not occur to those which man had neglected and to which he had given no attention.

So, my brethren and sisters, I have reached this conclusion, and that is the thought which I desire to leave in your minds, that whatever of development there is in the world, whatever of evolution has come, leading from lesser to greater things, from worse to better conditions, are the results of the intelligence of God, as it is represented in the only created thing that stands in his image in the world.

Desiring at one time in my life to know something of the rocks, of the earth upon which we live, as its conditions have been determined by scientific research, I went to a book store and purchased this little book, "Steele's Series in the Natural Sciences, Geology," a work written by J. Dorman Steele, author of works in chemistry, physics, zoology, botany, astronomy, physiology and geology, a simple exposition of the scientific truths known to the world at that time, a book which has been used in thousands of schools, a book with which many of my hearers will be more familiar than I, because I have never studied it under the direction of a teacher, but I read and studied it with very great interest by myself. I did not expect at the conclusion to find what I discovered. I shall never forget the impression that the words of this man made upon my mind in his conclusion of this little work, and I want to read them to you because they are entitled to weight, coming as they do from a

man of profound thought and great learning:

"We have traced in the dim light of the past the history of our earth and its inhabitants. Everywhere we have found a Divine Hand shaping and moulding to accomplish a Divine ideal. 'In the beginning God.' We can add nothing to the old Hebrew declaration. We have gone back to the origin of man, and there, too, we have rested on that sublime truth, 'In the beginning God.' We have winged our imagination backward to the time when our earth was 'without form and void,' and here again we have felt the force of that same statement, 'In the beginning God.'

"Was man created directly by God's fiat, or by some intermediate process of secondary causes? 'Alas for the impotence of science and the scope of our finite intelligence!' We bring the subtlest agencies to the accomplishment of our designs—heat, light, electricity—but when we seek to develop from them even the intangible forces which clothe the decaying rock with verdure, or mantle the stagnant pool with slime, failure inevitably waits upon us. In vain do we seek to associate vital manifestation with electrical action, we may resolve the vital organism into cells and granules and nuclei, but the life eludes our proudest philosophy. If, under certain conditions, inorganic matter assumes organic form, those conditions and the laws which govern them are alike unknown to us. And so we pause on the threshold of created life, and, standing reverently aside, lay humbly down our little wisdom as we recognize the unfathomable greatness of the one all-wise Creator."

My brethren and sisters, the thought which I wish to leave with you is this, in your search after knowledge, in your desire to become profound, in your study of philosophy, do not lose sight of this one thought that God, the Creator of heaven and earth is the author of intelligence and all the light, and knowledge, and wisdom which has come to man or which will ever

come to him emanates from that source. Do not allow yourselves, because of the words of men, of cunning device and flattering words—they are here just as they were among the Nephites, to delude you and lead you away from the eternal truth, that we must recognize God our Father, who is the author of all things, the Creator of heaven and earth, to whom all men owe deference, and allegiance, and service, whether they render it or not. Do not deny the atonement wrought out by his only begotten son. Do not become obsessed with the thought that this life is all there is to human existence, because it is a fallacy. I bear witness of it to you in all humility. I have tried to understand, I have studied, I have sought the Lord from my youth until the present time when I am growing old. I find from my own observation, my own study, and the testimony which God has given me, the eternal truth of these things growing stronger and stronger, if that were possible. He has restored the truth to the earth through the agency of the Prophet Joseph Smith; the fulness of the gospel is here; it is the power of God unto salvation and has in it everlasting life to all of those who believe and obey.

May the Lord preserve us from delusions which are abroad in the land, fix faith firmly in our hearts that we may hold fast to the iron rod which is the word of God, and it will bear us safely through, until we find our way back into the presence of our Creator, and then we will understand. Yes, there has been evolution, evolution will continue until we shall become like him, knowing as we are known, seeing as we are seen, and comprehending

that in all these wonderful works that are around us, the wisdom of God is manifest and that the laws by which they have been accomplished are simple, and will be simple to us when we come to understand them.

The Lord preserve us all in the truth, keep us from the delusive snares of the adversary, I pray through Jesus Christ. Amen.

A bass solo entitled: "Two men went up into the Temple to Pray," was sung by Everard McMurrin.

ELDER JOSEPH F. SMITH, JR.

The things of God understood by the Spirit of God—The question of the origin of man—The glory of God is to bring to pass the immortality and eternal life of man—Theories of men and the word of the Lord contrasted—Scientific theories, so called, on the origin of man, have no more right to a place in the school room than the principles of the gospel, nor half as much—Discoveries of modern times due to the inspiration of God—Protest against poisoning the youth with false doctrines on the origin of life.

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

"But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

"Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teach-

eth; comparing spiritual things with spiritual" (I Cor. 2:9-13).

Now, my brethren and sisters, I suppose I also belong to that class of individuals to which Brother Ivins belongs, and perhaps it will be considered, by those who think they know, that I also am incapable of expressing intelligent thought in regard to that same subject, the origin of man. However, I have great confidence in the word of the Lord and I accept, without reservation, these passages of scripture which I have read. I have also concluded that one can learn more and get nearer to the truth by heeding the testimony of the servants of the Lord and hearkening to the teachings of the Spirit of the Lord, than one can possibly do by following the commandments and the teachings of men who have received their understanding and their learning in the spirit and in the wisdom of man. Therefore, I put my trust in the Lord, and what I speak I believe I speak by the Spirit of God, comparing spiritual things with spiritual. I believe that man is the offspring of God, that he was created in the beginning in the image of God and is in very deed his son, so far, at least, as the spirit is concerned. I wish to read in connection with this which I have just read, a few verses from the Pearl of Great Price on this same subject:

"And behold, the glory of the Lord was upon Moses, so that Moses stood in the presence of God, and talked with him face to face. And the Lord God said unto Moses: For mine own purpose have I made these things. Here is wisdom, and it remaineth in me.

"And by the word of my power, have I created them, which is mine Only Begotten Son, who is full of grace and truth.

"And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten.

"And the first man of all men have I called Adam, which is many.

"But only an account of this earth, and the inhabitants thereof, give I unto you. For behold, there are many worlds that have passed away by the word of my power. And there are many that now stand, and innumerable are they unto man; but all things are numbered unto me, for they are mine and I know them.

"And it came to pass that Moses spake unto the Lord, saying: Be merciful unto thy servant, O God, and tell me concerning this earth, and the inhabitants thereof, and also the heavens, and then thy servant will be content.

"And the Lord God spake unto Moses, saying: The heavens, they are many, and they cannot be numbered unto man; but they are numbered unto me, for they are mine.

"And as one earth shall pass away, and the heavens thereof, even so shall another come and there is no end to my works, neither to my words."

From this we learn that there has never been a time when worlds were not created and when heavens did not exist. And, furthermore, that the creation of heavens and earths by our eternal Father from the beginning, whatever that may mean, and throughout eternity, has been and is for the one grand purpose which is explained in the next verse following this which I have just read: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man."

There never was a time when there was not a world; there never was a time when that world was not peopled with beings who were created in the image of God—his children fashioned after his own likeness. Life is not spontaneous upon

this earth. It did not have its origin here; it was planted here in its varied forms. This idea that everything commenced from a small beginning, from the scum upon the surface of the sea, and has gradually developed until all forms of life, the beasts of the field, the fowls of the air, the fishes of the sea, and the plants upon the face of the earth, have all sprung from that one source, is a falsehood absolutely. There is no truth in it, for God has given us his word by which we may know, and all who are led by the Spirit of God can understand through that Holy Spirit, the truth of these things. We know, for our Father in heaven has revealed these things unto us, that life has always existed. It existed long before it was planted here, and this earth, we understand, is passing through a probation such as other worlds have passed through, and when it completes its earthly mission and fills the measure of its present creation, for it keeps the law that was given to it, it shall be sanctified and exalted. When that time comes it will be removed out of its present place as other worlds have been removed when they have filled the measure of their creation, and then another world will come and take its place. This procession will go on, worlds without end; so I understand from the reading of these scriptures.

How foolish, how narrow, how contemptible it is for men professing to be men of intelligence and possessing scientific knowledge and wisdom, to declare that all life upon this earth is spontaneous, and to confess that they know nothing of any life upon any other world. Moreover, to declare that the life here has all developed from the

same single, simple source. It is true that all life does come from the same source, but that is not the scum of the sea, a jellyfish or a pollywog. God, our Father, is the creator of life and he placed life on this earth in varied forms, and also on other worlds. He will continue his work on this earth and upon other planets, or worlds, which will take the place of this earth when it has been exalted and gone on to its celestial glory. He will continue to bring to pass his purposes by peopling worlds and bringing to pass the immortality and eternal life of his children. Now I think this is a noble thought. I think it is something that will enlighten the minds of men and buoy them up. It will strengthen our faith and give us encouragement to continue on in well doing, because it gives us hope of better things, even immortality and eternal life as the sons and daughters of God. But this false theory, which prevails in the world so extensively, is one that is debasing and not ennobling nor uplifting.

Here is another passage of scripture I wish to read from the Doctrine and Covenants, section 76, known as the vision—a vision given to Joseph Smith and Sidney Rigdon on the 16th day of February, 1832:

“And we beheld the glory of the Son, on the right hand of the Father, and received of his fulness; and saw the holy angels, and they who are sanctified before his throne, worshipping God, and the Lamb, who worship him for ever and ever. And now, after the many testimonies which have been given of him, this is the testimony last of all, which we give of him, that he lives; for we saw him, even on the right hand of God, and we heard the voice bearing record that he is the Only Begotten of the Father—That by him and through him, and of him the worlds are and

were created, and the inhabitants thereof are begotten sons and daughters unto God."

This they beheld in vision, and it was revealed unto them that all mankind upon the face of this earth and other worlds are the offspring of God in the spirit, but that Jesus Christ is his Only Begotten Son in the flesh. Now, this to me is consistent, it is reasonable; it is logical and it is true. The first life created for this world was not placed upon it at the time it was created. Let me read again; this same thought is found in the account in Genesis in the Bible, but not so clearly expressed as it is here, therefore, I will read from the Pearl of Great Price:

"And now, behold, I say unto you, that these are the generations of the heaven and of the earth, when they were created, in the day that I, the Lord God, made the heaven and the earth.

"And every plant of the field before it was in the earth, and every herb of the field before it grew. For I, the Lord God, created all things, of which I have spoken, spiritually, before they were naturally upon the face of the earth. For I, the Lord God, had not caused it to rain upon the face of the earth. And I, the Lord God, had created all the children of men; and not yet a man to till the ground; for in heaven created I them; and there was not yet flesh upon the earth, neither in the water, neither in the air."

Now, I could continue to read—I shall not take the time—and show you that the creation that was made spiritually was in the same likeness of the creation that was later made temporally, when man, beast and plant were placed upon the earth. All were created before the foundation of this world was prepared—created spiritually—and existed in the kingdom of God. When the

earth was formed and ready to receive them they were clothed with bodies that were physical and thus not only man, but the animals and the plants upon the face of the earth, became living souls, because they were composed of the spirit and the body combined. I like to believe this. I know it is true. It appeals to my reason, it appeals to my spirit, I accept it as the truth which God has revealed, and I rejoice in the knowledge that I have received regarding it. There is no theory in the world that can compare with it. These ideas of men, their foolish doctrines regarding the origin of life which are taught in many of the schools and against our protest very largely—and I am sorry to say, in too many cases without our protest, for I believe we ought to protest against these things—constitute the wisdom of uninspired men and must perish. I do not believe that the falsely called scientific theory of man's origin has any more right to a place in the public schools than the principles of the gospel of our Lord and Savior Jesus Christ have—and not half as much!

Now, it may be true, and it is true, that Abraham as he sat in his tent, could not receive the news of the world published in the daily press and have it delivered to him at his door; he could not push a button and turn on the electric light, but is that saying that Abraham was less intelligent than men are who dwell on the earth today? The truth of the matter is that these things were not intended for Abraham's day, and they would not be known and utilized today if the Lord had not revealed them to men and had not inspired men to make the discoveries which have been

made, by which we are able to receive the news as it is gathered from the telegraph and from wireless telegraphy and have it printed by machinery which is run by electricity. We can sit in our comfortable homes and turn on the light by pressing a button; we can read the public prints, and we will know what is going on today in all the world; but does that prove that we today are more intelligent, or that we have greater understanding than Abraham, than Moses, than Elijah, or any of the prophets of those early times, pertaining to those things which are most essential to the salvation of mankind? Not by any means! I read in the scriptures, if I understand them correctly, that many of the prophets of old had opened to their vision scenes pertaining to the history of the children of men down to the end of time, and the Lord revealed unto them the conditions that would prevail in the earth in this generation. They saw, if I understand the matter correctly, our automobiles, our railroad trains; they saw, very probably, the communication that was taking place upon the face of the earth so wonderfully by wireless communication, or by means of wires by which news is conveyed. They saw, I believe, the airplanes flying in the midst of the heavens, because we can read in the prophecies of these ancient scriptures many things that indicate that these things were revealed unto those ancient prophets. But these wonderful discoveries and conveniences were not intended for their day. They could not sit in an automobile and travel from city to city, or in a railroad train, and ride comfortably, nor could they ride in a modern carriage drawn by

horses, but upon the back of an ass would they journey from place to place, or walking by the side of their beast of burden they would travel a few miles each day and call it a day's journey.

And yet the prophets saw the time in the latter days when an ensign should be lifted up that those gathering to Zion should come with speed swiftly; they should not be weary, neither should they be under the necessity of slumber, nor the loosing of their girdle or the shoes from off their feet. But these advantages were not for their times and the customs and conditions which prevail now were held in reserve, not because we are any better or more worthy than the Saints of former times, nor because we have greater intelligence, but because we are living in the Dispensation of the Fulness of Times, when the Lord is gathering all things in one and preparing the earth for the great millennial reign, and, it is necessary now that all these discoveries, these wonderful inventions and conveniences should be made known to the children of men.

Those who make these discoveries are inspired of God or they would never make them. The Lord gave inspiration to Edison, to Franklin, to Morse, to Whitney and to all of the inventors and discoverers, and through their inspiration they obtained the necessary knowledge and were able to manufacture and invent as they have done for the benefit of the world. Without the help of the Lord they would have been just as helpless as the people were in other ages. Abraham knew far more in his day regarding the planets and the great fixed stars out in space than the greatest astronomer knows today.

How did he get his knowledge? Not through the telescope; not through the spectroscope; but through the opening of his vision by the Spirit of God. He was taught by the Lord himself who revealed unto him all these things and explained the great heavenly bodies and their workings, also the earth, in a manner that never has been approached and cannot be approached by the scientific man with all his instruments to aid him and inspired by worldly learning, and don't you forget it! These ancient seers and saints were just as intelligent as we are. They were just as full of inspiration. They had the Spirit of the Lord to guide them and were directed by it. They hearkened unto those things which God taught and they understood the truth and knew far more of that which is essential, in a minute, than some of these so-called scientists, who declare that life is spontaneous and commenced upon this earth, know in a year.

Now this is my testimony. They may say I am incompetent. What do I care, as long as I know I have the truth, as long as I know that God has revealed unto me that these things which I have declared are true! What do I care what they teach, so far as my knowledge is concerned? I do care so far as the poisoning of the minds of the youth of Israel is concerned, and I protest against it. I have protested from this stand, and I expect to continue to protest, whether it does any good or not, at least with the desire to stir up the Latter-day Saints; and I want to say to you, my brethren and sisters, that it is your duty to seek for the light and the truth and the wisdom and the inspiration that come through contact with the

Spirit of the Lord, that you may understand and know the things pertaining to the kingdom of God, and see things spiritually and compare spiritual things with spiritual. By so doing we may understand all things which our Father in heaven has reserved for those who obey him.

May God bless you, and all Israel and help us to walk in the light and seek the knowledge that we may lay a foundation in truth which cannot be overturned by the follies and theories of men, is my prayer, in the name of Jesus Christ. Amen.

BISHOP CHARLES W. NIBLEY.

Three practical sermons—Save enough wheat for food and seed—Avoid speculators and invest your surplus in Liberty Bonds—Congregational singing, and selecting suitable songs.

I have enjoyed the spirit of this conference more, I think, than any previous conference that I have ever attended. There are two or three items that I would like to briefly touch upon.

We have been blessed with seed time and harvest and the earth has yielded in rich abundance, which is now being gathered by the farmers of our land. The Government has fixed the price at which wheat shall be sold. The Government has also issued instructions that no great amount of wheat shall be stored to be held for future use. But I believe it is the part of wisdom that our people should be counseled that they should not dispose of all the wheat they have, but save at least enough for seed for the fall and spring planting and also sufficient quantity for bread, at least until another harvest. If we are not care-

ful, pretty much all of the wheat that we have raised will be shipped out of the country, and before next fall we will probably be importing flour from Minneapolis—if we can get it. So, my brethren and sisters, see to it that you retain enough of the wheat you have raised, for seed, and for food, that not only you yourselves may be fed by it, but that you may have sufficient to feed the communities in which you reside; so that if you have an extra loaf or an extra pound or two of wheat more than you yourselves need, it will provide food for the poor, or for people who have to buy from you, and I feel sure the Government would not wish you to do otherwise than to care for those of your own household and of your own community. Probably that will do for one sermon.

One other point. People this year, in every activity, whether on the farm or the ranch, in sheep or cattle or who are merchandising, have been blessed with unexampled prosperity in a temporal way. Brother George Albert Smith called attention to that fact last night in the priesthood meeting, and very wisely advised the people to take care of what the Lord is now giving them, that which he is putting into their hands, and not allow it to be wasted in foolish speculations. He called attention to the fact that speculators would be after you in great number with every sort of scheme to allure you to investing money whereby you are sure to get rich quick. The oil man will show you where there are great fortunes in oil, and the coal man will make you rich from coal, and the rubber man has got fortunes for you in rubber, if you will only listen to him, and the gas man can prove

there are millions in natural gas; and it is a fact that that kind of a promoter usually has a good flow of natural gas himself. So there are fortunes for you everywhere if you will only invest in these wild schemes, part with your money and get rich quickly. We read that the fellow who parts quickly with his money is not very wise. The fool and his money do not stick together very long; they are soon parted, and all these promoters, so many of them coming around now in this year of your greatest prosperity, to separate you from your money. Well, don't you let them do it. And you sisters take my advice—as the phrase is, “take it from me”—don't allow your husbands to separate themselves from their money and put it into something they don't know anything about. But if you have a little surplus money—and you will have it with the prices now paid for grain and hay and potatoes and sheep and cattle and wool, and for all products of the soil, you will have considerable surplus—let me tell you what to do with it. If you have \$100 surplus, buy a Liberty Bond. You can't lose on that. That is good for all time, and if you want to go to a bank you can borrow money on it more than you can in proportion on your own farm, because on your farms the insurance companies and other loaning companies, including the banks, will not loan more than about 50 per cent. of the land's value. But if you have a little surplus money and put it into Liberty Bonds, the banks will advance you a much larger percentage than they will on your land. So I repeat the good words of advice offered by Elder George Albert Smith last night. Don't allow these men to separate you from your

money. Hang on to it. Put it into something that you know will do you some good. Put it into something that you yourselves know something about. That is another sermon.

Now just one minute more. I would like to encourage the idea in our wards and stakes of this Church, and also outside of the Church, of that which is being encouraged in the east very extensively, and that is community singing, congregational singing. I do not object to solos. We had some here this morning—never any better anywhere in the world. They were very fine. I love to hear them. But solos may be overdone. As a rule people love to sing. There is something in the spirit of song when you can get the people to join in it, even though some of us can't sing so well, that gives forth an inspiration which cannot be otherwise found. When we all sing together there is a spirit, an influence and a power—an inspirational power—that goes with it, that fires the soul in a way that it can't otherwise be touched or fired. So this spirit of comradeship, which the war is very largely responsible for in the east, has taken hold of the people, and they are getting together all classes of nationalities, blending together their voices and singing patriotic songs and other songs.

Especially in our congregations of the Saints, we should have more of congregational singing. We should bring our hymn books to meeting with us and then sing, have everybody sing, and everybody will feel the better for it. And let me advise our leaders of choirs—if I may presume that much—to try when they do have selections in "Mormon" meetings, that they

choose such selections as fit the occasion. A number of the leading brethren attended a meeting some time ago, at which meeting I was present, and the brother who was presiding had a slip of paper in his hand. I happened to sit next to him. There were these prominent brethren of the Church at a Latter-day Saint meeting, although there were quite a number present who were not Latter-day Saints, but it was a "Mormon" meeting for "Mormon" purposes. I looked over his list of songs on the paper that he held in his hand, which had been handed to him by the choir leader, and not one of them had the least reference to "Mormon" thought, "Mormon" ideas, or "Mormon" anything about it. Well, I don't believe that is just right.

I have seen, too, some of our brethren, leaders of choirs, select a soloist who will come forward—someone with a good voice, who is capable of good singing—who will get up in a "Mormon" meeting and commence to sing "My Rosary." Well now, "My Rosary" is fine music and a good song for a Catholic meeting, but it is entirely out of place in a "Mormon" meeting. That song recites how "I count my beads and kiss my cross," and all that sort of thing. Well, I don't do either, I don't believe in doing either, and you don't believe in it. So a song like that is entirely out of place in a "Mormon" meeting, as much so, I think, as it would be to sing "We thank Thee, O God, for a Prophet, to guide us in these Latter days," in a Catholic meeting.

Then I have heard a soloist brought in who would sing a song entirely at variance from our religious thought. Perhaps it would be the song "Without One Stain,"

the idea being that "Jesus has done everything; he has cleansed me; I haven't done anything myself, but I am going right up without one stain." I have thought: Yes, you will! Not if He knows it, you won't. There are too many stains on people who have not by sincere and heartfelt repentance cleansed themselves from stains. Such a song, therefore, is entirely out of place in a "Mormon" meeting. And you will hear, as one of the brethren suggests, the song about "The Beautiful Isle of Somewhere." Well, yes, that is in line with the same thought. They do not belong and should not have place in our meetings.

Now, my brethren and sisters, my time is up, I see, and this is my third sermon. Let us have more of community singing, congregational singing. Let us sing songs of Zion. They carry with them a spirit and an influence, not only in "Mormon" meetings, but in others, that cannot be found anywhere else, and they thrill the soul as nothing else will touch it and thrill it. Invite our neighbors to our meetings that they also may enjoy the spirit of song with us. God bless you. Amen.

PRESIDENT JOSEPH F. SMITH

PRIMARY EXHIBIT

I am reminded that the Presidency and the Twelve were invited, yesterday, by the Presidency of the Primary Association, to visit the exhibit of the handiwork of the little children for the benefit of afflicted soldiers. The exhibit is placed in the upper, large room of the Bishop's building, and I am sure Sister Felt and her associates will be pleased to have any of the brethren

and sisters who desire to see what is being done by the children, in the Primary work, to call and visit them.

A duet and chorus was sung by Sarah Hood and James H. Neilson and the Tabernacle choir, entitled, "I waited for the Lord."

The closing prayer was pronounced by President Richard W. Young of the Ensign stake of Zion.

The conference adjourned until 2 p. m.

OVERFLOW MEETING.

An overflow meeting of the conference was held in the Assembly Hall, adjoining the Tabernacle, at 10 a. m., presided over by President Seymour B. Young, of the First Council of Seventy. The singing was by the Jordan stake choir.

The choir sang, "The morning breaks, the shadows flee."

Prayer was offered by Elder Soren Rasmussen, of the Jordan stake presidency.

The choir then sang the anthem, "Come let us sing unto the Lord."

ELDER S. E. WOOLLEY.

(President of the Hawaiian Mission.)

I rejoice in meeting with you this morning. And I bring greeting from the Saints in Hawaii to the Saints gathered here in conference. They are very much interested in the work here, as they are there. And they love to get the reports of conference and to know the mind and will of the Lord given out in these assemblies for our guide. They love to read the sermons when they are published, to keep in touch with the work as it

progresses in the earth. I rejoice with them in having the privilege of meeting in this conference, and listening to the servants of the Lord, his anointed, give us that bread of life that all Latter-day Saints should hunger and thirst for. For we read in the scriptures that faith cometh through hearing the word of the Lord, and that is the object of our meeting together from time to time, that our faith may be renewed and strengthened.

I have rejoiced from the beginning of this conference up to the present moment in the testimonies that have been borne. This to me has been a wonderful conference because of so many faithful, humble, honest testimonies borne. I believe that we need more testimony in the Church. I believe that our young people need the testimony of those who have had more experience. I have noticed in my experience for a number of years that when teaching classes, and we fail to get the attention of the class, if we will turn and bear testimony to that which we know, we get the attention of the class, because when we bear testimony, under the guidance of the Spirit of the Lord, it enters into the hearts of the children of men.

It has been my good fortune to labor most of my days among the Hawaiian people. I went to Hawaii in December, 1880, under the instruction and call of President John Taylor. I remember well President Joseph F. Smith set me apart to that mission, and among other things he promised me that I should learn the language, and that the food of our people in that land would be sweet to me. And should I tell you that when I went to Hawaii, just turned 21 years of age,

I weighed 119 pounds, and now, nearly another hundred above that? The food of that land has been sweet to me, so you that have boys and girls, young men and young women called to that mission, do not worry about the food. It is good and wholesome. I wish we had some of it in this land.

I have labored among the Hawaiians mostly since 1880. I have presided over the Hawaiian mission a little over twenty-two years, and I feel that I am in a position to speak of that nation or people. I know them and they know me, and I love them because of their integrity, their love for the truth, their honesty of purpose, their faith and devotion; and oftentimes I envy some of our local elders in their prayers, both in the family prayer and in their devotional exercises, because I feel that they get near unto the Lord in prayer. They are a prayerful people; they worship the Lord. It is true that there are many who are weak, as we find in all other nations; but as a nation they are a God-fearing people. And they believe in God; they believe in prayer, and they are devotional in their natures, sweet and lovable, and I love them, too, because God loves them.

We may go back to the history of that mission to when President Young sent a company of elders there, in 1850, only a short time after they came to the Valleys of the Mountains. Among them was George Q. Cannon, the boy of the company. The Lord raised him up and made him mighty in that land, and the people of today speak of him as one of the mighty men, because of the work that he did in that land in that early day. The Lord through him gave that people

the history of their forefathers, the Book of Mormon. We find among the different nations where the Lord has raised up men to translate the Book of Mormon, under the gift and power of God, while others have been allowed to translate the Bible. The Book of Mormon was brought forth through the power of God by Joseph Smith the Prophet, who when young was made equal to that task of translating and giving that book in English. The translation of the Book of Mormon from English to Hawaiian is almost as perfect. The translation is perfect, but there are a few typographical errors in part of it, but very few indeed, not nearly so many as we find in the Bible, showing the care taken in handing that book down through the different nations of people. It is wonderful to me how the Lord has raised up men to do this work. President Cannon received the language so that he could speak fluently to the people within three weeks or thereabouts after arriving. President Smith was able to talk Hawaiian, administer the sacrament, conduct meetings, baptize, confirm and ordain, and preach to the people within ninety days, and about two weeks out of that time he was sick in bed with a fever. Men in that nation as well as in other nations have been raised up to preach the gospel of Jesus Christ.

When President Cannon first went to Hawaii a dissatisfaction had arisen among most of the elders. They had thought that they were going to an English-speaking people, but they found so few foreigners the President of the mission decided to vacate and to go on to some other land, which he and other elders did. The president

wrote to Elder Cannon, who was then upon Maui, one of the islands of the group. In going to those islands, in passing that island of Maui, he said in his heart, "I hope I am assigned to that island," and when they drew lots he drew Maui: and upon that island, at the little village of Lahani, he received the letter of the president of the mission saying he might return. He went up into the woods back of the home where he was living, and he poured out his soul unto the Lord, to know what to do. He felt grieved in spirit to think of returning or leaving the land when the President of the Church had called him to go there. While thus praying the voice of the Lord came to him, and spoke to him as one man speaketh to another, and told him that if he would remain and be faithful the Lord would lead him to a people who would receive his testimony. The next day he went around on the west side of the island, a long journey on foot (there were no horses in those days upon the islands, or very few), and as he neared the town of Wailahu he fell into the stream. Those of you who knew President Cannon knew him as a bashful man, and I presume very bashful when a young man. And he felt so ashamed to think he was all wet that he decided to return to Lahani, and as he went out of the stream that same voice told him to keep on his journey, and not return, that the Lord would lead him to those who would receive his testimony. And he went, after drying his clothes in the sun; and as he came into the village of Wailahu a young lady was crossing the street, and she said in Hawaiian, "Here is a foreigner," or "Here comes a foreigner." It was no un-

common thing to see foreigners then because that was headquarters for the whalers of the north, where they put in for winter, and it was remarkable that she should single him out and call to her father, "Here comes a foreigner." And it brought the father, who was a high chief, and his two attendants out to the gateway. And when President Cannon saw those three men, he knew them; they were the three men he had seen in vision, and who, the Lord had shown, would receive his testimony. And then began the work in the Hawaiian mission. President Cannon informed the president of the mission that he could return if he wished to, but he, President Cannon, would remain and do his duty, which he did. And at the home of this young man, Nefele, (who was the first Hawaiian that ever came to Utah and received the blessings in the Endowment House, went back and died there, a good, faithful Latter-day Saint), the work began in that land. The Lord opened the way, and the Lord was desirous that President Cannon, the youngest of the company, should be the instrument in his hands of opening the mission in that land in that early day. Since that time there have been converts made by the thousands and tens of thousands. President Smith, who has been interested in that mission always, went there when he was a young boy, and performed his first mission: learned the language and earned the confidence, love and respect of the people.

In the administration, too, of President Joseph F. Smith, the Lord moved upon him to build a temple in that land, as you have already heard. Now that temple is

nearing completion, and I believe it is in fulfilment of the promise that the Lord made to Lehi who, as you will read in the Book of Mormon, in blessing his son Joseph, promised him that all of his seed would not be lost. I believe the Lord led a part of the Nephite people, or a colony of them, to those islands. When some of the Nephites were migrating to the north under Hagoth, the great Nephite ship-builder, some of their vessels were lost, he reported. They may have been swallowed up in the deep or they may have drifted out to other lands, but were never heard of since. Now I believe the Hawaiian people were a part of that colony of Nephites that were migrating to the north, and the vessels became disabled and the natural current of the ocean carried them to Hawaii. Then we have the tradition of the Samoans that they came from Hawaii to New Zealand. So I believe that the Lord hid them up there, and in his own due time he sent his servants there in an early day in our history, because he loved them, and to fulfil his promises, which he always does.

We feel very grateful that the Lord has moved upon his servant, the President of the Church, to build a temple in that land, and that is a fulfilment of prophecy, because when that land was chosen and decided upon as a gathering place for that people of Hawaii there was a committee chosen consisting of President Joseph F. Smith, William W. Cluff and Alma Smith, and they reported favorably upon the island of Laie. However, as Brother Cluff was walking down the seashore early one morning while upon that mission, the Prophet Brigham Young appeared to him and said to him, "This is the place, and upon

this land we will build a temple unto our God." That was away back in 1864. I am thankful that that temple is now nearing completion. I am thankful that I have been called to labor there so long, and that through our carefulness we have been able to build that temple out of the funds that we have gathered from time to time. I want to say in favor of the good people of Hawaii that they have now raised over \$30,000 toward the erection of that building; and at the headquarters at Laie—most of the people think it is a city, it is only a little village, about 450 all told—in that village alone the little Primary organization which numbers a little over 100 has raised over \$1,000 toward the temple so far, and the Relief Society has raised over \$1,250—between that and \$1,300. Organizations of the other branches have done well. The branch of Honolulu has raised perhaps between \$4,000 and \$5,000. Thus the spirit of this work is moving upon the people, and notwithstanding this large amount of money that they have collected for the building of the temple the tithing has increased about 30 per cent during the last nine months, and they have met every other obligation. And they dress just as well as you dress, and they appear just as well, and they are progressing. They love the truth, and I hope when that temple is finished and dedicated and accepted of the Lord that they will be prepared to go in and receive their blessings. We are trying to teach them along these lines, and they are growing in wisdom, in faith and in the knowledge of the truth, and therefore we love them for their integrity.

Now I want to say to the fathers

and mothers who have boys and girls there upon missions, Don't worry about them, they are in a good land and among a good people. Rumors get out sometimes of little isolated happenings, and the people imagine that they are a common thing, while they are not. You know some people like to publish things that are uncommon, and forget all about those things that are common. I was talking with Brother Jenson just before meeting about some of these things. If there is an accident we notice it; we never think of the tens of thousands of people who never have an accident. If we are sick a day, we ever remember it, but we forget those days in which we enjoy health and strength. These little things are impressed on our minds, and I can say that sometimes people in writing about those things that are not common occasion a wrong impression. Any way, the Hawaiian people are a hospitable people, and have given the elders the best they have, and they have a warm soul that makes you feel welcome. They are kind hearted in the extreme. Therefore your missionary boys and girls are all right, and their parents here do not need to worry about them. We are trying to take good care of them, and guard their health, and instruct them how to live so that they will be efficient and be able to accomplish their labors.

I rejoice in the gospel of the Lord Jesus Christ. I rejoice in the testimony that I have. I am not tired of the work. I expect to go back to Hawaii, and continue there as long as the brethren want me. I started out that way when I was a little boy, and I hope I will have the integrity and faith to continue. It is the desire of my heart to keep

the commandments of God. I know they are true. They came from God. They are for us or they never would have been revealed in this dispensation. It is for us to keep the commandments of God, to walk in the path of virtue and righteousness, and to uphold and sustain the principles of the gospel, because they are the power of God unto salvation. There is no other way, no other road, to eternal lives except the road that the Lord has marked out; and when he says, "Come, follow me," it means that you and I should follow him, not only in faith, not only in repentance or in baptism, but in all other things that we are called upon to do, even if we are called upon to lay down our lives. If we give our lives to the service of the Lord, we are following the Christ, the Lord. That is what I want to do. We should be faithful and true and honest before God that we can look one another in the face without being ashamed.

I believe that we are gaining ground in Hawaii. We are gaining prestige as in every other part of the world. This work is going on; no power can stop it. It will continue to go on until it fills the whole earth, and we ought to be satisfied in our stations. If we are called to go to Hawaii, let us go and be faithful and true. Some say it is an awful sacrifice that we are making. I do not feel that way. I feel that it is a grand blessing. I appreciate it. I appreciate the confidence of those who have called me. I appreciate the support of President Smith, which he has always given me since he set me apart to that mission, and to every mission that I have been called to fill so far, I rejoice that I have tried

to do my duty, and I rejoice that we are doing so well in Hawaii, and I hope that the Lord will continue his blessings with the people of Hawaii as well as all other peoples. The Lord is no respecter of persons. We have some Chinese who have joined the Church, who are good and faithful and true. They are just as lovable as any other people. We have a few Japanese also who have become members of the Church, and they are true and faithful. We have many half castes, half Chinese and half Hawaiian, who seem to be among our very best, faithful and true; and I feel that we are doing a good work. We have a number of Japanese employed upon the plantation at Laie, and their children are attending the Sunday school, the Primary and other organizations. Some of them have been baptized, and are true and faithful, and they weep to think that their fathers and mothers cannot see the truth; but there will come a time when these little children who have joined the Primary, and finally have coaxed their parents who were out of the Church to consent to their baptism; and after a while they will bring their fathers and mothers to be baptized, fulfilling the scriptures that "a little child shall lead them." So we rejoice in getting the people's children into the organizations, because after a while their hearts will be converted. There was a time in in Hawaii when the wealthier children, and those of the old "missionary" stock were very sarcastic, and they used to turn away from us; they would hardly speak to me. These people take their hats off to me now, and say, "How is your work progressing? How is the temple getting along?"

Wherever we have built a temple in the Church it has softened the hearts of the people, and it is so in Hawaii, and I look for an increase of conversions in the near future, because people are becoming more favorable, and they want to know, as they put it, "What do you people believe in?" We have gone along quietly. A few years ago we were building some permanent improvements. One prominent man, with whom I had done considerable business, came along and said: "Mr. Woolley, it looks like you are preparing to stay." I told him, "We will be here after you are all gone." He said, "It looks like it." It is true, the Church has come to stay. The Lord has promised it. It is his work, and it will go on forever and ever.

I pray the Lord to bless you, and bless all, help us to be faithful and turn our hearts towards the truth, that we may all live the truth. I want to bear my testimony to you that the people of Hawaii are of the pure blood of Israel, and they are a good, faithful, pure people, and when you hear any other thing said of them, don't believe it.

May the Lord help us to be faithful and true, I ask in the name of Jesus Christ. Amen.

ELDER ANDREW JENSON.

(Assistant Church Historian.)

This has been one of the most interesting conferences to me that I ever attended. Perhaps I can consistently assign as a reason for this that so many historical events have been alluded to and so much has been said concerning record-keeping that has appealed to me; and I feel impressed, after listening to the

historical and interesting discourse of President Samuel E. Woolley of the Hawaiian mission, to say a few words in regard to history-making and record-keeping, and explain briefly, if I can, how we all are indebted to history for what we know concerning God, our eternal Father, and his dealings with mankind in times that have passed.

I hold in my hand one of the standard works of the Church called *The Pearl of Great Price*, and I find that this little book gives us some important historical information concerning the creation of the world and other things, in addition to that which is contained in the Bible. In the second chapter, (in the Book of Moses), I read concerning the creation of the world the following: "And it came to pass that the Lord spake unto Moses, saying, Behold I reveal unto you concerning this heaven and this earth; write the words which I speak." The Lord then proceeded to reveal to Moses the history of the earth upon which we live, and Moses wrote it. By this means not only Moses, but all of us who are permitted to read the words that Moses wrote after the dictation of the Lord himself, came to an understanding of how the earth was formed or created, and later on why it was formed. It tells us that we were intelligences or spirits living with God our Father, and that the Lord looked out into space and said: "We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these [God's children] may dwell; and we will prove them herewith to see if they will do all things whatsoever the Lord their God shall command them" (Book of Abraham 3:24, 25). That was

the beginning of the earth on which we live.

Take the Bible, both the New and the Old Testaments, and you will find that it is the historical part of it that makes us wise unto salvation, as much so, perhaps, as that which we call the Prophets or the Psalms, or anything else contained in the books; for this reason, that if we were not posted historically, and did not know under what circumstances these sayings were made, we would never comprehend them, and they would consequently do us but very little good. Through reading Bible history we learn something about the children of Israel, how they spent forty years in the wilderness, and how they finally crossed the Jordan and reached the promised land. Reading further, we learn something about the statutes and commandments which the Lord gave unto the children of Israel, and how they prospered for a season in the promised land. Thus knowing their history we understand the meaning of the predictions of their prophets and their fulfilment.

Next we may consider the Book of Mormon. Here we find that the very first line written in that sacred volume is history commencing as follows: "I Nephi having been born of goodly parents," etc. And so Nephi commences to tell about his parentage and the beautiful history of his father Lehi who had "dwelt in Jerusalem all his days," and how Lehi was commanded by the Lord to lead his family to this land (America), whence even the Hawaiians have come, of which we have heard something today. The historians among the Nephites were very diligent in keeping records. Yet, on a certain occasion Christ

himself drew attention to an important omission in their records. I will read the following from the Book of Mormon (3 Nephi, 23, 7 to 13 inclusive):

"And it came to pass that he [Jesus] said unto Nephi, Bring forth the record which ye have kept.

"And when Nephi had brought forth the records, and laid them before him, he cast his eyes upon them and said,

"Verily I say unto you I commanded my servant Samuel, the Lamanite, that he should testify unto this people, that at the day that the Father should glorify his name in me, that there were many saints who should arise from the dead, and should appear unto many, and should minister unto them. And he said unto them, were it not so?

"And his disciples answered him and said, Yea, Lord, Samuel did prophesy according to thy words, and they were all fulfilled.

"And Jesus said unto them, How be it that ye have not written this thing, that many saints did arise and appear unto many, and did minister unto them?

"And it came to pass that Nephi remembered that this thing had not been written.

"And it came to pass that Jesus commanded that it should be written; therefore it was written according as he commanded."

Referring to modern revelation given in our own time we learn that when the Church of Jesus Christ of Latter-day Saints was organized, on the 6th day of April, 1830, with six members, the very first thing God told his servants after the organization was the following: "Behold, there shall be a record kept among you" (Doc. and Cov. 21:130). The Lord did not neglect the importance of record-keeping. I have sometimes thought that on that occasion he remembered the important history of the past, and the apparent neglect in recording events at the time they took place in the days of

the Savior. We cannot, of course, tell exactly what was originally written by those who were associated with the Christ in his ministry in Galilee, Samaria and Judea, but this much we do know, that Matthew, Mark, Luke and John did not write the histories or gospels attributed to them until forty or fifty years after the events narrated by them had occurred; and for good and sufficient reasons learned men in the Christian world have during the past eighteen hundred years been trying to harmonize these four gospels, which in quite a number of instances seem to be more or less contradictory or inaccurate. The narratives were apparently written from memory many years after the events recorded took place. Consequently there is in the gospels mentioned a lack of important dates in relation to the ministry of the Savior and the early events connected with the Christian Church. In opening the Dispensation of the Fulness of Times in our day the Lord seems to guard against the repetition of what was an apparent neglect centuries before, for the very first commandment the Lord gave to his Church as an organized body in our day was, as stated, in regard to record-keeping, and Oliver Cowdery was appointed to be the first recorder of that Church which by divine command and authority was established upon the earth through the instrumentality of Joseph Smith the Prophet. When Oliver Cowdery subsequently was called to another work, a special revelation was given through Joseph the Prophet calling John Whitmer, one of the eight witnesses to the Book of Mormon, to be a regular Church historian. He was commanded to write and

keep a regular history and assist Joseph Smith in transcribing "all things which shall be given you" (Doc. and Cov. 47:1-4). And the Lord said further: "And again I say unto you that it shall be appointed unto him to keep the Church records and history continually." Had this not been a matter of great importance, the Lord, it seems to me, would not have commanded it.

If it were not for records and historians, we would have no Bible, we would have no account of the ministry of John the Baptist or of Jesus Christ. We would have no Acts of the Apostles. We would have nothing except vague tradition in regard to Christianity as it was established upon the earth 1800 years ago. If it were not for historians, we would never have had the Book of Mormon. We would not have known much that could be relied on as truth about Joseph the Prophet. We would have had something handed down to us in a more or less vague and unreliable form. With all respect to our old veterans with their grey hairs, and their unquestioned honesty—those who try to relate interesting narratives concerning Joseph the Prophet and the early days of the Church—can not, with all their endeavors relate facts just as they happened; they find it impossible to do so correctly, when it comes to details. Their memory does not permit them to tell the perfect, accurate story. But we can use their stories by comparing them with the records of the Church written by Oliver Cowdery, John Whitmer, Willard Richards, George A. Smith and many others, down to our own day.

I refer you to this, my brethren and sisters, because there has been

also in our day an apparent neglect in record-keeping. Interest seems to have been lost to a great extent at present in regard to the history of this most wonderful people, the Latter-day Saints. Let me here interpolate that there has never been another such a people upon the earth since it was first created. I make no exception to this far-reaching assertion. We have read about the Israelites in the Old Testament, the early Christians in the New Testament, the Nephites upon this continent in the Book of Mormon, and many other peoples who have dwelt upon the face of the earth in various ages. All these people had their experiences in their day and generations, but they are no more in existence; history tells us that their activities at length came to an end. But the dispensation to which we belong will, according to promise, be continued forever. We shall as an organization remain in existence throughout all time to come, and it will be just as President Woolley has said that we shall be here after every other religious denomination shall have ceased to exist. Earth itself may pass away, or undergo a radical change, when cleansed by fire, but the Church of Jesus Christ shall no more pass out of existence, for out of this Church organization shall eventually grow the kingdom of God, over which Christ shall reign as the King of kings and Lord of lords.

And now I desire to say a few words in regard to the labors performed of late years at the Historian's Office, and give a little additional information on the matter which President Anthon H. Lund alluded to in his address delivered in the first session of this general conference. We have been very

busy at the Historian's Office, and also on the outside, gathering together and putting into shape that which will form the basis of the authentic history of the Church. Some of us have traveled in all parts of the world gathering historical information for that purpose, and during these journeys most important data have been collected and thousands of records have been perused. Records have been kept from the beginning both at Church headquarters, in the different missionary fields, and in the stakes of Zion, but in many instances they have been kept imperfectly. Even John Whitmer, the first Church historian, was not faithful in his special calling very long. He apostatized and when he left the Church he refused to give up the records he had kept to the proper Church authorities; hence for a number of years we did not have the full records concerning the days of Kirtland and Missouri. On one of my special missions to the East I was prompted to go to a certain place in Missouri, where I found the old Whitmer record. I succeeded in obtaining a complete copy of the same which contains some important data in addition to that which the Church already had. The Whitmer record is not very lengthy, but it covers a period of Church history of which we cannot learn too much. I may here add that we have obtained from other odd sources of information many things of a historical nature which have since proved to be of great value. For this I feel truly thankful, because the sources of such information are now in some instances closed. Many of those who were alive forty or fifty years ago, and who could give us valuable in-

formation then, are with us no more, and in other instances records from which we made gleanings a long time ago have since been destroyed or lost.

We have endeavored to go back to the beginning. We have lived long enough and labored long enough to be convinced of this fact, that events which originally seemed trivial and unimportant at the time they happened have, as years rolled on, become matters of the greatest importance, owing to the great results that in many instances came from small beginnings. Referring to the beginning, for instance, there wasn't much stir in the United States when six men quietly assembled in the attic story of Father Peter Whitmer's log house in the little obscure village of Fayette, Seneca county, New York, on that now memorable day, April 6, 1830; but look at that event now in the light of history. How many thousands of people are not now deeply interested in that little meeting in which the Church to which we belong was first organized? When the Church was very small, even its early members did not pay much attention to a number of commonplace incidents that happened. When Brigham Young became a convert to the divine mission of the Prophet Joseph, no one except those immediately concerned paid any attention to it, but as the Church grew and President Brigham Young became one of the greatest pioneers and leaders that the world has ever known, then we began to look at President Brigham Young's conversion to "Mormonism" as a matter of unusual importance, and so with many other things because of the great results that followed. Conse-

quently we historians of a later day naturally go into the history of the Church deeper than those historians who have preceded us. We have gone over the same ground that was covered by Willard Richards, George A. Smith, and other historians, and have added a great many details that had been overlooked by them, or considered matters of so little importance that they were given no place in Church history. Thus we have, from the earlier records kept in the different branches and organizations of the Church and from thousands of letters and documents on file, culled a vast amount of historical information that had not hitherto been considered worthy of record. We have gone over some of these old records repeatedly and have also entered into the study of the records kept in the various organizations and branches of the Church in its missionary fields, throughout the entire world, and in some instances we have had to lay the very foundation historically for some of our missions. For instance, when I visited Hawaii, in 1895, I did not find anything at all in the shape of official documents pertaining to that mission for the first ten years of its existence. All the public records which had been kept prior to the Gibson episode had been lost, but with much patience and labor we went to work gathering from old letters, and the files of the *Deseret News*, material which, when put together, forms a very acceptable record pertaining to the founding of the Hawaiian Mission. We have at the Historian's Office already upwards of 700 large volumes, of manuscript history completed. We do not expect any one of you ever to read all of these lengthy manu-

script histories, but they are all very important as works of reference. These volumes and the many that hereafter will be added may consistently be termed the "fathers" of the new dispensation, and be classed with the so-called "fathers" of the early Christian Church. We have recorded nearly everything that has happened since the organization of the Church, in 1830, under proper date; and we are still recording events as they occur daily, just as regularly as the sun rises and sets, and as the Church is now represented in nearly all parts of the world it may be said that we historians make a journey around the world once in twenty-four hours, not physically, of course, but in our minds, and in our researches. This compilation of historical events is what we call the Journal History of the Church.

In addition to that we have gone into the great world-field, as it were, and have undertaken to write a separate history of every mission that has been established in any part of the world, together with its conferences and branches. This has meant for me personally two complete trips around the world. Once I went west and returned from the east and thus lost a day of my short span of life; and when I had occasion to go around the globe a second time I started east and came back from the west thereby regaining the day I had lost on my first tour of circumnavigation. My journeyings were chiefly in the interest of Church history. Following in the wake of the missionaries who had preceded me, I succeeded in obtaining much valuable information from many different sources, and in addition to that I gathered up thousands of records which had accu-

mulated in the various missionary fields and sent them to Church headquarters, where they are now safely stored in the Historian's Office. Many of these records are in my estimation worth their weight in gold to the historians and also to the Church at large.

We have also gone into the different stakes of Zion for historical purposes, and we have gathered material for and written the history of every stake more or less completely, commencing with the organization of the stake at Kirtland, Ohio, the stake in Missouri, the stake in Nauvoo, Illinois, etc., and we have continued this work down to the present time, but more particularly to the close of the Nineteenth Century. Even all the stakes of Zion as they are now organized have had attention. And we have done more than that. We have gone into the details of every bishop's ward in the Church, and as we now have about eight hundred such organized wards in the different stakes of Zion, the work is immense, and we have paid attention to all of them, particularly the older ones. Thus we have written the history of every settlement of the Saints in the Rocky Mountain country, extending as they do from Mexico on the south to Canada on the north. We have visited every nook and corner in the mountains and have gathered and written something in the shape of history of everything that has an existence within the meaning of Church organizations. I believe I can say truthfully that no organization dating back to the Nineteenth century has been entirely neglected, though in some instances we have been enabled to write much better histories than in other cases, owing to the

difference in the sources from which we have obtained information.

In most of the wards we have also written histories of the Relief Societies, Sunday Schools, Young Men's and Young Ladies' Mutual Improvement Associations, Primary Association, Religion Classes, etc., not to speak of the various quorums of the Priesthood, bringing the historical thread down to the close of the century. Thus we have been enabled to give proper credit to the faithful members of the Church who have labored in the different quorums and auxiliary associations from the beginning. In doing this vast labor our chief aim has been to obtain accurate data and write histories that are absolutely true and reliable in all their details. But we shall not be satisfied with our labors until we have made one more visit to all the stakes and wards throughout the Church for the purpose of reading to the old settlers, and all others who are interested, that which we have written, in order to insure accuracy and correct all possible errors that may have crept in. In this our next visit we look for a full-hearted response and co-operation on the part of all the people. Let no one, no matter how busy they may be with other things, let the opportunity pass, but meet with us and become convinced, so far as they are able, to lend aid and assistance, that the histories made concerning them and their settlements are correct.

In our work of revision we desire to guard particularly against errors in names. I have frequently said that my hair turned grey because of the difficulties I met with in my historical labors in finding out the correct names of the brethren

and sisters concerned in the histories that I was writing. My hair from my childhood days being somewhat flaxen in color, I did not anticipate that it would ever turn silver grey, but it did, and I think it was partly due to the fact that I met so many people in my travels,—intelligent people, too—who did not seem to know their own names.

Let me explain further. The whole history of the Church is as a matter of course based upon the actions and experiences of men and women who have taken more or less active parts in public matters, both at home and abroad. We have tried to give these faithful men and women due credit in their own names, and have endeavored to rule out nick names, pet names, abbreviated names or initials, misspelled names, and names of foreigners who on their arrival in this country have anglicized their original names and thus have become known as different individuals. The changing and corruption of names have been a matter of much annoyance to the historians, as we often have met with men who while filling missions abroad would be known by one name and while filling positions at home in the wards and stakes of Zion would be known by some other name. Now, this is all wrong. A person should endeavor to have everything he does in the interest of his own as well as the public good credited up to his own name, and not alienate himself from the works of his life by giving credit to some myth or to something that cannot be identified. Let me suggest to you, brethren, when you fill a mission, that you fill it in your own name. When you pay your tithing or donations, pay it in your own name, and when you fill any

office or position of any kind whatever, see that your own name is given the credit for the same. We may need all the credit we can get when we appear before the righteous judge of all. There should not be the least deviation in the writing of names for historical purposes, and let me say to all: Do not go through the world with a pet name or a nick name; use your real name invariably, especially for public purposes—the name you had given you when you were blessed by the elders of the Church as little children, which name at that time undoubtedly became a matter of record. This means more to you than you perhaps imagine, though you may think it is merely a technical matter; but let me assure you that it means your very identity as an individual, historically. If you insist to go through life with false or corrupted names, you will undoubtedly regret it. For historical purposes "Harry" should never be substituted for "Henry," nor "Lizzie" for "Elizabeth," "Bob" for "Robert," "Dick" for "Richard," "Polly" for "Mary," etc., and family names should be scrupulously guarded. We do not like to see the beautiful Swedish name of "Soborg" changed to "Seamountain" nor "Jorgensen" to "Yorgason." Natives of Germany, Scandinavia, Holland and other foreign countries should retain the original way of spelling their names, and also, if possible, the pronunciation; otherwise their identity may become lost and be ruled out of history altogether. No matter how many positions you have filled in the Church, or how much good you have done in life, it will not count to your credit in the records kept in mortality, un-

less you do what you do in your own name. We cannot afford to falsify the records. Yet in some instances this has been done to such an extent that I sometimes wonder if the angels themselves will know who we are.

In conclusion I desire to impress you with the importance of keeping individual records. The public records are in many instances well kept and preserved, but in other instances they are imperfectly kept and not preserved at all. In such instances the parties interested may lose their credit, unless they have kept individual records, to which reference can be made. If we have been called by the Lord to labor in his vineyard, and thus been privileged to take part in this great Latter-day work, it is but proper and right that history should give us credit. I therefore suggest to you all, brethren and sisters, that you be not afraid or be too modest to make records of your own. In saying this I appeal to all of you who are old enough to understand what I say. Remember the old saying, "that what you do yourselves is sure, but what you trust to others may prove disappointing;" also "if life is worth living, its deeds are worth recording." So let us keep individual records. If you cannot keep a daily journal, like some of us, who have kept journals nearly all through life, then write at least some of the most important events of your lives. Some of you old veterans that I now see before me will, like myself, pass away before very long, but before going to the great beyond write down some of the experiences you have had in your life with good ink and on good paper, that it may be left for your

posterity. This will serve a better purpose to perpetuate your memory than a costly stone monument, and by doing this it may be said of you, as was said of Abel of old, "though dead, he yet speaketh."

Among our many other duties, brethren and sisters, let us therefore remember this essential duty of record-keeping. In the midst of our busy lives do not let us be too modest nor too negligent, to record some of the things the Lord has permitted us to do in connection with his great latter-day work. I believe it would be perfectly right for us to overcome our modesty or negligence to such an extent that we record something about ourselves, and not rely altogether upon the angels above us "who are silent notes taking of every action," remembering that we mortals do not have access to the records made above.

Joseph Smith the Prophet, in one of his letters to the Church, said: "Whatsoever you record on earth shall be recorded in heaven; and whatsoever you do not record on earth shall not be recorded in heaven" (Doc. and Cov. 128:8). While this was written originally in reference to baptism for the dead, it can apply, I think, to record-keeping altogether.

Then, brethren and sisters, endeavor to make records for yourselves, and aim to become true and accurate historians at the same time, not forgetting that we should all live lives and perform deeds worthy of recording. God bless you. Amen.

Selma Pearson sang a solo entitled, "Let us have Peace."

ELDER WALTER P. MONSON.

(President of the Eastern States Mission)

To be privileged to attend this conference has been the opportunity of my life, I am so thankful for the spiritual blessings that have been poured out in the instructions that we have received during this conference. When I left New York I thought, Well, I am going to the service station now where my spiritual batteries shall be recharged. I think of all features associated with these gatherings, the most important and essential is the spirit of which we partake, and which we are expected to take, not only to the stakes and wards of Zion, but out to the frontier, in the missions of the Church.

It is not enough to draw inspiration from the congregations who have gathered together; but I sincerely ask an interest in your faith and prayers, that if the Lord has any message to deliver to you through me, his humble servant, that we shall not be disappointed. I feel incompetent to occupy this position by virtue of the innate stability which I may possess, but rather I feel like Joseph, that son of Jacob who, when he was taken from the dungeon to interpret Pharaoh's dream, bowed his head in meekness before his Maker and before King Pharaoh, and said, "It is not in me, yet God will give Pharaoh an answer of peace." I find in holy writ accounts of great men whom we regard as having lived very close to their heavenly Father, men who have enjoyed the abundance of inspiration from God our Father. They, too, have felt the weakness which I sense this

morning. Jeremiah, that great prophet whose record has been handed down to us in the Old Testament, prayed thus: "O Lord, I know the way of man is not in himself. It is not in man that walketh, to guide his steps aright." I also find Enoch, who was very faithful before the Lord at all times, uttering these words after he had been called to a very important ministry:

"And when Enoch had heard these words he bowed himself to the earth before the Lord, saying, Why is it that I have found favor in thy sight, and am but a lad, and all the people hate me; for I am slow of speech, wherefore am I thy servant? And the Lord said unto Enoch, Go forth and do as I have commanded thee, and no man shall pierce thee. Open thy mouth and it shall be filled, and I will give thee utterance, for all flesh is in my hands, and I will do as seemeth me good. Say unto this people, choose ye this day to serve the Lord who made you. My spirit is upon you, wherefore all my words will I justify; and the mountains shall flee before you, and the rivers shall turn from their course, and thou shalt abide in me, and I in you, therefore walk before me. And the Lord spake unto Enoch, and said unto him, Anoint thine eyes with clay, and wash them, and thou shalt see. And he did so. And he beheld spirits that God had created; and he beheld also things which were not visible to the natural eyes; and from thenceforth came the saying abroad in the land, a Seer hath the Lord raised up unto his people."

It was, perhaps, this same feeling which possessed the boy whom we have learned to regard no longer as a "boy prophet," but rather the great American Prophet Joseph Smith, when, before he was fifteen years of age, he felt his incapability to serve God in and of himself. Retiring to a wood not far distant from his father's home, looking around him to make sure that he

was unobserved by curious eyes, he knelt down and for the first time in his life uttered a solemn though simple prayer to God for light. His soul had been stirred by religious sentiment through attending revival meetings which were carried on in his neighborhood. And as he knelt and prayed to God, the power of darkness attacked him. He was thrown violently to the earth until he despaired of his own life. By superhuman, aye, that spiritual, power which was accentuated by the assistance of his heavenly Father, he prayed that the powers of darkness might be dispelled. And so it was, for he saw at noon-day, coming through the trees of that sacred grove, a light surpassing the brilliancy of the sun, in which shaft of light he saw God the Father and his Son Jesus Christ. Then, with a childlike appeal, he said, "Which of all the churches and denominations shall I join?" The Father of the spirits of all men, pointing to the younger personage, said, "This is my beloved Son; hear him." Such was the command given by God at the scene of transfiguration when, through spiritual ecstasy, those who accompanied the Master in the mountain, said: "Let us build three temples, one for thee, and one for Moses and one for Elias." The voice of God spoke and said: "This is my beloved Son in whom I am well pleased; *hear ye him.*" If the world would heed that injunction of God the eternal Father there would be but one Church upon the earth today. They are not hearing Jesus Christ, but they are prating about "believe in the Lord Jesus Christ and thou and thy house shalt be saved."

Isolated texts have been taken from the scriptures upon which

creedal religions have been based, while the greater part of the scriptures have been brushed aside as being worthless, and only parts of the religion of Jesus Christ retained. We, too, believe and hold that sincere belief in the Lord Jesus Christ is essential, but if that is all that is essential, as many aver, then I ask our Protestant friends, Where is the excuse for your existence as a Church? because I understand it has been an essential teaching of the Catholic church that belief in the Lord Jesus Christ is necessary, and if that is all that is necessary all of the added ceremonies, the pomp and show of the Catholic church which became so heavy that it broke of its own weight, is atoned for in the acknowledgment of Jesus Christ. But something else is needful. Those who claim that belief in the Lord Jesus Christ is all that is necessary, are making a claim which I am prone to believe they do not believe themselves. Martin Luther broke from the rule of the Catholic church because of a difference in something else than belief in the Lord Jesus Christ, and yet we have various sects and denominations claiming that belief in the Lord Jesus Christ is all that is necessary. What would you politicians, if there are any here, you Democrats, what would you think of a member of your persuasion who says, "I believe in the principles of democracy," and yet who refuses to give his support to the party by going to the polls and voting? What would you Republicans think of such a man who has no more faith and devotion to his party than to say, "I believe these principles are the true principles of civil government, but I refuse to vote"?

We believe in the Lord Jesus Christ as no other people upon the earth believe in him. He himself proclaimed the utter uselessness of that individual who said, "Lord, Lord," and did not the things which he said.

How shall we apply that principle of belief in the Lord Jesus Christ? How do you say that it is essential? It is the measurement, not the thing measured. It is the schedule, but it is not the train. It is the formula, but it is not the mixture. For example: Questions arise respecting baptism, one saying that sprinkling is baptism, another that pouring is baptism, another, that one must be baptized three times kneeling in the water, and going down face foremost; and another, that baptism by immersion, both standing in the water, is baptism. Now in this maelstrom of contention which shall we believe? Athanasius, the father of the Athanasian creed, John Wesley, the father of the Methodist church, John Calvin, the organizer of the Presbyterian church, Henry VIII, the founder of the Episcopal church—which are we to believe?

Believe on the Lord Jesus Christ, what he says of it, and you shall be saved. When Paul and Silas were miraculously delivered from that Philippian jail, and the jailer was about to commit suicide, fearing that he had lost his charge and would be censurable before the king, told what he must do after earnest inquiry, to be saved; he had his own philosophy, the pagan philosophy. He was worshipping false gods, and when he fell at Paul and Silas' feet, and was about to worship them, he was enjoined to believe on the Lord Jesus Christ,

not upon Paul or Silas, not upon pagan philosophies.

Let that be the beginning—the rule by which all disputes shall be settled, believe on the Lord Jesus Christ, and not make it the end of our faith. Make it the rule by which we shall measure our faith and integrity to heaven and heaven's law. When the word came to the Prophet Joseph Smith, "This is my beloved Son, hear him," it spoke volumes as to what should come. God is the God of revelation, and that he speaks by the voice of truth, and that men and women whose lives are ever actuated by that Spirit of God which has been so abundantly poured out in this conference, that they, too, shall have the revelation of the Lord.

The world look upon us Latter-day Saints as being children led by a Pied Piper to destruction, and that we have not minds to think for ourselves. I want to tell you that there is no people upon the face of this earth with whom I have come in contact in all my eight and a half years of missionary work who are as free to think and act for themselves as are the Latter-day Saints. I really believe there is a shiver runs through the nether regions when some of our Christian brethren begin to think for themselves.

Instead of being led astray by creeds and by man-made religions, let them stand upon their dignity and hear what Jesus Christ says. I maintain that the spirit of revelation is to be enjoyed not only by the prophet, seer and revelator of the Church, but by all faithful members also. Inasmuch as revelation comes by the Spirit of God—by the Holy Ghost that was to testify of

Jesus Christ, and that Spirit is in the hearts of all the faithful children of God, if they are faithful, and if actuated by that Spirit of revelation which directs the life of the prophet, seer and revelator of the Church, they, too, will have the authority to give the word of revelation in things pertaining to their charge.

When the President of the Church speaks, revelation comes to us, our souls are surcharged with that Spirit, and we say amen to whatsoever the Lord speaks.

My soul is glad in the opportunity that I have in attending this conference, and of mingling my testimony with such grand, good men as those who stand at the head of this Church. I know, too, that they are men who are upheld and sustained by the power of the true and living God, and that those who criticize them can compare in no measure with the lives of those who stand at the head of this dispensation. I used to think, when a child, what a pleasure it would have been to associate with the Prophet Joseph Smith, with Brigham Young! I had the pleasure when a child of meeting President John Taylor, and have been acquainted with every president of the Church since. To be associated with this great missionary movement and feel that I am willing to give my life for it, if need be, along with such men as President Joseph F. Smith, and President Anthon H. Lund and President Charles W. Penrose with whom I stood shoulder to shoulder and preached the gospel in Great Britain, I assure you is an unspeakable pleasure to me. I wonder if my children will be appreciative of their father's association with these men who have presided over the

Church when the greatest advancement of this people have been achieved.

I bear you my testimony that I know as I know who is my father and mother, that the gospel of Jesus Christ is true. I know that they are my father and mother because of the fatherly and motherly love that they have extended toward me in my childhood and all through my life, the wholesome counsel and advice that they have given me, as I also know that the gospel is true because of the application of the laws and the saving promises made through obedience to the gospel, by which I have been brought to know more and more of the transcendent joys brought to my heart, than even those that have come through my earthly father and mother. To prove my love for God's work I am willing to leave father and mother, houses and lands, wife and children for the kingdom of God's sake.

I hope that the youth of Zion may realize the responsibility that rests upon them in carrying the gospel to the nations of the earth, for there are thousands who are praying, Cornelius-like, for the truth.

My experience in the Eastern States mission has led me to believe, and I bring this to you, that there are thousands of men in governmental affairs, as well as men in financial and other prominent positions of trust who are thoroughly converted to the gospel of the Lord Jesus Christ. I count them among my dearest friends, and when I have needed friends, they have extended their hands to me and said, Brother, I will help you.

May you carry the spirit of this

conference into your homes. May we all rejoice in being permitted to be born in this day and age of the world when the cornucopia of heaven has been poured out and the blessings of heaven both temporal and spiritual, have been showered down upon us all.

May the blessings of the Lord be upon us, and in our hearts. May our greatest sermons be spoken in our daily lives. God bless you all, in the name of Jesus Christ. Amen.

ELDER REY L. PRATT.

(Late President of the Mexican Mission.)

I realize, my brethren and sisters, that the time is far past, and I merely desire to bear testimony to the fact that I know that the gospel is true; I know that Joseph Smith was a prophet of God.

I testify to you that I know that Joseph F. Smith is inspired of the Lord for the work that he has to do.

May the Lord help us follow the counsel of our leaders, these men of God, and to live according to the gospel, and have a burning testimony of it always in their hearts, is my prayer in the name of Jesus Christ. Amen.

The choir sang an anthem, "Mighty Jehovah."

Benediction was pronounced by El'ier Rey L. Pratt.

OUTDOOR MEETING.

An open air meeting was held in front of the Bureau of Information Building. Benjamin Goddard, president of the Bureau of Information, presided. The music was furnished

by the Latter-day Saints University choir, B. Cecil Gates, directing.

The choir and congregation sang: "We thank Thee, O God for a Prophet."

Prayer by Elder Joshua Greenwood.

Choir and congregation sang: "Come, come, ye saints, no toil nor labor fear."

ELDER JOHN W. HART.

(President of the Rigby Stake.)

My brethren and sisters and friends: To say that I am surprised to be called upon to occupy this position this morning, I assure you is putting it very mildly. I am here because I was sent, and I believe that it is the duty of every Latter-day Saint to do their bit in the furtherance of the cause of this great Church to which we belong, just as it is for us to do our bit when we are called upon to defend the Nation in which we live when it is in trouble.

I trust that I may be strengthened by the Spirit of the Lord. I can assure you that I feel fortified with the knowledge of those of my brethren who are here to assist in this service this morning, and I know that the Lord will bless them and us all, and that we will feel that our coming together has not been a failure, even if we are called upon to hold our services in the open air.

I was impressed with the opening address of the President of our Church, at our conference, and the addresses of our brethren who followed. The theme advanced by them has been in my mind for some time, that we should pay our respects, show our loyalty, extend our appreciation to those whom the

Lord has placed in authority over his Church and over his people in the dispensation in which we live. I am thankful for the great men who preside over the Church now. I am grateful for the President, for his Counselors, for the Twelve, for the Presiding Bishopric, for the Presidents of Seventies, and all good men who have spent so much of their time in the interests of humanity; I know that it is fitting and right that we should express our feelings and our minds along this line while those brethren are with us, and not wait until they have passed beyond. Therefore, I bear my testimony to the goodness of these men, to the efficient administration that they are giving this great Church and the people of the Lord who have embraced this gospel.

I come from the Rigby stake of Zion, a stake situated in southern Idaho. When I went there some twenty-one years ago, I found a wilderness, a desert. Practically on the very spot that was desert at that time, three weeks ago it was our pleasure to have with us President Smith, President Lund, President Grant, and Bishop Nibley, to assist in dedicating a new stake tabernacle that we built last year. This building seated, and we had present at our afternoon session, 2,755 people, where 25 years ago was nothing but sagebrush. I mention this, my brethren and sisters, that you may know that Zion is growing and spreading; and this is only one of the stakes out of probably 15 others so organized in that great state of Idaho, adjoining Utah on the north.

I am proud to be a Latter-day Saint. I am proud that the Lord has blessed me with sufficient courage

and faith to be true to its principles, to be true to the cause. I have always taken great pleasure, and have been delighted whenever an opportunity has presented itself to me to explain unto my fellow men the principles of life and salvation that have been revealed to us in this dispensation.

It was only a short time ago, while visiting in the state capitol in the state of Idaho, that a very prominent man came up to my room, one with whom I had the opportunity and privilege of serving in the state senate in Idaho, a man highly educated. He came up to my office, not with a view of talking religion, but I presume he came to talk politics. We had not proceeded very long until our conversation drifted upon those topics, and the first thing he said to me was, "Senator, don't you know that there is now being a persistent effort put forth in this state by a certain religious organization to control its politics?" I said, "Senator, I am surprised to hear that statement; I thought the only fear that was contained in the hearts of the citizens of Idaho of any Church controlling the politics of our state was the 'Mormon' Church." "O," he said, "you are mistaken."

That opened the conversation. I asked him what religion he professed. He said he was a member of the Christian Science Church. I told him I was glad to know that, that I knew a great many people who were broad-minded who were members of that church, and I was glad to know that he belonged to that organization.

He told me what a wonderful lecturer appeared in the capital city last year, and he explained the God they worship, and he said, "I took

one of your members up and introduced him to him after the services were over, and he said he thought the talk was very nice, but he did not understand the kind of God that had been portrayed to them during that service." I said, "No, he would not understand that, because you believe in an immaterial being as your God. As Latter-day Saints—'Mormons,' as we are known—we believe that God is a material being, an exalted, immortal man. He was once as we are, and it is possible for us to attain to the heights that he has now attained; and we base our faith on the circumstance that transpired in the death, crucifixion, and resurrection of our Lord and Savior Jesus Christ. When he came forth, there were evidently people on the earth, his followers, who did not have a correct understanding of this being we call God, and before Jesus left, it was his will, that his disciples should know what kind of a being God was, that when Christ should leave them he might leave them united with regard to this great principle, because we are told that in order to obtain eternal life we must know Jesus Christ the Son of the Living God, and we must know God the Father, before we can intelligently and consistently worship him. I turned to the Bible, and, by the way, I always carry my Bible and other Church works with me. I have them in the hotel now, though I don't always read them. I always feel fortified when I have them with me. I got my Bible, and I read to him where the Savior appeared to his disciples, and told them to bring meat and give him something to eat; and he did eat and drink with them, and invited them to come for-

ward and put their fingers in the holes in his hands, saying, "Handle me, because a spirit hath not flesh and bones as ye see me have."

"Now," I said, "you may see that there were evidently people then, even in the days of Christ, who were with him personally, who entertained the same views erroneously, as you and a great many other conscientious people do, concerning the kind of being that God is. Thomas was not present, and he was not satisfied to accept the testimony of the other disciples, hence it was necessary that the Savior come and present himself to Thomas that he might also understand.

And when I finished with him, he turned to me and said, "I am surprised. I never knew there was anything like that in the Bible. You certainly have some substantial evidence on which to base your theory."

He asked me what I thought about the incident of Christ upon the cross, when the thief acknowledged him and Christ promised him, "Today shalt thou be with me in paradise."

"How do you explain it?" he said. I said, "Let the Apostle Peter explain that to you." The thief did not go to heaven as modern Christians claim that he did, but to a place of departed spirits, as the Savior did during the three days that his spirit was separated from his body.

I referred to several other things, but he was called away before we finished our conversation. About three weeks after, I received a letter from him something like this: "My dear Mr. Hart, The little conversation that we had on topics in the hotel during your visit in Boise

has made one of the greatest impressions upon my mind of anything I have known in the religious line yet, and I am anxious to know more about your gospel and doctrine."

I mention this, my brethren and sisters, to show that it is our duty to be alert at all times, ready to defend this great cause, because the Lord has entrusted it to our care, and placed the responsibility on our shoulders. I want to testify to you that I have never lost anything in this way, in any shape or form. I have never lost my standing among my non-"Mormon" friends on account of defending at all times the Church to which we belong. I want to say to you that you never will. May the Lord bless us in this. This is my testimony to you, and in it I have always taken great pleasure.

I pray the Lord to bless us that we may be valiant in the cause, that we may be brave and willing to meet all people, and defend this cause in which we have enlisted, in the name of Jesus. Amen.

ELDER JOSEPH R. SHEPHERD.

(President of the Bear Lake Stake.)

This is certainly a very inspiring audience assembled in the open air at this meeting, and I pray, for the few moments that I stand before you, that I may enjoy the inspiration of our heavenly Father.

At every conference of the Church there seems to me to be some special message to the Saints, and at this conference, the thought that has come to me is this, that in our day we have prophets of God, who speak the mind and will of God to the people, and that we

should hearken unto them. We read in the ancient scriptures that one, a very wise man, said that a prophet is not without honor save in his own country. How true this is! It is as true today as it was when it was first spoken. When I heard the testimonies of our leading brethren, concerning the prophets of this dispensation and their ministry, this thought came to me, that now, when some of the modern prophets are dead, we are beginning to look to their words and take heed, while probably in the day in which they were spoken, they were not heeded to such an extent.

It is a very strange thing that in order that we shall pay respect and reverence for the prophets of God, that they must be ancient or must have lived hundreds of years ago. We will go to the scriptures and read what the prophets have said thousands of years ago, and ponder over their words and try to understand what was meant by what they said; and yet today, when the prophets speak to us, we do not take that same care, and we do not pay that same reverence to their words. This is a human failing, and I take it that the word of the Lord to the people today is this, "Hearken unto the words of the prophets of God who are among you. Listen to their warning voice, for they speak the word of God just as truly as did the prophets of old."

The Latter-day Saints today are reading the Book of Doctrine and Covenants probably to a greater extent than it has ever been read. Why? Because they are just beginning to find out that God revealed to his servant, the Prophet Joseph Smith, many things pertain-

ing to this world and to the condition of the world, and the things that were about to come upon the nations of the earth. We read it before, but we paid little attention to it. We did not attach the importance to it some years ago that we do today, and when I heard in the tabernacle yesterday extracts from the Book of Doctrine and Covenants, I was impressed how literally the words of the Lord, through his servant the Prophet Joseph Smith, are being fulfilled right in our day. We know it, we testify to it, and the half has not yet been told.

Search the scriptures, modern scriptures as well as ancient, and there you will find food that will be profitable for you to digest, and to profit thereby. Hear the words of the Lord as they are given to you through his servants, and then you will be prepared for the things that are about to come to you and to the nations of the earth. My testimony to you today, my brethren and sisters and those who may not be members of the Church, is that there are today men who are prophets of God, just as much as any who have lived formerly upon the face of this earth, and they speak the word of God to you. Their words are full of meaning, full of light, and if you take the same care and patience, and have the same faith in what they say, as we exercise in what has been said thousands of years ago, we will be profited thereby. Hear the words of the Lord through his servants, and you will be blessed. I bear my testimony of these things to you, and I pray God to make us faithful, in the name of Jesus. Amen.

ELDER HEBER C. AUSTIN.

(President of the Bingham Stake)

I assure you, my brethren and sisters, that it is a very trying ordeal for me to follow such men as President Hart and President Shepherd, who have had so much experience in public life. I trust I shall be able to say a few words, by the aid and assistance of the Spirit of the Lord. I bear testimony to the truths that have been spoken by these men.

I learn that the keynote of this conference, to the Latter-day Saints is that they shall keep the commandments of the Lord; that they shall be obedient unto those things that we have been called to and have accepted.

In the Mutual Improvement meeting this morning, we were discussing, in addition to this, some of our duties as citizens of this great nation of which we form a part; and I was impressed with the desire of the leaders of the Church to stimulate loyalty in the hearts of the Latter-day Saints, to our Nation in this day of our tribulations. Our special attention was called, my friends, to the purchasing of Liberty Bonds, this second issue of Liberty Bonds now being placed before the American people for purchase. A resolution was passed there this morning that we would all do our uttermost in the purchase of these bonds. We would not only advise our friends and neighbors, but we would purchase ourselves, and would show our loyalty by our actions. We have always believed, and it has always been the doctrine of the Latter-day Saints, that "Mormonism" should be reflected in the lives of its people.

Now, my brethren and sisters, I am delighted with the growth and development of this Church, with the testimony of our brethren concerning increased desires for righteousness and good works.

I, too, come from the north, and I am a neighbor of President Hart and President Shepherd, and I want to testify to the truthfulness of President Hart's words concerning the growth and development of the Latter-day work in that country. We have today in the sixteen stakes of Zion in Idaho, 80,000 Latter-day Saints. Nearly all of them have gone there and have grown up there in the last twenty or twenty-five years. We are endeavoring to do our part to wield an influence among those people, that shall be calculated to place the Latter-day Saints in their proper light; and we are successful, we are laboring and living in peace and quietude with our neighbors. There is no contention, the old anti-"Mormon" feeling that used to exist a few years ago is all passed away and we hear nothing of it any more. We are pleased at this condition, we recognize the hand of the Lord in it, and we recognize that the Lord has brought our opposers to a better understanding of the motives of the Latter-day Saints; and when our motives are understood by those not of us, they will judge us righteously and give us the credit due us.

You know, my brethren and sisters, what "Mormonism" stands for—for the ideal type of citizenship, for the ideal type of good living, better living, the proper rearing of our children, that we may make not only consistent Latter-day Saints of our boys and girls, but the most ideal citizens, loyal to our land, our flag, and able and willing

to defend the country. We of all other people believe in the divinity of the Constitution of the United States. There is no other people who believe that the Lord inspired men to write the Constitution of the United States as do the Latter-day Saints; and we believe that this great instrument shall be perpetuated, and that the liberties of the people of this country shall always be maintained. We believe that this is a land preserved by the Lord until this day and generation when he should re-establish his work. With these ideals, we could not do anything else than right. I shall give way because you are all waiting to hear Major Roberts talk to you. God bless you. Amen.

A solo was sung by a member of the choir, entitled, "Kind words are sweet tones of the heart."

ELDER B. H. ROBERTS.

(Of the First Council of Seventy)

My brethren and sisters: I am indeed happy to have this opportunity of meeting you and addressing you on this occasion.

We are living in times that are the most trying through which the world has ever passed; but also, we are living in the most splendid time that the world has ever seen. I do not envy the ancient patriarchs named in the Bible, as belonging to the Patriarchal period of our world's history; I do not envy the people who lived in the classic lands, and in the heroic times of Greece or Rome, at the height of their splendor. I do not envy the men who lived in the days of chivalry, in the Middle Ages, when the individual man, and his prowess counted for so much. None of those

periods of time was as splendid as the period in which we live; and the opportunities of those ages were not equal to the opportunities of today.

I do not know how it comes about, but every day thrills me with emotions of gratitude that I am living now, and that in a very small and humble way I have the opportunity of doing the things that are appointed unto me to do, and I think that that can be true of the humblest citizen of this great republic—for there are none so humble in life that they are deprived of participating in the greatness and in the glory of these days. And yet, I recognize the fact that we live in a day when destructive forces are in operation, when men's minds are troubled because of the things which apparently are coming upon the earth. I realize that it is a day of great sacrifice, when the people are called upon to lay upon the altar of their country the richest gifts that God has given to them; and as I have witnessed the sorrows of mothers who feel that they are sacrificing their sons, dearer to them than all the wealth of the world, I have sympathized with them, but I have also congratulated them in my heart upon the opportunities that have come to them to give expression to the nobility of their souls by the sacrifices they make.

We are in a period in the world's history of very great disturbance, when action is intense, when change is continuous. I glory in that, because I believe that action means purification. The Prophet Joseph, in one of his revelations to the Church, asks this question, or at least the Lord asks it through him: "How long can rolling waters remain impure?" It is the stagnant

waters that breed miasmas, and that become dangerous to the health of communities. The glorious stream that dashes down the mountain gorge and flows over precipices in waterfalls, and then goes rushing down the rapids, broken into spray, kissed by the sunlight and purified by its exposure to the air, in its great race for the ocean—such waters quickly purify themselves; and so do peoples, so does a world in commotion, in intense action. It means for the world cleansing, purification: it means a march of progress. And we want to keep this in mind, that back of all the turmoil and commotion that comes with this war period in which we live, God stands, and his law obtains. We want to possess our souls in absolute confidence that we live under law, and that law operates in the midst of destructive forces as well as in the operation of constructive forces. In my own reflections, I have come to a very happy state of mind. In the midst of all this strife, I have learned to remember that God lives in his universe, that he is everywhere present with widely diffused influence and power, upholding all things, and that destructive forces will not go beyond what his wisdom shall decree to be their bounds.

On this subject I think there is a fine, even a sublime, passage in one of our revelations, that I would like to read to you:

"All kingdoms have a law given: and there are many kingdoms; for there is no space in the which there is no kingdom; and there is no kingdom in which there is no space, either a greater or a lesser kingdom. And unto every kingdom is given a law; and unto every law there are certain bounds also and conditions."

This revelation joins most admirably in a deduction made by a prominent writer, the author of *Natural Law in the Spiritual World*—Henry Drummond. In that work, the author says, "There is no finer generalization made than this, that even law is governed by law." In other words, as it is expressed here in the revelation I just read, "Unto every law there are certain bounds also and conditions." And back of the law always is the Lawgiver, greater than the law, since it has its source from him.

"All beings who abide not in those conditions [prescribed by law] are not justified;

"For intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy, and claimeth her own; justice continueth its course, and claimeth its own; judgment goeth before the face of him who sitteth upon the throne, and governeth and executeth all things;

"He comprehendeth all things, and all things are before him, and all things are round about him; and he is above all things, and in all things, and is through all things, and is round about all things; and all things are by him, and of him, even God, for ever and ever.

"And again, verily I say unto you, he hath given a law unto all things by which they move in their times and their seasons;

"And their courses are fixed; even the courses of the heavens and the earth, which comprehend the earth and all the planets;

"And they give light to each other in their times and in their seasons, in their minutes, in their hours, in their days, in their weeks, in their months, in their years: all these are one year with God, but not with man.

"The earth rolls upon her wings, and the sun giveth his light by day, and the moon giveth her light by night, and the stars also giveth their light, as they roll upon their wings

in their glory, in the midst of the power of God. * * *

"And again, verily I say unto you, that which is governed by law is also preserved by law, and perfected and sanctified by the same."

That conveys to us the splendid thought, I think, that we live under the reign of law. Nothing is going to happen in this world but what shall be under the dominion of law. Even the destructive forces themselves have their bounds and limitations fixed by the decree of God—the law.

The astronomers tell us that away off in the dim distance, so far away in the space depths that we may form no comprehension of the distance, they have the evidence that here and there a world seems sometimes to be blotted out of existence, and that which was apparent to their vision has disappeared—destroyed. So that, fixed as seem to be the stars above in the night time, regular as they move in their courses, holding so far as man knows, from age to age, still there come changes in those vast creations and they are broken up and destroyed.

This, too, is spoken of in one of our revelations in the Pearl of Great Price. Listen to it:

"Behold there are many worlds that have passed away by the word of my power * * * and there are many which now stand * * * the heavens are many, and they cannot be numbered unto me, for they are mine, and as one earth shall pass away, and the heavens thereof, even so shall another come; and there is no end to my works, neither to my words. For behold this is my work and my glory, to bring to pass the immortality and eternal life of man."

The Lord has revealed, then, that worlds pass away. In this same

passage it is written that there are many worlds that now stand and that there are many that have passed away. In other words, destructive forces are in operation as well as constructive and maintaining forces. What I want to impress upon your minds here and now is that these destructive forces are under the dominion of law, and that the whole scheme of things is under the hand and rule and authority and power of God; that there are no destructive forces operating but what contain in themselves the prophecy of reconstruction—that when a world in a certain course of its development has reached the highest attainment that can be hoped for it under conditions that have prevailed, behold this condition shall pass away—destruction comes, but only to use these materials in reconstructing better, and for the attainment of higher and nobler purposes.

I have said this much because we may consider ourselves just now as standing in the midst of a destructive period in the world's history. So indeed we are, but I am not afraid of those destructive forces, because I have this faith, that these destructive forces are under the control of God, and that they mean the reconstruction of better things for the world; and out of this maelstrom of war and famine and waste—waste of human life, waste of human treasure, waste apparently of the accumulations of civilization through many ages, there shall come even greater and higher things. There shall come larger liberty to the inhabitants of the earth; there shall come a more profound security and joy of life, of liberty, and the pursuit of happiness. There shall come a better

distribution of the wealth that is created by a combination of the efforts of men, by their daily toil and the supply of the capital that makes possible the labors of men's hands. And so I look forward to better times, to improved conditions, and out of this crucible through which the world is passing and being tried as gold seven times tried in the fire—I anticipate the development of larger opportunities and greater blessings than the world has yet known.

Do we not sing sometimes, "Sacrifice brings forth the blessings of heaven"? And do you know, I have got it in my mind that there is some proportion between the blessings that are to come and the sacrifices that are made for those blessings. Isn't that a reasonable conclusion? Well, if it is a reasonable conclusion, and if the promises are true, then from that view point what may not the world hope for in the matter of blessings in the presence of the enormous sacrifices now being made by the children of men? If the blessings to come shall be somewhat commensurate with the sacrifices that have been made by the nations of the earth during the last three years of strife and war and sacrifice, it seems to me that the earth itself will not be able to contain the blessings that God is designing for the inhabitants of the earth after they shall be cleansed by this maelstrom of sacrifice and judgment that is passing over the world.

And so, I am happy, happy to live in this day of the purification of the nations of the earth, happy to live in the days that shall see a further purification of our own nation and people. I am well satisfied with our nation. No nation in the

history of this world ever drew the sword in a more righteous cause and in a more unselfish spirit, and with greater desire to benefit humanity, than our nation has done in the present instance. If there ever was a holy war in this world, you may account the war that the United States is waging against the Imperial Government of Germany as the most righteous and holy of wars. We have not entered it for conquest, we have not entered it for the purpose of enlarging our borders and appropriating the lands or wealth of other people. In advance, the present administration of the government of the United States declared we wanted no indemnities. We asked for none of the territory of other nations, we did not wage this war in the spirit of revenge for injuries inflicted upon our citizenship, or upon our rights upon the high seas. We simply drew the sword in this case, that the nations of the earth should be free from the terror of militarism, from the tyranny of would-be masters of the world; we simply desire to see the nations put in the way of living their own lives without fear, the weakest as well as the strongest. We drew the sword of war against war itself. We fight not that war might be perpetuated, but that war might eternally cease upon the face of the earth, and that men might be free and live their lives uninterrupted by fear of the oppressor. Can you name a more righteous war than that? And shall we not be devoted to our country and to this cause of freedom?

Here in the Doctrine and Covenants is a statement that I have read I reckon five hundred times, and yet I think the truth of it never entirely came to me until recently.

When the Latter-day Saints were in exile, driven from Jackson county, Missouri, and were bivouacked out on the Missouri bottoms with no covering but the canopy of heaven, and exposed in an inclement season of the year to the rigors of the winter season of that land, the Lord, giving instructions as to how they should proceed, said in the course of that instruction:

"Again I say unto you that those who have been scattered by their enemies, it is my will that they should continue to importune for redress and redemption by the hands of those who are placed as rulers and are in authority over you, according to the laws and constitution of the people which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles."

I have to confess to you that in times past when I read that, I thought the Lord was concerning himself chiefly with those who were living under our Constitution and the laws that have been enacted in harmony with it; but behold, here is a larger vision of it, and one becomes astonished that he did not see it before. Not only are the people blessed to inhabit this land, not only are they to enjoy these privileges guaranteed to us under this Constitution which God founded by inspiring the wise men of that time to construct it, not only are these principles of liberty for them, but as stated here, "they should be maintained for the rights and protection of all flesh." I invoke here and now the very word of God in this dispensation to the righteousness and holiness of extending these American principles of liberty so that they shall include all the inhabitants of the earth.

We did a noble thing away back yonder in President Monroe's administration, in 1823, when our government then served notice upon the European powers that the republics in this Western Hemisphere were no longer to be regarded as spheres wherein European systems of government might be forced upon the people contrary to their will; that those republics having declared and maintained their independence as our republic had, they were not again to be oppressed by the nations of Europe. That we called the *Monroe Doctrine*, and in announcing it, we simply stood for the right of self-government within the republics of this western world. Europe, in other words, should not be permitted to coerce the republics of the western world, they *should not impose European systems upon them*. And in taking that position, the government of the United States stood for the great principle of Democracy, in the western world, *viz.*, that governments derive their just powers from the consent of the governed; that the people of all America had the right of self-government, and we would help to maintain them in the possession and maintenance of that right, for we said at that time that any attempt to coerce or oppress any of those governments would be regarded as an unfriendly act against the United States. And that was the polite way—that was the diplomatic way of saying, "If you attempt to coerce any of these American governments, it means war with the United States." And so European powers let up at that time on their efforts to coerce the republics of the western world.

What do we say now? We say

now, "All the nations of the earth shall govern themselves; there shall arise no power, however wonderful the genius of its people may be, however confident they may feel of their ability to govern the world better than anybody else, to forbid such freedom. We simply serve notice upon the Imperial Government of Germany and her allies that the principle of self-government among the nations of the earth is going to be world wide, the right of every nation, the very weakest as well as the very strongest, to govern itself will be insisted upon and maintained. So it is a world-wide application of the old Monroe Doctrine that America is about, and there is to be no desertion of the Monroe Doctrine at all.

Since our cause is righteous, may we not hope that the God of battles will maintain our cause by strengthening our hands, by making stout our hearts? By making invincible our armies whatever they may have to sacrifice in the struggle that they shall engage in? The only thing that I am concerned about is simply this, whether we will prove ourselves to be worthy of the help and support of God. Shall we feel his strength and power enabling us to accomplish the high purposes that we have declared to be ours in connection with our entrance into this great world struggle? I am confident that the people will respond to the righteousness of our cause, and the admonitions of the president of these United States.

These reflections indicate to us, I hope, a little why it is I feel so happy in this day in which we live; and we pray that God will so help us that we shall receive renewed manifestations of his goodness and his

mercies and his guiding hand in the affairs of this nation, and of this world; which world is God's by right of proprietorship, having created it, having sustained it, having appointed to it its courses, for he has decreed from the beginning what shall be the far-off end of this world and the salvation and glory of the inhabitants thereof.

God help us to appreciate the day in which we live, and to cause our spirits to rise to the high level of these times, and the opportunities they afford, is my prayer in the name of Jesus. Amen.

ELDER RULON S. WELLS.

(Of the First Council of Seventy.)

I have been very greatly impressed by the remarks of Elder Roberts, with the grandeur, the greatness, and the majesty of God. He was quoting from this good book which I hold in my hand, *The Pearl of Great Price*. The closing part of his quotation reads as follows: "For behold this is my work and my glory, to bring to pass the immortality and eternal life of man." What is the work of God? is so well answered in these few words that I hardly need make further comment; and yet we were also impressed with this thought, in regard to the work of God, when Elder Roberts pointed out to us the splendors of the universe, these heavenly bodies which we behold every night of our lives when we look out into the universe, each one performing its regular functions in its respective orbit, and when we behold the sun at noonday, and admire its splendor and grandeur, and all these creations above us, as well as beneath us: the earth upon which we stand: "All these are also a part

of the work of God." Yet great and glorious as are these splendid creations around and about us, above us and beneath us, the greatness of the work of God is this, "to bring to pass the immortality and the eternal life of man."

What? you mean to say that that is a greater work than the creation of the heavens and the earth? By far, my brethren and sisters; greater than the making of a world, greater than the creation of the universe, is the bringing to pass of the immortality and eternal life of our Father's children; for it was to this end that these heavenly planets were created, a preliminary to the accomplishment of God's great work. It was essential that they should be made to become the dwelling places of our Father's children; and their habitations, their dwellings, their abode is not greater than the children themselves; and to bring to pass their immortality and their eternal life, is greater than all the rest. The one is but a preliminary arrangement for the accomplishment of that greater purpose. When we dwelt in the presence of the Father, in that primeval day when the morning stars sang for joy and all the sons of God shouted together—it was then that the proclamation was made that the Lord would save his children through obedience to the gospel, and give unto them their freedom, their free-agency, indicating God's purpose that his children should be free, free to chose the right or wrong as they might elect for themselves. In the exercise of that freedom, granted unto all, the Lord proposed to bring to pass their immortality and their eternal life.

What is the difference between

immortality and eternal life? To bring to pass the immortality of man what is needful? All men are subject to death. You cannot accomplish the immortality of your own soul, but that has been brought to pass through the atonement of Christ, for he said, "Here am I, send me." And the Lord sent his Only Begotten Son into the world, who gave his life that we might live again. He overcame death and the grave; and through that atonement was brought to pass that great part of God's work which we call the immortality of man.

There is still something other than immortality—it is to bring to pass the immortality and the eternal life of man. Well, what is immortality, says one? Is not that to live on eternally? Indeed it is. And eternal life? Does that not mean immortality? Yes, eternal life means all that is included in immortality, but immortality does not include all that is meant in eternal life, and when we speak of eternal life and immortality, they are two separate things. To bring to pass the immortality of man has been accomplished by the atonement of Christ without any effort upon our part; but if we are to obtain eternal life, then we must co-operate with God and he will bring to pass that eternal life in his presence. To live not only as immortal beings, living continually, but to live with him in his celestial kingdom, that is eternal life, and can only be accomplished through obedience to the gospel of the Lord Jesus Christ. Thereby will God accomplish this, his great work, through bringing to pass the immortality of his children and their eternal life, for which the worlds were created, and for which we have come down in these mortal

tabernacles and are commanded to yield obedience to the will of God, obedience to his glorious gospel, the perfect law of liberty which is indeed the power of God unto salvation.

God help us to appreciate that glorious gospel and that great work of our Father which he has instituted in his great universe for the salvation, the exaltation, the eternal life of his children. Amen.

The choir and congregation sang: "America."

Benediction was offered by Elder Jacob F. Gates.

SECOND OVERFLOW MEETING.

A second overflow meeting was held in the Assembly Hall, at 2 p. m., Elder Joseph W. McMurrin, of the First Council of Seventy, presiding. Music was furnished by the Jordan Stake choir.

The hymn, "The Mighty God appearing," was sung.

Prayer was offered by Elder Peter L. Bronson.

* An anthem, "In our Redeemer's name," was sung by the choir.

ELDER MELVIN J. BALLARD.

(President of the Northwestern States Mission.)

I observe unrest in the world, among the most learned men who themselves are nevertheless deeply concerned in trying to find out God and his ways. It is illustrated in some publications that have appeared during the present year, and that are attracting wide attention, such books as *God, the Invisible King*, written by Mr. H. G. Wells,

one of England's foremost writers, a book attacking the old sectarian notions of God, and seeking to find out a new kind of being, arguing in favor of a personal God, and yet eliminating from the godhead both God the Son and God the Holy Ghost. When I observe this unrest and witness such exhibitions on the part of learned men, my heart swells with deep gratitude for the testimony that I have of the true and living God and the knowledge that I have concerning his ways and his requirements. And when I look at this pathetic scene, I feel more thankful for this testimony than for anything else in the world. To me it is above all price. I realize that I must exhibit a sympathy towards men and women of this character who have not been as fortunate as I have, and I am sure that God will extend to them mercy if they are honest in their searches for truth. All who seek in earnestness for truth will ultimately be led to discover it.

I find not only in the world, but to quite an extent among us Latter-day Saints, a disposition to live only in part the teachings of the wonderful system which we thoroughly believe to be true. We have not the courage nor faith to adopt all, but live up to that part of the gospel which pleases us, or that part which we adopt. We have an idea that if we are faithful in one or two of the principles of the gospel it will suffice. Frequently it is said that all roads lead to heaven, and whether you are a good Methodist, or a good "Mormon" or a good Jew, it makes little difference, but as long as you do good you are along that road, and that ultimately all these roads lead to the same goal.

Now it is true that every man who does good, so far he is led towards the kingdom of God; but the difficulty is that some of us will only be able to get about a third of the way there, some will only get half way, and a great many will only get two-thirds. How many will get all the way to the kingdom of God? For whosoever enters in will have come up by the straight and narrow way, and they will be those who come up to the complete requirements of the law and comply with that law in its fullest extent, for they, and they alone will enter in; for, as I say, "straight is the gate and narrow is the way that leadeth to eternal life, and few there be that find it." The gospel is, nevertheless, very broad in its provisions, for it can care for all of those several classes. Even those who go a part of the distance will be provided for. You Latter-day Saints will recall Paul's description of the kingdoms that the Father hath provided for all his children of various grades; and in that wonderful vision to the Prophet Joseph Smith the Lord has made it plain to us just what are those great divisions about which Paul speaks. The Latter-day Saints will recall that there is one glorious place, the highest of all, to which all souls may possibly attain, the celestial kingdom, where God and Christ live, whose glory Paul has said was like unto the glory of the sun. Now we are informed in the revelations of the Lord today that whosoever shall attain unto this glory must keep all the commandments of God. You remember the advice which Peter gave concerning what, in addition to repentance, baptism and the laying on of hands, should be necessary; that men

should add unto their faith virtue and godliness, and brotherly kindness, and charity, and so on. All these requirements were essential. It does not mean that a man who is baptized into this Church has any sure guaranty that he is going to the celestial kingdom of God. Not at all.

A man who is honest with his neighbor and with the Lord and with his fellows, has done well so far; and yet his honesty will not take him all the way. Likewise a man who has been baptized and has repented of his sins, and is dishonest, after he has repented; he will never come into the kingdom of God until he is honest to the very core, heart and soul. A man who goes to meeting and says long prayers and yet returns home to lose his temper and abuse his wife and berate his loved ones will never get into the kingdom of God until he learns to control his unruly temper. The very best of us will need a probationary state to finish the work of preparation to go into the presence of the Father. If we do not do it here, just as sure as we live we will have to do it hereafter, and many of us may lose the chance and the opportunity of doing it hereafter. I don't interpret the parable of the Savior to mean that the men who came in the eleventh hour was to get the identical privileges and blessings with the man who came the first hour, only provided that he who appeared at the eleventh hour was accepting his first chance, his first opportunity. He did not come around the first hour, and go away, and say, I will come back after a while and see if there is still a job for me. No, when he appeared at the eleventh hour, it was his first opportunity,

and he seized it, and the Lord could not other than give him the privileges that the man who came the first hour received. And yet, the man who went in at the first hour would be a more experienced gardener than the man who went in at the eleventh hour. The man who goes in at the eleventh hour would have a disadvantage so far as opportunities are concerned over the man who from childhood had kept the commandments and grown up to the opportunities of the gospel all his life. He will stand far in the lead of those who are so unfortunate as not to find the door until they are old. And yet, the way is open to them to come, even in old age, and attain unto all the privileges of the gospel. They must follow in the wake of those who preceded them. I don't understand that the "Mormon" doctrine, announced by President Lorenzo Snow, and so often quoted by us: "As God is man may become, and as man is God once was," means that all men are going to become what God is, not by any manner of means. It is possible they may become; yes, when men keep and obey the fulness of the gospel of the Lord Jesus Christ.

I understand, my brethren and sisters, this great scheme of our Father contemplates that the privilege of gaining celestial glory has been extended to nearly all of his children. There are a very few in the world who are barred from all the privileges. Evidently according to the revelations of the Lord, those races and divisions existing among us now, existed before we came into this world, and some had failed to carry out the will of God and to conform to his plans in their former life to prove themselves worthy to receive the highest

of privileges, namely, salvation in the celestial kingdom of our God. But the great majority of our Father's children have yet reserved unto them the right, if they live the principles, to gain an exaltation, with its glories and privileges. But I am satisfied of the fact that those only who gain a celestial glory will ever become what God is, for there are privileges that belong to that glory and exaltation that do not belong to any other. We are advised that there are those who, failing to reach the celestial kingdom, will find themselves only fitted and qualified and prepared to enter into the terrestrial glory, which glory Paul has described as like unto the moon; and then still others who, failing in that, those who lie, and steal, and who commit adultery, and who repent not of it in this life and who fail to fulfil their privileges in this life—even they in the world to come, through repentance, may find a place in the telestial glory, which is likened unto the glory of the stars. And only a few indeed, the sons of perdition, shall be lost and be without some kingdom of God, and be turned over to go out with the devil and his angels. When the Lord wanted to punish Cain, he put a mark upon him, and said, Whosoever will look upon you will say, Here is the murderer of his brother. He would not shut him up in some den or cave of the earth, and shield him from the gaze of his fellows. And when Cain realized the torture of his sentence, he said, "My punishment is greater than I can bear." When the sons of perdition shall be turned over to the devil and his angels, to mingle with the billions of spirits, for there will be billions of them, what a distinguishing mark for those who are

participants in that punishment, to go out among the devil and his angels, with resurrected bodies, to be a laughing stock and by-word in that realm of the damned. Talk about hell, the meanest punishment imaginable will be that which will come to them who will have to bear the shame and the contempt which will be heaped upon them.

Now, my brethren and sisters, what is your aim? To which place do you desire to go? How earnest are you in this struggle? How much are you willing to live of this precious gospel? Is your mark fixed for the celestial glory, or the telestial glory, the lowest place? Is that your ambition? Do you imagine that by living a terrestrial law you will attain the celestial glory? Some of my brethren and sisters find it very difficult to understand the words of the prophet, wherein he said that those who gain a lower place of glory than a celestial kingdom cannot come where those who gain the highest, dwell, worlds without end. And there is an imagination on the part of some of us that we could do our work over again, that we could catch up, and finally get into the celestial kingdom. Now to help you to see it, I ask you if three men were started on an endless race, and one given a handicap of a mile and still another of two miles, and each man could run as fast as the other, would one ever catch the other? No. But there is a big difference here. Those who live the laws and attain unto the glory of the celestial shall have a body whose very fineness and texture, the composition of it, the quality of flesh shall be superior, for the Lord has said, "there is a celestial body, and celestial flesh, and there shall be telestial

bodies, and their flesh will not be so refined nor so pure, nor the body so capable of progress and enjoyment and exaltation which shall be enjoyed by those who gain a celestial body." So there will be a handicap. Those who gain the highest place provided shall have a very superior physical equipment, capable of more intense and rapid growth, they shall be associated with the very fountain head, and those who inherit a lesser degree of glory shall learn from those who attain unto the highest places, and so they will go on, and there will come knowledge and progress to them of an infinite character. Do we realize that all these advantages can be obtained through our willingness and faithfulness in this short life, in keeping the commandments of God? That those who keep the celestial law are pursuing a path that leads on to where God is, and what God is now they may become? Latter-day Saints do not need to sing the "Beautiful Isle of Somewhere," and wonder where it is, for the Lord has revealed that this earth is keeping the celestial law, and that we expect to live in a sanctified and redeemed condition on this earth, and all of it is going to be celestial. There is not going to be one-third of it celestial and another third terrestrial, and another telestial, but it will be celestial, all of it, and it will shine as the sun. "No longer will it have need," as John said in his revelation, "to have sun to shine by day and stars by night," but it will be a creator of light itself, or out from it will go light, and it will "rise to its place" in that great gathering and galaxy of worlds that shine above, redeemed and sanctified. It shall shine respend-

ent in its place, a sun, a celestial orb, and only those who keep the celestial law will enter upon it, those who have bodies that are telestial will not be able to endure the glory and the majesty of the kingdom where our Father in heaven shall dwell. I presume that the Lord is preparing some other place, maybe Jupiter, a larger place, no doubt, than the world whereon we now live, for his other groups who are not going to find themselves worthy in the justice of God to go into the celestial kingdom. Now then how are we going to feel if we through our own selfishness and unworthiness to attain unto the highest find ourselves upon some terrestrial or telestial world, away distant from this earth? We could all say: "I was born there on that place, and entitled to all the blessings and privileges that are theirs; I was entitled as a royal son to inherit a celestial glory, but I sold my right, I lost it, I frittered away the time during the chance I had, and I am debarred forever from that glorious privilege and place." We will realize the full meaning of those words of the poet Whittier,

"Of all sad words of tongue or pen,
The saddest are these, it might have
been."

My brethren and sisters, when the day comes that we will seek to justify ourselves for our neglect, our carelessness, our indifference, because we do not keep fully the commandments of the Lord, we will be ashamed of our excuses. On the other hand, the joy and the privileges of the righteous will be beyond the power of expression to tell you. It is not a myth.

I know that these revelations of

the Lord are true. I know the glory that awaits the redeemed and sanctified. The Lord in his great mercy and kindness has given me some little foretaste of that which is to come.

I had an experience a few months ago, while laboring on the Indian reservation, in Northern Montana, among my Lamanite brethren and sisters, and we had some new problems, and calling upon the Lord and seeking him very earnestly to know if we were doing the right thing, and what to do, and desirous of receiving strength and light from him, I received to me a most glorious manifestation from the Lord. I was carried away in the dreams of the night to this glorious building that stands on this block, and received what fully satisfied my heart and soul in blessings and privileges that came to me there. And when I was about to leave I was informed that there was one other privilege which should be mine, and I was taken into the most splendid room in that building. Seated on a raised platform was one of the most beautiful and exalted beings I had ever beheld, and I was informed that I might be introduced to him, and I came forward, and as I did so he arose and descended to meet me, and the smile he extended towards me I shall never forget through all the ages that are to come, and as he took me in his arms and kissed me and hugged me to his bosom and gave me a blessing that made the marrow in my bones to melt, and as I kissed his feet. I saw the prints of the nails. The feeling that came to me then was one that I cannot describe other than to say that I felt unworthy of that privilege. I felt, oh, how little I have done to

receive such distinguished privileges as these. If the day will ever come that I may have that privilege I would be willing to give all that I ever may and ever hope to be. If I can only obtain that which I have felt and know as the joy and the privilege of faithful Latter-day Saints. It is no myth. I know it as I live, and it is worth giving everything for. These days when your faith may be tried, waver not, be true and faithful towards the word of the Lord. I testify to you that it is true, and every promise and blessing that has been sealed upon your heads you will realize. When you do, it will be beyond anything you have contemplated in this life.

God give us the strength to believe it, to live for it, and have burning in our hearts a desire to keep his commandments in the fullest sense, not in part, but in the fullest sense, and in the end obtain that glorious place and privilege which is reserved for the faithful, which may God grant, in the name of Jesus Christ. Amen.

Irene Folsom sang a solo.

ELDER CHARLES H. HART.

(Of the First Council of Seventy.)

Brother Ballard has eloquently presented to us some of the spiritual ideals of the Church. I rejoice in the fact that the gospel is very broad in its scope, that it reaches the highest spiritual ideals and at the same time deals with the practical affairs of life. Some young people have a notion that religion is for the old—those who are approaching their graves, and that it is not for the young and vigorous.

The truth is that the gospel is the philosophy of true living, for the young as well as the old.

Our religion is of a practical nature. It has within it the power to grapple with the every day problems of life, no matter how they may be thrown upon us, and to correctly solve these problems. We have had within the last six months an illustration of this. On the historical 6th of April, the official declaration was made that a state of war existed between the Imperial Government of Germany and the United States, and on that very day the prophet of the Lord, his counselors, and the Twelve, assembled in general conference, struck the key-note of the situation so accurately that up to the present time it can not be improved upon. Some ten days before the President of the United States issued his food production and conservation message, a great state paper, President Smith and the brethren had given substantially the same advice to their people. Before President Wilson set apart a certain Sabbath day for the Sunday school children of this nation to make contributions to the Red Cross, President Smith and his associates had already set apart that identical Sunday for subscriptions by the children of this Church. While President Heber J. Grant announced in advance by way of promise, that \$5,000 would be given by our Sunday school children; more than twice that amount was contributed by them.

The Secretary of the Interior, Mr. Lane, in his talk in the Tabernacle the other night gave words of encouragement to the people of Utah. He said the people on the sidewalks and all the throng who came to see the parade of our sol-

dier boys were happy, eager and enthusiastic to look at. He saw no tears, no sad faces. They were all in sympathy with the spirit of the soldiers who were parading. Everywhere were smiling faces, showing a determination to win and to stand behind the boys. He said further "With your great development of these fruitful valleys in the establishment of this great state, you have built up a community of rarely satisfied people." He did not mean by that word "rarely," seldom, but he meant unusually. "Just why that is so I don't know, but it is a fact, and one for which we are to be profoundly glad, and it makes for untold wealth of the people; and more than any other one thing is this spirit on the part of your people precious. From Utah we have had less complaint in Washington about the use of the money that Uncle Sam is handling than from any other western state. That is an expression on the part of the people, and a thing that stands out plainest and shows patriotism and a fine spirit is that they are willing to give." Mr. Lane did not quite understand how it was that this people were so rarely satisfied and were demeaning themselves as they are in this great crisis in our country. Those of you who understand "Mormonism" and the teachings of the Church can comprehend it. You who have been taught that this land, North and South America, is the land of Zion, the land of Joseph, concerning which we read in the 49th chapter of Genesis and the 33rd chapter of Deuteronomy, and made yet plainer by certain chapters of the Book of Mormon; and those who have read the 10th chapter of II Nephi in reference to the destiny of this country can under-

stand what we are contending for in this great world engagement, when the Lord said that there should be no kingcraft upon this favored land of Zion, and that he would defend it against all other nations. And then, as the Patriarch of the Church read to us yesterday, the ideals for which we are contending are God-given ideals. He read from the 101st section of the Doctrine and Covenants, commencing about the 79th verse, in reference to the free agency of man, and that wise men were raised up to form the constitution of the United States in order to establish these principles, the principles of freedom, and that it was not good for one man to be in bondage to another. The history of the making of the constitution of the United States and its development is supported by the word of the Lord, that it was divinely inspired.

When the constitution of the United States was being made, those delegates whom the Prophet tells us were raised up for that purpose, realized that they needed help of the Lord in that emergency. There can be no question of that. Benjamin Franklin, a man not noted for his piety, a wise statesman but not an over-zealous religionist, the man who while in France had taken his own sons to Voltaire, the atheist, to be blessed of him, realized when a deadlock existed for a considerable time in the great constitutional convention, that it was necessary for them to have Divine aid. You will remember the difficulty between the small states and the large states as to what representation each should have, and when it appeared no compromise could be effected, Benjamin Franklin arose and said: "I have lived

a long time (he was then over 80 years of age), and the longer I live the more convincing proofs I see of this truth, that God governs the affairs of men; and if a sparrow cannot fall to the ground without his notice, it is impossible an empire can rise without his aid." And so he proposed that they have prayers; and while they did not have formal prayers, I am persuaded that there were many earnest prayers from the heart that did not remain unanswered, and, from the nature of the work that they did, that it was more than man's wisdom that prevailed. You remember what Gladstone, the great English premier, said (and he was competent to pass upon a question of that sort, and certainly not biased in our favor) that it was the greatest instrument ever given off at a given time by the brain and purpose of man. One jurist has said, not just in the language of the revelation, that wise men were raised up for the purpose of framing that constitution, but the equivalent of it, that "the makers of the constitution of the United States were the goodliest fellowship of lawgivers whereof this world has record." They were entering upon a great work, because they were declaring some new principles in government, they were establishing that very principle, that great principle that is now at issue in the world, that "governments derive their just powers from the consent of the governed." That is the same thing that is mentioned in different language in the 101st section of the Doctrine and Covenants, that governments are organized by men for men, deriving their powers from men, to be exercised for their benefit and good. And that is one of

the great issues involved today in the great world war. Mr. Bryce, also an Englishman, who knows more of our constitution than almost any other man not an American (and only a very few stand higher as an authority than Lord Bryce) said, speaking in regard to the workings of the American commonwealth, after explaining the new things and the old things in the constitution, that "after all deductions, it ranks above every other constitution for the intrinsic excellence of its scheme, its adaptation to the circumstances of the people, the simplicity, brevity and precision of its language, its judicious mixture and definiteness of principle, with elasticity in detail." That is the commendation of a very learned and impartial judge upon this same constitution that the boy prophet was giving information concerning.

Just the other day, a distinguished American citizen, an ex-president of the United States, made a declaration in forecasting what would be demanded by the different governments when peace is established. He named one thing that the United States would demand and secure, and that is the perpetuation of the Monroe Doctrine. And what is that but a counterpart of the doctrine expressed in the 10th chapter of II Nephi, to the effect that kingcraft shall not prevail upon this land. That is what the Monroe Doctrine has stood for, that we could regulate our own affairs here without interference from monarchies or empires on the other side of the waters. And so those who understand these ideas that have been taught to the Latter-day Saints, from the Bible and the Book of Mormon and the Doctrine

and Covenants, can understand why it is that this people should not be easily moved in times of stress when religions are being tested and criticized, as referred to by Elder Ballard in the particular work of Mr. H. G. Wells. By the way, in the same class is a book by the same author, entitled, *Italy, France and England at War*, in which he passes strictures upon representatives of the great churches of those lands, because they do not rise to the occasion. I believe we can the better appreciate the attitude of the leaders of our people, of President Smith and his associates in this emergency, by comparing it with the conduct of some representatives of other churches. I have in mind now a young man, highly educated, brilliant in his natural attainments, having the ripest scholastic training that could start him in his ministry, who came to Utah as a reformer, and sought to win away our young men. He sought to undermine the Church by reaching our young men and alluring them into the smoking room and the billiard room attached to his church. But all his learning and training were not sufficient to keep him right in this emergency, and he is now being justly rebuked by his countrymen including the members of his own church. So I say I rejoice in the fact that the gospel is of a practical nature, because it enables the Church to grapple with all the practical problems as they arise, and give a correct solution of them.

There has been advice during this conference, to turn to the scriptures, and it is very timely—timely for our boys who are going into the ranks and soon into the trenches. Let them turn to Joshua.

One great writer has said that of all chapters in the Bible, the one that influenced him most was the first chapter of Joshua, on account of the lesson in courage that it taught: "Be strong and of good courage, for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them." This is the word of the Lord to the children of Israel, and particularly to Joshua their leader, just before they are to cross Jordan and take those strongly fortified cities such as Jericho. It continues: "Only be thou strong and very courageous that thou mayst observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. * * * Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest. And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us we will go. According as we hearkened unto Moses in all things, so will we hearken unto thee; only the Lord thy God be with thee, as he was with Moses." And then for the closing words of this chapter we have the echo again, the sublime refrain: "Only be strong and of a good courage." To understand the significance of this admonition, you have to go back into the history of Israel and call to mind the twelve men who were sent down to spy out the land of promise. Caleb and Joshua were among them. When they returned there were only these two out of the twelve who were willing to

comply with the wishes of Moses and Aaron in taking possession of the land. What a disappointment it must have been to those great leaders to realize that they were leading men lacking in courage who would not face the enemy, and who reported that they had met "men of great stature, which come of the giants," the sons of Anak. They said, "We were in our own sight as grasshoppers and so were we in their sight." They were not willing to go up. But Caleb and Joshua were willing to go up at once. And Moses and Aaron were so disappointed that they fell upon their faces, and they pleaded with the Lord not to utterly destroy the people. But the fate of those who were not courageous enough to go in and take possession of the land when they had the privilege of entering, was that their carcasses should fall in the desert, that only the brave or the younger generation, those under 20 years of age, and Caleb and Joshua of those above that age should enter. Caleb, "because he had another spirit with him," and because he had followed after the Lord, after the lapse of forty years, was permitted to enter the promised land. He was then four score and five years of age, but still he was willing to have his possessions assigned to him among the fortified cities. He still had good courage, and was willing, with the help of the Lord, to make battle for the possession that should be assigned unto him. So likewise many valuable lessons in courage can be learned by the young from the splendid life of David, and of Gideon. Gideon was willing with 300 followers to face untold thousands of the enemy and was able to put them to rout.

I rejoice in the teachings of this conference, in the practical advice that has been given, and in the ability of the gospel to help solve all of the practical problems of life, no matter how multitudinous they may be, nor how suddenly they may be thrown upon us, if we have but a knowledge of the word and the Spirit of the Lord.

May the Lord help us to profit by his word, I ask in the name of Jesus. Amen.

ELDER JOSEPH E. ROBINSON.

(President of the California Mission.)

I bring you greetings, my brethren and sisters, from California, from your soldier boys, for there are a great many of them now gathered in that part of the United States. I am proud to say that those who have received the proper training at home are to be found with us whenever opportunity affords, renewing their covenants at the communion table, singing the songs of Zion, and praying that they may bear with honor the names of the fathers who have begotten and the mothers who have given them birth. I know the hearts of the mothers are wrung with fear and concern, not so much that their sons may lose their lives, but that they might be sullied, and lose their virtue by contact with the world. I want to say that I have no fears for those who have been trained aright, for set deep in their hearts is a love for God and godliness that will secure them in the truth. I have found in the world a sobering of the thoughts of men; I mean, they are thinking less of the pleasures of the world, as a whole, than they were inclined to do two or three years ago; men

who would have blushed at one time to acknowledge the hand of God in their every day lives now express a belief in him and his divine providence; they pay homage to him, where once they would rail, were cynical or without belief.

The wonderful testimonies that have been uttered at this conference, the words of admonition that we have received, have sunk deep into my soul. When I heard read, by Elder Hart, the remarks of the Secretary of the Interior, Franklin K. Lane, of California, as I heard them from his own lips the other night, I thought how wondrous after all are the children of our God, and some words of the Psalmist came to my mind, and I want to read them to you:

"O Lord, how excellent is thy name in all the earth, who hast set thy glory above the heavens.

"Out of the mouths of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

"When I consider thy heavens, the work of thy fingers, the moon, the stars, which thou hast ordained;

"What is man that thou art mindful of him? and the son of man that thou visitest him?

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honor.

"Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet;

"All sheep and oxen, yea, and the beasts of the field;

"The fowl of the air and the fish of the sea and whatsoever passeth through the paths of the seas.

"O Lord, how excellent is thy name in all the earth!"

And I contrasted these words of David with the remarks made this morning by Elders Ivins and Joseph F. Smith, Jr., in speaking of the

vain philosophy of men, wherein they would have us not born of God but come out of the "lower protoplasm" of life, drag ourselves up out of the sea, dry ourselves in the sand, clamber up into a tree, and then, after some ages have passed, drop down, stand erect and become a man. I thought of what Mr. Lane said the other night when visited by the ambassadors from abroad, and they laid before the Cabinet and the President of our nation some of the great things that concerned us in the world's war, how they admonished these gentlemen, our leaders, how many years it would take to perfect an engine for an aeroplane, how many years it would be necessary to provide the needed munitions of war, raise the men, drill them, and build the ships which are necessary. Mr. Lane reported they said of the engine for our aeroplane, "It is too heavy and that it would take at least a year to make such an engine as would be needed." He said, "to show the unification and co-operation of this great land of ours," we called upon the workmen of the east and the middle west and the western seaboard for their assistance. We locked up two expert engine men in a room at Washington and asked them to give us the benefit of the best products of their combined skill in an aero-motor; and in thirty days was mobilized from all parts of this Union the new, well-built engine, perfect in all its details and surpassing those of the old world in every point, so we are advised."

How great is the ingenuity of man, when God gives him wisdom, even in works for the destruction of the human family. How I would that they would turn their wondrous powers to the industry and

the peace of the world! And they will, as sure as the day follows the night, when this madness that has blinded the vision of the rulers of the earth has passed away, and they recognize that the Redeemer is the only king of the earth, and they accept him and his rule, and obey his word.

But, to the thought that I had in my mind. To think, not only in connection with this wonderful incident I have mentioned, but with the other and greater obligations that rest upon the Nation, its powers and the intelligence of its citizens if bent upon this one end, that we shall lead in the cause of right. So we have demonstrated what man may be and what he can do when he has an incentive for doing. Truly the Lord God hath "made him a little lower than the angels." He hath set his feet upon the nethermost parts of the earth. There is no land nor clime unknown to him today, nor creature, nor denizen of the seas. He has harnessed up the silent forces of the universe to do his bidding. He flies, as Isaiah said he should, "as a dove to his cote."

Think you, then, that all these wonderful powers and possibilities, God-given, shall find an end with this mean and rude existence, rude because it lacks perfection? Think you that there shall be no recompense for the mothers' travail, for her sacrifices and for her tears; that there shall be no reward for the father's labors, for his toil, for the burdens that he has borne and for the battles that he has fought? that the fond ideals and hopes that we entertain for our boys and girls shall come to naught, and all shall be vanity of vanity, as declared by Solomon, who in his old age went

after false gods and strange women, and perverted the way of truth? Think you that our soldier boys, who have gone to the front, shall find an end to their activities should they lay down their lives for their country? No, it is not so. They are not of the low and the mean of the earth. They reach out in their aspirations and ideals and purposes into infinitude, and infinite love and eternal life alone can bring to them a full fruition.

In all creation, aside from humankind, everything seems to come to a fulness of its creation here. The whole earth, with its rocks, its crystals, its metals, and its flowers that bud and blow, its trees that live and bear, and all the brute creation, the fowls of the air and the fishes of the deep, all answer the end of their creation here; they meet their complement, they have their companions, they are provided for in their habitat, and need and have no care nor thought of the morrow. But man, "created in the image of God, though he come from the cave man and through the stone and the iron age," if he does not come to his fulness here and may not, in this narrow vale, make a complement of all his attributes, the very longing set in his soul, the very yearning for eternal life, the very capabilities within him that are of divine parentage and birth, means that there shall yet be some other sphere for him to function in, that he may become fairly and fully what God hath ordained he should, through faithfulness,—a creator himself.

So, men of the world who know not the gospel revealed to us, and who do not know of the restored priesthood of the Son of God, in their research by the scalpel and the knife, in the chemist's smelting pot,

in their deep searching of the soul's emotions, have tried to determine, and have satisfied themselves that life goes on forever. Bottonley, one of England's greatest editors and writers, briefly speaking of the soldier, along with Oliver Lodge, who is perhaps accepted as the greatest psychologist living, and who has lost a boy "somewhere in France,"—each in turn have said that they know that England's boys who went to the front, are alive, and are active even in that other sphere; that their eyes are fixed upon the battle fields at the front, that their hearts yearn for their companions, and for the cause of universal autonomy, and honor and freedom among the sons of men. This from those men, who have had no testimony such as the lowliest of the Latter-day Saints have received. One of the great testimonies that has come to me in the mission field is the fact that God reveals the truth to the lowliest of his children, to those whom we may look upon as not even as intelligent as the majority of their fellows—even as wayfaring men and foolish, yet they know the truth where the savant, the scholar or the scientist falls short because of the latter's egotism and the dogmatism of men. What great cause there is in this for us to rejoice. Just as I read unto you here, "Out of the mouths of babes and sucklings God hath ordained strength." And God hath not chosen many of the great and mighty ones of the earth. He hath revealed his secrets unto babes and sucklings. Praise God, brethren and sisters, that you know the truth; that you are in touch with the powers of heaven; that you know that God hears and answers prayers; that you know that Jesus

Christ is the Redeemer of mankind, our Mediator with the Father; that God so loved us that he gave his Son, a precious gift, that by him and through him we might learn to live and, if needs be, die; that we are joint heirs with Christ to the glories of our Father's kingdom, if we but keep the faith, if we but love God with all of our heart and soul and mind. Thank God that we are among those babes and sucklings, or the "wayfaring" to whom this wonderful secret, these precious words of truth, have come, yet men in the world, in their egotism and in their vain and vague philosophies, have shut themselves away from God just as the poet Holland has said in a beautiful poem:

"So, with reason's hand
I closed the adamantine gates,
Which faith alone unlocks, and shut
Myself away from God, the warder
Of a horde of passions that in
Darkness groaned and fought,
Or upon each other gnawed
For the nourishment I desired."

That is the state of the unbeliever, his feelings and emotions God-given nevertheless. Not any of the lower creatures of the earth reach out for immortality. Man alone reaches out for eternity and demands a hereafter and an uplift to all of the children of men. But man in the world has stultified himself and shut himself away from God, and how happy even he is when again, through faith, suffering, and chastisement he finds the Lord, when again he has found himself and become what is called in the earth, a "Christian."

May the blessings of heaven be with you, you mothers of men who have given of your heart's best love to maintain the honor of our coun-

try and its sacred liberty and name, that neither kingcraft nor any king shall find place here, and that righteousness and truth shall be defended and protected in every land and clime, until all nations shall recognize their King and their God in Christ. Bless you, you fathers, who maintain our boys in the mission field, and enable them to lift up the voice as with a trumpet to those who sit in darkness and know not the truth. Bless you, my brethren and sisters. May we come to a realization of what God has designed us eventually to be, and shine as the stars in the firmament of heaven, I pray in the name of Christ. Amen.

The choir sang an anthem entitled, "Daughters of Zion."

ELDER SAMUEL O. BENNION.

(President of the Central States Mission.)

I greet you, my brethren and sisters, this afternoon with a realization in my heart of the great responsibility that rests upon a speaker on an occasion of this kind. I ask an interest in your faith and prayers, that I may be able to say such things as will be for our good.

I have been reminded during this conference of the custom of the Lord since the beginning, according to scripture, of gathering together his saints from time to time that they might be instructed as to their duty, and have their faith increased. Yesterday, when I listened to President Smith tell of his laboring so many years in this Church, and heard him give such excellent advice, as a result of his experience, to his brethren and sisters, to those who believe in the same God that he

does, I was reminded of that passage of scripture in the Book of Mormon wherein Nephi makes this statement:

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and the power of the Holy Ghost: and if they endure unto the end, they shall be lifted up at the last day, and shall be saved in the everlasting kingdom of the Lamb; and whoso shall publish peace, yea, tidings of great joy, how beautiful upon the mountains shall they be" (Nephi 13:32).

No greater character, I think, lives in mortality than President Joseph F. Smith. I wonder how many among us take into consideration the number of times President Smith and his counselors are called together in a day in consultation in their office, answering questions and attending to this great work of the Lord upon the earth. I wonder if we are as mindful of them as we should be. I have learned to love President Smith, knowing him by experience to be a man of God, and a man whom the Lord has chosen for this work in these last days. I believe that he was chosen in the council that was held before the world was. You will read in the Book of Abraham as follows:

"Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born (Abraham 3:22, 23).

He said unto Jeremiah: "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations (Jer. 1-5). I believe that Joseph Smith the Prophet stood among those spirits that the Lord showed unto Abraham. I believe that the Lord knew him before he ever came here, and I believe that when Joseph F. Smith was born in Missouri that God knew him, and I believe that Lucifer, the "son of the morning," knew him, and that he, the adversary of all good, sought to destroy him. Perhaps it is not generally known, but Lucifer knows it, that, at Far West, Missouri, in the fall of 1838, when he was but a few weeks old the mob tried to destroy him. The leader of that mob, a minister of the gospel, in ransacking the home of the mother of President Smith and trying to find valuables for which he sought, found the child lying upon a bed, a helpless infant, and threw the bedding over him, and the infant, now our President, was nearly smothered when he was discovered. I believe that he was recognized by Lucifer, that he was to become a great leader in Israel.

I know beyond a question of a doubt that God lives, and that his priesthood is here upon the earth for the good and for the salvation of men. If it were not for the authority of Jesus the inhabitants of this earth would destroy each other. The wicked would slay the wicked as they are doing until total destruction would occur. But from among the children of men scattered in all parts of the world shall come the honest in heart, and they shall come unto a knowledge of the

truth. They shall come from the four corners of the world. Do you think that this great conflict that is now being waged throughout the world is not for a purpose? It is to destroy the wicked so that the gospel of the Son of Man can be proclaimed with freedom, that liberty of conscience may be enjoyed by the honest in heart in all the world.

God moved Columbus to come to this land, and he labored with those who ruled over him to give him an opportunity to come here and discover this continent, and this was done that a great land of liberty might be populated by a people who love liberty and the truth. The Lord is using men in various parts of the earth at the present time to accomplish his purposes. They may not be preaching the gospel of Christ, but they are assisting in the establishment of a democracy that will give men and women liberty to act and move as the power of the Spirit of God shall move upon them. I have in mind one individual who I am sure is performing a great work, preparing the way for a democracy that will permit the spreading of the gospel of Jesus Christ where it has not been heard because of tyranny and oppression. He has been called to Russia as an ambassador of the United States of America. He is not a member of the Church, by any means, but he is a character who has become well known in this land, a statesman, a diplomat, and a gentleman, a man who is able to understand the conditions and the needs of the people of that land, and who carries with him the spirit of liberty and of the democracy which we enjoy. I speak of the Hon. David R. Francis, of St. Louis, Mo., who was at one time president of the world's

fair at St. Louis, another time Governor of the great state of Missouri, and another time a member of Grover Cleveland's cabinet, a gentleman who has had ample experience that qualifies him for the work. I believe men like him are doing God's work in the world, and that the gospel of Jesus Christ may be carried into many lands of darkness, after the way has been opened by the establishment of good governments.

We think that we are doing a great and a mighty work, and we are, in sending the gospel to the world and in enduring hardships in many ways. But there will come a time when every man and woman will be tried, for the gospel of Jesus Christ must be preached unto the children of men as long as flesh shall remain upon the earth, and the men who practice what they preach shall be the instruments in God's hands to gather the honest in heart that they may enjoy such sweets as we are enjoying today. For there are men and women in the world ready to receive the gospel; but because of wickedness, the preaching of the gospel has been curtailed. Hence the necessity of establishing a government which will allow its people to worship God according to the dictates of their own conscience. In many portions of the world the preaching of the gospel of Christ has never been tolerated, and those countries must be opened up, for the Savior said:

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

Christ shall come to the earth as decreed, in a moment, without

warning. The gospel must be carried forward unto the uttermost ends of this earth, and the people gathered together in these mountains are the ones who shall be called upon to bear the burden and the responsibility of gathering out from bondage the honest in heart in all the world.

This western land has been blessed. In all my travels throughout the country this year I have never seen a land that has been blessed like the country in this intermountain region. We have been favored of the Lord, and the Lord will undoubtedly call upon us, for he has given us wealth and means to provide for the future, that we might be able to carry on his work and his purposes, for they cannot fail. The heavens and the earth may pass away but the words of God shall not pass away, and men and women will have the opportunity of knowing the truth if they desire it, for the gospel is in the earth never more to be taken away or given unto another people. His priesthood which has been established will be the power by which people may receive the truth, and those who have been prospered and cared for as sons and daughters growing up as "calves in the stall" shall be called to use their strength. And the day will come, and not far distant, when thousands of men and women shall be baptized into this Church. The purposes of the Almighty shall be fulfilled. The gospel of the Redeemer of the world will go into all the world. The Jew shall be placed back in the land from which he came, and this country in which we live and of which we are a part will play an important part in the establishment of God's purposes with regard to the Jews.

and in the fulfilment of his promises to them. The men and women who live up to the requirements made of God shall recognize his power by the Holy Ghost, which is given unto every man and unto every woman and unto every child when they are baptized. They are entitled to that Spirit and power and gift.

May the peace of heaven rest upon us, I pray in the name of Jesus. Amen.

ELDER JOSEPH W. McMURRIN.

(Of the First Council of Seventy.)

The time allotted for this meeting has almost expired. I think there must be a feeling in every heart that we have had a profitable time not only in this meeting, but that we have also had a profitable and a happy time, throughout all the meetings of this general conference. I hope there is a disposition on the part of every person who is present, to believe in the testimonies that have been delivered concerning the divinity of the work to which we have set our hands, and that there is an assurance that divine authority has come to the President of the Church. We all should know, that he is the representative of the Lord Jesus Christ, in directing and managing, in connection with his brethren, the affairs of the Church of Christ. When brethren speak highly of President Smith, or of the presiding authorities in the Church, it is not because there is any disposition in the minds of those members of the Church to worship men. We do not worship men; we rejoice in the noble character of men. But we recognize and honor above all else the author-

ity that has been conferred upon them by our Father in heaven, I trust that we all partake of the spirit of godly reverence that, I understand, was made manifest in the days of Joseph Smith by Dr. Bernhisel. The good man, after coming to Utah, was at one time representative in Congress from the Territory of Utah. I have been informed that although Dr. Bernhisel was a college man, a man of superior education, that he invariably rose to his feet when the Prophet came into any room where he was sitting, and he would remain standing upon his feet until the prophet himself would sit down. The prophet was embarrassed because of the very great deference that was shown him by Dr. Bernhisel, and remonstrated with him. The answer made by Dr. Bernhisel when the prophet mentioned the matter to him was, "I delight to honor the man whom God hath honored." I think we all should have this same disposition to honor heavenly authority. We are not making any mistake when we honor the man that God has honored, and in whom he has reposed his authority, and to whom he has given the power of the holy Apostleship, and whom he upholds and sustains as his mouthpiece and seer.

I had the very great privilege and honor to accompany President Smith and his party, on the journey that was recently made through the settlements to the south, as far as St. George. It was wonderful to see how easily President Smith could be approached. Why, it only needed the lifting of the hands of the little children in the roadway as the president traveled along in his auto, to bring forth at once instructions for the auto to stop, that

he might greet and shake hands with the little children. The children swarmed around him by hundreds and thousands. There was no fear on the part of the children that they could not approach the President of the Church. All felt that they were in the presence of one who had great love for them, and they would climb into his auto without hesitation that they might present him bouquets of flowers, and manifest in every way the love and the confidence they had in the President of the Church. Not only did little children give evidence of this spirit of confidence, and this feeling that they were welcome by the President, but the aged had the same feeling, men and women came to him, whose heads were silvered or gray, and they come in the same confidence—no feeling that they must stand back, that he was an austere and severe man, but just the opposite, all coming near with the greatest freedom, and all manifesting respect for and rejoicing in the blessing, and kindly greeting of this great man of God.

I felt in my soul as I listened to the wonderful counsels that were imparted by the President, and witnessed the manifestations of the power of God given through him, that he was indeed all that has been said of him in this conference. You have listened as men have testified concerning his worth, his integrity, his honesty, his love for the truth of the everlasting gospel, his willingness to labor for the salvation of the souls of men.

I will long remember the wonderful experiences of the trip, and how by night and by day the word of the Lord came from the mouth of our dear President and Prophet in

rich abundance. The people of the Church were comforted whenever they had opportunity to greet him, and I believe there was a feeling in the hearts of men and women, the aged and the middle aged, the youth and the little children, that Joseph F. Smith is indeed a prophet of the living God.

I thank God that in my soul there has come a strong love for the work of our Father in heaven. God has made me acquainted with the truth of this wonderful gospel. He has made me sure that power has been revealed in these latter times for the salvation of the human family. It is the greatest thing in the world. It is the power of God unto salvation; the power that will bring men into communion with their Father in heaven, and will lead them back from the things of this world into the presence of God. The truth given of God for the salvation of men has always been the greatest thing in the world whenever it has been among the children of men. We make no extravagant statement when we bear testimony, and make the declaration that this thing that has come by the revelations of our Father in heaven, is the greatest and most blessed thing that can be found by the human family today.

God help us to believe the truth, to uphold proper authority, to stand for the right in all things, that we may be men and women after the heart of our Father in heaven. I pray his blessings and his peace upon you, and testify to you of the truth of this work to which we have set our hands, in the name of Jesus Christ. Amen.

The authorities were sustained unanimously as in the Tabernacle meeting.

The choir sang, "Now let us rejoice in the day of salvation."

The closing prayer was offered by President William D. Kuhre, of the Jordan stake of Zion.

SECOND MEETING OUT-DOORS.

A second outdoor meeting was held in front of the Bureau of Information Building, Elder Benjamin Goddard, presiding. The music was furnished by the Latter-day Saints' University choir.

The choir and congregation sang: "O ye mountains high."

Prayer by David J. Smith.

The choir sang, "O death, where is thy sting."

ELDER CHARLES A. CALLIS.

(President of the Southern States Mission.)

The uppermost thought in my heart, as I face this vast congregation, is one of thankfulness that I am a member of the Church of Jesus Christ of Latter-day Saints. The faith of the Latter-day Saints is wonderful, it is sublime; and the day will yet come that it will be acknowledged that the splendid faith of this people has helped to keep this old world from bursting asunder. It is nothing but faith in Jesus Christ and in his gospel that will save this world from moral and spiritual decay. There are many causes for the greatness of this latter-day people, but one of the main causes or reasons is that

we are led by inspired men. The Bible tells us that "there were giants in those days." There are giants in this day, and this Church is led by men richly and abundantly endowed with divine inspiration; and as all the holy prophets since the world began have spoken as they were moved by the Holy Ghost, so do the leaders of this Church speak by that same living, divine, all-sustaining power. O may the Lord grant that his fear may be in our hearts all the live-long day.

We are told by the Psalmist that "the heavens declare the glory of God." That is true; but his will is not declared by his visible creations in the heavens. The will of God is expressed and manifested through his chosen servants whom he hath appointed to lead latter-day Israel. We are told that God cannot be known by the reason or intelligence of mankind; and I want to say to you, my brethren and sisters, that all we know of God comes through the channels of the holy priesthood and of the gospel, which is the power of God unto salvation. The gospel is the power of God unto salvation because, by its ordinances, by obedience to the divine law, we may know God, and thus gain eternal life. "This is life eternal," said the Savior, "that they might know thee the only true God, and Jesus Christ whom thou hast sent;" and the knowledge of God is obtained by obedience to the laws and ordinances of the gospel.

When Nicodemus came to the Lord Jesus and desired to know the means of salvation, Jesus said, "Except a man be born of water and of the Spirit, he cannot enter

into the kingdom of God." Daniel said that the God of heaven would set up a kingdom that should never more be thrown down nor be given to another people. My brethren and sisters, *that* kingdom cannot be seen, enjoyed, nor its truths absorbed by the souls of men unless they are born of water and receive the baptism of the Holy Ghost.

I read in the writings of St. Paul that charity or love envieth not. We know by modern as well as by ancient scripture that in the spirit world we had progressed as far as we could in our spiritual existence; and that God, who is love, who cannot envy, because he loveth his children, ordained that this mortal life was the pathway to lead on unto exaltation, that we might become by adoption, by obedience to his gospel, his sons. So, instead of this mortal life being a handicap, as many of us sometimes feel that it is, it is a privilege. A mission is a privilege. You parents, I know, esteem it a joy and an opportunity to sacrifice your sons and daughters who go forth to proclaim the word of the living God. And to the missionaries it is not a sacrifice, it is an advancement, it is a promotion, it is a privilege which will bring them and their loved ones the honor and the pleasure that cometh from God only.

Now, if God had envied his children, would he have ordained this mortal existence? No. I tell you that men and women are led up to exaltation by obedience to the laws and ordinances of the gospel. In this day we hear a great deal of talk about our rights. Why not talk more about our obligations? Why not ponder more upon our obligations to God, to country, to

neighbor, and to loved ones? If the love of God be in our hearts, there is no envy; in every place a man will meet a brother and a friend, and we will desire the advancement and the progress of our brethren and sisters with all our hearts. And so God, in his mercy, ordained that this mortal existence should serve as a probationary sphere. Why? God said when he looked upon us in the spirit world, "We will make an earth whereon these may dwell. And we will prove them herewith to see if they will do all things whatsoever the Lord their God shall command them." So this is the purpose of life, to obey the commandments of God; and, as the Apostle John says, "they are not grievous." Wickedness is grievous, wickedness breaks the heart, wickedness breaks the spirit, sin is the sting of death, but the righteousness of God gives joy and faith and hope to the human heart, and helps us to fight the battle of life with a good conscience and with a stout heart.

In the Doctrine and Covenants there is a precious promise given by the Lord to the men who stand at the head of his Church in their day and appointed time. Unto the Prophet Joseph Smith the Lord said, "And thy people shall never be turned against thee by the testimony of traitors." O what a glorious promise, that if the Latter-day Saints live their religion, they will be found sustaining their leader and honoring and revering the authority that God hath placed upon the earth for their salvation and to aid them in obtaining eternal exaltation! Calumny, slander, misrepresentation, black falsehoods, have rolled and surged

around the leaders of this Church, traitors have borne false witness against them; they have sought to betray them; but true to his promise, God has given his people ears to hear, and they hear and they know the voice of the shepherd and not the voice of a stranger; so that, with magnificent unanimity, the people of God stand behind their leaders, for they have faith in the Lord's promise that they shall never be turned against the priesthood by the testimony of traitors. We love the President of the Church, and we love the adornment, the authority, that God has placed upon him as the president of this Church. I am thankful because he holds the keys by which we can go into the temples of the God of heaven and there receive blessings that we could not receive if traitors had the power to turn us against our leaders. And so I rejoice in God's promise and in its glorious fulfillment, that though storms may come, yet as a people we shall weather the gale, be true to our covenants, and always be found supporting the men whom God hath placed at the head of this Church for the blessing of this people.

God help us, brethren and sisters, to live our religion. May he fill our hearts with his love, that there shall be no envy within us, but that we shall desire the advancement, the welfare of our neighbors. If this love were in the hearts of men today universally, there would be no war, but the love of God would lead his children along the path of advancement to that goal to which our eyes are turned, and to which we and all our children shall be blessed in attaining, even the goal of eternal life, which as

our Father has said, is the greatest gift that he can give to his children.

I bear you my testimony that I know that the God of heaven is with this people; I know that this work will triumph. I know that in the South, North, East and West the word of God is expanding; this war is humbling men and women and bringing them to repentance, and the wave of conversion is mounting higher and higher, for the fear of God is filling the hearts of men and women and his goodness is leading them to repentance. And so I thankfully bear testimony that this work is of God, that our leader is his prophet, and that you are the people of God, Israel, led and blessed by great leaders, in the name of Jesus. Amen.

ELDER G. E. ELLSWORTH.

(President of the Northern States Mission.)

My brethren and sisters, when President Smith, in his opening address, said that in his recent visit through the South, he had come to understand one thing, and that was that he would like to become better acquainted with the people, and have the people better acquainted with him, I thought of the time when Jesus tried to make the disciples understand who he was and what his mission was in the earth. In all his instructions, he almost failed to make them understand him, and he said, "Ye believe in God, believe also in me," and went so far as to intimate that if they could not believe in him, they should believe in the works that he had done. The Lord in all ages has revealed himself to his prophets and leaders, that they in turn may teach

the people concerning the true character of our Father, for to know God and Jesus Christ is life eternal.

Why, my brethren and sisters, we were placed here upon the earth, and it is the mission of our Father, to bring to pass the immortality of his children here; and he revealed himself to his prophets down to the coming of our Lord and Savior Jesus Christ, and he came as a revelation of his Father to the children of men, and dwelt among them as other men, and was known of them, and tried his best to teach them concerning his Father and the character of our Father in heaven. President Smith seemed to have the same feeling in his heart, to be known and understood by the people.

I am reminded of a personal experience that came to me. In going to my home town after being away most of the time for ten or fifteen years, I met a little boy, who evidently knew me and had kept in touch with me. I said to him, "What is your name, my boy?" He said, "Why, you know my name." I said, "No, I don't." He said, "Ah, you do, too, know my name." I replied that I did not and asked, "Who is your father?" And he said "Surely you know my father," and in answer to one or two protestations, he said to me, "Why, I know my father just as easy."

The ease with which the boy knew his father appealed to me while listening to President Smith. You would think he knew and understood his Father and the purposes of God just as easily as the little boy knew his father. Why? Because he has kept in touch with our Father, and the great work that our Father has established in the earth. He seems akin to the Mas-

ter who, when he was only a child, said in answer to his mother, "Wist ye not that I should be about my Father's business?" For President Smith has been about his Father's business from boyhood.

In all the walks and conversations of Jesus the Master it was as if he was well acquainted with his Father, that he knew his will, and understood his own mission in the earth. He tried from the beginning to impress upon the disciples that God was truly his Father and that he was in very deed his Son as well as they his brethren. In teaching them to pray, as missionaries he did it in this sweet and familiar way:

"Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven."

And again, to Philip's question as to the character of the Father, he made the following answer, as recorded in the 14th chapter of John: "Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?" It seemed to grieve the Savior that with all his teachings, one of his disciples would ask to see the Father, for he had taught them that he was in the express image of his Father's person, that he had come to do his Father's will and the things he had seen his Father do. When he had finished teaching his disciples and blessing them, he turned to his Father, in the most intimate manner and talked to him as an earthly son would talk to his father, for he had tried to impress upon his disciples his real character and the

character of our Father in heaven as recorded in 17th chapter of John.

"These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine: and I am glorified in them."

To me that is one of the most beautiful passages I have ever read in my life. After his close association with his disciples, to turn to his Father and talk to him as one man talketh to another! He knew his Father "easy."

I believe that Latter-day Saints who live their religion have a right to know God our Father "easy," since it is only a continuation of their childhood idea of God. When one lives in the world and meets men and women of other faiths who are taught from childhood to get such a material notion out of their head and learn to conceive of God as the best in themselves, their

"highest ideal," or some "great moving power beyond the conception of man," it appeals to me that it is good to be still children, believing in the God that "created man in his own image," the God that hears and answers prayers, our Father who claims us as his children. Some of the learned men in the world have said that we were almost vulgarly materialistic. It seems to me that no man was more of a materialist than the Master himself. He knew his Father from the beginning, and talked with him and conversed with him, and talked about him as if he actually existed. To the Latter-day Saints he is a material God, he is our Father, and we believe in him. We also believe in Jesus Christ the Redeemer of the world, the veritable Son of God, who was sent to earth to point the way, to do the things that he desired all his children to do, that we, too, may be glorified when our earthly missions are ended.

On the occasion spoken of above he said:

"If ye love me, keep my commandments, and I will pray the Father and he shall give you another comforter that he may abide with you forever."

"The works that I do ye shall do, and greater works, because I go to the Father."

So, my brethren and sisters, I feel that the Latter-day Saints have a mission in the world, and that is to teach the world to return to their childhood faith, to come back and believe in God as they did when they were little children, for he said, "Except ye be as a little child, ye can in no wise enter into the kingdom of heaven"—not children in years, but children in our honest belief in God our Father and his Son,

the Savior of the world. I can bear testimony that it has given me a great deal of joy to see the faith manifested in the life of the young men and young women who have come to the Northern States Mission. I believe that true faith is growing in the hearts of the people of the world. It is my firm belief that had the Christian world a belief in God as they had when they were children, they would not now be engaged in killing their fellow men, in using all the ability that is known to man for the destruction of each other. The mission of the Latter-day Saints, my brethren and sisters, is to bring the world back to believe in God as true and faithful children ought to do, and hasten the day of peace and true brotherhood.

We have a little advantage over the rest of the world, because our Father has supplemented the teachings in the scriptures by a visitation to the Prophet Joseph Smith. Together with the Savior he appeared manifesting his true character and clearing away all doubt as to their actual existence. This modern day visitation has placed us in a position to know our Father and to know his Son Jesus Christ, and as Latter-day Saints, we ought to praise God for this glorious revelation of the latter days, for it has brought us happiness on earth, it has brought us even a taste of heaven while we dwell here in mortal flesh.

The mission and responsibility of the Latter-day Saints has been and is to teach these great truths to the world. In doing so they do real service to their fellow man which is described by one man as stepping across the line in to heaven. Selfish work is earthly, while work for

others is akin to heavenly things, so "if you want to go to heaven, step across the line and do things for your fellow man." Latter-day Saints, especially all those who have been upon a mission and all those who are serving as missionaries here at home, administering to the sick, teaching the principles of the gospel, and serving their fellow men, have stepped across the line and are even enjoying heaven upon earth. When the missionaries come home to you, they say it is the best two years of their life. They have enjoyed the spirit and presence of the Lord and a real taste of heaven. Why? Because they have been using all their time and talents in the service of their fellow men. When you are in the service of your fellow man, you are in the service of God our Father. So says the Book of Mormon. And surely, when a man is in the service of God our Father, he can easily be in heaven.

The truth revealed from heaven has made us free, and, as has been said by some of the speakers, we are a free people, living in a free land, the most glorious land in all the world. We sing and talk about the inspired constitution of the United States. Why was it established? That the Church of Jesus Christ might be established in the earth. Not only that, but this same freedom that we enjoy, the whole world must also enjoy, because the day must come when every man will have a chance to hear the gospel and to decide for himself which way he will go. Else when they come before the judgment seat, they can say to the Father, "I could not be anything else but a Catholic, or a Presbyterian, or a Lutheran, and be true to

my country, so, the freedom of America must be the freedom of the world, that the gospel may be carried to the honest in heart of all the earth, that they may have a chance to know the true way.

We did not win this freedom without a struggle. Eight years of war and four years of civil strife is part of the price we paid. In the revolution we were greatly aided by France, and at the surrender at Yorktown, when Cornwallis marched between the lines, there were 5,500 American soldiers on one side and 7,000 Frenchmen on the other. France not only sent her sons but she sent her gold as well and that too in the very hour of need. We are now called upon to send our sons to battle in the old world that they too may enjoy the liberty that has been ours for so many, many years and likewise the glorious privilege of hearing the gospel of Jesus Christ. The Lord bless the Latter-day Saints, and help them as well as all our brothers in this nation, to acquit themselves like men and as one man has said, return with victory upon their banner and a wreath of laurel woven out of the evergreen of Russia, the roses of England, and the lillies of France. I pray God that our boys will not only come back with a wreath of that kind, but clean and pure from the sins of the world, come home testifying that God opened the way for them to be great missionaries, not only of liberty, but of the gospel of Jesus Christ, having had their faith increased, having had their knowledge extended, and with a testimony that will make all our hearts ring with praise to God, as we are sending them away.

God help us, to serve our fellow

men. God help us to know not only the leaders of this Church "easy," as the boy said, but our Father in heaven. If we will keep close to our leaders, and know them as they are, we will likewise know God as he is. I pray that the peace and blessings of heaven may be with you, in the name of Jesus. Amen.

Elder James Smith sang a solo.

ELDER JOHN L. HERRICK.

(President of the Western States Mission.)

"The character of a community or a nation is the sum of the individual qualities of its component members." The words I have just quoted are from the opening sentence of a paper supplied by President Joseph F. Smith to a great newspaper syndicate asking him for his opinion about one of the most important themes of the day. The subject was captioned, "Unchastity, the Dominating Evil of the Age." His masterful treatment of that theme showed that a deplorable condition exists in this country, as I presume in all other countries, a condition, too, that none of us, I believe, would attempt to deny.

It is eminently proper that we look this situation squarely in the face, and that as Latter-day Saints we act accordingly, not only because of the condition as it might appear to us, in ordinary times, but moreso when we face, as we do now, one of the greatest perils and one of the most crucial situations that has ever been known in the earth. Our young men have enlisted or have been called by the thousands to fight for human liberty. We

have joined some of the great powers of the world to that end, and this country must stand at some time or other as the great adjudicator between the nations of the world. It will be up to this nation to decide what is best to be done, and how best to do it to settle the well nigh insurmountable difficulties that have arisen, and to do so justly we must be just and ethical ourselves. Shall it be said that our young men went away from their homes chaste and pure, and that they returned contaminated with immorality, and with disease in their systems? This will be true unless they themselves have been taught in their youth to be moral and chaste, and unless they remember the words of their parents and teachers when they face the critical temptations as they come to them from time to time.

Do you know that more men of one of the great nations were put out of commission because of sexual disease than by bullets or swords or dynamite or any other thing, in the first year of this world war? Since that time, they have begun to correct these evils. We want to correct them before they go too far. We want all our young men to know, and those associated with them to know, that they should set the example and tell other men what it means to respect womanhood. No man should presume to take a liberty with any woman that he would not be willing for some one else to take with his own mother, his wife, or his sister. We should remember that "real happiness must be earned, like every other good thing. It can only be deserved when its price has somehow been paid." If we are going to be supremely happy, if we

are going to be content, we must sacrifice, we must live a moral life. We should in all reason live above reproach. I mean that not only for soldiers, but for every son and daughter in Zion.

One of the great poets had this to say on this matter, and entitled, "The Price He Paid":

"I said I would have my fling,
And do as a young man may,
And I didn't believe a thing
The parsons had to say;
And I didn't believe in a God
Who gives us blood like fire,
And flings us into hell
When we answer the call of desire.

And I said, Religion is rot,
And the laws of the world are nil,
And the bad man is one who is caught
And cannot pay his bill.
And there is no place called hell;
And heaven is only a truth
When a man has his way with a maid
In the fresh, keen hours of youth.

But money will buy us grace
When it falls on the plate of the
Church,
And money will neatly erase
Each sign of a sinful smirch.
For I saw men everywhere
Hotfooting the road to vice,
And women and preachers smiled on
them
So long as they had the price.

So I had my joy of life,
And went the pace of the town,
And then I took me a wife
And began to settle down.
I had gold enough and to spare
For all the simple joys
That go with a house and a home
And a brood of girls and boys.

I married a girl with health
And virtue and spotless fame:
I gave in return my wealth
And a proud old family name.
I gave her the love of a heart
Grown sated and sick with sin;
My deal with the devil was all cleaned
up,
The last bill was handed in.

She was going to bring me a child,
 And when in labor she cried,
 With joy and fear I was wild,
 And now, I wish I had died.
 The son she bore me was blind,
 And crippled, and weak, and sore;
 The mother was left a wreck;
 It was so she settled my score.

I said I would have my way,
 And they all knew the path I would
 go,
 Yet no one told me a thing
 Of what I ought to know.
 Folks talk too much of the lives
 From heavenly joys debarred,
 And not enough of the babes unborn,
 By the sins of their fathers scarred.

Do not forget, my brethren and sisters, that if we sow in iniquity, in corruption, in lust, and in wickedness, we will reap the whirlwind, and the price will somehow and inevitably be paid, and every one of us will suffer—not only for our actual deeds, we are told, but perhaps for our thinking as well.

Wise men say that the source of everything wicked can be traced back to the philosophic thinking of the doer, just as bitter water is traced back to the poison spring; and that as individuals or nations think in the heart, so will they do in the life. I believe that firmly, and I believe that there is every necessity for the mothers and the fathers in Israel to see that their sons and their daughters are protected, and that when they are old enough to know the things they ought to know, that they should not hesitate to tell them frankly and plainly what they have to meet, and let young men understand that they should try and maintain the same kind of morals that are demanded of their sisters. That is the kind of ethics we have been teaching and preaching; it is a part of the

fundamental teaching of "Mormonism."

I wonder how far the criticism aimed by President Smith in his article is true pertaining to this intermountain country. Should it be said that even one portion of it could be laid at our door, then let us remember our duties to our children in that regard. The illustrious Goethe said, "What we wish for in our youth comes in heaps upon us in old age." You know as well as I know, that that is true. If we are not careful in early manhood and womanhood, we will reap the consequences in later life, and life will become a living hell on earth instead of a heaven as it ought to be.

God grant his blessing to be with Israel, to be with our boys who are going away to fight our battles, to be with those sons who are in the mission field and those who are left at home, that we may continue to raise the standard of morals in this community, and thus benefit by our action and our words, the moral uplift of the world, I pray in the name of Jesus. Amen.

ELDER J. GOLDEN KIMBALL.

(Of the First Council of Seventy.)

I am not accustomed to speak in audiences out of doors. I have always had them closed in where they could not get away. (Laughter.) Brethren and sisters and friends, I want to bless you people, in the name of the Lord, for he surely ought to bless a people who hunger and thirst after righteousness enough to stand up as you have stood and listen to the word of the Lord.

I bless you, as I have blessed hundreds and hundreds of elders

who have gone on missions. I have had many of them come back and say, "Brother Kimball, every promise you made has been fulfilled." One of the easiest things to do in the Church in our ministry is to bless an elder or a missionary sister who goes out in the service of the Lord and does his will and keeps his commandments. I have never been afraid up to date to promise them that they would go in peace and return in safety.

Why fear death? That is what I am talking about to myself all the time. People have been looking for it in every case for a considerable length of time, but I have fooled them up to date ;and I am trying to learn not to fear death. A great man said when he went down with the ship, "Why fear death? It is the most beautiful adventure of life." He must have been exalted by a spiritual enthusiasm such as elders have when they go out into the world in the service of the Lord. They feel as Christ felt when he said, "Think not of your life, of what you shall eat, or of what you shall drink, nor of your body what you shall put on." I want to say, on the side, that is about all we are thinking about, at least some of us.

My brethren and sisters, the short time I occupy I want to say to you, my knowledge is very limited, and it does not take me very long to tell it, but what I do know, I know as well as any man in this Church from the least to the greatest. Why do I know it? Because I have learned it through the things which I have suffered. We have to suffer sometimes to find things out; until our hearts are twisted, before we are meek and humble and have faith in God.

I remember reading a story. The incident happened during the civil war, when a large committee of Christian ministers came to Washington to wait on President Abraham Lincoln. After they had performed their duties, one of the Christian ministers turned to President Lincoln, and he said, "I hope the Lord is on our side." That is what all these nations are hoping, that the Lord is on their side. And President Lincoln said, "Well, I am not much concerned about the Lord being on our side," which was quite a shock to those ministers. "I am not concerned about that. What I am most concerned about is whether we are on the Lord's side." That is what I want you to be concerned about, you men who hold the holy priesthood; you want to remember, in this great rush and hurry, not to be too much taken up with man's business, but you want to be exercised more about "our Father's business."

You have listened to three presidents of missions—the Southern, Northern, and Western States Missions. I know just about as much about missionary work as they do. I spent five years in the Southern States, and filled my first mission, in 1883, when they killed elders. I was with Elder Roberts, and I know all about that experience. I never got much notoriety out of it, but I know something about it, just as much as anyone who was there. I know what it means to smell powder, and I am glad of it, and I thank the Lord I did not run. I guess I would have done so, but I had no place to go. (Laughter.) These brethren that have been talking to you have been in the Lord's service, they are soldiers of the

Cross, and they are too old to go in the army of the United States; and so am I. But I would like to touch off a 13-inch gun anyhow. (Laughter.) I am a great believer in the United States, but my service is first for God, for our heavenly Father. Do you remember when the Savior, Jesus Christ, was of the age of twelve? I think it was quoted at this meeting. He was in Jerusalem talking with those learned men and hearing and arguing with them, and his mother came back for him very much concerned. He said, "Wist ye not that I must be about my Father's business?" That is what we want to be concerned about.

I think you recognize the fact that I am the son of a prophet of God. And I am mighty proud of it. Heber C. Kimball, a short time before he died, often said to the people, "O, the test, the test, the test—who will be able to stand? And the answer comes back, 'Only those who know that Jesus is the Christ.'" Don't go off and forget it. There is a great test on, and it is only those who know that Jesus is the Christ that will be able to stand. I want to say to you brethren that if it is the last time I speak in the flesh, I feel that I am greater than a king on his throne, I am so much bigger than the Kaiser that I would not mention him in the same breath. (Laughter.) Why? Because I hold the priesthood of God, because I am a servant of God, because it is my right and privilege when I keep the commandments of God, to testify under the spirit of prophecy and revelation of this great truth.

I am going to ask you a few questions, and will let you answer them. If you don't know enough to an-

swer them, then you don't know as much as I do. (Laughter.) I am going to ask you this question, Do you know of anything—you can think about your money, your wives, and children, and everything else—but do you know of anything in all this beautiful world more important than human life? If you do, just hold up your hands.

I am going to ask it in another way: "Do you know of anything in all this universe that is dearer to the Father than a human soul? You don't."

I am going to ask you another question: Do you know of any gift in all this world, or blessing, that is greater than salvation? No, because God said in the revelation that "salvation is the greatest gift of God to his children." These are reasons why you ought to be in the service of the Lord. That is why these presidents of missions and elders are blessed, and that is why we are able to come home as I did from the South in 1884—and it is one of the greatest truths I ever told in my life—although I never had as hard a time in all my life as I had in the South, and when I think of it now, I actually shudder;—and yet I came home to you people, and I looked you in the face and I told you it was the happiest time of all my life, and I never lied, either. That is what you get for being in the service of the Lord.

I will conclude by reading to you from the Book of Mormon. It has impressed me very much, and I want you to think about it just as I have been doing.

Therefore may God grant unto you, my brethren, that ye may begin to exercise your faith unto repentance, that ye begin to call upon his holy

name, that he would have mercy upon you;

Yea, cry unto him for mercy; for he is mighty to save;

Yea, humble yourselves, and continue in prayer unto him;

Cry unto him when ye are in your fields; yea, over all your flocks;

Cry unto him in your houses, yea, over all your household, both morning, mid-day, and evening;

Yea, cry unto him against the power of your enemies;

Yea, cry unto him against the devil, who is an enemy to all righteousness.

Cry unto him over the crops of your fields, that ye may prosper in them;

Cry over the flocks of your fields, that they may increase.

But this is not all; ye must pour out your souls in your closets, and your secret places, and in your wilderness;

Yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those who are around you.

And now behold, my beloved brethren, I say unto you, do not suppose that this is all; for after ye have done all these things, if ye turn away the needy, and the naked, and visit not the sick and afflicted, and impart of your substance, if ye have, to those who stand in need; I say unto you, if ye do not any of these things, behold, your prayer is vain, and availeth you nothing, and ye are as hypocrites who do deny the faith;

Therefore, if ye do not remember to be charitable, ye are as dross, which the refiners do cast out, (it being of no worth,) and is trodden under foot of men.

Try and remember that, will you?

As a servant of the Lord, I only want to repeat what the servants of God have said: "These are the last days, spoken of by the prophets, when perilous times shall come;" and you know, as I know, by what we read, that the most striking feature of this world war is the great destruction of life, which

owes its success, if there be success, to the employment of almost all the science of the world, except the numerous discoveries in surgery and medicine which is freely given, and the physician, as a physician, knows no difference between races and nations, between friend and foe.

This is the biggest thing that physicians ever did, and I pray God to bless them in their efforts to save life.

There has never been a time such as the present in the history of the world, when men ought to be talking big things, thinking big things, doing big things and overcoming their selfishness. It is a day of destruction, and leaders must be raised up who are constructive. Constructive work sometimes means destructive—you tear down to build up—you change the old for the new. Leaders must have a knowledge of mankind in order that the Lord's plans may be carried out.

The German nation is one of the greatest nations today, when we consider her social and industrial condition, although it is founded on militarism.

The Church of Jesus Christ of Latter-day Saints as it has been organized through the Prophet Joseph Smith, is more perfectly organized and greater than any organization upon the earth.

When you contemplate this great organization you find prophets and inspiration which is not founded on militarism, but brotherhood, fraternity, and "love-one-another," which is in accordance with the teachings of Jesus Christ. The great test was: "By this shall all men know that ye are my disciples, if ye have love one to another."

If you have not love for one another you have not the spirit of the gospel.

May the Lord bless you. Amen.

ELDER BENJAMIN GODDARD.

(President of the Bureau of Information.)

My brethren and sisters: This brings our conference to a close, in connection with the other meetings that are now being held. While I have sat here and also in the tabernacle, I have wondered what the result of this great conference will be. Have we come just to listen and go home in the same condition that we came? There may be some, but the great mass of the people, I trust, are inspired by the exercises of this conference to go home and live according to all the teachings that have been given. "Let your light so shine that others, seeing your good works, may be led to glorify our Father which is in heaven."

Upon this block we entertain the strangers from all parts of the world. During the past week, a gentleman entered the building here, a perfect stranger, coming from the state of Ohio. He wanted to learn about our people, and after he had been entertained, he said, "I have working for me at my home a member of your Church, and I want to say that if all your members are as honest, as true, as devoted, and as trustworthy as that man, you need to be proud."

Well, we are proud. With all our shortcomings, we may be proud of our people; and I trust that the record we are making will continue.

Brother Herrick referred especially to the necessity of training

our youth in virtue, in godliness. I visited a southern stake of Zion, just recently, in connection with our Church work, and met a poor widow there, who had raised to manhood and womanhood a splendid family, and when she was speaking to me, she said that the remark of one of her boys had been worth all her efforts. "Last Christmas," she said, "I did not have the means to distribute the tokens to my children that I would like, and to my youngest son, who was married, I said, 'My boy, O my heart aches that I cannot give to you and to the rest of my children some substantial token at Christmas time of my love for you.' And the young man stood there looking his mother in the eyes, and said, 'Why, mother, you have given unto me something more than all the Christmas gifts that I could possibly obtain. You have given me a good training, a good education, and more than all, a clean body—and, mother, I thank you for that precious gift that has come unto me, and I want to live to be worthy of such a mother.'"

May God bless us, my brethren and sisters. Let us go to our homes with renewed determination, as a result of this conference, to serve God, to be honest, true, chaste, virtuous, according to the declaration in our Articles of Faith, doing good unto all men. God bless you. Amen.

The authorities of the Church were sustained unanimously as in the Tabernacle meeting.

The Latter-day Saints' University choir sang a chorus, "Victory."

The choir and congregation sang: "O ye mountains high."

Benediction was pronounced by Elder B. Cecil Gates.

CLOSING SESSION.

In the Tabernacle the conference was called to order at 2 p. m., by President Joseph F. Smith, who presided.

The Tabernacle choir and the congregation sang the hymn: "Zion stands with hills surrounded."

The opening prayer was offered by President Wilford Day, of the Parowan stake of Zion.

A tenor solo, "An Hour of Peace," was sung by James H. Neilson.

ELDER JAMES E. TALMAGE.

Are there few that be saved?—Christ's provisional and incomplete answer in the meridian dispensation—Carried forward in the later dispensation—Another illustrative instance—Sermon of the shepherd and the sheep—Lay hold on eternal life.

At this closing session of the general conference, it is possible to look in retrospect over what has been said in the earlier meetings. I have followed with interest the remarks of every speaker and, as each one closed, I have felt that had I then been called to speak I could have taken up the theme of the discourse and carried it on, having the spirit of it and feeling the genius of it, so full of suggestion and instruction has been every address.

I listened with particular and peculiar interest to the remarks of the brethren this morning relating to science, falsely so-called, and to the truths that have been revealed

respecting man and his position in Nature; and as I have given that subject some attention through many years I was prepared to say something; but I shall content myself now with a simple expression of perfect accord and agreement with the spirit of what was said. We learned from the addresses given this morning a little regarding the origin of man—whence he came; and we have heard through other addresses much as to where he is going. I feel rather inclined to dwell briefly upon the subject of his present duty, the duty of the day and the duty of the hour.

In that regard I remember a very significant question that was submitted to the Christ. We all know how he was subjected to questioning on many occasions, the purpose of the questioner sometimes being to entrap him, if possible, in some incautious word, or to lead him to some overt utterance or act, whereby it was hoped to find excuses for accusation. Some of the questions, however, seemed to have been inspired by worthy intent, and of this kind is the one to which I ask your attention.

As I read in the 13th chapter of Luke, beginning with the 22nd verse—Christ was on his way to Jerusalem, the last journey he was to take through the provinces and up to the capital, for although there were some brief interruptions, this was in effect his march to the cross and to the tomb. He traveled slowly, teaching in the towns, on the high-ways and in the by-ways, wherever people would pause to listen. In the course of such ministry the following incident occurred, as he went through the cities and villages teaching and journeying toward Jerusalem:

"Then said one unto him, Lord, are there few that be saved?"

Consider the question. It is just as important today as it was then. It is recorded in the short, lapidar style of the scriptural record, terse, concise, condensed. Putting it into our modern speech, it meant this: Lord, tell us, of the thousands and millions living upon the earth and of the untold myriads that have lived and died and of all that are to come into the flesh, will there be a majority, many, saved, or only a few? Hasn't that question presented itself to you individually? I believe it has come up in the heart of every earnest student of the gospel, of every prayerful investigator of the truth. "Lord, are there few that be saved," or will the most of us be saved and only a few be lost? Note his rejoinder—response—it is not an answer:

"Then said one unto him, Lord, are there few that be saved? And he said unto them,

"Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able.

"When once the master of the house is risen up, and hath shut to the door and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are.

"Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

"But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.

"There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

"And they shall come from the east, and from the west, and from the north and from the south, and shall sit down in the kingdom of God.

"And behold there are last which

shall be first, and there are first which shall be last."

I ask your attention to a very grievous mistranslation in that scripture. The error is expressed by misleading punctuation. This division of the scriptures into chapters and verses, is, as you know, a comparatively modern innovation and it has been made by the best skill and wisdom of men, but men's skill sometimes fails and men's wisdom may come to naught. The error in question is none the less grievous because it is one of punctuation only rather than of wording. Here is one of the errors against which we protect ourselves in our declaration of faith when we say, "We believe the Bible to be the word of God as far as it is translated correctly." We do not follow the mistranslations. This is not peculiarly or particularly "Mormon" criticism. Scholars, theologians, philologists of the day admit the mistake but there it stands. I want to read to you again the passage as it is, and then read it to you as it should be, according to the best authority we have. Christ said to them in response to their question: "Strive to enter in at the strait gate, for many, I say unto you, will seek to enter in and shall not be able." There endeth the twenty-fourth verse, and the twenty-fifth verse, beginning a new sentence, reads:

"When once the master of the house is risen up, and hath shut to the door and ye begin to stand without and to knock at the door," and so forth. Now, there should be no period there; there should be no division in the verses and the passage should read in this wise:

"Strive to enter in at the strait

gate, for many, I say unto you, will seek to enter in, and shall not be able when once the master of the house is risen up, and hath shut to the door."

Do you see the difference in meaning? One is an indicative statement only, however great its portent; the other brings in the time element and the fact that there is opportunity which will pass—Strive to enter in now because many will come seeking to get in and will not be able when once the master of the house hath risen up and hath shut to the door. It is all in line with the tenor of the scripture, with the words of Paul and the other apostles. Do you call to mind the urgent behest—Lay hold on the kingdom and on eternal life while you can. Don't procrastinate. And that in harmony with the voice of the Book of Mormon prophets—Don't procrastinate the day of your repentance, or you may find it impossible to repent when you would. I commend this scripture to you, as recorded by Luke; but coming back to the question:

Didn't you feel a little disappointed at the fact that Christ did not give a plain answer to that question? I did; I felt disappointed when I first read it, when I first pondered it so far as I can remember, and I have had a little disappointment many times since. Oh, if he had only answered that squarely and definitely, how much more satisfied or dissatisfied, as the case may be, we would severally find ourselves. Will many or only few be saved? Suppose he had answered, Oh, most of you, most of you, there will only be a few lost. Wouldn't we have taken license from it, wouldn't we have given way to carelessness even more

than we do? Suppose he had said—Only a few will be saved and all the great majority will be lost and be forever condemned and be thrust out into outer darkness. What a gloomy picture it would have been. But why didn't Christ answer the question? It seems to have been put in earnestness, it was not a trick question, there does not seem to have been any trap concealed in it: "Lord, are there few that be saved?" Would it not have been an easy matter for him to answer it in a direct way? But he evades it, and gives us a sermon, a very beautiful and encouraging sermon, it is true, one embodying great truth, but it does not answer the question directly, and why? For the reason, the very same reason that operated to cut many another sermon of his so short. Have you not read his sermons and time and time again been disappointed because he closed so abruptly?

Let me digress a moment and illustrate by another incident. Read for yourselves, for I have not time to read it, in the 10th chapter of John, beginning, at the 16th verse. He was delivering at the time there referred to that splendid discourse of his concerning the shepherd and the sheep. He was explaining the difference between a shepherd and a sheepherder, a vital difference, and in the course of his remarks, he paused to tell them that there were other sheep not of that fold. Picture him discoursing about himself as the shepherd and about his followers as the sheep. He says in the 15th verse:

"As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep."

Now comes the interpolation:

"And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

And now, mark you, that is all he says about that phase, that particular topic. He goes right back to the subject broken off in the earlier verse:

"Therefore doth my Father love me, because I lay down my life."

Now, haven't you wished, when you read that, that you could have heard more? The question naturally arises in our minds, Didn't he possibly say more, which was left out by the recorder? No, he did not. That is all he said about that subject at the time. If you want to read the rest of that sermon, turn to the 15th chapter of the third book of Nephi. That is where he picked it up again and carried it on. Like many another of his sermons, this was begun on one continent and carried on on another, as we find some of his sermons begun in one dispensation and carried forward in a later one. Now, in the 3rd book of Nephi, 15th chapter you will find that Christ picks up the theme of that discourse where he left it off in Jerusalem. Christ there tells his Nephite disciples and the people generally that he had been teaching in Jerusalem according to the commandment of the Father, and he says:

"And not at any time hath the Father given me commandment that I should tell it unto your brethren at Jerusalem;

"Neither at any time hath the Father given me commandment that I should tell unto them concerning the other tribes of the house of Israel, whom the Father hath led away out of the land.

"This much did the Father command me, that I should tell unto them,

"That other sheep I have, which are not of this fold; them also must I bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

The next verse explains why he had not said more to the people at Jerusalem:

"And now because of stiffneckedness and unbelief, they understood not my word; therefore I was commanded to say no more of the Father concerning this thing unto them."

Read the intervening verses for yourselves and then note this in the 21st verse:

"And verily I say unto you"—these are his words to the Nephites—"That ye are they of whom I said, other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd."

In the next chapter he carries the same sermon regarding other sheep a little further, and makes plain that there yet are other sheep of still another fold to whom or to which he was then about to go. Thus we find these splendid addresses oft-times divided up—one part in one volume and another part continued in the next.

So it was with this particular sermon regarding the sheep, the shepherd and the sheep-herder, and so regarding this question again, "Lord, are there few that be saved?" He answered it in part, giving the questioner and hearers very direct warning, telling them to enter in at the strait gate while they had a chance, because after the Master of the house hath arisen up and shut to the door they will knock

in vain, and when they plead that they have known him, he will answer that he has never known them. He warns them against assuming that because they had citizenship in Israel they would be saved thereby, and tells them of the dire consequences of their neglect, when they shall see the prophets enter into the place prepared for them and they themselves shut out, when they shall see others coming from the east and from the west and from the north and from the south to sit down with Abraham and Isaac and Jacob and yet and still and nevertheless, they themselves shut out.

But, as said before, he did not answer the question fully, "Lord, are there few that be saved?" The reason was precisely analogous to that which prevented him from carrying on his sermon regarding those other sheep, because of the people's unbelief, stiffneckedness, and inability to comprehend. Those Jews had been brought up in all the traditions of the law and the thousand and one rules that had been attached to every feature of the law. They believed in a heaven which they called Abraham's bosom, and in a hell, and in no habited space between. Every man, they thought, would go either into that heaven of supreme bliss or into that hell of dire torment; and they were not prepared to know the truth. Now, suppose that Christ had said unto them, "Many will be saved, most of you, will be saved." They would have taken that to mean that many of them, the most of them, practically all of them, would attain that place of bliss to which they referred as Abraham's bosom. If he had told them only few, they would have understood him to mean that the greater part would be consigned to

hell with all its torments. He could not finish the sermon, he could not answer them directly because of their unbelief, because of their wilful ignorance, because of their inability to understand him; and you will notice that Christ, the Master of masters, the Teacher of teachers, followed scrupulously the instruction he gave unto his apostles—not to cast pearls before swine nor to throw the great truths of the gospel into the mire, at the feet of those who were not willing to understand.

So, with masterful skill we find him here turning the occasion of this question to good account and preaching a very instructive sermon in connection therewith, but does he never answer the question? Does he let the inquiry go by the board; was it ever to remain unanswered? Not at all. You will find that he has answered that question very fully. Turn to the 76th section of the Doctrine and Covenants and there you have it in full, a sermon begun in the meridian of time, carried forward during the apostolic age through inspiration, for Paul preached a paragraph of it when he referred to the bodies celestial and the bodies terrestrial, one compared to the glory of the sun and another to the glory of the moon, and then referred to other bodies which are to be compared in glory to the stars, though Paul had not learned the name of that third kingdom or degree of glory; and then the sermon is carried forward in this dispensation, as you will find recorded in the section referred to. Therein the Lord makes plain the fact that salvation as we call it, or being saved, has a relative meaning. That section tells us of the awful state into which shall enter the sons of perdition, those who have sinned against

light and knowledge, those who have been instigators of the shedding of innocent blood. All of this is pointed out, and then the condition of those who attain the very lowest or least of the so-called kingdoms of glory receives attention. The one that Paul had no name for we have learned to be the telestial glory; and we are definitely told just who are the inhabitants or inheritors of the telestial glory. The condition of those who attain the next higher or the terrestrial state is plainly set forth and then the condition of the supremely blessed, those who are permitted to dwell with the Father and with the Son, the Christ, in the celestial worlds throughout eternity.

Now, those who are saved in the telestial glory are saved from the horrors of perdition; those who attain the terrestrial glory are saved from the lower state, in the telestial; and those who attain the celestial are saved from all lesser conditions and the lower glories of the telestial and the terrestrial. Those Jews, including even the twelve apostles, could not comprehend that condition of affairs and therefore the Christ did not answer the question directly but let it go with a very brief and incomplete answer.

I say again this is one of the sermons continued through the ages; and we are able today to comprehend the meaning of salvation in a greater measure than ever before. In this respect be it known the theological world is following the lead of "Mormonism" so-called, not only in this particular but in many others. "Mormonism," that system of revealed truth which constitutes the charter of the Church of Jesus Christ of Latter-day Saints, is pioneering the way and going before

like a bearer of light; and the thinkers of the world are following it today, although many of them are loath to acknowledge and confess the fact. The doctrine of a single heaven and a single hell, separated by only a narrow strip, and into one or the other of which every soul shall surely go, oftentimes as the result of very close calculation of his account, that horrifying doctrine has been practically abandoned by thinkers generally, by the theologians at the present time, just as they have abandoned the infamous doctrine of the utter condemnation of babes who die unbaptized. It was thought, you know, but a short time ago, that hell was figuratively paved with the skulls of unbaptized babes, that babes who died without baptism were doomed to condemnation that should last forever and forever. And now what find we? That doctrine was taught by an apostate church. It was proclaimed as the result of the absence of light. It was preached as a dogma of men, not a doctrine of Christ. But today we find even the Roman Catholic Church permitting its members to believe that babes who die without baptism enter into a state of rest though they are denied the supreme bliss of beholding the face of God, or as they set it forth, of having the beatific vision of God—a wonderful improvement. I hope that they will come to the whole truth some day, even as the Lord hath declared it by his own word; and so in these respects the revealed word of God is leading and "Mormonism" is pioneering the way for the modern theology.

It was my privilege but a few months ago in addressing a rather distinguished body constituting a philosophical society, comprising

professional men and women, to virtually throw down the challenge in this way in effect, though not in these words: Tell me one instance of advancement in matters theological since 1830 in which the churches have not been following "Mormon" lead. And no instance was produced. I bear my testimony that the Church of Jesus Christ of Latter-day Saints is all its name professes to be, all that its name affirms it to be. It is leading the way, it is the gospel of Christ, and we find the sermons of the earlier days carried forward.

"Lord, are there few that be saved?" In the dispensation of the fulness of times the words of the prophet relating to what was shown are thus recorded. "And behold and lo, we saw the glory and the inhabitants of the telestial world, that they were as innumerable as the stars in the firmament of heaven or as the sand on the seashore." Herein lies the significance of the Lord's words to those who asked that question. "Strive to enter in at the strait gate for many, I say unto you, will seek to enter in and shall not be able when once the master of the house is risen up and hath shut to the door."

My brethren and sisters, let us lay hold on eternal life before the door is shut. This I pray in the name of the Lord Jesus Christ. Amen.

A solo based upon the 91st Psalm was sung by Irene Cummings.

ELDER STEPHEN L. RICHARDS

President Wilson's message on the Bible to American soldiers—Some of the accomplishments of the Latter-day Saints that will redound to their blessing and insure them life eternal—The splendid work of the

Priesthood and the auxiliary organizations—Security and safety in observing the laws of the gospel and the counsels of the servants of God—Our hope for the people of Zion.

I think, my brethren and sisters, that I have never heard so much scripture quoted to such good purpose as I have heard from our brethren during the sessions of this conference. I hope that their example will be heeded by the Saints and that scripture-reading may become a more prevalent custom than it has been and is today. I note that recently twenty-seven thousand copies of the Bible were, by one Bible society, placed into the hands of American soldiers. In each copy was inscribed a short letter from the President of the United States, and the sentiments expressed in that letter are worthy of our attention. The letter read:

"The Bible is the word of life. I beg that you will read it and find this out for yourselves. Read not little snatches here and there, but long passages that will really be the road to the heart of it. You will not only find it full of real men and women, but also of things you have wondered about and been troubled about all your life, as men have been always, and the more you read the more will become plain to you what things are worth while and what things are not, what things make men happy—loyalty, right-dealing, speaking the truth, readiness to give everything for what they think their duty, and most of all the wish that they may have the real approval of the Christ, who gave everything for them, and what things are guaranteed to make men unhappy—selfishness, cowardice, greed, and everything that is mean and low.

"When you have read the Bible you will know that it is the word of God, because you will have found it the key to your own heart, your own happiness and your own duty.

"WOODROW WILSON."

I believe, my brethren and sisters,

that in the scriptures are to be found words, counsel, and admonition that are suited to every circumstance and every condition of life. I hope that we will read not only the words of the Bible, so highly commended by the President of the United States, but that we will read the words that have come to us in modern revelation, and the words of the prophets that have been recorded in our Book of Mormon.

I desire to read a little scripture myself as a premise to the few thoughts that I would advance to you at this time:

"When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

"And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

"And he shall set the sheep on his right hand, but the goats on the left.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

"For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger and ye took me in:

"Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee, or thirsty, and gave thee drink.

"When saw we thee a stranger, and took thee in? or naked, and clothed thee?

"Or when saw we thee sick, or in prison, and came unto thee?

"And the King shall answer and say unto them, Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

"And then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

"For I was an hungred, and ye gave me no meat: I was thirsty and ye gave me no drink:

"I was a stranger, and ye took me not in: naked and ye clothed me not: sick, and in prison, and ye visited me not.

"Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison; and did not minister unto thee?

"Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these ye did it not to me.

"And these shall go away into everlasting punishment: but the righteous into life eternal."

I gather much of encouragment and comfort from that scripture, for the Latter-day Saints. Without boasting, only in a spirit of grateful acknowledgment, I would recount a few of the accomplishments of our people which, it seems to me, will tend to lead them to life eternal and to the blessings which our Father has in store for those who have served him by serving his children.

We have among us organizations designed to minister to the care and the comfort and the upbuilding of the children of men. Among these organizations there is one composed of women, the sisters of the Church. That organization has a record of which any people in the wide world could be most proud. You know what it does. I want, however, to mention a few items accomplished by this great organization in ministering to the children of men.

During the last year, I gather from the secretary's report, there were 21,985 days spent with the sick, more than sixty years of one person's time devoted gratuitously, willingly, lovingly and unselfishly to the care of the unfortunate. There were 88,140 special visits to

the sick where relief was administered, encouragement given and good done beyond computation. Why, don't you know if we had to pay for the services of the physician at the usual rate it would have taken more than a quarter of a million dollars to have paid for the simple, loving service devoted by this organization to the relief of the sick in our midst last year only. There were 6,803 families that directly received the help of this beneficent organization. Two thousand and one hundred and ninety-three bodies of the dead were prepared for burial without cost, without compensation for service, as a mere gratuitous offering on the part of these good sisters. There were spent in temple work 26,201 days in doing vicarious work for the dead by this organization alone. Assistance was given to missionaries and their families to the extent of \$2,735.35 in cash, aside from the great amount of assistance that was given in work and in caring for the families of missionaries that in many instances needed the care of these ministering angels.

Our sisters have done that which the Lord prescribed as one of the means of obtaining eternal life. They have ministered unto "these, the least of my brethren," they have cared for those who were sick and afflicted and in need of care.

Then the other organizations of our Church, which I haven't the time or opportunity now to recount, have likewise administered to the health and succor and the uplift of all the children of God that have been members of the Church, or not being members of the Church, who have been willing to accept of their assistance. Don't you know that there is an army of twenty thousand

Sunday School teachers laboring every Sunday in the year, preparing themselves during the week days, unselfishly and willingly giving their time and ability to feed the children of God the bread of life and help them to imbibe at the fountain of truth, that they may live in the ways of God and walk in his righteous paths? There is a comparatively large number of faithful servants devoting themselves to the care of the young men and women in the Mutual Improvement Associations of the Church. In addition to these we have great numbers of men and women unselfishly devoting themselves to the work pursued in our Primary Associations and in our Religion Classes, attempting as best they can to administer to the good of mankind and to feed them in the way that God wants them fed for their upbuilding and for their proper growth and development.

And behind and above, it seems to me, all of the work that these good auxiliary associations are accomplishing are to be found the men who sit in the fore part of this building, who, for years and years have given their lives, their service, their thought, their prayers to the nurture and the care of these the children of our Father who is in heaven. These presidencies of stakes, noble men, shepherds of the Father, caring for his flocks, as only the loving shepherd can care for them. These bishoprics of wards, fathers of the people, caring for them as only loving fathers can care for their children. O, what a grand and noble service are these men performing. As I go among them in the ministry in which I am engaged, as I meet them and understand their spirits and recognize

their devotion to the cause, I feel mighty humble in their presence. They are men of experience, they are men of wisdom, they are men of integrity, they are men of a great big love for God's children; and my prayer constantly is that I may be worthy to work with them, worthy to help them in the great work to which they are so steadfastly devoted. These are the men who have brought forth the sons of the states that have now responded to their country's call. These men and their good wives are the men and women who have implanted within the hearts of these boys, standards of truth and virtue and morality that will make them stand out prominently among all those who come to serve this great nation. I was not surprised when the Secretary of the Interior stood on this stand the other evening and said—and I believe it was not flattery—that in all the demonstrations that he had seen in this country his heart was never so touched as when he saw the boys of Utah and the surrounding states march past the reviewing stand clad in their uniforms, prepared to serve their country and respond to its call. I was not surprised, because I do not believe that the eminent secretary can go any place in this wide and good land and find as many boys who have within their hearts the love of truth, who are as firmly and steadfastly adhering to the principles of truth and the commandments of the Lord, and who hold to such high standards of virtue and honor and morality as these same boys. I believe that one of them, if he will remain steadfast and true to the testimony of the gospel, is and will be worth a half dozen of any who are

not true, who are not worthy sons of God.

These men—these men here, are responsible for them; and I give my honor and esteem to them for the splendid and great work that they have done and are doing in this land.

We all seek after eternal life. It is the greatest gift that God can give to men. We pray for it; we work for it; and I believe, my brethren and sisters, that we are doing the things that will bring it to us. Our lives are being conformed to the life of the Master. There is encouragement wherever one goes in the land of the Saints. On every hand are the evidences, the indisputable evidences of the love of men for God, in the love of men for men, and it is our service to these children of men, no matter how humble they are, no matter how insignificant in the world they may seem to be, that will be accepted by God as our service for him. We can't help him. He is beyond any help that we can give to him, but we can help his children; we can work for them; we can love them; and we can persuade them with the help of God to live good lives and to come nearer to him, that they may eventually come back into his presence.

That is our work, as I understand it. That is the mission of the Priesthood of God. The Priesthood of God means to me only the right to serve, in the name of God, God's children, and he who serves God's children in God's name is doing the greatest service for the Master that can be done. I see only success, only prosperity, only happiness ahead for the people of the Latter-day Saints, if they will but obey the commandments that have

been given to them. If they will but listen to the counsel and admonition that come from our head, if they will follow the guide of the Priesthood, I know they will be safe.

And do you know, throughout all these troublesome times, when men have found it a very difficult thing to make up their minds regarding the important matters that have come before us since the declaration of war, I have always carried in my own soul a deep feeling of satisfaction in this thought, that every man who will live the principles of the gospel will receive inspiration telling him what to do for himself, and the additional and still greater thought that if ever there should be required for this people any especial direction, any peculiar guidance suited to the condition of the times, we have the man of God to give it to us, and I have felt in that, security and safety? I think we are entitled to that feeling as a reward for our attempt to do Gods' bidding and to keep his commandments.

Only a few weeks ago I happened to stand in the majestic corridor of the great city hall of San Francisco, a gigantic, beautiful building erected upon the ruins, or near the ruins of the former building that stood there. I read an inspiring inscription carved in solid granite, testifying to the great hope within that people for the future of their city. If I may paraphrase that inscription it will express, in some degree, my hope for the people of Zion:

"O, Zion, thou glorious city of our God and our hearts, thou who hast been tried and not found wanting; go thou forth to thy glorious future," Amen.

Anthony C. Lund and the Tabernacle choir sang a solo and chorus: "The Lord hath brought again Zion," the music by Arthur Shepherd, a Utah composer.

PRESIDENT JOSEPH F. SMITH.

SHALL THE CHURCH PURCHASE LIBERTY BONDS?

I have a matter that I desire to present to the conference, as the Trustee-in-Trust of the Church of Jesus Christ of Latter-day Saints. When the subject of Liberty Bonds was broached and presented to the people, a number of my brethren submitted to me their views and their desires that the Church of Jesus Christ of Latter-day Saints, as such, should contribute some means in aid of our Government, in the purchase of these bonds with the tithes of the people. As Trustee-in-Trust, not a dollar of the tithings of the people has ever been diverted out of the regular channels of the Church, by myself; and the funds have been expended by the common consent of my counselors and of the Twelve, and as a general thing also that of the Presiding Bishopric. I did not feel that I had the authority or the right to divert the general funds of the Church from the usual channels in which all have agreed, and all have consented for it to be used, without submitting it to the general conference of the Church. Therefore, the question that I wish to present to the conference is: Will this Conference, this General Conference, authorize the Trustee-in-Trust of the Church of Jesus Christ of Latter-day Saints to use a certain amount of the funds of the Church for the purchase of Liberty Bonds?

And in order that the matter may be brought a little more clearly and extensively to the attention of the conference, I will ask President Lund to express himself on the subject.

PRESIDENT ANTHON H. LUND.

A MOTION TO PURCHASE LIBERTY BONDS.

This does not mean a donation, but simply that we buy bonds and thereby help our Government. I think that everybody present feels that we must do everything we can to sustain the Government, as we have declared that we are willing to do. We cannot shirk the duties that devolve upon us as citizens of this State and this Nation. We want to sustain the Nation, to sustain the Government, in the pursuit of obtaining a victory for the right; and I move that we authorize the Trustee-in-Trust to negotiate for such an amount of these bonds as he shall find that the means of the Church can stand, not to exceed a quarter of a million dollars.

PREST. CHARLES W. PENROSE

SECONDDING THE MOTION TO PURCHASE LIBERTY BONDS.

I arise to second the motion presented by President Lund. Perhaps you did not all hear it distinctly. The resolution is that this Conference, representing the Church of Jesus Christ of Latter-day Saints, authorize the Trustee-in-Trust to negotiate for the purchase of Liberty Bonds, in aid of our great Nation and Government to defend the principles of constitutional liberty, and to wage a war of defense against oppression and

tyranny in all the world, for the purpose of aiding in spreading light and truth and freedom to all nations, and that the President of the Church, the Trustee-in-Trust, be authorized to enter into this negotiation for the purchase of bonds as circumstances will permit, and not to exceed the sum of two hundred and fifty thousand dollars. I second the motion with great pleasure, believing that it will be for the right, and that it will be supported by the Latter-day Saints who are true in the faith, everywhere.

PRESIDENT JOSEPH F. SMITH.

UNANIMOUS VOTE TO PURCHASE LIBERTY BONDS.

Brethren and sisters: You have heard the motion which has been seconded. Are you ready for the question. (Voices: "Question.") I hope that every Latter-day Saint will feel his own right and freedom to vote as he feels would be right before the Lord. All in favor of the motion will signify it by raising the right hand. (Apparently unanimous response.) The contrary-minded, by the same sign. (No response.) The vote seems to be unanimous, as I have not perceived a single hand raised in opposition.

Under the circumstances, and with the sanction and approval of this vast body of the Priesthood, and of the members of the Church of Jesus Christ of Latter-day Saints, we, your brethren, entrusted with the care of the funds of the Church, will use them as economically and wisely as we know how, by the help of the Lord.

We will now have presented before us the general authorities of the Church.

President Heber J. Grant presented the names of the General Authorities of the Church, which were unanimously voted upon by the great assembly, as follows:

AUTHORITIES SUSTAINED

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as First Counselor in the First Presidency.

Charles W. Penrose, as Second Counselor in the First Presidency.

Heber J. Grant, as President of the Twelve Apostles.

As members of the Council of Twelve Apostles: Heber J. Grant, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith, Jr., James E. Talmage and Stephen L. Richards.

Hyrum G. Smith, as Presiding Patriarch of the Church.

The Counselors in the First Presidency, the Twelve Apostles and Patriarch, as Prophets, Seers and Revelators.

First Seven Presidents of Seventy: Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart and Levi Edgar Young.

Charles W. Nibley, as Presiding Bishop, with Orrin P. Miller and David A. Smith as his First and Second Counselors.

Joseph F. Smith, as Trustee-in-Trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as Church His-

torian and General Church Recorder.

Andrew Jenson, Brigham H. Roberts, Joseph F. Smith, Jr., and August William Lund, Assistant Historians.

As members of the General Church Board of Education: Joseph F. Smith, Willard Young, Anthon H. Lund, George H. Brimhall, Rudger Clawson, Charles W. Penrose, Horace H. Cummings, Orson F. Whitney and Hyrum M. Smith.

Arthur Winter, as Secretary and Treasurer to the General Church Board of Education.

Horace H. Cummings, General Superintendent of Church Schools.

Board of Examiners for Church Schools: Horace H. Cummings, Chairman; George H. Brimhall, C. N. Jensen and Guy C. Wilson.

Auditing Committee: William W. Riter, Henry H. Rolapp, John C. Cutler, Heber Scowcroft and Peter G. Johnston.

Tabernacle Choir: Anthony C. Lund, Conductor; Horace S. Ensign and B. Cecil Gates, Assistant Conductors; John J. McClellan, Organist; Edward P. Kimball and Tracy Y. Cannon, Assistant Organists; George C. Smith, Secretary and Treasurer; and all the Members.

General Board of Relief Society: Emmeline B. Wells, President; Clarissa S. Williams, First Counselor; Julina L. Smith, Second Counselor; Amy Brown Lyman, Secretary; Susa Young Gates, Corresponding Secretary; Emma A. Empey, Treasurer; Lizzie Thomas Edward, Musical Director; Edna H. Corav, Organist; Sarah Jenne Cannon, Romania B. Penrose, Emily S. Richards, Julia P. M. Farnsworth, Phebe Y. Beatie, Ida S. Dusenberry, Carrie S. Thomas, Pris-

cilla P. Jennings, Elizabeth S. Wilcox, Rebecca N. Nibley, Elizabeth C. McCune, Edna May Davis, Sarah M. McClelland, Elizabeth C. Crismon, Jeanette A. Hyde, Sarah Eddington and Lillian Cameron.

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General Board of the Genealogical Society of Utah: Anthon H. Lund, President; Charles W. Penrose, Vice-President; Joseph F. Smith, Jr., Secretary and Treasurer; Joseph Christensen, Librarian; Anthony W. Ivins, Hyrum G. Smith and Heber J. Grant.

Edward H. Anderson, as Clerk of the Conference.

Each and all named were sustained by unanimous vote of the people in the position designated.

PRESIDENT JOSEPH F. SMITH.

ADJOURNMENT.

I desire to thank you, my brethren and sisters, one and all, for your continued presence and goodly at-

tention which you have given to that which has been said and done. I also desire to express my appreciation and gratitude to the Choir and to those who have made music for us during the conference. I wish to extend my hearty good will and best wishes to all the Latter-day Saints, throughout the world, and to all people; for our mission is to save the world from the errors of men, from the darkness of superstition and ignorance, and to bring them to the light of Truth; that they may walk in the light as God is in the light; that they may have fellowship with him, and the blood of Jesus Christ cleanse them from all sin.

After the benediction, this conference will be adjourned until next April.

The choir and congregation sang the Doxology.

Benediction was pronounced by Elder Edward H. Anderson.

Conference adjourned for six months.

Prof. Anthony C. Lund conducted the singing in the Tabernacle. Prof. John J. McClellan played the accompaniments, interludes, etc., on the great organ, assisted by Edward P. Kimball, and Tracy Y. Cannon.

The stenographic reports of the discourses were taken in the Tabernacle by Elder Franklin W. Otterstrom, assisted by Clyde Rasmussen and R. W. Gallacher; and in the Assembly Hall and Bureau of Information, by Elders Frederick E. Barker, and Fred G. Barker.

EDWARD H. ANDERSON,
Clerk of Conference.

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CONFERENCE

Of the Church of Jesus Christ
of Latter-day Saints



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Eighty-eighth Annual Conference

Of the Church of Jesus Christ of Latter-day Saints.

FIRST DAY.

The Eighty-eighth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 o'clock a. m., Friday, April 5, 1918, President Joseph F. Smith presiding.

AUTHORITIES PRESENT.

Of the First Presidency: Joseph F. Smith, Anthon H. Lund, and Charles W. Penrose; of the Council of the Twelve Apostles: Heber J. Grant, Rudger Clawson, *, George Albert Smith, *, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith, Jr., James E. Talmage, and Stephen L. Richards; Presiding Patriarch Hyrum G. Smith; of the First Council of Seventy: Seymour B. Young, **, J. Golden Kimball, **, Joseph W. McMurrin, and Charles H. Hart,

*Reed Smoot was absent in Washington; and George F. Richards, in England, presiding over the European Mission.

**Brigham H. Roberts, was on duty at Camp Kearny, California, as Chaplain of the 145th Field Artillery (1st Utah). Levi Edgar Young, detained at his duties in the University of Utah, and Rulon S. Wells, unavoidably absent, were present at subsequent meetings.

**; of the Presiding Bishopric: Charles W. Nibley, Orrin P. Miller, and David A. Smith; Assistant Historians, Andrew Jenson and A. William Lund. There were present many Presidents of stakes with their Counselors, Patriarchs, Bishops of wards, and numerous other prominent men representing quorums of the Priesthood, and men and women representing the auxiliary organizations of the Church.

The following Presidents of Missions were present: Walter P. Monson, Eastern States; Samuel O. Bennion, Central States; German E. Ellsworth, Northern States; Charles A. Callis, Southern States; John L. Herrick, Western States; Joseph E. Robinson, California; Melvin J. Ballard, Northwestern States; Rey L. Pratt, Mexico; Benjamin Goddard, Bureau of Information, Temple Block.

President Joseph F. Smith called the great congregation to order.

The choir and congregation sang: "Come, come, ye Saints."

The opening prayer was offered by Elder Henry H. Rolapp.

The choir and congregation sang the hymn: "Zion stands with hills surrounded."

PRESIDENT JOSEPH F. SMITH.

I feel very thankful, beyond my words for expression, to have the privilege that I have of meeting with you this morning, and I am delighted to see the number who are assembled here at the opening session of this Eighty-eighth Annual Conference of the Church of Jesus Christ of Latter-day Saints. I feel to thank you for your presence here this morning, for to me it is an evidence of your interest in the great cause in which we are engaged. I feel that the spirit of the gospel, which is the Spirit of the Lord, will accompany us through the sessions of this conference as an evidence of the faith, good desire and faithfulness of those who have assembled this morning and who will continue to meet with us through its sessions.

PHYSICALLY AILING, BUT SPIRITUALLY STEADFAST.

It is an unusual thing for me to attempt to make any apology for myself, but I am in a condition of health just at this time which may prevent me from taking so active a part at this session of our conference as I have usually taken. I hope there is nothing very serious the matter with me, more especially regarding my faith in the work of the Lord and my love for God's truth. I may have physical ailments, but it appears to me that my spiritual status not only remains steadfast as in times past, but is developing, growing, becoming more thoroughly established in the faith of the gospel, in the love of truth, and in a desire to devote all the energy, time, wisdom and ability the Lord may give to me to advance his cause in the earth and to help all I can to build up Zion in these latter days.

HOME INDUSTRY.

I have many things on my mind that I would like to refer to, but I feel that it would be wisdom for me to leave the heft of the speaking to my brethren, this morning. However, I wish to mention some things which I think should be brought to the attention of our people throughout the length and breadth of the land; and I will simply refer to a few things for a moment or two in order that they may serve as a text, perhaps, for some others who may succeed me in speaking to you. In the good old days of President Young, the doctrine of self-sustenance, of home manufactures, of local providence in all things necessary to sustain the people of God and the inhabitants of this intermountain region, were subjects that were dwelt upon very much, and although a little old are still new and deserving the attention of the Latter-day Saints especially, and not only Latter-day Saints but all the people of this intermountain country. In early days we sought to be content and to be happy by using those things which we could as far as possible produce at home. The conditions of those days made it necessary for us to be economical and for us to make an effort on our part to provide everything as far as possible by

our own energy and skill, that we needed. But we have advanced in wealth; money has become easier to get and more plentiful; transportation across the deserts and from distant parts of our country has become easy, and it has become so simple and so easy to buy the shoddy which is a few cents less per yard, or piece, which is manufactured in great manufactories in the East or in Europe, by labor which is compensated for at the least possible wages, and shipped easily to this country, that we prefer to patronize the laborers that are afar off to patronizing those who are in our own midst and who would be depending upon the patronage of the people of this intermountain region to support them in their labors. We have sought to manufacture clothing in our Provo Woolen Mills and in other of our manufactories that have been from time to time established in the early days, but the goods that have been manufactured in Provo, which surpassed very far in real value the imported articles of a similar kind, because they were made of whole wool, had to seek a market in New York and in San Francisco, and in Europe, because the people at home would not patronize home made goods. Why? Because they could not be made quite as cheap as imported shoddy! These are facts, for I have been associated with this factory somewhat in years past, and I know whereof I speak. It is an easy matter now to get a great many things from the East, and from the West, and pay our money out for them, which we ought to produce at home; and there are a great many things brought into our country that we purchase with our money that we do not need at all, and which ought never to be imported for the use of Latter-day Saints.

SOME SURPRISING FACTS.

No Latter-day Saint has any use for tobacco in any form, and yet many thousands of dollars are paid out annually for this noxious weed which is grown in the south, manufactured in the south and shipped here, of course, for the money it takes away, and otherwise merely to do you harm, and absolutely no good. It was surprising to me to learn that we actually ship eggs by the ton from various distant states, into Utah. It appears to me that it is really a shame and a disgrace to our credit and good name, that the people of this intermountain region, the farmers, the ranchers, the home-makers, and home-dwellers, cannot raise poultry enough to supply themselves and the market at home with eggs and chickens, instead of having to import them from abroad. Why cannot we make our own butter and our own cheese, at home? Why would not these industries pay our own people as well as they would pay or profit others? Surely they would, if our people would be as loyal in supporting them in their labors and in their manufactories as we are loyal to those that are far away.

The matter has been called to our attention of late that we are importing a great deal more into Utah and into the principal cities of Utah than we are exporting abroad. We are allowing our fruit year after year to rot on the ground by the ton, if not by the hundreds of tons, when a few years ago we were sufficiently interested in home preservation and

home production that we would dry some of our peaches and some of our apples that are now going to waste, for winter use and for transportation abroad. We have quit it. Scarcely any one will dry a peach now! I have been trying, year after year, to get a few dried peaches to help eke out my provender during the winter season for my family; and there is nowhere that I can get good dried peaches in Utah, and yet they are wasting by the hundreds of tons, by the tens of thousands of dollars worth, because they are not taken care of properly. This is wrong. We should adopt the rule to live within our own means, and attempt, at least, again to save the products of the soil, the products of our herds, and of our flocks, import as little as possible, and supply as much as we possibly can for our own support, and for transportation.

A STRANGE KIND OF ECONOMY.

We have been having the doctrine of economy thrust down our throats for all it is worth recently, to such an extent that we scarcely know sometimes where we are at. A poor man will go to the store to get twenty-five or fifty pounds of flour, and the storekeepers will compel him to buy at least twenty-five or fifty pounds of some other material that he doesn't want or need, or know what to do with, if he had it, and he is compelled to buy it or go without the flour. That is a strange kind of economy for the poor people. A poor man goes to the store and he says, "I want twenty-five pounds of flour." "All right, you have got to buy twenty-five pounds of bran or of something else" which he does not need, and pay a good deal more for it, before he can get his flour. What? The poor man under the necessity, when he must have a little flour for bread—(and he can't afford to go to the bakers to get it, because they have raised so high on their prices that he can't afford to go there to buy bread,) and he must get the flour and let his wife bake it, but he is told that he can't have flour unless he will buy at least one and one-fourth more material of one kind or another of greater cost to him than the flour will be.

THE REMEDY.

It would be a mighty good thing if every farmer, gardener, owner of an orchard or a hennery, or a flock of sheep, or any other means of subsistence in the land, would provide for themselves everything that they need at home, and not go to the stores at all unless the store keepers would treat them fairly. I have no fault to find with stores nor with the keepers of them. They are necessary in their spheres of business. But I would not go to a store to get what I did not need, nor what I could produce for myself; there are many things people can do without with profit to themselves.

Who am I finding fault with? I don't want to find fault with anybody, nor with anybody's methods of economy. I am not doing this in the spirit of fault-finding. I am saying what I am, in the spirit that we

should provide for ourselves so that we will not be dependent upon imported goods, more especially dependent for flour imported from abroad instead of producing flour at home and to transport abroad. Utah, by its irrigation system, can almost beat the world in raising more bushels of wheat to the acre than can be raised anywhere else.

Now, I wanted at least to say this much to you, that we ought not to spend our means in importing into our country things we can raise at home; and surely not those things that are injurious, nauseating and hurtful to life. We ought to let them alone. I don't believe that it is really necessary for the Latter-day Saints to import tea and coffee into Utah. I believe they could makeshift with something more simple, something less injurious, perhaps, than these things that are more or less stimulating and not nourishing, the effects of which are more injurious than beneficial.

LOYAL TO THE GOVERNMENT.

I wish to say this, there isn't a feeling in my soul nor in any fibre of my being that is disloyal to the Government of the United States or to the desire that we have in our souls to maintain the principles of individual and National liberty, justice and freedom that have been established in the Constitution of our country. I believe in the Constitution of the United States. I believe in the principles which that instrument promulgates—the freedom of mankind to do right, to worship God according to the dictates of their own conscience, freedom to pursue their way in peace and to observe and maintain their rights, their freedom, their liberties, and justly recognize and equally preserve and defend the rights, freedom and liberty of their neighbors and of their fellow beings—and of all of God's creatures. I believe that the Constitution of the United States was and still is an inspired instrument. The Lord God Almighty inspired the minds that framed it, and I believe it ought to be most sacredly preserved. It is worthy of the defense and should be upheld by all the people of our land. I cannot say that I indorse always some of the acts of leading men. Now, the Lord bless you.

FINANCIAL, SOCIAL AND STATISTICAL FACTS.

I had prepared a few items that I wanted to name. I am going to depart from my intended rule this morning, and finish while I am on my feet. It may be a source of information to the Latter-day Saints, at least, and will be gratifying to them to know in some measure what has become of their tithes and of their offerings which have been handled by the bishops of the Church, and which have come into the office of the Presiding Bishopric, where the strictest possible accounts have been kept of them. I have had the Bishop's office jot down for me a few items that I will take the liberty, since I am on my feet, and am stronger than I thought I would be, to read to you:

There have been expended in the stakes and wards for local purposes, of the tithes, in 1917, divided among all the local organizations of the Church.....	\$751,978.00
Expended for the maintenance and up-keep of temples, including repairs on the St. George and the Logan temples, which latter suffered some considerable loss by fire during the same year	111,036.00
Expended on the construction of the Cardston and Hawaiian temples, during 1917	126,745.00
Expended for the maintenance and operation of the Church schools, 1917	368,028.00
Expended for charitable purposes, including hospitals.....	320,963.00
Expended for mission purposes, including the erection of mission houses and chapels.....	335,861.00
Expended for the completion of the new Church Office Building, 1917	154,878.00
Tithe payers that we have on record number.....	87,663
People who paid fast offerings during 1917 number.....	47,820
Wards and independent branches number.....	839
Number of stakes	75
Number of missions	22

The birth rate among the Latter-day Saints is 37 to each 1,000 Church members.

The marriage rate is 17 to each 1,000 Church members.

The death rate is 8.1 to each 1,000 Church members.

There are 33 widows to each 1,000 Church members, and there are 7 widowers to each 1,000 Church members. If they are not too old they ought to get married again.

The divorced after Temple marriage are 80 persons.

The divorced after Civil marriage, 101 persons. That will prove to you, I judge, that a Church marriage is very much stronger and more binding than a civil marriage.

Families among the Latter-day Saints who own their own homes, 80 per cent.

Since our last conference, the following changes have taken place among the Presidents of Stakes, Presidents of Missions, etc.:

Bear River stake, Peter M. Hansen, appointed to succeed Milton H. Welling.

Montpelier stake, formerly a part of Bear Lake stake, Edward C. Rich appointed president.

Bear Lake stake, William L. Rich, appointed to succeed Joseph R. Shepherd.

Nebo stake, Joseph Reece succeeded the late Jonathan S. Page, Jr., who recently passed away.

Samoa Mission, Ernest Wright has been released and Willard A. Keith appointed to succeed him as president.

The following bishops have passed away: Lars P. Nielson of the Ovid ward, Bear Lake stake; Charles L. M. Milne, Union ward, Jordan stake, and Robert McQuarrie of the Ogden Second ward, Weber stake.

The following brethren laboring in the mission field have passed away: Arnold Joseph Kunzler, Rosetta, Utah, died in the Central States Mission, at Springfield, Mo., October 8, 1917, of typhoid fever. Joseph F. Seeley, Mount Pleasant, Utah, died in the Central States Mission, March 29, 1918, of heart failure.

Now, I shall most happily turn over the remaining part of the services of this meeting, perhaps through the conference, to my brethren.

PRESIDENT ANTHON H. LUND.

I feel happy this morning that our President has been able to speak unto us and to give us the key-note for the conference. He has the love of the Saints, and they all pray that his life may be spared and that he may be strengthened to overcome his affliction. We like to hear his voice, we like to be in his company, and we ask the Lord to spare his life yet many years for the good of the Saints. I have listened with interest to the remarks he has made this morning.

THE WORD OF WISDOM.

President Smith alluded to certain things that we ought not to import, and I thought of reading to you just a few paragraphs of that blessed Word of Wisdom which the Lord has given unto the Saints, a word of wisdom indeed, and many of those who do not belong to our religion, but understand what is harmful and what is good for the human body, acknowledge that it is wholesome advice to all. The Lord says:

And, again, strong drinks are not for the belly but for the washing of your bodies.

And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill.

And again, hot drinks are not for the body or belly.

And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man.

Every herb in the season thereof, and every fruit in the season thereof, all these to be used with prudence and thanksgiving.

Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly;

And it is pleasing unto me that they should not be used only in times of winter, or of cold, or famine.

All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man, but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth;

And these hath God made for the use of man, only in times of famine and excess of hunger.

ADVANTAGES OF PROHIBITION.

I believe that we will be both healthier and richer if we follow the advice not to partake of the things forbidden therein. I am glad that our State has prohibition, and I hope that the time will come when all of our neighboring states will follow suit, and pass laws against the manufacture and use of intoxicating drinks. If they do pass such laws as we have here in Utah and Idaho, I believe that the bootleggers' profession will soon be at an end, and I certainly hope that we will be able to cope with that class of men who are in favor of making a living by selling these destructive things. I believe that the people living under prohibition laws will be able to save more means than those who live where the saloon is licensed, with which savings they will be able to make the family comfortable, to build better homes and to help to sustain our Nation in its time of need. I would advise all the Latter-day Saints to make a study of the words I have read to you this morning and to obey them. We call it the Word of Wisdom. It is, and the Lord has given it to us for our good. He is not depriving us of pleasure or of enjoyment in forbidding these things. Those who enjoy them do so by first accustoming themselves to the use of them. Tobacco is not nourishing; in fact, it is opposed to good digestion, and gives pleasure only to such as have created a desire for it, and can hardly be without it, having created so strong a habit that instead of being master of it they become its servant and slave. Latter-day Saints should make themselves free, free from habits that are injurious, and they should have strength enough to abstain from that which is not good for the body, as well as to abstain from doing things that are hurtful to the spirit.

THE CARE AND EDUCATION OF CHILDREN.

I would like to allude to another matter. The Lord has blessed us with children, and to most of the parents they are their most precious gifts. We ought to look after our children, brethren and sisters. We hear reports from juvenile courts that cause us sorrow and regret, that is, regret for those who have not watched their children and taken care of them. Children raised in loving homes are not as exposed or as likely to be led astray as are those who have homes where instead of love there is quarreling between their parents who have formed habits of degrading vice. Fathers and mothers, take care of your children, see that they are properly taught, see to it that they do not form vicious habits; and make home as happy as you possibly can for them, that home may be an attractive place. Do what you can to make your children understand that which is right, instil in their hearts faith in God and see to it that they learn what is the Lord's will for them to do here upon the earth. What a great duty the training of children is, which has been laid upon the Latter-day Saints and upon all people!

I do not want to shake the confidence of the parents in their children. I know that God has given us that blessed love for our children that we

can hardly see any faults in them, but remember that all are liable to have faults, and hence they must be trained aright. Parents, do not feel too confident that your children are safe wherever they go. We have so many attractions at night; the moving picture shows are cheap and our young people like to go there. I will not say that moving picture shows are always bad. Many of them teach desirable lessons, and when used to instruct in that which is useful, the picture show may be a power for good in a community, but where pictures represent things just to amuse and even try to make laughable things which are not pure and good, then they do a great deal of harm.

See to it that your children attend their Sunday School. What a blessed place for the children to go on a Sunday morning! Here we find all ages of children from the little tots of the kindergarten to the young men and ladies and even married people, now that we have parents' classes also in the Sunday School. Children like to be there. They rejoice in the singing. They are graded so that their teachers can reach their little hearts and give them instruction suited to their needs. They are happier for going to the school than to roam in the streets or get into company of boys and girls, who like themselves are truants.

There are also the Primaries. Here our good sisters teach them and endeavor to turn their hearts to love that which is good. We want also our Religion Classes and Church Schools sustained. I am pleased with the good work that is being done in these institutions, also with the introduction of our seminaries. By having a seminary close to the high school, our high school students can go there and in addition to their other studies receive lessons in theology and in Bible history. These studies are for their good, and they help to stave off influences tending to infidelity and loss of faith.

Parents, guard your children, and know where they are and what they are doing, guard them against imbibing the modern ideas of believing the world to be a self-running machine, and that God is not needed in it. That there is a God, used to be considered a truth that needed no demonstration. So sure was David that he writes, "The fool hath said in his heart, there is no God." We want our children to be reared in a firm belief in God and that he is the author of their being, and is their Father. We should teach them that without him they could not even breathe or have life here, for he is the Author of life.

Let us instil reverence and love in their hearts for God, and for our Savior, let them know what the Savior has done for us, and that there is no doubt in our hearts about this, but that we know it is a truth. When they love their parents they will believe what these teach them, and do not let that time pass in which we have their full confidence and let them grow up in ignorance of Godliness, for then we may find that they have learned other things and have come to doubt even the existence of God. There is a great danger before our young people in modern ideas that are being taught them, and we want to be on our guard that they take the word of God, the iron rod, and cling to it, for then they will be safe in their pilgrimage through life

OUR ATTITUDE ON THE GREAT WAR.

Today we are hearing of the gruesome things that are taking place over in Europe. We are anxious to learn the news from there. It is a year ago now since we entered the war. Many have thought that the United States did not need to go into this war, but our lawmakers, the President and his Cabinet, found it a necessity for the United States to join those with whom they are now allied across the water, to put down the idea that might is right, and that the strong man can enter the house of the weaker one and destroy him and his possessions. Some have said, "Well, why not let them take care of their own affairs and we defend our land when an invasion is made here?" We do not want to wait for this. Our duty is not to ourselves alone but to our neighbors as well.

When we were troubled with the Black Hawk war in Sanpete county, you folks in Salt Lake did not say: "Let them take care of themselves up there." "We are not afraid that the Indians will come to Salt Lake City;" but you sent a large company of young men to try to keep the Indians under control, and we appreciated it. We found what a hardship and loss it was to be at war then, and we certainly were grateful to our brethren from the lower counties who helped us.

Today we are trying to combat a power that wants to dominate, that has already laid plans to divide Europe and go down through Asia to the Persian Gulf or to the Indian Ocean. If this plan succeeds they can turn their power to the right or to the left, and it would be very hard to quell or stop any attack thus made. The United States have gone into this war with the most unselfish motives. I do not know of any other nation that has been so unselfish in offering its means and even sending its young men to help those who are distressed and who are attacked without cause. What had Belgium done that it should be overrun and destroyed? What had France done at that time, and Russia even? Germany, no doubt, thought that with such splendidly disciplined armies as she, together with Austria, had—for we must admit that these armies are well equipped and disciplined—she had power enough to subdue both France and Russia, and then England would have its turn. But she found that by the united effort of these nations that were attacked the victory was not accomplished so easily as she thought.

THE AMBITIONS OF GERMANY.

You take the Hohenzollern—I perhaps should not mention a certain family—but they claim and are proud to say that ever since they got Brandenburg by purchase and acquired East Prussia, each successive ruler has been able to add something to the patrimony left him; and this is perhaps true, but in what way? How have they acquired these great portions of land that they now possess? They attacked Austria under Maria Theresa and took from her Silesia; and afterwards together with Russia and Austria they divided Poland and each took a large slice of it, leaving no Poland, only by name; they took three duchies from Denmark in 1864.

Austria and Prussia quarreled about who should have them, which led to war, and then, Austria being defeated, additional land came to the Hohenzollerns; and then by Bismarck stirring up France and getting Napoleon the Third to go into a snare so that he declared war against Germany, which country in a short time conquered France and made her pay a large indemnity and took two large provinces from her. In such a way Germany has grown, and can we believe that if they come out victorious they will lose this lust of gain and desire to enlarge their kingdom? Today we do not look upon the Atlantic as being so great a defense or safeguard against Europe as we did in the days of the revolution. Then they had to send soldiers in sail ships and it took them a long time to get across the ocean, but today the Atlantic can be crossed in a few days, and we do not yet know to what extent air transportation will grow. This war has developed aviation to become an important arm in the war, and likewise the submarine. What a danger the latter is to shipping! We are not so safe today from Europe as we might think, and the wise men of our Nation have decided that we should be prepared—prepared to meet foes not only from the east, but even from the west. A nation like us, unprepared, even with our large numbers of men, could not defend itself against a smaller power with disciplined troops. So, in any case, let us be prepared and help to encourage our boys who go to defend the cause we have adopted.

OUR DUTY IN THE GREAT STRUGGLE.

The Nation has already spent a great deal of means, and more means will be needed. The Latter-day Saints whom I address now ought to do their share, and not feel to leave it alone, but do as they have done in the past, meet the demands that are made upon them. War is a costly and a horrible thing, and I believe if this war can be won that peace will be more permanent and stable. If it is not won, it will not be long till the question will have to be tried again.

TOLERATION FOR THE GERMAN SAINTS.

I want to say a few words about our German Saints. They are placed in a difficult position. Their neighbors are so likely to look upon them as being perhaps alien enemies, and in some cases as spies. Now I want to say that the great majority of Germans who have come to this land and have become citizens of the United States, I believe are honest in having taken the oath of allegiance and that they love this country. There are, however, a great many enemy agents who are doing much harm, for instance, destroying the government property, ammunition plants, railroad bridges, and so on, trying to do everything to stop the success of the United States in preparing material for the war. We cannot wonder, therefore, that the feeling of bitterness has arisen against the Germans. In fact, the espionage of Germany extends to a greater length than history has ever known. In nearly every land there are spies in the

pay of the kaiser, and they are keeping his government posted on what is going on both here and in other lands. But this should not make us intolerant to those who have come here and become good, honest citizens. That large, earnest German-American citizenship should not suffer. Our brethren who joined the Church in Germany, who felt the yoke of autocracy there and came to this country to be free to serve God according to the dictates of their conscience—I am sure are not of the kind that would sustain an alien country against ours. I believe that they are true American citizens. They have had enough of the oppression over in Germany.

I remember when I last visited Berlin in company with President Penrose that we met during the day with the elders there. They had been called together and we had a splendid time with them, and in the evening our hall was crowded with Saints and their friends. Good testimonies were borne and all enjoyed the spirit of it. After the meeting was closed the president of the mission, Brother Thomas E. McKay, came to us and said: "Now I can breathe more freely. All day I have feared that the police would come and arrest you brethren."

Well, we did not experience that treatment at that time, but Brother Rudger Clawson afterwards had to go into a Berlin jail because he was found in company with Latter-day Saints. Now, those people have suffered for their religion's sake there and have come here and enjoyed the full freedom to worship God according to their belief, and they are not hankering to go again under the German autocracy.

I shall not take more of your time. I rejoice in being with you, and I hope that you will remember the counsels given us by our President. Let us be tolerant towards our brethren and sisters of German extraction. Let us be careful about our children, that they be raised in a God-fearing manner, and let us ourselves give them such an example as shall be worthy of following. This is my advice; and may God bless us all, in the name of Jesus Christ. Amen.

A tenor solo: "Forever with the Lord," was sung by Joseph Moncarr.

ELDER CHARLES A. CALLIS.

(President of the Southern States Mission)

"Behold," saith the Lord, "the world is ripening in iniquity, and it must needs be that the children of men are stirred up unto repentance, both the Gentiles and also the house of Israel." Adam said unto the Lord: "Why is it that men must repent and be baptized in water?"

And the Lord answered him, saying:

Inasmuch as thy children have been conceived in sin, even so when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter that they may know to prize the good. And it is given them to know good from evil, wherefore they are agents unto themselves, and I have given unto you another law and commandment. Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in no wise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in his presence (Book of Moses 6:53-57).

In the Book of Mormon we read

that because of the Fall our natures have become evil continually. The gospel is the power which God has given to make us clean and to win the victory over the world which will place us in line for eternal exaltation.

This terrible war is turning the people unto the Lord. In the mission where I have the privilege of laboring with some of your sons and daughters, there is plain evidence that the war is proving to many of the children of men a sanctifying affliction. In this hour of peril they are turning to the God of heaven, confessing their sins and seeking light and truth and salvation by obeying the gospel. Men are beginning to lose much of their love for the visible and tangible things of the world; they are reaching out unto the things which cannot be seen only by the eye of faith. They are seeking for the things of immortality.

A prominent minister declared, in an address before a convention recently, that there were prominent Protestant families following their soldier dead into the other world with their prayers. The leaven of the gospel, we can see, is working. In truth it is becoming more apparent to men and women that the gospel is indeed the power of God unto salvation. It is the means of salvation, the entrance, for all that obey it, into the kingdom of God.

The President of the Church, in the power and authority of his office, this morning, stirred Israel up unto the necessity of becoming more self-sustaining in raising on our farms, and manufacturing at home, the necessities of life. Brethren and sisters, it will redound to our benefit, temporally and spirit-

ually, if we give heed to the admonition and instruction we received from him.

When the Lord Jesus was taking leave of his apostles, he said unto them: "Ye shall be witnesses unto me both in Jerusalem and in Judea, and in Samaria, and unto the uttermost parts of the earth." It is our testimony, a living, abiding testimony, that we are bearing unto the children of men, that three of these apostles whom Jesus was addressing did come to the uttermost parts of the earth, and, upon Joseph Smith bestowed the holy Melchizedek Priesthood, which is the power to preach the gospel of repentance, to baptize by immersion for the remission of sins, and to bestow the gift of the Holy Ghost, whose office it is to guide into all the truth of God. Did this actually come to pass? Did Peter, James and John come from mansions of glory and invest Joseph Smith with that sacred power? We in the mission field, witnessing the marvelous effect of the gospel on the hearts of men, rejoicing in the glorious manifestations and the testimony which the Saints receive after they make covenant with God in the waters of baptism, earnestly testify that these things are a standing testimony that these apostles did come and endow the Prophet with this splendid power—"the power to act in the earth, in the name of the Father, Son, and Holy Ghost, for the salvation of men."

We further testify that this power and authority has attended the men who have succeeded the Prophet Joseph Smith; that this power and influence is wielded in the world today by the men who stand at the head of the Church.

The blessings we receive in the house of the Lord; the success your sons and daughters are meeting with in preaching the gospel, constitute an abiding testimony that the power and influence placed upon Joseph Smith, the authority conferred upon him by Peter, James and John, has been bestowed upon, abides with, and is exercised by, the President of the Church today, and it dwells also with those who are associated with him. My brethren and sisters, I bear testimony to this in the name of Jesus Christ. Amen.

President Heber J. Grant gave notice of the general priesthood meeting to be held in the Tabernacle, this evening at 7:30 o'clock.

The choir and congregation sang: "Do what is right, the day dawn is breaking."

The closing prayer was pronounced by Elder Sylvester Q. Cannon, President of the Pioneer stake of Zion.

Conference adjourned until 2 p. m.

AFTERNOON SESSION.

President Joseph F. Smith presided and called the congregation to order at 2 o'clock.

The choir and congregation sang the hymn: "O say what is truth?"

Prayer was offered by Elder Rey L. Pratt, of the Mexican Mission.

The choir and congregation sang: "Though deepening trials throng the way."

PRESIDENT CHARLES W. PENROSE.

It is with great joy and thanksgiving that I am able to meet this afternoon in this congregation with the Latter-day Saints in general conference. You who sit down in the body of the audience cannot look upon this vast congregation as we do who are on the stand. We have a magnificent sight before us. The beauty of the congregation is enhanced in my view by the absence of so much millinery as we used to have in our congregations many years ago. We not only behold the countenances of our brethren, even the bald heads, but also we can see the faces of our sisters, not disfigured by any frills or furbelows or artificial flowers or any encumbrance, and the view is very fine. I rejoice in it. If it was only to look upon this congregation this afternoon that I was privileged to do, I should feel very thankful, but having the opportunity of saying a few words, bearing my testimony to the truth of the great work in which we are all engaged, I am doubly thankful; also for the measure of health and strength that I have, as during the winter that is about over, I hope, I have been somewhat affected by the grippe. I either had the grippe or the grippe had me; perhaps both. But I am able to be here

today and to rejoice in the good things that have been given to us, the words spoken by our President this morning and by President Lund and by Brother Callis who bore a powerful testimony at the close of the services. I enjoyed it all very much, and I rejoice in the Spirit that is present this afternoon, and hope that by its help I may be able to say something worthy of your hearing and remembrance.

I have prepared no discourse for this conference; I am not in the habit of doing that. Still, I have ideas passing through my mind, but I generally find when I come to conference that the things I thought about are not those that come to my memory, so I have to trust in the inspiration of the time, which I do now, desiring in my soul that I may say that which is right and which can be understood by those who listen, and will be of profit to somebody if not to everybody present.

HOME PRODUCTION AND HOME SAVINGS

This morning when the President was speaking in regard to the conservation of our foodstuffs and our production of the things that we need for home consumption, and the wisdom of sending out for export as much or more, if possible, than that which comes in, I reverted to the old instructions given years and years ago in this house, and sometimes before this house was erected, by President Brigham Young and his then immediate associates. That was one of their regular themes—home production and home savings. We have a good deal of talk now about the conservation of our products. Well, we have been in the habit, or were some years ago, of practicing this. It was one of the texts preached upon and one of the policies urged upon us, and, to a very great extent, carried out as far as we could in the conditions in which we were then placed. But latterly there has been, no doubt, very much extravagance. What I mean by that is not getting a number of things we were not able to get, but having our desires, our wishes, go beyond our necessities and indulging in luxuries, some of which are not beneficial, but to the contrary, to the human body. These things were pointed out to us this morning very clearly, and I hope those remarks will have their impression upon the Latter-day Saints.

It is very poor policy for a people like us to be exporting little or nothing and importing a great deal, importing very often things that we could produce ourselves at home, if we would be prudent and wise and industrious and careful. Particularly I have noticed the waste of fruit, bushels and bushels rotting upon the ground, and then sending to California for canned fruit. There is no place where we can get better peaches than we can raise right here in Utah. They have a special good flavor to me. When I have been away from here and could get a peach raised in Utah, it was indeed a peach to me. I speak of this merely as a sample of other things that we do, waste what we raise at home, then send out and buy it from abroad. It is very poor policy and I echo the remark that it is indeed a shame and a disgrace to some of us. I know that there are excuses for this and some reasons perhaps, but I think that the

intimation made to us by the President this morning should be sufficient to us all to do what we can to save that which we produce and to put it to good use, not to "strew our ways to strangers" or strew our fruits on the ground to be of no use to anybody. I think if we will get that idea into our minds it will suffice in regard to a great many things that we do produce, and perhaps stir us up to produce things that we do not now bring forth either from the ground or by our industry and our skill.

SAVIORS ON MOUNT ZION

I have thought during this conference many times of a text which we have used very freely in the world, not particularly in relation to this subject, but, I think, just as applicable to it as to other things, that in the last days "saviors should come up on Mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's." If my memory serves me right, it is the last verse in the book of Obadiah, in the Old Testament scriptures. We have used that text a good deal in regard to the salvation of the dead. I have seen a periodical recently in which it is stated that the only way in which we can become saviors on Mount Zion, is to be baptized for our dead. Without desiring to say one word against that, I would only like to strike out the word "only." I think there are many ways by which the Latter-day Saints can become "saviors on Mount Zion." The work that we are doing for the dead, performing for those who have departed, ordinances which they cannot themselves attend to, but which we can do for them by proxy, is a grand and glorious work, and I am pleased to know that it is going on to a very large extent. In all the temples that are built, the four temples that we now have in our use, thousands upon thousands of baptisms for the dead are performed from month to month, and we have the reports come to us in the President's Office so that we can see what is being done in that direction, and the work is really marvelous. Of course, when we consider the hosts of the departed who are in the spirit world and who never had the opportunity of receiving those ordinances of salvation, the number may appear rather small by comparison, but the work will go on not only in this condition that we find ourselves in, but when the glorious millennial day shall be fully ushered in, temples will be built at various points on this great land of Zion which extends from the north of the continent to the south thereof, and the work for the dead will continue, and the saviors on Mount Zion will be multiplied in our posterity, if we happen to have gone away from here by that time, and it will go on until the work is fully consummated, and all that is needful to be done shall be performed for the redemption of those who have passed away without having an opportunity of hearing the gospel and obeying the commandments of the Lord in relation thereunto.

It is a grand and glorious work, and I wish to impress it upon the minds of my brethren and sisters gathered in this great audience today, that a duty rests upon them to continue this work, and to do all that they can that it may be properly accomplished according to the mind and will and commandment of the Lord, for the commandment is upon us, and

it is necessary to our perfection as well as the perfection of our ancestors that these ordinances shall be performed, and none of our work will be wasted. The time will come when those who do not at first accept the gospel even in the spirit world will, through the experiences which they will have to suffer, be willing to bow the knee to King Emmanuel and acknowledge him to be the Lord, to the glory of God, the Father, and every ordinance performed for them will stand in its place and effect its object at some period or other.

MANY WAYS OF BEING SAVIORS

But there are a great many other things in which we can be saviors. We can be saviors if we carry out the instructions given to us this morning, that is, to take care of that which we produce and put it to proper service, and use it in preference to sending away to other places to get articles that would be perhaps inferior; but, whether or not, that we should use that with which the Lord has blest us in the land that he has given to us in these mountain valleys and which can be made to produce almost everything that is absolutely necessary for our comfort and convenience as a people and as individuals. If we will take away with us from this conference the desire and determination in our hearts that we will carry out this instruction in the spirit and meaning thereof, it will amount to a great deal for the spiritual as well as the temporal salvation of the people and everyone will be a savior on Mount Zion who aids in this glorious work.

We are to be saviors of men, too, in sending or carrying the gospel to every nation, kindred and tongue and people. That is imposed upon us; that is required of us. We are here on the earth with a mission to perform. Every Latter-day Saint, every man and woman and boy and girl born in the covenant or who has received it, is under obligations to do all that is possible for the sending forth of the word of the Lord to all the nations of the earth. A good many of my brethren here on this stand and around have been out to the world, and we have done our part as far as we could in sounding a warning to the nations of the earth. We have traveled extensively among the nations that are now at war. We have preached and lifted up our voices and warned them of troubles and judgments to come, and now these things are upon them. We see the fulfilment of the words of the Lord; and while we do not rejoice in human suffering, we cannot help rejoicing in the fact that the Lord made known to us, years and years ago, that these things would come, and showed us how we might escape and help others to escape them. I remember the words of Isaiah, the prophet, which we have often quoted, where he says unto Zion:

"Come, my people, enter thou into thy chambers, and shut thy doors about thee: Hide thyself as it were for a little moment, until the indignation be overpast.

"For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: The earth also shall disclose her blood, and shall no more cover her slain" (Isa. 26:20, 21).

These things have been literally fulfilled in our time and our experience; and how thankful we ought to be that we are here in these chambers of the mountains, that Zion, bringing good tidings, has come up into the high mountain as Isaiah predicted, that we are here dwelling in quiet places and peaceable resting places just as Isaiah saw that we would in the latter days, (chap. 32) and that in the midst of the troubles and dangers that are abroad in the world, we have the consolation of having done our duty and warned the inhabitants of the earth of judgments to come. And the Lord said that after our testimony would come the testimony of earthquakes and of the waves of the sea heaving themselves beyond their bounds, of floods and fire and flame and the sword and wars and rumors of wars and earthquakes in divers places, and these are but "the beginnings of sorrows" for the latter days. Now, we have done a great deal in warning the inhabitants of the earth concerning this, and those who have gone forth weeping sometimes, have come back bearing precious seeds and planted them right here in the chambers of these mountains, and we are surrounded by peace and good-will and kindness of heart among the ranks of the Latter-day Saints.

Sometimes there is a little ruffle here and there, a little contention, a little dispute, a little strife, but in the main "the peace of God that passeth all understanding" rests down in the hearts and in the homes of the Latter-day Saints. We can bow down before the Lord in the morning and in the evening and ask his blessings upon us when we partake of food, in the spirit of peace and kindness and charity and love for all, and we desire in our souls the welfare and salvation of mankind, and whatever there is to do in this direction we feel that we want to do it. As a people we have done something towards helping in bringing about the reign of truth and liberty and the establishment of good government and righteousness in the earth, but the end is not yet, and the work has yet to be done and there is more for us to do, that we may be indeed assistants in the salvation of mankind in these troublous times that have come upon the world. Our boys who go forth to the front representing us, go out in that spirit, as saviors who have come out of Mount Zion, bearing with them the spirit of Zion, setting a good example to their comrades, taking a course which will show that we are a people that observe the laws of health and of strength and of virility of manhood, living clean lives, setting a good example to the world, and they are objects of the admiration of others who do not practice such good things.

NATIONAL AND INTERNATIONAL SALVATION.

Now, "the end is not yet," as I have said. More will have to go, more means will have to be raised to carry on this good work, and we are not doing it in the spirit of conquest or of a desire merely for victory over our fellow creatures, except to establish righteousness and truth and peace in the earth. The grand and glorious principles referred to by our President this morning embodied in the Constitution of our country have to be proclaimed, and if by means of war only they can be proclaimed,

the war will have to come and we will have to engage in the good work at any cost and at any sacrifice. In this our cause is salvation. We want to save the nations from bondage, from tyranny, from oppression, from the grasp of avarice and ambition. As alluded to by President Lund, there is a power in Europe which seeks to overspread the world and bring the whole earth under bondage. But the principles embodied in the Constitution of our country are at variance with this, and it is part of our mission as children of the Lord, as saviors on Mount Zion, to carry the spirit of good government, to establish peace on righteous principles, to extend freedom to all mankind, freedom to the full extent of human rights, preservative also of the rights of others. That is the genius of our government and this has to be carried abroad, and we had to go into strife "willy-nilly." We are with our country in this conflict. Let us be reasonable. Let us be liberal also in our feelings, not narrowed up in our souls, but feel that we are engaged in a great and glorious work for the salvation of humanity from oppression and tyranny and autocracy. That is part of our duty, part of our work as saviors.

The elders will remember that years ago we used to repeat that it was predicted by the Prophet Joseph Smith that the time would come when even the very Constitution of our country would be in danger, and the elders of this Church would arise in the might and the power of the Holy priesthood and bear the standard of liberty aloft, and save, or help to save, this country, from the evils of oppression and tyranny and bloodshed. Let us remember these things and while we are doing the work of salvation for the dead, let us continue in the work of salvation for the living. Let us produce that which we need for our own sustenance and comfort, and what we save thereby we can use for the benefit of people abroad, and we can plant in the hearts of our children a desire to do that which is right, to keep God's commandments, and train them up in the ranks of his kingdom, for "the kingdom is the Lord's." It is true, that we Latter-day Saints in these mountains in Utah, form a part of the great government of the United States. That is all right; thank God for it, that we have influence in this Nation and that our influence is growing and we are getting better understood, and the way is opening up for the fulfilment of all things spoken of concerning Z'ion and her power in the earth; and let us use that power in wisdom and in righteousness, with discretion and judgment, and not go crazy about anything.

TRAINING OUR CHILDREN IN RIGHTEOUSNESS

Now, in regard to our children. Brother Lund said considerable on this matter this morning. That is right. Let us train up our children in all things that are mentioned in our Sunday Schools, in our Religion Classes, in our Primary departments and in those for the older members of the youth of Zion, the Mutual Improvement Associations, sustaining at the same time that great and glorious institution, the Relief Society. All these auxiliaries are necessary in the Church; and the Sunday Schools, of course; they form a very great part. Brother Lund talked about them this morning, and I am adding a few words to what he said, which I wish

to emphasize. There is need for us to instruct our children at home and in the Sunday School and in these classes, in morality, in honesty, in truthfulness and in integrity.

A number of our children, it appears to me, do not have impressed fully upon their minds the need of telling the truth and of avoiding lies, falsehoods. They do not, all of them, understand the rightfulness and the benefits of using for themselves only that which is their own. I don't want to particularize too closely, but I have known of children who had just come out of Sunday School going rampant into orchards and stealing fruit, not thinking that they were doing very much harm, perhaps encouraged by the notion that a great deal of it was wasting on the ground.

So, I see the need of teaching our children not only the Word of Wisdom, to abstain from certain things, I will not say a word against that, by any means; I would emphasize that, train up our children to do without these things that are injurious to the human body, but also instill into them, in the home particularly, truthfulness, honesty, integrity, respect for the rights of others. Don't let little children take toys that belong to their brothers and sisters without the permission of those to whom they belong. That is the idea. That is only a small matter, but the great principle is to train up our boys and girls that they will be honest and tell the truth, that they will not lie, that they will not take things that do not belong to them, that they will respect the rights of others. That is one of the fundamental principles of our faith. We want the privilege of worshiping God according to the dictates of our own consciences, unmolested, and we want to give that privilege to all mankind. That is part of our religion. So let us remember this, and in the schooling of our children don't forget to teach them these fundamental principles of righteousness and truth, for therein will be the strength of our people. Righteousness exalteth a nation.

PEACE WILL NOT COME WITHOUT RIGHTEOUSNESS.

We must have righteous government, good government, or peace will not continue, but there will be war and trouble and strife and bloodshed and all the ills that have afflicted humanity for many years past. But the turning time is near at hand, the time of peace is to come, and the Prince of Peace, Jesus Christ our Redeemer, is to come and be King of kings and Lord of lords.

I believe in that with all my heart. I believe in Jesus Christ as an individual, not merely as an idea, not merely as a light, not merely as an influence, but I believe in Jesus as the son of Mary and the Son of God, that he was the only begotten of the Father in the flesh, and that he lived and set a splendid example, committing no sin, doing no evil, obeying every commandment of the Father, and thus being a sinless being he could offer himself voluntarily as a sacrifice for sinners, and he died, "the just for the unjust," as Peter says, "that he might bring us to God." I believe in him, and that he will be our King, but before he comes to reign on the earth there will have to be a great preparation, and

it will take some time to bring it about. Of course, we understand that certain things predicted through the Prophet Joseph Smith are to take place before this generation shall pass away, and the Lord will see to it that the generation in which those things were predicted will not all pass away until all shall be fulfilled, but there is no fixed period for a generation, no set time in the revelations of God, no year or date given when these things shall take place, and it is folly for anybody to put a date to it. Leave that in the hands of the Lord and he will take care, that his word is fulfilled; "not one jot or one tittle shall pass away," as Jesus declared, "but all shall be fulfilled."

REVERENCE FOR THE TRUE AND LIVING GOD.

In training up our children we must also plant in their minds belief in and reverence for a living and true God, the Father of their spirits, that they may learn the lesson that Paul taught, that "we have fathers of our flesh who corrected us and we gave them reverence, but how much rather should we be in subjection to the Father of spirits and live." Belief in a Being, a personal God, that is the very foundation and beginning of our faith. "We believe in God, the Father, and in Jesus Christ, his Son, and in the Holy Ghost," and we believe in them as individuals who are at the head, who form the presiding quorum as a trinity in unity, the power being in them and proceeding forth from them, and "by and through them and of them the worlds were created, and the inhabitants thereof are begotten sons and daughters unto God." And in sending out of the State for books of instruction for our children, let us be careful that we don't bring in too much of the nonsense that is incorporated in some of the text-books of the times, the ideas and notions of men, the theories and inferences and reasonings of men, not real, solid, substantial facts or the actual truth. God is the Author of all things in the universe that have been organized for progress and for salvation and for blessing. He is at the head of this Church.

REVELATIONS OF THE PROPHET THE WORD OF GOD.

The revelations that we have are not simply utterances of the Prophet Joseph or others to whom they have been given. They are the word of the Lord. Don't let us forget that. When we talk about Joseph Smith as a scientist, that is all right when we go to show that things revealed to him as truths have since been received and understood by the learned of the age and have come to them without knowing that he predicted them, but was he their author? We do not pit him against them, but we take the word of the Lord, and don't let us forget that it is the word of the Lord that has come to us, and this Church is founded upon it. Christ prayed to the Father concerning his disciples, "Father, sanctify them by the truth, thy word is truth." The word of the Lord, my brethren and sisters, is truth and can be relied upon, and we can take our stand upon it and bring everything to it, and that should be with us the standard. We don't want to prevent men from thinking.

I have heard some of my brethren say, "Well, do you want to stop men from thinking?" Not at all. Liberty to think and liberty to act upon the thought if you don't infringe the rights of others. Liberty to think, liberty to read, liberty to have theories and notions and ideas; but, my brethren, it isn't your province nor mine to introduce theories into the Church that are not in accordance with the revelations that have been given. Don't forget that. And if any change in policy is to be introduced, it is to come through the proper channel. The Lord said only his servant Joseph should do that while he lived, and then after he died others were to be called to occupy the place, and the key is in the hands of the man who stands at the head, if any change is to be introduced in our Church. Don't let us fix our minds too much on the ideas and notions that are called science. If it is really science that they produce, something demonstrated, something proved to be true, that is all right, and there is not a doctrine of our Church that I can find that comes in direct conflict or contradiction to the sciences of the times if they are sciences, but a great deal of that which is called science is only philosophy, and much of it speculative philosophy, and these ideas change with the ages, as we can see by reference to what has been called science in times that are past.

WHAT WE SHOULD DO AS SAVIORS OF MEN.

Now, brethren, what I am after is this: Let us Latter-day Saints, called to be saviors of men, called to be saviors of this world, called to be saviors to introduce that which will save mankind and bring them up from their lowest state into a condition where they will be fit to hold converse with Deity, let us be careful that we plant in the minds of our children the truth and nothing but the truth so far as we can understand it, and as to the opinions and notions of men, value them for what they are, if they have any value, and some of them do, not have any, but many of them do. We do not want to cripple men's minds, we do not want to wean men from investigating and reaching out into the field of thought. The boundless universe is before us all to learn and to live and to come up to the standard occupied by our Eternal Father and to be fit for his society. Let our minds enlarge, our understanding increase and let everything that is proved to be true and established and demonstrated come in to us as part of our belief, but the theories and notions of men that are in contradiction to the revelations of Almighty God are not to be considered in the light that some people view them. Let us be very careful about these things.

Now, we want to teach these things to our children, train them up to believe in the living and true God, the Author of our being, our Father in heaven, and in Jesus Christ, his Son, who died for us, and without whose redemption, as we read in the Book of Mormon, our spirits would have been banished forever from the divine presence, and our bodies would have mouldered in the dust forever. But through that atonement wrought out by Jesus Christ, and by our obedience to his commandments we shall come forth from the dust and stand upon our feet and have all

things that we have made ourselves fit for by our own acts. Forgiveness of sins, redemption from personal sin, is a doctrine of Christ to be obtained in the way that he has appointed. He died that we might live, and thus he atoned for the sin of Adam. He died that we might live and attain glory if we would repent and obey his commandments and receive the blessings in the way he has appointed; and our mission in the world here, what we have come on the earth to do, is to live that gospel and carry it to the ends of the earth and send it forth to all people, that all nations may hear the glorious sound of the glad tidings of salvation to the human race. And when we have done with our earthly work and gone into the world of spirits, that we might be allowed there to carry it to any part of the spirit spheres, even into the lowest hell, if necessary, in the great work of saviors of the children of men, so that the laws of God might be proclaimed, that God's truths might be made known, that opportunity might be given to all the race of Adam, in the body or out of the body, to receive the truth and walk in its light, and come as near as possible, considering their conditions and transactions and doings, as near as possible to the light and glory and presence of the Father. These are themes that are very simple, very plain, very clear to us all.

UNITY AMONG THE LEADERS OF THE CHURCH.

Now, let us live according to the teachings given to us this morning, walk in the ways of the Lord, teach them to our children, set a good example to all the world, put away from us everything that is contrary to the mind and will of the Lord, and become sanctified before him, a holy and a mighty people, saviors on Mount Zion, and our kingdom, or the kingdom that we are in is indeed the Lord's and we will be his people. May his peace abide with you, may the blessings and power of God rest down upon President Smith and heal him up fully, and upon all our brethren who are laboring with him. I want to say that we are united. There is no jar, no contention, no quarreling among the leaders of the Church. We are united in spirit. We bless and praise the Lord for his goodness to us. We enjoy each other's presence and company and society. We are a band of brethren. We are knitted and united together. We are one before the Lord as near as human beings can be with the failings and weaknesses of mortality; and we love the children of men, and we want to see salvation come to all people who will receive it. We want to see salvation come to this nation, we want the principles of the government of the United States to be exalted here and eventually throughout the world, as the preparation for the coming of him whose right it is to reign, Jesus the Christ, the Son of the living God.

May the peace and blessings of God abide with you all, through Jesus Christ. Amen.

A sacred duet : "Hail to the brightness of Zion's glad morn- ing," was sung by Prof. J. R. Boshard and Marie Hedquist.

PRESIDENT HEBER J. GRANT.

I rejoice in being permitted again to meet with the Saints in general conference. I do most earnestly and humbly pray that the Lord will assist me to give utterance to some of the thoughts which have come into my mind during the last few months and while listening to the remarks made since our conference opened, and to the beautiful songs sung in our hearing. I do not desire to say one word that shall offend, or that shall not be in keeping with the inspiration of the Lord. In all humility I desire the assistance of your faith and your prayers, that what I may say may be for the benefit of the Latter-day Saints here assembled.

HYMNS APPROPRIATE TO PRESENT CONDITIONS.

It has seemed to me that the hymns sung in our hearing since this conference opened are wonderfully appropriate to the present condition of affairs in all the world. I believe in very deed that it is a time when the Latter-day Saints should feel in their hearts the inspiration which came to Brother William Clayton when the great pioneer, Brigham Young, told him to write a hymn that should cheer and bless the Saints in their great pioneer journey to these fair valleys. Brother Clayton wrote: "Come, come, ye Saints, no toil nor labor fear, but with joy wend your way." And again: "Why should we think to earn a great reward, if we now shun the fight?" And again: "And should we die before our journey's through, happy day, all is well." I feel that we are entering to-day, as a part of our grand Nation, upon a great and wonderful journey, that we are engaging in a war of righteousness in which the Nation is risking its life, a war which undoubtedly will mean death to many of the noble boys who have volunteered or been drafted into the army and navy. I feel that every Latter-day Saint can with fervent spirit sing this splendid pioneer hymn, "Come, come, ye Saints, no toil nor labor fear," and that those who have an abiding faith in our Lord Jesus Christ and his redeeming blood, should go forth to war under the inspiration of the Lord, and that they can honestly and conscientiously pray that the Lord will preserve and bless them and give them success, even in war.

I think one of the grandest hymns which has ever been written by any of our local poets is John Jaques'

O Say, What is Truth?

O say, what is truth? 'Tis the fairest gem
That the riches of worlds can produce;
And priceless the value of truth will be when
The proud monarch's costliest diadem
Is counted but dross and refuse.

Yes, say, what is truth? 'Tis the brightest prize
To which mortals or gods can aspire;
Go search in the depths where it glittering lies,
Or ascend in pursuit to the loftiest skies;
'Tis an aim for the noblest desire.

The scepter may fall from the despot's grasp
 When with winds of stern justice he copes,
 But the pillar of truth will endure to the last,
 And its firm-rooted bulwarks outstand the rude blast,
 And the wreck of the fell tyrant's hopes.

Then, say, what is truth? 'Tis the last and the first,
 For the limits of time it steps o'er:
 Though the heavens depart, and the earth's fountains burst,
 Truth, the sum of existence, will weather the worst,
 Eternal, unchanged, evermore.

"OUT OF THEIR OWN MOUTHS."

A couple of days ago a friend of mine lent me this book that I have not yet read. It is entitled, *Out of their own Mouths*, and the scripture quotation, "Out of thine own mouth will I judge thee," is on the cover of the book. Sentiments which are anything but true. Speaking of truth, let me quote from Frederick the Great. Frederick was one of the men who stole those provinces and robbed other people of their possessions, as referred to by President Lund this morning.

If there is anything to be gained by it, we will be honest; if deception is necessary, let us be cheats.—Frederick II, Letter to Minister Radziwill.

Remember this standard of "Truth" of Frederick the Great:

Do not be ashamed to make alliances with a view to gaining advantage from them for yourself only.

Do not commit the gross blunder of not abandoning them when it suits your interest.

One takes when one can, and one is wrong only when obliged to give back.

I understand by the word "policy" that one must make it his study to deceive others; that is the way to get the better of them.—Works of Frederick II, Berlin edition (1848).

No ministers at home, but clerks. No ministers abroad, but spies.

Form alliances only in order to sow animosities.

Kindle and prolong war between my neighbors.

Always promise help and never send it.

There is only one person in the kingdom, that is myself.—Marginal notes in a copy of *Tacitus*, written by the King and cited by Diderot.

"All written constitutions are only scraps of paper."—Frederick William IV, Speech from the Throne, April 11, 1847. Remember in contrast our beloved "Mormon" poet John Jaques' inspired words: "Truth, the sum of existence, will weather the worst, eternal, unchanged, evermore."

Here are some of the truthful (?) statements of the present kaiser of Germany. When meeting a general and the governor of the province of Liege, he said when they visited Berlin:

"You are the governor of a province with which we have always maintained good neighborly relations. Recently, I understand, you have felt in your country serious apprehensions. Believe me, these apprehensions were unnecessary."

And at a banquet following the interview, he said to the general from Belgium: "You were quite right to trust us." The solemn word of honor of a nation guaranteed the neutrality of Belgium, but that word of honor was a "scrap of paper." "You do right to trust us." By trusting that emperor, what came? The destruction by the thousands and tens of thousands of Belgium's citizens, the destroying of their property, the levying upon them of vast sums, the taking of millions of the nation as prisoners, and making them work in as hateful a slavery as existed in the South before the days of the rebellion.

We shall conquer everywhere, even though we be surrounded by enemies on all sides; for there lives a powerful ally, the old, good God in heaven, who * * * has always been on our side.—William II, Speech, March 28, 1901.

He talks as familiarly as the man who profanes the name of the living God. It is a profanation of the living God to talk about his being on the side of a nation which breaks its solemn pledges, and treats constitutions and treaties as "scraps of paper."

I believe, as does our beloved President Joseph F. Smith, that the Constitution of the United States was written by the inspiration of Almighty God. I was taught this from the knee of my dear mother, who has passed to her reward in heaven. I know that any ruler who claims to be the representative of Almighty God who would take away the liberties of his fellow men, is not a representative from God. You can draw your own conclusions whom he does represent. I was going to tell, but maybe I would better not.

Remember that you are the chosen people! The Spirit of the Lord has descended upon me because I am the Emperor of the Germans!

I am the instrument of the Almighty. I am his sword, his agent. Woe and death to all those who shall oppose my will! Woe and death to those who do not believe in my mission! Woe and death to the cowards!

Let them perish, all the enemies of the German people! God demands their destruction, God who, by my mouth, bids you to do his will!—William II, Proclamation to the Army of the East, 1914.

No honest person need be told where the inspiration for such a damnable statement comes.

The triumph of the greater Germany, which some day must dominate all Europe, is the single end for which we are fighting.—William II, Proclamation, June, 1915.

Not by speeches and resolutions of majorities are the great questions of the time decided—that was the mistake of 1848 and 1849—but by iron and blood.—Bismarck, in the Military Committee of the Prussian Chamber of Deputies, 1862.

INSPIRED POEMS.

When I was in Germany, some years ago, while presiding over the European Mission, I had the pleasure of visiting many of the cities upon the continent, and one of the cities that I visited was Berlin, one of the

handsomest in all the world, another was Dresden. While riding from Dresden to Berlin I read and committed to memory a poem, by Goethe, Germany's greatest poet. I believe that John Jaques, William Clayton, Parley P. Pratt, Eliza R. Snow and others, whose beautiful hymns we have heard sung here today, were inspired by the Lord. I believe that men like Goethe, in writing, are inspired of the Lord, when they are upright and honest and endeavor to write that which is uplifting and noble. I would to God that every German would learn the four short verses of Goethe's poem as I did and realize that they are divinely inspired words:

Three Lessons.

There are three lessons I would write,
Three words as with a burning pen;
In tracings of eternal light
Upon the hearts of men.

Have faith, though clouds environ round
And gladness hides her face in scorn,
Put off the darkness from thy brow,
No night but hath its morn.

Have hope where'er thy bark be driven,
The calm distorts the tempest's mirth;
Know this, God rules the hosts of heaven,
The inhabitants of earth.

I hope Kaiser William will live to have these words burned into his very brain: "Know this, God rules the hosts of heaven, the inhabitants of earth." Goethe winds up with this supreme declaration of love, a declaration in keeping with the teachings of our Lord and Master, Jesus Christ; a declaration in keeping with the will of our Father in heaven:

Have love—not love alone for one,
But man as man thy brother call,
And scatter as a circling sun
Thy charities on all.

WHAT THE KAISER SAYS HE IS.

What kind of charities have been scattered by the ruling house of Germany? Murder, rapine, robbery, is the kind of charity and love which they have scattered. Let me read to you the words of the Kaiser from a book entitled, *My Ideas and Ideals—William II*:

As I look upon myself as an instrument of the Lord, I am indifferent to the point of view of the present day.

I, too, like my imperial grandfather, represent the kingship by God's grace.

Each of the Hohenzollern princes was from the outset of his career conscious that he was only God's vicegerent upon earth.

Again I say the inspiration of William II comes from a different source than from God—(the speaker here pointed downward).

My course is the right one, and in it I shall continue to steer.

There is only one master in this country; I am he, and I will not tolerate another.

There was only one master, so Napoleon Bonaparte thought, but he did not finally triumph. "Know this, God rules the hosts of heaven, The inhabitants of earth;" and the kaiser will find this out if he lives long enough, and I hope and pray he will.

There is only one law—my law; the law which I myself lay down.

There is the law of justice, there is the law of virtue, there is the law of honor, there is the law of Almighty God, that this man and those who sustain him are violating, and they will find it out!

The best word is a blow—the Army and Navy are the pillars of the State.

An immense amount of inspiration from Almighty God in this infamous statement. The following sentence of less than three lines tells whether this man represents the Lord Almighty or not:

Hurrah for the dry powder and the sharp sword, for the end we have in sight and the forces we are bending towards it, for the German Army and the General Staff.

A fine representative of God!

PAN-GERMANISM.

I had the privilege of becoming acquainted on the steamer with a German who was returning from Japan, who had been there training the Japanese army. I learned that he believed that might was right, and that weak nations had no right to live. The teachings of our Father in heaven and of our Redeemer are just the exact opposite of any doctrines of that kind. I recommend you to read a book entitled *Pan-Germany*, a little twenty-five-cent pamphlet. You will find that Germany started out to do exactly what President Lund said they expected to do, to gain dominion through the heart of Europe from the North Sea clear down to the Persian Gulf; and if they get peace today, without indemnities they have won the war. Germany has since the beginning of this conflict placed over 75,000,000 people under her dominion, and she is working millions of these people in her fields and factories.

WHAT GERMANY WOULD DO.

For example, they worked one girl in the harvest fields from sun-up until dark, and they paid her for six mortal months' labor less than two dollars. From the time that the war broke out until February, a year ago, the National Imperial Bank increased its reserves from 1,300,000,000 marks to 2,500,000,000 marks. They are enslaving Turkey and Austria-

Hungary financially by selling to them the munitions of war which are used in the interest of the German empire. Their allies have been practically bankrupted by Germany running a printing press and furnishing them money. Today if Germany could get peace without indemnities she could enslave the world. The kaiser claims to be the representative of God, but he knows nothing about the laws of God, or of justice, and this is why he will eventually be defeated. The Lord has said that this land of America is a choice land above all other lands, and that if the people are pure in heart and serve him, that it shall be preserved from any king ever ruling here. That is the word of God to his ancient servants upon this continent, as recorded in the Book of Mormon. The Kaiser mistook the fiber of the Belgian people. He thought might was so great in the empire that he ruled over, that the Belgians would not dare oppose him. but those Belgians gave their lives for truth and honor. He thought that France would not dare fight, but the Frenchmen offered their lives upon the altar of honor. He never dreamed for a moment that England unprepared would enter the war, but again he mistook the character of the English people. He instructed his legions to "destroy the little contemptible English army." He believed that he had the might to crush them, but the people of England stepped forward with that sense of honor, right and justice which is inborn in her people, and fulfilled her pledges to Belgium.

AN INFAMOUS CONCEPTION.

Now I want to read to you one of the most infamous things that was ever conceived by a ruling class:

In 1895, when Germany decided upon what she wanted, (viz., to conquer the world,) she proceeded to make a list of all Germans on the face of the globe, in order to pick out from among them those who were most likely to prove useful tools of carrying out the Pan-German plan. The result of this registration of the German element throughout the world may be found in the *Pan-German Atlas* of Paul Langhans, published by Justus Perthes, at Gotha, in 1909. (The Pan-German plan was to split Europe through the center and eventually to conquer the world.)

The Pan-German societies have carried on a vigorous propaganda among all these Germans, especially since 1900, and in Argentina and Brazil, which were intended to be the principal German protectorates, they were organized with particular care. The German law of July 22, 1913, known as Delbruck's, which deals with nationality under the Empire and under the State, has greatly favored German organization in America, and it is important to know at least the gist of it, since it is full of significance, and marks the last stage of Pan-German organization prior to the war.

The second part of its article 25, reads as follows: "If any person before acquiring nationality in a foreign state shall have received the written permission of a competent authority of his native state to retain his nationality of that state, he shall not lose his nationality of the said native state. The German consul shall be consulted before this permission is granted."

"From these words we can measure the depth of German astuteness," and pardon my saying, we can measure the depth of depravity of the Ger-

man statesmen, who ask men to hold up their hands before high heaven and pledge allegiance to another country, when they never intended to fulfil that pledge made in solemn covenant before God. "According to this provision a German may become a citizen of a foreign state but if he obtains a written permission 'from a competent authority of his native State,' he still continues to enjoy, for himself and his descendants, all the rights of a German citizen, and may claim the protection of the German Empire." Such a law is infamous beyond my language to tell.

WHAT HAS BEEN DONE FOR THE WAR IN UTAH.

I want to read what we have done here in Utah for the war in which we are engaged—a brief summary made on December 21, 1917:

Men Supplied by Utah.

Army—quota asked for	746 men
Furnished	2,344 men
Marines—quota asked for.....	126 men
Furnished	346 men
Navy—no quota—Utah and Southern Idaho furnished.....	641 men
Utah also furnished one regiment of field artillery and one field hospital...1,500	
Asked, 872; given, 4,831 men.	
Red Cross—apportionment	\$350,000
Raised	\$520,000
First Liberty Loan—apportionment	\$6,500,000
Amount subscribed	\$9,400,000
This is one of the largest amounts raised, in proportion, by any State in this Federal Reserve District.	
Second Liberty Loan—minimum apportionment.....	\$10,000,000
Amount subscribed	\$16,200,000
Soldiers' Welfare Fund, including Y. M. C. A. and Training Camp	
Recreation Fund—apportionment	\$100,000
Amount raised	\$105,000
Red Cross Membership Campaign—allotment.....	60,000 members
Subscribers	66,000 members
Asked, \$17,010,000; Given, \$26,291,000	

NO QUESTION EVER SETTLED UNTIL IT'S SETTLED RIGHT.

Allow me to read to you the inspired words of Ella Wheeler Wilcox. She has entitled her poem

An Inspiration.

However the battle is ended,
 Though proudly the victor comes,
 With fluttering flags and prancing steeds
 And echo of rolling drums,
 Still truth proclaims the motto,
 In letters of living light,
 No question is ever settled
 Until it is settled right.

Though the heel of the strong oppressor
 May grind the weak in the dust;
 And the voices of fame with one acclaim
 May call him great and just;
 Let those who applaud take warning
 And keep this motto in sight—
 No question is ever settled
 Until it is settled right.

Let those who have failed take courage,
 Though the enemy seems to have won;
 Though his ranks are strong, if he be in the wrong,
 The battle is not yet done;
 For sure as the morning follows
 The darkest hour of the night,
 No question is ever settled
 Until it is settled right.

O man, bowed down with labor,
 O woman, young, yet old;
 O heart, oppressed in the toiler's breast,
 And crushed by the power of gold,
 Keep on with your weary battle
 Against triumphant might;
 No question is ever settled
 Until it is settled right.

Let me again quote Goethe: "Know this, God rules the hosts of heaven, the inhabitants of earth."

LOYALTY OF GERMAN LATTER-DAY SAINTS.

In my anxiety to get through with as many items as possible in twenty-five minutes I came near neglecting to say one thing which I desire to say: I have never traveled with a man who impressed me more as loving God, and more determined to give to this work of our Redeemer his life's labor, than did the late Karl G. Maeser. I believe that the men and women that the gospel found in Germany, and who in all honor embraced it, are as loyal, as true, and as patriotic as any other people who have joined the Church of Christ. The night following my call for a mission to Japan I lay awake until after three o'clock in the morning, and in thinking of those who were aged, and whom I hoped and prayed might live until I returned, I thought of my own dear mother, of John R. Winder, of George Romney, of Karl G. Maeser, and of others whom I loved with all my heart. I feel that the Germans who have embraced the Truth and who have the love of God and the love of our Redeemer in their hearts, are as willing to go forth to battle against wrong and error as the people of any other nation who have embraced the gospel of Jesus Christ.

May the Lord help us who know the Truth to go on proclaiming it, and bringing people to a knowledge of the Redeemer, and teaching them to love their fellow men instead of robbing and killing them, is my prayer and desire, and I ask it in the name of Jesus. Amen.

ELDER RUDGER CLAWSON.

Obtaining knowledge by study and by faith—Value of the book of Genesis—It answers perfectly the false doctrine of evolution—The law of marriage instituted that mankind might multiply and replenish the earth—Relationship of Abraham to us and the world—The lesson of obedience in the lives of Abraham, Isaac and Jacob—The blessings of these patriarchs have come down to us—Modern Scripture to be studied, and also the counsels of the living oracles.

Brethren and sisters, "The glory of God is intelligence," and this great truth is confirmed and emphasized in another statement occurring in the Doctrine and Covenants. The Lord, in speaking to Joseph Smith the Prophet, said: "As all have not faith, seek ye diligently and teach one another words of wisdom; seek ye out of the best books words of wisdom. Seek learning even by study and also by faith."

I take it that this is very important counsel to the Church of God. We know that there are two ways of getting intelligence—one is by study, the other is by faith; and these two methods go well hand in hand. The injunction is that we should seek words of wisdom out of the best books. The world today is full of literature. There are very many good books, but as members of the Church of Christ I assume we will agree that the very best books in the world today are the standard church works—the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. Take, for example, the Bible. This book, brethren and sisters, has come down through the centuries of the past and is hoary with age, but never-

theless it breathes forth the very strength and vigor of youth. It contains many wise sayings and thrilling incidents and teachings of priceless value. From this book and other church works we are constantly taking lessons and compiling them into manuals and sending them forth into our various organizations and priesthood classes and auxiliary associations, but these books are especially recommended for general use throughout the Church and for careful study, and should often be consulted by Latter-day Saints.

Referring to the Bible, I may say that if there was not one vestige of the Holy Record left to us but the book of Genesis, it would still be worth while, and would be of priceless value to the children of men. In the first chapter of Genesis many valuable truths are imparted. We learn that God created the heavens and the earth and all things that in them are. We are also given to understand in this matter of creation that the Lord operated and worked in an orderly way and by law, for we are told that the Lord God of heaven and his Son Jesus Christ work by law, that in the beginning things came into being by the power of God. God said, "Let there be light," and there was light, and this was effected, as I have just said, by the power of God.

We are told that God made the beasts of the earth after their kind, and the fishes of the sea after their kind, and the winged fowl of the air after its kind, and every creeping thing that creepeth upon the earth, after its kind. And the Lord saw that they were good, and he blessed them, saying, "Multiply and fill the waters of the deep, Let the fowl

multiply upon the earth." But the supreme creative act came with the appearance of man. "And the Lord said, Let us make man in our own image and after our likeness, and let him have dominion over the fishes of the sea and the fowls of the air and over the earth and every living creature." "So God made man in his own image, in his own image made he him, male and female created he them." But the Lord did not stop there, he blessed them and he said, "Be fruitful and multiply and replenish the earth and subdue it and have dominion over it," and so forth.

Now, it seems to me that there is to be a very great lesson learned from this important chapter in the Bible. In the first place, I think that it answers perfectly the false doctrine of evolution. We are distinctly given to understand that every living creature was made after its kind. We are not to expect that a lion will grow into a horse, or that a cow will grow into an elephant, but we have reason to believe that a horse will always be a horse. You may be able to improve the horse, but it will still be a horse, and so with the other animals of God's creation.

And since man in the beginning was made in the image of God and after his likeness, and since he is still in the image of God and will so continue, we have no reason to conclude that there has ever been any change at all in the order of things as first instituted.

Furthermore, you will remember, and there is a great lesson in it, that God commanded these living creatures throughout all the animal kingdom as also man to be fruitful and multiply and replenish the

earth, but man could not properly do this without matrimony, and so God instituted the law of marriage in the garden of Eden. We must know from this that marriage is honorable, because it originated with the Almighty. He introduced it in the garden of Eden, and this law has since prevailed throughout the earth. But we also find in many places and in very many instances that the command of God is not obeyed, and that people, even those who are married, sometimes do not fulfil this obligation, for they are not fruitful and do not multiply and replenish the earth. In that particular they come short. This ought not to be so with the Latter-day Saints. It is expected of us that we shall be a fruitful people, that we shall become a numerous people, that the Church shall grow until it shall fill the whole earth, because it has in it the spirit of endurance. As Latter-day Saints we must of necessity obey this great and important law of marriage. That is one of the lessons that comes down to us from the very beginning.

How very beautiful, brethren and sisters, is the story of the patriarchs, our progenitors. What would we know about them, how could we ascertain their names, how could we learn what they did, if it were not for the record, and I ask you candidly, how could we know anyhow, unless we searched the record and made a study of it, because I take it that you cannot find any knowledge in the mind of man that is not put there.

Take Abraham, for instance. Have you ever thought of him? Have you ever considered his relationship to us and to the world? It seems upon one occasion that God

appeared unto Abraham and commanded him to leave his country and go out from among his own people into a strange land. Abraham did not hesitate. He obeyed the voice of God willingly, and when he came into this strange country the Lord said to him, "Lift up now thine eyes from the place where thou art to the northward and the southward, to the eastward and the westward, for all the land that thou seest, to thee will I give it and to thy seed, and I will make thy seed as the dust of the earth, so that if any man can number the dust of the earth, so also shall thy seed be numbered." What a wonderful saying, what a glorious promise! and the lesson that we can draw from it is that Abraham was obedient, he was willing to follow the voice of counsel and to do the will of God, and thus he secured a blessing. Upon another occasion he was subjected to a very severe test, as great, I think, as any test that could come to us or any one of us. The Lord commanded him to take his beloved son, the son of promise, to take Isaac up into a mountain and offer him up as a sacrifice to the Lord. To do this he must needs slay his son with his own hand. But he did not hesitate. No. It was the command of God. He responded readily—I would not say willingly—it must have been a great sorrow to him, but he was obedient and the Lord accepted this act upon the part of Abraham as a sign of obedience and of righteousness, and did not require the sacrifice. After the offering was made then came the blessing, in other words, after the sacrifice comes the blessing. The Lord then said to Abraham, "By myself have I sworn, saith the

Lord, for because thou hast done this thing and hast not withheld thy son, thine only son, that in blessing I will bless thee and in multiplying I will multiply thy seed as the stars of heaven and as the sand upon the sea shore, and thy seed shall possess the gate of his enemies, and in thee and in thy seed all the nations of the earth shall be blessed." What greater promise than this could come to a man, and yet it came through the righteousness of Abraham through the spirit of obedience. It is a very great lesson, Latter-day Saints, and we should take it to heart. We should cultivate the spirit of obedience in our hearts, be willing to listen to the voice of God, and walk by the counsels of his servants who are divinely called.

The blessing that was put upon Abraham was also conferred upon Isaac, for Isaac as a boy and as a man exhibited the spirit of submission and obedience. He honored his parents. They desired him to go down among his people and kindred for a wife rather than marry among strangers, or among the daughters of the Canaanites.

Isaac yielded to the wish of his parents. He honored them, and God honored him, and put upon him the blessing of Abraham.

And so it was with Jacob. He was willing to listen to the voice of his parents, and went down among his people to get a wife, while Esau seeing that it displeased his parents went straightway among strangers and married some of the daughters of Canaan. Now, in the one case the displeasure of the Lord was shown, and in the other case the blessing followed, because the blessings that were put upon Abraham

and Isaac were also put upon Jacob, and thus, brethren and sisters, the names of those great patriarchs were linked together, and they were called Abraham, Isaac and Jacob. The Lord himself has greatly honored them by sometimes saying, "I am the God of Abraham, Isaac and Jacob." Jacob was further distinguished by a change in his name. The Lord said to him upon one occasion, "Thy name shall no more be called Jacob but Israel, for as a prince hast thou power with God and with men, and hast prevailed." So the name of Jacob was changed to Israel, and the children of Jacob after that were called the children of Israel, and the blessings of Abraham, Isaac and Jacob were pronounced upon their posterity. These blessings were to be realized by them through their righteousness, through their faith and faithfulness to the God of heaven. So the blessings of the patriarchs have come down to us, even to us who are assembled in this great building here, for we are of the posterity of Abraham, Isaac and Jacob.

All this seems wonderful to me, and I have obtained the knowledge of it, by a study of the scriptures. We would do well to give attention to this matter, so also to the study of the New Testament, and the Book of Mormon, which is closely identified and connected up with the Bible, and the book of Doctrine and Covenants, containing the revela-

tions of God to his prophet and to his people of latter times. Oh, what a wonderful, marvelous book is the book of Covenants! And then there is the Pearl of Great Price. Is it not beyond price, embodying, as it does the writings of Abraham, Enoch and Moses? We ought to familiarize ourselves with the scriptures that have been given.

May the Lord bless us and sanctify to our good these great books which have been committed into our keeping; and may he sanctify to our good also, the counsels of the living oracles, the teachings of the servants of God in our day. Let us remember them and let us receive their words and honor their teachings, and God will bless us and multiply us abundantly, which may he grant, in the name of Jesus Christ. Amen.

A notice of the performance of "Elijah" in the Tabernacle at 5 o'clock tonight, was given out.

It was also announced that the General Priesthood meeting would convene in the Tabernacle at 7 o'clock tonight.

The choir and congregation sang: "We thank thee, O God, for a prophet."

Conference adjourned until Saturday morning at 10 o'clock.

President Andrew Kimball, of the St. Joseph stake, Arizona, pronounced the benediction.

SECOND DAY.

In the Tabernacle, Saturday, April 6, 1918, 10 a. m.

The assembly was called to order by President Joseph F. Smith.

The choir and congregation sang the hymn: "Come let us anew our journey pursue."

Prayer was offered by President Edward H. Snow, of the St. George stake of Zion.

The hymn, "Guide us, O thou great Jehovah," was sung by the choir and congregation.

ELDER GEORGE A. SMITH.

Meditation on the passing of Elder Hyrum M. Smith—Love of the brethren—Gratitude for the restoration of the gospel—Men and women prone to turn away from righteousness and listen to the promptings of the evil one who minimizes sin and urges justification for committing just a little sin—Illustrations—To preserve men from Satan and his insidious ways, the gospel has been restored—God has said, "This is the path, walk ye in it"—Admonition to the Saints to do their duty—A prayer for the leaders and people of the Church.

I crave an interest in your faith and prayers, that the Lord will direct what I may say, that it may be profitable to the thousands of faithful Latter-day Saints who are assembled here in the worship of the Lord. My heart is very tender this morning. While sitting here yesterday and today I thought of how little we know of what awaits us or how long we will be here on earth. But for a knowledge of the gospel of Jesus Christ, I would be

filled with sorrow, remembering as I do that one of our beloved brethren who occupied this position just six months ago this Saturday morning has been called home. It seems but a few days since Elder Hyrum M. Smith stood here where I stand, about this hour in the day, and delivered to us, under the inspiration of the Spirit of God, his message to the Latter-day Saints. It is true that his voice is stilled as far as we are concerned here, but the teachings that he advocated on that day are not stilled, and no doubt there are many in this audience who will remember the very topics that he touched upon on that occasion. If you do not remember, let me refresh your minds just a little. He referred to the fact that Solomon did not pray for riches, did not pray for honors, but he prayed for an understanding heart, and God told him that because he had prayed for that desirable thing, that he had not only given to him an understanding heart, but that he had given him, in addition, honor and riches, and that not any of the kings of his time would be like unto him. Another thing Brother Hyrum referred to was the teaching of Moses, wherein, after advising the people and admonishing them, he said, "And teach these things to your sons and to your sons' sons." I think that is a splendid precept for Israel to remember today, that we explain in kindness and love the gospel of our Lord, not only to our sons, but to our sons' sons, and I would like to add, to our daughters, to our

neighbors' sons and to all that it is possible for us to reach. Then Elder Hyrum referred to the teachings of the greatest of all men who have lived upon the earth, Jesus of Nazareth, wherein he said, "Not everyone that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven," and he also taught them "By their fruits ye shall know them." Now, these instructions have been handed down in holy writ and were repeated by our esteemed associate just six months ago. Do you suppose that the teachings of that good man will be forgotten by Israel? I think not, and he will be held in loving remembrance. We honor and respect him and love and appreciate him for the good that he did and the example that he set us. There is no occasion for us to mourn his calling away, on his account, for his work was done, and our Father will give to him the things that he has labored for. I feel this morning to say that the splendid work he performed could not have been done so acceptably but for the noble woman who stood by his side and who assisted him and encouraged him and labored with him and kept his home and taught his children. But for her, the work that he performed could not have been accomplished; and I thank God this morning that he has a son who gives promise of walking in the footsteps of his father, that he has children who, because of their love and esteem for the good man whose work is done, will delight in honoring his name. I am thankful, I say, for them, and pray God to bless them, that the name of Hyrum M. Smith may re-

main and be remembered in love among the Latter-day Saints because of the family that he leaves to represent him in the world.

Now, my brethren and sisters, perhaps you will understand when I tell you that my heart is tender this morning. I love my brethren, and I am grateful for the privilege of standing at the side of men such as have led and now lead this Church. I am grateful for my membership in this organization, and thankful for your companionship, as I travel among you in the stakes and wards of Zion. God bless you, my brethren and sisters, who minister to us who are so much of the time absent from our homes.

Yesterday, as our beloved President began to address us, my heart was touched. I realized how he was suffering the weaknesses that are natural to men at this time of life, and as he continued his remarks I believe you, with me, offered a prayer that God would strengthen him and make him equal to the duty of presiding over this conference, and that he would feel no bad effects from that long and beautiful address; and this morning he is with us, and I am grateful he says that he feels much better than he did yesterday.

This is our Father's work that has brought us together here today. While this world is in confusion, here under the shades of this great dome we have met together to worship God and to honor him and to listen to the whisperings of his Spirit made manifest through those who may be called to address us. We are here not with doubt in our minds that there is a God in heaven, we know that there is, and we know, as we know that we live, that

this work with which we are identified is our Father's work; he began it and he sent his only begotten Son into the world to prepare the way, and that in this latter day he called the Prophet Joseph Smith and taught him, as a kind and loving father teaches a choice and favored son, the things that touch our hearts and that have inspired in us a desire to do our best. God lives, and his hand is over this world, and the conditions that confront us to-day will result in repentance and softening of the hearts of his children, and many will turn from the error of their ways and forsake evil and desire to know what he would have them do. As I see men and women everywhere groping for the wall, oh, how grateful am I that those who were my ancestors received this gospel of our Lord, knew the voice of the good Shepherd and followed it, and that my heritage has been to be reared among a people better than whom there are not in the world today. All these things soften my feelings and mellow my heart and I am grateful to the Lord this morning for his mercies. You know the people of the world, our brethren and sisters, many of them have been deceived by the cunning of the adversary, and they are led here and there and their time is wasted, while they live upon the earth, that might be profitably spent, not only to their own benefit, but to the benefit of their fellows, if they but understood and lived the gospel of Jesus Christ. The adversary does not take them forcefully and prevent them understanding the truth, but in an insidious and underhand way he whispers to them to do this thing and that. He poisons their minds against the things that are

true. He makes unpopular those things that are desirable to the children of men, and then, because of the habit of men and women to follow the fashion and custom of the world and listen to the sophistry of those who are prominent, he is able to lead them along a pathway that prevents them taking advantage of life and gaining the object of their creation in the world. It is not only now that this is the case, but it has been so from the beginning. When Abel was out with his flocks, and his brother Cain saw that he was favored of the Lord because he did right, the adversary whispered to Cain, "You can just as well have these flocks, nobody will know if you slay your brother," and he took his life. And what did he gain? He didn't gain anything, but he lost the blessing of his heavenly Father. He took that which he could not give and became a murderer and from henceforth his name is known in the earth as one who had departed from the right and had committed an awful crime.

So it has been all the way down from that day until now. When the Lord sent Noah among the children of men to warn them and to teach them and to encourage them to works of righteousness, they turned away from him, they didn't believe he was a prophet of God. The adversary whispered in their ears, "Why, this man is only an ordinary man, he has no right to speak in the name of the Lord, surely you will pay no attention to him," and his mission was made unpopular by the cunning of the adversary. Men and women in their sins continued sinful and failed to listen to the warning voice of a prophet of God, and the result was that the Lord could do nothing with them until

they were repentant. He saw the futility of working with them because they were wilfully in the hands of the adversary, and so he covered the earth with a great flood, gathering just a little handful of people to re-people the earth, because it was necessary that good men and good women should transmit to posterity the virtues that they inherited when they were created in the spirit world. And so it has ever been. In the time of the Savior the adversary whispered to those people, he is not the Son of God, surely you will not accept him, he is just an ordinary man, he is only the son of Mary and Joseph and he is not any more the Son of God than you are, and the people listened to that insidious, wicked one and crucified the Redeemer of mankind. The condition of the world today is predicted in the Book of Mormon, the same thing exactly that I have just referred to. When Nephi was teaching the people and trying to show them the necessity of living near to the Lord, not to surrender to the promptings of evil, teaching them the necessity of keeping all the commandments of God, pointing out to them that the thing that encouraged good always came from our heavenly Father, and that anything that enticed them to evil came from the adversary and they were not safe the moment they went into the devil's territory. This is what he says, referring to the time when the Book of Mormon should be brought forth, when the record should be taken out among the children of men, when the things that were in the book that were of great worth to the children of men should begin to be made known, and he speaks very plainly in this the 28th chapter of II Nephi:

"For it shall come to pass in that day that the churches which are built up, and not unto the Lord, when the one shall say unto the other, Behold, I am the Lord's, and the other shall say, I am the Lord's. And thus shall everyone say that hath built up churches, and not unto the Lord."

Now, the Prophet Nephi, hundreds of years ago, saw what would occur, that the people were to contend with one another and deny the power of the Holy Ghost and the Holy One of Israel, and were to teach for doctrine the commandments of men. An influence is in the world today trying to make people believe that by their own intelligence and by their own power they can gain eternal life. Let me continue to read from Nephi:

"And there shall also be many which shall say, Eat, drink and be merry, nevertheless fear God, he will justify in committing a little sin."

I want you to note that: "He will justify in committing a little sin." That cunning adversary knowing that if he could only get a man or woman to do a little wrong, that far they had gone into his territory, that far they were in his power.

"Nevertheless, fear God, he will justify in committing a little sin, yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this. And do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the Kingdom of God."

Isn't that just exactly what the devil says to the children of men today as plainly as it is written here? Oh, commit a little sin, that won't do any harm, lie a little, that won't do any particular damage, the

Lord will forgive that and you will only be beaten with a few stripes and at last you shall be saved in the kingdom of God. That is what he says to the man or the woman who has been taught the Word of Wisdom when he says, oh, drink a little tea, that won't hurt you; use a little tobacco, that won't make any difference; a little liquor won't do any harm. These are little things; he always does it a little at a time, not all at once. That is what I would like us to remember, my brethern, this morning. It is these insignificant insidious whisperings that betray mankind and that place us in the power of the devil. I want to say to you, in my judgment, that the use of tobacco, a little thing as it seems to some men, has been the means of destroying their spiritual life, has been the means of driving from them the companionship of the Spirit of our Father, has alienated them from the society of good men and women, and has brought upon them the disregard and reproach of the children that have been born to them, and yet the devil will say to a man, Oh, it's only a little thing! And Nephi says further:

"And others will he pacify and lull them away into carnal security, that they will say, All is well in Zion; yea Zion prospereth, all is well; and thus the devil cheateth their souls."

Now, I want you to note that: "And thus the devil cheateth their souls and leadeth them away carefully down to hell." And that is the way he does it, that's exactly the way he does it. He does not come and grab you bodily and take you into his territory, but he whispers, "Do this little evil," and when he succeeds in that, another little evil and another, and, to use the ex-

pression quoted, "He cheateth their souls." That's what he does. He makes you believe that you are gaining something when you are losing. So it is every time we fail to observe a law of God or keep a commandment, we are being cheated, because there is no gain in this world or in the world to come but by obedience to the law of our heavenly Father. Then again, that peculiar suggestion, "And he leadeth them *carefully* away down to hell" is significant, that is his method. Men and women in the world today are subject to that influence, and they are being drawn here and there, and that whispering is going on and they do not understand what the Lord desires them to do, but they continue in the territory of the evil one, subject to his power where the Spirit of the Lord will not go. He says further:

"And behold, others he flattereth away, and telleth them there is no hell."

Isn't that what the world is taught today? These higher critics, these agnostics, who do not believe in God, man, nor the devil, as far as that is concerned, except what they see. Are they not saying, "There is no hell?" And Nephi here tells us it is the devil that teaches them that.

"And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them, I am no devil, for there is none; and thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance."

Now, my brethren and sisters, that is the condition of the world today. Nephi could not have stated it plainer if he had been right here

in the world now. And the adversary is at work, and because our heavenly Father desired to preserve his children from the evil of that teaching and of that belief he sent the boy prophet, Joseph Smith, into the world, commissioned him with divine authority, organized his Church, and began again to teach the truth to the children of men, that they might be led from the error of their ways. That mission evolves upon you. You have received the Holy Melchizedek Priesthood, most of you; you have been commissioned by divine authority, and the Lord will hold us—I myself am with you in that, I realize—will hold all men who hold the Melchizedek Priesthood in this Church responsible for the treatment of that priesthood and for the care with which we exercise it among the children of men. Now, my brethren and sisters, was there ever a time in the history of the world when there was greater need for men and women to serve the Lord and keep his commandments? Look at the world today; millions of men arrayed against each other striving to destroy life. Why? Because the adversary is whispering to them, “This is the thing to do.” I want to tell you that this war will not cease and the strife in this world will not end until the children of men repent of their sins and turn to God and serve him and keep his commandments; and in the words of Patrick Henry, “Men may cry peace, peace, but there is not peace” until the children of men conform their lives to the teachings of the Father of us all, who gave us our being and who placed within our reach wholesome advice and counsel from the creation until now, and

has said to us, “This is the path, walk ye in it.”

Now, my brethren and sisters, surely we will do our duty as elders in Israel and as members of the fold of Christ. Our Father in heaven has given us the knowledge, has given us the authority, has called us together in the valleys of these grand mountains, and has given us shepherds after his own heart. Let us live as we ought to live, let us honor each other as we ought to do, let us sustain this Government that has been so generous to us as we ought to sustain it; and if we are not required to give of our family, if we have not sons to send, then let us give part of our substance to comfort the sons of other men and to make it possible for liberty to be in the world.

I pray that the blessings of our Father may remain with the Latter-day Saints, and they will if we will be faithful. I pray that our Father will bless the man who presides over this Church, that he will rebuke the weaknesses that the flesh is heir to and that have taken possession of him, that he will make him well and strong and continue to him the joy and the satisfaction that he has had in ministering to us, all these years. I pray that his counselors may be similarly remembered and that they may rejoice together to preside over us and direct us as long as they desire to remain with us. And may peace and comfort and satisfaction be upon all the hosts of Israel because of their faith and devotion, and may we repent of our sins that the Lord may minister to us in a greater measure in the future than in the past; that our sons and daughters, growing up under our influence, may become a valiant

army prepared, by reason of their faith and knowledge, of the power of God, to carry his message to the nations of the earth and promulgate it where it has not been heard before, and establish it to the honor and glory of God, and to the salvation of the children of men, is my prayer in the name of Jesus Christ. Amen.

ELDER SAMUEL O. BENNION.

(President of the Central States Mission)

I esteem it a great privilege, my brethren and sisters and friends, to have the honor of attending this conference. It looked a few days ago as if I should not be able to be here, but through the prayers of faith, I have been permitted to attend thus far. I have listened with interest to the remarks of my brethren who have preceded me, and was greatly impressed by the exhortation and teaching of President Smith that men and women should provide for themselves and produce many things that they need so that they will not have to buy them; also that they should patronize home industries.

In the mission field where I labor we encourage the people to grow the crops that are necessary to produce a living. Our people in the south usually grow cotton; it is the cash crop. They have been there for many years as renters, and as their landlords have generally prescribed the crop they are to raise, they have been forced to raise cotton, using all the money they could get out of that cotton to buy food-stuffs for their families and forage for their animals, paying high prices for it, when they might have

produced these things themselves. But while this custom in the past has brought great hardships on them it has been a great labor to induce them to change their method of farming. However, in the past year, notwithstanding the great drought in the south, hundreds of people there raised their own forage, and have not had to buy the hay that has cost so much money and kept them so poor. They have yielded to the law of obedience and they have found that therein lies the only safety. That has always been my belief. I have learned in my experience that to obey is better than sacrifice, and to hearken than the fat of rams. I also believe that the scriptures the Lord has revealed unto us in this dispensation are more essential for us to become acquainted with than anything we may think of in temporal ways. I believe that men and women ought to prepare themselves—that they ought to know something about the gospel of Christ, and why they are members of the Church of Jesus Christ of Latter-day Saints, or “Mormons,” as we are commonly called in the world. We ought to take advantage of opportunities that are offered us from time to time to learn more of the gospel and to become acquainted with the truths contained therein. It is just as necessary for us to learn the words of life that will bring us spiritual glory and exaltation as it is to labor hard for temporal things. We need the temporal things of life as taught in this Church, but we ought not to let the spiritual side of life go undeveloped. I believe that men and women can be led and are led too much into the ways of money-making and accumulating of means, to

the expense, often, of their own spiritual welfare.

We have labored with great interest in the mission field in the Central States, and have seen men and women join the Church and grow in a knowledge of the Lord until they have become happy and contented in their lives. Many own their homes, as a result of the teachings of the gospel of Christ. I do not believe, my brethren and sisters, that a man or woman can ever succeed in this world without a knowledge of the gospel as well as they can with it. There is no real happiness, and there is no pleasure, there is no unity, aside from it, and as soon as men and women hear of the gospel, the majority of them are inclined to listen, although they do not always obey it.

I believe that men ought to become acquainted with the Book of Mormon, a book which in itself is a direct testimony that this Church has something that no other church in the world possesses. If the Book of Mormon came into the hands of the "Mormon" people through their own ingenuity, then men and women ought to investigate it and prove it. If they prove that it did not, then they must acknowledge that it is inspired and came from God, for it is a direct evidence that the Lord has spoken in this dispensation. No man can read the Book of Mormon with a desire to learn the truth and deny the things that are in it. No man can read the Book of Mormon with a desire to know the truth and be honest in his heart without becoming convinced that it is real and that it does come from God. Joseph Smith said that he received it from an angel and that he translated the records into this present book by the gift and power

of God. I know of no greater evidence that the Lord has revealed himself in this dispensation or in the latter days than the Book of Mormon. You may take any other church, let them offer what they have to prove their divinity, and there is nothing to be found that will compare with this great record. It was given to men in the earth to be distributed by the thousands, for men and women to read. It could never have been produced by man. Nearly a century has passed since this book came forth, and there have never been men nor a set of men with all their learning and with all their power, accumulated through knowledge received in this world, who have been able to produce or write one page like unto it. It is the word of God handed down to us in this dispensation, by which we may know that he does live, and that he reveals himself, that he has the power to come and to go as he chooses, and that he has a well-defined way and plan by which he works. The reading of the Book of Mormon gives unto men and unto women a testimony that he is and that he really does visit the children of men in the earth when he sees and finds the occasion to do so. The Prophet Joseph Smith stated as a boy that he received this book from an angel, and that the Father and the Son had visited him. Men may criticize the statement; men may say that Joseph Smith was a dreamer. My brethren and sisters, here is his work (not entirely all, for he left many, many records), here is a book that has lived all these years, and no man has ever been able to successfully attack the words and the principles that are contained therein, some of the most

beautiful that a man could read. The honest in heart cannot help but be touched, and they will surely change their method of thinking and of believing.

If a man representing himself as a minister of some church should come to one of us and say, "Here, I desire you to take this book and read it, it represents our church, and I tell you that it is the truth, and if you will pray unto the Lord for a knowledge of its truth you will have a witness from God that it is true," I want to tell you that most of us would take such a book and read it, and it would stand the test if it was the truth. Now, the Book of Mormon contains such a promise, and such a testimony, and when this testimony goes to any man, or when I deliver this book unto a man and point out to him the scripture and ask him to read so that he may know whether it is of God, or whether it is of man, then I believe that I have done my part, and if he is honest in his attempt to learn the truth and in his conviction, the Lord will manifest the truth of it unto him by the power of the Holy Ghost. I will read a few verses from the tenth chapter of Moroni:

Behold I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam, even down until the time that ye shall receive these things, and ponder it in your hearts.

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest

the truth of it unto you, by the power of the Holy Ghost.

I want to tell you, my brethren and sisters, that that is about all the Lord owes a man if he is a doubter. When he gives one of his sons or one of his daughters a chance to read his word which will bring them unto him and unto eternal life, with such a statement as that, if they will humble themselves, the spirit of humility will come into their hearts and pride and haughtiness will be banished; then they will know the truth, or they will have been sufficiently warned. He says further: "Behold the spirit of Christ is given unto every man." All men have the spirit of Christ given unto them, when they come into the world, for they are the children of God, God's sons or daughters, and they receive his spirit, "that they may know good from evil; wherefore, I shew unto you the way to judge," says Moroni, "for everything which inviteth to to good and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God. But whatsoever thing persuadeth men to do evil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil, for after this manner doth the devil work, for he persuadeth no man to do good, no, not one; neither doth his angels; neither do they who subject themselves unto him" (Moro. 1:16-17).

Now, the Book of Mormon came into the world as a testimony unto all peoples, as a testimony for or against them, that they would be persuaded by the power and Spirit of God to know right from wrong,

to know the truth and to know error, and it would be there as a witness unto them that God has spoken in these the last days. Latter-day Saints ought to become more acquainted with the Book of Mormon. They ought to become acquainted with the principles that are taught therein. I believe that it ought to be read more in the home. I believe that it ought to be taught in the schools, for children who have been brought up in this Church are much stronger if they have the privilege of reading or having these truths taught unto them.

I endorse with all my heart, the Church schools of this Church. I believe that they were inspired of the Lord, and that the Lord inspired the leaders of this Church to continue them, that the children of men growing up in this land may be brought unto a knowledge of their Redeemer, that they may know good from evil and that they may know the source from which good comes and the source from which evil comes.

I pray the Lord to bless Latter-day Israel. I pray the Lord to bless the leaders of this Church and to prolong the life of President Smith and his counselors, men who have grown old in experience that cannot be gained in a day. I believe that as a body of men and women gathered together here, our hearts should ascend in prayer unto the Father for the health of these men, that they might be left among us; for that experienced men are needed for counsel and for knowledge and wisdom has always been shown in the history of the world. I pray that the Spirit of the Lord may enter into the hearts of the Latter-day Saints, that we

may follow the instructions of the leaders of this Church, that we may stand together as one, and when we do that, we stand behind our great Nation in anything that it calls us to do, at home or abroad. We accept these calls feeling that it is our duty; we enjoy them because it is a pleasure to do our duty, and if we look upon them in the right way and live according to the commandments God has given us, we will be saved in the eternal kingdom of the Lamb, and we will be permitted to come forth in the morning of the first resurrection, live with our Father in heaven, and be regarded as men and women who have kept the faith and who have believed the testimony of humble men. This is, I am sure, the desire of all, and I ask that this may be our happy lot, in the name of Jesus. Amen.

ELDER JOSEPH E. ROBINSON.

(President of the California Mission.)

I solicit your prayers of faith in my behalf, my brethren and sisters, for if there is any one time in my life when I feel my weakness it is when addressing a congregation of the Saints of Israel, especially if this be in the presence of our leaders—men who have ripened in judgment and wisdom and rich experience. I am not fearful of the world. I know we have something new to present to them. But when I come to you, I feel that you know better than I the principles of life and salvation, and that I should sit at your feet and be taught, rather than assume the position of a teacher.

I bring to you good greetings from the mission field and from your sons, your boys who are in the

cantonments of the State of California. I know how your hearts go out to the boys and girls who are ambassadors of truth, how you pray for them, how you labor to maintain them, how your hopes are centered in them, and you are looking for their return ere long, laden with the sheaves of a golden harvest of the souls of men. I know, too, that your concern for these is not so great as it is for the boys who have gone as soldiers not only of the Cross but of our Country's flag. You fear the smile of the wanton, the allurements of the world, the enticement of vice and sin, more than you do the deadly missiles of the enemy. I am glad to say that so far as we have been able, with good men and true, to conserve the virtue and the belief of your boys in the camps, that we have done a good part. They have reciprocated it; they have attended our gatherings; they have partaken of the sacrament, renewing again their fealty to the Cross. They have borne witness of the virtue of their fathers and mothers, and their desire to keep unspotted of the world, and many times when they have had the conduct of our services there has never been a dry eye in the assembly.

I want to read to you just a little from the scripture, for I believe that with me you can appreciate it more than you ever did before, you who have given your sons to the service of our country:

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish but have eternal life, for God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have

everlasting life; for God sent not his Son into the world to condemn the world, but that the world through him might be saved.

I know that it is written by John and Paul that Christ was offered as a propitiation for our sins. I take it, if we had the original text we would learn that it was not in the sense of appeasing the anger of God that he became a propitiatory gift. That the Lord may have been, and has been, grieved and sometimes angry with his stubborn people, I grant you, but I have never felt that God had to be "bought off," if you will allow the expression, through the death of his Son, from visiting upon us condign punishment. No. As I understand it, he gave us his best loved gift, the First Born among many brethren in the spirit world, the only begotten of God in the flesh, that we might know him and thus in knowing him that we might be made free, "for this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." He gave us the gift of his Son that we should be won to him, that we should love him, for we give gifts to those whom we would win, whom we would have love us, whom we would draw to us, whom we would bring close in our affections, that they might be with us and associate with us, and share with us our joys and good fortune. He gave the Christ unto men that they might live again, that they might be made free, for the truth should make them free in their worship, in their power of mind, and in their bodies, too, for that matter, and the redemption wrought out by the Christ makes us all alive again in eternity, clothed

upon with immortality and eternal youth.

Now, God gave his Son to bring men to him, his most precious gift, to know his mind and will, to believe his word. I know not whether the mothers of men count the cost of bearing sons into the world or not, but I do believe that all of you have counted the cost of sending your sons to the battle front. Whilst you know that the voice of God is heard in the battle shout as well as in the still, small voice, you would, if it were possible for you, that this cup should pass, and that the lives of your sons should be preserved. Yet you know that "greater love hath no man than this, that a man lay down his life for his friends," and so many of us have given to the world our most precious gifts, our sons, that the principle of truth, which is the true principle of liberty, should be enjoyed by all peoples; that in knowing the truth they, too, might be made free; that the principles enunciated by our fathers, inspired of God and written in the Constitution of our land, shall go forth to govern the peoples of the earth, and thus shall "the law go forth from Zion," as we are told of old. Thus men shall be free to worship God according to the dictates of their own conscience; men shall be free to follow in the pursuit of happiness, so long as they shall not intrude upon the rights and privileges of others; and men shall be equal before the law; that priestcraft and kingcraft shall cease.

For the purpose we have given to the world our best gift, our loved sons, and herein comes the testimony to me that we are in the service of our God, that we are following in his footsteps, and that we by

this gift show our love for our fellow men. God, in order that the father of the faithful might appreciate his sacrifice and the love that he was showing to man, commanded him, Abraham, to take his son of promise and offer him a sacrifice, after the order of sacrifice instituted when Adam was cast out of the garden of Eden, and this brought home to Father Abraham, as nothing else perhaps would, the wonderful sacrifice that God would make when his beloved Son should be offered up, when he should be lifted up in order that men might be drawn to him. Happily in this instance there was a ram caught in the thicket, and an angel's hand stayed the arm that was about to strike, and the boy was delivered.

I would that I could feel that that is a type and a promise to us; that there shall be a ram caught in the thicket, that our boys may be delivered, but I feel that many of them will be called upon not only to pass through Gethsemane but to make the last sacrifice in order that men shall be drawn to us. For when they do truly know that it is not for selfish aggrandizement, not for territorial expansion, not for selfishness that we wage the war, men will be drawn to us, and in the baptism of fire and blood that shall come to ourselves and them the world shall be born anew; freedom shall be established once for all, and the neck of the tyrant shall be had under the heels of free men, and the world shall be made free and Christ shall come and reign as King of kings and Lord of lords. Then there shall be none to hurt nor make afraid in all his holy mountain; and the "knowledge of God shall cover the earth from the rivers to

the sea," and men shall know him, and in knowing him shall love him and keep his commandments. This reconciles me to my offering of my son. This will reconcile you fathers and mothers to the offering of your sons; that through them we show our love for mankind, our love for the principles of truth, and that we would reclaim them from their madness and establish peace upon the earth, that the Son of man himself may come to rule and reign, which God grant shall be speedily, I ask in the name of Christ Jesus. Amen.

A tenor solo, "O my Father, thou that dwellest," was sung by David Reese.

ELDER JOHN L. HERRICK.

(President of the Western States Mission.)

It is practically inevitable, and just as morally certain to all those who believe the scripture and have followed the swiftly passing and tremendously vital events of recent months and years which are absorbing the attention of the whole world, that after the titanic struggle between the powers of Satan and God's power there will be a re-alignment of the religions of the world.

Men and women everywhere have begun to examine their lives, to question themselves and others regarding the vital things pertaining to life. They have become concerned more of deity than ever before. They have come to realize and to ask themselves the question, what of God our Father and Christ our Savior and the hope beyond the grave? It is interesting, in connection with the situation as we see it,

when churches are considering amalgamation with other churches, when different branches of some churches are trying to get together and join forces on some common ground, and when men's hearts are torn asunder, to ask ourselves, where do we stand in connection with these things? Is there need for Latter-day Saints to alter their course? Is there need to change their fundamental teachings? Is there need to join with others in seeking to know the truth pertaining to the history of man, both in life and hereafter? We have no reason to change our idea as to Deity, because that idea has been well founded and established in the hearts of Latter-day Saints as they have become such, following the time when the Prophet Joseph said that God and his son had appeared to him, for we know in our hearts through our faith and works that God lives. The personal testimony has come to his faithful children since the organization of his Church in latter times, that he does indeed live and that his Son is our Redeemer. The minds and hearts of men are being turned to God, not only because of the serious condition in the world, but because men who have heretofore written novels and light literature have come to write pertaining to the more vital things of life.

The most persistent criticism came at the beginning of the war, or in the first year of the war, when members of the church of England began to question whether or not the church was living up to its requirements. Criticism was found on every hand for the church for a time, and then celebrated writers began to elucidate things

that perhaps were new to these people.

H. G. Wells, the widely read novelist, wrote an unusually interesting book entitled "God the Invisible King." Sir A. Conan Doyle also wrote very pertinently as to religion,—all tending I believe to prepare men's minds to look differently than heretofore on the questions relating to Deity and the hereafter. Great religious newspapers began to take up the fight, some in defense of the church but many of them intimating and admitting that the churches as a whole, the so called Christian churches utterly failed in this crisis of the world's history. "The Biblical World," of Chicago, not long ago, in defending the attitude of the ministry declaring that Biblical students had taken their place in the ranks and had not availed themselves of the right to remain out of the war, said that if there was one supreme thing that the church should heed it was the spiritual side of life, and the particular sentence I refer to, and the closing sentence of this article, read: "After the war we shall need religion." We need religion during the war; we need it now, when our sons are giving up their lives, or are prepared to do it, and when our daughters are going to the front and the very faith of many is being sorely tested, we need religion perhaps in a measure among our own people but more especially among doubting men and women everywhere, that they may acknowledge that Jesus is the Christ. I verily believe that this truth is coming to the hearts of men more today than ever in the history of the world before. In the midst of it all it seems to me that every

forward movement, everything that has been done looking to the betterment of nations, of communities or of individuals, has all been a vindication of the teachings of "Mormonism."

I said a few moments ago that we believe in a living God, in his Son Jesus Christ, as a verity. The world will come to know and acknowledge that more than ever before. You will remember that in the first few months of this awful struggle of nations the minds of great men were turned to the physical. They wondered whether or not men would be fit to fight under the then present conditions,—they began to look for some means of betterment, and so they abolished first in Russia the use of vodka, then in France they followed with a restriction upon the use of absinthe, and soon England took the cue and the restraining hand was put upon the use of beers. Later on, when they saw the almost unheard of benefit that came to the soldiers, they began to look for another underlying cause of weakness. They found that there were physical ailments affecting whole cantonments, and it was admitted in the first year of the war that more men had been put out of commission because of disease than from any other cause, and investigation on a huge and scientific scale was begun in order to better the moral atmosphere, and they have succeeded until the beneficent effects have been astounding. To-day men are better fit than in any year of the war, because they have been restrained, and because protection has been thrown around them, and because they are getting different ideals of human experiences. The Word of Wisdom, if

they only knew it, has been the watchword in many ways. It is true they have used tobacco, and will probably continue to do it. When men use it, if they do so of their own free will and pay for it themselves, it is their own business; but there ought to be objection to sending tobacco to men, to give it to them and entice those who perhaps otherwise would not use it to become users of it. In the midst of it all, my brethern and sisters, there is one supreme thing that stands out, and that is that all of us who have anything to do with this struggle, either at home or abroad, should make individual sacrifice, should be willing to sacrifice from day to day in our appetite, our social necessities and in what we wear, that we should be constantly willing to make a personal appearance before the world that we are right living, and that our example here and everywhere should be made to conform to those who believe firmly that God lives, and determine in our hearts to uphold and sustain and maintain such belief. If we do that we have not much to fear. The Lord will bless our sons and our daughters. He may not preserve them all in life, but he will bless them, so that the example they set before the world will teach men and women that we know how to live, as well as how to die, and our faith and knowledge of the life beyond the grave is beyond nearly all else, and we can hold that hope out to every one and we can say to them that here is the supreme moment in our lives, when we can teach men to believe that we live after death and receive reward according to individual acts. If we follow the ad-

monition of those who are our leaders, heed their instruction from time to time, listen to the inspiring words that come to us from the servants of God, we will be in the line of duty. If we are willing to sacrifice, if we are willing to live the Word of Wisdom, if we are willing to teach it by precept and example, and if we keep our lives unspotted, and if we send our boys away free from the sins of the world and do our utmost to encourage them in the line of their duty, we will have done a splendid work.

May God bless Israel in its noble attempt to help the world in its struggle for democracy and for freedom. May we all have the assistance of God, that when the supreme time comes in our lives we will be ready to make every sacrifice that is demanded or required; aye, that we may go farther than that, and offer that sacrifice, whatever it may be or where best we may serve, and may he bless and preserve his leaders in Israel, bless our beloved America and all who need our petition, I pray in the name of Jesus. Amen.

PRESIDENT JOSEPH F. SMITH.

Before the adjournment of this meeting I would like to present to the Conference one or two items which I desire to get an expression upon from them prior to the presentation of the officers of the Church, this afternoon.

JOSEPH F. SMITH, JR., SUSTAINED AS
MEMBER CHURCH BOARD OF
EDUCATION.

I need not announce here that a vacancy was caused in the General

Board of Education of the Church of Jesus Christ of Latter-day Saints by the death of President Francis M. Lyman. Joseph F. Smith, Jr., has been suggested to fill the vacancy in that Board, caused by the death of President Lyman. I would like an expression of the Saints present at this conference as to whether they approve of the choice or not. All who are in favor will please signify it by the uplifted hand. If there are any opposed they may signify it by the same sign. I see no opposition.

ELDER RICHARD R. LYMAN CHOSEN
TO FILL THE VACANCY IN THE
COUNCIL OF TWELVE.

It has been brought again to our remembrance that there is a vacancy in the Council of the Twelve Apostles, which should be filled at this conference. We have to offer to you the name of Richard R. Lyman, a son of President Francis M. Lyman, to fill the vacancy in the Council of the Twelve. All who are in favor of this choice as indicated by the Spirit of the Lord to his servants, will manifest it by raising their right hand. If there be any opposed they may manifest it by the same sign. [The vote was unanimous.]

THE TITHING USED FOR ALL LEGITIMATE CAUSES PERTAINING TO
THE BUILDING UP OF ZION.

We feel, as the Trustee-in-Trust and President of the Church of Jesus Christ of Latter-day Saints and as the Presiding Council over all the Church—the First Presidency, in connection with the Council of the Twelve Apostles and the Pre-

siding Bishopric, at liberty to use the tithings of the Latter-day Saints in all legitimate causes pertaining to the building up of Zion. You are aware that our special duty and obligation is to build up Zion in the latter days. This includes the building and maintenance of temples, in which the ordinances of the gospel of Jesus Christ are performed and administered for the living and for the dead. It is our duty to assist the poor and the needy. It is our duty to build places of worship for the Latter-day Saints, using such portion of the tithings of the people that come into our hands as we can use agreeable to the amount we have to use for the accomplishment of these purposes. We may use the tithing of the people for the building up of settlements—to assist our people when they attempt to make new settlements, to reclaim the desert and to procure water for irrigation purposes, and in this matter the Church has been somewhat liberal.

It is our duty also to maintain schools and seminaries throughout the length and breadth of Zion, where our children who are in the district schools where no religion is permitted to be taught, may have the privilege of being instructed in connection with the secular learning that is given to them, those principles which are necessary for their faith and for their establishment in the knowledge of the gospel of Jesus Christ. It is our duty to use the means that are committed into our hands for the assistance of the missions that are appointed and established throughout the nations of the world, and in many other ways legitimately for the building up of Zion and for the spread of the truth,

the proclamation of the gospel, the maintenance of the authorities of the priesthood, whose time and talent are devoted exclusively to the ministry, that they may be fed, not luxuriantly, not superabundantly but in sufficient measure that they may not suffer for the necessities of life. Part of our means is distributed to assist the bishops in the arduous duties that they have to perform, for services that are necessary in keeping the records of the Church, of the tithing and of other records necessary to be kept. All these things we esteem as legitimate and proper within the sphere of our authority and we do not, under such circumstances, publicly ask for approval of the Church at large for sanction in the discharge of our duties in this regard.

SPECIAL APPROPRIATION FOR THE PURCHASE OF LIBERTY BONDS.

But when we go apparently outside of these well known and beaten paths to use the means of the people of the Church, we feel that it is our duty to present the cause to them and obtain their sanction and approval for the use of the means that we may think wise to put it to.

You are well aware that at our late conference, by the voice of the conference and their approval we used \$250,000 of the Church tithings for the purchase of Liberty bonds, thus placing that amount of means in the hands of our Government for the defense of liberty and of freedom that we enjoy to worship God according to the dictates of our own consciences.

Now, I have a similar proposal to make to this conference this morning, that we offer again, or at least

appropriate the same amount for the purchase of more of the bonds of the United States. I submit it to you and I ask that those who are in favor may signify it by the unlifted hand, and if there is anybody opposed to this, who has a right to have a voice in the use of the means that he contributes to the Church, let him manifest it by the same sign. [Out of the 10,000 persons present there was not a single negative vote.] I believe that the vote is unanimous.

AN AUTHORITATIVE DECLARATION.

The Church of Jesus Christ of Latter-day Saints is no partisan Church. It is not a sect. It is *The Church of Jesus Christ of Latter-day Saints*. It is the only one today existing in the world that can and does legitimately bear the name of Jesus Christ and his divine authority. I make this declaration in all simplicity and honesty before you and before all the world, bitter as the truth may seem to those who are opposed and who have no reason for that opposition. It is nevertheless true and will remain true until He who has a right to rule among the nations of the earth and among the individual children of God throughout the world shall come and take the reins of government and receive the bride that shall be prepared for the coming of the Bridegroom.

Many of our great writers have recently been querying and wondering where the divine authority exists today to command in the name of the Father and of the Son and of the Holy Ghost, so that it will be in effect and acceptable at the throne of the Eternal Father. I

will announce here and now, presumptuous as it may seem to be to those who know not the truth, that the divine authority of Almighty God, to speak in the name of the Father and of the Son, is here in the midst of these everlasting hills, in the midst of this intermountain region, and it will abide and will continue, for God is its source and God is the power by which it has been maintained against all opposition in the world up to the present, and by which it will continue to progress and grow and increase on the earth until it shall cover the earth from sea to sea. This is my testimony to you, my brethren and sisters, and I have a fulness of joy and of satisfaction in being able to declare this without regard to or fear of all the adversaries of the truth.

The choir and congregation sang: "O ye mountains high."

Prayer was offered by Elder Heber Q. Hale, President of the Boise, Idaho, stake of Zion, and conference adjourned until 2 o'clock p. m.

AFTERNOON SESSION.

At 2 o'clock the conference was called to order by President Joseph F. Smith, who presided.

The choir and congregation sang the hymn: "High on the mountain top."

The prayer was offered by President Adolph Merz, of the North Sanpete stake of Zion.

"Praise to the man who communed with Jehovah," was sung by the choir and congregation.

ELDER HYRUM G. SMITH.

(Presiding Patriarch of the Church.)

Never before in all my life have I been so grateful that I am a member of the Church of Jesus Christ of Latter-day Saints as I am today. My heart swells with blessings for the faithful in Israel, for the faithful Latter-day Saints, for God's blessings are upon the people of this Church. The Lord has blessed the leaders of Israel. He has blessed the people of Israel who have entered the fold of Christ. He has blessed the Church in all its ramifications throughout the world, and I pray that he will continue to bless the Church and those whom he has called to lead and direct its affairs upon the earth.

The gospel of Jesus Christ for which we are so grateful contains very many simple principles, but they are principles of power, and I suppose every heart swelled with gratitude and emotion when President Smith in majesty and in power declared his testimony, that *this is the Church*. I believe it with all my heart, and testify that it is the Church of God, the Church of Jesus Christ which God honors in the earth, for we have seen his power made manifest in our ministry and in the ministry of His servants, many of whom are here before me, the presidents of stakes of Zion, the bishops of wards, their counselors, and their associates, elders in Israel. The power of God has been made manifest in their ministry, in love, in harmony, in the teaching of the truth, in the bringing of the blessings of joy and happiness into the lives of many people from many lands. I know that the power of God is with the elders in Israel,

those who are faithful and true to their covenants and privileges. My heart is also filled with compassion and pity for those who are not true and faithful because we dislike to see our brethren and our sisters, or our friends, who cannot enjoy the blessings of happiness that we are enjoying, and so our hearts go out to the world and to those who are not of us, wishing and praying that they might enjoy the same blessings of comfort and joy and peace of heart and soul that we are blessed to enjoy.

There are many people of the world, some of them in our midst, that when we declare these glorious principles of joy and happiness, they turn away from them sometimes very much in disgust, not being able to understand them as we do, and the words of a poem, one of our hymns, frequently comes to my mind upon this subject. The words are these:

How foolish to the carnal mind
The ordinance of God appears!
Men count it as a puff of wind,
And greet it with contemptuous
sneers.

What! buried now beneath the flood,
To wash away our guilt and sin?
Are not some other means as good,
Nay, better! Why appear so mean?

Thus they despise the proffered grace,
And die and perish in their sin;
So the Assyrian leper thought—
What! wash in Jordan to be clean?

And, in a rage, he turned away,
And would remain a leper still;
But lo! his humble servant's sway
Prevailed at last and changed his
will.

He washed in Jordan's rolling flood,
And found the foul disease removed;
The virtue of the word of God,
Thus by experience Naaman proved.

Poor sinners now would fain perform
Some great and meritorious deed;
Bow to the systems mortals form,
That from their sins they may
be freed.

But why not yield to simple means?
The Gospel is the power of God;
'Twill save the vilest from their sins,
And turn away His chastening rod.
P. P. Pratt

There are many who say, "What a simple thing it is to go down into the water to be baptized," but it is the gateway to the kingdom of God when performed by proper authority, and there is no other way for us to enter that gate. A simple thing to be baptized for another that he might live again! Many of us go into the house of the Lord, the temples of God, and perform this simple ordinance that our friends or our kindred dead may enter this glorious kingdom as we have entered it, they having failed to perform that duty here in their lifetime, we say "Oh, what a simple thing it is," and how little we appreciate it, yet what a glorious principle is back of it. Did you ever see anyone who offered a gift to a friend or to a loved one but what his heart was filled with joy? The giver of a good gift is always blessed with joy. I have witnessed this joy upon the faces of my brethren and sisters who have performed the simple act of going down into the water and being baptized by an elder in Israel in behalf of dead kindred or a dead friend. The joy of giving a good gift is great, but the joy that fills the soul of one doing something for someone else who could not act for himself is a joy beyond measure.

I suppose all of the people of the world who believe in Jesus Christ have a faith that he died for us,

that he died to make possible the resurrection from the dead, a simple thing, perhaps, but a wonderful thing for us; and it gives us an example of doing things for others which they cannot do for themselves. Had it not been for the atonement of Jesus Christ there would not have been a resurrection. There would have been death in the world since Adam died; but for the atonement of Jesus Christ there would have been no resurrection from the dead. In the atonement of Jesus Christ we have the example of the glorious principle of doing for others what others cannot do for themselves. The Latter-day Saints are blessed with that glorious privilege of doing for their loved ones and for their kindred dead what they did not do for themselves, so that the acts of the gospel, these simple acts of going down into the water and being baptized by a proper authority, the simple act of laying hands upon the sick for their restoration, the simple act of laying hands upon our brethren and our sisters to confer the Holy Ghost, they are all simple acts, simple ordinances, but ordinances of power, which are acknowledged both upon earth and in heaven.

I am grateful, my brethren and sisters, for these simple truths. I am grateful for the blessings of the gospel, and for the power of the holy priesthood, the authority to act in the name of God, to rebuke disease, to rebuke the powers of the destroyer, and I testify to you, my brethren and sisters, that this power is in the Church today; it is the power of God to speak and act in his name, and in all humility I feel and sense the responsibil-

ity that has come to me to officiate in the name of the Lord. I pray that I may do so in the spirit of wisdom and in the spirit of humility. I have received many testimonies that the Lord has blessed me, that he has given me words of inspiration for the comfort, counsel and benefit of his children, and I solicit earnestly your faith and prayers to the end that the power of God in the earth may be used in wisdom and in justice by his servants; and particularly in my behalf I do feel that I need your faith and prayers, that I may labor earnestly and faithfully for the progress of the work, and that the blessings and counsel given to the sons and daughters of Zion may be given under the proper inspiration and guidance. There have been many of our boys received counsel and instruction under this influence, and they have gone out now to face danger in the world. They have gone out, many of them, bearing the holy priesthood. They have confidence in the power that they possess, and I testify to you that, if those brethren, our boys, will honor that priesthood—the power of God which has been given them, and the promises made unto them through that power, they will stand under the protection and in the favor of God and be honored servants in his hands; for this is God's work and it is going forth and will triumph in the earth. The prophesies of his servants are being fulfilled hourly and daily before our very eyes, and I testify to you, my brethren and sisters, that the work of the Lord will continue to grow in the earth until its mission is fully performed.

May we be true and faithful, may

the blessings of our Father be in our homes and be with our sons and daughters, that we may grow daily in faith, in repentance, that we may have the spirit and practice of prayer in our homes, that we may honor the priesthood of God as it is held by the elders in Israel, the different officers throughout the Church, may our hearts be filled with gratitude that we are members of the Church of Jesus Christ of Latter-day Saints, and live in this day. God's blessings be upon you, my brethren and sisters; and upon the presiding authorities throughout the Church. I join my brethren in praying for God's choicest blessings to be upon the President of the Church, that his body may be made equal to his mind, that he may be equal to the great responsibilities that are upon him. May his associates receive like and similar blessings according to their needs. May the blessings of Israel be upon Israel, in the name of the Lord Jesus Christ. Amen.

PRESIDENT JOSEPH F. SMITH.

I presume it is known generally that the last speaker is the Presiding Patriarch of the Church, and he is beginning to possess the spirit of blessing in goodly measure, I am happy to say.

ELDER WALTER P. MONSON.

(President of the Eastern States Mission.)

I esteem this a rare privilege to meet with you, my brethren and sisters, in this conference, to come up to Zion and cast with the Church the patriotic vote that has been already cast during the previous session of the conference. I wonder

how long the criticisms will obtain as touching the patriotism of the Latter-day Saints!

In the mission where I am honored to labor there are numerous criticisms being manufactured of whole cloth, in which we are looked upon as being alien enemies with an organization working inimical to the interests of this great and glorious government. I wonder how people can believe these things after what has been said in this conference! From my earliest childhood I have been taught that this Nation has a definite and specific mission to perform among the nations of the earth, and to that end we are pressing forward, despite the fact that we sometimes become embittered toward each other on account of political opinions. I am still of the opinion that God is at the helm, and that this Nation is performing its mission nobly in sending the law of liberty from Zion unto the uttermost parts of the earth, and that its mission will not have been completed until democracy is made safe for the world.

We wonder what steps might be taken to put an end to this internecine war. We wonder how long it is going to continue; and yet in our faith in God, we are called upon to press forward with sacrifice of life and of means in order to liberate from the hand of oppression those whom we have never seen. God's plan of government is that of the people, by the people and for the people. In the early ages of the world, or just immediately previous to Christ's coming, monarchies were established and with the iron hand of rule, not law, men and women were ground under the heel of op-

pression. When Jesus of Nazareth came, he came with the perfect law of liberty, but it was so high, so grand, so far beyond the conception of man that he who gave the law was crucified upon the cross of Calvary. Continuing on down the ages we have the same rule of monarchy, absolute monarchies in the world with but one church that held its subjects under a religio-political regime to the extent that the one who stood at the head of the nation in civil affairs declared that he himself was the head of the church. In the sixteenth century the Lord raised up men of courage who made one long stride toward the liberation of mankind, recognizing in a measure men's right to think and act for themselves. It was quite impossible for any one who had been brought up under a monarchial form of government to institute any government different to that with which he was most familiar. Therefore, in the early reformation the churches that grew up patterned after the civil form of government that then prevailed upon the earth, and there was the aristocracy in the church as there was the aristocracy in civil life. We come down to the time when the Constitution of this government was framed and written with the pen of inspiration, designed of God to be the fundamental law of that form of government that should reach out to every nation, every kindred, every tongue and people. I desire to read to you a statement given on December 16, 1833, in a revelation to Joseph, the prophet, whose praises we have already sung:

And again I say unto you, those who have been scattered by their enemies, it is my will that they should continue to importune for redress, and

redemption, by the hands of those who are placed as rulers, and are in authority over you,

According to the laws and constitution of the people which I have suffered to be established, and should be maintained for the *rights and protection of all flesh, according to just and holy principles.*

Why, I ask, should this Constitution be enacted before the restoration of the gospel? Let the Lord answer:

That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto them, that every man may be accountable for his own sins in the day of judgment.

We read from this scripture that the Lord was responsible for bringing about this great and glorious instrument known as the Constitution of the United States. Strange as it might seem, God's purposes are worked out, not suddenly, but by generations. We mortals expect him to deal in a radical manner by hours, or days, or months, or years. Such is not his way. Joseph Smith was not born under English rule upon this land. Sixteen years after George Washington had taken the oath of office there was born the prophet of the Lord in the Green Mountain State, Vermont; and when he grew to manhood and was commissioned of the Almighty with the authority of the priesthood to organize his Church, he did not pattern after the strong and powerful nations across the water, but organized it after the pattern of that inspired form of government, the United States, through which has been given unto us as Latter-day Saints the greatest democracy that is known in any religious organization upon the face of the earth—that organization running parallel in

liberality with that of this great nation. For instance, as the rail splitter of Kentucky aspired to and occupied the chair in the White House, so the plow boy became prophet. There is no aristocracy in this Church except the aristocracy of righteousness. There is no aristocracy in this Government outside of the aristocracy of fit and splendid citizenship.

I wonder at what cost this war will end, or what expenditure will be made in order to bring about this liberty and freedom to all men. I have here a clipping taken from one of the New York papers, giving some very interesting data as touching the cost of the war. As we are about to be called upon individually to subscribe for Liberty Loan Bonds, let us forsake some of our own pleasures and contribute liberally to a cause so worthy, the cause for which we are willing to suffer, bleed and die to establish and maintain upon the earth:

Washington, March 7.—Should the war continue until August 1, as it gives every promise of doing, the cost to the nations involved will reach approximately the staggering total of \$160,000,000,000. This is the estimate of Representative Frederick C. Hicks of New York, who has compiled a mass of interesting data on the war in response to inquiries from his constituents as to the resources and fighting strength of the nations at war and as to the number killed and wounded.

According to the figures of Mr. Hicks, 15,116,000 men have been killed, seriously wounded, captured, or were missing on all sides up to Aug. 1, 1917. Of these 8,827,000 were on the allied side and 6,289,000 on the side of the Central Powers.

The cost of the war to all nations was \$98,500,000,000, on August 1, 1917. To convey an idea of the immensity of this outlay, Mr. Hicks figures that this amount would construct 257 Pan-

ama Canals; would build a railroad which would encircle the earth at the equator fifty-six times; would build such a vast number of standard steel ships, that, placed bow to stern, they would form an unbroken floating bridge from New York to Liverpool and from New York to Panama; would construct 2,042 stone highways of standard specifications across the United States; would purchase 220,000,000 Ford automobiles—probably before the price was raised: or if laid out in one dollar bills placed end to end would make a chain of notes that would circle the globe 464 times and would make forty-eight bands of money between the earth and the moon.

That stupendous sum, remarks the Representative from New York, represents an expenditure of \$138,240 for every day that has passed since the beginning of the Christian era, and, if distributed equally among the hordes of humanity, would give sixty-six dollars to every man, woman and child upon the world today. It would build 6,533 National Capitols at Washington, and, if it were in one dollar bills, would require 621 years to count with the operation going forward at the rate of five bills a second.

Making still further comparisons, Mr. Hicks directs attention to the fact that the cost of the war to last August was three times the total deposits of all the banks in the United States, seven times the annual value of our agricultural products and fifteen times the value of our yearly foreign trade. For every month that the war continues, he says, an expenditure will be made greater than that made during the entire Russo-Japanese war, which lasted eighteen months. It means that the cost of the Franco-Prussian war is being spent every five weeks, and that the American civil war, which lasted four years, is being duplicated in cost every eighty-five days.

History records no other war or combination of wars which offers a parallel in the expenditure of money to the present conflict, asserts Mr. Hicks. In fact, the total direct cost of the six greatest wars which occurred in course of 125 years preceding the present world war was \$21,-

\$300,000,000. One of these six wars lasted twenty-one years and another four years, yet this sum equals the cost of but eight months' fighting at the present rate of expenditures.

The direct cost to the United States for the year 1917, is estimated at \$6,700,000,000, of which amount \$3,000,000,000 are loans to the Entente Allies. The amount of money appropriated by the last Congress for expenditures and authorizations was about \$18,000,000,000, which represents a daily gross cost of the war to the United States of \$49,000,000.

Disobedience to the gospel of Jesus Christ is tremendously expensive, think you not?

What a wonderful saving there would be in the world if men would only heed the gospel of Jesus Christ which plants peace in the hearts of men!

I have here a pamphlet that is being distributed widely throughout the East, which is the verbatim copy of a discourse delivered by John D. Rockefeller, Jr., before the Baptist Ministers' Association, in one of the prominent hotels in New York City. He is picturing the church of the future. I am curious to know if Mr. Rockefeller hasn't overlooked our splendid organization which is a hiss and a byword on the streets of his own city, and the work it is performing. He says:

Let us picture for a moment what this re-born church would be.

It would be called the Church of the living God.

So we are called the Church of Jesus Christ, the Son of God, who liveth forevermore.

Its terms of admission would be love for God, as he is revealed in Christ, and his living spirit, and the vital translation of this love into a Christ-like life.

Its atmosphere would be one of warmth, freedom and joy, so sym-

thetically and distinctly manifest as to attract and win into its fellowship the followers of the religion of the Inarticulate.

Further on he says:

A life, not a creed, would be its test; what a man does, not what he professes; what he is, not what he has.

Its object would be to promote applied religion, not theoretical religion. This would involve its sympathetic interest in all of the great problems of human life; in social and moral problems, those of industry and business, the civic and educational problems; in all such as touch the life of man.

As its first concern, it would encourage Christian living seven days a week, fifty-two weeks in the year, rather than speculation about the hereafter.

I wonder, my brethren and sisters, if he has not read the first section of the Doctrine and Covenants where God declares, "I, the Lord, cannot look upon sin with the least degree of allowance."

Continuing, he says:

It would be the church of all the people, of everyone who is fighting sin and trying to establish righteousness; the church of the rich and the poor, the wise and the ignorant, the high and the low—a true democracy.

Its ministers would be trained not only in the seminary, but quite as much in life, with the supreme emphasis on life. For it would be an important part of the preparation of each that he should spend months, years possibly, working with his hands in the fields or the shop, doing business in the store or the office, so that he might not have merely a laboratory acquaintance with the problems of human life, but the practical knowledge which alone comes from actual experience and contact with them.

Yes, the ministry of this church would live in vital touch with humanity; it would understand and sympathize with human difficulties, and would exert its influence as much in living as in preaching.

I think it is a most excellent hope that John D. Rockefeller, Jr., has, and if he would turn his eye Westward he would see that splendid organization, that splendid ministry, where men and women are called from the various walks of life into the ministry, who know how to touch human sympathy just as Christ was made mortal that he might know the needs of mortal men and mortal women.

I bear you my testimony, my brethren and sisters, for it bears witness to every fiber of my soul, that God lives, that Jesus is the Christ, and that we are engaged in a great and mighty work which must be performed preparatory to the second coming of the Son of God, for whose coming we are anxiously waiting.

God bless you all, God bless all Israel, God bless our missionaries, God bless those boys who have gone abroad to fight in this great war. I want to say for the soldier boys, those who are upon the Atlantic sea board, that they are impressing the people of the East with the sincerity of their lives and they are performing a wonderful work. There were six hundred or more of Utah boys brought to the cantonments on Long Island; but instead of being allowed to remain together, they were used as "chinking" for every regiment stationed at those various cantonments, and it has appeared to me that with the splendid example of these boys, they would preach the gospel while they are upon duty to a greater number than if they were confined to a single regiment.

If I might be spared the time, President Smith, I would like to read one testimonial or two of our

boys. This letter was written by a very prominent person in Cambridge, Massachusetts. The family are keeping a Y. M. C. A. division, that is, one of the Y. M. C. A.'s in which the Navy boys are being taken care of; and they are prominent to the extent that when Secretaries McAdoo, Baker or Daniels go to Boston they are entertained by these estimable people. Two young men enlisted in the Navy, their homes being in Brigham City. I hope their mother is here, because this letter was written to her, but a printed copy of it came to me in New York. I shall read only extracts. The woman writing is the good wife whose husband has gone to France:

My husband and I loved the boys from the first, but as they have lived with us they have grown into our hearts until now we feel we shall have them in spirit for the rest of our lives. And we must owe so much of it to you two who have made such noble, beautiful sons, so full of courage, devotion, highmindedness. You must be proud and happy; we are. Lou was given the best ship on the list this week because of his fine work. * * * * He has grown bigger and heavier and is a superb looking fellow—the dearest combination of a baby and a man that I ever saw. He is a man in all the essentials of a fine character and a dear innocent little boy in spirit. Yesterday my Reginald left for France for eight months' service for the Y. M. C. A. with our troops. He said before he went that the only good thing the Kaiser ever did was to give us our boys, and that he went away much happier for having them here. Fern will be with me for one week more. Certainly wherever he goes he will do the most splendid things. He is a young crusader, born to fight against sin and injustice wherever he finds them. He is the noblest young fellow I have ever known and we both love him with our whole hearts.

Now, in conclusion, note the language:

Dear friends, may I tell you that I get much comfort from the firm faith that both these children are sent out directly from God's hands and are very directly and precious in his care. I know that they will be taken care of and guided at every step. I look ahead for them with the most confident heart, but I wish so much you could see them. I just cannot express my sympathy for you, nor my admiration and respect. In looking after the boys I keep before me all the time the thought that I am doing it for you as well as to satisfy my own heart. They have filled the place of the boys I have lost as I never could have believed possible, and my own love helps me to understand yours.

With my warmest greetings and sympathy, affectionately yours, Louise Daley.

P. S.—I want to write to you from time to time about our children if you will let me share them with you that way.

There is the blending, let me tell you, of patriotic service to country and fidelity to the gospel. Such are the living testimonies our soldier and sailor boys bear when they go into the country's service. God bless us with like testimony and like courage, I pray in the name of Jesus Christ. Amen.

An instrumental solo, a French ballad, was played on an English horn by Prof. Kellersberger with Tracy Y. Cannon, at the piano.

ELDER MELVIN J. BALLARD.

(President of the Northwestern States Mission.)

The responsibility which was placed upon the shoulders of the priesthood of the Church of Jesus Christ of Latter-day Saints is a tremendous one. It now seems greater as we look back over the years that

have passed since the organization of this Church, and since that priesthood was given. I am just beginning to see, in a small way, I think, some part of the responsibility which I, together with my brethren and our fathers and grandfathers, have borne, and I am beginning to feel and understand better than I ever have heretofore, how significant and how tremendous was the mission that was given to the prophet Joseph Smith.

It wasn't an easy task, and never will be, for the elders of this Church to carry the particular message which the Lord delivered to them. A good many of us have felt very much like Jonah did, who was sent to warn Nineveh. We have trembled, we have feared to raise up our voices on the street corners and elsewhere and deliver the message of warning. We believe the promise made by John has been fulfilled when he said, that in due time another angel should fly through the midst of heaven, having the everlasting gospel to preach to them that dwell upon the earth, crying with a loud voice, "Fear God and give glory to him, for the hour of his judgment is come." We believe that the message the angel delivered has been committed into the hands of the elders of this Church, and it has been a message of warning to the children of men.

God our Father knew what was coming. We shall not charge him with the responsibility of the war nor of the distress among the nations, for as we sow, as nations as well as individuals, so shall we reap. And the Lord knowing what was coming, though he were God himself, he could not avert it. The natural consequences of sinning

or wrongdoing, men must reap. Knowing that he sent this message to warn men of that which was to come, we have delivered it; but we have been filled with fear sometimes in delivering it, because we have been unwelcome. But we remember that those servants of God who were given the commission to warn men of dangers, and troubles that were coming, were never welcome, whether it was John the Baptist, who stood before the wicked king and told him of his sins and suffered to lose his head because of it, or whether it was the Christ, who because he chastised men and called them to repentance was despised and finally put to death.

It is not an easy thing to meet men and women and tell them they are wrong, tell them they are in sin and they must repent, for we don't get a very glad hand from the majority of the people when we tell them these things. And so some of our missionaries have trembled very much and have been very fearful to meet the people and deliver the message which the Lord committed into their hands, and yet, my brethren and sisters, when I look back over the valiant and faithful way in which the elders of this Church have discharged their duty towards the nations of the earth, and under the command of our Father, I am proud to be an elder in this Church and to be affiliated with a band of men who have rid their skirts of the blood of this generation. From the day that President Young, President Woodruff and others of the earlier brethren, left their families and their homes, as they were just driven out of Missouri, and went on that unknown journey across the water

and suffered much during that period, until this time, thousands and tens of thousands of the elders of this Church have gone without purse and without scrip delivering this message. Nothing has turned them away from their course. Whether gold had been discovered in California and the whole world was afire with desire, the elders of the Church have not been deterred from the delivery of their message. They have acted like men who believed they had a real mission.

How would you feel if you knew above this city or any other city where you lived there was a great dam, and reservoir, containing an immense quantity of water and you had been given to understand that there was danger and that at an approximate time that dam would break and the lives of the people would be in danger, what would you do? Sit down or find a place of safety yourself and look upon the distress that should come? No, you would bestir yourself, you would go up and down the valley or through the streets and warn men and women to flee from the danger that was to come, and if they did not believe you, you who knew what was coming, with all your heart and soul, you would try to impress men and women to escape from the calamity that was coming. How then should men act if they have indeed received a message like the elders of this Church have received?

Recently I have had the opportunity to read carefully and ponder over the many very wonderful things which the Lord has delivered to this Church, in the book of Doctrine and Covenants. You do not need to hunt out in the world

among the monks of the past ages some supposed prophecy coming from some hidden or obscure source. Read the open revelations of the Lord, and you will find that there everything that we now see and witness we were told about distinctly many years ago. The warning has been given to the nations of the earth and they were called upon to escape from danger and I say that men who had this kind of commission could not in honesty do other than the elders of this Church have done: they have acted as if they believed what they said. All honor to them.

I want to say to you, brethren and sisters, that when the warning comes, always from the very beginning until this time, there has been connected with that warning the means of escape. God provided a means of escape from this war. When God restored the everlasting gospel through his prophet Joseph Smith, he gave the invitation to the world, in connection with the warning of judgments that were to come, the invitation that provided the way of escape. It may seem a very bold thing for me to stand here and say, but yet I say it, for I have a living testimony that it is true: that if Germany, instead of imprisoning the elders we sent her, if instead of banishing them she had repented of her sins and accepted the Lord's invitation, Germany would not have plunged the world into this war.

Over in the cantonment, at American Lake, where all our drafted boys from this intermountain country first went, we held a conference in connection with brother George Albert Smith and President McMurrin and a great many of those

boys were present. We heard the testimony of brethren who had been engaged in the missionary work when the war broke out. They stood up, six and eight and ten of them at a time, eager to bear testimony—men who were in Germany, some of them had been banished. They saw the mobilization of the German army. They had been preaching wherever they could, warning Germany of the dangers that were to come. There were men who were in Liege who fled before the oncoming Germans. There were men in France and all those nations, who now stood up in the uniforms of the United States. They were witnesses that they had delivered to those nations the means of escape.

Now, brethren and sisters, I am just as anxious as any man that lives to see established the principles of freedom and liberty for which we fight, and I think we ought to fight for them. I feel that President Smith's words found echo in the heart of every true Latter-day Saint. With every bone and fibre we believe in this country and its institutions and we want to see America and America's principles succeed, but let me say to you, brethren and sisters, there shall be something else necessary, if we shall find peace on earth and good will to men, in addition to the establishment of the principles of righteousness in political government and freedom; let me tell you that the nations that have passed the way of all the earth did not come to their destruction because their governments were particularly bad, but they came to wreck and ruin because they were wicked and they sinned and broke the law

of God. The most perfect law of political liberty will never save men and women except they shall obey the gospel of the Lord Jesus Christ in connection with the principles of righteousness in political government. I want to say to you that while I shall rejoice in seeing the standards of liberty and freedom carried forward among the nations of the earth, I see in that only the preparatory way, and there must necessarily follow that which is indeed the fundamental of peace, the gospel of the Lord Jesus Christ.

Now, brethren and sisters, I do rejoice to know that we have here those men who are inspired to tell us what we shall do. When the nations of the earth do not accept the invitation which was given, providing the means of escape, then they must take the consequences; but I thank the Lord that there are in the hearts of the majority of the civilized nations of the earth a willingness to defend the principles of righteousness in government. Thank God for that, and for their stand; and there is nothing else for us to do than to co-operate with them in defending the glorious principles of liberty which they have espoused and which are ours. O how my heart rejoices to know that instead of a little band fighting as our forefathers fought for those very principles in the establishment of this country, we have now allied with this the mighty nations of the earth; and this is the day of the triumph of the truth, when political liberty shall come!

But O, brethren and sisters, I want to say to you that the Lord does not love a wicked American any better than he loves a wicked German. I want to say to you that

my heart is touched when I look at my America. I love America, but I know that my America shall not succeed, nor shall she survive, except by and through her own humility and repentance and turning away from sin!

I have had the opportunity to talk to thousands of boys in the cantonments, and this has been my plea to them: You are entitled to the blessings of the Lord. Your cause is just; and that it shall succeed means that you must humble yourselves, cease to take the name of God in vain, keep yourselves morally clean, and you will have a power and a strength that no soldiers have ever experienced who have gone into the battle.

Brethren and sisters, what shall we do, we who have been called here—one of a city and two of a family, away from these troubles? When the Lord knew that the nations would not accept the invitation that was given, he called our fathers out from them. What for? To save us? Yes, but for something else than to save us, just for ourselves. He has committed into our hands the most precious and sacred things in all the world to hold the nations of the earth.

In British Columbia we have a conference. We have had soldiers go out from that section, you know, for three years now, and this is what I witnessed: when these boys left their homes and got into the front of the battle, you know the death rate was very high in the beginning of the struggle. They fell on the right and on the left, and when the casualty lists appeared each morning there were thousands of fathers and mothers who began to pray who never prayed before

in their lives. When they learned that their boys were prisoners or lying wounded in the hospitals, the spirit of humility and repentance came. In the last year we have had an increase in our baptisms in that conference. There have been ten times as many baptisms in that conference, in the last year, as we have had in any preceding year with the same number of missionaries. When I saw it, I wondered if the same good blessings should not, in God's providence, come to all this goodly land. I see it coming. The by-products of this war shall be the saving of our own blessed America, for her salvation, her perpetuity, her being favored of God, depends not only upon the money that we put up, and upon the boys we send, but upon the righteousness of our own lives!

O my America, humble yourself, and turn unto God, your Father, and keep his commandments, and he will stand by you in the battle for right.

That is my testimony; and let us listen to the voice of these servants of God. You do not need to go anywhere else, all that the Lord wants us to know he will give. I have that confidence. He has inspired these brethren. Let us follow their leadership, and listen to their warning voices. O that more of us had believed the message which President Young gave us concerning home industry and the things President Smith has referred to. O that we had believed it with all our hearts, and practiced it. We would have been better.

We stand in the most favored position of the nations of the earth. We shall sit at the first table always, but we will share with others. God

has thus favored us that we stand in the best place in all the earth, but let us improve that place and that opportunity, and let us conserve the things that God has given us; and when the war is over and when the wounds need healing, behold here is the balm that shall heal the wounds of the nations! God help us conserve it, prepare ourselves to be ministers in very deed, in the calling to which we have been assigned, that we may be faithful and not disappoint him, and that we may be triumphant in the struggle for eternal and everlasting peace, which may God grant, in the name of Jesus. Amen.

ELDER G. E. ELLSWORTH.

(President of the Northern States Mission.)

In the National Congress of Defense, held in the Midnah Temple, Chicago, about six weeks ago, I listened to one Hammerlin, a peasant from Bohemia, who said that he came to this country thirty-seven years ago. His first work here was to drive a mule in a coal mine, but, he said, "today I am president of the foreign newspapers of America, and I am occupying this position together with the great and the educated men of this Nation, in the second city in the greatest country of the world. What other nation under heaven," he continued, "could have given me such a glorious opportunity?"

When I faced this audience, and as I sat in my seat and listened to the testimonies of those who have occupied the pulpit, I have said in my heart: What people or what organization under heaven could give men such a glorious opportunity.

nity as that which we enjoy? One of a city and two of a family from every nation in the earth, peasant and otherwise, have been drawn together in this organization and have been given opportunities the like of which could not have been found in any other place in the world.

Continuing, our Bohemian said: "My home in Bohemia, which is seven hundred years old, had been destroyed twice during this great war. It was destroyed first by the Russians and next by the Germans, but I am happy to stand here to-day and tell you that no matter if it is destroyed and all other homes in my beloved native land, the day will come when peace shall be established in the earth, and democracy rule all people; "for," said he, in his broken language, "Nick has gone and Will vill go." So I say, brethren and sisters, if Nick has gone, with reference to the Russian government, and Will of Germany will go, so also, in the end, Old Nick will go, and truth and righteousness will reign in the earth.

The Church of Jesus Christ of Latter-day Saints has been established in this day that all mankind who will hear and obey the voice of the Lord might have an equal opportunity, but it seems to me, my brethren and sisters, that our extremity has been God's opportunity to bless us and to lead us into the straight and narrow way. I am reminded of the struggle with the powers of darkness that the Prophet Joseph Smith had in the beginning when he asked the Lord for light and knowledge concerning which way he should go; I am likewise reminded of his asking the

Father concerning baptism, which was answered by the coming of John the Baptist, under whose direction Joseph Smith and Oliver Cowdery were baptized. Again, when divine assistance was needed, came the glorious visit of Peter, James and John, who bestowed upon them the holy Priesthood and the right to officiate in the name of the Lord in behalf of all the children of men in the earth.

From the very beginning of the Church, it seems to me that when we have gone either as individuals or as a Church to our very limit, divine Providence has stepped in and rendered assistance, until we have grown to understand our dependence upon the Lord and his great love and mercy for his children. I am reminded of the time when I stood in the road, having gone to the limit of my strength in searching for the honest in heart who would receive me into their homes as a messenger of light, my eyes were opened, and I bear witness that God's promises were fulfilled with reference to his missionaries: that he sends his angels before their face to bear them up and to prepare the hearts of the people to receive them. The testimony of all the elders in the mission field is that when they have gone to their limit, and turned to God our Father he has never forsaken them, but has opened the way, leaving impressed upon their hearts the testimony that he is willing to come to the assistance of those who diligently serve him. So in the history of this great Nation—it seems to me that man's limit has been God's opportunity to come in and guide the ship of state. You remember Christopher Columbus, as

he lay bound in the bottom of his ship, pleaded with his sailors to go on at least three days before they should throw him overboard and start back to Spain. You remember our Pilgrim Fathers were about to sail back from the rock-bound shores of New England, when timely and needed assistance came. You remember, too, Washington at Valley Forge, his soldiers barefooted, his sick men had no medicine, and the well had no food, sent his last appeal to our ministers in France that they must come to his assistance now, that anything they would do in the future would be unavailing; and how this Nation, this experiment in government, was saved in the seeming very last hours by the coming of men and money from France. Again, the spirit of the Lord was upon those who gathered to form the constitution of the United States that liberty might not be banished from the earth, that the divine right that God our Father gave to his children before the world was might be securely established in the last days.

This Government has grown and increased in the earth, in strength, in knowledge, in wisdom and in toleration for their fellow men. Other nations of the earth have partaken freely of the spirit of liberty planted in this goodly land. These liberty-loving nations have now banded themselves together in a mighty struggle to extend and perpetuate this sacred heritage. If we go to the limit of our ability and strength trusting in the Lord we cannot fail, for it seems that God is using these nations who have been the most liberal with respect to government, that the rest of the world might partake of that which

we have enjoyed in such a full measure; so in our extreme hour heaven will not forsake us.

As citizens of this great government, we have not only enjoyed the liberties that have been implanted in this land of Zion, but as Latter-day Saints who have heard the gospel we have enjoyed another glorious blessing, even the liberty and light of truth that has pointed the way back in to the presence of God our father. From Norway and Sweden and Denmark, from the United Kingdom of Great Britain and the countries of Germany and Holland, and all Christian nations of the world we have come to this land in response to the sound of the gospel of Jesus Christ; and in our coming we have sung:

"O Babylon, O Babylon,
We bid thee farewell,
We're going to the mountains
Of Ephraim to dwell."

How could a people, no matter what the nation, be anything but loyal and true who feel, who hold such views?

In the Northern States mission we have today quite a population of German people. At the outbreak of this war they thought I was hard on them and their nation as to the responsibility for and the outcome of this war, but Americans of German birth who have accepted the gospel should be and are true and loyal to this nation, for it is the land of Zion to them. About three weeks ago, in Milwaukee, during my sermon, the whole audience breathed amen and amen with a spirit of love and devotion to the principles of this government and to the principles of the gospel of Jesus Christ that we have never

felt before. They are beginning to reconcile themselves to the fact that this great war is the chastening hand of God upon those who have refused the light of the gospel and the liberties of mankind. Why, I told them that if they had not found sufficient reasons in this government and land of ours to rejoice and praise the Lord and be glad because they are here, surely in the gospel of Jesus Christ they ought and find sufficient to make them sing praises to the God of heaven. Why? Because they had come out of the land of oppression in response to the call of light and truth and liberty of the gospel. They had all received a knowledge from the Lord that this is the land of Zion, a land of freedom, a land choice above all other lands.

Latter-day Saints in Germany, in Holland, in Switzerland, or in any other country in the world, no matter whether they have ever been here or not, feel in their hearts that this is the land of Zion and that God has prepared this nation in order that he might establish his kingdom in the earth, and gather the honest in heart from all nations. The members of this Church now living in Germany ought to feel in their hearts a spirit of loyalty and fidelity to this nation because they have been taught that it has been established by God. Even though they may be numbered soldiers in Germany, fighting under the marshaled power of their Kaiser, yet I feel sure their hearts beat in sympathy for the land of Zion. With my brethren before me, I feel that God our father is at the helm, and while this may be a dark hour in our history, the Lord will come to our rescue in the end. Will will

follow Nick, and after Nick and Will and all others who have usurped the right of man to be free and govern himself, then also the old Nick himself will go.

I rejoice, my brethren and sisters, in my testimony of this gospel. I rejoice to bear witness to you that I know that God our Father lives. I know that he does send his messengers before the face of the missionaries and lead them to the doors of the honest in heart, and in the way of those who are prepared to receive them. I am sure that he will go before the face of all the sons of the Allied nations of the world and grant that victory may perch upon their banners. While we may be scourged and while we may be called upon to offer a sacrifice for these great and glorious blessings we are seeking, nevertheless in the end and in our extremity victory shall be ours.

Some of your sons in Camp Dodge, Iowa, and in Camp Grant, Illinois, and in one or two other camps I have visited, have said to me: Brother Ellsworth, I feel, O so lonesome. I would sooner be a private with the Utah boys than an officer here alone, away from my people. I have said to them invariably: "My good brethren, it may be a little lonesome, but I feel absolutely sure that it is better that you should be here alone as an officer or even as a private, providing you will live your religion and set the example which you should set before your fellow men; for you have been called, and the majority of you have been ordained of God that you might minister in the things of our Father in heaven. I am sure that the way will be opened for you not only to be a soldier

but to be a comfort to your comrades. The way will be opened for you to strengthen them and to offer courage to them, and in the end, when peace shall be established, what a wonderful opening there will be for the soldiers from among the Latter-day Saints to go to the soldiers of every state and every city in this glorious land of ours. You will not find a man among the soldiers of Illinois who will ever permit any one to say anything against Utah or the Latter-day Saints, if they have fought side by side or under the leadership of a 'Mormon' officer. What is true of Illinois may be true of every other state in this union, and every country in the world; for after this great war it shall not be: I am a citizen of this state or that state or the other state, but I am a citizen of America or a citizen of the world." So, I feel that though it may be a lonesome time for some of our boys, yet if they live their religion, if they keep the commandments of God and keep themselves clean and unspotted from the world and offer themselves as a willing sacrifice, it shall be as the leaven sent out into the world to leaven the lump. Our missionaries who are now preaching the gospel breathe the spirit of war, and sometimes breathe a desire to go out and fight that peace might be hastened in the earth. They are given five days in which to report for military service after finishing in the mission field. Some have even reported a month before being released in order to be ready for a service that must be that the gospel principles might be spread abroad.

The Lord bless our leaders, and may God our Father touch our Prophet with his finger, as it were,

and heal him from his infirmities; that we may hear his glorious voice and his powerful testimony yet many years. When I heard that he was not well it seemed to me that my very own had been stricken. So I pray, with all Zion, that God will bless him; that he will bless us all; that we may keep clean and pure and do our full part that we may be worthy of the glorious opportunities that our Church and our Nation afford, in the name of Jesus. Amen.

A sacred solo, entitled, "Sunshine and Rain," was sung by Edna Gottberg.

PRESIDENT HEBER J. GRANT

Presented the auditors' report which was unanimously approved; the names of the General Authorities of the Church which were unanimously voted upon and sustained as follows, including also the Trustees of the Brigham Young University:

AUDITORS' REPORT

President Heber J. Grant stated: "The auditors have made a very voluminous report. This is only a brief one. The entire report is on file with the Presidency of the Church."

Salt Lake City, Utah.
April 5, 1918.

*Joseph F. Smith, Anthon H. Lund,
C. W. Penrose, First Presidency
of the Church of Jesus Christ of
Latter-day Saints.*

DEAR BRETHREN: We the undersigned Auditing Committee of the Church beg leave to report that, having examined the books and accounts of the Presiding Bishop's

Office, as well as those of the Trustee-in-Trust, we have found them in excellent shape and the various items of receipts and expenditures clearly expressed and correctly entered in the books. And it is our pleasure to say that the methods of bookkeeping employed meet with our approval. We also desire to commend the voluminous, interesting, and useful collection of vital and other statistics of the Church by the Presiding Bishop's Office. The value of these statistics can scarcely be estimated.

Very truly, your brethren,
 W. W. RITER,
 JOHN C. CUTLER,
 HENRY H. ROLAPP,
 HEBER SCOWCROFT,
 PETER G. JOHNSTON.

GENERAL AUTHORITIES

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as First Counselor in the First Presidency.

Charles W. Penrose, as Second Counselor in the First Presidency.

Heber J. Grant, as President of the Twelve Apostles.

As members of the Council of Twelve Apostles: Heber J. Grant, Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith, Jr., James E. Talmage, Stephen L. Richards and Richard R. Lyman.

Hyrum G. Smith, as Presiding Patriarch of the Church.

The Counselors in the First Presidency, the Twelve Apostles and

Patriarch, as Prophets, Seers and Revelators.

First Seven Presidents of Seventy: Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart and Levi Edgar Young.

Charles W. Nibley, as Presiding Bishop, with Orrin P. Miller and David A. Smith as his First and Second Counselors.

Joseph F. Smith, as Trustee-in-Trust for the body of religious worshipers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as Church Historian and General Church Recorder.

Andrew Jenson, Brigham H. Roberts, Joseph F. Smith, Jr., and August William Lund, Assistant Historians.

As members of the General Church Board of Education: Joseph F. Smith, Willard Young, Anthon H. Lund, George H. Brimhall, Rudger Clawson, Charles W. Penrose, Horace H. Cummings, Orson F. Whitney and Joseph F. Smith, Jr.

Arthur Winter, as Secretary and Treasurer to the General Church Board of Education.

Horace H. Cummings, General Superintendent of Church Schools.

Board of Examiners for Church Schools: Horace H. Cummings, Chairman; George H. Brimhall, C. N. Jensen and Guy C. Wilson.

Auditing Committee: William W. Riter, Henry H. Rolapp, John C. Cutler, Heber Scowcroft and Peter G. Johnston.

Tabernacle Choir: Anthony C. Lund, Conductor; Horace S. Ensign and B. Cecil Gates, Assistant Conductors; John J. McClellan, Organist; Edward P. Kimball and

Tracy Y. Cannon, Assistant Organists; George C. Smith, Secretary and Treasurer; and all the Members

Edward H. Anderson, Clerk of the Conference.

TRUSTEES BRIGHAM YOUNG UNIVERSITY

The Articles of Incorporation of the Brigham Young University requires that the Trustees of said institution shall be presented to the General Conference of the Church triennially, and, in accordance with that requirement, we present the

following named persons as Trustees of the Brigham Young University: Joseph F. Smith, Jesse Knight, Wilson H. Dusenberry, Susa Young Gates, Reed Smoot, Lafayette Holbrook, Stephen L. Chipman, Richard W. Young, Joseph R. Murdock, Joseph F. Smith, Jr., Joseph Reece, Zina Y. Card.

The Relief Society choir, Lizzie Thomas Edward, conductor, sang: "Lead, Kindly Light."

The closing prayer was pronounced by Elder E. Wesley Smith, and conference adjourned until 10 o'clock Sunday morning.

THIRD DAY.

Conference continued in the Tabernacle, Sunday, April 7, 1918, 10 o'clock a. m., President Joseph F. Smith, presiding.

The great assembly was called to order by President Joseph F. Smith who gave notice of the holding of an overflow meeting in the Assembly Hall, with Elder Joseph W. McMurrin, of the First Council of Seventy, presiding; and an open air meeting near the Bureau of Information, the weather permitting, with Elder Rulon S. Wells, of the First Council of Seventy, presiding. Both these meetings were necessary to accommodate people who could not find room in the overcrowded Tabernacle where every seat and all available standing room was occupied.

The hymn, "Hail to the brightness of Zion's glad morning," was sung by the choir and congregation.

Prayer was offered by President Alonzo A. Hinckley, of the Deseret stake of Zion.

The choir sang the hymn: "Though in the outward church below."

ELDER ORSON F. WHITNEY.

Why the Gospel is preached—A gathering dispensation—The world's opposition—God will not be thwarted—The parable of the Feast—A compelling situation—Testimonies, then judgments—The Great War—America and her Allies preparing the way for the spread of truth and freedom.

"Is true freedom but to break
Fetters for our own dear sake,
And, with leathern hearts, forget
That we owe mankind a debt?

No! true freedom is to share
All the chains our brothers wear,
And, with heart and hand, to be
Earnest to make others free!

"They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three."

* * * * *

"Then to side with Truth is noble
when we share her wretched crust,
Ere her cause bring fame and profit,
and 'tis prosperous to be just;
Then it is the brave man chooses,
while the coward stands aside,
Doubting in his abject spirit, till his
Lord is crucified,
And the multitude make virtue of the
faith they had denied."

I have quoted these lines of the poet in order to create an atmosphere for some reflections that have been running through my mind since the beginning of this conference; and perhaps I can best approach my subject proper by relating two little incidents of my personal experience.

Not long ago I stood beside the bier of an aged woman, a Latter-day Saint, speaking at her funeral. One of the brethren then present had read to the congregation a sketch of this good woman's life. She was as old as the Church itself, lacking two months, and was born, if I remember aright, in far away Gloucestershire, England. At nineteen she heard the gospel preached by an elder of the Church, and her

sympathy was at once enlisted. She believed the message that he brought and straightway offered herself for baptism. Her family were much opposed to this step, and it was over the protest of her father and mother, brothers and sisters that she espoused the unpopular cause, the religion of a people hated the world over. So intense was the prejudice that she had to leave home and support herself by the labor of her hands; but she had the courage of her convictions and her faith did not fail. Ten years later she emigrated to America and came on to the Rocky Mountains, but not before her heroic example had had its effect upon those around her. Her parents, brothers and sisters had all followed her into the Church. She had become the savior of her father's house; this little slip of a girl aged only nineteen.

I contrast this with another incident, one that happened many years ago when I was a young missionary in the State of Ohio. In the city of Cleveland I formed the acquaintance of a very estimable lady, the widow of a Union officer who had fallen in battle. She loved her dead husband devotedly; she revered his memory, and was much taken up with the doctrines that I presented to her, particularly those pertaining to salvation for the dead and to eternal marriage, both in person and by proxy, marriage for all eternity. She said, "Do you mean to tell me that if I become a Latter-day Saint I can be sealed to my departed husband and be his wife hereafter?" I replied, "I do mean that very thing, for it is the truth." She exclaimed almost in rapture, "I never heard anything so beautiful; and if you will convince

me that it is indeed true, I will be baptized if it be in a lake of living fire." I answered, "I cannot convince you, I am only a bearer of God's message. But he can convince you as he has convinced me, and I will make you this promise: If you will humble yourself and ask the Lord, he will grant you a testimony that that is a true principle." She said, "I will ask him."

Not long afterward she wrote informing me that God had answered her prayer, and that she was ready to be baptized. I was overjoyed. There is no joy that can compare with that of a missionary who has been made the instrument for the salvation of a soul. I wrote at once that I would make up a little party and meet her at a certain point on the shore of Lake Erie, there to baptize her; and I was about to start for the place appointed when I received another note from her, reading something like this: "I did not dream that I was such a poor, weak, frail creature as I am. I believe what you have told me, I feel that it is true, and I thought myself strong enough to take this step; but I am not. I haven't the stamina, the strength to endure what would follow. Why, if I should become a 'Mormon' I would be hated by the people who now love me, my friends would turn away from me, my name would be cast out as evil; I would lose my social standing. I cannot do it. I hope the day will come when I shall have the necessary strength, but I don't possess it today.

These are some of the experiences that attend the preaching of the gospel in this dispensation—a dispensation destined to gather into its capacious bosom all the dispen-

sations of the past, and which represents the winding up scene of God's great work pertaining to the salvation of man upon this planet. The dominant thought in the mind of the Prophet Joseph Smith during his last days on earth was expressed by him in the following forceful language:

"It is necessary, in the ushering in of the dispensation of the fulness of times, that a whole and complete and perfect union and welding together of dispensations and keys and powers and glories should take place and be revealed from the days of Adam even to the present time; and not only this, but those things which never have been revealed from the foundation of the world, but have been kept hid from the wise and prudent, shall be revealed unto babes and sucklings in this the dispensation of the fulness of time." Paul the apostle also referred to this great and final period as one in which God would gather together all things in Christ, both in heaven and upon earth.

Involved in this mighty scheme of bringing together all things that are Christ's, is the gathering of the scattered house of Israel, the children of Abraham, Isaac and Jacob, the chosen people, through whom God has worked from the beginning for the salvation and betterment of mankind; and Joseph Smith, a descendant of that Joseph who was sold into Egypt, was the divinely appointed instrument for lifting up the ensign for the gathering of Israel in the last days.

And what is the object in view? Why all this stupendous labor and sacrifice? Why must the house of Israel be assembled? Why must the gospel dispensations—links of a

mighty chain extending from the creation down to the end of time—be bound together in one? It is because God is coming down upon the earth, and the way must be prepared before him. Jesus Christ is coming to reign as King of kings, to inaugurate the millennial era of universal freedom, righteousness and peace; and in order that his coming, which is designed as a blessing, may not prove a curse, a calamity, through the unpreparedness of his people and the world at large, he has set his hand in these days to perform the marvelous work and wonder that the Prophet Isaiah foretold. Israel must be gathered because this God who is coming is the God of Israel, and no other people have the right to receive him. He will come to his own as he came anciently, but his own will not reject him as they did before. Neither will he come again as a lamb led to the slaughter; he will come as the Lion of the tribe of Judah, to sit upon the throne of David and reign for a thousand years, sanctifying the earth and preparing it for future glory, when it will become a heaven, a celestial abode for the righteous. God raised up Joseph Smith and revealed to him anew the everlasting gospel, and conferred upon him the powers of the eternal Priesthood, that he might lift up the ensign as a rallying center for the tribes of Israel, that a people might be ready to receive the Lord when he comes. And for upwards of eighty years this has been the message proclaimed by the Church of Jesus Christ of Latter-day Saints.

One would suppose, looking at things naturally, that the world would welcome such a message:

that they would rejoice at being told these glad tidings. Think of it! That same Jesus who ascended into heaven two thousand years ago, is coming again to bless the earth with his divine presence! The world ought to be glad of it, and love to be told of it. But it is not so. They do not believe it. They think we are deluded, and that we are trying to deceive them. They regard these things as the vaporings of minds frenzied by fanaticism. But we have a testimony by the Holy Spirit that they are true.

"He that scattered Israel will gather him and keep him as a shepherd doth his flock." This is the message of "Mormonism." But when our elders go forth to proclaim it they meet with all sorts of experiences, all kinds of opposition. The laws of men are in conflict with the laws of God; their traditions and superstitions are opposed to divine revelation. Indifference, prejudice, selfishness, jealousy, passion, pride, wealth, politics, religion, all are in the way of the spread of truth and the accomplishment of God's sublime purpose. A few receive the gospel gladly; some believe it, but are afraid to obey it, because of the sacrifices entailed; while the great mass ignore the saving message, or array themselves against it, sit in judgment upon it, imprison or banish or put to death the messengers, and stand in the way of the progress of God's work, which has as its one object the happiness and salvation of the race.

What is the Lord going to do about it? Will he allow himself to be thwarted? No. He has set his hand to do a certain work, and that work will be done, though all man's

works go to pieces in the process. The Savior, in one of his parables, (Luke 14:15-24) indicates the means that will be used to induce men to receive the gospel and "eat bread" in the kingdom of heaven. "A certain man made a great supper and bade many, and sent his servant at supper time to say to them that were bidden, Come for all things are now ready." I shall modernize the language a little, but this is the substance: One of those invited said, "I cannot come, for I have bought a piece of ground and must needs go and see it;" another excused himself by saying, "I have bought five yoke of oxen and must prove them;" and a third entered this plea, "I have married a wife and therefore I cannot come." The Master of the house was angry at these excuses, and said to his servant, "Go out quickly into the streets and lanes of the city and bring in hither the poor, the maimed, the halt and the blind." This was done, and the poor gladly flocked to the feast: they had no social standing, no wealth, no politics, no material or other interests to hold them back, to keep them from accepting the invitation. They came, but still there was room. The Lord then uttered a very strange command. Said he to his servant, "Go now into the highways and hedges and compel them to come in, that my house may be filled."

I know what your thoughts are. You are wondering, Is it possible that God will compel men to be saved? No. Compulsion is the doctrine of Lucifer; it is the doctrine of the German Kaiser, who stands upon the devil's ground, compelling men to do his bidding. The doctrine of Jesus Christ is free-

dom, free agency, the right of choice. He is the God of freedom, his gospel is "the perfect law of liberty;" he is the God of this land, the land of liberty, and the only King who will ever rule over it. You need not fear that any German kaiser will ever set up his throne upon this land. Read the Book of Mormon and be convinced.

But you are wondering what the Lord of the Feast meant when he sent his servant to "compel them to come in." I believe this to be the solution: God will never coerce the human mind—never fetter the human will. He will force no man into heaven; no man into hell. But he has never said that he would not create compelling situations, and so shape human affairs as to induce men and women to do things of their own volition that they would not do if circumstances remained unchanged.

Let me illustrate with another incident of my experience. When I was a little boy I used to study my spelling lesson out of an old blue book, "Webster's Spelling Book." Some of you gray-haired men may have done the same. None of the sisters, of course, will think back that far (Laughter). In that old book were several rude wood cuts, one of them representing a farmer holding an altercation with a bad boy up in an apple tree. The boy was doing wrong—taking the farmer's fruit without permission. In a gentle persuasive voice the owner of the tree asked the thieving urchin to come down, but he only laughed; he was satisfied with things as they were; he wanted to stay there and enjoy himself, and he politely declined the invitation to descend. The farmer then grew

more serious. Putting on a stern manner, he took up some grass or turf and threw it at the boy, sharply demanding that he come down. But a little grass did not hurt him; he only laughed and jeered the more. Then the farmer became terribly in earnest. Picking up some rocks he gave that boy a good pelting, and down he scrambled in a hurry—of his own accord (Laughter). His mind, you see, had remained unfettered; he had his free agency; he could have stayed up there indefinitely had he wanted to; but for some reason he did not want to (Laughter). His mind had changed, and he came down of his own sweet will. That is my idea of a compelling situation.

God is not going to be thwarted. The Creator will not be baffled by the creature. Having set his hand for the gathering of his elect, he will break down every barrier to the spread of truth and the deliverance of the house of Israel. He has sprinkled many nations with the blood of Abraham, Isaac and Jacob, the blood that believes, and has sent into those nations spirits answering to that blood. As a result, when the gospel goes forth and the children of Israel are commanded to gather, faith is found among all peoples and the progress of God's work is thereby facilitated. Like the rain-showers from heaven over the parched and thirsty soil, this choice blood, having accomplished its object, having made the world—the unbelieving, spiritually barren world—fruitful of good things, is summoned back to the ocean of its origin. This is the significance, the symbolism of the scattering and gathering of Israel.

After testimony will come judg-

ments—stern measures, if the mild ones prove ineffectual. In December, 1832, Joseph Smith prophesied that war would be “poured out upon all nations,” and that famine and other plagues would follow. During the same month God commanded the elders of the Church to go forth and sound the gospel warning. Every man warned was to warn his neighbor, and this was the substance of the divine declaration: “After your testimony cometh the testimony of earthquakes that shall cause groanings in the midst of her;” the voice of tempests, the voice of thunderings and of lightnings, the voice of the waves of the sea heaving themselves beyond their bounds. The sun shall be darkened, the moon shall be turned to blood, the stars fall from heaven like figs from off a fig tree. Earth shall reel to and fro like a drunken man; all things shall be in commotion; men’s hearts shall fail them for fear, and they shall fall upon the ground and not be able to stand.

There’s the program—the prophetic program marked out for the consideration of those who stand in the way of Omnipotence, lifting up their puny arms to prevent God’s people from carrying out his command to prepare the way before his glorious coming.

Oh, how thankful I am that our nation, our beloved America, is standing where she ought always to stand, and doubtless always will—standing for freedom and the rights of man, imperiled by the selfish ambition of a bloodthirsty tyrant bent upon dominating the world; that she is standing for those principles of liberty and equality which are a part and portion of the gospel of Jesus Christ.

This gospel must make its way into every nook and corner of the world, and woe be to that nation that tries to prevent. I want my boy, who has enlisted in the cause of our country, to feel—not that he is a martyr—I want him to feel that he is a soldier of Jesus Christ, and that upon him devolves in part the duty of spreading a knowledge of these principles, the principles of truth and freedom. The fetters of tyranny were not stricken from America for the sake of Americans alone. God loves the whole world; he gave his Son to save it; he is using America and her allies as instruments for the spread of the Gospel of Liberty, and in their wake, after they have cleared the way, will follow the missionaries of the Lord Jesus Christ. Amen.

ELDER DAVID O. MCKAY.

The reality of Christ—Testimony of Peter and Paul and of Joseph Smith—What a change, if all the world would accept the teachings of Christ and his actual divine personality as the Son of God—The Latter-day Saints do so—Testimony of some of our boys who have gone to establish liberty in the world—An example—Individuals and nations must accept the truth that Jesus Christ is in reality the Son of God and be guided by his principles of everlasting truth and justice—The war a preparation for the spreading of the true plan of salvation.

I sincerely hope and pray that I may be able to express whatever the Lord desires me to say this morning. If ever there was a time in my life when I needed his guidance and his support it is at this moment.

I feel it an honor to be associated with men and women who believe in the reality of Christ, our Redeemer.

I should like to express what I mean by that, and so shall call attention to two incidents in scripture—one, the experience of two of the ancient apostles, and the other the testimony of the Prophet Joseph Smith. The apostles one day after the death and resurrection of their Lord were preaching in the temple, and the Sadducees and officers came and arrested them, and put them in prison. The next day Peter and John were brought before the high priest, before Annas and before Caiphas, some of the very men who had been the means of crucifying the Lord. "And when they had set them in their midst they asked," (referring to the miracle which Peter and John had performed the day before by healing the impotent man at the gate,) "By what power or by what name have ye done this? Then Peter, filled with the Holy Ghost, said unto them: Ye rulers of the people and elders of Israel, if we this day he examined of the good deed done to the impotent man, by what means he was made whole, be it known unto all and to all the people of Israel, that by the name of Jesus Christ of Nazareth, *whom ye crucified, whom God raised from the dead*, even by him doth this man stand before you whole. This is the stone which was set at naught of you builders, which has become the head of the corner." And then, *"neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved!"*

To Peter and to John on that occasion Christ, the Redeemer, was a reality. They had associated with him in the flesh, they had sat in his company, they had seen his miracles, they had listened to his divine

teachings, they had stood by, John at least, when the Master was nailed to the cross. They had associated with him for approximately forty days after his resurrection from the tomb. And now clothed with the power which the Lord had given them they faced the very men who had crucified their Redeemer and said: "By him whom thou didst crucify is this man made whole." To them, Jesus was not an imaginary being; his life was not an idealism nor a mere mental conception. Christ, I repeat, was a reality. He was indeed the very Son of God, the divine Redeemer of the world.

Now listen to another testimony and this within the age of few of the men—I wish there were many—who are here assembled today: "When the light rested upon me I saw two personages whose brightness and glory defy all description, standing above me in the air, one of them speaking unto me, called me by name and said, pointing to the other: 'This is my beloved Son, hear him!'" The Prophet Joseph's object in going to the Lord on that occasion was to inquire of him which of all the sects professing to be followers of the Redeemer was right. This then was his answer: "I was answered that I must join none of them for they were all wrong. And the personage who addressed me said: that all their creeds were an abomination in his sight, that those professors were all corrupt, that they draw near to me with their lips, but their hearts are far from me. They teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof."

To him who accepts Jesus of Nazareth as the very Son of God,

to him who believes with all his soul that Jesus lives today, that he can influence and that he does influence the world, to him, I say, who accepts that truth, Christ's teachings as well as his personality, become a reality. You can not profess to be truly a Christian and refuse to live up to the principles that Christ taught and obeyed.

Now, why do we honor him today? Why does the world profess to honor him? First because he is the Son of God; and second because he was an ideal man. They accept him as one who was sinless before God, an exemplar to all the world. Then those who follow him should possess, at least strive every day of their lives to possess, those same characteristics, and approach, at least as near as weakness of mortality will permit, some of those qualities manifest by their Lord. Regarding the universality of the acceptance of Jesus Christ as the Redeemer, I read recently, in an excellent work in many respects, this statement: "The printing presses on both sides of the sea are flooding the world with books about the life and times of Jesus, and the result is he looms colossal before the eyes of the world. It is not simply the church that sees him. All men can see him now. He has broken out of ecclesiastical circles; he walks through all the cities and lands."

O, if only that were true! If only that were true! What a different world we should have today from what it is! Do you think that if men everywhere saw Christ as the Prophet Joseph saw him—I do not mean physically now as he alone saw him, but if they will accept him as the Prophet Joseph has revealed him, having seen him, if they

will accept him as John saw him and accepted him when he hurled into the face of Anna's and Caiphas, the truth that "By his power whom thou didst crucify is this man made whole"—do you think that you would find in Christian communities the brothel? Do you think that you would find other allurements that entrap the feet of the young and lead them from Christ? I ask you if the Christian who professed to be a Christian in reality believed in the doctrines and the teaching of the Redeemer as he gave them, should we have today the carnage, the bloodshed, the infamy that is now depopulating the Christian nations? I do not, I do not.

I will tell you what I am inclined to think: That many who profess Christianity are accepting Christ as an ethereal being, and are inclined to look upon his teachings as impractical. They do not fully realize *that before the world can be saved they must accept his teachings, they must walk in his paths as individuals and as nations, they must accept as a veritable truth his saying: "I am the light of the world."*

As individuals we should emulate him, then, because of his divine character. The professing Christians do not honor him, even with the honor they give him, because he was a great poet, because he was a great scientist, because he was a great discoverer, a great inventor or great statesmen or a great general. They honor him because he was a great man. In the realm of character he was supreme. In addition to all that, Latter-day Saints revere him because he was in reality the Son of God, the Redeemer of the world. In thus accepting him we, as individuals, must emulate his

divine character, approach it as nearly as we can by keeping ourselves clean and unspotted from the sins of the world.

I said I rejoice in associating with men and women who thus accept him; and it matters not where they go, they feel that they have a realization and a testimony of that truth which they would like all the world to accept and know.

I rejoice in the knowledge that many of our boys who have gone out to establish liberty in the land possess that same testimony, and I am glad to get a glimpse, once in a while, of their efforts to bear that testimony to their soldier companions. I love these boys. I love the cause for which they are going to fight. I love the Nation they are called upon to defend and the principles of everlasting truth, so far as the liberty and freedom of mankind is concerned, for which it stands; and when I see these boys impressed with the testimony that Jesus Christ is their Savior and that he has appeared in this dispensation with the gospel which is the power of God unto salvation, which is the science of life, the philosophy of true living, I thank God that they have a desire to influence their associates, and at least attempt to exert that influence to lead them to the same truth. Illustrative of this, and by way of commendation of a mother who has that same testimony, I wish to quote from a boy who met one of our boys in one of the cantonments. This boy from another state, Kentucky, I think, is writing to the "Mormon" boy's mother. The circumstances calling it forth may be inferred as I read. This young "Mormon" soldier is from Idaho. I chanced

to meet him in Camp Morrison, Virginia, a few weeks ago, but he knows nothing about my having this letter:

"I can not tell you how glad I was when I met Burgess for it seemed to me that I was alone as far as friends were concerned, for there was not any in this squadron that I could trust as a friend until he came. The first time I saw him I knew he was living for something higher, and as we were of the same type, of course, we became fast friends. I certainly felt bad when the time came for him to leave the field. He did so much for me that it was hard to part. I have been striving for a long time to make myself right with God, as I had fallen from grace and I felt that he could help me and he truly did. Of course it was hard for me to see just exactly as he did, but we just forgot for the time that we were of different faiths, and studied together and talked of and dug into spiritual things which I was so much in need of. *He certainly showed his colors. And I wish that I was the young man that he is.* I have been reading and studying the Book of Mormon and the Doctrine and Covenants which he gave me, and I see things different than I ever did before, and I only wish that he was here with me for he would be such a help to me. I don't know how I can ever return what he has done for me, and also your kind words and advice which means more to me than I can tell. I need help so badly, as it seems to me that something is in the way, for I do not feel spiritually as I should. I would be so happy if I could be as full of the spirit as Burgess is and as I once was. I try to get hold of all the good reading that I can and try to get just as far from bad company as I can get. I heartily thank you for the little book *Key to Theology*. You are doing so much for me that I almost feel ashamed that I can not return it some way, but I hope that some day I can in some way."

There is a mother in Idaho, her boy in Camp Morrison, or in France, the other boy in Kelly

Field, and distances separating them, but that mother has the testimony that Jesus Christ is her Savior, she evidently knows that God has spoken in this age, and she desires to lead others to know the same truth. So she is teaching the soldier boys by letter, trying to cultivate the good seed sown by her young boy, who, though scarcely out of his teens, "showed his colors" by testifying to his companions that Jesus Christ is in reality the Son of God, the Savior of the world.

I will tell you, brethren, the time has come when not only individuals but nations must accept this truth. They must be guided in their national and international dealings by the principles of everlasting truth and justice. The nation that started the terrible war now raging, started it because it ignored the principles of Christ. The Savior's life was guided principally by two things; viz., *Individual Purity* and *Service*. He kept himself wholly unspotted from the sins of the world, and devoted his life to the consideration of others, to salvation for the human family. He was always looking out for the oppressed, comforting the sick, healing the maimed and disabled, giving his life for the world. So when a so-called Christian nation, or at least when a coterie of men, will meet together and decide months before the war breaks out, that a neighboring nation *must be crushed* in order that territory may be gained, I want to tell you that group of men, though professing, with their lips, at least, in Christ, do not believe in the principles he taught.

I thank God that the United States upon entering the great conflict started out with the declaration,

"we go to fight for the ultimate peace of the world and for the liberation of its peoples, including the German people. We are seeking no selfish purposes of our own, we desire no conquests, we seek no aggrandisement, we ask for no material compensation for the sacrifices we shall freely make; all we ask is that nations, great and small, shall enjoy the liberty and the freedom which God has given to the people of America." In that respect, at least, we are emulating the teachings of the Savior; and I see in it a preparation, as has been said time and again at this conference, for the spreading of the gospel of Jesus Christ, the true plan of salvation, the perfect law of liberty.

May I say in conclusion, brethren, to you who hold the priesthood after the order of the Son of God, that a mighty responsibility is resting upon you; a great responsibility is resting upon the elders of Christ's Church, wherever they may be, to bear this testimony to the world that all who are honest in heart, and there are millions and millions of them, I think, who should have the privilege of hearing this gospel, may be brought to a knowledge of the truth.

God hasten the day when "every knee shall bow and every tongue confess that Jesus is the Christ." Amen.

"He intercedes for me," a sacred duet, was sung by Mabel H. Clark, and Evan Arthur.

ELDER ANTHONY W. IVINS.

Questions on persistence of life that have arisen through the Great War—
Literature that seeks to answer the question: What happens after death?

—No two writers agree—Testimony of the Holy Scriptures, the Bible and Book of Mormon—The testimony of Joseph Smith the Prophet to whom appeared in this dispensation men who lived in former times—With these before us, why doubt the immortality of man?—Without other evidence the life of Jesus is sufficient to answer the question forever—All who die shall live after death, through faith in the Lord Jesus Christ.

Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man.

Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, to the resurrection of life; and they that have done evil, to the resurrection of damnation (John 5:25-29).

Had I, or any other speaker, declared from this pulpit, four years ago, that the question pending between the Austro-Hungarian Empire, and the Kingdom of Servia, resulting from the assassination of the crown prince of the former country, and his wife, while they were visiting in the Balkan States, would plunge the world into the most stupendous war of history, a war which would affect, either directly or indirectly, every human being in the civilized world; that millions of soldiers would be trained for war, and battles terrible beyond the dreams of men fought; that nations would devote themselves to war until it would be easier to fight on than return to a condition of peace; that our own country would become involved in it, and would equip and send to Europe vast ar-

mies of men, and expend treasure almost beyond the comprehension of the human mind; that the bed of the ocean would be carpeted with sunken ships, and death hurled upon defenseless women and children from the air; that before the end came whole nations would be blotted out, ancient autocracies go crashing down, and the guarantees of international law be utterly ignored, he would have been regarded as either a harmless dreamer or a dangerous dunatic; yet we who have lived through the past four eventful years have witnessed the development of these conditions.

Millions of men have been slain, other millions have been wounded and maimed for life. In some instances families with long and honorable history behind them have lost their last representative on the field of battle, and to all human appearances the worst is yet to come.

This tremendous sacrifice of human life, the thousands whose remains lie upon the ocean bed, and the countless numbers whose burial places will never be known to the parents, brothers, sisters and kinsmen who sent them forth to battle, has awakened in the minds of thinking people a widespread desire to know something of the condition of man after death. What happens after death? What of ourselves after death? Shall we ever meet these dear ones again? If there is a future life, what of our personality, does that persist, or are we to be so changed that we will have no greater knowledge or recollection of conditions as they exist in this mortal life than we now have of the past?

These are some of the pertinent questions which are being asked,

questions in which we are all vitally interested, for whether in peace or war, we are constantly being separated from those we love by this condition which we call death.

Many books have been written and published, since the war began, in which the endeavor is made to answer this all important question, "What happens after death?" I have read a number of these books, in which the opinions of some of the world's greatest scholars and thinkers are expressed; and as I read, the one striking thought which came to me was the great diversity of opinion which exists among these learned men. No two agree. There is a certain uniformity of opinion among Christian ministers, it is true, they all accept the doctrine of future life, but are hopelessly divided regarding the personality of the individual, and his relationship, in the life to come, with that which is in any way connected with this life. The doctrine of the resurrection, if admitted at all, is held to be a kind of new spiritual birth, while the reunion of the spirit and body of man, to become a living material soul, is not admitted by a single writer.

Among those who are most pronounced in their unbelief, Max Nardau, the great French scholar and author, is perhaps the most outspoken. Death, he declares, means the final extinction of consciousness, and the eternal dissolution of what was a personality. The immortality of the personality, he says, is neither conceivable nor desirable, nothingness is more consoling.

Sir Hyrum Maxim asserts that there is not one little particle of evidence to prove that we live after death, as preachers would have us

believe. He argues that the only future life we may expect is as we live in our children, and that he who has failed to leave posterity is forever dead.

John Blundelle-Burton would like to believe, but is in doubt, because, he says, no one comes back to tell; while Madam Besant assures us in the most positive terms that there is a life after death, but destroys our hope by telling us that we may be re-incarnated in the form of a plant, an animal, or some other human being, until we finally reach a condition that we pass into Nirvana, whatever that may be.

Undoubtedly the fondest hope of every person who has been separated from those he loves by death, is that at some future time, when he too is called, as he knows he must be, he will meet them and renew the associations which bound him to them in this life. If there are men like Max Nardau, who really feel that a future existence is neither conceivable nor desirable, it is their privilege, I presume, to remain in their faithless condition. I shall enter into no argument with them at this time, they deny the divine authenticity of the scriptures, and consequently no basis for discussion, from the point of view of a Christian, exists. But to John Blundelle-Burton, who would like to believe, but is in doubt because no one comes back to tell, or Madam Besant, who asserts her belief in a future life, but would have us accept her theory of re-incarnation, and most of all to those devout Christians who earnestly believe in, and hope for, reunion with those they love after death, there is evidence sufficient to satisfy the most exacting mind, evidence which, when we

come to understand it, leaves us without doubt, and the testimony of the Christian is founded upon far more convincing proof than the opinion of the unbeliever. The latter does not believe because he has not seen, but neither he, nor any witness he can produce can disprove the testimony of the Christian who has seen, he can only assert his unbelief, which proves nothing, though thousands do it.

The testimony of one reputable witness, however, who avers that he knows because he has seen, is of great worth, and where many testify to the same thing, the fact becomes established, whether the multitude accept it or not.

The holy scripture is not the product of a single mind. The contents of the Bible were not written by one hand, but by many. It does not deal with a single dispensation or period of time, but covers the world's history, and the handdealings of the Father with the inhabitants of the earth, from the creation to the present, for men not only wrote their own observations and experiences, but by the spirit of revelation, and gift of prophecy, foretold the future with such accuracy that only one who is determined to not believe can be left in doubt. To some of the truths bequeathed to us by the scripture, and attested by men of God, I wish briefly to refer.

One thing about the scriptures, which struck me with great force, when I began to study and understand them, is the fact that the word of the Lord never comes to us as an opinion, no attempt is made to support it by argument, it comes as a definite, abstract statement of fact. "In the beginning God created the heavens and the earth. So God

created man in his own image, in the image of God created he him, male and female created he them." So it is from the first words in the Bible to the last, the works of the Father are declared as facts, not theories.

The words of the Redeemer, which I read before beginning my remarks, declare definitely that the hour is coming when all that are in the graves shall come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of condemnation. In corroboration of this doctrine permit me to read from the words of Mormon, as he contemplated the slain of his people: "O, ye fair sons and daughters, ye fathers and mothers, ye husbands and wives, ye fair ones, how is it that ye could have fallen? But behold ye are gone and my sorrows cannot bring your return, and the day soon cometh that your mortal must put on immortality, and these bodies which are now mouldering in corruption must soon become incorruptible bodies, and then ye must stand before the judgment seat of Christ to be judged according to your works. And if it so be that ye are righteous then are ye blessed with your fathers who have gone before you" (Mormon 6:19-21).

This doctrine of the universal resurrection of the dead is taught by Isaiah, Jeremiah, Daniel and other of the prophets. That the dead will live again must be admitted by every believer in the Bible.

Just as definite as is the doctrine of the resurrection, is the fact that all who participate in it must appear before the bar of God to be judged according to the deeds done in the body.

Paul, writing to the Corinthian Saints, said: "If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:19-22).

In that remarkable revelation, given by Christ to the Apostle John, on the Isle of Patmos, which he sent and signified by his angel, we read: "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works" (Revelation 20:12, 13).

The scripture which I have quoted makes clear two vital points of doctrine connected with this subject, that as in Adam all die so in Christ all are made alive through the resurrection, and that the personality of the individual persists after death, otherwise how could he be responsible for the deeds done in the body?

The two outstanding attributes of God are justice and mercy. How can I in justice be held responsible for the transgressions of another or rewarded for his righteousness? No; I must answer for myself, just as you must answer for yourself; so my personality must persist, I must be the same man, my future life inseparably connected with this life.

We are told that upon a certain occasion Jesus took Peter, and James, and John, and went into a mountain to pray and behold there talked with him two men, which were Moses and Elias (Matt. 17:1-4). These men were seen of the apostles who bore record of their presence, which was so real that Peter suggested that three tabernacles be constructed, one for Jesus, and one each for Moses and Elias. Moses lived 1500 years before Christ, and Elias, if we are to identify him with the Elijah of the Bible, 1000 years before; one instance from the many where some one came back to tell.

The revelation given to John, on the Isle of Patmos, from which I have quoted was delivered by a heavenly messenger, and when John would have bowed down to worship him he was forbidden, the messenger declaring that he was one of his fellow servants, one of the prophets who kept the commandments of the book (Revelation 22:8-9).

Of greater importance to us, because we are more directly affected by it, is the appearance of men, who long since lived and died, in the present dispensation. Let Joseph Smith tell the story in his own simple language. It should be remembered that at the time the first of these manifestations were given, Joseph Smith was a simple country boy, not yet fifteen years old, and incapable, even if he had so desired, to conceive of or execute a great fraud or deception. He simply desired to do his duty to God, and the great confusion among sectarian churches left him in doubt as to which denomination he should identify himself with. He went to

the Lord for wisdom, with the following result :

In accordance with this, my determination, to ask God, I retired to the woods to make the attempt. * * * Having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time that I was doomed to sudden destruction. But by exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended until it gradually fell upon me.

It no sooner appeared than I found myself delivered from the enemy which had me bound. When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other: This is my beloved Son, hear him!

Three years later, and after he had retired for the night, Joseph Smith says:

While I was thus in the act of calling upon God, I discovered a light appearing in my room, which continued to increase until the room was brighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor. He had on a robe of most exquisite whiteness. It was a whiteness beyond any-

thing earthly I had ever seen, nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked, and his arms also a little above the wrists, so also were his feet naked, as were his legs a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom.

Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him I was afraid, but the fear soon left me. He called me by name and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni; that God had a work for me to do, and that my name should be had for good and evil among all nations, kindreds and tongues, or that it should be both good and evil spoken of among all people.

Six years after the above incident the following is related by Joseph Smith:

Two days after the arrival of Mr. Cowdery (being the 7th of April) I commenced to translate the Book of Mormon, and he began to write for me. We still continued the work of translation, when, in the ensuing month of May (1829), we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, that we found mentioned in the translation of the plates. While we were thus employed praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us saying: "Upon you my fellow servants, in the name of Messiah, I confer the priesthood of Aaraon, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never again be taken from

the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." The messenger who visited us on this occasion and conferred this priesthood upon us, said that his name was John, the same that is called John the Baptist, in the New Testament.

Many other instances might be cited where men who lived long ago have returned to the earth and communicated the will of the Lord to his servants here. If this be true, and it is, why should we be in doubt regarding the immortality of man, or his resurrection as a material being, with a body of flesh and bone, as he now has, but a body cleansed and purified, no longer subject to the pain, suffering and final death with which mortality is burdened.

If we had no other evidence the life of the Redeemer is sufficient to settle this question forever. Jesus was the Son of God, the Redeemer of the world. He came for the very purpose of making clear to us this mystery of human life. Born as we are born, he lived, labored and loved much as we do, except that the power of God, love, charity, patience, self sacrifice, those Godlike characteristics which were his birth-right, were manifest in his life as they never have been, and never will be, in any other human being. Finally, when his work was finished, he died, very much as we would have died under similar circumstances. Up to this point the great mission which he came to perform was but little understood, but when on that Easter Sunday morning he arose from the tomb, with a glorified body, the sting of death was made sweet, the victory of the grave was turned to defeat, for he made the resurrection of the whole human family not only possible, but

a fact, whether they accepted him or not.

His disciples doubted, and when he appeared to them they were terrified, supposing that they saw a spirit, for like some of us they could not understand that one who had lived and died, could live again, and Jesus said to them: "Behold my hands and my feet, that it is I myself: handle me and see, for a spirit hath not flesh and bones, as ye see me have" (Luke 24:39). It was the same Christ, with the same body, but glorified, who stood before them. Why should we be in doubt regarding the future status of the souls of men? I bear witness to you that just as Christ was raised from the dead, with a material body which his disciples saw and felt, just as he will appear to the Jews with the prints of the nails in his hands and feet, and the spear wound in his side, so is it the design of God that every one of us shall be raised from the dead with material, but not mortal bodies.

The sea will give up the dead which are in it, the battle fields of France will give up the dead who are interred in them. Every mother who has lost a son, every kinsman who has lost a relative, will receive them back again through faith in the Lord Jesus Christ, and the associations, the covenants, the bonds of love which bound us together in this life will be renewed and continue with us through the endless ages of eternity.

I love the gospel because of this hope which has come to me. I live in anticipation of reunion with those I love after death. I want no heaven away from my own, but to be with my father and mother, my children and kindred, with you my

brethren and sisters, with whom I have labored and borne the burdens of this mortal life, and I know that my desire will be realized if I am true to the covenants which I have made with the Lord and my fellow men.

I wanted to bear this testimony, hoping that it may bring comfort to all who are separated from those they love by death. It is only for a little season. The graves will be opened, and the dead will come forth to answer for the deeds done in the body. God help us to live righteous lives, that we may be worthy of eternal life, through faith in Christ. Amen.

PRESIDENT JOSEPH F. SMITH.

I am forcibly reminded of the saying of the Savior about the rich man, who concluded that he had so much in the world that he could well rest content, and take his ease. The Savior said:

The ground of a certain rich man brought forth plentifully:

And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

I cannot refrain from mentioning the truth that was enunciated thousands of years ago: "The fool hath said in his heart, There is no God," and therefore no hereafter. "They are corrupt, they have

done abominable works, there is none that doeth good. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one."

I trust we are beyond and above this dreadful condition, and that we do know that our Redeemer lives, and that we have put on Christ, and have adopted his glorious plan of redemption and salvation and exaltation beyond the grave.

The choir sang the anthem: "God is our refuge," and conference adjourned until 2 p. m.

Prayer by Elder David H. Cannon, of St. George.

OVERFLOW MEETING.

An overflow meeting of the conference was held in the Assembly Hall, adjoining the Tabernacle, at 10 o'clock a. m., presided over by Elder Joseph W. McMurrin, of the First Council of Seventy.

Singing and music were furnished by the combined choirs of Granite stake, Professor Evan Stephens, conductor.

The choir sang: "Guide us, O thou great Jehovah."

Prayer was offered by Elder Milando Pratt.

Singing: "Rouse, O ye mortals."

ELDER HUGH J. CANNON.

(President of the Liberty Stake of Zion)

My brethren and sisters, I earnestly solicit an interest in your faith

and prayers during the short time I shall endeavor to speak to you. The task of speaking is one of the difficult tasks which I have to perform in my ecclesiastical work. I love to work in the Church, love to go out as a ward teacher, and to labor as best I can among the Latter-day Saints, but whenever a call similar to this comes to me, I feel that it is utterly impossible for me, unless the Lord will listen to my prayers and the prayers of those who listen to me, to say anything which will be of benefit to the people. And when I realize that the hundreds of people who are here this morning have come many miles, some of them, to hear the word of the Lord, I am filled with fear and trembling.

I have learned this, however, in my experience, that the soul that hungers and thirsts after righteousness is always satisfied, and you, my brethren and sisters, who have come here with that spirit, with the desire to be renewed in your faith, to be built up and encouraged in your efforts to serve the Almighty, will receive that for which you came. That promise has been made by the Almighty, and is manifest so often that no argument is necessary to convince the Latter-day Saints of its truthfulness.

I was impressed this morning by the prayer which was offered, first by the choir and this congregation, and then by our worthy brother, Milando Pratt. I am sure those of you who entered into the spirit of the hymn which was sung realize that we were offering a united prayer to the Almighty for our selves and for the world. I shall take the liberty of reading the last verse of the hymn which was sung:

"When the earth begins to tremble,
Bid our fearful thoughts be still.
When thy judgments spread destructions,
Keep us safe on Zion's Hill."

I can think of no more proper prayer to be offered to the Almighty this morning by the Latter-day Saints than the prayer contained in this hymn. Certainly the earth is beginning to tremble and the destructions and the judgments of the Lord are spreading in the earth, and it seems a very fitting prayer that the Latter-day Saints should offer that we may keep safe on Zion's hill.

In the midst of all these fearful things that are happening in the world today, the Latter-day Saints have occasion to look forward with calmness and patience and faith to the future. More than any other people in the world today, we know that the Lord, the Almighty, the Creator of this universe, is guiding and directing the affairs of the world. These things have been predicted. A great many of you brethren have been out in the world and have preached that the very things which are now happening should occur unless the world would repent and turn a listening ear to the gospel of peace, the gospel of salvation, which the Almighty in his goodness has restored. We have been preaching these things for many years. Many hundreds and thousands of the elders have borne this testimony to the world, and now we are permitted to see the fulfilment of the message, the prediction which it was our duty to deliver to the world. But we, the Latter-day Saints, have no occasion to fear, unless our own lives need looking into.

I was impressed with the thought expressed by President Joseph F. Smith, I think that it was in the June conference, Young Men's and Young Ladies' conference, though of that I am not absolutely sure. He made a statement to this effect. Many people are fearful, and I am asked frequently what is going to be the outcome of the terrible occurrences which we see in the world today. He said: "the only thing I have to do, and the only thing the Latter-day Saints have to do is to live their religion, to serve the Lord in the proper spirit, and all will be well with them." I had been a little pessimistic up to that moment, had been a little fearful as to the final outcome of this terrible struggle, not that I felt it affected us particularly, but I looked on the dark side of the situation, and I felt that I had occasion to thank the Lord that I heard the testimony of the prophet of the Almighty on this subject, and no fear has been in my heart from that day to this, except the fear that we may not be able to so order our lives that we can claim the protection and the blessings of our Father in heaven.

I know that the hand of the Lord is over this people. I know that if we will pray to him as Latter-day Saints know how to pray, the prayer that this hymn contains, "when the earth begins to tremble," we have no need to fear. If we will observe the laws and the commandments which the Almighty has given us, if we will be prayerful and humble, the Almighty must surely "keep us safe on Zion's hill." Did you ever think of the power and the confidence that prayer gives to people. We, I believe, are strong as ordinary mortals are. The Latter-day Saints have as much

physical strength and moral courage as any people in the world. We are just as able to meet difficulties and hardships and trials as any people that lives on the face of the earth, and in addition to that we have the reserve strength, the power which comes from faith in the Almighty, the assurance that we can go to him in the hour of distress, lay our burdens upon him and know that we will be relieved. Did you ever stop to think what a source of power and strength such faith will give to a people? That is the only thing that enabled the people to cross the plains and come into this country, forbidding and desolate as it was at that time; but they knew the Lord was with them, and you cannot whip a people, you cannot conquer a people that has that unconquerable faith, because when disaster overtakes them, they acknowledge the hand of the Lord in it, possibly feeling that it has been brought upon themselves by their own misconduct. But they go to the Lord in humility and pray for strength to bear their burdens manfully and courageously; as in times of prosperity, they thank the Lord for the blessings they enjoy. You cannot conquer a people with that sort of feeling. It is utterly, absolutely impossible. So I repeat, the Latter-day Saints can look to the future, if they will only order their lives in accordance with the principles of salvation which have been revealed, with absolute confidence, with the assurance that all will come out well.

Our hearts naturally go out to our fellow men who are suffering, those who are hungry and cold, those who are suffering mentally because of the loss of their homes or their dear ones. We can sym-

pathize with them. We can shed tears of sympathy for our fellow men, but that feeling does not necessarily have to be mingled with fear for ourselves. I think we should pray for the world, for those who are in distress.

This thing touches me, I believe, as closely as anybody. For six years I labored among the German people. I have had them give me their last crust of bread. I have had them give me their bed, and make a couch for themselves on the floor, or sit up in a chair, not that I was willing to take these things from them, but they felt that I and my companions were messengers of the Almighty, and they felt honored to do these things for us. I have advised the Saints in Germany, time and time again, as have all the other missionaries who have labored there, to be loyal to their country, to be loyal to their nation; and now see the situation! Your boys and mine are going out and trying to take their lives, and very properly so; that is, I mean, when I say properly, we cannot do anything else! We have got to be loyal to the United States. But a person who has received at the hands of the German people, the poor Latter-day Saints and the honest investigators in that land, the blessings and courtesies which have come to him from them, cannot help but feel sorrowful and downcast in his heart when he sees the sufferings that are coming upon them.

I pray the Almighty to lighten the burden of the honest-hearted people in the world. I pray that the Lord will give success to the armies of the United States and the Allies, that this thing may be ter-

minated, speedily and properly. I pray that the spirit of faith and prayer may rest upon the body of the Latter-day Saints, that we may grow in grace and in faith, with the assurance that God lives, ever burning in our hearts, and become stronger from day to day, that we may all know, every Latter-day Saint, that the Almighty stands at the helm, and that he is directing this work, and that he will make it triumph in the earth, because he has promised to do so. That these blessings may be ours, I ask in the name of Jesus. Amen.

ELDER WILLIAM H. RICHARDS

(President of the Malad Stake of Zion.)

My dear brethren and sisters, I feel somewhat like Brother Cannon said he felt. I do not know any other position in the Church that is as difficult for me to occupy as this; but he has had a little the advantage of me—he has had the opportunity of going out to preach the gospel to the world. That opportunity I have never had yet; and for that reason, I have always shunned as much as possible standing before the people to teach the principles of eternal truth.

It is not because I have feared in my heart, or anything of that kind, to bear my testimony. I do not know of an opportunity that I ever had that I did not always bear my testimony to the truthfulness of this work. My labor has been at home, though I often wonder in my own mind what the brethren have seen in me to put me in the positions that I have occupied. They have generally been presiding positions, and I have always taken advantage

of the fact and induced the others to do the work. I tried as hard as I possibly could to get one of my counselors to take my place today, because he is able; and I depend upon my counselors to a great extent in preaching the gospel in our stake.

I do rejoice, my brethren and sisters, in the principles of the gospel. I rejoice in the testimony that the Lord has given me of the divinity of this work. There has never been a doubt in my mind that I can remember with regard to the divinity of the work that the Lord has established for the salvation of his children here upon the earth; and I have never been in a place in my life where I have been afraid to bear that testimony. I have had the opportunity to go amongst people who are not members of our Church, and labor amongst them in different ways, and I do not know of a day when the opportunity ever came when I was afraid in bearing my testimony to them that I know that the gospel is true; and in talking with a great many of them I have often thought within my own mind, that if I could explain the gospel as it appears to my mind, that I could convert anybody in the world. Those are the thoughts that generally come to me whenever contemplating upon the principles of eternal truth that our Father in heaven has revealed in this day.

When we take into consideration, my brethren and sisters, the way that this Church came into existence, the youth of the Prophet Joseph Smith, and his illiteracy as far as the learning of the world is concerned—and then for him to bring forth such a great and marvelous work as has been brought

forth—it seems to me that any man that will contemplate those things will have to come to the conclusion that this indeed is the work of God, and that the Prophet Joseph Smith must have been assisted by some power higher than man's.

In the very early rise of the Church, my brethren and sisters, the revelation was given through the Prophet Joseph Smith to the Church that a great and a marvelous work was about to come forth among the children of men. We today have lived to see that great and marvelous work come forth, and today we can all testify that that prophecy which the Prophet made, that revelation which was given through him by our Father in heaven, has been literally fulfilled. The Church today is a great and marvelous work in the eyes of the people, and we all notice that, as the Savior said, "The leaven of the gospel will leaven the whole lump"—that it might be compared to a woman placing leaven in three measures of flour, and that it would leaven the whole lump. Now, I believe that is the condition, today. The world is looking upon the gospel, and is adopting a great many of its principles, while it does not recognize them as coming from the Church of Jesus Christ of Latter-day Saints.

The quotation that was made by Brother Ballard yesterday, from the speech of John D. Rockefeller, Jr., looks to me like a criterion to go by. He is looking forward to a church which a great many of the wise men of the world are looking forward to—a new church to come forth that will better prepare the people for an exaltation in the kingdom of God. It seems to me

that they do not need to look further than the valleys of the mountains, amongst the Latter-day Saints. I believe that in this Church everything necessary for the salvation of the human family is contained. I do not know of anything that we can think of that would be of benefit to us, as the children of our Father in heaven, upon the earth, but what is incorporated in the Church of Jesus Christ of Latter-day Saints. My testimony is strong as far as that is concerned. I have labored in the Church from the time I was quite a young boy. I have been continually in positions in this Church, and my testimony has grown strong. I know, beyond any doubt whatever, that this is the work of God, that we are engaged in a work that will save and exalt us in the kingdom of our Father in heaven if we will do our part.

* But the question in my mind always is, as I say to our people, the only question that should be in our minds should be whether we are doing our part or not—whether we are standing in holy places as we have been commanded by our Father in heaven, when the judgments referred to by our Father are being poured out upon the children of men. Our Father in heaven has warned us of these things. I was talking to a friend yesterday, and I said, “These things should not stun us very hard, because we have been looking forward for them; the prophets all the way along the line have declared that these things would take place, and that the only way of escape from them is by yielding obedience to the principles of eternal truth, which our Father in heaven has revealed for men, re-

quiring them to turn from their sins, and serve God, and keep his commandments.”

We realize, as a people, that if we could persuade the nations of the earth to accept the principles of the gospel, and turn from the errors of their ways, that these judgments would be averted. At least, we have instances of this kind on record. When Jonah was sent to Nineveh to declare unto the people that unless they repented of their sins and turned from the error of their ways, that that great city would be destroyed, we all remember how Jonah feared to go there, and he felt in his heart that possibly those things would not take place. But he had to go, and the people listened to his instructions, turned from the error of their ways, and escaped that great judgment. We are told that they repented in sackcloth and ashes. I said that that would save the world today.

I have no doubt in my mind at all, but that if the nations of the earth would turn from the error of their ways and seek to serve God and keep his commandments, that those judgments which are now poured out would be avoided. I remember talking with one of the wisest of men, as far as the learning of the world is concerned, time and time again. His parents came from the old country for the gospel's sake. He had become somewhat skeptical in regard to the principles of the gospel, and a short time ago I was talking to him with regard to them, and he declared to me: “I did not believe that any such a war could take place.” I said to him: “You people who are so wise in the things of the world did not believe that those things would

take place, but those who are foolish enough to believe in the prophecies of the prophets and the things that they told us, they told you right along all the time that these things would come." In order to get out of it, he said, "Wars generally come every forty or fifty years, anyhow." And I said, "You wise men of the world were going to prevent them—they never could happen again."

These things are testimonies to us that we are engaged in the work of the Lord, and I pray God to bless us each and every one, that we may do our part, as far as we possibly can, to get the people to stand in holy places, that we may avoid the judgments which the Lord is pouring out upon the people. May God bless us to this end, I ask in the name of Jesus Christ. Amen.

A duet, entitled, "The morning breaks, the shadows flee," was sung by Noall Pratt, and Professor Evan Stephens.

ELDER REY L. PRATT.

(President of the Mexican Mission.)

Brethren and sisters, the feeling that has been uppermost in my mind since the opening of this conference, has been that of gratitude and thankfulness to the Lord for his many blessings unto us as a people. I feel very thankful this morning to have the privilege of standing before you and of bearing my testimony concerning the divinity of the work that we are engaged in. I am thankful to the Lord for the instructions, counsel and admonitions that we have received throughout the conference

thus far, and I feel especially thankful to the Lord that we have such noble and inspired men to guide and teach us. I am thankful to the Lord that the gospel, with all of the powers and authority that have ever pertained to it in any time of the world's history, is here with us today. I am thankful for the life of our beloved President, Joseph F. Smith, and that the Lord has abundantly strengthened him and blessed him thus far during this conference. And I feel that our hearts should go out in faith and prayer to the Lord to strengthen him and heal him wherein he is afflicted, and grant that he may live yet many years to be our leader and the mouthpiece of the Lord unto his people.

We are living in a momentous time. We are living in the times, as has been stated here this morning, of the fulfilment of the promises and prophecies of the Lord. As has been intimated, we the elders of the Church who have been called into the mission field, have for many years quoted these prophecies and called upon the people of the earth to repent of their sins if they wished to avert the calamities that the Lord had predicted would be poured down upon the people in the event that they continued in their wickedness. I thank the Lord that there are thousands of people among the nations of the earth whose hearts have been touched and who have listened to the testimonies of the elders, have investigated the principles of the gospel, repented of their sins and gathered out, and who are today striving to live in harmony with the teachings of the gospel of the Lord Jesus Christ. There are many

thousands of people in the world yet who are investigating, who have not yet received the gospel, that I think will do so, and I quite agree with what has been said at some of the sessions of the conference that we are attending, that there is quite a general spirit of investigation, of humility, of prayer coming over the nations of the earth and the peoples therein, and I feel that many will be touched in their hearts and many will cry, who have not yet done so, to the elders of the Church, just as the multitudes cried to Peter and his brethren in times of old, "Men and brethren, what shall we do?" And the only answer that can be given them is the one that was given by Peter to the multitudes on the occasion to which I refer, when he said: "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of your sins." That is the message of "Mormonism" to the world today, the message of faith in God, a God in whose image we are made. And to repent of our sins, not with the repentance that it is needful to repent of tomorrow, in that we turn again to our sins, but the absolute forsaking of sin and turning to a righteous life. Baptism is essential on our behalf that we may be washed clean and be made pure and receive a remission of our sins, and through that door, enter into the kingdom of our Father in heaven; and the promise that was made of old stands good today, that all those who do so would receive the gift of the Holy Ghost. This, I testify to you is a reality. I have seen its influence come upon many people in the world, and their lives, through its influence, have been fortified against evil and they have

been able to withstand persecution, overcome temptation, and live, even in the midst of Babylon, the lives of Latter-day Saints.

We are living in a time predicted of old. If you will refer to the 24th chapter of Matthew, you will observe in the words of our Savior, some of the signs that should come unto the world that would indicate his second coming was close at hand. I shall not refer to them all, but wish to call your attention to this particular sign that he gave, and that when there should be wars, and during a time such as we see at the present time, with pestilence and earthquakes and destruction in different parts of the world, that many should rise up in the name of the Lord, some even claiming to be the Savior of the world, and that many false prophets should arise, and that they should deceive many. Now, brethren and sisters, we encounter, as we travel through the world, people who will quote this scripture to us and claim that our prophets, those whom we claim to be prophets raised up and endowed with power in these last days to organize the Church and establish the gospel in the earth, are those who are the false prophets of whom the people are warned to beware. But, prior to that time, the Savior gave to the people a key by which they might know as to the divinity of a prophet, and he warned them to "beware of wolves in sheep's clothing," and he said, "By their fruits shall ye know them."

Now, our prophet has warned us during this conference, along certain lines. He spoke concerning the Word of Wisdom. I should like to read to you today that prophecy, or that word of the Lord as it

came through the Prophet Joseph Smith, eighty-five years ago. I call attention to the fact that scientific research and the scientists of the earth have never from that day to this, found one thing concerning the laws of health and those things that were good and those that were not good for man, that has contradicted, in any sense, the word of the Lord in the Word of Wisdom. On the other hand, we find nations who are steeped in the vices condemned in this scripture, and peoples who thought that they could not live without partaking of these things, that have universally risen up and condemned the very things that they upheld before, and that, in accordance with this scripture as revealed to us through the prophet of the Lord.

If this were all that we had, and it is not, for we have very much more that corroborates the fact that Joseph Smith was inspired of God; but if this were all, we might very justly lay claim to the fact that Joseph Smith was a prophet of God. I shall read this Word of Wisdom:

1. A Word of Wisdom, for the benefit of the Council of High Priests, assembled in Kirtland, and church: and also the saints of Zion.

2. To be sent greeting—not by commandment or constraint, but by revelation and the word of wisdom, showing forth the order and will of God in the temporal salvation of all saints in the last days.

3. Given for a principle with promise, adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints.

4. Behold, verily, thus saith the Lord unto you, in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation,

5. That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him.

6. And, behold, this should be wine, yea, pure wine of the grape of the vine, of your own make.

7. And, again, strong drinks are not for the belly, but for the washing of your bodies.

8. And again, tobacco is no for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill.

9. And again, hot drinks are not for the body or belly.

10. And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man.

11. Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving.

12. Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving: nevertheless they are to be used sparingly:

13. And it is pleasing unto me that they should not be used only in times of winter, or of cold, or famine.

14. All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth:

15. And these hath God made for the use of man only in times of famine and excess of hunger.

16. All grain is good for the food of man, as also the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground.

17. Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks, as also other grain.

18. And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones,

19. And shall find wisdom and

great treasures of knowledge even hidden treasures:

20. And shall run and not be weary, and shall walk and not faint:

21. And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.

Now, brethren and sisters, we know that we are taught not to drink strong drinks. We know that in our nation, many of the states have become "dry" because they have become convinced of the fact that this is truth and that strong drinks are not good for man. Our navy abolished strong drinks because it increased the strength and efficiency of our sailors to be without liquor. At the time this revelation was given it was thought that men could not fight without their measure of grog; also the best scientific research in the country has demonstrated beyond a doubt, the fact that the use of tobacco is injurious to all those who participate in its use. We find that science has shown in corroboration of this revelation that much meat is detrimental to the human system, particularly if used in time of heat. We have found not only this, but we are today curtailing the appetites of the people at home that we might send wheat abroad to our allies and soldiers for the world has discovered that the best grain for the use of man, where men are put to the severest test, is the grain that the Lord revealed to Joseph Smith as the grain designed for the use of man. There were experiments made in the early stages of the war with different grains, and I read an article wherein it stated that wheat was demonstrated to be superior as a food to any other

grain, under the trying circumstances that men are put to in the trenches and in the battles of Europe. These things should make us think—they are in accord with the words of the Prophet whom the Lord has raised up in these last days, and I bear you my testimony that he was a prophet of the Lord, and we should follow his counsel and his admonition. And now, if he was a prophet of the Lord, the one that stands at the head of the Church today is just as much so as he was.

We are facing a critical condition in the world's history. There is a scarcity of food. There is hunger. There is starvation in the world. Thousands of people who are not of this Nation but are of other nations are starving to death today. They need food, and the prophet of the Lord has told us that it is our duty to raise food, to raise grain, to conserve our resources. This is just as much the word of the Lord to Israel today as is the prophecy that I have read concerning the Word of Wisdom. One of the things that makes me so thankful today, brethren and sisters, is to see your full faces, showing you are well nourished and contented, that you are not in want, for very recently, in fact for three months during this past winter I have been traveling in the land to the south of us, even in the land of Mexico, and there I have seen the effects of war. The people in Mexico, not one or two or three or several hundred or thousand, but thousands of people there today are nearly starved to death as a result of the war that has existed in that land for seven years. It is not due to the fact that Mexico is non-pro-

ductive. It is not due to the fact that the people, as is generally considered or thought, would rather fight than work, but due to the fact that conditions have not been such that they have been able to till the soil and raise crops. An embargo has been placed against any food exportation into Mexico. And as I traveled down into that country, I saw thousands of people come to the side of the train at places where we stopped, and beg for anything that would appease the pangs of hunger, and I think I can sense more fully than I have heretofore, what is going on in Europe when we hear of the sufferings of the Belgians, the Serbians, the Roumanians, and other peoples over there, and I imagine that I can see them today, just as I saw the little Mexican children, starving to death.

You cannot conceive of it, even if I told you. Mothers with clothes ragged and torn, their own flesh drawn to the bone, holding little children, reduced to mere skeletons, their heads wobbling, scarce held up by an almost bare spinal column. Many of them die daily. One old man came to me whom I knew four and a half years ago. He was reduced almost to a skeleton. He said, "I am near starvation, and need help." And as he sat before me, he said, "Brother Pratt, you don't know what it is to be hungry." I believed him. I believe you don't know what it is to be hungry. My little children don't know what it is to be hungry. Thank the Lord, they have ravenous appetites. I have, you have, but we don't know what hunger is until hunger pinches the flesh off our bones.

I was thankful the night I came home from Mexico. I have eight

little children where I live, and every one was glad to see me. They piled all over me, and I sat there and loved them and kissed them, and thanked God that their little faces were full; and I pray to God that the war may never bring to us the suffering and starvation that has come to that people in Mexico and to other peoples of the world. And I want to tell you the way we can avert it. The way we can avert it is to live as the Prophet of the Lord has told us to live. We want to get behind this; we want to raise breadstuffs, we want to raise wheat; we want to raise beets for sugar; we want to curtail our appetites in things that do not count. We want to buy War Savings stamps and Liberty Bonds. We want to save and provide our soldiers who have gone abroad to fight for liberty, and give them that which they must have to live. That is why we are doing these things.

The Lord has said that this is a land of promise, a land blessed above all other lands upon the face of the earth, and he has given great and marvelous promises to those whom he has brought here; and he said we should have peace if we would do certain things. I want to tell you, if we want to have what is coming to us as the people of the Lord, if we want to be blessed as we always have been and are, if we want to have our children around us at night full and rosy, we must live the gospel of Jesus Christ.

I thank the Lord that the great Nation, the United States, is waking up in vital things. I thank the Lord that they are curtailing the use of intoxicating liquor. I thank the Lord for the prospect of nationwide prohibition. I thank the Lord

for the noble work that the departments of this government are doing in regard to curtailing vice in the vicinity of our great cantonments, inasmuch as the boys don't restrain themselves of their own volition. They are making of the men of this nation a virtuous army, and they are striving to curtail and keep within the commandments of the Lord, and make us a people that will conserve this land to us as the most blessed land in all the world.

I don't want to trespass upon your time, but I wish to read to you in conclusion, the word of the Lord, as it came to the brother of Jared, concerning this land, when he came here so many years ago, and the Lord showed to him how he might dwell here in peace and contentment and happiness:

And he had sworn in his wrath unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should serve him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them.

And now we can behold the decrees of God concerning this land, that it is a land of promise, and whatsoever nation shall possess it, shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them. And the fulness of his wrath cometh upon them when they are ripened in iniquity:

For behold, this is a land which is choice above all other lands: wherefore he that doth possess it shall serve God, or shall be swept off: for it is the everlasting decree of God. And it is not until the fulness of iniquity among the children of the land, that they are swept off.

And this cometh unto you, O ye Gentiles, that ye may know the decrees of God, that ye may repent, and not continue in your iniquities until the fulness come, that ye may not bring down the fulness of the wrath of God upon you, as the inhabitants of the land hath hitherto done.

And in passing I will say that the Jaredite people forsook this counsel and brought down the wrath of God upon this land, and were absolutely and utterly wiped off the face of the land because of their iniquity, and such was the case in regard to the Nephite people. They, too, because of their iniquity, even though they had the prophets of the Lord to teach them to the very last and to call them to repentance, became so ripened in iniquity that the Lord fulfilled his word and wiped them off the face of the land. It should be a warning to us.

Behold, this is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ, who hath been manifested by the things which we have written.

Now, we have this as a standing promise, and I am sure that as long as the people of this land preserve their virtue and integrity, this land shall be free from all other nations of the earth. We need have no fear from Germany other than the fear that naturally creeps into our hearts at having our sons killed at their hands over there; but as far as their invading America and coming over to rule over this land, it shall never be, so long as we acknowledge the hand of the Lord and his Son Jesus Christ, or so long as we serve the God who rules over these nations. Is it worth the while? is it worth the price? Would you like to see come to you and yours what has come to the Belgians, the French, the Serbians, the Roumanians, and all those who have been overrun by the power of a tyrannical autocracy? I do not

condemn the German people individually; but I condemn the spirit that is the curse of the world today, and that would enslave all the inhabitants of the earth. I would rather give my body and my son's body and my race than to see them dominate and come over here and usurp our rights and tyrannize over us; but I would rather avert it by the simple means the Lord has given us, even that of living according to the commandments of the Lord. His commandments are today to abstain from evil, to produce food, and to raise that which is necessary to maintain life. Let us hearken to the words of the Lord, and let us go hence and carry to the people these instructions. Let us be Latter-day Saints, and live each day in harmony with the will of the Lord as it is made manifest to us.

In conclusion, I testify to you that I know that God lives. I know that his Son Jesus Christ came to the world in very deed, and is the Redeemer of the world. I know that Joseph Smith received a visitation from them, and later from Peter, James and John, and received the authority to establish the Lord's work in these last days. I know that those who have succeeded him in the First Presidency of the Church have held the same authority, and I testify to you that I know that Joseph F. Smith, who stands at the head of the Church today, is the mouthpiece of God to all the peoples of the earth. May the Lord bless us, is my prayer, in the name of Jesus Christ. Amen.

A song, entitled, "The Pioneer," was sung by Don C. Priestly, the singing being preceded by an ex-

planation given by Professor Evan Stephens, who said:

"I know it is unusual to make explanations before singing a song; but I feel that you will get more benefit if I say a word about this one. It is an attempt to represent the feelings of President Brigham Young, when he first looked upon this beautiful valley where we are now making our homes. The first portion is to represent him when he looked out upon the valley; the second, the thoughts of the trials which they had passed through; and the third, the culmination, centers around the idea expressed when he said, 'This is the place!'"

ELDER JOSEPH R. MURDOCK.

(President of the Wasatch Stake of Zion)

My brethren and sisters, I feel with all my heart that the prayer which was offered at the opening of these services has been literally fulfilled, wherein Brother Pratt expressed the thought that we had met here to have our spiritual faith renewed, and to be strengthened in the gospel of Christ. I feel that that has been a condition that has existed on this occasion, and I believe it exists because those who are assembled here have asked of our Father in their hearts that it should be, and he has promised us from the earliest existence of this Church that those who ask shall receive, those who knock, it shall be opened unto them. He that lacketh wisdom, we learn from the testimony and the experience of the Prophet Joseph Smith, in the words of James, Let him ask of God, who giveth liberally to all men, and it shall be given. And God has poured out his

Spirit upon us in testimony and in prophecy upon this occasion, which must be truly gratifying to the heart of every Latter-day Saint who has listened to it. It has caused, no doubt, in many instances, our hearts to go out in sympathy for the sufferings of those throughout the world who have not, and whose parents have not, accepted the gospel, and for the tribulations and sorrow that come to them. It makes it even grievous for us to bear and consider. It reminds me of one of the sayings of the Savior, wherein he said: "How oft would I have gathered you as a hen gathereth her chickens, but ye would not." Is that not the testimony that could be borne by our elders who have gone into the south country (Mexico), as Brother Pratt has explained, and into the foreign countries across the sea, and preached to them the humble doctrine of Jesus Christ, of faith, repentance, humility, and of serving God and keeping his commandments? But through the pride of their hearts they have rejected the counsel of God against themselves, and now they suffer the consequences. Our hearts freely go out in sympathy for them, and if we could, we would do all that lies in our power to help them, and there is yet a chance to help them.

The Savior, when he was asked by his disciples at Jerusalem, when he was speaking of the destruction of the temple and of his second coming, or what I think is termed the end of the world, said that such tribulations, speaking of his coming, shall be as never was before or never shall be. And do we not find that the testimony of all writers and historians, acquainted with the

history of the world, is that such tribulations never did exist before as are existing at the present time? And where is the remedy? The Lord has said that if it were not for the elect, no flesh would be saved, and if the Latter-day Saints are not the elect the doctrine which they preach is not the doctrine of Christ. They are nowhere else to be found upon the whole face of the earth; and if we are the elect, and for our sake, they may be saved of their sufferings. Is it not our duty in great faith and prayer to call upon God the eternal Father, that he will overrule the destinies of nations to the end that the righteous may be saved, that the sins of the fathers may not be extended many generations upon their children, and that their children may be saved from these terrible conditions existing almost throughout the whole world?

And here is a mission for us, my brethren and sisters. It is for us to importune the Almighty in faith and in prayer for their sakes and for our own sake, that we may be the elect, that we may have power to approach our heavenly Father in great faith and humility.

I am wondering, when I think of that, how can we approach the Almighty in faith, if we are disregarding his commandments, if we are still using a little tea and a little coffee, and a little alcoholic drinks, and other things which God has forbidden us to use? How can we approach him in behalf of suffering humanity, if we have not put ourselves aright before our Father in heaven? It seems to me that this duty devolves upon us,—the duty of charity and love, which should not begin in Russia nor in Europe, nor

in Mexico, but in our own hearts, in our own homes, with our brethren and sisters, with our wives and children. It seems to me that as Latter-day Saints, as the elect in these mountains, we are to put our hearts truly in shape. What would be the result if this whole Nation were to observe the commandments which the Lord gave to the Prophet Joseph? And thanks be to the Lord we have been trained as a people for nearly a hundred years, in all that our great and good government would ask us to do, trained in doing the great things which our great government has now discovered are the proper things that we should observe and do, even to the contributing of our means for the purchase of thrift stamps, Liberty bonds and for every other purpose.

The Lord has trained us to contribute one-tenth of all we receive for humanity's sake, and if we have observed that doctrine well, and it has been truly implanted in our hearts, we will have very little trouble in adding on a little more along the same line, in addition to the payment of our tithes and our offerings.

I am wondering, my brethren and sisters, if we are keeping our covenants with our Father in heaven, if we are mindful of the responsibilities which we took upon ourselves in the waters of baptism, to be true to God and to keep his commandments! I am wondering if we take the time upon the Sabbath day to attend to our sacrament meetings, and testify to our Father in heaven through partaking of the emblems of the flesh and blood of his Only Begotten Son at the communion table, or if we prefer to stay at home. Have we the desire to take

upon us the name of Christ, and keep his commands, that his Spirit might be with us, that we might have faith when we call upon him in prayer that our prayers shall be answered?

Brethren and sisters, we are the elect, we who are gathered as the people of the Lord. We heard yesterday where the voice of God would be heard; that it would be among his elect, and not in Germany. What a fallacy in the ideas expressed by the German emperor that he is the vicegerent of God! God is not so radically inconsistent! There is no comparison between God's work here upon the earth, and the life of the Savior, and that of the Kaiser. Christ gave his whole time while he dwelt among men for saving humanity, even the weak, the sick, the afflicted, the old and the young. He said "Suffer little children to come unto me, for of such is the kingdom of heaven." That was the testimony of our Savior, in whose footsteps we are striving to follow. What a vast difference between that and the statement of the monster to his armies, to the effect: "Leave your mark when you go through the great cities, that you may strike terror to the inhabitants of the world, even to the extent of killing, crucifying women and children, soldiers, prisoners or any one, that terror may come into the hearts of the people! That the fear of the sword and of the aim of the Kaiser, (who falsely represents that he is a representative of the Almighty) might strike terror to the hearts of the people. Oh, what a difference from the spirit of the Savior, from the spirit of the Latter-day Saints, who have gone into the world and gathered

out the humble, the poor, the meek and those who are seeking after God. What a difference! Even those who have not received a testimony of the gospel as we have, it seems to me must see and believe. When this great work is finished which God is permitting to level down the nations and to bring them into a condition that the gospel truths will find lodgment in their hearts, even those who have not yet had faith to understand the divinity of the Prophet Joseph's mission ought to be able to see, from the conditions which surround them, where God is.

We are in the hands of the Almighty. It remains for you and for me to decide whether we will serve God or whether we will continue to satisfy the lusts of the flesh, our appetites and passions, disregarding the rights and the feelings of our brethren with whom we are associated; or whether we, like Joshua, will say in our hearts, "As for me and my house, we will serve the Lord." We will go home in a few days from this conference. We will remember what we have heard, no doubt, but will we put it into practice? If we do, we may be counted the most loyal citizens in this great government, a fact that is being witnessed and testified to by almost every requirement that is made at our hands. We believe the truth, which is as old as the everlasting hills, as old as the stars in heaven, that it is the right of the people to have equal rights one with another. These are principles for which the battles in heaven were fought, that men might enjoy their own agency, and come back to our heavenly Father on account of the desires in their hearts to do so, and

not because of the fear of the sword or the flame.

May God's blessings abound with us, and may we teach these principles to our children, and to those who are among us that have not received the truth; that charity and love and peace may prevail, and the love of God may extend from ocean to ocean, and from one end of the earth to the other; that the time may speedily come which the Savior taught us to pray for, when he said, thy will may be done on the earth as it is done in heaven, is my prayed in the name of Jesus Christ. Amen.

ELDER ROBERT D. YOUNG.

(President of the Sevier Stake of Zion)

I feel that of all the duties placed upon me from time to time, attempting to speak to a congregation of Saints is the most difficult.

I believe that the wonderful testimony borne by our beloved President Joseph F. Smith, at this conference has strengthened every person who heard it, which is true also of the strong and inspiring testimonies of the other brethren who have spoken.

We are indeed blessed to have such great men, inspired of God as they are, so let us appreciate them and heed their counsels.

In looking over the vast congregation of people assembled at this conference, and realizing the many blessings we enjoy through the gospel, I thought of the words of the Prophet Isaiah, which read some thing like this: God's ways are not man's ways, neither are his thoughts man's thoughts, for as the heavens are higher than the earth,

so are his ways than our ways, and his thoughts than our thoughts.

Elders have gone to the nations of the earth, calling the people to repentance, saying, in the Spirit of the gospel, Repent, O inhabitants of the earth. Many heeded the warning cry of the humble messengers of the Lord, and as a consequence they are here with their children and children's children, enjoying the blessings that they never could have received aside from the gospel of Jesus Christ. I believe many sense it more now than ever before. Here we are in this great land of America the best country in the world, and by God's guidance brought here as his people, to the safest spot of this great country, here to abide, during the world's crises. No doubt our hearts rejoice because we obeyed. But do we fully appreciate at all times these blessed privileges which the gospel affords us? If we do, is it manifest in our teaching to our children? As directed in the Revelation, do we teach them that Jesus is the Christ, the Son of the living God? If we are not doing this, we are told in the revelation that the condemnation for failure will rest on us parents.

It was not by chance that we came to these valleys of the mountains, but it was through the working of the well-defined plan of our heavenly Father, and we have been made prosperous, in order that we may do our duty in helping the poor, struggling peoples in the world?

I received a letter the other day from one of our boys who is now paymaster at one of the cantonments, and he said: "I know that you did not feel that I was doing my whole duty while at home, but

when I came out here and mixed with the world, and moved among those who belonged to other churches, and the men in the army, I began to think of the teachings that I received at my mother's knee. There are fifteen of us here, and the other day the officer asked me to call my companions together, line them up, as he would like to have our pictures." So the fifteen "Mormon" boys lined up to have their pictures taken. And the officer complimented them on being the cleanest, nicest lot of boys in the camp. He says further: "We went to where our people held their meetings, and you ought to have seen the tears roll down our cheeks when they sang the first song, one of the songs of Zion. The tears rolled down our cheeks, and our hearts just swelled with appreciation. Oh, I have heard you at home say, people would get that hunger, not for bread; thirst, not for water, but for the word of the Lord. We were hungry, we were thirsty—starving for the word of the Lord from his servants."

When I read the letter I wondered if we do really our whole duty to our children, and do as the prophet of the Lord said we should do: observe home evening where we might gather our children around us, and teach them the plan of life and salvation, to keep themselves pure, brave and high-minded and unspotted from the sins of the world.

Brothers and sisters, the Lord has given us about eighty-eight years for preparatory work to prepare ourselves and our children for the time when it would become necessary for thousands of our boys and girls to stand side by side with the people of the world, many of

whom have not heard the gospel, and teach the truth by their clean, pure and sweet lives. I do not fear the dangers of war as I do men and women who place no value on the high standard of morality that we stand for as a people. O that we could impress upon the hearts of our children these everlasting truths that this is the Church of God, and there is no other, and that there is no hope of everlasting peace for this world outside of the gospel of Jesus Christ.

May God bless us. May we be able to appreciate our responsibilities and accomplish the duties resting upon us. May we not be classed with those of whom the Lord spoke: "He that putteth his hand to the plow and looketh back is not worthy of the kingdom of heaven." May we be valiant, so that when we sing the beautiful hymn, "We thank thee, O God, for a prophet," we may follow its counsel when he asks us to perform a duty, and go and do it without question. Then we would become a strength to the work in which we are engaged. May God bless us, is my prayer in the name of Jesus. Amen.

The combined choirs of Granite stake sang the anthem: "Christ is risen."

Benediction was pronounced by Elder Willard Larson Jones, President of the Moapa stake of Zion.

OUTDOOR MEETING.

An open air meeting was held at the front of the Bureau of Information Building, Elder Rulon S. Wells, of the First Council of Seventy, presiding.

The music was furnished by the Ensign Stake Male Chorus, Henry Giles, conductor, A. B. C. Ohlson, organist.

The chorus sang: "We are sowing."

Prayer was offered by Elder C. E. Dinwoodey.

The chorus and congregation sang: "The Spirit of God like a fire is burning."

ELDER CHARLES A. CALLIS.

(President of the Southern States Mission.)

Brethren and Sisters: I am pleased that I am privileged to join with you in the worship of the Lord on these historic grounds. Many years ago, when members of the Church emigrated from England to Utah in quite large numbers, Charles Dickens went to see a ship-load of the emigrants. He admitted that he went to bear testimony against them, but when he observed the good order, discipline, religious fervor, the excellent manner in which they were organized as a company for the voyage, the great English author, in a published account of his visit said, "Some remarkable influence had produced a remarkable result which other organizations have not been able to accomplish." Like the man who went to meeting to scoff, but remained to pray, Dickens went to criticise, but remained to praise.

When President Joseph F. Smith and his party visited the South, in November, 1914, the Mayor of Atlanta had a pleasant interview with them. The latter related to the President the favorable impressions he (the Mayor) received when he visited Utah. As he surveyed the

great work done in the west by the "Mormon" people in reclaiming the desert, establishing communities devoted to industry, orderly and law-abiding, as he viewed the comfortable homes, the fine school buildings and churches, the Atlanta executive said that he could not help but feel that surely a power higher and greater than human power was with the "Mormon" people.

You and I know what that "remarkable influence" is, brethren and sisters. It is the influence, the power of the gospel and the priesthood operating in our lives. "Now," said Jesus, "ye are clean through the word which I have spoken unto you." The resurrection does not cleanse the soul: it does not wash away sin: for the wicked shall come forth unto the resurrection of damnation. "But if we walk in the light, as he is in the light," said John, "we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (John 1:7). The precious, atoning blood of Jesus Christ is applied to our sins by and through obedience to the principles and ordinances of the gospel. "We believe that the first principles and ordinances of the gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost."

God has given unto us the Holy Priesthood, but the power of the priesthood is not exercised in the spirit of compulsion or coercion: it is exercised in brotherly kindness and charity, persuasion, service. In answer to an inquiry concerning his great and good influence with his

people, the Prophet Joseph is said to have replied: "I teach them correct principles, and they govern themselves."

The Savior impressed upon his apostles the spirit of service. "Whosoever," he said, "will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto but to minister, and to give his life a ransom for many" (Mathew 20:26-28). King Benjamin taught his people wisdom when he said: "Learn that when ye are in the service of your fellow-beings ye are only in the service of your God" (Mosiah 2:17). Your sons, husbands and brothers on the bloody battlefields in France are in the service of their fellow-beings, and therefore in the service of their God. "The cause of human liberty," said the Prophet Joseph Smith, "is the cause of God." What a noble and sublime thought! We hold that Joseph Smith was one of the foremost exponents and champions of human liberty. Our soldier boys are fighting for the cause of human liberty. They are battling for a cause which God looks upon and approves.

We gather strength and comfort, my brethren and sisters, in contemplating the life of our Savior and the spirit in which he worked. He was "touched with the feeling of our infirmities," said Paul. The same apostle said that our Lord "was sent into the world that he by the grace of God should taste death for every man." He is the captain of our salvation "made perfect through suffering." "Though he were a Son, yet learned he obedience by the things which he suffer-

ed; and being made perfect, he became the author of eternal salvation unto all them that obey him." We are perfected through suffering and fitted for entrance into eternal life. The man who has not suffered and sacrificed for the right has not accomplished much for the uplift of humanity.

Jesus "was in all points tempted like we are, yet without sin." Not to yield to temptation, but to resist and overcome it is a glorious victory. We are prone to think that we have temptations and struggles which others have not, but Paul says: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but with the temptations also make a way to escape, that ye may be able to bear it" (I. Cor. 10: 13).

We grow great in giving. It is not what we receive which makes us great, but it is that which we give that secures greatness. The Latter-day Saints are a great people because they have sacrificed and given for the benefit of their fellow-beings. They send their sons and daughters to preach the restored gospel in the world; they pay their tithing to build temples and meeting-houses, seeking always to build up the kingdom of God. The mission of the Church is to preach the gospel as a witness unto all nations, to prepare a people for the glorious second coming of the Lord. This is our message, "Forget me, if you choose, but I plead with you not to forget the message we bring unto you." I invite you, my fellow-beings, who are not in the Church "to come and be baptized unto repentance, that ye also may be par-

takers of the fruit of the tree of life."

Before this Nation entered the world war, it was regarded by many across the water chiefly as a big, rich, commercial nation. But today this mighty Republic is great in the hearts of the people of the nations of the earth. America is filling her Godgiven mission by carrying to mankind the gospel of freedom, the pearl of human liberty. The heart of the President of the Church beats true and in sympathy with the hopes and aspirations of his fellow-men to enjoy the rights and principles which God has given them for their heritage and for their happiness and protection. Every one of us is called upon to make sacrifices. The Lord loveth a cheerful giver. Let us give comfort and strength to our country by purchasing Liberty Bonds, thrift stamps, and we will be blessed of the Lord for doing this. I bear my testimony to the truth of the gospel, the power of God unto salvation, in the name of Jesus Christ, Amen.

ELDER JOHN A. ELISON.

(President of the Raft River Stake of Zion.)

My dear brothers and sisters: There may be some in this audience before me who do not understand what "priesthood" means. It is the power of God delegated to man. Man cannot act for God, and it be approved of God, unless he have power from him so to do. Joseph Smith, the prophet, had first to receive the priesthood before he had the right to act for God.

I want to quote a simple scripture here. We have heard and read it a great many times. But I won-

der if the force of it appeals to us. The Savior said, "Ask, and ye shall receive, knock and it shall be opened unto you, seek and ye shall find." If Joseph Smith, the "Mormon" prophet, had not sought, had he not knocked at the door, God the Father, and Jesus his Son would never have come from the portals on high in answer to his seeking; this dispensation would never have been opened, had it not been for that prayer. My friends, and brothers and sisters in the world, if you want to know God, seek him: he does not push his work upon you, he will not force his work upon you—but you must seek him. Very much contrary and opposite is the work of the evil one—he forces himself upon us—we do not have to ask; give him half a show and he will take a whole show—that is the difference. It illustrates that beautiful law of free agency. If you want what is good, seek it, go after it, get the development and the experience—evil comes of itself.

On the 15th day of May, 1829, as recorded in the revelations written by the prophet, we find these words in answer to prayer: "Upon you, my fellow servants, in the name of the Messiah, I confer the priesthood of Aaron." What a splendid thing was there given! God showed it was necessary to deal in first principles—consequently gave that power to Joseph Smith and his associates, so that they could act in things pertaining to godliness; and in the beginning of this great work, consequently, they received a portion of the power of God—but not all of it.

What was the Priesthood of Aaron? In the days of Aaron it dealt with the priest's office, things

pertaining to the temple, pertaining to the consecrated material things. But this priesthood also holds the keys and has the right to certain spiritual blessings: it holds the keys of the ministering of angels and of the gospel of repentance. Joseph Smith, like you and me, had no right even to call men to repentance until God gave him the right, and that right came through holding the priesthood. This priesthood holds the power to the keys of the ministering of angels, preaching the gospel, and baptism by immersion for the remission of sins; and it shall never be taken from the earth until the sons of Levi do offer again an offering in righteousness.

Brethren and sisters, do we want eternal life? Do we want a place in the kingdom of our Father? If so, we ought to seek for and honor the priesthood. Now this may seem peculiar to our friends in the world, but it is very plain—no man can enter where God the Father dwells, unless he holds the priesthood, and he must hold the higher priesthood. If we read the 76th section of the Doctrine and Covenants, we find there defined three distinct but general classifications of the children of men. We sing about seeing God, being with our God, but there is something required first, the power that is the means in our hands to reach God, to know of his ways—and that power is the priesthood delegated to man, which God has given in this dispensation.

I pray, my brethren and sisters, that every man will know what that power means. Does it mean anything to you to be able to rebuke the influence of the adversary? If so, it requires that you

possess the Melchizedek priesthood to rebuke that influence.

If any of you wish to call your neighbor or your friend into your home to assist in administering to any member of your family, and through the power and the right that you have through that priesthood, ask God to heal your wife or son or your daughter—is that worth anything to you? If so, the priesthood is valuable to you in that respect. You cannot do without it.

Is it worth anything to know that you can carry a message of truth to the nations of the earth? If so, you must hold the priesthood, or the power of God, to act.

Is it worth anything to detect the power of evil, the adversary? If so, that priesthood will help you to discern more quickly than any other way. Hence, my brethren, you should desire to hold the priesthood.

In other words, is it worth anything to you to have at your command and in your possession the means of reaching God and knowing his desires concerning you? If so, the priesthood is valuable to you, and is that means within your command.

It is useless to say, or sing, or preach that we shall dwell with God the eternal Father forever and ever, and then lie idle. I had an experience at one time as bishop of a ward. Someone came to my home quickly and said, "Will you come and administer to my wife? She is very low." And I asked the nearest elder I could get to accompany me. He was a seventy, but had not been very active in the priesthood. He came with me, and I asked him to anoint the sick. He did so, but said nothing. "Brother,"

I said, "say, 'I anoint you in the name of the Lord Jesus Christ. Amen.'" He said it. We administered to the sister, and she was restored. I had a good chance to instruct the young man afterwards, and he saw the need of knowing what the uses of priesthood were with which God had entrusted him.

We hear of men being ordained elders to go through the temple to be married for time and eternity—and the object of some of our boys seems to be the bride; but the greater purpose in being ordained is to receive the marvelous power of the priesthood. Without it you cannot receive the blessings of that sacred place; but some of our brethren seem to want that power only because it is necessary to enable them to go through the House of the Lord. They little understand the obligations they assume. I believe it is the duty of every man who holds this God-given power to learn its uses.

Brethren and sisters, the power of God is upon the earth. I hope that men holding the priesthood of the living God will learn its uses. Then the keys of the ministering of angels will mean something to them, to know the mysteries of the kingdom of God will mean something to them. I hope that the time will come very quickly when our boys who hold the lesser priesthood will consider it a privilege to go into the homes of the people to exhort them to live right and to pray, to expound the Scriptures to them. When this great conflict is over that we are engaged in, I believe that men who hold the full power of the priesthood will be needed to carry the gospel message to the nations of the earth. I have always been a believer that what God or-

dained for a certain purpose should be used for that certain purpose. Teachers should be used for teaching the people at home; priests should be used as ministers at home. When the lesser priesthood comes into its own, I believe that ward teaching will be no trouble I believe there will be no difficulty in it, and men who hold the higher priesthood will be carrying the message of life to the souls of men.

God bless the Latter-day Saints and the work they are doing. I rejoice in the fact that I am a member of the Church. There may be men and women within the sound of my voice who wonder why it is that we testify concerning Joseph Smith. Well, briefly, this power of which I speak, this priesthood which the Latter-day Saints have in their possession, without which man cannot legally act for God, came through Joseph. No one represented God the Father on earth. In fact, men denied revelation, they did not want it. Joseph Smith says that the door of heaven was opened through prayer. God the Father appeared, he brought with him his Son, and he said, "Joseph, this is my beloved Son, hear him." That was the first introduction of his Son since the days of the apostles of old, that God had given to any man. And thus this great work began. It was followed up by this priesthood being restored to men upon the earth. And Joseph Smith was the instrument in the hands of God. He was what the world may call a lucky man, but he was lucky because he went after luck, and he received the answer to his prayer. Brethren and sisters, Joseph Smith is a prophet of God. President Joseph F. Smith said (I believe in the November number of the *Im-*

provement Era.) concerning Abraham, Isaac, and Jacob: "They live, they are prophets as they were prophets, they are patriarchs as they were patriarchs. They live, and so does Joseph Smith; he is a prophet today, as he was a prophet." He lives, my brethren and sisters, and this work is going forth. He was the instrument of the Lord to begin it in the last days, and it will fill the immensity of space; truth shall reign on the earth, wickedness shall cease, and the world shall know that God lives, I testify in the name of Jesus Christ. Amen.

ELDER HYRUM S. HARRIS.

(President of the San Luis Stake of Zion)

I will take for a text Jesus' lament over Jerusalem, "O Jerusalem, Jerusalem, thou that stonest the prophets and killest those that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, but ye would not. Now your house shall be left unto you desolate, until you shall say, Blessed is he that cometh in the name of the Lord."

Jesus also said, A tree is known by its fruits. "Do men gather grapes of thorns or figs of thistles?"

I wish to talk to you a few minutes of what the gospel has done for the Mexican people, the Lamanites, the peoples to the south. I have been in nearly every state in Mexico, and have been in Central America, and South America—on the River Sidon, seen the Land of Zarahemla—seen many of the hieroglyphics and temples and objects of that character, manifesting that

there has been a great civilization on this land of America.

I had a conversation with one of the cabinet officers of President Diaz, and took him some of the products of the "Mormon" colonies in Chihuahua, and I will tell you a little of what they did there, the fruits of "Mormon" work, and how the people to the south esteemed it. They are of the blood of Israel, and there is not so much enmity in their hearts toward us and our message as there is in the north, for I have preached in both countries.

President Diaz had said, "I have robbed your people." And he sent an expert, a German, by the way, to the colonies to investigate. He said, "I have heard so much about those people and the work they are doing, that I want you to go up there secretly. Travel among them, visit them, see them in their homes there, see how they are worshipping, and what they are doing, and come to me again and report."

There was a national fair before this in the City of Mexico, and I was at that fair. We brought a carload of canned fruit, jellies, apples, butter, cheese, shoes, harness, and quilts, etc. And they gave us a prominent place in the show grounds, and we had our apples beautifully polished and our splendid harnesses and shoes, and everything first class; and when the Mexican people came in—rich people who had gold and diamonds, they opened their eyes and drew up their hands. "Where did this come from? This is from Mexico? No, this is from California, or some of the best cities in the Union!"

California never did outdo us in fruit-raising. We were equal to any fruit country that I ever saw

in the world—and I never saw anything nicer than when they came up and we distributed those apples, nearly a carload of them; and we cut our cheese—hundreds of dollars worth of it, and distributed it to those people, and they ate it. And everything they saw they marveled at, and they went away with praises, took the apples and set them on the shelves in their offices, and to the hundreds and thousands of friends that would come there they would say, "That was raised in Mexico," and they would uplift their chins with pride. This is the product—what our people are doing in Mexico.

I had business with President Diaz, and nearly all of his cabinet, with Madero—and I have been in prison three times, and have had the dagger over my head ready to let fall. I know the evils as well as the good things of the people. Now, in this conversation with the minister of education, L. Fernando, a great lawyer, one of the leading lawyers of the republic, when I took him some fruit and jelly and other things that were sent to him—for the Church finally, through our solicitation, appropriated \$200 or \$300 to be distributed in gifts to these important people, lawyers and statesmen and great men of the nation, when I took the little gift to him, he said, "Mr. Harris, tell me something about your people and their social relations, for if they can do what I see they appear to have done, I want to know something about them and their system of worship and what they are."

I was a student then at the National School of Jurisprudence. I was in the sixth year. I was with young men from every part of the

republic, who had come there to be lawyers, and to be educated. We were studying morality, the laws of right and justice, by Spencer and the famous German authors on morality, and the boys would learn by rote the principles of morality as discussed by Spencer and the leading moralists of the day. I was personally acquainted with nearly all of the three hundred that were in the school, having been there so long, and they were immoral, and I knew they were immoral.

"Now," I told him, "we are studying in our school (he knew me well) the principles of morality; but Paul says that 'the letter killeth, it is the spirit that giveth light,' and morality—the boys can give you the rules number 1, 2 and 3 better than I can, but they go out and sin against the laws that they are studying and learning; while our little boys, in the Primary Association, where they are sent, and the most capable, pure women and girls in the land take charge each week for one hour, learn that they have a Father and God in heaven, as they have on earth. They are taught to pray, to reverence God, who has ears to hear and a heart that can be touched by the prayers and the supplications of the little ones. Therefore, faith and spirituality is begotten in their little souls. After that, they go to their Mutu-als. There the same lessons are being taught and reinforced. They go to their Sunday Schools and to their priesthood meetings." I outlined the work of each to him, then that the young ladies and girls on their side have the Young Ladies' Association, and the Relief Society, and then I outlined the work of these. And I said, from

three points of view they are great, because of their physical perfection, because of their spiritual, and because of their mental strength—and the most perfect man must combine the three, and he can not be converted unless he has each one developed.

Now the world is trying to develop the intellectual and the physical to the detriment of the moral and the spiritual, and I say the life of morality is spirituality, and without spirituality there can be no vital living morality. We can talk about Spencer and all the other theorists, but I know and you know, and I can bring your whole company of students here to bear the same testimony, that the morality that we study without spirituality is dead in their lives.

Now, we teach *spirituality* to our little ones. We teach them morality, and teach them to sing and pray; and we not only teach them by having others do it, but the little ones are called out by these young or old women, and there they say their prayers. Every one in the association learns to pray, and learns to sing. The esthetic part of their nature is developed in their singing. Another little girl is called up and she recites. Then they play their little games, and are taught to march, to straighten up—and their little physical natures are developed.

And I explained these things to that great man in the Mexican republic, and when I got up to leave—and he was due at a cabinet meeting with President Diaz—I said, "I have talked longer than I thought I would—I have talked an hour and a half." He did not seem to be uneasy, and when I apologized, he grabbed me with both

hands and thanked me, and said, "You have no need to apologize, for the things that I have heard are so grand and so great."

Now I want to say to you that it is so with our children, for I am a witness. I was in the mission and presided over the mission for four years. I was the first President of the Relief Society in Mexico, and we set them to work sewing. We organized a little Sunday School, and all these associations, and they began to work; and today you go to their Sunday Schools and their little entertainments and hear their prayers; and you go to the Relief Society and see what they have done; and if you had been there you would have seen that the fruits are just as uplifting, just as splendid with those Mexicans as they are with the Anglo-Saxon, with the Germans, with the Americans, or any other people on the earth. What is it? The gospel has done it, the system that we teach and advocate.

Now, I bear you my testimony that I know the gospel is the power of God unto salvation, in things temporal, spiritual, moral, and physical. May we be true to it is my prayer, in the name of Jesus. Amen.

ELDER E. FRANK BIRCH.

(President of the Tintic Stake of Zion)

My dear friends, I assure you that it is a surprise to me to be called on here today to speak. It reminds me something of a mission field to stand before an audience in the open air.

You who have been on missions in the world will recall that many times you have been asked if you believed in Christ, and you have

believed in Christ, and you have asked, "Then why are you preaching to us? We also believe in Christ. What is the difference between your Church and our church? You are Christians and we are Christians. Why spend your money and your time to preach to us people here?"

For a moment you wonder, and you stop to think. But if you will think long enough, you will realize the great difference, the wonderful difference. It has been explained here today—the difference of service, the difference between a Church holding the priesthood and a church not holding it.

There is a quotation in the New Testament by Paul to the Corinthians. In it he says, in substance: Some of you have the gift of healing, some will have the gift of prophecy, some of wisdom, some one thing, some another. I often think of that when I attend the meetings of the different churches in the world. No reflection—it is only a matter of a difference of opinion with them—but I often think of it, when I see one man who prays, one man who preaches, one man who blesses, one man who does all in the church. The rest merely stand or sit and listen.

We know that it is service that makes us in this Church. We know that this Church gives us an opportunity to grow, to serve the Lord, to exercise his priesthood.

I am working at the present time at a mining camp, in Tintic. I can bear testimony that this principle of service and of the priesthood is making thousands of good men and women. We have an opportunity there to meet the younger people who come from the "valley towns" as we term them, from your

city, from other cities in this stake and other stakes. They come there and the first thing we do, we get them to meeting. And they do not attend long before they are being encouraged to attend to meetings. They soon become ward teachers. Then you will find them holding the higher priesthood, presiding in the organizations, bishops of the wards, and so on; they are growing and improving. Now I do not exceed the truth when I say that we have over a thousand at least who are keeping the Word of Wisdom, who hold prayer in their homes, who are good and true to their families, who are growing to be intelligent, good, true, honorable citizens of the United States. And what has done it? I can see the greatest thing that has done it—service in the priesthood, service in the Church.

When I attend other churches, I often think of the young lady who was asked if she could play the piano. She said she did not know, she had never tried. I think of the many people in the world. How do you know that you have the gift of prophecy, as Paul said some have? How do you know that you have the gift of wisdom, the gift of healing, if you never take part? If you never try, if you never cultivate those gifts that God has given you, you will never know it.

I rejoiced when I heard today of the great work that is being done in Mexico and in the mission fields, the work done in other stakes, and think of the work that is being done in the mining camps, in the Tintic mining camp. A few years ago there were very few Latter-day Saints in the Tintic camp. A few years ago it was said that they could not work there, they would

not have them; but our people now form thirty-five or forty per cent of that population; and I am thankful to say that they are preaching the gospel by their exemplary lives, by their cleanliness, their purity, their patriotism to our great government. And today our people are requested, almost more than they can attend to, to look after the great things that need looking after during these extraordinary times.

I thank the Lord that I have the privilege to speak to the people on the principles of life and salvation, and rejoice in the greatness of the gospel. I pray God to bless the Latter-day Saints, bless the honest in heart the world over, and I ask it in Jesus' name. Amen.

ELDER RULON S. WELLS.

(Of the First Council of Seventy)

By brethren and sisters: You have had the privilege of hearing from men whom God has chosen in this dispensation to represent a number of the stakes of Zion, and also a voice from the mission field. I think that you must have been impressed as I have been impressed, that all is well with Zion when such men with such testimonies are in the lead and guiding and directing the affairs of this Church. I rejoice this morning in the testimonies which we have heard, in the work that is being done, for I know that it is indeed the work of God. I know, too, that the work of God is one that harmonizes with the spirit of human liberty, as was stated by the first speaker here.

What are the things that the gospel of the Lord Jesus Christ stands for? It is to make men free, not

free only by having possession of their civil rights, but to make them free indeed, free from that terrible bondage which is the bondage of sin—for we know that the whole world lieth in sin and under the bondage of sin. And the truth that has been revealed from heaven will make men free. And it is that truth that is being promulgated and proclaimed to all the world through the agency of the priesthood to which also reference has been made. The men whom you have heard form a part of that, and are the instruments in the hands of God of carrying this message to the world, that our Father's children may be made free from the sins of the world. And the gospel is the power of God unto salvation, because it wages war on sin and undertakes to relieve our Father's children of the consequences of that sin.

This government of which we form a part has been established for the same purpose, that men and women might be free, and that is the reason we say that the Constitution of this land was inspired of God for the same purpose, that we might have meted out to us a measure of civil liberty. That is what we are enjoying in this country, and we are willing to extend it to all of our Father's children, wherever they dwell. We read in the Declaration of Independence that all men are created equal, and that they are possessed with certain inalienable rights, among which are life, liberty, and the pursuit of happiness. This is what the gospel stands for. Right to live upon the earth is the boon from heaven, which emanates from God, the privilege of living upon the earth. That

is life, but what is life without liberty? Our great patriot, Patrick Henry, said, "Give me liberty, or give me death." That is what we feel in regard to this system of human liberty and freedom. These things may not be valued by those who understand them not, they think it is a trifling thing, but to us these are precious gifts worthy of offering our lives and sending our boys out into the mission field for. Then let our hearts go out with them and let us be willing to do our part to sustain them, to provide them with the necessities, and let us contribute of our means.

We are called upon to contribute to the Third Liberty Loan, and there are some with plenty of means who are loath to lend to the Government. Let me tell you, my brethren and sisters, every one of us, the time will come when we must give all that we are able to get (or at least loan it). Which would you sooner do? Lend it to the United States Government, that has been established by the inspiration of God that men might be free, or pay it in tribute to the German government without getting any interest on it, that you might be brought into servitude? Which would you do? One or the other will come to us, you may be sure. Let us then be loyal American citizens, and contribute freely to this Liberty Loan by subscribing to the bonds of this government that holds up the banner of liberty to all the world, the precious thing that the gospel stands for. May the Lord help us to appreciate it. I pray in the name of Jesus Christ. Amen.

Benediction was pronounced by Captain C. M. Hawser, of Georgia.

SECOND OVERFLOW MEETING.

A second overflow meeting was held in the Assembly Hall, at 2 o'clock p. m., Elder J. Golden Kimball, of the First Council of Seventy, presiding.

The singing and music were furnished by the united choirs of the Granite stake of Zion, Professor Evan Stephens, conducting.

The choirs and congregation sang: "America."

Prayer was offered by Elder Rodney C. Badger.

The choirs and congregation sang: "Loyal to the true and the right."

ELDER JOSEPH E. ROBINSON.

(President of the California Mission)

In the remarks made by Elder David O. McKay this morning, he stated that "the hour and the day have come when the nations of the earth must accept the reality of Jesus the Christ." He summarized the reading of some books with the statement that men believe that Jesus is an ethereal, incorporeal spirit, not a personality. In other words, that even Jesus Christ who tabernacled in the flesh among the children of men, has become a principle or a spirit, such as they have contended that God the Father is.

I take it that they may be pardoned in a way for not being able to account for some of the passages of scripture, namely, of St. John's wherein he says that "God is a Spirit," and that we must "worship him in spirit and in truth." Another of Paul's statements, wherein he says that "there is one God, who

is above all, and over all, and in you all, and through all," and a statement of the Master's that "the kingdom of God is within you." Because of these statements they sometimes spiritualize, possibly God himself, more than they otherwise would have done. One of the greatest labors upon us in the mission field is to harmonize the statement that God is a personal being with his divine immanence. Having been created in the form of God; knowing that he walked and talked with Adam in Eden's garden; that he taught Adam how to prune the vine and dress it; instructed Noah in the art of ship-building; dined with Abraham on the plains of Mamre; wrestled with Jacob, and gave him a name so pregnant with big results or blessings, namely that he was not a usurper, as Jacob indicates, but "Israel," one who had prevailed among princes with the Most High; his meeting with Moses, speaking with him face to face as one man speaks with another, and not in dark sayings; being beheld by five hundred elders and others; announcing his pleasure in the baptism of his Son at Jordan's flood; speaking of him again upon the mount of transfiguration; and revealing himself anew in this dispensation to the Prophet Joseph Smith—to us is sufficient testimony that God is a personal being.

It is true that Paul said of the Christ that he is "the express image of his Father's person," and the Master himself said, that "he who hath seen me hath seen the Father." The Christ was born of woman, as men are born in the flesh. He grew up as children grow up to manhood. He suffered the distress and

pains of mortality, and was taunted by the physicians of his day because he healed not himself as he healed others and raised the dead to life. He was spat upon, smitten and crucified as a malefactor, as other men have been misused, abused and put to death.

One of the procurators of Judea, Publius Lentulus, writing to the Senate of Rome, describes the Christ, his form, his person, the color of his beard, his eyes, said he was accounted as a prophet of truth among his followers and a man of exceeding worth among the Gentiles, and he speaks of him as a man with divine power: and so to the people of that day he seemed a man among men, except to those who believed in his divine begetting. It was after his triumphant ascension from the tomb, when the bands of death had been broken, when he stood before his disciples as an immortalized being, that they came to know him for a verity, as the living Son of God. He stood in the midst of his brethren, and they were afrighted at first, thinking they had seen a spirit, but he told them to put forth their hands and touch him, and he assured them that it was he, even the Christ, and invited them to handle him and said, "a spirit hath not flesh and bones as ye see me have. "He even partook of broiled fish and honey with them, convincing them that he had again taken up his body from the grave. He ascended into heaven, and the angels, who stood by, declared that as he ascended, so in like manner should he descend. And John, the beloved, said, "We know not what manner of men we shall be, but when he comes we shall see him as he is, and we shall be like him."

This doctrine is confirmed in the minds of the Latter-day Saints, and of many other people, that Jesus is not a spirit in the sense that he is "incomprehensible," as the creed of the fathers declared, that he is not diffused throughout all space, but that he is an individual and not a spirit merely, as so often taught in the philosophies of men.

I cannot hope in the few brief moments that should be mine to make a full exposition of this truth. But I want to read to you a little from the gospel of St. Jolin, and then, without reading, quote some of the revelations given to the Prophet Joseph Smith, in this day which enable us by the light of truth to harmonize these two principles that seem paradoxical or opposed one to the other.

John tells us:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

In "Elijah," rendered so beautifully by the tabernacle choir, we read the following words, from the Book of Kings, modified a little by the poet to suit the rhythm and melody of music:

Behold, God the Lord passed by, and a mighty wind rent the mountains asunder, and break in pieces the rocks, and they passed before the Lord, but yet the Lord was not in the tempest. Behold, God the Lord passed by, and the sea was upheaved, and the earth was shaken; but yet the Lord was not in the earthquake. And after the earthquake there came a fire, and yet the Lord was not in

the fire. And after the fire there came a still small voice, and in that still small voice onward came the Lord.

Men have declared that God is found in the blade of grass, in the flowers that bud and blow, in the rivers and in the rills; that his voice is heard in the thunder-bolt, and that he is found in all animate and inanimate nature. But here in the Book of Kings, we read that he was not in the tempest, he was not in the earthquake, he was not in the fire, but in the still small voice.

I have read to you the key that will harmonize the statement that God is through all things and in all things, and that he is a personal being. He was the "life and the light of men," and the Prophet Joseph tells us that in his divine immanence "it is the light of Christ," the light of truth, that it is in the sun and in the moon and in the stars, that permeates throughout all space, and even the stars of other universes than ours are lighted by his spirit, and "his curtains are stretched out still." That light that is millions of years coming to us from some distant sun is the "*light of Christ*" as much as it is the light of men. His spirit is through all things, he hath made all things, he was the Word in the beginning, and was made flesh and dwelt amongst men; he is the life and the light of men. This the Latter-day Saint understands.

To illustrate it in its immensity and wondrous glory and beauty is beyond my power; and yet, here in this building, during the night hours, we have the light from these arc lamps that light up the entire section of the building. And yet

it is not the light itself that permeates the room; it is not the sun itself that comes to us today through the clouds, and makes it possible for us to behold each other's countenances, but it is the light of the sun, not the sun itself. And so it is with the light of Christ that is in the sun and in the moon and in the stars and in all things—"in them all and through them all," and by which all things are made and are sustained. And when men of the world understand this divine truth, there will not be the trouble that exists now in harmonizing the statement that God is a personal being and that God is a Spirit as well.

May the Lord guide us to his praise, enlighten us by his Spirit, give us the courage and faith to walk in his paths, and set our affections upon the things of eternal worth, I pray in the name of Jesus Christ. Amen.

ELDER JAMES W. LESUEUR.

(President of the Maricopa Stake of Zion)

My brethren and sisters, I pray for the Spirit of the Lord while I shall speak to you. It was forty-one years ago, on the 17th of last March, when the colonists first went to the Maricopa stake of Zion, sent by the President of the Church to do missionary work among the Indians. I thought this afternoon it might be of interest to you to know what the Church is doing for the Indians in Arizona.

We have living in our stake some three hundred members who are Indians. We have two missions there, with headquarters. The

Church is very liberal in helping these good people. Our missionaries go out among these Indians and work with them on the farm, helping them to prepare the ground for the putting in of their crops, building their homes, and in providing for them the necessary seed, and the materials with which to build their homes. We get splendid results, for they are a good people. I doubt if in all the Church there are any who live their religion more strictly than do the Lamanites of the Maricopa stake of Zion. At one time we had a bishop who did not keep the word of wisdom, who was in charge of these Indians. He reported at one of the conferences that he was the only person in his ward who did not keep the word of wisdom.—Brother Kimball wants to know what we did with him. He was released.

We have in our stake a high councilor who is a Lamanite. We have an Indian who is a superintendent of Sunday schools, and a very faithful brother. We have also a number of Indians who are faithful missionaries, and these faithful Lamanites have done 100 per cent ward teaching, and their average attendance at their sacrament meetings is over 50 per cent.

A good work is also being done among the Indians in our stake, at the Indian school. The government of the United States has permitted us, with the other churches, to have our Indian children twice a week, and preach the gospel to them. The children are all brought into a main building, where the different churches have the privilege of teaching their own children twice a week. This was at the solicitation of our people. We are

doing a great deal of good among them in that way.

Our people have known of these tribes of Indians in Arizona for a great many years. When the boys of the "Mormon" Battalion made their historic march from Santa Fe to the coast they met some of these Indians, and learned something about them.

In our stake, too, we have evidences of the divine authenticity of the Book of Mormon. We have there the ruins of a great city, probably at one time fifteen miles wide and thirty or forty miles long. And that immense Salt River valley was once peopled by the Nephites with a larger population than occupies it today. Just a mile from Mesa are the ruins of great buildings which those people erected. There is a building 450 feet long by 350 feet wide. I estimate that it had at least a thousand rooms when it was being used, and around this building are the signs of a great wall that used to protect it.

When our people went to the Salt River valley forty-one years ago, the people were poor, and unable to get the water out. But they found the signs of a great canal those Nephites had used. They cleaned out that canal for twelve miles, made a dam across the river, and turned the water out on to the thirsty soil, and for a number of years our people had the use of that canal. Then the government came and built the great Roosevelt canal. But after careful, scientific investigation by the best engineers, this old Nephite canal was found to be built just where it should be, and was followed. There are parts even now of the Salt River valley that are not being irrigated which

were used by those Nephite people in times past.

The Indians of the Salt River valley have traditions of the time when there was a great flood. They point you to the great mountain, the Superstition mountain, and they say that is the place where a great boat landed when the flood was over the earth, and a bird was sent out, and brought from that mountain twigs, and the boat was steered that way and landed on that mountain. Then the water receded from both sides of the mountain, and left only two streams, one the Salt River on the north, and the Gila River on the south. They have traditions of a time when the Supreme Being was among them, doing a wonderful work, and they look forward to his coming again. A great many statements of the Book of Mormon in regard to the history of their forefathers are borne out by their traditions.

I take great joy in laboring among these Lamanite brethren and sisters, and there are some ten or twelve thousand of them in Arizona.

The people of Arizona are very friendly to the Latter-day Saints. Not long ago, when we were in the prohibition campaign, they asked us to go and give talks in Phoenix on prohibition. During a talk to a great audience there some one spoke up and asked about one of the apostles.

I thanked him for calling attention to the fact that I was a "Mormon," for I told them that if there was anything I was proud of it was the fact that I am a "Mormon." And I told them that the Latter-day Saints have what they call the Word of Wisdom, that they do

not believe in using liquor, tea, coffee or tobacco. What is the result? In Arizona, out of 469 inmates in the insane asylum, we had two, while in proportion to population, we should have twenty. I told them that one of the chief reasons for that was that we are a moral and a temperate people and we keep the Word of Wisdom. Out of 169 in the penitentiary we had but one who claimed a membership in the Church, while in proportion we should have nineteen or twenty. In the industrial school we had none; at the poor farm none; in the various hospitals we had none. Hence, I told them that I was proud that I am a member of the Church of Jesus Christ of Latter-day Saints. I also told them the fact, that the birth-rate among the Latter-day Saints compared with the death rate was five births to one death, while the statistics of the state the pervious year showed a very much smaller proportion of births. I told them they ought to be thankful that the Latter-day Saints saved the state. There would have been more deaths than births if we had not been there. So I had the privilege of giving my testimony in regard to the vital statistics of the people.

I am proud to be a member of the Church of Jesus Christ of Latter-day Saints, and I pray God to bless us all that we may be faithful and true, which I ask in the name of Jesus Christ. Amen.

A duet, entitled, "Make the home beautiful," was sung by Margaret and Lillian Summerhays, the singing being preceded by a brief explanatory of the song by Professor Stephens.

ELDER WILLARD L. JONES.

(President of the Moapa Stake of Zion)

It is in humility, my brethren and sisters, that I stand before you for a few moments, this afternoon, and I trust that the spirit of truth will direct my utterances while I am here.

I am grateful for the opportunity I have of attending the general conference of the Church, coming here and listening to the testimonies of President Smith and of the leading brethren who are associated with him, who are the leaders of the Latter-day Saints. I esteem this a great privilege, my brethren and sisters, and I rejoice that I can come here and worship the Lord with you, and partake with you of the Spirit of the Lord enjoyed upon these occasions.

I am grateful for the testimony that I have concerning the great Latter-day work and its divinity, and I pray that it shall be an abiding one. I hope and pray that my light in life during the remainder of my sojourn upon the earth shall be among the Latter-day Saints, because I love the truth. I love the associations of my brethren and sisters. I love the association of those whom the Lord has called to preside over his people.

I believe that if there has ever been a soul who spoke as one having authority, it is the President of the Church of Jesus Christ of Latter-day Saints, the man who stands at the head of this great work at the present time. I believe that he is indeed the servant of the true and living God. I believe also that the Presidency, the Twelve, and the seven presidents of Seventy are

men after the Lord's own heart, who have been chosen to direct his work in the earth. I rejoice in listening to the words of encouragement and instruction from these our beloved brethren, and I am thankful that I have been born of goodly parents, who in their own native land had sufficient faith to come to these valleys of the mountains, and that as their son I have been privileged to be reared in the gospel covenant. I pray that I may always be found doing the things which are right and pleasing before our Maker.

I am reminded of a saying of President Lincoln. During a critical time that confronted him and the Nation, some clergymen came into his office, and in conversation with him one of them said: "Mr. President,* do you think that the Lord is upon our side?" President Lincoln replied to this effect: "That is not a matter that concerns me so much; but the thing that concerns me most of all is, are we upon the Lord's side?" I think that that statement can be applied to us as Latter-day Saints. I think the thing that concerns us most of all, as members of the Church of Jesus Christ of Latter-day Saints is, Are we upon the Lord's side? We have been brought into the Church, we have had faith in the Lord Jesus Christ, we have repented of our sins, and have gone down into the waters of baptism, and have had hands laid upon our heads for the reception of the Holy Ghost. We have entered that straight and narrow path that will lead men back unto the Father. Having done this, it is for us to follow the admonitions given: add to our faith virtue; and to virtue,

knowledge; and to knowledge, temperance, and to temperance, brotherly kindness. The apostle says that if these things abound in us then we will not be barren nor unfruitful. But, further, he that lacketh these things is blind and cannot see afar off, and he has forgotten that he has been purged of his own sins. So, in our lives, if we undertake to follow the path which the Lord has marked out for us, and fail to follow after the admonitions of our leaders, I feel then that we are on a path that leads to destruction, and are not on the Lord's side. But if we are continually adding to our faith works, doing those things that the Lord points out for us, then I believe we may feel that we are on the Lord's side. As we are told in the old scriptures, the Lord's arm is not short, that he will not save, nor his ear heavy that he will not hear, but if you are divided from your God it is because of your iniquities. So it is with us.

I bear witness to you that if we are faithful, and not ashamed of the gospel of Christ, but will bear witness of the truth of this great work, as we have opportunity from time to time, the Lord will hear our prayers, inasmuch as we ask not amiss.

I remember one of the brethren attending our conference some time ago relating an instance of a man who had lived among our people most of his life, and upon his death bed the elders of the Church were called upon to administer cheer and the necessities of life unto him. In the course of their conversation they related to him the mission of the Prophet Joseph Smith, the gospel of the Redeemer, and what the

Latter-day Saints were endeavoring to accomplish in the earth. Though this man had lived among our people most of his life, he had never known our doctrines, having never taken advantage of listening to the servants of the Lord. Neither had the brethren and sisters who were his associates taken advantage of their opportunities to explain to him the principles of truth. And this man, upon his deathbed, demanded of them the reason why they had not been faithful and diligent in warning him and others who were in similar condition, of the judgments that were to come and of the blessings that were in store for those who obey the commandments of the Father! I wonder if there are others among us who are in a similar condition. I wonder if we are neglecting our opportunities and failing to teach our brethren and sisters not of our faith, of the blessings that are in store for them, provided they accept the gospel and live according to its teachings. I feel that many times we neglect the responsibilities placed upon us. Not that we are ashamed of the work that the Lord has given us, because I believe there are not many of us who are afraid to bear our testimonies concerning the prophet Joseph Smith, or who are afraid to speak of the gospel, and of the great work that the Latter-day Saints are endeavoring to accomplish in the earth. But in some instances we are negligent and careless towards our neighbors who know not of the blessings in store for them provided they accept the truth.

So I pray we will avail ourselves of the opportunities God has given

us, that we may rid our garments of the blood of all men, and when we shall appear before our Maker, we will have done our duty toward the children of men; having explained upon every available and proper occasion the message of eternal truth, that men everywhere may be left without excuse in the day of the coming of the Lord.

You remember the responsibility placed upon one of the prophets in olden times, referred to by Ezekiel the prophet. The word of the Lord to that prophet was to this effect: "Son of man, I have set thee a watchman over the house of Israel; therefore thou shalt hear the word of the Lord at my mouth, and warn them from me. When I say unto the wicked, thou shalt surely die, if thou dost not speak to warn the wicked of his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand. Nevertheless, if thou warn the wicked of his way to turn from it, if he do not turn from his way he shall die in his iniquity, but thou hast delivered thy soul." I believe that these words can be applied to the Church of Jesus Christ of Latter-day Saints, and to the members thereof.

Any one can bear testimony that the leaders of this people are taking advantage of their opportunity to send men to go out and officiate in the name of the Lord for the benefit and the salvation of the souls of men.

I rejoice in such a work, and that I am a member of a Church that is looking after the interests of my soul and your soul and my neighbor's soul. The leaders of this peo-

ple are going from the north to the south, and from the east to the west, organizing the people into stakes, wards and branches, and bringing about the purposes of the Lord. Everywhere responsibility is being placed upon men and women, and the people are being warned that this is the day of repentance. I hope and pray that we shall always be proud of the name that we bear among the children of men.

I well remember the words of President B. H. Roberts, in his last speech before Congress, when he had been denied his seat there. He said: "I shall walk the earth with head erect, and with brow undaunted." These words to me are most beautiful, and I think they should enter deep into the minds of the Latter-day Saints, the sentiment that they will walk the earth proud of the name that they have among the children of men, proud that they are members of the Church of Jesus Christ of Latter-day Saints.

I thank the Lord for the organization of the Church, and for prophets and apostles to lead Israel, and that we are trying to keep the commandments of the Lord. I rejoice always in the truth. I have a testimony that God lives, that Jesus Christ was indeed his Son, that Joseph Smith was indeed the prophet of the true and living God, and that the men who preside over the Church are men called of God to lead this people in the dispensation of the fulness of times. I pray that we shall be true unto the sacred covenants we have made, and I ask it in the name of Jesus Christ. Amen.

ELDER EDWARD C. RICH.

(President of the Bear Lake Stake of Zion who was introduced by President J. G. Kimball as a son of Joseph C. Rich, and a grandson of the late Elder Charles C. Rich, of the Council of Twelve.)

I trust that the Lord will bless me while I stand before you. I rejoiced in listening to the opening song, "America." It made me feel proud that I am an American, the citizen of a country which stands for all that is good in a governmental way,—for right, justice, and liberty, and these principles will extend from this government to all the world.

I am also proud that I am a member of this Church, the Church of Christ, and partaker of the obligations that have been placed upon this Church by the Lord. To know the way in which these obligations have been carried out makes me feel proud of my calling and of my Church and people. Jesus said, this gospel shall be preached as a witness unto all nations, and then shall the end come. From the very beginning the Church has sensed the obligations resting upon it. They have sent missionaries to every land and clime, both in their poverty and in their prosperity. They have faithfully observed this admonition of the Lord.

I am thankful to have had the opportunity of raising my voice in defense of the principles of the gospel, both upon the streets and in the assemblies of this land, and also in foreign lands. I feel that the Lord has blessed us, and if we are faithful he will continue to bless us. But if we neglect to observe what has been commanded us to do, we shall suffer for that. It means

that each one of us is given responsibilities. Certain things we must perform. We must preach this gospel to the world, not only by precept but by example. There is something for those who are left at home to accomplish. We can preach the gospel by living up to its principles and its precepts. These will sanctify the earth. Jesus said, no man can see the kingdom of God unless he is born again, of the water and of the spirit. It matters not what we may think; we must abide by these teachings. We must receive a birth of the water and of the spirit in order to enter into the kingdom of heaven. And if it is necessary for us, it is necessary for every creature to comply with this statement of Jesus, and with the obligations which he placed upon his twelve apostles. After he had been crucified and risen from the dead, and associated with them for forty days, the last commission he gave them was to go into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be damned.

These requirements rest upon this Church today, as it has ever rested upon the Church: to proclaim faith in God, repentance from sin, baptism by immersion for the remission of sins, and confirmation into the Church and the reception of the Holy Ghost by the laying on of hands. These are some of the observances and principles of the gospel necessary for each one of us to receive in order to be saved in the kingdom of God. As we hope for that salvation, it is necessary also that all other people must accept the same conditions. They

must receive the same principles that we observe. Not only is it necessary that we comply with these principles, but it is also necessary that we follow Jesus even as he required of the rich man who came to him and asked him what it was necessary for him to do to be saved. He told him to go and sell all that he had, and give it to the poor, and come, follow him. We think sometimes we are absolved from serving the Lord. We think sometimes that we have accomplished all that is necessary for our salvation, but there will never be a time while we live upon the earth that we are not required to do something. We must add to our faith virtue, and to virtue knowledge, and to knowledge, patience, and to patience godliness, and to godliness brotherly kindness.

We must add to our lives these saving principles of the gospel, and observe them, and then teach them to our fellows. These are a few obligations that rest upon us as members of the Church. The nations of the earth must hear them and receive them, or be condemned by them. When the disciples of Jesus asked him, Master, are there few that be saved? he said, Enter into the straight gate, for many shall try and not be able. I wonder why it is if they are desirous of entering the kingdom of God that they will not be able to do so. If in our hearts we feel that the blessings of the Lord shall come to us, and we desire them with all of our hearts, I feel that they will come to us. To my mind, the reason they will not enter in is because they will not live up to the requirements of the gospel.

I don't believe that we can make

any sacrifice for life eternal. Some of our seeming sacrifices are only privileges that come to us. The calls that come to us to perform missions,—are they not glorious privileges to us, and not sacrifices? And so in our work at home. And if we are faithful and true, the Lord will bless us because of our fidelity to the truth, because we love him by keeping his commandments. And that is the only way that we can show our love to our Creator. He says, if ye love me keep my commandments.

I pray that the blessings of the Lord may attend the Latter-day Saints wherever they may be. Every part of my being testifies to me of the truth of this gospel. I am proud that my father and mother were members of this Church, and taught the gospel to me, and that my grandfather and grandmother were members of this Church, and that they were not afraid of the hardships incident to the settlement of this state. I am proud of these facts, and I want to maintain their good name in the earth. I don't know how it can be done better than by keeping the commandments of God, by serving him, and accepting the principles of the gospel that our fathers gave, and for which they suffered so much.

I will conclude by quoting the sayings of our Savior: "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew and beat upon that house, and it fell not, for it was built upon a rock. And every one that heareth these sayings of mine,

and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew and beat upon that house, and it fell, and great was the fall thereof."

I pray that those of us who have received the gospel will maintain it all our lives, by our actions and by all that we have. I don't know of any Church in the world that demands so much from its members as does this Church, in time, means and talents. On the other hand, there is no Church in the world that gives so much in return as does this Church. It gives us joy and happiness here, and eternal life in the world to come.

I pray that these blessings may be for each and every one of us, in the name of Jesus Christ. Amen.

A sacred duet, entitled, "Stay thou with me," was sung by Myrtle W. Doelle, and Joseph Kjar.

ELDER HENRY H. BLOOD.

(President of the North Davis Stake of Zion.)

The lateness of the hour and the presence on the stand of other brethren that the people like to hear, and that I feel should be heard by this congregation, admonish me that I should occupy but a very few moments, indeed, this afternoon. I do want to bear testimony, however, as to my feelings. I have never felt more grateful in my life for the knowledge that I have of the gospel than I feel today.

I can scarcely conceive of the feelings of the man who has no faith in God, and no belief in revelation and in prophecy, when he

views the calamitous condition of the world today, without that hope that comes to the heart of the believer.

This is a day, my brethren and sisters, when more prophecy is being fulfilled, perhaps, in a given space of time than has ever been known to be fulfilled in the history of the world before. I speak not only of the prophecies that have been uttered and written predicting the establishment of the Church of which we are proud to be members, although these prophecies are among the most important that have ever been uttered by men under the inspiration of the Spirit of God. These prophecies are being fulfilled, and have been fulfilled in the establishment and building up of this Church, all the time, from the first manifestation unto the Prophet Joseph Smith, in the spring of 1820, that marvelous manifestation which made clear unto men again that God lives, and that his Son Jesus Christ lives, and that both are in the likeness of men, or rather that man is in the likeness of the Father. No greater revelation can come to man than that; for "this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." If I had time I should like to dwell upon that but as it is I shall only say that any man who receives the testimony, that God is a perfected man thereby is inspired, to fashion his life, his being, like unto that of his Father. That great manifestation has taught us the truth about our Father, and has thus pointed the way to our perfection.

The very fact that we are in this building, assembled here upon the tops of the mountains, organized

and established here, is proof of the fulfilment of another great prediction that is recorded in the book of Isaiah. The fact that we have been gathered from every nation under heaven and brought here, that we have been taught the ways of the Lord, to walk in his paths, are all in fulfilment of predictions that have been made.

We did not come here to gain ease in life, nor to amass wealth. We came here for the purpose, and so did our parents, of learning the ways of the Lord and training ourselves in righteous living; and if we are failing in that we are failing in everything. It matters not how much we may acquire of this world's goods, we are failures in the eyes of God unless we are living according to his commandments.

Then there are other predictions that have been fulfilled and are being fulfilled. This condition of war and strife in the world that exists today has been predicted, and the world has been warned and forewarned by the Lord of its coming, for it is true that "surely the Lord God will do nothing but he revealeth his secret unto his servants the prophets." We have been called out of the world, and the world has been warned that the time was coming when war should be poured out upon all nations, when everybody that was wicked and would not repent should feel the wrath of God upon them. These things are coming to pass and, as I said in the commencement, there has never been a time since the beginning of the world when so many important predictions were being fulfilled except at the time when the Savior came into the world as its Redeemer.

How are we preparing ourselves for the part we are to take in the regeneration that is to come after this great war has passed and has scourged the people? I know this Church has a mission to perform, and I know that it has been established for a wise purpose. The Lord expects us, this people, to assist in regenerating the world and in re-establishing conditions that are better than they have been before. More righteousness must be in the world. Men and women must learn to acknowledge God. They must know him, and they must receive a testimony as to his attributes and being from those who know. Here in the valleys of the mountains a great people, a multitude of men and women, can stand up and testify, in all soberness and solemnity, that they know that God lives, that he is not an essence merely, not merely a spirit, but that he is a being and a personage of body and spirit combined. This knowledge will go out into the world, and will spread among the children of men. There will ultimately be established a brotherhood that will give to the world an everlasting peace.

I pray that a testimony of the truth and value of the gospel may be with us all, that we may be clean and pure and virtuous, observing that closing article of our faith that so beautifully portrays what we should be, wherein it says: "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is any-

thing virtuous, lovely, or of good report, or praiseworthy, we seek after these things."

If we could only bring ourselves to that! Self-analysis can prove to us whether we are progressing along these lines. God will be pleased with our effort to improve ourselves; and when we have set ourselves right, we can go out and teach these principles to others.

God grant that the way may be opened for us to promulgate the gospel of peace, the gospel of brotherly kindness and charity throughout the earth, I pray, in the name of Jesus Christ. Amen.

The united choirs and soloists sang, "Song of the Redeemed," solo part by Dot W. Bolto, and Don C. Priestly.

ELDER ANDREW JENSON.

(Assistant Church Historian)

I shall endeavor to divide the time that is left with President Kimball and I will try to astonish you by being brief.

First I desire to read a verse from the prophecy of Daniel: "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand forever" (Daniel 2:44).

The Prophet Joseph Smith, many years ago (in the early days of the Church), and during his temporary residence in the state of Missouri, was arrested on a charge of treason, because he alluded to the fulfillment of this prophecy of Daniel in the coming forth of the Church

of Jesus Christ of Latter-day Saints; and, together with other men—his faithful co-laborers—he suffered several months in prison. The main accusation against the prophet was, as I have stated, treason, but of course it was a trumped-up or unwarranted charge.

The passage in holy writ which I have quoted is a part of the interpretation given by Daniel the Prophet to King Nebuchadnezzar, when that mighty monarch had a vision of a great image which symbolized certain great kingdoms which should flourish in regular succession upon the earth, and in which interpretation Nebuchadnezzar himself was referred to as the head of gold, or a world regent—a "ruler over them all."

But the Lord became very angry with Nebuchadnezzar because of his pride and arrogance, and because he would not acknowledge the God of heaven and earth, and as a punishment God took away the king's reason, after which that once mighty man spent seven years among the animals of the fields, eating herbs and grass like some of the beasts. His grandson Belshazzar attempted to mock the God of Israel by using the 'holy vessels' (that had been taken from the temple in Jerusalem), in a drunken feast with his nobles and harlots. The Lord was so angry with him because of his wickedness that he allowed the Medes and Persians to break into his capital city that very night and kill him, thus destroying the great kingdom of Babylon, and verifying the interpretation given by Daniel to the inscription on the wall: "God hath numbered thy kingdom and finished it; thou art weighed in the balance and art found wanting; thy king-

dom is divided and given to the Medes and Persians" (Daniel 5: 26-28).

Another man who in course of time aspired to become the ruler over the whole world was Alexander the Great who, after subduing all the nations of the earth known to him, wept because there was nothing more to conquer. It must be remembered in this connection that men did not at that time know the size of the earth; it being long before America was known to the people of Europe and Asia, and also long before the southern part of Africa, and many of the islands of the sea had been discovered; but Alexander set himself up as the great master of all, the great ruler of the whole world, and took upon himself, like his predecessors, to deprive men of their free agency and to make them slaves. But the Lord soon humbled Alexander and his days in the role of an arrogant and proud ruler were only of short duration.

Next we have the Roman empire which endeavored first in a political way and later as an ecclesiastical power to rule the world with an iron hand, and crush the people who would not yield to the dominion of Rome; but that power was also broken and the aspirations of the usurpers of authority were never fully gratified.

The great Napoleon Bonaparte tried to conquer the world about a hundred years ago. From his individual standpoint some of his plans were perhaps intended for good. He aspired, it seems, to be a great liberator of men, but he also arrogated to himself that which the Lord has reserved for Christ, the Redeemer of the world who is the only one who, according to the di-

vine plan, is destined ultimately to rule the whole earth; but the rule of Christ will be one of righteousness under which the free agency of men will be respected.

I refer to these matters in connection with an important theme which has been dwelt upon by many of the speakers at this general conference of the Church, and in reference to our views as Latter-day Saints. We have in the world at the present time another man who is not mentioned in Daniel's interpretation of Nebuchadnezzar's dream. Nevertheless he is following in the wake of Nebuchadnezzar and his other predecessors, who aspired to power and unrighteous dominion. He also wants to arrogate to himself that which belongs solely to the King of kings and Lord of lords, and aspires to rule the world according to his own notions and behests; but we know that the German kaiser will not succeed. It is only a matter of time till he will go the way of all his predecessors.

But as Latter-day Saints we know something in regard to the kingdom of God which has been set up upon the earth in these the last days by the God of heaven, in fulfilment of Daniel's prophetic utterances. The Church and kingdom to which I refer and to which the Latter-day Saints belong has quite a history already, and I will just mention at this point to Brother Lesueur, president of the Maricopa stake, that the last thing I did at the Historian's office, before this conference commenced, was to write the history of the Maricopa stake of Zion, including a history of the Papago ward—the Indian ward—which was organized in Arizona many years ago. We are endeavoring to write a true

history of the Church and kingdom of God as it has been established through the instrumentality of the Prophet Joseph Smith. Personally I have not only had the privilege with many others of my brethren, to preach the gospel in many lands and climes, but I have also had the opportunity of studying and writing the history of the Latter-day Saints—the people who stand alone and separate in many respects from all others in their day and generation—the people who are destined to exercise a great influence in the world, but not to rule with arrogance and oppression—a people who will be accepted by Christ when he comes to reign as the King of kings and Lord of lords. We firmly believe that at some future day the Church of Jesus Christ of Latter-day Saints will become known and accepted for what it really is, and that millions of people shall not only know the Prophet Joseph again, but shall also know many other faithful men who have labored for the salvation and liberties of humanity. When that day comes, the people of the earth will become immensely interested in the history of the Church out of which shall grow the kingdom of God.

For many years some of your brethren at the Historian's office have been busily engaged in important historical labors, aside from other duties. We have written histories of every stake of Zion, and of every mission field throughout the entire world, and it may be gratifying to the hosts of Zion, including those who are present here today, when I say that we have almost completed this task which was commenced thirty-one years ago. We have proceeded so far with the histories of missions,

stakes, wards, and conferences that we now need a more thorough co-operation with some of those who constitute the membership in the various stakes and missions. I have already suggested on a number of occasions that a historian be appointed in every stake of Zion and in every ward throughout the Church to co-operate with the Historian's office, in order to make our histories accurate and complete in every detail.

We have already prepared a great deal of material which we expect in the near future to read to the people, and in order to complete our labors, we expect before long to make a trip throughout the stakes of Zion and read to the old settlers and others in the different wards and settlements of the Saints such parts of the history as pertain to their particular ward or stake; and when this is done and the local historians otherwise have had an opportunity to assist us, we hope to possess the most complete and accurate history that has ever been prepared and written about any people in the world—a true history in the fullest sense. It may not be amiss to state here that historians sometimes are the servants of those who will pay them for their labors, but the histories which we have prepared and are preparing of stakes, missions, and individuals are written from an impartial standpoint, as we have worked independent of any favors on the part of any individual, except that common Latter-day Saint hospitality and assistance which we have met with almost universally everywhere in our travels.

In the various stakes of Zion there are still alive many men and women who have figured as faith-

ful and successful workers in the Church; and there are many others now dead who from the beginning took a most active part in the establishment of God's work upon the earth. These faithful workers in the good cause should not be forgotten, and we are endeavoring at the Historian's office to record certain facts concerning them which will cause their memory to live forever.

Those of us who are working faithfully in the Church today will, like our predecessors, grow old and pass to the great beyond, and our children and grand children will, as time rolls on, include us among the founders of the great kingdom which Daniel speaks about. I will say here that your historians have been pursuing a plan by which faithful men and women can be placed on record without being sold into the hands of strangers who come into our midst for the sole purpose of financial gain. These strangers have charged from twenty-five to a thousand dollars or more to write a biography of a man or a woman who has figured prominently among our people, omitting, of course, those who could not raise the amount required. It is not necessary to submit to this method of having biographies written because the work done at the Historian's office is of such a nature that even the poor are given credit for what they have done. If a letter should be received by any of our leading men emanating from the Historian's office concerning biographical matters, let me assure you that it is not based on selfish motives, but only intended for the good of the people, and calls only for proper co-opera-

tion on the part of those who are entitled to credit. Here is, for instance Apostle Charles C. Rich, whose grandson has addressed us to day, and many others, whose names and deeds should not be forgotten, but in order to preserve their memories it is necessary that histories of their lives should be written. Think of the members of Zion's Camp, the Utah pioneers of 1847, the members of the "Mormon" Battalion, the martyrs of the Church, the missionaries who have died abroad, etc. The great majority of all these would be forgotten in a generation or two, were it not for that which shall be recorded about them in history. By co-operation we can perpetuate the memory of all faithful workers in the Church, rich and poor alike, and that is what we have aimed to accomplish.

May God bless us who are now workers in the Lord's vineyard, and enable us to be faithful and true, even as our fathers and mothers before us have been faithful and true; and if we can, Nephi like, do greater works than our fathers have done, it is our privilege to do so, because we have better opportunities in many respects than they had. May God enable us to be what he wants us to be and remain true and faithful to the end, and may we to the very best of our ability do our part to promote the interest of this great kingdom which Daniel speaks of—a kingdom that shall endure forever! and by and bye will come our turn to be rewarded for our faithfulness.

That God may bless Zion and her interests everywhere is my prayer in the name of Jesus Christ. Amen.

ELDER J. GOLDEN KIMBALL.

(Of the First Council of the Seventy.)

There is only a few minutes left, but we will presume upon your time as we have two duets that we desire to have sung. There isn't any part of our services more inspiring than the singing and at no time have I heard anything better than the music and singing during these services.

"Stay Thou with Me" was rendered as a duet by Myrtle W. Doelle and Joseph Kjar, preceded by the following remarks:

PROFESSOR EVAN STEPHENS.

I want to say a word in explanation of this duet. I was requested to put this piece on, through some of the brethren hearing it in one of our wards, last Sunday night. I want to say a word about it for fear you will misunderstand the object of it. You might take it to be a secular, or what is sometimes termed a "love" duet. The idea is this: I have been asked thousands of times, probably, by different people who have good voices and musical ability: "Brother Stephens, I have a gifted son, a gifted daughter, would you advise me to send them abroad to study?" "Would you advise me to take or send them away from home for study?" This piece has been written for an answer to that question. My answer is, "No," and this song, "Stay Thou with Me," is partly the answer. We have developed some splendid talent by sending it away, but as a rule, I think it is safe to say, if our young people have ties to cling to, in nine cases out of ten, it is better for them to "Stay thou with me: from

my side may it not lure thee." The subject in this duet is in that way really a reply. Do not go from home; and so "Brother Stephens has not put on some 'love' duets in conference." This one is a sermon in itself.

ELDER J. GOLDEN KIMBALL.

(Of the First Council of Seventy.)

This is the first time in twenty-five years of missionary service that I have been honored to preside at a public meeting connected with the Semi-annual Conference of the Church, and I would like to preside with a good deal of dignity, and have tried to do so.

I am a little nervous when given an opportunity to speak, knowing that what I say will be taken down by a stenographer, and when my discourse is written in cold type, it doesn't read well or sound good to me, as it has but little spirit, and no feeling in it. I am now speaking of my discourses.

My most fervent desire is to speak of what I know and how I feel, but it's a great fight to be able to express your real feelings. I am looking ahead, and worrying about some things that are useless and a waste of energy. At times I am exercised about death and the hereafter, but as Charles Frohman phrased it, under spiritual enthusiasm, "Why fear death? it is the most beautiful adventure of life." I would like to die, if I can, without fear, in fact, die like a Roman.

My purpose is not to discourse on wonderful things, that I have achieved and experienced, but my wish and desire is to reach the hearts of men. I only wish I was better understood; but unless men are of my temperament and see

things as I see them, with a moving picture mind, they can not comprehend things in the way I do.

I may not stand blameless before God at the last day, but I am not afraid to meet my God and be judged by the Lord as to my desires, efforts and works. I understand the gospel of Jesus Christ well enough to know that God is perfect and deals out justice and mercy to his children; Jesus Christ is the door to the sheep-fold, and with all my many imperfections and weaknesses, if I am invited by the Master to come in at the door, all men who try to block my way will get run over and pushed aside.

I do not trust in man, but I honor and respect men who hold the Priesthood of God. I haven't given my life for this work, but have shown forth a willingness to place the little I have on the altar. I haven't been called, nor asked to do anything, that I have not responded. No appointment has been given me that I have not filled, in my way, and to the best of my ability.

I can do anything I am set apart to do, if I have the spirit of my appointment and am humble and prayerful.

I know the sick are healed through the laying on of hands, as well as any man in all Israel, as I have witnessed the healing of the sick. I know we have the spirit of prophecy, for I have tried it out, and it works all right, if you get the spirit of prophecy. This work is true. This is the Church of Jesus Christ of Latter-day Saints, but when you so testify it ought to be done by the spirit of prophecy and revelation.

As far as the Government of the United States is concerned, I feel

somewhat like General Pershing did when he offered to the Allied nations the army of the United States. We parents give to our country our sons just as gladly and freely to enter into this great struggle for justice and liberty for humanity.

If you can grasp my meaning you will know exactly how I feel towards the Church and the Priesthood. The Lord knows I love the Church, her people, and my Country, and I have no fear that the Lord cannot overrule and overturn nations and people, until they shall repent and serve him. The Lord has taken care of me, and I have learned to trust him, as he is a good Master, and he is full of mercy, justice, kindness and love.

I feel to say, "God save the people, not kings, but the people." If I had written that poetry, I would have said, "God save the people"—and to — with the kings, but as I didn't write it, will refrain from saying it.

Brethren and sisters, this work is true, for I have worked and labored in it until I know of its truth: I am now going to ask you a few questions: "Do you know of anything in all this beautiful world that is more important than human life?" You don't, do you? I will ask the same question in another way: "Do you know of anything in all this great universe that is dearer to the Father than a human soul?" You don't, do you? Of course, you don't, as the Lord said in the Doctrine and Covenants, "And if it so be that you should labor all your days in crying repentance unto this people, and bring save it be one soul unto me, how great will be your joy with him in the kingdom of my Father."

To be saved in the kingdom of God is the greatest of all the gifts of God; for there is no gift greater than the gift of salvation. Then "soul hunting" is of far greater importance than spending one's life in money seeking, and the accumulation of wealth. I can see that the things of God must be made more interesting than the things of the world; that the things of God must be better advertised than the material things of the world.

I almost forgot the one thing I desired to say, and that is: God bless the choir, the singers and musicians. I know as well as I know anything that the Lord will bless Brother Evan Stephens; and as a servant of the Lord, I promise him he shall have the Holy Spirit to comfort and console him, and he shall not be lonely or desolate among this people. God bless all these sweet singers he is training. Little do you people know what it costs in time, effort, and study, to acquire the art to sing; if we as a people put forth a tithe of the effort they do to sing, in studying the word of God, we would be the most intelligent people in all the world. The Lord bless you. Amen.

After singing, by the combined choirs, "Grant us peace," President Rey L. Pratt pronounced the benediction.

SECOND MEETING OUT-DOORS.

A second outdoor meeting was held in front of the Bureau of Information Building, at 2 p. m., Elder Charles H. Hart, of the First Council of Seventy, presiding.

The music and singing were furnished by the Ensign Male Chorus.

The chorus and congregation sang: "Let Zion in her beauty rise."

Prayer was offered by Elder Wm. E. Evans.

The chorus and congregation sang: "Lo, the Gentile chain is broken."

ELDER LEWIS ANDERSON.

(President of South Sanpete Stake of Zion.)

My dear brethren, sisters, and friends, I do not know whether I shall be able to make you hear what I may have to say to this vast congregation gathered upon these grounds. I am very grateful to my heavenly Father for the blessings that we enjoy through his Holy Spirit, poured out in great abundance upon the Saints who have been gathered in this Conference. The blessings of our heavenly Father have come to the people in these valleys of the mountains. His gracious care has been over them. Prosperity has attended the efforts put forth by the people who have gathered from every land and clime, and God has been merciful unto them. He has granted unto them health and strength, the comforts of life.

My reflections have gone out to the time when I first saw this spot, in 1859. The first worship that I attended was in a little building that was located here in the southwest corner of this block, as I remember it. There were none of these elegant buildings erected at that time—the holy temple here, the tabernacle, and these other magnificent buildings of worship erected for the

good and blessing of the Saints and the preaching of the gospel. All these have come since that day. I remember vividly the instructions given by the late President Brigham Young upon several occasions, not only in the services held in the tabernacle, but I also remember vividly the instructions given by him on the tours that he made of the various settlements of the Saints in the southern part of the country, where I was reared.

I remember the counsel and instructions of a practical nature given unto the gathered people. I remember distinctly the counsel in relation to being self-sustaining, frugal, and building up homes and cities in this land of Zion. Those practical words of instruction have been followed up, as we heard, too, in the opening session of the Conference from our beloved President Joseph F. Smith.

I believe in a practical religion. I believe in that which shall build up, advance, comfort and bless man upon the earth. I believe in that which shall bring about the preaching of the gospel of the Son of God, both at home and abroad, and aid this great work that God has established in these latter days. I am thankful for the work that has been accomplished in the building of temples in our midst, in which the gospel of salvation can reach the living, and the dead as well, for the gospel is not all to the living, it is also to the dead. I believe in the literal scriptural sayings of our Lord and Savior Jesus Christ and his apostles. I believe they are literally true, and that our Master, when he went into the spirit world, preached the gospel to those who had gone before, who were some-

time disobedient in the days of Noah when the ark was preparing. I believe in the mission of the elders of Israel who have gone before. I believe that the gospel is to be preached on the other side as well as on this side. I also believe that it is the duty of Latter-day Saint elders to preach the gospel in every land, clime, to every people—for I believe that the Lord has said that when this mission shall be finished that the end will come. The testimony of the message of life and salvation must go to all people of the earth, before the consummation of that which has been spoken by the prophets of the Lord.

The gospel means a great deal to us, not only in the word but in the living of it. I believe it is right to have faith in the Lord Jesus Christ and in his mission and being. I testify to you of this knowledge, and I am grateful for the testimony I have that God lives, and that Jesus Christ is his Son. I am thankful, my brethren and s'isters, for the principles of the gospel wherein repentance is brought to those who need repentance; and I am grateful for the blessings of baptism for the remission of sins, the laying on of hands for the reception of the Holy Ghost. These are principles of salvation, and no one, according to the holy scriptures, can enter into the kingdom of God without these ordinances being administered unto them. This is the word of the Lord, and these principles are plain scripture. They are set forth for our guidance. But these are not all that Latter-day Saints need to observe. They are the ordinances that are required. Then there is the living of the gospel of the Son of God, there is the putting into

practice the teachings which he gave unto men while he was upon the earth. These sometimes are difficult for us to observe as we ought to. If we did so, we would be the best people upon the earth. Notwithstanding, I say, that we *would* be the best, we *are* the best people upon the earth, inasmuch as we observe the commandments of the Lord. Ours is a practical religion, it is an every-day religion—with us it is not simply going to the house of worship upon the Sabbath day. That is required of Latter-day Saints, and a great many of them forget this great blessing that they enjoy of observing the Sabbath day and assembling in the worship of our heavenly Father. I believe that wherein we do not observe the day set apart for the worship of him, we become spiritually sick, and become dead branches, as it were; and the Spirit of the Lord will withdraw from us, inasmuch as we do not observe this commandment of the Lord.

I have had a great deal of pleasure, my brethren and sisters, in the work of the salvation for the dead. I have had the honor of associating with my brethren who have presided over the Manti temple from the beginning, in 1888—President Daniel H. Wells and President Anthon H. Lund, President John D. McAllister, President John B. Maiben, and others who have been there. I had great pleasure in associating with and partaking of the spirit with which they were imbued. I remember very vividly the instructions of our beloved President Daniel H. Wells, who was the first president of that temple. I remember what he said relating to the preaching of the Prophet Joseph

Smith in the city of Nauvoo, and of his own conversion into the Church of Christ. It will be remembered that at that time he was not a member of the Church of Jesus Christ of Latter-day Saints, but a staunch friend of the people of God who had assembled there. And he said upon one occasion that there was nothing in the gospel of Jesus Christ that so appealed to him as the principle of the redemption of the dead, brought forth by the revelations of God through the Prophet Joseph. He had, he said, gone to many denominations. His father had not been a member of any church. His anxious question was as to his father. Where would he be? Of course, he was answered that there was no redemption for him; he was entirely lost—*his father and mother were lost, and they would not associate together!* That was the word that he received. But the Prophet said that we should be joined together with those of our kindred who had gone before; that there was salvation for those who had gone behind the veil, for the dead; and the gospel was being preached to them the same as to the living. We have an abundance of scripture relating to that matter, which gave him comfort and joy, and which upheld him, and he said, “Where my father is and my mother, there is where I desire to be, and with my kindred.”

That is the doctrine of Christ, who gave it. His apostles who followed him, also preached it.

My brethren and sisters, I rejoice in the blessings of our Father unto us as his people; and in the gifts and blessings that we enjoy in this land. I am thankful for the freedom that exists here, the blessings

that have been poured out upon this land of Zion, land of liberty; and I trust that we will be found worthy, and in the ranks of those who shall defend the principles of right and liberty all the days of our lives. It has been said in times past that as a people we have not been loyal; we have been falsely charged with not being a loyal people to our Government. I do not know of anything that speaks louder than the works that have been and are being done by the Latter-day Saints today in offering our sons and our daughters to go to uphold and sustain the principles of right and liberty; and in contributing of substance freely for the cause that we believe to be right, and for the upholding and sustaining of the great Constitution of our land. By the blessings of God, no king shall rule upon this land! God has decreed it, and I know that his words will not fail. God bless you, my brethren and sisters, is my prayer, in the name of Jesus Christ. Amen.

ELDER MELVIN J. BALLARD.

(President of Northwestern States Mission.)

I rejoice, my brethren and sisters, in this opportunity to bear testimony to you who have come here to receive the word of the Lord. The opportunity and privilege which is afforded us to assemble as members of the Church, to receive instructions at these conferences, will at the end of the ordinary life prove a liberal education in the vital things of life. And I do most sincerely hope that we shall not only come here to listen, but to believe that which we hear, and that we shall adopt it into

practice in our lives. I have observed that it is easy to listen, and that it is difficult to practice that which we know we ought to do. I have occasion to know that many times we have to be reminded and told over and over again the things we ought to do and we know we ought to do them, but we do not have the courage to do them. I remember a physician advising a certain man that if he did not quit the use of liquor, he was going to suffer a premature death. The man who was then advised ceased the use of liquor; but the physician who had administered the admonition died a drunkard himself, notwithstanding he knew he was doing wrong. What we lack is the moral courage to carry into execution our convictions.

My brethren and sisters, I feel that many of us Latter-day Saints have treated very lightly the instructions and the counsel that have been given to us by the leaders of this Church, we have not profited by their advice, and we will reap only that which we have sown. We shall discover that we will not escape the chastening hand of God, after having been taught and admonished, and we shall find God will not be mocked.

I believe that this is the day of judgment. I believe that we are approaching a time when men and women cannot mock God and live in open defiance of his law without soon coming to answer for the responsibility that rests upon us to act as we please. I believe, brethren and sisters, that we live in the most important age the world has ever seen, a time foreseen by the prophets of old whose minds were lit up by inspiration when they

spoke and talked of our day. There is not a man or boy here with whom Abraham would not have exchanged places. There is not a man that any of the worthy prophets of God would not rather have changed places with and lived in this day of wonderful opportunity, this day of the consummation of God's great purposes in the earth. They would rather have been where you are than where they were.

I think sometimes we live too close to wonderful things to really realize them. I often have the opportunity of standing on Portland Heights, west of the city of Portland, and looking sixty miles east. On a beautiful, clear day, I can see rising majestic above the Cascade range of mountains, Mt. Hood, eternally crowned with snow, and its very base is the summit of the mountains—rising 11,000 feet to a distance approaching the storms' home; and I always go away feeling more inspired. My backbone is a little stiffer, and I feel a little more that spirit of worship and adoration of God; for not only do the heavens declare the glory of God, but his works around and about us, if we will only open our eyes, preach sermons to us. And I always wanted to go up to the mountain. I had the opportunity a few years ago, and when I reached the base of the mountain, the 6,000 foot elevation, I thought I would be filled by the wonder of that scene—but instead, I was up against the face of a great cliff that rose thousands of feet above me, and I could only see about a hundredth part of the mountain, and I was disappointed; but as I passed through that experience I said,

"How that is like life: we are often too close to the big and the great and the grand things to really realize and understand them. We have to get a little further away to get a proper view and understanding. I understood then why it was that he who stands out as the most illustrious character of all the ages, who is the Summit of all peaks, Jesus Christ, the Son of God, was not understood by his own generation. They were too close to him to see him. You have to get hundreds of years away before his greatness, his majesty, and his power can be seen and comprehended by the multitude. And I understood, too, how it is that the prophets have not been without honor, except in their own country and in their own time. It has taken one or two generations to elapse before men began to see the worth and the merit of those who have been the world's greatest benefactors. And so it has been with "Mormonism," and with the Prophet Joseph Smith. He was too close to the men and the women of his own time. They felt with him as they did with Jesus. Wasn't Jesus the carpenter's son? Didn't they know his father and his brothers? Just so men thought that they knew all about Joseph Smith, and that he did not have a message of any particular consequence to them! And so they chose to turn their faces away from him. But as we recede from his day, and contemplate the man and his message, we discover that he begins to rise to his own place and position, for he will stand as one of the pinnacles in the midst of the children of men; and that which he did, men shall yet come to acknowledge was

given of God, for the salvation not only of a few Latter-day Saints, but of the whole world. When the Lord has a message to give, he does not ask us, "Whom would you like me to speak through?" It is his business and right, to take a shepherd, a tax collector, or if he chooses a farmer's boy, like Joseph Smith. That is his business.

And the big thing is not after all the man through whom the message comes, but the message itself. Joseph's was a message of repentance to this generation. The Lord Almighty is deeply concerned over the men and the women of our own time. He has been pleading with us as Latter-day Saints to do the work he wants us to do; but we have sometimes been very stubborn and indifferent to the message, and we have had to be forced, by circumstances that surrounded us, to do the things the Lord wanted us to do, because we were unwilling otherwise. But he has in his mercy hedged up the way and provided the means by which we would move where he wants us to, and do the things he wants us to do.

And as he has been dealing with us, so is he dealing with the nations of the earth. And so I have this testimony—that God loves the whole world, and will save all men if they would repent—and yet not one single soul will escape the consequence of wrong doing, except he repent. I say that this is a day of judgment; and I want to testify to you that the judgments of Almighty God are only beginning, and the war will go on, the judgments of God will go on until his purposes shall be accomplished in the earth, which is the humiliation,

and repentance of the children of men.

I want to testify that what Elder Whitney said this morning with reference to God compelling men to obedience, is true; this has been witnessed many times in this generation.

I recall a circumstance that happened some six weeks ago in British Columbia, one of the conferences of our mission. A certain man had been approached to obtain permission to have his daughter baptized. The wife and some of the children belonged to the Church. He first gave it and then rejected the elders and withdrew his permission. They labored with him two or three nights in succession trying to persuade him not only to give permission for the daughter to be baptized, but to be baptized himself; and at last he became bitter, abused them, refused to have anything more to do with them, and said he was sorry he ever met the "Mormon" elders. When they left him they told him that they had borne witness and testimony to him of the truth, that he knew enough to condemn him, that they would be witnesses against him in the day of judgment, and that the Lord would deal with him. He simply laughed and said, "I am not afraid of the consequences, don't you worry at all about the judgment." The next night about 9 o'clock he was stricken with a malady that the physicians who were called could not diagnose, only that he was dying, that he was filled with pain from head to foot and he writhed in agony, and refused to respond to the treatment that was administered. He suffered for hours, until his proud, haughty

spirit was broken. And then he turned to his wife and said, "You go find those 'Mormon' elders." It was one o'clock in the morning when the brethren were brought to his bedside; he began to cry when they came in, and said, "I have been in hell this night. I have been taken at my own word, and God has punished me." And he humbly begged their forgiveness and said, "I will not only give consent for my daughter to be baptized, but I will be baptized myself." They laid their hands upon him and blessed him, and his malady left him. He arose the next day, and with his daughter was baptized. I saw him three days later, and heard his testimony, and he said: "As Paul was stricken on the road to Damascus, so have I been stricken, and I am now willing to do what the Lord wants me to do."

I want to say that while the Lord may be swift in some instances and slow in others, just as sure as we live, he will not be mocked; and we shall come to judgment. We may hide our sins, we may try to cover them up, but every one of us shall come face to face with the judgment, sooner or later. O, may the Lord be merciful to us and chastise us before we have to go too far.

I spoke yesterday concerning the war and its effect as I witnessed it in some of our Canadian territory, where we have seen the spirit of repentance coming over the people, and men began to enquire after the gospel. When our elders came to the homes of the people where the son or the father had been taken—for there was a terrible loss of life in the first companies of Canadian soldiers who went to Europe, and there was scarcely a block where

there was not somebody weeping for the loss of their dead—the thing they wanted to talk about was the dead loved one. The sweet comfort of salvation for the dead, as revealed through the Prophet Joseph Smith, has brought consolation to many thousands of people; and many began to pray to God who never prayed before. When a man begins to pray, he begins to repent and turn from the wicked things which he has been in the habit of doing. A spirit like this took possession of the people until we had an increase in baptisms of ten times as many as in any preceding year. I am expecting to see that same thing start all over this and other lands.

We received the word of God not only for the Latter-day Saints, but for the whole world, to avoid the use of intoxicating drinks, to observe a more strict diet in the use of meat, not to use tea and coffee; and only the Latter-day Saints have believed this doctrine. The result of obeying it has been that when our boys go to the cantonments, their physical examination stands higher than any other class of men. When some of our boys from one of our "Mormon" settlements in Idaho recently passed their examinations, the physician said, "Where did you boys come from?" they told him. "Well," said he, "I have never examined as clean a bunch of men in my life." There were not one among them that was not physically sound and perfectly clean.

A major in the army, a "Mormon" boy, said to me: "I never appreciated the teachings of my father and mother until I came out here. I did not pay much atten-

tion to the Church, but when I came here and found the truths I had been taught were the very things now demanded of me by the officers of the army, I have a greater respect for my Church and parentage than I have ever experienced before.

One of the greatest commercial advertisers, and organizers of commercial bodies, spoke in our chapel at Portland a few years ago, he had experience not only among the Latter-day Saints, but all over the world. He turned to a company of "Mormon" missionaries, and said, "If you want to win the laurels and the plaudits of the world in the future, you just stay by the standards of your fathers and mothers, and you will come out on top with your colors flying. Do not abandon the things that they have held dear." He died last year, but this was his testimony, and this is my testimony to you, brethren and sisters. It is being demonstrated in the cantonments where our "Mormon" boys are now reporting for service. But the beginning of the reformation, and the change that the Lord wants to spread all over the world, until the whole world shall keep the Word of Wisdom, too, is coming. We have been preaching prohibition, the abstinence from the use of liquors—and I want to tell you that it would have taken fifty years to have accomplished the change among the nations of the earth that has come during this war. The Lord has forced the circumstances of nations so that they are abandoning the use of liquor.

We will come to the day when we will abandon the use of tobacco. Instead of sending train loads to our boys to undermine their health,

we will be loading those trains with food for them; and instead of using the acres that are now planted to the raising of tobacco, we will raise wheat and other substances that shall be needed. We will come to the day when we will have to conserve this land for raising of more beneficial things; so the heaven is working and God's purposes are being accomplished in the nations of the earth through the chastisement that is coming.

Now, brethren and sisters, I do not think there is an experience through which we have passed but that has its lesson. What is the lesson to us? The lesson to the Latter-day Saints is this, that we who have been called and chosen to be the ensign, the pattern, the example to the world, shall set our houses in order, that we shall turn our faces toward the Lord. And we know many of us have neglected him. We know we have failed to keep the commandments of the Lord. We must repent, for if we do not repent, we shall be chastised too, for the Lord does not look upon sin and wickedness in a Latter-day Saint with any degree of allowance, any more than in anybody else; but because of our knowledge, greater responsibility rests upon our shoulders.

Brethren and sisters, be not alarmed or disturbed if our boys go into battle. Be not concerned if some of them lay down their lives—for if so, it shall be that we too need to be touched, and have our hearts turned back to the things of God that some of us have almost forgotten. In our mad zeal in the accumulation of the things of this world, we have almost lost sight of the purposes that God had in bring-

ing our fathers to these valleys of the mountains, giving them more precious things than gold and silver. The blessed heritage of the gospel has been entrusted into the hands of the Latter-day Saints. The world has riches beyond anything we have, but we have the one precious thing that they do not have, and it is worth more than all other things in the world—the saving principles, the priesthood, the virtue and the power of the gospel of the Son of God. And that is the thing the world will desire more than they want anything else, and they will come to it. Shall we be prepared to give it to them? We will be, if we are wise; and this is the day when I say we ought to set our houses in order, a day when we ought to repent. And if we need chastisement, it will come to us, and sorrow will come to us, only for the purpose of turning our hearts to the Lord in humility and faith to obtain and maintain the blessings God has promised to the faithful.

My brethren and sisters, I have a testimony as I have labored among the soldier boys who have been in these camps, that their faith is growing. I have listened to their testimonies, I have had the pleasure of ordaining to the Melchizedek Priesthood a score or more of them, some were not even deacons, when they went into the war, but they have been reading, associating with their companions, returned missionaries, and corresponding with their bishops, and they now seek the priesthood; and I never have been more inspired in my life than in laying my hands upon their heads and blessing them and conferring the priesthood upon them, and I

have never seen men more eager than some of them are. Do not fear for them, for my testimony is they are going to be on their mettle and keep the commandments of God, they are preparing themselves if necessary for the great sacrifice.

When General Green, the commander of the Ninety-first Division at American Lake, returned recently from France, he wanted every man in that cantonment to obtain a Bible, and said, "I want them to read over and over the story of the God-man who died for men, that you too may learn how to die for men." His statement to me was that he wanted our boys to have all the benefits of their church, all of its instruction and inspiration possible; this spirit is dominant among those men, and I say to you that I have a testimony that the majority of our boys will come back again.

The Lord Almighty made a promise that in the last days he would mark his servants, even as the lintels of the doors were marked in ancient Israel, and the destroying angel who passed by spared those houses, so shall his servants be marked in their foreheads and spared destruction in the last days. I may not see the mark but the destroying angels shall, and in the midst of battle his servants shall receive protection.

We have had some ten of the brethren, members of the Church, in this battle since the very beginning, three years ago. They have been in all manner of difficulties. A shell exploded near one of them and threw him forty feet in the air, and he fell on a pile of bricks. Three vertebrae were dislocated, but he recovered. They have been

in the midst of fire, but not one has lost his life, although they have been wounded. One of the brethren told me that he was in charge of a squad of men carrying the stretchers that picked the men up right where they dropped, in the battle field; and he was in the midst of bursting shells for hours, and he said, "I never went a step of the way that there was not a prayer in my heart to save those poor wounded men and save my own men and escape, and many times the inspiration of the Lord came to me, 'Take this road out,' 'Stop there,' 'Turn there,' and immediately I have seen where I stood; a shell drop that tore everything to fragments, and we would have gone into eternity."

I do not think the Lord will take hold of the shell and turn it away from your boy, but I think the Lord will put it into the heart of your boy to be in a place of security, and those who command him will place him where he will do his duty and where he will be safe; and the angels of the Lord shall be there, and it is my testimony that a majority of them shall come back home.

I listened to the testimony of Harry Lauder, the great Scotch comedian. I heard him make a statement recently in Portland, and I give it to you as an evidence of that changing sentiment that is coming over the children of men. To young men usually death seems a long way off, but not so to the soldier boy. When we get old, we know we may be sick and near the time of death, but these tens of thousands of young men, feel that it may be only a month or two and they will be slumbering in France. They want to know what shall hap-

pen when their young life shall be cut short; so many are now interested, and we have baptized three of these young men, as a result of our labors in the cantonment at American Lake.

I now see some of the comforts and blessings of fathers and mothers having more than one son, for if I have ever seen a thing that is heart-breaking, it is to go into a home where there is only one child, one boy, and he is gone, and they are all alone. There is comfort left for those who have more than one son, if accidents do come; but there are some families whose names will be wiped out, they have had only one child. Harry Lauder had but one child, never thought he would perish, but he did, and when the blow fell upon him, he was dazed, and said for days he was beside himself in grief. "At times during those first days," he said, "I almost questioned the justice and wisdom of a God who would allow such a thing to happen." And then he said:

All this time while I had been raging against the cruel fates which had taken my son, there had been comfort and peace in store for me, and I had not known it. And that comfort and peace lay in my belief in God and a future life beyond this sphere.

Now, while the pain and grief had been blinding my eyes, God had been waiting patiently for the first sharp agony to pass away, and when it did he gently lifted the veil from my eyes and showed me the promised land beyond. I mean that suddenly I realized that I had not seen the last of John, and that we were sure to meet in another world.

Oh, that I could convey unto you the healing balm that that thought was to my soul! I would that I could picture to you the joy of the thought that I was to see my John again at some future date, just as if

he had simply gone on a long journey, and was waiting for his mother and me to come to him. And I brought his image before me, and imagined him holding out his arms to his mother and myself to fold us within his loving embrace, and in the joy created by that picture I was able to assuage some of my pain and distress, and return to an almost normal state of mind.

And because of the great comfort that my belief and faith in the future life have brought me, I have become humbly grateful and thankful that I never mocked the name of God or cast him from me at any period of my life. Because I know, I am convinced, that he has helped me to bear this great blow by making my conviction that this life is not the end stronger than ever.

This spirit is sweeping over the world. And now the doctrine we believe that we shall live again, and be the same individual after death as in this life, though at one time believed only by few others than the Latterday Saints, has become the source of comfort and happiness among the children of men, and now they know they would not be satisfied if they could not meet the very John they laid away. They want to see him in the exact form and features, the very same individual. And now the blessed hope of salvation for the dead will come naturally into their lives. O, how wonderful are the provisions of our Father to meet all the emergencies of life—its joys, its sorrows, its distresses. Here is a gospel that meets all emergencies.

But unless we keep the commandments of God, we shall not reap the results of joy, and happiness, and security, and safety in the midst of troubles that are to come. My brethren and sisters, this is my testimony, that God lives, that this is

the hour of judgment, the day of repentance, and that men will be forced to yield even through much sorrow and affliction if not otherwise, for it is the time when they must yield to the will and the purposes of Almighty God.

May he bless us and help us as members of his Church to stand in our place and discharge our duty, and come out victorious whether we live or whether we die, that we shall be prepared to come into his presence and into that realm where we shall meet the blessed, and redeemed, and saved in his celestial kingdom, I humbly pray in the name of Jesus. Amen.

ELDER ORVIL S. THOMPSON.

(President of Millard Stake of Zion.)

My brethren and sisters: I am overwhelmed with the sense of the responsibility of this moment. I think I have never before been so thoroughly impressed with the responsibility that attaches to an elder of the Church in occupying this position, as I have been during the sessions of this conference. The thought has come to me that here are men and women who have traveled great distances, from Canada, Arizona, Mexico, Idaho, our surrounding states, and from the furthestmost points in our own state, who have come up here to be instructed. And how brief and how precious is the time in which to receive the many instructions given! So, I pray, my brethren and sisters, and ask your faith and support, that the time I have been allotted shall not be wasted, but that the Lord shall inspire that which I may be led to say.

I wish to express my approval,

my hearty approval, of the spirit and business action taken in this conference from the beginning until this moment. I want to express my approval of the selection of the man who has been called to fill the vacancy in the quorum of the Twelve Apostles, caused by the death of Elder Hyrum M. Smith. I have known Richard Lyman for many years. I bear record of his virtues, of the uprightness of his life, and of his ability. I see in him a worthy son of an illustrious sire, worthy to carry on the splendid work left by his father. Since the death of Elder Smith, questions have come to me frequently, "Who do you suppose will be the new apostle?" It is a natural curiosity that comes into our minds on these occasions. But in answer to that, universally I have said, "It is not my business to choose, not my business to select, not my business to nominate—it is only my business to be in a position of faith and confidence in regard to the leaders of my Church, that shall lead me to sustain and support any one who shall be selected under the inspiration of the Lord, through his servants whose duty and privilege it is to nominate to these important positions.

That faith and confidence and devotion which I desire to show to the authorities of the Church I extend also in a very large measure to the authorities of our Nation in this hour of our national crisis, that I shall not destroy their influence by destructive criticism, but rather that I may help them if possible, by my helpful work and sympathy.

I rejoice in the testimonies of the conference, in the splendid instructions, at the opening session, by

President Joseph F. Smith; and I have thought that if the Latter-day Saints had obeyed the instructions that were given in the early days of the Church, in the conservation of their resources and in the patronizing of home institutions inaugurated for the manufacture of the things necessary for the support and comfort of the people, that we would indeed be in a splendid condition at this day and time, and the necessity of teaching conservation and supporting home industry would hardly be necessary among this people.

I thought of the splendid work in the past of the Relief Society, of the thousands and thousands of bushels of grain stored in the granaries of our people by the officers and members of that organization—of the instructions given by President Brigham Young and with what enthusiasm his counsel was taken up in the early days of the Church by the sisters. But we went along in a kind of a haphazard easy-going way, the necessity for that grain in the future seemed to grow more distant, we lost interest, the wheat was sold, the money invested in other things. The thought came to us that with the increased means of transportation, with our immense resources of land and water, there never could come a time again when men and women would suffer for the necessities of life, for the staff of life, the bread necessary for the support of the body.

We took up with the idea of the world, as announced just previous to the outbreak of the great war by a great educator, even within the walls of our Tabernacle, that a great international war for the

future was an impossibility, because men had become too intelligent, the financial magnates of the earth would not finance another great struggle, and we might never expect to be engaged in another great conflict. But the Lord had declared that the people would be chastened, and one of the means of chastening was through the effects of war. And it has come—and the benefits of those early teachings are now more apparent to us than they have ever been in the history of this people.

I rejoice in the testimony of Elder Melvin J. Ballard in regard to the condition of our soldier boys located in the cantonments of our country. The United States Government issues daily an official bulletin, which contains a description of the orders and activities of those located at the seat of the Government. One of the items which I usually read with interest each week, in this official bulletin, is the health conditions of our soldier boys in the cantonments in the United States; and the particular feature that I have paid attention and interest to is that which refers to the moral condition of our young men who are in training for the defense of our country. There is a list given of the various diseases and ailments which drive men into the hospitals each week—so many cases of pneumonia, so many cases of scarlet fever, so many cases of other diseases which afflict our boys—and among these, so many that enter the hospital on account of breaking of the laws of purity and virtue, an average perhaps of from 1200 to 1500 of the latter class within the cantonments of the United States each week. I have

taken occasion to notice the comparison as between Camp Kearny and American Lake and other cantonments throughout the country, as they compare with the entrance into the hospital from these causes; and I rejoice to say that in these places where the men are assembled from these intermountain states and where the “Mormon” boys come from chiefly, that we find the lowest percentage of those who go into the hospitals from the breaking of the laws of virtue and personal morality. It is a testimony to me that the teachings of the parents have had effect in the lives of our young men, and that they have carried the principles of virtue and honesty and uprightness and honor into the service of their country. I rejoice that this is true.

My brethren and sisters, I have confidence and faith in the young men of Zion. I think they will not be recreant to the responsibility and obligations that are upon them, they will not bring disgrace upon their parents many of whom have come from foreign lands and established themselves in the tops of these mountains, and have taught correct principles to their children. I would be a despicable character indeed were I recreant to the name of my honest old Scotch grandfather, the only one of a large family who was touched by the influence of the spirit of the gospel, who left his home and friends and family, all that he had, for the gospel's sake, and came to this country. I would indeed be a despicable character if I should be recreant to the memory of my grand-mother, who came from the highlands of Scotland, and whose body was left in one of the temporary abiding places

of the Saints, in their journey to this land. I would be a despicable character indeed if I should be recreant to the sacrifice made by my grand-father and my grand-mother in laying the foundation so that I might live here in peace and plenty, enjoying the society of the servants of God. As President Smith delivered that splendid testimony that here within these mountain fastnesses is the power and authority to act in the name of God, my soul was thrilled with the truth of his testimony, and I repeat it, and bear it unto you at this time, in the name of Jesus Christ. Amen.

ELDER PETER G. JOHNSTON.

(Of the Church Auditing Committee.)

My brethren and sisters, in the humility of my heart, I earnestly desire your sympathy and faith, that I may speak the truth.

This is an historic spot, the "gates of Zion," where

Zion stands with hills surrounded—
Zion, kept by power divine;

All her foes shall be confounded,

Though the world in arms combine;

Happy Zion, happy Zion,

What a favored lot is thine!

and we will feel the inspiration of that verse and thank God that our lot is cast here.

No doctrine or article of faith do we teach our children more sacredly than that the Declaration of Independence and the Constitution of this Country are inspired of God the eternal Father; and therefore they must of necessity square with the gospel of the Lord Jesus Christ. And it might be well to examine into the truth of that statement for a moment. For example, the cor-

nerstone upon which American liberty is built, the very rock in which the flag staff of equal privileges is planted, are these words:

We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed.

Look at that for a moment carefully. "All men are created equal," say the fathers of the country, holding it out as self-evident to every thinking man, making a statement that all the world, if they desired to candidly judge the cause of America at that time, could see what was the truth. Well, is it true? Certainly, as God lives it is true, and the Kaiser will discover it is true, and the powers of the earth have felt the truth of it, and they have said, as John Jaques said:

The sceptre may fall from the despot's grasp,

When with winds of stern justice he copes,

But the pillar of truth will endure to the last,

And its firm-rooted bulwarks outstand the rude blast,

And the wreck of the fell tyrant's hopes.

Let him or any other autocrat or despot, listen to that, for anent that stands the doctrine declared by autocracy that God gives to one man the special right to rule others. That is not true, that comes from another source, with which we have in the past had to deal.

There have been other wars than this, and we have taken part in one of them, in the heavens, when there

was presented to us the identical doctrine, not of German "kultur," but that we should be saved whether we would or no. And we said, "No, we reject the doctrine." Lucifer, the master of it, and the designer of it, with a third part or thereabouts of the hosts of heaven, were thrust out because of that autocratic feeling, that he wanted all the glory, and to save us whether we would or no. And we will thrust that doctrine out again, because we are free men!

Thank God for the declaration that all men are created equal and endowed by their Creator with these certain privileges. Oh, how magnificently that squares with the statement of the Prophet Joseph to Mr. Wentworth, when he asked for something that would express the faith of the Latter-day Saints. It begins this way: "We believe in God the Eternal Father." Yes, and the Declaration of Independence believes in the same truth and advocates it to the world; and the framers of the Declaration, with a firm reliance upon divine Providence for the support of that truth, pledged their all, including their sacred honor in its maintenance. It will stand, no matter what the cost, because God the Father has brought forth the truth in this land that he prepared for the restoration of the law of human liberty, and the law of eternal liberty, the perfect law of liberty. The gospel of the Lord Jesus Christ must needs have such a government to come forward under, and for that reason, it was revealed and brought forth in this goodly land; and, as has been said before, it can be said again, when the time comes in which the kingdom of God shall bear rule upon

the earth, the flag of this country, the flag representing liberty and equal rights, will proudly float in the breeze, hoisted aloft by those who have the power and right to defend its sanctity.

There is an inspiration in the sight of your faces. There is the belief that comes from my heart, that I feel you realize and have the testimony of this great truth, that it is unto God the Eternal Father we look for protection. It has been declared in the history of this country, as has already been made reference to by one of the speakers, that no king shall ever reign upon this land, save He whose right it is to reign—provided, however, that the people of this land will fear God and give glory to him and serve him. It is not necessary to go into the sacred history of this country, the Book of Mormon, to find that spirit—it has permeated the leaders of this land and the men that God has raised up for the preservation of human liberty; and the great Commoner, Lincoln, standing on Gettysburg, dedicating the field there for the resting place of those who had given their last full measure—if you will remember the words, the inspiration of them will come to you, when he said that it was "for us, the living"—think of it, *whoever reads that will be those who live*—"for us, the living, to see to it that this Nation, under God, shall have a new birth of freedom." He understood, he realized the necessity of fearing God and giving glory to him—and in the dedication of that field, and in the dedication of us to the purpose of the preservation of liberty in the earth, he bequeathed to us the privilege of living under God, in order that the

"government of the people" might not perish from the earth.

And the same inspiration comes down to this good day when the President of the United States said, "God helping, we can do none other than strive for the establishment of the principles that give us life." And in keeping with the same spirit, he said, "the purpose is to make the world safe for this principle of equal rights."

Latter-day Saints, of all people, have a right to feel grateful to Almighty God, and should live so that the inspiration and freedom of their lives from sin will bear testimony to the fact that we do have in keeping these statements, these sacred revelations: for it is a wonderful thing for the Church to have the statement that Almighty God inspired the framers of the Constitution under which we live; and we have that, it is contained in the 101st section of the Doctrine and Covenants. Wonderful! Read it and get the fire of it.

And oh, how thankful we should be:

Thou hast led us here in safety,
Where the mountain bulwark stands,
As the guardian of the loved ones
Thou hast brought from many lands:
For the rock and for the river,
The valley's fertile sod;
For the strength of the hills we bless
Thee,
Our God, our fathers' God.

Amen.

ELDER BENJAMIN GODDARD.

(Of the Bureau of Information, Salt Lake City)

My brethren and sisters and friends; this, of course, as has been remarked by the other speakers, is a

very inspiring sight; and it occurred to me while I was sitting here that if we could remember half we have heard, and put into practice even a tithe of the counsel and instruction given, that we had been amply paid for attending this conference. I rejoice in the good work. I rejoice with you, who are one with me in the same faith, in the instructions that we have received. And yet, it occurs to me that possibly in this vast audience there may be some who are strangers to our teachings, who understand not the doctrines as taught by us, who have not received into their hearts the testimonies borne by our elders.

It is my province to be here daily, meeting strangers who are not of our faith. I often think, no matter how large the congregation, there are some of that class amongst us; and it may be there are some right here. We distribute our literature very freely to them. We hand out our tracts, sell them the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price. What effect it has upon them we little know. We are casting bread upon the waters, and we have the utmost faith in the truth that it will be seen after many days.

A few days ago, however, I received a letter from the Northwest, which I refer to my friend, President Ballard, who goes back there. Some of our friends who have been here have scattered the literature abroad, and I am going to take the liberty, therefore of reading this letter to show the effect that it may have upon some. After saying that the letter is from so-and-so, and giving the address—giving the number and the street and the town—the letter commences, "We

'do not want any more of your tracts. The Holy Ghost dwells in this home, and we have no room for the doctrine of men and devils. We believe in a real communion with the Father, the Son, and the Holy Ghost. Praise the Lord!'

Now, I suppose to the Latter-day Saints who are here, that that appears very foolish. I want to appeal, however, to Saint and sinner who have been here this afternoon: Have you heard the doctrine of men and devils in this meeting? I appeal to those who have had our literature, who have read our tracts, who have sought to understand why we believe in God the Eternal Father and his Son Jesus Christ and in the Holy Ghost, you who have known that the "Mormons" believe in faith, repentance, baptism by immersion for the remission of sins, the gift of the Holy Ghost by the laying on of hands, the priesthood that exists amongst us, men having received authority to minister in the things of God, holding the Aaronic or the Melchizedek priesthood, laying hands upon the sick that they may recover, sending their Sons and daughters into all parts of the world to preach the gospel of the Lord Jesus Christ—in all of this, have you detected any of the doctrines of men and devils?

But I appeal to you with regard to one statement in the letter that I have referred to: "We believe in the real communion with God the Father and the Son and the Holy Ghost." I make the declaration here, and every Latter-day Saint can say amen to it, that nowhere upon the face of God's earth is there a people who have had more communing with the Father, with the Son, with the Holy Ghost than

the Latter-day Saints. What does the man want? What does the world want more than it has already received? We declare, in all soberness that in this day God has given to us a prophet, Joseph Smith. We declare that when but a boy he went out into the woods to pray, and that he received a revelation from God. The Father appeared unto him, Jesus Christ appeared unto him, they talked with him. Can any man have a more real communion with God than that? We believe that God has manifested himself to his prophet, that through that prophet he has given unto us the authority, and that through his labors we have received the Church of God.

Now then, in this conference, from the begining, on Friday morning, up to the present time, have you received anything that is calculated to inspire you to go on with the work of God? I have felt the very blood in my veins tingling as I listened to the prophets of God. I have vowed more fervently before God that I would live nearer to him, that I would endeavor to keep his commandments, that my life should be a testimony of the gospel of the Lord Jesus Christ. These are the feelings that we have had in our meetings, you have had them. Now, what are we going to do? This conference is nearly over. You are going to the various wards and stakes of Zion, and in going there, I exhort you, my brethren, sustain the brethren who have given you these instructions, let your hands be raised, let your hearts send forth prayers, that God will bless all Israel. I think we have a splendid example in Holy Writ. Let me refer to it.

There was a time in the days of ancient Israel when they had struggles just as we are having now. The time was when all Israel had to go forth to battle. You are familiar, no doubt, with the travels of Israel toward the promised land. I draw your attention to just one story. When in the midst of their affliction, when they were beset by enemies, when they were going out through the lands of the heathens, Moses, the leader of Israel, said to his commander in chief, who was going out to battle, "Joshua, choose out men, go out, fight with the Amalekites. Tomorrow I will stand on the top of the hill with the rod of God in my hand." And Joshua went out to fight, and Moses went up onto the hill, and it came to pass that as the hands of Moses got weary and began to lower, on account of his age, and on account of the time, that the Amalekites prevailed over Israel; but Aaron and Hur came to his side. They placed a rock for him to sit upon, one on each side, they held up his arms, and as long as those arms were extended to heaven, Israel prevailed, the heathen were destroyed, and those hands were raised until the going down of the sun, and victory came to them.

I have only one thought in this—when you go to your homes, when we all go to our homes, let us get upon our knees. "Not to your tents, O Israel: to your knees, O Israel!" With one voice raise your hands to heavens and pray that God will sustain the president of this Church, the apostles who are with him, all who are laboring to build up Zion, and let us feel, with one heart with one mind, that we are maintaining them in their position

as prophets, seers, and revelators. Go to our homes, yes, and pray that God will bless the President of this Nation, the Cabinet, all who are endeavoring to maintain this struggle for freedom! To our homes, yes, and upon our knees pray that God will bless our boys, to guide them in their struggles, and send them home again!

God bless you. Amen.

ELDER CHARLES H. HART.

(Of the First Council of Seventy.)

The Constitution and its makers inspired—Distinguishing characteristic of the Constitution—Illustrations from the Bible and Book of Mormon showing why it is undesirable to live under kings—Germany disregarded the last five of the Ten Commandments—We are making war because war is wrong—Let us do our full duty, and sustain our country to the uttermost.

This is one of the most stationary and attentive outdoor audiences I think I have ever seen. You have listened with great interest to the important topics that have been presented to you this afternoon. I am sure that we have rejoiced, those of us who have attended these conference meetings, in the spirit and teachings of these meetings. I thought this morning in viewing the beautiful decorations of the Tabernacle with the national colors, how appropriate it is to have so decorated a hall, at a conference meeting in which an appropriation of a quarter of a million was made for the purchase of Government bonds!

I have rejoiced in the references we have had made by various of the brethren to the fact that the Constitution of the United States was an inspired document. I want to

testify to the conviction that that is true, a conviction reached by me not only from a belief in the revelation which so informs us, but also from a knowledge of the document and a historical study of its formation.

Had the document not been inspired, that grand old statesman of England, Premier Gladstone, would not have said that it was the greatest document ever struck off at a given time by the brain and purpose of man.

Had those delegates not been inspired, another jurist of our land would not have said of them that it was "the goodliest fellowship of law givers whereof this world has record."

Had those men not been inspired, Lord Bryce, the author of *The American Commonwealth*, would not have paid the splendid tribute that he does to the Constitution, giving the characteristic and underlying principles of it in substantially the same way as they are given in that revelation referred to by Brother Johnston, the 101st Section of the Doctrine and Covenants, commencing at about the 79th verse, showing the purpose of the Constitution, that men might be free, that they might have their free agency, and be responsible.

Some think that the distinguishing characteristic of the Constitution of the United States was its bill of rights. That is not true. The essential rights set forth in our bill of rights were known to mankind from an early day, from the time when the barons at Runnymede forced old King John to give them Magna Charta; and it was known in those various charters of English liberty which we inherited as Amer-

ican citizens, and which we brought with us as a birthright and a heritage when we came to this country. But the distinguishing thing, the pioneer work that was done by these delegates, was in declaring the fact that governments derive their just powers from the consent of the governed; and that is a principle that I think the Lord has desired that his people should adopt in the various ages of the world.

You read the Old Testament, I Samuel 8, where the people were desirous of having a king. Read what Samuel says to them. He is pointing out here some of the things that make it undesirable for them to have a king:

And he [Samuel] said, This will be the manner of the king that shall reign over you: he will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and they shall run before his chariots: and he will appoint them unto him for captains of thousands, and captains of fifties; and he will set some to plow his ground, and to reap his harvest, and to make his instruments of war, and the instruments of his chariots. And he will take your daughters to be confectionaries, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work. He will take the tenth of your flocks: and ye shall be his servants. And ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not answer you in that day.

There are some very striking things here in the Book of Mosiah. I had my attention called to it this

morning afresh. In the 29th chapter of Mosiah, when Mosiah grows old, and his sons have abused the trusts of government reposed in them, and the people desire a king, Mosiah says to them:

Now I say unto you, that because all men are not just, it is not expedient that ye should have a king or kings to rule over you.

For behold, how much iniquity doth one wicked king cause to be committed! yea, and what great destruction!

Yea, remember king Noah, his wickedness and his abominations; and also the wickedness and abominations of his people. Behold what great destruction did come upon them; and also because of their iniquities, they were brought into bondage.

And were it not for the interposition of their all-wise Creator, and this because of their sincere repentance, they must unavoidably remain in bondage until now.

But behold, he did deliver them because they did humble themselves before him; and because they cried mightily unto him, he did deliver them out of bondage; and thus doth the Lord work with his power in all cases among the children of men, extending the arm of mercy towards them that put their trust in him.

And behold, now I say unto you, ye cannot dethrone an iniquitous king, save it be through much contention, and the shedding of much blood.

For behold, he has his friends in iniquity, and he keepeth his guards about him; and he teacheth up the laws of those who have reigned in righteousness before him: and he trampleth under his feet the commandments of God;

And he enacteth laws, and sendeth them forth among his people; yea, laws after the manner of his own wickedness; and whosoever doth not obey his laws, he causeth to be destroyed; and whosoever doth rebel against him, he will send his armies against them to war, and if he can, he will destroy them: and thus an unrighteous king doth pervert the ways of all righteousness.

There is more along the same line. Read on to the 32nd verse, and then the 38 and 39th verses, showing the outcome of the matter, whereby the people selected judges to rule over them.

I have rejoiced in the teachings of the conference which will enable us to be strong and steadfast in the work which lies before us. On the matters in which our nation is involved, some plain things have been said. The truth is that a military system has developed which has disregarded the last half (the last five) of the Ten Commandments. Very largely, at least, their system stands for the disregard of those commandments. While the world slept, nor dreamed that there was great danger for the people, this military caste looked out over the land of their neighbors to the north to the Baltic, to the south to the Mediterranean, and to the west to the English Channel; and forgot the commandment, "Thou shalt not steal." And in planning to extend the borders of their country, they forgot also the other commandment, "Thou shalt not kill," and the commandment—in their system of espionage in other nations, particularly active just now in Mexico—"Thou shalt not bear false witness against thy neighbor." And other commandments their soldiers have disregarded in their work of taking forcible possession of those lands.

When we read the story of the outrage upon Belgium, of the hundreds of thousands of Armenians who have lost their lives, of the awful tragedy in Rumania, and of that great highway along which the Polish Russian refugees passed, leaving now a highway carpeted with the rags from their clothing

and the small baskets which once held little babes—and the small bones only of fingers and toes, the large bones having been gathered up, so the correspondent tells us, for phosphates and fertilizers! When we think of these things and sense the responsibility upon us as our “brother’s keeper”—in a way we realize the necessity for our position today. You say war is wrong, but it is because war is wrong that we are making war. We remained out of this as long as we could and maintain our self-respect. We had been taught as American citizens that an American citizen had rights which should be respected everywhere. The Supreme Court, at an early date had announced that principle—that an American citizen, whether upon the high seas or upon foreign lands, had rights which other nations were bound to respect. When we saw the rights of American citizens disregarded, as in such instances as the sinking of the *Lusitania*; and after a promise against ruthless submarine warfare and a system of destruction of the lives and property of our citizens resumed—the only thing that we could do and remain true to our traditions and the heritages of the past, and retain our self-respect, was to do as our government has done.

The President of the United States said yesterday, among other things:

Germany has once more said that force and force alone shall decide whether justice and peace shall reign in the affairs of men, whether right, as America conceives it, or dominion, as she conceives it, shall determine the destinies of mankind. There is, therefore, but one response possible from us, Force, force to the utmost,

force without stint or limit—the righteous force which shall make right the law of the world and cast every selfish dominion in the dust.

Therefore, it is that we stand against the system which enables men, full-grown men to drop bombs upon sleeping babes and upon sleeping communities, to destroy helpless women and noncombatant men, and we realize the responsibility that rests with us. In the language of our national hymn:

In the beauty of the lilies Christ was
born across the sea,
With the glory in his bosom that
transfigures you and me:
As He died to make men holy, let us
die to make men free.

May the Lord bless the proceedings of this conference—those who have come up here, that the words that have been given here may be borne home to the people; that we may return to our homes with a determination to do our utmost as citizens of the United States to defend the heritages which we have. With us it is a religious duty as well as a civic obligation to sustain our country to the uttermost. And may the Lord help us do this, I pray, in the name of Jesus. Amen.

After the singing of the “Doxology,” benediction was pronounced by Bishop Percy Goddard.

CLOSING SESSION.

In the Tabernacle the conference was called to order by President Joseph F. Smith, who presided.

President Grant announced overflow meetings to be held in the Assembly Hall this afternoon, under

direction of Elder J. Golden Kimball, of the First Council of Seventy; and in the open air meeting near the Bureau of Information Building, under direction of Elder Charles H. Hart, of the First Council of Seventy.

The choir sang, "For the strength of the hills we bless thee, our God, our father's God," music by Evan Stephens.

Prayer was offered by Elder E. J. Wood, President of the Alberta, Canada, stake of Zion.

The choir sang the anthem: "Watching over Israel."

ELDER JOSEPH F. SMITH, JR.

Blessings and advantages of the gospel—Turning to God because of the war—Are the people observing his commandments?—Restrictions and conservation are means of teaching righteousness—Is this means being taken advantage of?—A warning voice to the Latter-day Saints—The office and calling of prophets and teachers.

I have but one desire this afternoon and that is to add my testimony to the testimonies that have already been given at the sessions of this conference, to the truth of this great latter-day work, and to testify that I know, as my brethren who have spoken have testified, that Jesus is the Christ and that Joseph Smith was and is a prophet of God who was called, raised up and filled with the Spirit of the Lord that he might establish in the world the truth of the everlasting gospel which for so many hundreds of years had been absent from the earth, because of the transgressions of the people. It was the purpose of the Lord in calling Joseph Smith to warn the people, to call them unto repentance, and bring them into the

fold, if they would come, where they could obtain all the necessary privileges, blessings and advantages belonging to the gospel before the great and dreadful day of the Lord should come. The Lord has always raised up prophets when prophets were needed, to teach the people, warn them of threatened dangers and give them the knowledge, through repentance, by which they might escape. It became necessary therefore in the dispensation of the fulness of time and before the coming of the Son of God, for the gospel to be restored, the nations of the earth to be warned, and every man to have the privilege of accepting the truth or rejecting it.

Permit me to read a few passages of scripture from a revelation that was given over eighty-six years ago, a revelation that was given to the world for the benefit of all the children of our Father in heaven. I read from the first section of the Doctrine and Covenants where the Lord says:

Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say, hearken, ye people from afar, and ye that are upon the islands of the sea, listen together.

For verily the voice of the Lord is unto all men, and there is none to escape, and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.

And the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed.

And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

And they shall go forth and none shall stay them, for I the Lord have commanded them.

We learn from the very first verse which I have read that this warning is primarily to the members of the Church. The Church had only been organized a little more than a year and a half, for this revelation was given on the first day of November, in the year 1831. The Lord speaks first unto his people and says unto them, "Hearken, O ye people of my church." Then he goes on to tell what shall befall the nations of the earth, all peoples, every kindred and tongue, provided they reject the testimony of his servants; and this warning is not only unto the Latter-day Saints, the members of the Church, but unto all the world, but I say first unto the members of the Church, because we have come out of the world and have made covenant in the waters of baptism that we will serve the Lord and keep his commandments. I wonder after the passing of eighty-six years and upwards if there is not room even in Zion for repentance.

I was very pleased to hear one of our mission presidents declare that from his observation he could report that the people within the borders of these United States, because of the troubles now coming upon the earth, were turning unto God. It was very pleasing to me to know that their hearts are being touched. While he spoke I wondered if our hearts are being touched as they should be, and if we are repenting of our transgressions, our follies, our imperfections, and if we are putting forth a greater effort to serve the Lord now than ever before? If not, then let me say to you who are here assembled, and I pray you to carry the word to those who are not here assembled

who belong to the Church, that it is the will of the Lord that his people hearken unto this commandment from which I have read and from which I expect to read still more, and observe and obey all his commandments.

Are we observing the Word of Wisdom? Are we abstaining from the use of those things forbidden of the Lord which are injurious to our health? Are we faithful in the discharge of our duties as members of the Church, in the attendance at meetings, both priesthood and sacramental, and all other meetings which it is our privilege and duty to attend? Are we true and faithful to the law of tithing as it has been given unto us, and which is, if you please, a preparatory doctrine, given as a schoolmaster to lead us unto the higher law, or are we neglectful of our opportunities in this regard? Are we faithful in remembering our prayers before the Lord day by day, not only our secret prayers, but our prayers in family organization, in the family circle? Are we in possession of the spirit of prayer? Have we made it a part of our very being? Are we in touch with our heavenly Father through the Holy Spirit, or are we not? And so I could go on and enumerate other principles of the gospel and other duties, if time would permit, but this will suffice. The thing I want to impress upon the minds of the Latter-day Saints is this: that perilous times have come. As we heard in the singing of the choir, the tares and the wheat are growing together and have been growing in the same field for all these years, but the day is near at hand when the wheat will be garnered, and the tares likewise will

be gathered to be burned, and there will come a separation, the righteous from the wicked, and it behooves each one of us to keep the commandments of the Lord, to repent of our sins, to turn unto righteousness, if there is need of repentance in our hearts.

Now, let me read again a verse which I have already read:

And the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed.

And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

Now again:

Wherefore, the voice of the Lord is unto the ends of the earth, that all that will hear may hear:

Prepare ye, prepare ye for that which is to come, for the Lord is nigh;

And the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth;

And the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people.

Now, that is the word of the Lord. This declaration is not mine, but I declare it unto you in words of soberness as being the truth which will prevail, and there is reason for us to seek the Lord and be more sober in our minds and in our actions than we have in the past.

Again, I was thinking when our brother spoke of the condition in the world wherein the people are becoming more humble than they were before the breaking out of the

war, and I wondered if they are turning from their Sabbath breaking—their excess of pleasure seeking on the Lord's day? I thought that this Government of ours is overlooking one of its most important duties in this hour of conservation, wherein they are restricting us, necessarily, perhaps, in what we shall eat, in what we shall wear; restricting the railroads in their transportation, the merchants in that which they shall buy and sell; and when they are taking charge of various other branches of industry. It struck me that they are overlooking one of the most important things that ought to be considered by the leaders of the Nation for the purpose of bringing to pass righteous peace and a successful ending of the war. That is they have forgotten or have overlooked their opportunity to restrict the people in their amusements and their Sabbath breaking, and teach them righteousness. Oh, what an opportunity there is, in all this restriction and conservation, to conserve faithfulness and humility before the Lord, if they would only require of the people to do so; but as we find, on the Sabbath day, which has been set apart by the Lord our God as a day on which we should worship him, the theatres, the places of amusement and recreation throughout this land from one end to the other, are filled and overflowing. The people are seeking pleasure, and there is still room for a great repentance. The Lord would be more inclined to hear the cries of the people of this land and aid them in the present awful struggle, if they would repent and worship him. But all this has been overlooked!

I want to raise the warning voice

to the Latter-day Saints and say to them that it is the will of the Lord, and I think I dare say so, that they should be more sober-minded as well as industrious, and should spend more time and give more attention to the things of the kingdom of God and less to the things of the world and the seeking of pleasure in this hour of trouble. Before we are through I fear we will be sobered.

Now, I will read again:

Nevertheless, he that repents and does the commandments of the Lord shall be forgiven;

And he that repents not, from him shall be taken even the light which he has received, for my Spirit shall not always strive with man, saith the Lord of Hosts.

And again, verily I say unto you, O inhabitants of the earth, I the Lord am willing to make these things known unto all flesh,

For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion;

Remember this revelation was given over eighty-six years ago; again:

And also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world.

Search these commandments for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

What I the Lord have spoken, I have spoken, and I excuse not myself: and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same.

Now, just another passage from this same section:

Wherefore I, the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, jun., and spake unto him from heaven, and gave him commandments;

And also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets;

The weak things of the world shall come forth and break down the mighty and strong ones, that man shall not counsel his fellow man, neither trust in the arm of flesh,

But that every man might speak in the name of God the Lord, even the Savior of the world;

That faith also might increase in the earth."

The Lord called Joseph Smith, and gave unto him his mission, and those who were associated with him, to teach the world the principles of the gospel. The Lord has declared, as I have read it to you here, that if the people refuse to hear the voice of his servants, and the prophets, they shall be cut off from among the people.

Well now, who is a prophet? The world has a very peculiar notion of what a prophet is. They think that the whole duty of a prophet is merely to foretell what is going to take place, that prophecy is the relating of future events, but that is only one of the duties of a prophet. I am reminded of a circumstance that took place in Israel in the days of Moses when he and seventy of the elders went unto the tabernacle to converse with the Lord and they prophesied. Two of the elders who were not with the others but remained in the camp, also received the spirit of prophecy, and uttered predictions and preached the truth without a doubt. Joshua—a man who himself was filled with wis-

dom, when the Lord through Moses called him to be the leader of the people—seeing that these men were prophesying, complained to Moses and demanded that he stop them. Moses' reply was: "Enviest thou for my sake?" Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!" Then I read again in the nineteenth chapter of the book of Revelation, in that same passage of scripture that was referred to by Brother Ivins this morning, where the angel of the Lord declared to John that the testimony of Jesus is the spirit of prophecy; and the Prophet Joseph Smith has declared that every man who has come into this Church; and every woman, for that matter, who has received the testimony of the Spirit of the Lord, is a prophet or a prophetess; that every man should be a prophet, because every man in the Church should have the testimony of Jesus which is the spirit of prophecy; and he should declare the truth, teach the principles of the gospel of the Lord Jesus Christ, call upon the people to repent of their sins, and instruct them in the things of the kingdom. This is the duty of a prophet and constitutes the office and calling of a prophet just as much as the declaration of things which are yet to come. Now, these things are true.

The Lord bless you and guide you, my brethren and sisters, in the truth. May we seek for the testimony of the Spirit of God and become filled with the testimony of Jesus, that we can declare to the world that he is the Son of God and the Redeemer of mankind; and when we can do that in words of soberness, we are prophets and we

are prophetesses. Now, remember that. The Lord bless you, is my prayer in the name of Jesus Christ. Amen.

ELDER JAMES E. TALMAGE.

The last days—The gospel older than the law—Successive dispensations—Early apostasies—The gospel greater than any book—Need of a living Priesthood—A testimony to current revelation—Our particular interest in the outcome of the present world conflict—Principles of the Gospel unnumbered.

Verily these are the last days, the days seen by seers, predicted by prophets, proclaimed by revelators throughout the ages, and affirmed by the representatives of God in this current dispensation. In these days events develop rapidly. As on the mimic stage action increases, and in the working out of the plot and plan developments occur with bewildering rapidity as the finale approaches, so in the great drama of God on the stage of the world, the purpose of the great Master is being made plain through the portentous events of the current day. By the "last days" we do not mean the end of time. Such a concept indeed is impossible to the human mind. Duration is of necessity eternal, just as space is unbounded. So with respect to the gospel of Christ and its effects; this gospel is eternal and its extent unbounded.

Bible students recognize that Israel lived under the law, and that Christ brought the gospel which superseded the law, and they have drawn a wholly incorrect inference, namely, that the law is in fact older than the gospel. Be it known that the gospel, so far as this earth and its inhabitants are concerned, dates

from Adam. Unto him was taught the necessity of faith in the Lord Jesus Christ, not merely mental belief, but abiding, impelling, living faith, the necessity of repentance, the indispensability of baptism in water by immersion for the remission of sins, the indispensability of the bestowal of the Holy Ghost. These principles and ordinances were taught unto Adam, administered unto him, and by him were taught and administered to others. So was it also with Enoch, with Noah, with Abraham, with Moses, and with the hosts of God's righteous servants in the early dispensations, who in many instances laid down their lives in defense of the principles which they promulgated.

No, the gospel did not begin upon earth in the meridian of time. There had been gospel dispensations before, and there had been widespread apostasies from the truths declared in those several dispensations. The great apostasy following the apostolic ministry was not the first. There was an apostasy in the days of Noah, and the people suffered therefrom in their disembodied state, until in the Lord's due time He went unto them and offered the principles of the gospel by which they could in a measure make amends.

One of the inherent weaknesses of the human mind is that of reaching after completeness. We like to feel that we can begin and end a subject of study. We are like those thoughtless students in school who seem to think that all that is known about the subject is to be found within the covers of their text book; and a reprehensible but still somewhat popular custom prevails in some of the colleges on the part of the classes who finish

the study of some book, to hold a cremation ceremony and burn up the texts as evidence that they have no further use for them; they think they know the whole thing.

We have learned the solemn truth that the gospel is greater than any book, greater than the Bible, indispensable though that volume is; greater than the Book of Mormon, great as is the mission of that Scripture, brought to the world in these latter days by the power and inspiration of God; greater than our current volume of modern revelation, for there is more to come. More is included in the gospel than all Scripture thus far written; and the living oracles are established in the Church to give unto the people from time to time the mind and the will of God in addition to what has been placed upon record with relation to the ages past. We have yet to find the first discrepancy, the first instance of inconsistency, of lack of harmony between the Scriptures that are given unto the people by those who speak in the name and by the power of the living God, and those words that are written of similar ministry in by-gone times.

What, some may ask, are we not told that we have the fulness of the gospel? Verily so. When Moroni came to announce to Joseph Smith the existence of the record from which Joseph was afterwards to translate, by the gift and power of God, the volume known to us as the Book of Mormon, Moroni declared unto him that that book contained the fulness of the everlasting gospel, as made known unto the people in their age; but "fulness" is relative, even as perfection is. Many have stumbled over that admonition of Christ, "Be ye

perfect even as your Father which is in heaven is perfect." Men have asked: How can that be? We are not like Him; we are still mortal, with all our frailties. Even those who believe in the eternal progression of man so reason, so argue, and they would make out that Christ uttered fable and fiction; for to so admonish in the face of impossibility would be nothing less. But Christ told the people in that day, and He has repeated the admonition and injunction unto us: Be perfect in the sense in which your Father in heaven is perfect. What man calls "perfection" is after all comparative. Plainly a man in mortality cannot be perfect in power nor in influence nor in righteousness, in all details in the sense in which God the Father and His Son Jesus Christ are perfect. Both of Them are resurrected men, both of Them have passed through conditions strictly analogous to those of mortality through which we are passing, both of whom have died, both of whom have been resurrected, both of whom are glorified, supremely so. In the sense in which They are perfect you and I cannot aspire to be so here in the flesh. But we can be perfect if we will in our sphere, as They are perfect in Their sphere; and perfection in the lesser is the greatest possible preparation for perfection in the greater.

So with respect to the fulness of the gospel. That expression is relative. Unto the Nephites was given a fulness of the gospel as it applied to them, embracing and embodying the fundamental principles and ordinances and blessings arising therefrom, uncounted and innumerable; but nevertheless, there is much more in the gospel, in its

possibilities, in the blessings which it holds in store, that shall yet be made known unto man. We recognize the varied offices in the priesthood, and we know something of the functions connected with each, but there are functions of which we have not yet learned, but of which we shall learn hereafter. The powers and functions of the Holy Priesthood, as manifested in mortality today, are but as the foothills compared with the towering peaks beyond. The priesthood is eternal, and therefore when it is conferred carries with it the possibilities of this endless progression, development and expansion. When shall we have more? God grant that we receive it not until we are well prepared for it, for many of us have not yet learned to live up to what we have received, and if we receive and reject, we bring ourselves under condemnation.

I have met here and there a disgruntled one, one who is saying: Why don't we receive further revelation from God today? We are receiving it day by day. I speak of what I know when I say unto you, if ever the Church of Christ was led by a prophet enjoying communion with God, inspiration from the source of divine revelation, from heaven direct—and none of us can doubt such leadership in the past—this day witnesses that condition. I testify unto you that the man who stands at the head of this Church is the mouthpiece of God unto His people, and if we fail to heed his words, his admonitions, his instructions given unto us as they have been, and are, in love and nevertheless with firmness and with no uncertainty of tone, we bring ourselves under condemnation.

We recognize in the events of the present day the very conditions that were foreseen and foretold. Do you not remember how anxious and eager the eleven apostles were of old to win from Christ some definite expression as to when He would come? Before His crucifixion, before His betrayal, the Twelve seemed to be equally concerned, whatever may have been the personal condition of the mind of Judas, and they asked Him: "When shall these things be, and what shall be the sign of thy coming?" The Lord warned them against men who would set dates, and that warning has never been abrogated, but, on the contrary, has been repeated and emphasized. I say unto you, beware of the men who undertake to set the year and the day in which the Christ shall come, for that has not been revealed unto man. Nevertheless, Christ did give certain signs and conditions which would indicate the imminence of His coming, and one of the most remarkable was this: He told of wars; He told of the awful tragedies that should come upon the earth, and, with respect to all these, He said "the end is not yet." Then having explained further He said: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

This Church has been preaching that gospel. It has not yet completed its commission. It was so engaged most earnestly, and is engaged most devoutly to the extent, I believe, of its means, condition, and attendant circumstances. Before the outbreak of this great conflict it maintained a standing army of approximately two thousand, a very small army compared with the

needs, but approximately two thousand men in the world, crying repentance, warning the people of the calamities that were to come, crying: "Come out of her, that ye partake not of her plagues." Many heard and believed and are here. Many heard and scoffed, and have remained. Now, not all the good were taken, and not all who were left are bad; but there were those who had faith enough to lay hold on the blessing placed within their reach, and to come out into this land of relative safety, and of great blessing, the land in which the Lord has spoken and from which has gone out the word of God unto the nations.

I would have the Latter-day Saints consider the fact that of all peoples on the face of the earth we are peculiarly interested in the outcome of this struggle. Therefore we have a sound foundation in this for our patriotism, for our sacrifice, for our efforts in behalf of this government, for our unqualified allegiance to the Constitution of the United States, which is veritably the scripture of the nation; for upon this Church has been laid the commission to preach the gospel in every nation as a witness. How can we do this when the doors of the nations are barred and bolted? To discharge this commission we must have freedom; there must be freedom of speech, freedom of the press, and above all, freedom of conscience, ever remembering that freedom means real liberty in righteousness, and not license to do wrong. Therefore we Latter-day Saints are praying, and not only in words but in deeds, that victory may attend the arms that have been taken up in the vindication of the rights of men, that we may

have access to the nations, that we may lay before them the saving principles of the gospel of Jesus Christ, and thus discharge the high commission that has been placed upon us.

This gospel is broad enough, and deep enough, and of such towering heights as to surpass the powers of the greatest mind to comprehend, and yet so simple in its fundamentals as to satisfy the honest inquiry of the child. We speak of faith, repentance, baptism, and the laying on of hands, as the first principles and ordinances of the gospel. We have gone so far as to number them—the first, the second, the third and fourth principles, and the first and the second ordinances. Are there others? Verily, verily, yes. What, a fifth? Yes, and a sixth, and a seventh, aye, and a tenth, and a hundredth and a thousandth. There is no end to the principles of truth embodied in the gospel of Jesus Christ, and yet each one is dependent upon the fundamentals, and each one grows out of those that have been given before.

May the Lord open our minds and expand our souls, and give us the desire to live up to what we have, that we may receive the more; for “We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the kingdom of God.” Be we ready, in the name of Jesus Christ. Amen.

ELDER STEPHEN L. RICHARDS

Increased interest in the things of God—Conditions that need a warning word—Amusements conducted for money dangerous to youth—A knowledge of God and his Son

Jesus Christ the best gift that can be bestowed on children—Some dangers to provide against—The Priesthood of God the most precious thing in the world—Conservation now enjoined in all things, but let us not forget to conserve our young manhood and womanhood—Foundation of character to be laid in the home.

We approach the close of a great conference. We have come up to be fed, and we have received the bread of life. I can scarcely hope, my brethren and sisters, to be able to add anything of profit to the splendid instruction and admonition and counsel that have come to us during the sessions of this conference. I feel certain that I could not give to you any principles of the gospel which have not received some attention. With the help of our Father's Spirit, however, I should be pleased if I could make some application of the great truths of the gospel as they have been presented to us.

During the past year I have had the high privilege of going about among the people, participating with them in their meetings and enjoying with them some of the functions of the Church. I have had some little opportunity for observation. My observation is that the people of God are trying more day by day to live according to his word and to keep his commandments. The larger percentage in attendance at the conferences of the Church, as they are held in the various stakes, and in the wards of the Church, give rather striking evidence of an increased interest in the things that pertain to our Father's kingdom. An increase of attention to the various duties which are imposed upon those who hold the priesthood and also upon those

who work in the various organizations of the Church, corroborates the notion that we have that the people are in very deed trying more and more to conform their lives to the pattern laid down by the Redeemer of the world. These observations bring much of encouragement and satisfaction to the general authorities of the Church, as I am sure they bring encouragement to all of the people.

We are able to observe, however, from time to time, some few conditions that seem to deserve a warning word and a little caution, and without being guilty of painting a picture that might be considered black or gloomy, I would call to the attention of the Latter-day Saints a few things which, I think, deserve their immediate consideration and which if treated properly may bring something of increased devotion on the part of a large number of the members of the Church.

Perhaps because my work during the past ten or twelve years has been largely devoted to the young people and their interests, my heart goes out particularly to them. I never can forget them. I always see in the young the future of the Church, of the State and of the Nation. I always look to the children as the hope of Israel. They draw out from me the best that is within me and the tenderest thoughts and the greatest desire to be of service, and as I see throughout some of the stakes of the Church conditions which, in my opinion, militate against their welfare, against their growth, against their accomplishment of the great purposes that the Father of us all has in store for them, I feel that it is my duty to call attention to some of these

things in the hope that they may be rectified.

Let me give you an example: Only a week or two ago I was in one of the stakes of the Church where a bishop reported to me that within the confines of his ward a resort given over to swimming and dancing, refreshments and other forms of amusement, in attendance upon which there had been counted upon one Sabbath day more than four hundred automobiles loaded with people, and particularly young people; a resort where the children of the Latter-day Saints and the children of other good people were enticed by the things that are made to appeal to them; a resort kept and promoted by a man who has at heart no purpose except to make money and who cares not a farthing for the morals and the welfare of young men and young women; and by the way, that is not an uncommon thing in the amusements of this day. There was a time when the amusements and the entertainments among our people were conducted for the benefit of the people themselves. Unfortunately, they have now in some measure, at least in too large a measure, become commercialized, so that the only thing to which attention is paid is the making of money, irrespective of the fact that disgrace and dishonor may be brought upon those who patronize such places. The example I cite to you is, I believe, an exceptional and an exaggerated case, but I know, as you know, that there are within the Church other places that tend to lead our young people away from their duty, from the path of integrity, wholesomeness, purity, morality that our fathers and our mothers have bidden

them tread. So, my brethren and my sisters, I appeal to you to have care for your children and I appeal to the boys and the girls of this Church to live according to the plan of life that is laid down for them in this great and beautiful gospel of ours.

If we can only bring our boys and girls to know and feel the depth and the height and the breadth of this great plan of life which is given to us by the Savior of the world, they will be safe. But, are we making them feel it? Are we giving them the same firm testimony of the truth that has come to us? Are we implanting in their souls a keen desire to live the gospel as they ought to live it? We are not implanting in their hearts that desire when we permit them to partake of the amusements and the sins and the accompanying dangers that come to them from the world. When we let them think that it is more important for them to be in fashion and in style than it is for them to keep the commandments of God we are giving them the opportunity of straying away and of becoming estranged from these great truths and from this great plan of life and salvation. And so I tell you, my brethren and sisters, that there never was a time attendant with greater danger to the youth of Israel than the present time. There never was a time when there were more allurements for them to be led away from the truth. There never was a time when it was harder to make boys and girls believe and feel that the greatest thing in their lives is the gospel, than today. That is my observation. It is my conviction. And it needs all of our courage, all of our strength and considera-

tion and attention to keep our boys and girls in the path of truth.

I am not ashamed of the gospel of Jesus Christ. I am proud of it. Never was my heart so lifted up in just pride, I think, as it was in this great assembly yesterday when the President of our Church bore that striking testimony of truth that went into the soul of every man and every woman who heard him. I am proud to be identified with this great work. I am proud to bear the name of Jesus Christ. God help me to be worthy of it. I want you, my brethren and sisters, to teach your boys and your girls to be proud of that name, prouder of it than all else in the world that may come to them. It is their salvation. They may hanker after the things of this world, they may spend their lives in trying to attain the comforts and the luxuries and the riches of this life, but I tell you, in the name of Jesus Christ, they will die in spirit if they do not have the gospel of Jesus Christ in their hearts, and all their lives will have been spent in vain, and all their possessions will be as naught and their whole lives will be one great regret and one great sorrow to them.

Therefore, let us give to these boys and girls of ours the testimonies of the truth that we have. Let us be careful of them. As President Lund said in his address, let us have confidence in them, but let us not abuse that confidence. Boys and girls need care. They have not arrived at the age of maturity that enables them always to act wisely for themselves. They need direction, they need supervision, particularly in their play. They can not always be trusted to do the thing that is best for them

when they are on their own responsibility.

If I may without giving offense, I should like to suggest to some of you fathers and mothers that you be careful about giving to your boys and girls the unrestricted, unsupervised use of your automobiles and your conveyances. Time after time, as I have traveled over our roads in the night time have I seen automobiles loaded down with boys and girls in positions that would have shamed their parents and that will some day be a shame to them. I tell you we need to be careful. We need to have charge and concern of these precious souls given into our care and our keeping, and that need is only emphasized by modern times. Thousands and thousands of the boys have been called away from the farms. The farmers will be obliged to hire transient help. Hundreds of men will come to our homes in order to do the work that has to be done. We shall welcome their aid, but we will beware of their influence. Let me caution you, let me caution you never to permit your boys and your girls, if you can help it, to associate with men and women whose influence you are not sure is good.

And I want to say to my brethren, my younger brethren, those young men who are now just approaching the prime of life, that it is incumbent upon them that they learn to appreciate the priesthood of God. Thousands of them have had this holy priesthood given to them. Some think that it is cheap because it comes to so many. I tell you it is the most precious thing in this world, and if you will only come to appreciate it and know its full meaning, you will agree that it

exceeds in value all else that has ever been given to you, and it will be of greater strength and greater joy and greater satisfaction to you than anything else. Boys appreciate the priesthood of God. It is an honor to be a deacon. It is a high honor to be a priest and to serve in the various functions which are given to that order in the priesthood. It is a great and mighty and ennobling honor to receive the holy Melchizedek priesthood and be ordained an elder. Never do one thing in your lives that will degrade you in that priesthood. I believe that no one can receive that priesthood and fail to honor it, without being held accountable in the sight of our Father. Indeed I sometimes think it would be better if some who have lightly thrown aside this great high privilege and honor and opportunity and authority that has come to them if they had never received it. Their condemnation, I fear, will be all the more severe.

We are talking a lot now about liberty bonds and we are talking a great deal about conservation of food, and saving wheat, and saving all the products of the land, and it is well that we should. We believe in it. We know it is necessary, but I want to say to you, my brethren and sisters, that there is nothing in this wide world that we need to conserve quite so much as the manhood and the womanhood of the nation. Talk about the value of wheat, talk about the value of war munitions, they don't compare with the men, and the women, too, who go to make up the state and the nation. You can not have a great nation without great men and women, and while it is not possible for every one of the citizens of a

great nation to achieve high places of distinction, this I always remember, as was once said on this subject by a great writer, that while we may not all be Washingtons, we can all be such men and such women as will uphold and sustain a Washington in the path of duty and the way of glory. We can all teach our sons and daughters the fundamental principles that underlie true citizenship, true honor, true loyalty, and let me tell you that the place to teach loyalty, as we sometimes say about charity, begins at home. The place to teach all boys and girls the value of citizenship and the value of being loyal and honorable in their duties and obligations to state and country is at home by teaching them to receive and honor and obey the people who are placed to preside over them. Never say a word that would detract from the influence of the bishop or of the president of the stake or of any of the elders of the people, and I promise you your boys and your girls will be good citizens of the land.

God help us, my brethren and sisters, to be true to our obligations. Help us to be true to the high name that we bear. God bless us that we may indeed be the Church of Christ, that we may have his Spirit to go out from our midst among our fellows in the land to convince them of the greatness and the efficacy of the work in which we are engaged. And help us to so live that the sermon of our lives may preach the word of God to the whole wide world, is my prayer, in the name of Jesus. Amen.

Elder Horace S. Ensign sang a sacred solo: "The Shepherd King."

ELDER RICHARD R. LYMAN.

Vivid impression of the teachings of President Joseph F. Smith—Appreciation of the doctrines and principles of the Gospel as taught by a Latter-day Saint mother—Prayer the strongest factor for good that can come into the life of a boy—A desire that the speaker may merit the love and friendship in some degree the Latter-day Saints had for his father, the late President Francis M. Lyman.

It is new and strange for me to occupy this place. I wish President Smith, in his eloquent and forceful way, had spoken during the few minutes left for me, and had given me six months in which to prepare a few remarks.

While in Tooele recently I visited the same church building and saw the same seat in which I sat as a child many years ago and listened to the powerful and eloquent words of President Joseph F. Smith. Such was the impression he made that I remember what he said then as clearly as I remember what I have heard him say at this conference. From that time in my childhood to this hour I have heard no public utterance of his that was not thrillingly eloquent. Can you wonder then that, being new in this position, I wanted him to speak in my place?

Who am I? Why should I be here? My life, my work, my attention have been directed almost exclusively to educational work. I have not done service as a regular missionary. I do not stand before you, therefore, as a preacher, but merely as a "Mormon" boy and all I can do is say a few blunt words in defense of my religion and my people, as I have done during my

college life and at other times when separated from you—my people.

I, too, am pleased to bear testimony to the truth and divinity of the remarks that have been made at this conference. The words of Brother Stephen L. Richards concerning the welfare of our sons and daughters—our most precious resource—made a marked impression on my mind. Seven years of my life have been spent in eastern colleges and during that time, separated as I was from my kindred and from the Church, I had nearly all the temptations to resist. The teachings of the Church and the training of my good “Mormon” mother gave me strength. I prayed as she taught me to pray, I believed in God and in his guidance, I began every day’s labor with an earnest prayer for help, I closed each day with an expression of gratitude to my Heavenly Father for his guidance. Thus was I able, when surrounded with temptation, to make my life conform with the teachings of the Church and to live in accordance with the wishes of my excellent parents.

Prayer, as I see it, is the strongest factor for good that can come into the life of a boy. Unfortunate the youth who has to face the temptations of the world if in his childhood he has not learned to pray. If your soldier son learned this childhood lesson at your knee, rest assured his faith in God will keep him clean. If he returns he’ll do so in the strength and majesty and power of his clean manhood. If he gives his life to the glorious cause of human liberty he, by so doing, adds undying luster to your family name.

I have never been sufficiently

conceited to think that I deserve to stand in this sacred place that was occupied so recently by my distinguished father. His heart is aglow with delight, if he knows with what intensity many of you have expressed your congratulations to me for his sake. My fondest hope is that as a member of the Council of the Twelve I may merit in some degree the precious love and friendship you had for him.

May our heavenly Father make us better and happier from day to day, I pray in Jesus’ name. Amen.

PRESIDENT JOSEPH F. SMITH.

I do not purpose to detain you long, but my mind has been particularly awakened on one or two subjects which I would like to call to the attention of this vast assembly of Latter-day Saints.

THE CRIME OF ADULTERY AND UNCHASTITY

I wish to announce to you and call to your attention the fact that the next to the greatest sin and crime that can be committed, and for which the penalty in the law of God is just the same, is the crime of adultery and unchastity. Sometimes we hear rumors and reports from various parts of our country that are heart-rending and awful if they are true, and that is in regard to the lightness in which the principles of chastity are held by some of our young people, and in some respects are lightly passed over by those who ought to be teachers in regard to these principles, and who ought to instil into the hearts of the youth the principles of virtue and of chastity.

The Lord Almighty affixed in the law of Moses the penalty of death for the crime of murder or the shedding of blood, and the Lord Almighty affixed the same penalty of death upon the crime of adultery and unchastity. I hope that the Latter-day Saints will hold in mind the fact that there is no greater crime that men and women can commit, except the crime of murder itself, than that of adultery and unchastity; and let this be a precept to be taught and instilled into the minds of our children, and to our children's children henceforth, with all earnestness and fidelity on the part of those who are called to be watchmen upon the towers of Zion.

WHAT IS LIBERTY?

We have been talking, and we do talk very much, about this wonderful, this glorious, this most choice principle of liberty, for which we are willing to sacrifice all that we possess in a worldly sense, and that we are also willing to add in that sacrifice our own lives to defend it. What is it? What is this liberty for which we are willing to fight, for which we are willing to sacrifice life and all that we possess in the world? Let me tell you. It is simply the liberty of all mankind to worship God in righteousness; that is what it is; for all mankind to have the liberty to do right, the liberty to do good, the liberty to pursue happiness, in honor, in virtue and in uprightness. But it cannot for one moment descend in any degree to license or to infringement upon the rights of others. No man has any liberty to impose upon his brother, to rob or to steal, to lie or to bear false witness, or to injure or wrong his

fellowmen. When we are talking of this great and glorious principle of liberty it is that we may be free to worship God and to love him with all our hearts and minds and strength, and to love our neighbor as ourselves, and to protect the principles of virtue and honor throughout all the world. That is the liberty that we are looking for and that we are willing to fight for.

We are not trying to defend the liberty of mankind to be drunken, to be debauchees, to advocate crime, to interfere with the rights of others. This is not liberty. The law of nations, as well as the law of God, prohibits it, and it cannot exist except it exist contrary to the laws of righteousness and contrary to the principles of liberty that we are willing to fight for and that we are striving for.

GOD NEITHER DESIGNS NOR IS THE
CAUSE OF WICKEDNESS AND CRIME

I do not want this congregation, or any of the congregations of the Latter-day Saints, to conceive the idea, or to entertain it for one moment, that the true and living God—the Father of our Lord and Savior Jesus Christ—who so loved the world that he sent his Only Begotten Son into the world, to bleed, to die, and to be sacrificed for the sin of the world, the Father of our spirits, he who loves his children, is in any degree responsible for the carnage, the bloodshed, the crime and the infamy that is today being perpetrated because of war, or any other cause, throughout the world. God is not responsible for it. I want you to let this sink into your hearts and remember it. God does not design wickedness or crime in the midst of his children, neither is he the cause of it. One of the apos-

bles said: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil; neither tempteth he any man. But every man is tempted, when he is drawn away of his own lust, and enticed." The Lord God Almighty has no pleasure whatever in the nations of the earth contending one with another and destroying themselves. All this is contrary to the will of God, contrary to his purposes, and contrary to his love, and to the very nature of the true and the living God. He loveth his children; he desires them to have life everlasting and not death. I pity the expressions that I have heard so many times in the public print from ignorant preachers and some poor mothers whose sons have been sacrificed at the front: "Why does God permit it? Why has God permitted my son to be slain? Why does God permit the war that is existing today in all the nations of the earth?" The answer is: Because the nations of the earth, together with their leaders, exercise their freedom, the freedom of their agency, to pursue their wicked course, which results in war and in the death and destruction that is being perpetrated today throughout the nations of the earth. The Lord has no pleasure in it, and I do not want the Latter-day Saints to conceive the idea that God is responsible, or to charge him with the crime of desiring the destruction of his children. It is not true!

GOD LOVES AND IS THE AUTHOR OF
RIGHTEOUSNESS AND PEACE

I just wanted to say those few words to the Latter-day Saints. The Lord loveth peace. The doc-

trine of the Savior of men was "Peace on earth, good will to men," love, love unfeigned. The greatest of all the commandments that was ever given to the children of men is: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." If in the central nations of the earth this spirit of love had existed, this principle of the gospel of Jesus Christ; if this glorious admonition had been taken to heart by the rulers of those nations, there never would have been any war, there never would have been any bloodshed, there never would have been the devastation and ruin and evil conditions that exist today. It is because the people of the world have not the gospel. It is because they do not obey the truth. It is because they have not Christ, and therefore they are left to themselves, and the results that we see are the consequences of their own misbehavior and of their own wicked deeds.

CLOSING ADMONITIONS

I thank you, my brethren and sisters, for your attendance at this conference. You have shown your integrity, your love for the work in which you are engaged, your respect for this great occasion of meeting together on the 6th of April, in commemoration of the day on which the Church of Jesus Christ of Latter-day Saints was organized. We want you to continue to entertain this faith, this confidence, this love, this deep interest in the work in which you are engaged,

that at every recurrence of this occasion, and of the semi-annual conference of the Church, you may be punctual in attendance at the conferences and show your willingness to uphold and to sustain the work throughout all the country where you dwell.

I feel to extend my gratitude and my thanks to my brethren who have spoken the words of truth and of righteousness, and who have given exhortation that an angel from the presence of God could not have given more clearly, more intently and fervently from the heart than our brethren have given it to you during our conference. Let us prize their words, their admonitions; let us hearken to their cautions, to their warnings, and to their exhortations to us to observe the principles of the gospel of Jesus Christ, and live like Latter-day Saints—more especially like Latter-day Saints than like some “Mormons” live. I want to say to my dear Brother Richard, when he speaks of that mother of his and calls her a “Mormon” mother, he means well, but really she was a Latter-day Saint. I knew her. (Laughter.)

I also desire to express my pleasure and gratitude and thanks to those who have made music for us, our soloists, our singers of duets, the choir, and the leaders of our music. We thank them for their

efforts, and we rejoice and enjoy exceedingly their harmony, for it is a part of the gospel of Jesus Christ, and the true spirit of worship. We will now sing, “The Spirit of God like a fire is burning,” and this semi-annual conference of the Church of Jesus Christ of Latter-day Saints will be adjourned for six months.

The choir and congregation sang: “The Spirit of God like a fire is burning.”

The benediction was pronounced by Elder Joseph C. Bentley, President of the Juarez stake of Zion.

Conference adjourned for six months.

Prof. Anthony C. Lund conducted the singing in the Tabernacle. Prof. John J. McClellan played the accompaniments, interludes, etc., on the great organ, assisted by Edward P. Kimball, and Tracy Y. Cannon.

The stenographic reports of the discourses were taken in the Tabernacle by Elder Franklin W. Otterstrom, assisted by Clarence Cramer; and in the Assembly Hall and by the Bureau of Information, by Elders Frederick E. Barker, and Fred G. Barker.

EDWARD H. ANDERSON,
Clerk of Conference.

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OF THE

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Eighty-Ninth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints

FIRST DAY

The Eighty-ninth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 o'clock a. m., Friday, October 4, 1918, President Joseph F. Smith, presiding.

AUTHORITIES PRESENT.

Of the First Presidency: Joseph F. Smith, Anthon H. Lund, and Charles W. Penrose; of the Council of the Twelve Apostles, Heber J. Grant, Rudger Clawson,* George Albert Smith,* Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith, Jr., James E. Talmage, Stephen L. Richards and Richard R. Lyman. Presiding Patriarch Hyrum G. Smith; of the First Council of Seventy, Seymour B. Young,† J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin, and Charles H. Hart;‡ of

the Presiding Bishopric, Charles W. Nibley, David A. Smith and John Wells. Assistant Historians, Andrew Jenson, and A. William Lund. There were also a large number of Presidents of stakes with their counselors, Patriarchs, Bishops of wards, and numerous other prominent men and women representing various quorums and organizations of the Church.

The following Presidents of Missions were in attendance: Walter P. Monson, Eastern States; Samuel O. Bennion, Central States; German E. Ellsworth, Northern States; John L. Herrick, Western States; Joseph E. Robinson, California; Benjamin Goddard, Bureau of Information, Temple Block.

President Joseph F. Smith called the large congregation to order.

The choir and congregation sang: "Hail to the brightness of Zion's glad morning."

Prayer was offered by President Seymour B. Young, of the First Council of Seventy.

A duet: "O God, our help in ages past," was sung by Marie Edlington and Madeline Young.

*Reed Smoot was absent in Washington; and George F. Richards, presiding over the European Mission.

†Brigham H. Roberts was absent on duty in France as Chaplain of the 145th Field Artillery. Levi Edgar Young, detained by his duties in the University of Utah, was present at subsequent meetings.

PRESIDENT JOSEPH F. SMITH.

As most of you, I suppose, are aware, I have been undergoing a siege of very serious illness for the last five months. It would be impossible for me, on this occasion, to occupy sufficient time to express the desires of my heart and my feelings, as I would desire to express them to you, but I felt that it was my duty, if possible, to be present and take some little part this morning in the opening session of this eighty-ninth Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints. *

CLEAR OF MIND THOUGH WEAK IN BODY

For more than seventy years I have been a worker in this cause with you and your fathers and progenitors, pioneers who broke the way into these valleys of the mountains; and my heart is just as firmly set with you today as it ever has been. Although somewhat weakened in body, my mind is clear with reference to my duty, and with reference to the duties and responsibilities that rest upon the Latter-day Saints; and I am ever anxious for the progress of the work of the Lord, for the prosperity of the people of the Church of Jesus Christ of Latter-day Saints throughout the world. I am as anxious as I ever have been, and as earnest in my desires that Zion shall prosper, and that the Lord shall favor his people and magnify them in his sight, and in the knowledge and understanding of the intelligent people of all the world.

CONTINUOUS COMMUNICATION WITH THE SPIRIT OF THE LORD

I will not, I dare not, attempt to enter upon many things that are resting upon my mind this morning, and I shall postpone until some future time, the Lord being willing, my attempt to tell you some of the things that are in my mind, and that dwell in my heart. I have not lived alone these five months. I have dwelt in the spirit of prayer, of supplication, of faith and of determination; and I have had my communication with the Spirit of the Lord continuously; and I am glad to say to you, my brethren and sisters, that it is a happy meeting this morning for me to have the privilege of joining with you in the opening of this eighty-ninth Semi-annual Conference of the Church.

God Almighty bless you and those who shall address you, and President Lund, who will continue in charge of the services, in my absence, at least; and all who take part in the services of this conference, that you may have a time of rejoicing and of great reward.

SOME CURRENT HISTORY.

I have drawn a few items, by request, from the current events of the Church and its history, that I think will be interesting to be read by our people in the *Deseret News*, this evening, and for this reason I will submit these items to the clerk to be handed over to the *Deseret News* for publication.

Hoping that you will pardon my effort to say anything under so unfavorable circumstances to myself, I bless you in the name of the Lord

Jesus Christ, and invoke his favor and blessing and protection upon you now and forever. Amen.

At the close of President Smith's remarks the organist struck a chord of "We thank thee, O God, for a prophet." The congregation arose in unison, and without announcement, and under strong emotion, sang that sacred song so dear to the Saints.

The following are the items of current history referred to in President Smith's remarks:

TITHING

We have been blessed with a most abundant harvest in all the stakes and wards of the Church. The Lord has greatly blessed the people, and it is gratifying to note that our tithing records show an increase in tithing paid for the first nine months of this year over the corresponding months of 1917.

PRIESTHOOD ACTIVITIES

In consequence of so many of our young men being drafted into the war, the activities of our quorums of the priesthood, especially of the Elders, Priests and Teachers quorums, are very much impaired. In some wards nearly every priest and teacher of draft age is in the war. The quorums have been seriously depleted, and a corresponding effect has also been felt in the Sunday School and Y. M. M. I. A.

MISSIONARY WORK

The extension of the draft age has also affected our missionary work, and we are not now sending missionaries out who are within the draft age.

RELIEF SOCIETY WHEAT

Our Relief Societies were called on, just prior to harvest time of this year, to supply the government with all the wheat they had stored up for years. Of course, they promptly and loyally complied with the request, and the wheat has been taken over by the government and used to help meet the demand made upon this country by our allies. The money received for this wheat is a trust fund, and should be kept in the banks, and when the proper time arrives, used to purchase wheat to be saved up against another time of need. The policy inaugurated by the leaders of the Church years ago with reference to this matter is a sound policy and should be continued.

TEMPLES

The Hawaiian temple is now nearing completion. Substantial progress is being made with the Cardston temple. The building is enclosed, and the finishing work now in process.

MILITARY SERVICE

We believe that our brethren who have answered the call of their Country and entered the war should have their names on record in the Church, and Bishops should enter every member of their ward who is in

GENERAL CONFERENCE.

the military service of the United States or its allies on the tithing record, as this record is a roll of honor. Further details will be given by the Presiding Bishopric.

REORGANIZATION OF THE PRESIDING BISHOPRIC

Bishop Orrin P. Miller, first counselor to Presiding Bishop C. W. Nibley, passed away on July 7, 1918, after a long and severe illness. On July 18, Bishop David A. Smith was set apart as first counselor, and Elder John Wells ordained a Bishop and set apart as second counselor to Presiding Bishop C. W. Nibley.

DEATHS

Since our last conference Bishop William Fairbourn, of Crescent Ward, Jordan stake, has passed away; and Marion A. Woolley, of Kanab stake, and George E. Giles, of Provo, Utah, laboring in the Australian and Samoan mission fields respectively, also passed away.

NEW WARDS ORGANIZED

The following new wards have been organized since our last conference:

Redcliffe, Utah, Strawberry and Alterra wards, in Duchesne stake; Veyo and Central, in St. George stake; Wandamere, in Granite stake; Lark, in Jordan stake; Topaz, in Portneuf stake, and Pegram Branch in Montpelier stake.

PRESIDENT ANTHON H. LUND.

I believe I can answer for all present that we are most happy to have the privilege to see our beloved President with us again. I know that he has the prayers of his people who are asking the Lord to restore him, to strengthen him and to relieve him of his sickness, and I hope that the prayers of the Saints will be heard in his behalf, that we may again see him able to be with us, and again sit under his voice and hear his inspired instructions to us. The Lord bless President Smith and make him well.

ZION IS PROSPERING

I am glad this morning to see this sea of faces beaming with joy at beholding our President in the conference, and I believe that the Lord will bless his servants who shall address us this day. We can bring you the glad tidings that Zion is prospering, that the work is going forward, and, I believe that the Saints are making headway, both spiritually and temporally.

I received a few notes from Brother Wells, of the Presiding Bishopric. He tells us there has been an increase in the births, blessings and baptisms in the stakes of Zion compared with the corresponding period of the previous year. A larger number of recommends for the temples have been issued for the first six months of this year than in the same length of time of any previous year. During the six months ending June 30,

there were performed in the temples 119,166 baptisms, and 119,400 endowments, sealings and other ordinances.

We are pleased to see the people flocking to the temples. We know that they do this for an unselfish purpose. They go there to labor for others, and spend their means to get to the temples, and yet I believe that all who attend to this work feel that they are paid in the present, though there will be a great reward for them in the future, when they shall meet their ancestors and friends, and be able to tell them what they have done for them in the temples. In working for others in the temples they themselves get strengthened in their faith. They feel that they are indeed helpers in the great work of salvation. Our Redeemer is the Author of the plan of salvation, he has given his life for us all, and has accomplished and finished the work given him by his Father for the redemption of all his children who are willing to believe in him as the Savior of the world. His is the only name given whereby salvation can be obtained. We are helping in this great work by doing for others that which they cannot do for themselves in their present condition. Millions of spirits who have occupied tabernacles upon the earth have not had the opportunity of hearing the voice of the servants of God, and have not even heard the name of Jesus Christ; but the plan of salvation, as framed in the eternal councils, was so broad that it provides the means of redemption for every soul that has lived or shall live upon this earth, who will accept its conditions.

The subject of doing work for the dead was revealed very early to the Prophet Joseph. In the first visit made to him by the angel, when Joseph was about eighteen years old, the angel explained the scriptures to him and quoted the last chapter in the Old Testament, where Malachi refers to the coming of Elijah who should turn the hearts of the fathers to the children, and the children's hearts to the fathers. Joseph may not have fully understood it then, but before his death the spirit worked upon him to make things plain, and to give the keys of this great principle to his fellow laborers, the apostles. And he was so impressed with the work that he calls it the "most glorious of all subjects belonging to the everlasting gospel." So I am glad to state to you that there has been progress in this matter; that the Saints are influenced by the spirit of salvation for the dead, and are accomplishing a great work in the temples.

ATTENDANCE AT SACRAMENT MEETINGS

There has been a larger attendance at sacrament meetings in the six months ending June 30, than during any other similar period since reports were kept. We are pleased to hear this, and we want to say to the Latter-day Saints that none of them should be satisfied to stay at home and not attend the sacrament meetings. Don't feel that you can get along just as well without as with attendance at these meetings. It is a great loss to those who stay away. You go there to worship God, to be instructed in his ways, and to renew your covenants with him. In partaking of the sacrament you make the promise that you will take upon you the name of the Son of God, that you will always remember him and keep his commandments which he has given you, and then the promise is that you

will have his Spirit to be with you. You cannot progress spiritually if you do not partake of these holy things, and doing it will strengthen and inspire you during the week days; and, therefore, let us all feel that it is our duty to attend sacrament meetings and thereby help to build up one another in our holy faith.

PRIESTHOOD MEETING AND MILITARY SERVICE

The attendance at the weekly priesthood meetings has fallen off, in consequence of a large number being in military service. Many of our boys who hold the priesthood have been called to go in defense of our Country. Willingly they have accepted the call, and I believe that they will do honor to their parents by noble devotion to the cause of their Country, by their righteous living, and by the example they will show to others. We pray that God will be with them, shield and protect them, and that we may have the joy to see them come back pure and good, as they left us.

There are fifty-six thousand holding the priesthood. Of these there are fifteen thousand who are not able to do much active labor, mostly on account of age, infirmity or sickness, or by reason of their occupation or absence from home on military service.

I thought these few items would be interesting to us all. They were just handed to me.

THE WORK IN THE MISSIONS

Our missionary work, brethren and sisters, is still progressing. In the different missions of the United States, a good work is being done. We still have a goodly number laboring in these missions, and they are meeting with success and performing their labors to the satisfaction of their presidents. In the neutral countries, in Europe, we are hindered somewhat in keeping up the usual number of missionaries. At present we have very few in the Scandinavian countries and in Holland, and we haven't any over in Turkey. The elders have been withdrawn from there on account of the unsafety of strangers, and especially Americans, in that country. In Norway, Denmark, and Sweden, we have but thirteen missionaries left, where we used to have a hundred or more. Much work, therefore, is resting upon these few men, and most of them have been longer than usual in the missionary field. The expenses now are double what they used to be, and this makes it quite hard for them to meet the cost of living, but they are willing to do what they can to keep up the work. At present the governments of these countries do not want aliens to come and take up residence with them. I suppose the reason for this is mostly of an economic nature. They want to save provisions at home, and not have aliens come from other countries to settle there and thus increase their burdens. I do not think it is on account of their being "Mormons" that our elders cannot be admitted. I believe they are just as free to come as other people, but when one comes into a city in Norway, he is only allowed to stay two or three days, and then he must travel further. This would prevent our missionaries from taking charge of branches and con-

ferences. We hope that some arrangement can be made whereby a few experienced elders may be permitted to go there and take charge of the work. We can use quite a number of our local men there to labor in the work, but very few of them are able to support themselves like our missionaries from home do, hence we are limited in using many of them, but the work will go ahead. I remember the time when we had no elders from Zion laboring with us in Scandinavia, and yet the work progressed. The Lord cannot be stayed in carrying out his purposes.

In Australia and New Zealand we were prohibited from sending more elders there, but this has been modified. The matter has been taken up in Washington with the ambassadors from those countries, and they have given us permission to send elders to replace those who are released, so that we can keep up the work on that side of the globe. On the islands of the sea we have not been hindered much, and the work is progressing there. Our elders who go there are a blessing to the natives, not only in preaching and in spiritual matters, but also in temporal things. For instance, in Tahiti, at the pearl-fishing season, it has been the custom for the natives to get their supplies from the merchants who allow them to keep an open account. The natives are not careful in their buying and often find their indebtedness far in excess of their wages, and therefore are under the necessity of working another season to pay the bills due their creditors, and then again obtain their supplies on credit. President Ernest Rossiter, who presides over the members of our Church in Tahiti, and some of the elders laboring there, now accompany those of our people who are engaged in diving for the pearl oysters. They encourage the natives not to run in debt, and they help them to get their supplies at wholesale rates. The consequence has been that when the fishing season is over they draw their wages and are no longer in the bondage of debt. The elders hold meetings and encourage their members to resist temptations and live lives of Latter-day Saints. Workers, not members of the Church, see the beneficial results of this move and are trying to follow the same course. The same way on other islands, the Elders are trying to teach the people a better way of living, temporally as well as spiritually.

THE TEMPLE BLOCK MISSION

We have one of the best mission fields right here on this temple block where Brother Goddard and his assistants are laboring diligently in explaining the principles to tourists who come here to see what the "Mormons" have done and learn what they believe. They ask many questions, which guides are always ready to answer in explanation of our belief, and many of them go away without the prejudice against us which they entertained when they came. We have found the effect of this temple block service in the different missions. When our elders chance to enter the homes of these visitors they have invited them in, treated them kindly, and told them what a splendid time they had in Salt Lake City, and how pleased they were to hear the gospel explained to them by our guides. In this tabernacle we have recitals during the summer. Brother McClellan and his assistant organists are doing a splendid work here. People come

and listen to the great organ, they hear the beautiful music, and many have been moved even to tears. So that when they go away they cannot believe the stories that the "Mormons" are such an ignorant, uncultured people as some have tried to portray them. They remember with pleasure what has been done for them.

LABORS OF LADY MISSIONARIES

In the mission fields, now that so many of our young men have had to come home and go into the army, we have been assisted very much by our young women, who have gone out and filled missions. They also are successful in tracting, in meeting the people and getting into their homes. Those who may be afraid of the elders, cannot believe that these innocent girls can come for any purpose of deceiving, and they are willing to listen to them, and many have been brought to believe in the truth by the simple testimonies borne by these young women who have accepted missions. The Lord bless them and make them successful in their labors.

OUR DUTY IN WARNING AND HELPING TO WARN

This duty of informing the world concerning our belief and warning them of what is coming, rests upon the Latter-day Saints. If you read the 33rd chapter of Ezekiel, you can see what the Lord says against those who are watchmen and not performing their duties. If the people are warned and do not heed the warning, the Lord says their blood will be upon themselves, but if they are not warned and the watchman has been careless in failing to give them the warning, the blood will be on his skirts. Now, we elders of Israel do not want to incur any blame or punishment because of neglect of duties in regard to informing the world. We cannot send our young men. We will be obliged therefore to call on our experienced elders, many of whom have performed excellent missions before. When we ask them to go today we find in some cases that their circumstances are such that they cannot go. But we have a great many who have not been on missions, and perhaps are not suitable for missionary life, but who could do their duty by helping some of these able and experienced men to go and preach the gospel. It would not cost much; it is a good way of using the mammon of unrighteousness to make friends for us hereafter, as alluded to by Jesus. Why, in early days of the Church when we sent men out as missionaries, they went without purse or scrip. I remember two elders who were sent to a large city in Norway; one was a good speaker, the other was not much of a speaker, but he was a good tailor. He took work and he supported his fellow missionary, and they laid the foundation of a splendid branch, and so wherever the elders were sent they were willing to work for the furtherance of the cause, they would labor with their hands and give all they made to help in this work. However, we do not go so far as this at home. Many of our brethren who have been blessed temporally would feel more blessed if they would use some of their means to have a good elder go on a mission and labor where we are under the necessity of sending missionaries.

THE ADVANTAGES AND BLESSINGS OF CHURCH GATHERINGS

Now, brethren, I am afraid my voice doesn't reach you all. I am glad to see this congregation. I know that you came to learn more of the ways of the Lord and to worship him. What a splendid thing it was that the Lord in the very opening revelation in April, 1830, gave us the command, that we should meet in conference every three months, or at times appointed. We come together, we meet friends, we talk over past times; those who are a little wayward get strengthened and encouraged to take a right course, and the Saints rejoice in learning what the Church is doing, and to know that they are in accord with the spirit of the work.

When the tribes of Israel rebelled in the days of Rehoboam they followed Jeroboam, who led them into idolatry. A few years before, they had helped to build that beautiful temple, Solomon's temple, and they had rejoiced in going there. It was a command of God that they should go every year and make an offering in the temple of the Lord. Jeroboam realized what that meant. If his subjects should go to Jerusalem, they would soon go back again and join with the two tribes in their worship, and his power over them would be lost, so he established places of worship on mountains in his own country to keep them away from the temple of God in Jerusalem.

Now, we love to see our people come here to our conferences, and we know that they feel blessed in coming, and that when they return home the spirit of the conference will follow them.

God bless you, brethren and sisters, help us to be faithful and true in our covenants with the Lord, and to so live that when life is ended we may feel that we have done the best we have understood, I ask in the name of Jesus. Amen.

PRESIDENT CHARLES W. PENROSE.

It would be very difficult for me, and I believe for any one of our brethren to express the joy and gratitude which well up in our hearts this morning in beholding the form and features and hearing the voice of our beloved president.

THE PEOPLE'S LOVE FOR PRESIDENT SMITH

We have sympathized with him in his affliction, and have earnestly desired that he might be touched by the healing power of God, so that his days might be prolonged on the earth, and that he might be spared to be with us again to give us instructions, to preside over the Church and all its affairs, as he has done so well in the past; and the Lord has heard our prayers, to the extent, at least, that he is present with us this morning. This has been the desire of the Latter-day Saints everywhere, I believe also, the desire of many people who are not members of our Church. They have learned to love and respect President Smith, and I have heard from many of them the earnest wish that he might

fully recover. We value him not only as a man clothed upon with the Holy Priesthood and holding the keys of the kingdom of God on the earth, but we love him for himself; and those of us who have been with him so much in the past and know of his labors from boyhood up to the present time, feel very thankful this morning to God that he is with us, and hope and desire that his days may be still prolonged, that he may be able to accomplish all that he has in his heart to do, and that we may be blessed with his presence and teachings.

A REPRESENTATIVE CONGREGATION

This congregation this morning and those who will be here during the sessions of this conference are representative people. We represent the Church of Jesus Christ of Latter-day Saints in all the world. We have people here from all the stakes of Zion, from the various missions abroad, acting in different capacities where they dwell, and they are here to represent those among whom they live as well as being present themselves. And this is a very important gathering. I hope we will all hear with prayerful hearts and recipient souls, so that we may receive the word of the Lord through our faith, and that what we hear we may remember, and that the spirit of it, if not the actual words, may be carried to every part of the Church where these representative people reside.

OUR WORK DIFFERENT FROM OTHER CHURCH ORGANIZATIONS

This work in which we are engaged is altogether different in many respects from any other religious organization in the world. This we should feel in our hearts, and the testimony we have received concerning it should have weight upon our minds. Every person who has been baptized into this Church and confirmed as a member, and especially those who have been ordained to any office in the priesthood, have a mission to perform in the world. This gospel is to be sent to every nation and kindred and tongue and people. This was the voice of the angel that came to the Prophet Joseph in his boyhood in revealing the place where the plates were, the language of which has been translated into English and called the Book of Mormon. We have the gospel to present to the world, to all nations, to every class and kind of people, to the Christian world and to the heathen world, to the preachers as well as to the people. While we do not despise the teachings of good men in the various Christian sects or in the various sects in heathendom, when they endeavor to enlighten the minds of mankind, when they desire to benefit the people, but feel in our hearts to bless them so far as they are sincere and earnest in their work; at the same time, we must not lose sight of the fact that this organization to which we belong, of which we are members and should be active workers in, is the only Church upon the face of earth with which the Lord has declared he is pleased, well pleased, when the people do right, that this is the only Church of Jesus Christ on the face of the earth. There could not be a dozen or even two different churches of Christ. There could not be two different religions from God, the

Father. Our common sense tells us this, if there were no particular revelations to that effect.

THE MISSION OF THE CHURCH

We should understand that we are called of God to be servants of the Lord Jesus Christ, to follow in his footsteps as far as we are able to do so; that we should embody his character, that we should observe the law of obedience to God as he observed it; understand that we came here not to do our own will unless it be like God's will, in conformity therewith, in harmony with him and his purposes; that we came here for this purpose, to learn the ways of God and to walk in the path that he marks out for us. And the Church is organized to that end, to carry and to send forth the gospel of Jesus Christ, the gospel of salvation, to all peoples upon the face of the earth, to every country, to the islands of the sea, the continents, and every part of this globe where there are people dwelling. This is our mission, and those of us who cannot go there should do everything in our power with all our hearts to send the gospel there; and, as President Lund has intimated to us this morning, when able men, men who are able to carry this gospel and to preach it in plainness, by authority and in the power of God, are not able financially to perform this duty, they should be aided by their brethren and sisters at home. We have proven how easy it is comparatively to raise funds for different purposes, worthy purposes. Israel has responded to the call of the Nation. This is right, part of our duty, but it just shows to us what we can do when we get the spirit of a work; and there are means enough that can be raised from the ranks of Israel to send just as many elders as we are able to send in these times at any rate, abroad in the world and sustain them or sustain their families at home while they are away.

THE DUTY OF THE SEVENTIES

I might say that this work ought to, in my opinion, devolve largely upon the different quorums of seventies in the Church. This is a wonderful organization in every respect, and the seventies, those elders who are called to compose quorums of seventies, elders presided over each one by seven of its number, should have it in their hearts to send this gospel to the ends of the earth. That is what they are for; that is their special calling. Every elder has received authority from God to hold the Melchizedek Priesthood and to be a minister of the Most High, whether he be a standing minister in the stakes of Zion or is sent forth by proper authority to different parts in the world; but especially the seventies in the Church are called and appointed and ordained to preach the gospel to the ends of the earth under the direction of the Twelve apostles.

This is part of the system to which we belong. What a beautiful system it is! Provision made in it for carrying the gospel abroad and for preaching to the people at home, and for setting in order the people in all the different parts of Zion, and for the establishment of the purposes of the Almighty, all in perfect order. If you would all keep in the order that is appointed by revelation from on high, there would be no

trouble among us, all the powers and authorities vested in different callings in the Church, but all would work in perfect harmony, and it does to a very large extent. We only have a little ripple now and then from persons who are either not fully informed or become ambitious, wish to step out of their place and do that for which they have not been appointed.

OUR AUTHORITY DIVINE

Now, my brethren and sisters, this morning I rejoice in the testimony in my heart of the divinity of this work, and of this great fact that we are representing the only Church under the direction personally of Jesus Christ, our Redeemer, which is recognized on high. The power and authority has come from on high to the leaders of this Church to seal on earth, and what they seal in the way appointed will be sealed in heaven; to loose on earth when it becomes proper and necessary, and it shall be loosed in heaven. We work together with the powers on high. The authority given by the Lord to us is divine authority. It is not the authority of men although it is given to men. Men are called and ordained to different offices in the holy priesthood that they may labor for the salvation of souls, not only for the living but also for the dead.

THE DUTY OF THE PRESENT

Our work goes back to our ancestry, to former generations as far as we can extend it. It also goes forward for the benefit of our posterity, and we stand here on the earth between these two seas, not "unbounded" seas, as we used to sing in one of the old sectarian hymns—"On two unbounded seas I stand" was one of the songs that used to be sung in the old Dissenting churches; of course that is an absurdity—but we do stand between the past and the future. We, who are here today in the present, not only have a duty to perform in carrying the gospel of Jesus Christ as it has been restored in the latter days, to all the world, but to labor for the salvation of our ancestors by attending to ordinances for them which they could not now perform, being in the spirit world; also to lay a foundation for our posterity to walk in our ways as far as we do right, to learn to keep God's commandments and, when we pass away, to bear off this kingdom and carry it to a consummation under the direction of Jesus Christ, our Redeemer, who is perfect in his obedience to the great Eternal Father whom we worship.

DOCTRINES REVEALED FROM GOD

The doctrines of the Church that have been given to us have been revealed from God. The doctrine of faith—real faith, not mere belief, but real, whole-souled faith in the Supreme Being, the Father of us all in our spirit state; to have faith in him and in his Son Jesus Christ, who represents him fully and completely in personality, in appearance, in form, in feature, in spirit and in power, and is appointed to be the manifestation of God in the flesh. He has ended his mission on earth; he is

filling it on high; he kept every commandment of God before he came into the world; he kept the commandments of God while he was here, and has continued to be subservient to his Father in heaven, so that they two are one, and the Holy Ghost, the third person in the holy Trinity—a personage of spirit—is one with them; and by the power that emanates from Deity the worlds are created and peopled and led on from stage to stage in progress towards perfection, all to be obedient to the eternal principles of right embodied in the personages of the Trinity, our Father, our Elder Brother, and the Holy Ghost. From them proceeds that universal essence or spirit, the Holy Spirit, which is “in all things and through all things and round about all things,” and as we are told in God’s revelation to us, “is the law by which all things are governed.”

The Lord has revealed to us through the prophet Joseph that by the power of that Spirit he created all things, firstly spiritual and afterwards temporal. That is boundless; wherever there is space, that Spirit is, so that there are kingdoms everywhere, as the revelation says: “There is no space in which there is no kingdom, and there is no kingdom in which there is no space;” and this universal Spirit, which is the Spirit of life, the Spirit of light, the Spirit of truth, is the vital principle that animates all things organized under the direction of our Father and those associated with him, and is the one eternal Spirit by which things that are spiritual are manifest to those who are temporal. Now, that Spirit is with the Saints in its higher forms, in its higher gifts, in its higher manifestations. It is sealed upon us by the laying on of hands after we are baptized, as a heavenly gift, an abiding witness, and the doctrine of faith in Christ has to be taught to all the world as plainly as we can make it clear, to overcome the fallacies existing in the world—in the Christian nations and in the heathen nations—about an impersonal deity, about something which is nothing, a blank contradiction, that error may be dispelled, that darkness may be rolled away from the minds of the children of men, and the light of the everlasting gospel shall shine in, that they may learn something about God their Father, something about their origin, something about their duty, and something about their destiny.

EVERY MAN SHOULD LEARN HIS DUTY

This work belongs to us who are here today, and those whom we represent in the different parts of the Church; and every man should learn his standing in the priesthood which is given to him, learn his duties. He can read most of them from the Doctrine and Covenants, which God has given to us as a sacred book, one of the written standards of the Church, which with the Bible and the Book of Mormon and the Pearl of Great Price comprehends the written standards. And we are not bound to receive every book that somebody publishes with his own personal views and notions to lead people astray and to glorify himself. Every man should learn his duty from that which God has revealed, and there is plenty revealed to enable us to understand our callings, our duties, our powers in the priesthood, and its limits. We are to advocate the freedom of con-

science, and the freedom of speech and of good law. The freedom of speech should not be extended to license, whether it be by word of mouth or by the press, but that liberty which God designs for his children to have is embodied in the Gospel of Jesus Christ, so that our gospel is a gospel of liberty. It preaches liberty from sin, shows how people may repent, how they may turn away from evil doings so as to preserve their bodies as well as their spirits in purity before the Lord so that they may be quickened by his Spirit and learn of him, and come into sweet communion with him, and learn by the revelations of the Holy Ghost to them individually what they are required to do. Every man should understand that. Besides that, there is order in the Church, by which the law of the Lord can be made known to the members of the Church, and the man who stands at the head holds the keys thereof. If we would all do that it would save a great deal of trouble and would accomplish a great deal of good.

OUR CHURCH IS DIVINE

Now, I desire this morning in my heart that all persons who attend this conference shall go away feeling the fact to be clear to their minds and burning in their souls, that this Church to which we belong is a divine Church. It is not a church of men. It is a Church from God, revealed by Jesus Christ and by those whom he has appointed. He visited the Prophet Joseph, personally, and the priesthood itself came from on high, and was bestowed by the laying on of hands upon the Prophet Joseph, by beings who held the keys, and has come down from him to us and is the same to us as it was to him and the brethren associated with him in the early rise of the Church. It is called the priesthood after the order of Melchizedek, because Melchizedek was a very great and effective high priest, and the priesthood after the order of Aaron is so named because he was in a large degree a leading faithful priest. Some things he did that were wrong, like Moses did, and they were chastised for their misdeeds and weaknesses, but this priesthood is that which they held, and it is the only authority that God has given to man on the earth to represent him and to administer the ordinances of the Church in the name of the Lord Jesus Christ, or in the name of the Father and of the Son and of the Holy Ghost, in those things that the Lord has specially required to be done in that order.

OUR DUTY UNDER THIS KNOWLEDGE

And, this work should be rooted in our hearts. We have a duty to perform. We are here to do it. That is what we are here for on the earth. The Lord kept our spirits back to this dispensation, that we might come here and aid in the building up of his kingdom and bringing about his purposes, which are all bound up in the redemption of the race, as President Lund has told us this morning, for the salvation of all mankind, with only a few exceptions. Everything is to be saved that can be saved, and only those who will utterly rebel against the principles of salvation will be ultimately lost and "go away with the devil and his

angels in eternity, to suffer the wrath of God;" they are to receive the penalty that is their portion, but all the rest are to come forth, every man in his order, and be judged according to his works, and when he has received the proper penalty or has been forgiven through deep and earnest and real repentance, and turns unto God and bows the knee and is willing to do all things that the Lord commands, then all these can be brought up into some place or position where they can glorify God, and enjoy their own existence, and unite with their kind in the kingdom or order to which they are appointed, and in which they receive a just degree of glory.

This is a great and mighty work because it is divine, and we should carry that knowledge with us. While we treat everybody in the world with proper respect, respecting their feelings, respecting their notions and ideas, as far as they are worthy of any respect—we do not wish to interfere with the mode of worship or anything in which they may engage that is lawful—at the same time we have to remember the fact that we are the people of the Lord, and that we are here and are baptized into His Church, and ordained to the priesthood or appointed in the several auxiliary societies, that we may be saviors of men and of women and of children, and that we may plant in the earth a structure that cannot be uprooted, the benefits of which will go to our posterity and reach back to our ancestors for generations that are past. It is a splendid work. There is no language in which its greatness can be properly extolled and glorified and explained, because it is divine, and carries the mark of divinity in every part of its organism, in all its doctrines and precepts and ordinances and ceremonies, all of which are from God and not from man.

OUR MISSION THE SALVATION OF SOULS

Now, brethren and sisters, this is our mission on the earth, to labor for the salvation of souls, to do good and fear not, to stand, each man and woman in his or her lot and place, and labor for the redemption of the race, under the direction of the Lord Jesus Christ, our Master. It is a splendid work in which to be engaged. I have been in it for a long time, and I can say that I have more joy, and always have, in carrying the gospel to people afar off, or preaching it to people at home, when I have the spirit of it, than in anything else that I have been engaged in at any time. There is a joy, a complete satisfaction and contentment of soul in laboring for this cause, that does not go with anything else in the world. This will be our payment right here, if we get no other pay, but the glory that is to come, oh! if we could only express what we can see and feel of it, I think we would enthuse other people. I think we would inspire them to works of righteousness, and to join in and bring about the purposes of the Almighty, because this work is to go on forever and ever, and there is no end to it. This work will go on in the worlds that are to come, and our posterity, if they are only trained up in the right way and will walk in the path of righteousness, will help to carry this on, generation after generation, eternity after eternity, and there is no end of it.

ETERNAL OR CELESTIAL MARRIAGE

One of the greatest manifestations of the mind and will of God to this Church is in the doctrine revealed to the Prophet Joseph Smith on eternal or celestial marriage. This ought to be impressed on the minds of our children, our boys and our girls. Not merely as a matter of duty should they receive the ordinance of eternal matrimony, but as a great delight, as a privilege. Thankful they should be in their hearts that they can be worthy of receiving that great blessing—a man to have a wife sealed to him by the holy order of God, by that which is from all eternity, by the power of the eternal priesthood, which is without beginning of days or end of years, and that this shall be recorded on earth and recorded in heaven. It shall be sealed on earth by the power of the Most High in men appointed to perform it, and sealed in heaven to stand forever, both beyond the veil and in and after the resurrection, saith the Lord your God. What a privilege for men and women to be sealed together by the holy order of God in holy matrimony, loving one another with all their hearts, putting down every feeling of discord that may arise, subduing every feeling of personality wherein they disagree, trying to harmonize in the household and build upon a foundation that shall never be destroyed, that the children after them shall come forth in purity to serve the Lord, to spread his gospel in the world, and in the world to come shall be with them in the holy patriarchal order of the family relation, and that they shall increase, worlds without end, in their posterity, in knowledge, in wisdom, in understanding, in dominion; in power, in glory, and in close intercourse with the great Eternal Father and beings of his character. That is what is involved in this splendid order of celestial marriage.

When I speak of "celestial marriage" I mean just as we can read about it in the 132nd section of the Doctrine and Covenants. It is given as a commandment; that is, this celestial marriage, which is eternal marriage, marriage for time and all eternity. That is necessary for a man and a woman to attain to the highest degree of glory in the celestial world. If they do not receive it in their hearts they are damned, or condemned, because if they do not receive it then they cannot go further; their relations will end at death. But if they are united by the holy order of God, by that power which is from all eternity, ordained, as Jesus said, by him and his Father before the world was, it shall abide in death and it shall abide in and after the resurrection. The children, the posterity of the persons thus joined, shall belong to them, to one another, and with that order they will progress in all things and have an endless posterity while eternal ages roll along. That is a privilege. We need not class it as a duty, although it is, for it is a commandment of God.

PLURAL MARRIAGES NO LONGER SOLEMNIZED

There is another portion of that revelation which relates to further orders in that holy order of marriage which is under special direction, the power and keys of which are confined to one individual, who is the

President of the Church. Read it carefully. The keys of that power are given only to one man at a time on the earth, and you will see sometime, if you cannot now, the wisdom of that law. He holds the key of that power, and when he turns it, as Brother Woodruff did, it closes the door. He issued a manifesto which was adopted by the Church, that plural marriages should no longer be solemnized, because the highest court, the court of last resort in this land, passed upon the laws that had been enacted by Congress, and pronounced them constitutional, then we submitted to the law of the land, as we are told to do in the revelations of God, and to the authority that belongs to the one man in the law of God. Now then, when you hear of people—I want to refer to this as clearly as possible, and I find it necessary to do it because of some recent occurrences—when men go around and whisper in the ears of the people that this thing is all right if you can keep it secret; keep it from the man that holds the keys—Think of it!—if you can keep it from him, don't say anything to him about it; it is all right. Such deception has been exposed and condemned several times, but it is cropping out again.

President Lorenzo Snow, in the year 1900, the 8th day of January, issued a statement through the *Deseret News*, announcing that plural marriages were positively forbidden. They were stopped before that, of course, and the congregation in conference assembled endorsed the decision of President Wilford Woodruff, who held the keys, that this kind of marriages should be permitted no longer. President Lorenzo Snow, on the date named, published in the *Deseret News* a statement to the effect and told the brethren everywhere that if they entered into that kind of marriage it would be at their own risk under the law, for the law is against it, the law of the land and the law of the Church; and when people are inveigled into any relation of plural marriage by persons pretending to have a right to do it, they are led astray, and I am afraid when they are, they are very willing to be led astray, at least in some instances, but there are only a few such cases to be heard of nowadays, and yet they continue. There are persons who claim to hold the priesthood, who go around among the people and tell them it is all right and that it can be done.

President Joseph F. Smith, in 1904—he had spoken about this before, but he then issued a public manifestation which also was published in the *Deseret News*, proclaiming to all the Church that there was not one man in the Church that had any right to administer that order of marriage, and yet such things have been done since that time, and we hear now that it is springing up again, and there are persons going around among the people and trying to lead them astray in regard to this. Let me read to you a verse or two. Here is what President Lorenzo Snow said January 8, 1900:

"I feel it just to both 'Mormons' and non-'Mormons' to state that in accordance with the manifesto of the late President Woodruff, dated September 26th, 1890, which was presented to and unanimously accepted by our general conference on the 6th of October, 1890, the Church had positively abandoned the practice of polygamy or the solemnization of plural marriages in this and every other state, and that no member or officer thereof has any authority whatever to perform such plural marriages or enter into such relationship."

Here is what was said over the signature of President Smith:

"Inasmuch as there are numerous reports in circulation that plural marriages have been entered into contrary to the official declaration of President Woodruff of September 26th, 1890, commonly called the Manifesto, which was issued by President Woodruff and adopted by the Church at its general conference, October 6th, 1890, which forbade any marriage violative of the law of the land, I, Joseph F. Smith, President of the Church of Jesus Christ of Latter-day Saints, do hereby affirm and declare that no such marriages have been solemnized with the sanction, consent or knowledge of the Church of Jesus Christ of Latter-day Saints. I hereby announce that all such marriages are prohibited, and if any officer or member of the Church shall assume to solemnize or enter into any such marriage, he will be deemed in transgression against the Church, and will be liable to be dealt with according to the rules and regulations thereof, and excommunicated therefrom."

Thereupon the following resolution was unanimously adopted when this instruction and decision from the President of the Church was presented:

"Resolved that we, the members of the Church of Jesus Christ of Latter-day Saints, in general conference assembled, hereby approve and endorse the statement and declaration of President Joseph F. Smith, just made to the conference concerning plural marriages, and will support the courts of the Church in the enforcement thereof."

On January 31st, 1914, a message was sent to all the presidents of stakes and counselors, signed by the Presidency of the Church, Joseph F. Smith, Anthon H. Lund and Charles W. Penrose, saying:

"Having reason to believe that some members of the Church are secretly engaged, advising and encouraging others to enter into unauthorized and unlawful marriages, we have deemed it advisable to call your attention to the communication we addressed to you on this subject on the 5th of October, 1910, a copy of which is herewith appended; and believing, as we do, that these people are at the bottom of all the violations referred to in our communication, we direct your special attention to them, with the request that any information received by you from time to time relating to cases of this character, be followed up and investigated, with a view to having this class of offenders placed on trial for their fellowship in the Church, as we regard them equally culpable with actual offenders. Please make the same request of your bishops."

Now, perhaps it might be thought there was no particular need to speak of this in this public conference, but I feel it a duty resting upon me, because I have heard so many stories that are being told concerning this that I thought it ought to be presented to this congregation, and I hope I have not trodden on the feet of any of my brethren in doing it. I know that this is their mind and will, and I know there are many members of our Church who point to certain parties and say they know that those parties have been married in plural marriage, that is, they have been joined—for there is no marriage in it—in plural marriage, but they do not tell that in a way that those parties can be properly handled. There is order in this Church, as there is in all the works of God, and there are proper tribunals to which these things should be presented. The bishops, as common judges in Israel, can take up such cases, and when they find the evidence, the proof is given them, can withdraw the hand of

fellowship from the offenders, and they can send up the cases of men holding the priesthood, who have been shown to be transgressing in this way, to the high council of the stake wherein they reside, and it is the duty of the high councils in the respective stakes of Zion to act on these cases when they are so presented.

The Council of the Twelve, which is a traveling, presiding high council, has had to take up some of these cases and has acted upon them, but the Twelve are not in a position always to do this, and when the people say: "Oh, the Church knows about it, the Church knows about it," they are mistaken; the Church does not know, and if they know, it is their duty to take the matter before the proper authorities and get the matter handled, and stop this talk about the Church knowing it. Every case of this kind, when people make such remarks, is a reflection upon the President of the Church, who holds the keys, and it is intimated that he has one thing for the public and another thing in private; that is a wicked falsehood, and I denounce it as such. I know that President Smith is the very soul of honor. I know that he stands in his right place and holds the keys of this power, and if he thought it was proper to countenance such things in any way, he would do it with the greatest boldness in the world. I have not talked to him about this particular point, this morning or at any time recently, but I know that this is his mind, and I think that it is a good time to speak of it now.

STATUS OF PEOPLE WHO ENTER MARRIAGE WITHOUT AUTHORITY

Brethren and sisters, when we enter into any order that God has appointed, we have to do it properly, righteously, in the right spirit, and the man who holds the keys only has the right to regulate the matter. Do not believe these stories that men who are seeking to indulge their own lust are circulating around among the people, but try to guard the purity of our innocent girls, many of whom have never heard of such things, and these things are whispered in their ears by some designing person who is a rebel, a rebel against the Church of Christ and a rebel against the laws of the land—the laws of Utah I refer to. The laws of Utah forbid these things. The laws of Utah provide a very heavy penalty for any person who solemnizes such a marriage, a very heavy penalty for the man who enters into such a pretended marriage. It is not recognized as a marriage, but it is called a marriage so that cases may be tried in court. So that a man who goes around and does this, either by solemnizing such a thing or by advocating it, is a rebel against the Church and a rebel against the country, the state to which he belongs. That may sound rather harsh language, but it does not fully express my feelings and the feelings of others in regard to such persons. Now, I hope there are only a few cases existing among the people that I have referred to, because it is a serious thing to have people fancy that they are married, when there was no real marriage, no marriage according to the Church, no marriage according to the laws of the land; and yet they live together with all the privileges of matrimony. It is wrong, displeasing to the Lord, displeasing to those who are in authority in the Church, and

offensive to a great many people who are surrounded by such persons and have to meet them pretty nearly every day. I would say to my brethren in the priesthood that while we want to extend the hand of kindness to repentant souls, while we do not want to throw a straw in the way of a repentant sinner, either in time or eternity, it does not follow, when such persons really repent, that they should be put up on high to be a mark for the people to respect in high places. Just think that over in your minds. Repentance is right, and encouragement of repentance is right, and the forgiving of sinners is right. God forgives sin when people properly repent, but that does not involve the idea that they should be set up in high places to be a mark of respect for people who feel that these persons have been in transgression.

THE SPIRIT OF GOD AS A CONSTANT WITNESS

Now, brethren and sisters, let us all do our duty. Let us rejoice in the Lord. Let us feel glad in this splendid work of the Lord that has been established. Let us do all in our power to spread forth the gospel by carrying it or sending it to the ends of the earth. It is a glorious work to carry this message of salvation, to bring souls, honest souls, into the knowledge of the truth and into the Church of Christ, to baptize them for the remission of their sins, and their sins are washed away: as the water washes their bodies, so their souls are cleansed, their spiritual being is cleansed and revived, and they are born unto Christ Jesus, and become part of him, or of his body, the Church; and then by the laying on of hands to confer upon them the gift of the Holy Ghost as a gift from God, the Holy Spirit to be with them as a constant witness, as the abiding testimony, as the light of God, lit up in their souls, and to enable them to come near to the Lord and receive the revelations of his will concerning themselves, but not to govern the Church unless they are so appointed. Now, that is a splendid thing, and it is a reality. I know it is true. I know "it works," as the saying is, in every land to which it is carried. People of different languages and countries and customs, to whom I have had the privilege of bearing my testimony, who have embraced the gospel, have received this one spirit, which gives the testimony of Jesus, and it is a reality and no moonshine about it. It is the light from the Sun of Righteousness. It is the glory of God that shines around about them. It fills the soul with peace. It gives them an abiding witness of the life and death and atonement of the Lord Jesus Christ, of the divine authority of the Prophet Joseph Smith, of the divine authority of the elders of Israel who bear this priesthood, and it is a real thing in the soul of man.

TESTIMONY AND BLESSINGS

I thank my God this morning in the midst of this congregation for this knowledge. I desire it to rest upon the people. I desire the Latter-day Saints to realize that they are members of the body of Christ, that they are all under covenant to walk in his ways, to serve him and keep his commandments, and when they receive the sacrament of the Lord's sup-

per, that they renew their covenants with him, declaring that they are willing to take upon them his name, and to keep the commandments which he has given them, so that the Holy Spirit may be with them always. What a blessing! What a great gift from God, and it is true, just as true as that we are here in this congregation this morning.

Now, may the Lord bless his servant, President Smith, and prolong his days on the earth in usefulness, according to the full desire of his heart. The Lord will bless him in time and in eternity, in the body or out of the body. He is one of the chosen of God before the foundations of the world, to come here on the earth and hold the keys of this last dispensation, and he will carry with him wherever he goes, on the earth or in the spirit world, the might and strength and power of the Holy Priesthood after the order of the Son of God, to be a witness for Him, to spread truth and light and salvation among the children of men, when they are out of the body as well as in the body, and stand in his lot and place as a leader in Israel, with the glory of God surrounding him forever and ever. God bless this congregation, and while we are here together in this conference may the Spirit of the Lord inspire every one who speaks, that they may bring forth words of eternal life, and may the Holy Spirit accompany them, and may we all be able to carry it with us wherever we go, as ministers of Christ, exemplars as well as preachers of the word, and stand in our lot and place and do our duty to the full extent, then our glory is sure, our exaltation is certain, and it will be forever and ever. Amen.

PRESIDENT JOSEPH F. SMITH.

I feel it imperative upon myself to endorse and affirm without reservation the statements that have been made by President Penrose in relation to the subject upon which he last treated. I want to say to this congregation, and to the world, that never at any time since my presidency in the Church of Jesus Christ of Latter-day Saints have I authorized any man to perform plural marriage, and never since my presidency of the Church has any plural marriage been performed with my sanction or knowledge, or with the consent of the Church of Jesus Christ of Latter-day Saints; and therefore such unions as have been formed unlawfully, contrary to the order of the Church, are null and void in the sight of God, and are not marriages. I hope you will put this down in your note-book of remembrance, and bear it in mind henceforth.

The Choir and congregation sang the hymn, "Guide us, O Thou great Jehovah."

The closing prayer was offered by

Elder Joseph R. Shepherd, former president of the Bear Lake stake of Zion. Conference adjourned until 2 o'clock p. m.

AFTERNOON SESSION.

President Anthon H. Lund presided and called the congregation to order at 2 o'clock.

The choir and congregation sang the hymn: "Come, O thou King of kings."

Elder Andrew Jenson, Assistant Church Historian, offered the opening prayer.

The choir and congregation sang: "O ye mountains high."

PRESIDENT HEBER J. GRANT.

It is ever and always a very great pleasure to me to meet with the Latter-day Saints in any of their assemblies, and I am particularly pleased to be present at our general conferences. It was a custom with me as a child to attend our general conferences regularly, and for thirty-six years, before this month expires, it has been my privilege to attend these conferences as one of the general authorities of the Church, and I have never yet attended a conference in this building but what I have been fed the bread of life by those who have spoken to the people. I rejoice with you in the very splendid meeting which we held here this morning, in the inspiration that came to each and all of the presidency of the Church as they addressed us. I desire to echo the sentiments expressed of gratitude and thanksgiving to our heavenly Father that our beloved President was able to be with us at our session this morning; and I hope and pray that the exertion necessary on his part to attend may not have been so great but what he can be with us again before our conference shall close.

REGARDING FALSE TEACHING

I desire on behalf of the council that I have the honor to preside over to say that we endorse the references, which were made here this morning by President Penrose, and so forcibly reaffirmed by the President of the Church, regarding this question of plural marriage and the fact that some men are today teaching it in secret, pretending that they are married or are entering into what they call plural marriage. Such men are indeed rebels, and traitors to the Church of Jesus Christ of Latter-day Saints, because they are branding it in the eyes of people who are not of us as being a dishonest organization. Personally, and I also speak for each member of the council of the Twelve Apostles, because I know their sentiments and I know that they are behind me, I endorse with all my heart these remarks. I want to say to the Latter-day Saints that in my opinion when any rebel or traitor to the work of God comes into their homes and tells them something false about the Church that there is a lack of patriotism on the part of all such individuals for not giving the traitor away. I would like you to get this into your minds. These people go around and lie, to put it in good, plain English, and they tell people, "Don't you say anything, don't you tell who told you that it was right."

You don't have to keep the confidence of those who are crooked, you don't have to keep the confidence of somebody who is telling you that which is false, and such people ought to be exposed, and exposed upon the house tops; they go around posing as superior to honest, straight-forward, upright people, branding the Church and the leaders of the Church with infamy by pretending we preach one thing in public and do another thing in private. I do not care to say any more on this subject. I seldom, if ever, speak on it that it doesn't arouse almost every particle of anger in my nature. Some of them say the Lord has directed them to take more wives. Well, I think he directed them just like he directed the negro (not that I am saying this to reflect upon negroes), but there was a negro who prayed: "Oh Lawd, oh Lawd, oh Lawd; send dis heah niggah a turkey." He prayed for a whole week, and he didn't get any turkey, and at the end of a week he said: "Dis heah niggah don' know how to pray," so that night the negro prayed, "Oh Lawd, oh Lawd, oh Lawd, send dis heah niggah to a turkey," and he said, "Dis heah niggah had turkey dinner the next night."

A REMARKABLE MANIFESTATION

I indorse the remarks made by President Penrose regarding the peace and the joy and the happiness that comes into the human heart in testifying of the gospel of the Lord Jesus Christ which has again been revealed to the earth. From October when I was called to be one of the council of the Twelve, until the following February, I had but little joy and happiness in my labors. There was a spirit following me that told me that I lacked the experience, that I lacked the inspiration, that I lacked the testimony to be worthy of the position of an apostle of the Lord, Jesus Christ. My dear mother had inspired me with such a love of the gospel and with such a reverence and admiration for the men who stood at the head of this Church, that when I was called to be one of them I was overpowered; I felt my unworthiness and the adversary taking advantage of that feeling in my heart, day and night, the spirit pursued me, suggesting that I resign, and when I testified of the divinity of the work we are engaged in, the words would come back, "You haven't seen the Savior; you have no right to bear such a testimony," and I was very unhappy.

But in February, 1883, while riding along on the Navajo Indian Reservation with Elder Brigham Young, Jr., and fifteen or twenty other brethren, including the late president, Lot Smith, of one of the Arizona stakes, on our way to visit the Navajos and Moquis—as we were traveling that day, going through a part of the Navajo Reservation to get to the Moqui Reservation—as we were traveling to the southeast, suddenly the road turned and veered almost to the northeast, but there was a path, a trail, leading on in the direction in which we had been traveling. There were perhaps eight or ten of us on horseback and the rest in wagons. Brother Smith and I were at the rear of our company. When we came to the trail I said, "Wait a minute, Lot; where does this trail lead to?"

He said, "Oh, it leads back in the road three or four miles over here, but we have to make a detour of eight or nine miles to avoid a large gully that no wagons can cross."

I asked: "Can a horseman get over that gully?"

He answered, "Yes."

I said, "Any danger from Indians, by being out there alone?"

He answered, "No."

I said, "I want to be alone, so you go on with the company and I will meet you over there where the trail and road join."

One reason that I asked if there was any danger was because a few days before our company had visited the spot where George A. Smith, Jr., had been killed by the Navajo Indians, and I had that event in my mind at the time I was speaking. I had perhaps gone one mile when in the kind providences of the Lord it was manifested to me perfectly so far as my intelligence is concerned—I did not see heaven, I did not see a council held there, but like Lehi of old, I seemed to see, and my very being was so saturated with the information that I received, as I stopped my animal and sat there and communed with heaven, that I am as absolutely convinced of the information that came to me upon that occasion as though the voice of God had spoken the words to me.

It was manifested to me there and then as I sat there and wept for joy that it was not because of any particular intelligence that I possessed, that it was not because of any knowledge that I possessed more than a testimony of the gospel, that it was not because of my wisdom, that I had been called to be one of the apostles of the Lord Jesus Christ in this last dispensation, but it was because the prophet of God, the man who was the chosen instrument in the hands of the living God of establishing again upon the earth the plan of life and salvation, Joseph Smith, desired that I be called, and that my father, Jedediah M. Grant, who gave his life for the gospel, while one of the presidency of the Church, a counselor to President Brigham Young, and who had been dead for nearly twenty-six years, desired that his son should be a member of the Council of the Twelve. It was manifested to me that the prophet and my father were able to bestow upon me the apostleship because of their faithfulness, inasmuch as I had lived a clean life, that now it remained for me to make a success or a failure of that calling.

GREAT JOY IN THE TESTIMONY OBTAINED

I can bear witness to you here today that I do not believe that any man on earth from that day, February, 1883, until now, thirty-five years ago, has had sweeter joy, more perfect and exquisite happiness than I have had in lifting up my voice and testifying of the gospel at home and abroad in every land and in every clime where it has fallen to my lot to go. And I have gone to Japan, I have been in the Hawaiian Islands, I have been from Canada to Mexico, I have been in nearly every state in the Union of the United States; I have been in England, Ireland, Scotland, Wales, Germany, Holland, Belgium, France, Switzerland, Italy, Norway, Sweden and Denmark and I have had joy beyond my ability to express, in lifting up my voice, in bearing witness to those with whom I have come in contact that I know that God lives, that I know that Jesus is the Christ, the Savior of the world, the Redeemer of mankind; that I know that Joseph Smith was and is a prophet of the true and living God, that I have

the abiding testimony in my heart that Brigham Young was a chosen instrument of the living God, that John Taylor, that Wilford Woodruff, that Lorenzo Snow were, and that today Joseph F. Smith is the representative of the living God, and the mouthpiece of God here upon the earth.

I do not have the language at my command to express the gratitude to God for this knowledge that I possess; and time and time again my heart has been melted, my eyes have wept tears of gratitude for the knowledge that he lives and that this gospel called "Mormonism" is in very deed the plan of life and salvation, that it is the only true gospel upon the face of the earth, that it is in very deed the gospel of the Lord Jesus Christ. That God may help you and me and everyone to live it is my constant and earnest prayer.

HOW THE POWER OF THE PRIESTHOOD HAS BEEN MAINTAINED BY THE AUTHORITIES OF THE CHURCH

I will read from Section 121 of the Doctrine and Covenants:

[We have learned, by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.

Hence many are called, but few are chosen.

No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long suffering, by gentleness, and meekness, and by love unfeigned;

By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile,

Reproving betimes with sharpness, when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

That he may know that thy faithfulness is stronger than the cords of death;

Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly, then shall thy confidence wax strong in the presence of God, and the doctrine of the Priesthood shall distil upon thy soul as the dews from heaven.

The Holy Ghost shall be thy constant companion, and thy sceptre an unchanging sceptre of righteousness and truth, and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee for ever and ever.

I want to bear witness to you here today that during the thirty-six years this month that I have been a member of the Council of the Twelve, that no power or influence has ever been exercised by the prophet of God who has presided over this Church during this time except exactly as taught in the Doctrine and Covenants; and that no one of all the men I have been associated with as presidents of the Church has had more charity, more love, and has exercised the priesthood by the power of the living God in meekness and mercy and kindness, than the man who stands at the head of the Church today, Joseph F. Smith.

That God may preserve his life for many, many years yet to come is the earnest prayer of my heart, and that of every Latter-day Saint in all the land. May God guide us to his praise continually and forever, is my prayer, and I ask it in the name of Jesus. Amen.

ELDER RUDGER CLAWSON.

Greatness of the Lord Jesus—The burden of his mission—Scattering and gathering of Israel—The Church and Kingdom of God predicated upon repentance—The judgments of God upon the unrepentant—The Millennium can only come through the establishment of righteous peace which can never exist if the earth is governed by militarism—The Central Powers therefore cannot win—The time for repentance and reformation is at hand—The day to approach the Lord in faith and prayer.

I greatly rejoiced in the spirit of this morning's meeting, and was particularly pleased with the presence of President Smith, as of course we all were. I have listened with much interest to the testimony and exhortation of President Grant, and I humbly desire an interest in your faith and prayers that I may be led to say something this afternoon that will be instructive to those who are assembled.

My brethren and sisters, we learn from the scriptures and also know from our own experience, something of the character of that Holy Being whom we have come together to worship this afternoon. I doubt if we can fully comprehend the greatness of his attributes. It is said of him in Exodus that, "He passed by before Moses and proclaimed the Lord God, the Lord God merciful and gracious, long suffering and abundant in goodness and truth." And in the 103d Psalm we find two references to the Almighty that are very striking. One is that "the Lord is merciful and gracious, slow to anger, and plenteous in mercy," and the other "the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such as keep

his covenants, and to those that remember his commandments to do them."

How broad and far reaching is the love and mercy of the Lord. But remember that his mercy is invariably predicated upon repentance, repentance of sin; and the history of his people, I think, will substantiate this statement. You will remember that in the wilderness Moses was constantly calling upon the people to repent of their sins that they might be forgiven by sacrifice. It was the burden of his mission apparently to bring the people into harmony with the Lord and with his work by repentance; and so it was in the meridian of time. The people who dwelt in Palestine had a great temple, the temple of the Lord, and they had the law of Moses, but it seems that they strayed away from the law because we read that in those days came John the Baptist preaching in the wilderness of Judea saying, "Repent ye, repent ye, for the kingdom of heaven is at hand." And still later we learn that after John was put into prison, the Savior came into Galilee preaching the gospel of the Kingdom of God, saying, "The time is fulfilled, the Kingdom of God is at hand; therefore repent and believe the gospel." And it appeared that Jerusalem and all of Judea came out to hear the preaching of John, and were baptized of him in the Jordan river. But the Pharisees and the Sadducees rejected him and he pronounced a woe against them demanding that they should bring forth fruits meet for repentance. This they did not do, they were rebellious, they loved darkness rather than light, and their deeds were evil. They went so far as to crucify their Lord. As a re-

sult Jerusalem was trodden down of the gentiles and the people of God were scattered among the nations where they have been to this day, and they have been hated and persecuted because of the stand which they took at that time.

But we can see a day of deliverance coming for Israel. Jerusalem has fallen into the hands of the Christian nations, and doubtless this will eventually open up the way for the return of the Jews to Jerusalem, and the building up of the waste places of Palestine. You will remember that the Savior stood upon Mount Olivet and wept over Jerusalem, and said, "Oh, Jerusalem, Jerusalem, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, but ye would not," thus giving evidence, as I have said, of the spirit of unrepentance and of rebellion. And let me remind you, brethren and sisters, that the coming forth of the work of God in our day, of the true Church and kingdom of God as referred to by President Penrose so powerfully this morning, was predicated upon the principle of repentance. In an early day, in fact it was April, 1829, the Lord said to Joseph Smith and Oliver Cowdery, "Say nothing but repentance unto this generation, keep my commandments and assist to bring forth my work according to my commandments and you shall be blessed." Somewhat later than this, in the year 1831, the Lord again referred to this important subject as he has done all through the Book of Covenants. He spoke of the great necessity of his people, and the people of the world, repenting of their sins and turning from evil unto him. Let me read to you a few words of that impressive

revelation. Oh, how powerful is the word of the Lord when it comes direct from him by revelation to his servants. The language is simple enough, a child could understand it, but the spirit and power of it is indeed impressive. Listen to these words:

Lift up your voices and spare not. Call upon the nations to repent, both old and young, both bond and free, saying, prepare yourselves for the great day of the Lord;

For if I, who am a man, do lift up my voice and call upon you to repent, and ye hate me, what will ye say when the day cometh when the thunders shall utter their voices from the ends of the earth, speaking to the ears of all that live, saying, Repent, and prepare for the great day of the Lord.

Yea, and again, when the lightnings shall streak forth from the east unto the west, and shall utter forth their voices unto all that live, and make the ears of all tingle that hear, saying these words, Repent ye, for the great day of the Lord is coming.

And again, the Lord shall utter his voice out of heaven, saying, Hearken, O ye nations of the earth, and hear the words of that God who made you.

O, ye nations of the earth, how often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not?

How oft have I called upon you by the mouth of my servants, and by the ministering of angels, and by mine own voice, and by the voice of thunders, and by the voice of lightnings, and by the voice of tempests, and by the voice of earthquakes, and great hailstorms, and by the voice of famines and pestilences of every kind, and by the great sound of a trumpet, and by the voice of judgment, and by the voice of mercy all the day long, and by the voice of glory, and honor, and the riches of eternal life, and would have saved you with an everlasting salvation, but you would not?

Behold the day has come, when the cup of the wrath of mine indignation is full.

Behold, verily I say unto you, that

these are the words of the Lord your God;

Wherefore labor ye, labor ye in my vineyard for the last time—for the last time call upon the inhabitant of the earth.

For in my own due time will I come upon the earth in judgment, and my people shall be redeemed and shall reign with me on earth.

For the great Millennium, of which I have spoken by the mouth of my servants, shall come.

Brethren and sisters, these are the words of the Almighty, and they emphasize and confirm the words of the prophet Isaiah who has spoken upon this subject. O, how great is the mercy of the Lord. For eighty-eight years this people have lifted up their voices at home and abroad crying repentance to the nations of the earth, but comparatively few have accepted the gospel, and now the judgments of God are going forth and have been going forth all these years, for the simple reason that we are living in the last time. It is here. The Lord has so declared it. And notwithstanding present conditions, that the world today is in turmoil and the hearts of men are failing them for fear, not knowing what will be, still, as a people, we have received a promise from the Lord. He has declared it in modern revelation, that the Millennium, a thousand years of rest and peace, shall come. Didn't Isaiah refer to this matter hundreds of years ago when he said that God would judge the nations and would rebuke many people and they will turn their swords into plow-shares and their spears into pruning hooks, nation shall not lift up the sword against nation and they shall learn war no more?

And so we may be very certain, that a time is coming when there shall be no more war. It is the voice

of the prophet, it is the voice of God unto his people; and I want to say to you, brethren and sisters, to me, to be personal, it is as clear as the noon day sun that the Central Powers cannot win this war because if they should win this war and fix the principle of militarism permanently upon the earth, the Millennium could not come. Militarism must be put down. It is the purpose of the Allies without question to crush out the spirit of cruelty and of vandalism that is abroad in the earth.

I do not say, I am not prepared to say, that this is the last great war; I wouldn't say that, but it does seem to me that this great world war, the greatest we have ever known or ever read of in history, by far the greatest, is leading up to the Millennium that will come. I entertain that view and that feeling, and it is in accordance with the word of the Lord which must eventually be fulfilled. The earth may pass away, the stars may drop from their orbits, but every iota and tittle of the word of God will be realized. He is a God of truth and cannot lie; and let me repeat to you that surely this is a time for repentance and reformation as President Penrose suggested this morning so beautifully, a time to draw near to the Lord in faith and by prayer. This is a time to honor the priesthood, surely, to honor that great principle of divine authority which has been given to the Church. This is a time of all times to pay our tithes and our offerings to the Lord. To give to him his just dues since he has opened the windows of heaven and blessed us so abundantly as a people and as individuals. This is a time to keep the word of wisdom ourselves right now, today, and to teach our children to do the same. It is, I

take it, the law of health to the Latter-day Saints given for their blessing, for their peace and for their prosperity. It also brings spiritual gifts, such as wisdom and knowledge. And above all things it is a time for solemn prayer to the Lord. We surely cannot reach him nor get near to him without the exercise of faith in prayer.

In conclusion I am constrained to read the last verse of a hymn that was sung at the morning session:

"Hark, from all lands, from the isles
of the ocean,
Praise to Jehovah ascending on
high;
Fallen are engines of war and commo-
tion,
Shouts of salvation are rending the
sky."

May the Lord bless us and guide us by his Spirit, sustain us in every trying situation and eventually bring us off victorious, is my prayer in the name of Jesus Christ. Amen.

Norman McCarty sang a tenor solo: "How lovely are thy dwellings."

ELDER J. GOLDEN KIMBALL.

(Of the First Council of Seventy.)

I have to confess that I am certainly taken by surprise. I had no expectation whatever of being called upon at this time. I do hope that the few minutes that I occupy I may be favored of the Lord and be influenced by his Holy Spirit. I have had experience enough along this line of work to realize that the servants of God, when they speak, should speak under the influence of the Holy Spirit; that the servants of God

are entitled, if they do the will of the Father, to revelation and inspiration. The Prophet Joseph Smith says that no man should testify that Jesus is the Christ, unless it be by the Spirit of prophecy and revelation. I am a very strong believer in this, although we are not always under his influence.

Brethren and sisters, I do not think that you question my integrity and my loyalty and patriotism to the Church of Jesus Christ of Latter-day Saints. I think there are times when you have questioned very much what I say to you, and criticized me very severely sometimes, but I get a good deal of comfort out of the fact that none of the rest of you escape any better than I do. Our people and the children of men are very ready to criticize the brethren of the authorities and the local brethren who preside over the stakes and over the wards. They seem to feel that it is their right, and they certainly take advantage of it, some of them; so that I am not discouraged at all. I often wonder when you do have the Spirit of God. I used to think I had it in the Southern States, when I became excited and sensational, and my face was red, and the cords of my neck were swollen—I thought then, in my ignorance, that it was the Holy Ghost. I learned differently afterwards. I am sure that was not the Spirit of God. I have learned since that the Spirit of God gives you joy and peace and patience and long-suffering and gentleness, and you have the spirit of forgiveness and you love the souls of the children of men. I have learned that the Holy Ghost is the spirit of prophecy and the spirit of revelation. I often think, when I reflect along this line, sometimes

when I have preached and perhaps in my egotism I thought I had the Spirit of God, but after some of the brethren talked to me I was very doubtful about it. I think of my father—our father, the father of a great race of people—he prophesied once somewhere on these temple grounds, when the people were in poverty, when they were almost disheartened, and things looked so dark and dreary before them. Heber C. Kimball prophesied that goods would be sold as cheaply in Salt Lake City as in New York. After he sat down, he said to Brigham Young, "Well, Brother Brigham, I have done it now."

Brother Brigham said, "Never mind, Heber; let it go."

They did not, either one of them, believe it (Laughter)

After the meeting adjourned, Apostle Charles C. Rich, I am told, went up to Heber C. Kimball, and he said, "Heber, I don't believe a word you said."

Heber said: "Neither do I." (Laughter.) But he rounded it out: "But God hath spoken."

It was not Heber at all; it was God who spoke through Heber as a prophet. A short time after, the prophecy was literally fulfilled.

So that sometimes, and very often, the servants of God speak by the Spirit of God, but some of the people haven't got the same spirit, and do not believe the servants of God. Now, brethren, I want to express to you this thought, that it is just as necessary for you Latter-day Saints to have the Spirit of God as it is for the apostles and the seventies and the presidents of stakes and the bishops, for when you speak, or when the servants of

God speak under the influence of the Holy Spirit, it is the word of God to the Latter-day Saints.

I do not care whether you like the mannerism or the crudity of the speaker. That does not make any difference, whatever; it is the word of God to you.

Now, brethren, in a few words: I was very glad to hear Brother Penrose speak of the seventies. We are laboring under great difficulties in order to find men who are prepared to go out as witnesses of the Lord to the nations of the earth. I was at a seventies' meeting not long ago in the Richmond ward, and there were forty-five seventies there—a very splendid body of priesthood—and I said: "Now, brethren, I don't want to talk mission to you if you have to go to war. I guess it would be a good thing to find out how many of you are between the ages of eighteen and forty-five." Over forty of them stood up. I told them to go to war as soon as they could, and on their return, after peace is declared, be prepared to preach the gospel of Jesus Christ. That is about the condition. The Lord said, not only to the seventies but to the priesthood of God: "If you desire to serve God, you are called to the work." I have that desire burning in my heart, like a living fire, and so has every other man who holds the priesthood of God and has the spirit of his appointment. Again, in that same revelation, the Lord tells us what qualifies us for the work. It is not money. What is it? It is faith, hope, charity and love, with an eye single to the glory of God, and any man who holds the priesthood of God, who has those gifts, he is qualified and fitted for the work. All he needs is to be

called to the work by those holding divine authority.

In conclusion: I have worked in the Church, perhaps not as well as I might have done, but I have staked everything on it. As I told a man one day, I had fifty-two cards in the beginning. I never played cards in my life—only smut. But to illustrate: I am not a card player, but in the begining I had fifty-two of them—that is a deck, I think. Some of you seventies are better informed, perhaps, than I, but at the present time I have only one card left. Do you know what I have staked it on? Eternal life; and if I fail in that I have failed in everything. Why? Because "salvation is the greatest gift of God to his children." Of all the gifts and all the blessings that God can give to his children, the "greatest gift is salvation." If you leave your father and if you leave your mother, your wife and your children, and your flocks and your herds, and all that you have, and go out as a witness for God, he has promised you an hundred fold. All the investments I ever made in my life, except the one of two Liberty Bonds I have been able to pay for, at four per cent, I have paid from eighteen per cent down, and all I got out of it was experience; the other fellow got my money. (Laughter.) But this investment we have started out for, the Lord has promised you an hundred fold, and I pray God that this spirit may burn in the hearts of the priesthood of God, that every man shall understand for himself, as I understand for myself, that the priesthood of God is "inseparably connected with heaven." That is what places us in communication with our God.

I know, as well as I know any-

thing, that this is the kingdom of God, that this is the Church of Jesus Christ of Latter-day Saints, that Joseph Smith is a prophet of God, that Joseph F. Smith is a prophet of God. I have always sustained the prophets of God, and I never talked with one of the Presidency of the Church that I did not rise to my feet and know that they were prophets of God. The Lord bless you. Amen.

ELDER RULON S. WELLS.

(Of the First Council of Seventy.)

It is a matter of great satisfaction to me to be present here in this general conference of the Church, and I have been greatly pleased in listening to the words that have been spoken; and with all of the rest of my brethren I have rejoiced exceedingly in seeing the face of our beloved President with us here this morning.

Reference was made this morning to the work of the seventies. President Penrose, in his splendid address, spoke of the obligation that rests upon the Church of sending the "Gospel of the Kingdom" to the nations of the earth. President Lund likewise spoke of this great missionary labor, and the impression has been made upon my mind, as no doubt it has been made upon the minds of all of my brethren who constitute the membership of the Seventies' quorums, who are present here, that the special duty of carrying that message to our Father's children has been laid upon our shoulders.

We live in the day that has been spoken of by the prophets; we see the signs of the coming of the Son of Man, and of what is called the

end of the world. It is no doubt this universal war (the like of which has never been known) that now impresses the minds of men that we live in that wonderful day. After the Savior had been predicting the destruction of the temple, his disciples came to him privately, saying: "Tell us when shall these things be, and what shall be the sign of thy coming, and of the end of the world?" And in reply, after telling of the wars and rumors of wars which preceded the fall of Jerusalem, he said, among other things, "For nation shall rise against nation and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places" (Matt. 24:1-7).

And doubtless the apostle John beheld in vision the same eventful day when he declared, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, 'Fear God, and give glory to him; for the hour of his judgment is come'" (Rev. 14:6).

These words have been literally fulfilled, for the nations and the kingdoms of this world have been arrayed against each other in the most gigantic and greatest war the world has ever known. Famines, pestilences and earthquakes have occurred in divers places. Let all men repent and turn to the Lord for indeed "*the hour of his judgment is come.*"

Another sign of the Lord's coming and of the end of the world, given by the Savior himself, was this: "And this gospel of the kingdom shall be preached in all the

world, for a witness unto all nations; and then shall the end come" (Matt. 24:14).

And this was the vision of John when he saw the angel fly in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth.

These words, too, have been fulfilled for the angel came, the everlasting gospel has been restored to earth, and this gospel of the kingdom is being "preached in all the world for a witness unto all nations," and when this labor is completed, "then shall the end come."

In the establishment of this Church the quorums of the Seventy have been organized with the special mission of carrying into effect this obligation, that our Father's children might receive the truth, be brought into the fold, and escape the judgments which are to come. It is well, therefore, for our brethren of the quorums of the Seventies, to understand something of their obligation and of the purpose of these organizations, and the relationship which they bear to the Church of Jesus Christ of Latter-day Saints. It is with the quorums of the Seventies as it is with other quorums—they bear the same relationship to the Church; they are organized into quorums of the priesthood, to fit and to qualify themselves for their various lines of service in the upbuilding of the Church of Christ upon the earth. When we are privileged to be at home and associate with our brethren in quorum capacity we are in our training camps, drilling and training ourselves for the service that we are to render to the Church, and when the Church calls us we are expected to respond. Where is our first allegiance? There have

sometimes been misunderstandings existing among the brethren, and some have said, "My first allegiance is to my priesthood, and nobody should interfere or assign me to any duty that in any way interferes with my quorum work in the quorum where I belong." President Joseph F. Smith presides over the Church of Jesus Christ of Latter-day Saints in all the world, at the present time, and when he speaks for the Church, and as the mouthpiece of God unto the people, and if service is required, he may call from any of the quorums of the priesthood men to render the special lines of service and of labor, for which they should have been qualifying and preparing themselves in their training camps. So, if Seventies are needed to preach the gospel to the nations of the earth, the call will come from that source, and being endowed with power from on high, and divinely called, they go forth as witnesses for the Lord and carry the gospel message; and if any other service is required of those who hold the priesthood or of any member of the Church, all are subject to that call, the call of the Church.

In every stake of Zion there is a president of the stake; he is the president of the church in that stake; every institution, every organization, and every member of that stake is under the jurisdiction of that stake president; for he is the president of the church in that stake of Zion. His jurisdiction, however, is limited to the boundaries of his stake; and if the service of any man, any member of the Church is needed in the work of the ministry, in the building up of the Church, in the work and the labor of that stake of Zion, it is his

prerogative to call, and it is the duty of every member of the Church, be he high priest, seventy, elder, or a member of the lesser priesthood, residing in his stake, to respond to that call.

In every ward there is a bishop. He, besides being a bishop and a common judge in Israel, has been ordained a high priest, and set apart to preside in that ward. He is the president of the church in his ward, and has jurisdiction over every institution and over every member of the Church in his ward and has the right to call them to his aid in behalf of the Church. His jurisdiction is limited to the boundaries of the ward.

It is essential that we should have the priesthood. We cannot do without it. The Church could not perform its labor without the priesthood, for this is the work of God and he has endowed his Church and his servants who hold the priesthood with power from on high giving them the right to officiate in his name, and he recognizes their official acts just precisely the same as if he had performed those acts himself.

So, without the priesthood, the work of the Church could not be done, and therefore the priesthood is paramount; but the Church, through its presiding authority, directs the labors of the priesthood, and it is the duty of every man who holds that priesthood to respond to the call of the Church.

Our soldier boys have been in their training camps, subject to the call of their Country through the commander-in-chief. They have been qualifying themselves in their drills and in their exercises, that they might become capable and efficient soldiers to battle for life

and liberty on the battle fields of France and of Europe. They have been armed with the necessary weapons to carry on the great war for human liberty, and they have learned how to wield those weapons to the greatest advantage. They have been clothed in their Country's uniform, let no others presume to wear it. The call came and now they are fighting the enemies of human liberty, and in doing this they are opening the gospel door to the nations of the earth. This is a part of the work of God, for his design is that his children shall be free indeed, free from oppression, free from tyranny and despotic rule, and therefore they are engaged in the cause of righteousness and truth. Success attend them in their battles and give them a glorious victory over all of their foes!

And while our enlisted boys in khaki are fighting for civil liberty, let all the priesthood battle for the freedom of the soul against the arch enemy of God, who seeks to enslave the soul, the tyrant that would make us slaves indeed, putting us under the bondage of sin. Let us go into our training camps, into the quorums of the priesthood; we have been armed with the shield of faith and the sword of truth. Let us learn by drilling how to wield these weapons that we may successfully combat the powers of evil. We have been clothed with divine authority, the uniform of God's soldiers. Let no others presume to wear it; and when the Church calls, through the commander-in-chief, let us go forth and battle for the great cause of spiritual liberty, and God will give success to our arms.

Let the Seventies realize that they are enlisted in the armies of the Lord. They belong to the se-

lective draft, to go forth and fight the battles of the Lord. There may be other volunteers, from the elders' quorums, and from the high priests' quorums, as their circumstances shall allow, but we are in the draft, and let us respond whenever the call shall come to do our duty, and fight the battle of human liberty. God help us to do it, I pray in the name of Jesus Christ. Amen.

ELDER CHARLES A. CALLIS.

(President of the Southern States Mission.)

I earnestly pray, my dear brethren and sisters, that the Lord by his Holy Spirit will enable me to say something that will be for our good. I testify in earnestness of spirit that the speakers this day have spoken under the power of the Holy Ghost, and therefore their words have gone to the hearts of those who heard them. With you I rejoice with all my soul that God blessed us with the presence and counsels of his Prophet this morning. The life of our leader, President Smith, his splendid life, given in the service of our heavenly Father, is an inspiration, not only to the Latter-day Saints, but to those who have not yet become members of the Church of Jesus Christ. As I gazed upon his countenance this morning, and as my soul was thrilled with his inspired words, the promise that the Lord made to the Prophet Joseph came to me. That promise was this, that the testimony of traitors should never turn the people of God against the Prophet Joseph Smith; and that promise is a continuing one. It has been realized in the life of President Smith; for never

was a leader held in more love and affection than is the present leader of the Church today.

The Lord Jesus Christ said: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

The world today is immersed in the spirit of sacrifice. This nation today is finding itself through the glorious mission that it is performing. Sacrifice, we are told, brings forth the blessings of heaven, and the Lord Jesus said that it is more blessed to give than to receive. The mothers of this nation today are sowing precious seeds in this great conflict. The mothers in Israel, many of them, have been deprived voluntarily, however, of the company of their sons, by reason of them being on missions, and many of these boys, after two years or two years and six months' absence, have returned home only to embrace their mothers and then go into this awful world conflict. Can the world point to more sublime faith and sacrifice than these patriotic mothers are making? This faith did not spring from the earth. It is not earthy. It is the gospel of Jesus Christ, which is the power of God unto salvation, that sustains these mothers, and that has given birth to this glorious faith which all men everywhere cannot help but praise and admire. For what is more sacred and divine than the faith of a mother? If this gospel were a base system, if the leaders, the priesthood of this Church, were designing men, bent only upon achieving the subjugation of the people to their own pleasure and will, how could such a faith as that arise out of this system? I want to bear testimony to

you that the splendid faith of these mothers is a living, abiding, permanent testimony that this Church is of God, and that the gospel is indeed the power of God unto salvation.

In the days of Kirtland, in the darkest hour of the history of the Church, the very midnight of its history, when the powers of evil were attempting to destroy the Church, the word of the Lord came to the Prophet Joseph: "Something new must be done for the salvation of my Church." And then Joseph, always imbued with the spirit of sacrifice, sowed corns of wheat in the ground, so to speak. He took his choice servant, Heber C. Kimball, and he called upon Willard Richards, two stalwart defenders of the prophet and of the gospel; and these men with others, he sent to England to preach the gospel, because it was the will of the Lord that they should go. Oh, what a splendid spectacle—the prophet, surrounded by traitors, some, alas, in the Church, surrounded by enemies, voluntarily depriving himself of the support of these two pillars of the Church, whom he sent to Great Britain to open up the gospel door to the inhabitants of that great land. And when they arrived in Preston, behold, their eyes met this inscription written upon a banner: "Truth will prevail." It did prevail. It shall ever prevail, because this work is the truth of God, and truth is imperishable; it is of God, and like God, it is eternal and shall live forever.

The Apostle Paul said: "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye, through his poverty, might be rich." Ah, there is the

grand principle of sacrifice. I tell you, my brethren and sisters, that the life that is lived for self is useless to our fellow men and to the Lord. When a man lives and works for himself he begins to die, because there is no life in work wrought for one's self. The work that has life and progress in it is the work that is done for our fellow men, and the Book of Mormon says that "When ye are in the service of your fellow men ye are only in the service of your God."

Well, these mothers whose sons are going to fight the battles of liberty, what fruits are we going to receive from that splendid and sacred sacrifice? First of all, the words of the prophets of God will be fulfilled by the utter defeat and demoralization of that power which was once flung from the battlements of heaven into the very bosom of hell. Again, out of this world conflict will come a period of peace, of rest; how long we know not; but in this period of peace the servants of God will go forth to preach the everlasting gospel, and countless thousands shall come into the Church, praising God because they accepted the glorious message brought to them by his servants. Again, another fruit of this conflict, of this sacrifice, will be this—a new Jerusalem of liberty, of the rights of men, shall descend out of the firmament of liberty; it shall rest upon the earth, and the right of every man to life, liberty, and the pursuit of happiness shall be established, let us pray, nevermore to perish from the earth! God bless our armies. May they go forth with invincible power. Oh, may God bring the people to repentance, that they may escape a prolongation of this terrible conflict; for when sin-

cere repentance begins, then we may expect, nay, we have faith that the end of this war will soon be in sight.

I feel, my brethren and sisters, that in Israel there is no disposition to be a stumbling block to our brethren. But if I by my recklessness or indiscretion in using any civic right I have made a stumbling block for the young man, in encouraging the saloon, or by using things which God hath forbidden, if I forget myself and I cause that boy to take the first step in his downward career, oh, God help me to remember this awful truth, that I am starting the boy down the track, but I can never repent for him, for repentance is an individual gift which God hath given. Let us remember it. As a man cannot divide his righteousness with his fellow men—for each and every one of us must work out our salvation in fear and in trembling—let us also remember that we cannot repent for our fellow men. We can preach the gospel to them; we can console them; we can call them to repentance, but after all, repentance is a gift from God and comes only to the penitent and repentant heart. So let us keep this lesson in view, that with the help of our heavenly Father no word, no act of ours shall ever be the means of creating a stumbling block for the youth of Israel.

God bless the gospel. In the missions it is growing by leaps and by bounds. During the past six months we have witnessed miraculous and sudden conversions to the truth. There was an apostle in the Southern States mission about two years ago; and a woman who was afflicted with the dread malady of pellagra in a state pronounced in-

curable, asked to be administered to. She was administered to by this servant of the Lord. Eighteen months later this woman came to me. I did not recognize her, there was such a marked improvement in her condition. "Why," she said, "I am the one whom you and Brother — administered to, and I am healed. The power of God hath healed me."

Again, this same apostle, in bidding adieu to the Saints in one of our branches, when shaking hands with a good, faithful sister, whose husband was not in the Church, and we had well nigh given up hopes of him ever coming into the Church, said: "Sister, I promise you that the desires of your heart shall be realized, and your husband will come into the Church." Imagine my deep pleasure, for the poor wife had almost despaired of seeing this promise realized—she kept it sacred, told no one about it—when the day came only a few

weeks ago that her husband experienced a change of heart. It was miraculous. God's power touched his heart, and he came to me and said: "Brother Callis, I want to be baptized," and we all joined in shedding tears of joy with that devoted and faithful wife who had experienced the fulfilment of this inspired promise.

I know the gospel is true. I bear testimony to it in humility, and in deep gratitude, and with the fervent desire that I may ever conduct myself so that I shall be worthy of this testimony abiding in me, is my earnest prayer in the name of Jesus Christ. Amen.

The choir and congregation sang: "Do What is Right."

Conference adjourned until Saturday morning, 10 o'clock.

The benediction was pronounced by President Joseph E. Robinson, of the California Mission.

SECOND DAY.

In the Tabernacle, Saturday, Oct. 5, 1918, 10 a. m.

The congregation was called to order by President Joseph F. Smith.

The choir and congregation sang the hymn: "Come come, ye Saints, no toil nor labor fear."

Prayer was offered by Elder Joseph S. Geddes, president of the Oneida stake of Zion.

The choir and congregation sang the hymn: "Hail to the man who communed with Jehovah."

ELDER ORSON F. WHITNEY.

Why America was discovered—Columbus and the Western World—Not an accident—Nephi and the Land of Promise—What "Gentile" means—Lamanites or Indians—Discovery and colonization—The War for Independence—Material prosperity—America's future—Our Country's real glory—Fulfilling her mission.

The twelfth day of October, 1918, will be the four hundred and twenty-sixth anniversary of the discovery of America by Columbus, and the day has been set apart by proclamation of the President of the United States for general observance throughout the nation. It might not be amiss, at this general conference of the Church to anticipate that observance, in so far, at least, as to make reference to this great and illustrious event and to some of the issues that have grown out of it. I cannot hope to elaborate my theme; the time is too limited for that; but will give it to you in headlines, as Brother Roberts

would say, merely throwing out a few thoughts which you can clothe for yourselves at your leisure.

Columbus discovered America in the year 1492. He was not the first white man to tread the soil of the New World. Five hundred years before his time an Icelandic sailor, Lief Erickson, with a band of daring spirits, grounded keel on the shores of New England, named by him Vinland (Vine Land) from the wild grapes that grew there in profusion. They built a few huts, but did not make a permanent settlement, did not remain very long. Other Norsemen followed in their wake. But no tidings of these adventurous exploits had penetrated to the other European nations when Columbus started upon his great voyage.

Columbus believed that the earth was round, but he was not the first to entertain that theory. Sir John Mandeville, an English traveler, wrote a treatise upon the subject in 1356, long before Columbus was born, having become convinced of it by astronomical observations. That treatise is said to be "the very first English book that ever was written" (Ridpath's *History of the United States*, chapter 3). Most of the people of that time believed the earth to be flat or shaped like a cheese, and that one had but to sail westward a certain distance beyond the Pillars of Hercules—the Strait of Gibraltar—and he would come to "the slipping off place," and go down and be heard from no more. In the face of this terrible tradition, widely prevalent in that age, it took

some degree of courage and fortitude to set out for the unknown West. Columbus was one of a number of learned men who held that the earth was a sphere. While not the first to hold that theory, he was the first to put it into practice. He believed that he could reach India by sailing westward. Accordingly, he sailed for India, and found America on the way. [President Smith, *sotto voce*, from his seat behind the speaker: "He could hardly have missed it."] President Smith remarks that "he could hardly have missed it." (Laughter.) Landing on one of the Bahama Islands—San Salvador—Columbus supposed it to be the coast of India, and he never learned to the contrary so long as he lived on earth. That is why he called the natives "Indians."

The discovery of America was not an accident. The event had been fore-ordained in the eternal councils. The prophets of old had it in view. Jacob foresaw it when he blessed his son Joseph, calling him "a fruitful bough by a well, whose branches run over the wall" [of waters] "unto the utmost bound of the everlasting hills" (Gen. 49: 22-26). Moses had it in prophetic vision when he blessed the tribes of Israel, making great and peculiar promises to the tribe of Joseph, whose land (America) was to be "precious" for the things of heaven and of earth, and whose descendants through Ephraim were to "push the people," the Lord's people, "together to the ends of the earth" (Deut. 33:13-17); a hint foreshadowing the gathering of Israel in the last days.

There was an American prophet named Nephi. He came from Jerusalem six hundred years before the birth of the Savior—came with his

father, Lehi, and an Israelitish colony, and both South and North America were eventually peopled by their descendants. Those who followed Nephi were known as Nephites, while a degenerate faction who had for their leader Nephi's brother Laman, were termed Lamanites. These were the ancestors of the American Indians. Nephi was shown by an angel the glorious future of this land, a land of promise, the land of Joseph, the land of Zion, the theatre of wonderful events in days that were to come. I shall now read to the congregation a portion of Nephi's vision of the future of America, and in order to avoid repetition and thus save time, will comment upon the several paragraphs as I proceed. First Nephi, thirteenth chapter:

"And it came to pass that the angel spake unto me, saying, Look! And I looked and beheld many nations and kingdoms.

"And the angel said unto me, What beholdest thou? And I said, I behold many nations and kingdoms.

"And he said unto me, These are the nations and kingdoms of the Gentiles."

The word "Gentiles" in the foregoing quotation refers to the peoples of Europe at the time of Columbus and the great discovery. Let me interject here that the word "Gentile," as we use it, is not intended as a term of reproach. The nickname "Mormon" was originally applied to the Latter-day Saints in derision. We are called "Mormons" because we believe in the Book of Mormon, from which I am reading. Mormon, a Nephite prophet, was the compiler of this record. But "Gentile" meant in ancient times "one of another nation or people." The great pro-

genitor of the Gentiles was Japheth, one of the three sons of Noah, by whom earth was repopled after the flood. Shem peopled Asia and became the ancestor of Abraham, Isaac and Jacob, those great patriarchs of the chosen seed. Ham inhabited Africa; he was the father of the black races. From Japheth sprang the European nations, and it was to them that the angel referred in speaking to Nephi. The origin of the English word "Gentile" is in the Greek "Gentilis," which simply means of or pertaining to a nation or people not of the House of Israel. But let me read further:

"And it came to pass that I looked and beheld many waters; and they divided the Gentiles from the seed of my brethren.

"And it came to pass that the angel said unto me, Behold the wrath of God is upon the seed of thy brethren."

Here is meant the Lamanites, who were cursed for their iniquity with dark skins and benighted minds. They were the brethren of the Nephites, the seed or descendants of the rebellious brothers of Nephi, and by them the Nephites were destroyed about the year 420 A. D. "Many waters" describes the ocean dividing the American continents from the Eastern Hemisphere.

"And I looked and beheld a man among the Gentiles who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God, that it came down and wrought upon the man and he went forth upon the many waters, even unto the seed of my brethren who were in the promised land."

I need not stop to say that this man was Christopher Columbus,

impelled by the Spirit of God to cross the deep, and thus build, as God's servants have always done, better than he knew.

"And it came to pass that I beheld the Spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters."

This reference is to the Pilgrims or Puritans, who about the beginning of the Seventeenth century fled from England to Holland to escape religious persecution in their own land, and then returned to England and sailed for America, landing at Plymouth Rock in December, 1620. They were followed by many others. In fact, before the Puritans settled in Massachusetts, an English colony had settled in Virginia, where they founded Jamestown; and Huguenots from France, Cavaliers and Roundheads from England, with Scotch and Irish and German emigrants of all classes came flocking to North American shores, and were the elements of the great nation subsequently founded here.

"And it came to pass that I beheld many multitudes of the Gentiles upon the land of promise; and I beheld the wrath of God, that it was upon the seed of my brethren; and they were scattered before the Gentiles and were smitten."

The history of the red man, pushed back by the white man landing in America, is too well known to require extended comment.

"And I beheld the Spirit of the Lord, that it was upon the Gentiles, that they did prosper and obtain the land for their inheritance; and I beheld that they were white and exceeding fair and beautiful, like unto my people before they were slain.

"And it came to pass that I, Nephi, beheld that the Gentiles who had gone forth out of captivity did humble themselves before the Lord; and the power of the Lord was with them.

"And I beheld that their mother Gentiles were gathered together upon the waters and upon the land also, to battle against them;

"And I beheld that the power of God was with them and also that the wrath of God was upon those that were gathered together against them to battle.

"And I, Nephi, beheld that the Gentiles that had gone out of captivity were delivered by the power of God out of the hands of all other nations."

Thus is portrayed in brief the Revolutionary War, that heroic strife of the American colonies for freedom and independence, followed by the setting up of the Government of the United States, the greatest and best government that the sun shines on. Great are the promises of God concerning this nation; for he says in other parts of this sacred book that he "will fortify this land against all other nations," that there shall be "no king upon this land," and that they "who fight against Zion shall perish."

I wish now to dwell upon another phase of the subject. How wonderfully the Gentiles have prospered upon this choice land. I feel that I cannot do better at this point than to read a few paragraphs from the writings of Dr. John Lord, showing how marvelously God has blessed America, and forecasting some of the great things that he intends yet to do for her. In the sixth volume of *Beacon Lights of History*, is a lecture entitled "Mar-

itime Discoveries." Therein that writer says:

"The discovery of America opened a new field for industry and enterprise to all the discontented and impoverished and oppressed Europeans who emigrated. At first they emigrated to dig silver and gold. * * * Many were disappointed, and were obliged to turn agriculturists, as in Virginia. Many came to New England from political and religious motives. But all came to better their fortunes. Gradually the United States and Canada became populated from east to west and from north to south. The surplus population of Europe poured itself into the wilds of America. Generally the emigrants were farmers. With the growth of agricultural industry were developed commerce and manufactures. Thus, materially, the world was immensely benefited."

Dr. Lord then speaks of the future:

"There is no calculating the future resources and wealth of the New World, especially in the United States. There are no conceivable bounds to their future commerce, manufactures, and agricultural products. We can predict with certainty the rise of new cities, villas, palaces, material splendor, limited only to the increasing resources and population of the country. Who can tell the number of miles of new railroads yet to be made; the new inventions to abridge human labor; what great empires are destined to rise; what unknown forms of luxury will be found out; what new and magnificent trophies of art and science will gradually be seen; what mechanism, what material glories, are sure to come? This is not speculation. Nothing can retard the growth of America in material wealth and glory.

"And what then? * * * The world has witnessed many powerful empires which have passed away and left 'not a rack behind.' What remains of the antediluvian world?—not even a spike of Noah's ark, larger and stronger than any modern ship.

What remains of Nineveh, of Babylon, of Thebes, of Tyre, of Carthage,—those great centers of wealth and power? What remains of Roman greatness even, except in laws and literature and renovated statues? * * * What is the simple story of all the ages?—industry, wealth, corruption, decay, and ruin. What conservative power has been strong enough to arrest the ruin of the nations of antiquity?

"Now if this is to be the destiny of America,—an unbounded material growth, followed by corruption and ruin,—then Columbus has simply extended the realm for men to try material experiments. Make New York second Carthage, and Boston a second Athens, and Philadelphia a second Antioch, and Washington a second Rome, and we simply repeat the old experiments.

"But has America no higher destiny than to repeat the old experiments and improve upon them and become rich and powerful? Has she no higher and nobler mission? If America has a great mission to declare and to fulfil, she must put forth altogether new forces, and these not material. *And these alone will save her and save the world.* * * * The real glory of America is to be something entirely different from that of which the ancients boasted. And this is to be moral and spiritual,—that which the ancients lacked.

"I cannot see that civilization gained anything, morally, by the discovery of America, until the new settlers were animated by other motives than a desire for sudden wealth. When the country became colonized by men who sought liberty to worship God,—men of lofty purposes, willing to undergo sufferings and danger in order to plant the seeds of a higher civilization,—then there arose new forms of social and political life. * * * An entirely new political organization was gradually formed, resting equally on such pillars as independent townships and independent States, and these represented by delegates in a national centre.

"So we believe America was discovered, not so much to furnish a field for indefinite material expansion,—but to introduce new forms of gov-

ernment, new social institutions, new customs and manners, new experiments in liberty, *new religious organizations.* * * * If America has a destiny to fulfill for other nations, she must give them something more valuable than reaping machines, palace cars, and horse railroads. She must give, not only machinery to abridge labor, but institutions and ideas to expand the mind and elevate the soul. * * * *Unless something new is born here, which has a peculiar power to save, wherein will America ultimately differ from other parts of Christendom?* * * * America is a glorious boon to civilization, but only as she fulfils a *new mission in history*,—not to become more potent in material forces, but in those spiritual agencies which prevent corruption and decay."

I presume the learned author of those splendid words would stand appalled at the "presumption," the seeming audacity of one who would stand up in a public assembly and announce to him and to all the world that this "something new"—new and yet old—having "a peculiar power to save," HAS ALREADY COME, and that it lies at the very foundation of this work, God's mighty and marvelous work of the last days. Yes, whatever men may think or say, this is our position. In the Everlasting Gospel and in the powers of the Eternal Priesthood, restored to earth through the instrumentality of a Prophet of God, in this the final dispensation of Gospel grace, are those "spiritual agencies which prevent corruption and decay," "institutions and ideas to expand the mind and elevate the soul," forces and powers which can alone save this nation and "save the world."

The Latter-day Saints believe Columbus was inspired to discover this land in order that a free nation, dedicated to the maintenance and preservation of the rights of

man, including his right to worship God according to the dictates of his own conscience, might arise here; a nation founded upon the proposition that all men have equal rights to life, liberty and the pursuit of happiness, and that governments derive their just powers from the consent of the governed—a doctrine diametrically opposed to the old autocratic notions prevalent in European and oriental lands. And we further believe that this nation was established so that the great work of Israel's God might come forth under its protecting ægis, and not be crushed out by the tyranny of man; to the end that the gospel, "the power of God unto salvation," might be preached in all the world as a witness before the end comes; that the House of Israel might be gathered in from their long dispersion, that Zion might arise, and the glory of God rest upon her, and the world be prepared for the coming of the King of kings, the Lord Jesus Christ, in his glory. We believe this fervently. It is our message to the world.

America has fulfilled, or is fulfilling her high and noble mission. True, there have been some abuses, things that were never contemplated by the founders of our nation, by the signers of the immortal Declaration, by the framers of the glorious Constitution. Men have been persecuted under the Stars and Stripes for their religious convictions. But it was not the Constitution that did it; it was not the Declaration, not the Flag, that was responsible. These things occurred, not because of the Constitution, but in spite of it, and because the laws were not enforced for the protection of the weak against the strong. Yet we do not hold this against our

Government. We are willing to let bygones be bygones. America is fulfilling her mission despite such lapses; for she has fostered and in a sense brought forth the Church of God, which represents the lifting of the ensign for the gathering of scattered Israel. Under her protecting shield "the little stone" has come forth that is destined to become "a mountain" and fill the whole earth.

And we stand by our country, we are glad and proud to see her continuing the noble work that God has placed upon her. Even as Joseph of old, liberated from prison and exalted to a throne, ministered to his brethren who had hated him and cast him out and sold him into slavery, so this Land of Joseph, lifted up on high, enthroned in beauty and power and glory, is now ministering to the needy nations who come bending to her for food, for succor, for assistance. America, rediscovering herself, forgiving the past and magnanimously returning good for evil, has even crossed the ocean with her armies and navies and is sending her sons to the front to help the nations of Europe, the democracies of the Old World, fight the battle of freedom and equal right. And I thank God, for one, that our boys have the privilege of participating in this glorious strife. They are pre-eminently the sons of liberty, for the gospel covenant in which they were begotten and born, is liberty's perfect law, and it is most fitting and appropriate that they should play their part in the great and mighty drama that is fated to spread the principles of human freedom and clear the way for the carrying of the message of salvation into every nook and corner of the world.

God bless our country! God bless America in her heaven-appointed task of succoring the needy nations, of guarding the ark of liberty, keeping alive the fires of freedom, and maintaining the rights of man! Amen.

A duet: "The morning breaks, the shadows flee," was sung by David Reese and Anthony C. Lund.

ELDER DAVID O. McKAY.

A beautiful hymn and a significant prophecy—Necessity of considering the meaning of the Church of Christ—The change among the Jews regarding the Holy One of Israel—God will remember his promises—The Holy Land about to be restored to Judah—Responsibility upon the peoples of the earth regarding the gospel of Christ—What are the responsibilities of the Latter-day Saints?—An appeal to the youth of Zion to read the signs of the times, and to set an example of purity and chastity before the world—A striking illustration.

I was just wondering how many in this magnificent audience fully appreciate, or appreciate even to a slight degree, the significance of the third stanza of that beautiful hymn so inspiringly sung just now by these two elders. While the inspiration of their music is still thrilling our hearts, let me read:

The Gentile fulness now comes in,

And Israel's blessings are at hand;
Lo! Judah's remnant, cleansed from
sin,

Shall in their promised Canaan stand.

And the next equally applicable:

Jehovah speaks! let earth give ear,
And Gentile nations turn and live;
His mighty arm is making bare,
His covenant people to receive.

Over two thousand years ago a

prophet on the American continent prophesied of the restoration of Israel to "their promised Canaan," and also of the land of America, the mission of which has been so eloquently explained to us by my brother, Elder Orson F. Whitney. If you will turn to the 19th chapter of I Nephi you will find these significant words:

And as for those who are at Jerusalem, saith the prophet, they shall be scourged by all people, because they crucify the God of Israel, and turn their hearts aside, rejecting signs and wonders, and power and glory of the God of Israel;

And because they turn their hearts aside, saith the prophet, and have despised the Holy One of Israel, they shall wander in the flesh, and perish, and become a hiss and by-word, and be hated among all nations;

Nevertheless, when that day cometh, saith the prophet, that they no more turn aside their hearts against the Holy One of Israel, then will he remember the covenants which he made to their fathers;

Yea, then will he remember the isles of the sea; yea, and all the people who are of the house of Israel, will I gather in, saith the Lord, according to the words of the prophet Zenos, from the four quarters of the earth;

Yea, and all the earth shall see the salvation of the Lord, saith the prophet; every nation, kindred, tongue and people shall be blessed.

And I, Nephi, have written these things unto my people, that perhaps I might persuade them that they would remember the Lord, their Redeemer.

During the few moments that I occupy this position, I desire to say something regarding this significant prophecy with a view of reaching the young men and the young women of Israel, that they might do two things, the first of which is to stop amidst their pleasures, to pause in the midst of the rush of this Twen-

tieth Century and think,—think of the significance and mission of the Church of Jesus Christ; to try to realize even in a slight degree, the significance of the world changes that are now taking place, and measure them by the standard of righteousness as taught by their parents and the authorities of the Church.

Boys, now is the time to think, to pray, and to search, as we have never searched before, for the everlasting truth; to realize while we are young that God's hand is over the destinies of the world, that he is shaping the destinies of nations. Benjamin Franklin once said, "The longer I live the more convincing proofs I see of this truth, that God governs in the affairs of man; and if a sparrow cannot fall to the ground without his notice, how is it probable that an empire can rise without his aid?"

I believe that the providence of God is shaping and will shape the destiny of the nations now in the grip of the worst war known to history.

"Under the storm and the cloud today,
And today the hard peril and pain,
Tomorrow the stone shall be rolled
away,

For the sunshine shall follow the
rain.

Merciful Father, I will not complain,
I know that the sunshine shall follow
the rain."

Twenty-three hundred years ago the prophet looking down through the vista of time saw this day. He saw Israel scattered among all nations. He saw them become a hiss and a by-word, but added, "nevertheless, when the day cometh that *they no more turn aside their hearts against the Holy One of Israel*"—note he does not say when they ac-

cept him as their Redeemer, nor necessarily declare to the world that he was the Messiah to come to their people—the prophet words it most significantly; viz., "*when they no more turn aside their hearts against the Redeemer, then in that day will he remember the covenants that he made to their fathers.*"

Brethren, isn't it a significant thing that today there is a change in the hearts of the descendants of Israel in regard to the Holy One of Israel?

In 1918, while visiting the California Mission with President Robinson, he put in my hand a book entitled, *Jesus, the Jew*, written by a prominent Jew of Sacramento. In the first chapter of that book we get a picture of the enmity and bitterness of the Jews when the author was a boy. Their hearts were not turned, even at that late date, much toward the Holy One, but most bitterly against him. He said in substance: "I remember when a boy that one of my classmates brought into the class a book containing the name of Jesus. I remember how wrought up and excited the rabbi became when he was made aware of its presence in the schoolroom. 'Sacrilege! Sacrilege!' he indignantly cried. Then the rabbi proceeded to denounce the Holy One. He said: 'How can any Jew who realizes what that name has brought upon his people even touch a book containing the name of Jesus?' He told how the Jews had been persecuted, how they had made outcasts and wanderers over been driven from pillar to post, and the face of the earth; how their beards had been torn from their roots, their teeth drawn from their jaws; how they had been whipped at the post, put upon the rack, and

their bones drawn joint from joint; how they had been outraged, ravished, and killed, all on account of Jesus"—and by the Christians, President Smith adds. That is one picture, when that man was but a boy—when you were boys, my fellow workers in the priesthood. Here is another picture given by a prominent Jew, Isadore Singer, the editor of the *Jewish Encyclopedia*: "When I was a boy, had my father, who was a very pious man, heard the name of Jesus uttered from the pulpit of our synagogue, he and every other man in the congregation would have left the building, and the rabbi would have been dismissed at once." That is illustrative of the spirit among the descendants of Israel when this Book of Mormon came forth among the children of men. Even at that time no man, it seems to me, acting upon his ordinary judgment, would dare say that the time would come when they would accept that Holy One, but here, two thousand years before, a prophet of God said the day would come when they would no more turn their hearts aside from the Holy One, and that then he would remember the promises he made to their fathers.

Now the question is: Has that day come? That same man who heard his teacher say, "Sacrilege, Sacrilege!" because a boy happened to bring a book containing the name of Jesus, said:

"I began to study his teachings. I found what his teachings were—purity, humility: 'Blessed are the poor in spirit.' 'Blessed are they that mourn.' 'Blessed are the pure in heart, for they should see God; blessed are the meek, for they shall inherit the earth; blessed are they that hunger and thirst after right-

cousness, for they shall be filled.'" And then he proceeds to show how Israel today is indebted to Jesus the Jew. In one chapter entitled, "Is the Messiah yet to come?" he says: "The enlightened Jew says no, but the Messianic age is what the Jews today are looking forward to."

And here, in that connection let me just read one verse from that same Mr. Singer: "I regard Jesus of Nazareth as a Jew of the Jews, one whom all Jewish people"—all Jewish people!—"are learning to love. His teaching has been an immense service to the world in bringing Israel's God to the knowledge of hundreds of millions of mankind. The great change in Jewish thought concerning Jesus of Nazareth I cannot better illustrate than by this fact—" and then he relates the instance of his childhood, as I have read it.

"Now, it is not strange, in many synagogues to hear sermons preached eulogistic of this Jesus, and nobody thinks of protesting. In fact, we are all glad to claim Jesus as one of our people."

Boys of latter-day Israel, does it not seem that the time has come when "their hearts no more turn against the Holy One?" It seems to me that it has. Then, if so, great events are to take place. God has said he will remember his promises. What are they? Turn to the tenth chapter of II Nephi, and there you will find that "when the day cometh that they believe in me, then shall they be restored in the flesh unto their own land." In the month of December, 1917, General Allenby, of the British army, took possession of the holy city, Jerusalem. Today the Holy Land is practically freed from the domination of the Turk, and it is under the rule of the Gen-

tile. It was significant that during that very month one of the leaders of the British parliament, announced in the taking of Jerusalem, also suggested that it should be made the home of the Jews. In that same paragraph in II Nephi the prophet also added this significant reference: "And the Gentiles shall be great in mine eyes, because they shall be the means of restoring Israel unto their lands." As soon, practically, as the announcement was made by Mr. Balfour, I think, that Jerusalem should be held for the Jews, a prominent Jew in this country wrote an article in one of the magazines saying, "We don't want to go back to Jerusalem. The Holy Land is of such strategic value that should the Jews gather there and build a Jewish republic, and the nations go to war later, we shall be crushed as Belgium was crushed in this war;" but he was answered by the leaders of the Zionist movement, one of whom is Israel Zangwill, the author of that most patriotic American play, *The Melting Pot*, and they said this: "Place the Jewish republic under the protection of some such nations as Great Britain and the United States," and in harmony with that sentiment, June the 26th of this year, prominent Jews held a convention in Pittsburg in which it was stated publicly and authoritatively that at that time fifty thousand Jews were with General Allenby working for the freedom of the Holy Land; and the Jews who stood up in that convention, said: "We dedicate the rest of our lives to the rebuilding of Jerusalem."

It is said by some one that we cannot see great events when we are right close to them, and it may be that we are too close to the fulfilment of these prophecies to get

their full significance. However, I am sure this morning that we get at least glimpses of their significance. This is one thought, then, which I desire to give to the boys and the girls of Zion—that "The providence that watches over the affairs of men works out of their mistakes at times a healthier issue than could have been accomplished by their own wisest forethought."

I grant you that the gentile nation, Great Britain, did not go over there to get Jerusalem free for the Jews. In this great war they wanted to protect their possessions and interests in the far east. That was simply a strategic movement in this great war, but out of it what has come? I myself heard within the last month a prominent Jew of our own state express to an audience his appreciation of what is now dawning for his people. "Under the storm and the cloud today, and today the hard peril and pain, tomorrow the stone shall be rolled away for the sunshine shall follow the rain." God's providence will bring out of this great conflict blessings to humanity of which they scarcely dream.

But in order that they might have them and acknowledge them, there is a responsibility upon the peoples of the earth. Liberty is offered them; and the perfect law of liberty, the gospel of Jesus Christ, is offered them. In this day, the greatest in the world's history, a day toward which prophets looked with longing hearts, you and I are witnesses of the fulfilment, at least in part, of God's promises. You and I, then, have the responsibility if there is anything at all in the testimony we bear, of giving to this people, not only the Jews, but to

the world, the gospel, the perfect law of liberty.

What is our responsibility? I said there were two things I would like to have the boys think of. One I have mentioned; viz., To read the signs of the times and see if they cannot discern the existence and providence of an allwise Creator. As soon as they feel that truth in their hearts, and know it, oh, how distasteful will sin become to them! What was the other? That they might realize that *they must set an example of purity and chastity to the world*. I mention this because it is the crying need of the world today. In this the boys and girls of Zion must lead or the world will ask you, when you claim that this is the gospel, the perfect law of freedom—"what are the fruits of it? What are the fruits?"

Oh, how my heart warmed yesterday, with yours, when we listened to President Smith say: "For seventy years I have devoted my life to this work." I have heard him say that what he is, he is because of the gospel of Jesus Christ. That gospel which can make a man of strength, a man of character, a man of God, such as I bear testimony to you President Smith is, has in it the redeeming power for the salvation of mankind. But the foundation of growth in this Church is purity, with faith in God. I am glad that our nation is in part fulfilling its mission in sending out with the boys the message of purity, telling them that though they are soldiers, they cannot violate with impunity the principle of chastity.

Illustrative of this, I read *The Nurse and the Knight*, a little book sent by Corporal Wendell Whitney to his father, Elder Orson F. Whitney, a letter from a Red Cross

nurse, in which, in substance, in one place she said:

"First I was in Paris, where the wounded came to have their wounds dressed. I saw them wash their wounds and they were clean. The boys seemed to be happy, and looked with pride and honor upon the wounds they had received in a righteous cause. Later I was placed in an emergency hospital near the battle line. There some worse cases came, but they too were proud. Then later I went to the base hospital, part of the trenches, and there I saw men with their bodies mangled; I saw in one case some German prisoners with their legs blown off, but they had their hearts, they had their minds and their souls, and they could still live and love and think. It was not the worst thing I had seen. Then there came some from Verdun, where the liquid fire had been blown into their faces. They were scarred and blind. Oh, it was worse than death. Death seemed sweet to those others, and this was worse, but it was not the worst thing I saw. I saw men who were standing there by the big guns that were placed up by the French to withstand the German great guns that were blowing off the hills of Verdun. When they were brought back they were mad. But that was not the worst thing I saw. When with a Red Cross nurse, whose name you have seen in the papers, we passed a certain hospital there in Paris, she said, 'I can stand everything else in this war but that.' 'Why, what is it?' 'Don't you know?' 'Why, no,' 'Haven't you nursed in there?' 'No.' 'Then thank God you have not had to nurse there. *Those are the boys who could fight for their country, but who could not fight*

for themselves. The soldiers whom you have nursed with their bodies clean, if they died they died in honor. If they lived they lived in honor; but those boys in there, with the poison of sin in their blood, die in loathesome horror. If they live they live to be a sorrow and a curse to those who trust and love them."

Oh, boys of Zion, can't you see what the nations need? Will you set an example? God help us to tell them that the hour of his judgment is come. God has spoken. The day of Israel is here, and the coming of the Son of Man is not far off. How many years it matters not. It is near by. We must do our part and prepare for it. I pray that we may prove worthy sons and daughters of Zion, entitled to the blessings of Israel, entitled to participate in the great consummation of all things in this last dispensation, and I ask it in the name of Jesus Christ. Amen.

ELDER ANTHONY W. IVINS.

The spirit of Anti-christ—Two diametrically opposed schools of philosophy concerning the salvation of man—One based on individual choice, the other on force and compulsion—The spirit of Anti-christ in the world today—Proof that it directs the German people—The existence of Christianity is at stake in the present world struggle—Anti-christ banished, from the earth, the former-day Christian Church both in the eastern and western continents—Our duty is not only to make the world safe for Democracy, but safe for the true Christianity upon which the salvation of the world depends.

I shall read a paragraph from the first general epistle of John to the Church, from the third verse: "Every spirit that confesseth not

that Jesus Christ has come in the flesh is not of God; and this is that spirit of Anti-christ whereof ye have heard that it should come; and even now already is it in the world."

The scripture which I have read makes plain the fact that any spirit which assumes the guise of Christ, but is in opposition to him, and the doctrines which he taught, is Anti-christ. Knowledge of the great plan of human redemption, and the part which was to be taken in it by Jesus Christ, did not have its origin with the personal appearance of the Redeemer and his ministry, in the meridian of time.

Since a very early period of the world's history, I presume if we had authentic record of it from the very beginning, there have existed two schools of philosophy, each purporting to have as its basis the welfare of mankind while in mortality, and his redemption in the life to come. The doctrines taught by these two schools, while having the same purpose in view were diametrically opposed.

Upon the one hand it was urged that the redemption of the human family could best be accomplished through an agency which should assume responsibility for the life and actions of the individual, guaranteeing redemption, and a return to the presence of the Creator, without regard to his conduct while in the flesh, the condition being that in consideration of salvation the individual should render service, and acknowledge allegiance to the power thus assuming responsibility for his conduct during his mortal life. It was, in effect, a plan to save and redeem mankind, whether he desired and labored for it or not.

In contrast to this compulsory

plan of redemption, and directly opposed to it, was the doctrine that man, endowed as he is with reason, and possessed, in a limited degree, with the intelligence of the Creator, in whose image he is formed, endowed with knowledge which enabled him to discern between right and wrong, between good and evil, became a responsible agent, and that his status in the life to come was governed by his conduct while in mortality. That in order to attain to exaltation he must live a righteous life, not because he was compelled to do so by superior force, but because he loved righteousness. In one case it was the doctrine of force, of compulsion, in the other the voluntary will of man to do right for right's sake.

Christ was the exponent, the embodiment of the latter idea, and that which conflicts with it is Anti-christ. A great struggle has always existed between these two ideas. Systems of religion have been evolved which made compliance with certain rules indispensable to the eternal welfare of man, and compulsory laws enacted by which it was sought to compel compliance with them, regardless of the will of the individual.

Civil governments have been established in which this doctrine of compulsory obedience to law was imperative, notwithstanding the fact that the individual had no participation in framing the law or its administration. It is the principle that whoever has the power to impose his will upon another is justified in doing so, that the weak have no rights which the strong are under obligation to respect.

Opposed to this idea is the doctrine of Christianity, which teaches self sacrifice, that the strong should

not only respect but help the weak, that he, too, may become strong, that in both civil and religious life man should follow his own inclination, framing such laws as seem best adapted to his condition, and administering them in his own way, worshiping whom or what he may desire, or not worshiping at all, but with this one fundamental truth written in his creed, that whether great or small, he has no authority, either in civil or religious life, to infringe upon the rights of his neighbor, or exercise coercion or unrighteous dominion over him. He must do to others as he would that others do to him under like circumstances.

Exemplifying this doctrine Christ testified that he came not into the world to do his own will, but the will of the Father, who sent him. That he came not to seek his own aggrandizement, and dominate others, but to serve them. Testifying that he who would be greatest in the kingdom of heaven must be the servant, not the master, of all.

In the general epistle to the Church, from which I have quoted, John warns his brethren to beware of any spirit which may come into the world teaching doctrines which are contrary to those taught by the Redeemer, and declares that such are Anti-christ. The scripture warns us to be especially careful in the latter days, the dispensation of the fulness of times, when we are told that this spirit will manifest itself.

I do not think it necessary to enter into any argument to convince this congregation of thoughtful, observing people, that the spirit of Anti-christ is in the world today, and is making the greatest effort to obtain world dominion, and the

overthrow of Christianity that has ever been made since the beginning of time. That I may justify this assertion permit me to draw the contrast between the teachings of Christ and the outspoken declarations and teachings of the men who control the lives, and to a great extent the thought of the German people, who are in some respects among the most civilized people of the world. The statement that world dominion is sought is justified, it appears to me, by the following:

Carl Peters, in his book, *Clear the Way*, published in 1915, says: "Not live and let live; but live, and direct the lives of others, that is power."

Baron Von Bernhardt, in his book, *Germany and the Next War*, says: "Might is at once the supreme right, world power or downfall will be our rallying cry."

Contrast those words with the doctrine taught by the Redeemer of the world.

Christ said: "Blessed are the peace makers, for they shall be called the children of God."

Hugo Mustenberger, in his book, *The War and America*, says: "Ye shall love peace as a means to new wars, and the short peace more than the long. Be not considerate of thy neighbor. This new table, O, my brethren, put I up over you, become hard."

Christ said: "Ye have heard it said, thou shalt love thy neighbor and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that spitefully use you."

When questioned regarding the health of his wife, Count Von Bismarck answered: "She is very well, only she suffers from her hatred of the French, all and each of whom

she would like to see either shot, or stabbed dead, even to the very small children."

Henrich Vieroldt, the German poet, answering the recent criticism of a Swiss newspaper, which commented on one of his poems says: "If the treasury of the German language contained expressions of hate and anger a thousand times stronger, I would have hurled them in the world's face."

The Redeemer said: "Blessed are the merciful, for they shall obtain mercy."

On August 26, 1914, General Stenger, commander of the 58th brigade, of the German army, issued the following order of the day: "Beginning with today, no more prisoners will be taken. All prisoners are to be put to death. Prisoners even in large units are to be put to death. No living man is to be left behind us."

Such teachings, my brethren and sisters, can have but one result, a result which is expressed by Thomas Mann, in the *Rundschau*, November, 1914, in which he says: "Culture is a spiritual organization of the world which does not exclude bloody savagery. It raises the demoniac to sublimity. It is above morality, reason, or science."

It will be observed that the quotations which I have made, and which are but a small part of utterances of like character which might be submitted, are the words of soldiers, statesmen, professors, authors and poets, proving that the anti-Christian doctrines which are advocated are not confined to any particular class among the German people. I do not believe that these doctrines are universally accepted in Germany; but, on the contrary, that

there are many devout Christians there who follow the Redeemer, according to the light which they possess, but that the existence of Christianity is at stake in the present great struggle, I sincerely believe.

Those who follow Christ have ever traveled over stony paths. He was crucified because he taught doctrines which conflicted with the selfish ambition of the men who controlled the world at the time of his coming. Those who believed in him were persecuted, driven into the dens and caves of the earth, until the Church ceased to exist. On this continent of ours, to which reference has so appropriately been made, by preceding speakers, men inspired by this same selfish spirit sought to, and finally succeeded in, destroying Christianity. Let me read from the Book of Mormon:

"And now it came to pass that when Moroni, who was the chief commander of the Nephites, had heard of these dissensions, he was angry with Amalickiah. And it came to pass that he rent his coat; and he took a piece thereof, and wrote upon it, *In memory of our God. Our religion and freedom. And our peace, our wives and our children.* And he fastened it upon the end of a pole, and he fastened on his head plate, and his breast plate, and his shield, and girded on his armor about his loins. And he took the pole which had on the end thereof his rent coat, (and he called it the Title of Liberty), and he bowed himself to the earth, and he prayed mightily to his God for the blessing of liberty to rest upon his brethren, so long as there should a band of Christians remain to possess the land. For thus were all the true believers in Christ, who belonged to the Church of God, called by those who did not belong to the church.

"And therefore, at this time Moroni prayed that the cause of the Christians, and the freedom of the land might be favored. And when Moroni had said these words, he went forth among the people, waving the rent of

his garment in the air, that all might see the writing which he had written upon the rent, and crying with a loud voice saying: Behold, whomsoever will maintain this title upon the land, let them come forth in the strength of the Lord, and enter into a covenant that they will maintain their rights, and their religion, that the Lord God may bless them."

My brethren and sisters, we have heard a great deal since the beginning of this devastating war, in regard to making the world safe for democracy. My appeal to you this morning is to make the world safe for Christianity, for if Christianity is safe, then is democracy safe also. Then is representative government by the people, and for the people, safe. Then are the principles of charity, and mercy, and justice safe, for these, and every other thing which the heart of man may desire in righteousness are made safe when the doctrines taught by the Redeemer are acknowledged to be the supreme law, and he the Law-giver.

So I appeal to you to reflect, and to resolve, in the words of Moroni which I have read, that so long as there is a band of Christians left in the world, they will gird on their armor, the armor of righteousness, that the word of the Lord may be advocated in every nation, and if necessary the arm of every Christian be steeled to fight for the perpetuity of these eternal truths upon which the salvation of the world depends today. God give victory to the armies which are fighting in defense of these principles. May he give strength to the Latter-day Saints to properly perform their part in this great struggle, and above all may he give power to spread these truths among all nations, until the world shall be con-

verted, God's kingdom come, and his will be done upon earth, as it is in heaven. I pray, through Jesus Christ. Amen.

It was announced that the General Priesthood meeting would convene in the Assembly Hall at 7 o'clock to-night.

The choir and congregation sang: "America."

President C. Alvin Orme, of Tooele stake, offered the closing prayer.

Conference adjourned until 2 p. m.

AFTERNOON SESSION.

The Conference was called to order at 2 o'clock by President Joseph F. Smith, who presided.

The choir and congregation sang the hymn: "High on the mountain top."

Prayer was offered by Elder John Wells, of the Presiding Bishopric.

The choir and congregation sang: "How firm a foundation, ye Saints of the Lord."

ELDER JOSEPH F. SMITH, JR.

A call to repentance—Man's duty following repentance—Order in the government of the Church—Fallacy of purported and false visions and revelations by lay members for the people—Only one man properly called and appointed to receive revelation for the guidance of the Church—The word of the Lord on this subject which should set all doubts at rest—When the Elders speak by inspiration they speak in order and according to the doctrines and revelations given to the Church—Members are entitled to know for themselves, by searching

the revealed word of God—This word is not given in a corner but openly.

I trust and pray that I may be led, in such remarks as I may make this afternoon, by the Spirit of the Lord, for I desire, my brethren and sisters, to speak only that which will be in harmony with the word of truth as it has been revealed for the salvation of the children of men.

I was greatly edified this morning by the remarks of the brethren, likewise by the remarks of those who occupied the time yesterday. I rejoice in a knowledge, such as I have, of the truth and a testimony of the truth as it has been made known to us in the dispensation of the fullness of times. I will read, with your permission, a word or two from one of the revelations given through the Prophet Joseph Smith. This revelation was given in the year 1830, in October of that year, the portion to which I refer reads as follows:

Yea, open your mouths and they shall be filled, saying—Repent, repent, and prepare ye the way of the Lord, and make his paths straight; for the kingdom of heaven is at hand.

Yea, repent and be baptized, every one of you, for a remission of your sins; yea, be baptized even by water, and then cometh the baptism of fire and of the Holy Ghost.

Behold, verily, verily, I say unto you, this is my gospel, and remember that they shall have faith in me, or they can in no wise be saved.

And upon this rock I will build my Church; yea, upon this rock ye are built, and if ye continue, the gates of hell shall not prevail against you.

And ye shall remember the church articles and covenants to keep them.

And whoso having faith you shall confirm in my church, by the laying on of the hands, and I will bestow the gift of the Holy Ghost upon them.

And the Book of Mormon and the

GENERAL CONFERENCE.

Holy Scriptures, are given of me for your instruction; and the power of my Spirit quickeneth all things.

Wherefore, be faithful, praying always, having your lamps trimmed and burning, and oil with you, that you may be ready at the coming of the Bridegroom.

For behold, verily, verily, I say unto you, that I come quickly. Even so. Amen.

Now I desire to call attention to one or two things in these passages of scripture. In the first place in order that a man may be saved in the kingdom of God he must have faith in our Lord and Savior Jesus Christ, he must accept him and believe that he is indeed the Son of God and the Redeemer of the world. When he knows that, repents of his sins, and is baptized for the remission of his sins, then it is his duty to continue in well doing, remembering, as stated here, the Church articles and covenants to keep them; and the Book of Mormon and the Holy Scriptures which contain in great part these articles and covenants. For the Lord declares they are given of him for our instruction by the power of the Spirit which quickeneth all things. Now, the book of Doctrine and Covenants was not mentioned in this revelation for the very good reason that in the year 1830, in October, there was no book of Doctrine and Covenants; otherwise, without a doubt, the Lord would have added it to these scriptures and would have commanded us to search the things contained therein which pertain to our salvation. Indeed, we may say in truth that the revelations in the Doctrine and Covenants are included in the holy scriptures, for such they are.

Now, the Lord has revealed unto us in these modern scriptures as

well as in the scriptures that were given in ancient times, the necessary articles and covenants by which we may be guided and directed in church government and understand the truth of the gospel. Through the faith, diligence and heed we give to these instructions, we may know that the Lord and Savior of this world is indeed our Redeemer and the Son of God. We may know this provided our studies and faithfulness are guided by prayer, for in this same commandment, the Lord declared that we should pray always. "Wherefore," said he, "be faithful, praying always, having your lamps trimmed and burning, and oil with you."

I desire to say in connection with this which I have read that there is no reason in the world why each member of the Church should not have a thorough understanding of the principles of the gospel, of the order of the Church, and the government of the Church, so that none need be led astray by any wind of doctrine, or notion, that prevails among the children of men, which may come to their attention. If we are firmly grounded in the faith and built upon the rock, we will know the truth, the truth which will make us free. There is a lying spirit abroad in the land. In my travels in the stakes of Zion, my attention has been called, on a number of occasions, to a purported revelation or vision or manifestation, whatever it may be called, supposed to have been received by President Smith sometime in the distant past, in regard to events of great importance dealing with the nations of the earth and the Latter-day Saints. Many things in that purported vision, or revelation, are absurd. My attention has been call-

ed to this thing, and good brethren and good sisters have inquired of me to know whether or not there was any truth in that which had come to their attention. It is in printed form; and I have been under the necessity of telling them that there was no truth in it. Then, in other places I have discovered that people have copies of a purported vision by the Prophet Joseph Smith given in Nauvoo, and some people are circulating this supposed vision, or revelation, or conversation which the prophet is reported to have held with a number of individuals in the city of Nauvoo. I want to say to you, my brethren and sisters, that if you understand the Church articles and covenants, if you will read the scriptures and become familiar with those things which are recorded in the revelations from the Lord, it will not be necessary for you to ask any questions in regard to the authenticity or otherwise of any purported revelation, vision, or manifestation that proceeds out of darkness, concocted in some corner, surreptitiously presented, and not coming through the proper channels of the Church. Let me add that when a revelation comes for the guidance of this people, you may be sure that it will not be presented in some mysterious manner contrary to the order of the Church. It will go forth in such form that the people will understand that it comes from those who are in authority, for it will be sent either to the presidents of stakes and the bishops of the wards over the signatures of the presiding authorities, or it will be published in some of the regular papers or magazines under the control and direction of the Church or it will be presented before such a gathering as this, at a

general conference. It will not spring up in some distant part of the Church and be in the hands of some obscure individual without authority, and thus be circulated among the Latter-day Saints. Now, you may remember this.

Again, here is another thought I desire to call your attention to. Not very long ago a good sister, I suppose a good sister, one who means well, placed into my hands a purported vision, or revelation, which she claims she received, dealing with matters pertaining to the welfare of the people. Now, the Lord is not going to give unto any woman in this Church a revelation for the Church. He is not going to give unto any man in this Church, other than the one who is properly appointed, a revelation for the guidance of the Church, for everything will be done in order. When you find good sisters, or otherwise, and brethren, circulating revelations or manifestations which they themselves have received, you put it down that it is contrary to the law and the order of the Church and the doctrine the Lord has revealed. In the early days of the Church, back as early as the year 1831, a woman by the name of Hubble claimed to have received revelations which caused a great deal of confusion among some of the members of the Church because they did not understand the proper order. The Church was young, the people who had come into it were new and untrained so far as the gospel was concerned, and did not thoroughly understand the order of Church government. The woman was deceiving them. Also on another occasion one Hiram Page received what he claimed to be revelations, which he gave forth as coming from the Lord for the bene-

fit of the Church, and there was necessity of rebuking him. The Lord gave a revelation unto the Prophet Joseph Smith in February, 1831, declaring the proper order in the Church for the bestowal of revelation, a few verses of which I will read to you:

O hearken, ye elders of my church, and give an ear to the words which I shall speak unto you.

For behold, verily, verily, I say unto you, that ye have received a commandment for a law unto my Church, through him whom I have appointed unto you, to receive commandments and revelations from my hand.

And this ye shall know assuredly that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me.

But verily, verily, I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him, he shall not have power except to appoint another in his stead.

That provision for the appointment of another was never exercised, because the Prophet Joseph Smith did remain true and steadfast to the end, and there was no necessity for the Lord choosing another to take his place because of any transgression on his part. But, to continue:

And this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments.

And this I give unto you that you may not be deceived, that you may know they are not of me.

For verily I say unto you, that he that is ordained of me shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed.

And now, behold, I give unto you a commandment, that when ye are

assembled together, ye shall instruct and edify each other, that ye may know how to act and direct my church, how to act upon the points of my law and commandments, which I have given;

And thus ye shall become instructed in the law of my Church, and be sanctified by that which ye have received, and ye shall bind yourselves to act in all holiness before me.

Now I maintain that there is no occasion for any member of this Church to have a doubt in his mind regarding matters of revelation as coming for the guidance of the Church, because when such things come they will come in the proper channels and be presented by those who are ordained to this calling and who are known to the Church. Therefore, when you hear these rumors, you put it down that they are false, and it is absolutely unnecessary for you to ask the question of anyone, because you ought to know by the inspiration you have yourselves whether or not they are true.

Now, just one more thought. I realize this, when the brethren, the authorities of the Church, the elders of Israel, speak unto the people, and they have the Spirit of the Lord, they speak by inspiration, and, as we read in Section 1 of the Doctrine and Covenants, when they so speak, that which they say is scripture, and the Lord will recognize it as such, and it is binding upon the people when they so speak as if he himself spoke unto them; but when they speak unto the people by inspiration, as they do from time to time, it will be in order and according to the doctrines and the revelations which have been given to the Church, so that all who hear may understand.

If we will hearken unto the words of the Lord and search for

ourselves and obtain knowledge from the Book of Mormon, from the Bible, from the Doctrine and Covenants, from the Pearl of Great Price, and from the instruction given us from time to time by the authorities of the Church, and seek to do the will of the Lord, remembering our prayers and our covenants before him, we will not go astray.

I wonder, let me say in conclusion, I wonder if we are indeed a praying people. I know that many of us pray. I doubt if we all do. I rather fear there are some among us who have neglected this important duty. In regard to this there is a statement in Section 68 of the Doctrine and Covenants that I think our attention should be called to. The Lord says here that it is the duty of parents to teach their children the principles of the gospel before they reach the age of accountability, and among other things that they should teach them is to observe their prayers; and further on in this revelation we find the following:

And a commandment I give unto them, that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people.

Now, I say this is a very serious thing. We ought to be a praying people, and if there are in Zion those who do not observe their prayers in the season thereof, they are amenable to the law of the Church and may be brought before the judge, or in other words, the bishop, and he can try them for their fellowship, because the Lord himself has declared it in these words which I have read unto you.

Now, let us serve the Lord and

keep his commandments, labor in righteousness, and in all things remember our covenants and look for guidance to the captain of the ship, and not be led astray by what may be purported as having come from him when it is done in a corner and not openly and above board and presented to the Church in the proper manner. The Lord bless you is my prayer in the name of Jesus Christ. Amen.

PRESIDENT JOSEPH F. SMITH.

SPURIOUS REVELATION.

Again I feel that it is an opportunity for me to say a few words. This wonderful, mysterious revelation that I have been said to have received a great many years ago, was given in French, and I never knew but two or three words in French in my life; consequently, I could not have been the originator of that revelation. I want you to understand that. I have denied it, I suppose, a hundred times, when I have been inquired of about it. It was gotten up by some mysterious person who undertook to create a sensation and lay the responsibility upon me. I am not guilty. When the Lord reveals something to me, I will consider the matter with my brethren, and when it becomes proper, I will let it be known to the people, and not otherwise.

HOW THE "BLACK," "RED" AND "WHITE HORSE" REVELATION WAS STARTED.

The ridiculous story about the "red horse," and "the black horse," and "the white horse," and a lot of trash that has been circulated about and printed and sent around as a

great revelation given by the Prophet Joseph Smith, is a matter that was gotten up, I understand, some ten years after the death of the Prophet Joseph Smith, by two of our brethren who put together some broken sentences from the Prophet that they may have heard him utter from time to time, and formulated this so called revelation out of it, and it was never spoken by the prophet in the manner in which they have put it forth. It is simply false; that is all there is to it.

HOW THE STRANG REVELATION WAS CONCOCTED.

In 1858, I had the privilege of traveling through California with Charles Wesley Wandell, a former member of the Church of Jesus Christ of Latter-day Saints, and at that time also a member of the Church. He told me himself, in the presence of witnesses, that he wrote the document himself on which the organization of J. J. Strang was founded, and he was never so surprised as when he found that J. J. Strang accepted his vagaries for a revelation from God, and he had only laughed at it and repented of it ever since.

HOW MEN MAY KNOW THE TRUTH.

Now, these stories of revelations that are being circulated around are of no consequence except for rumor and silly talk by persons that have no authority. The fact of the matter is simply here and this. No man can enter into God's rest unless he will absorb the truth in so far that all error, all falsehood, all misunderstandings and mis-statements he will be able to sift thoroughly and dissolve, and know that it is error

and not truth. When you know God's truth, when you enter into God's rest, you will not be hunting after revelations from Tom, Dick and Harry all over the world. You will not be following the will of the wisps of the vagaries of men and women who advance nonsense and their own ideas. When you know the truth you will abide in the truth, and the truth will make you free, and it is only the truth that will free you from the errors of men, and from the falsehood and misrepresentations of the evil one who lays in wait to deceive and to mislead the people of God from the paths of righteousness and truth. God bless you. Amen.

A trio, "Loyalty," voices selected from the choir, was sung.

ELDER JAMES E. TALMAGE.

The comprehensiveness of the gospel
—Things of men and things of God
—The one to be rooted up, the other to endure—The present the predicted time of commotion—A day of shaking—The Church of Jesus Christ not sectarian—A reorganized Church of Jesus Christ impossible—A new and an everlasting covenant.

I believe that no person who has followed the addresses at this conference can fail to have reflected upon the comprehensiveness of the gospel of Jesus Christ. The truth has been declared unto us in simplicity and plainness. We have not gathered here to listen to fervid oratory, or impassioned speech, but we have heard again and again the eternal truth delivered with that eloquence that appeals to the heart instead of to the ear. We have had instructions given unto us relating to the affairs of every-day life, go-

ing back into the eternities that preceded mortality, and onward into the eternities beyond the grave.

We have learned that the things of man shall endure as man endures, and that the things of God are eternal as He is eternal; that in the things and affairs of man the authority of man is operative, and that, in the affairs of heaven, only the authority of heaven is valid. There is nothing new in this; it was preached in earlier dispensations; and, indeed, has been made known to those who would listen, even from the time of Adam. I remember that on one occasion the Christ was particularly emphatic in elucidation of that eternal truth. There came to Him certain hypercritical Jews who, not being able to answer His doctrine, undertook to find fault with some trifles in the life and conduct of His followers, as you may read for yourselves in the fifteenth chapter of Matthew. They came asking why His disciples transgressed the tradition of the elders, in that they ate without first washing their hands, and the Lord turned upon them, it seems to me—I believe He sometimes became incensed, and if He ever did He was incensed on this occasion, for when they asked Him that question He said unto them:

“Why do ye also transgress the commandment of God by your tradition?” Mark you, not by the law. It was no part of the law of Moses, the thing that they did, and for which He arraigned them. It was only their rabbinical tradition, and this was it. “For God commanded, saying, honor thy father and thy mother.” And then He went on to explain and bring home to them the fact that they sanctioned dishonor to father and mother: “Ye hypo-

crites,” said He, “well did Esaias prophesy of you saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men.”

Then crying out to the multitude He said unto them: “Hear and understand; not that which goeth into the mouth defileth a man, but that which cometh out of a man, this defileth a man.”

And now for the point I would have you specially observe: “Then came his disciples and said unto him, Knowest thou that the Pharisees were offended after they heard this saying? But he answered and said, Every plant which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.”

“Every plant which my heavenly Father hath not planted, shall be rooted up;” and conversely: Every plant which our heavenly Father hath planted, shall endure. So it is with the institutions on earth. Every one that has not been formed in accordance with the will of God shall be rooted up, overthrown, or brought into the dust. This is the day of commotion. Have you never read that all things should be in commotion in these the last days? This is the day of shaking, when everything that can be shaken shall be shaken, and only those things which are established upon an eternal foundation shall endure. The writer of the epistle to the Hebrews understood that principle, as is plainly set forth in his warning to the people: “See that ye refuse not him that speaketh” referring to the

Christ, "For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain."

The things of God are not to be shaken by the boom of man's greatest artillery; they shall endure in spite of bomb and shell. But the handiwork of man shall be shattered and crushed. So not only all material things, but all man's theories and conjectures and philosophy, and science falsely so called. One of the results of the great conflict into which the world is plunged shall be the dethronement of German philosophy, as well as the overthrow of German autocracy, for much of it is false and shall not endure. Right glad am I that we stand upon the rock of revelation, and though the rains may beat and the winds may blow, we shall not be moved unless we get frightened and abandon the refuge of safety, and be swept into the whirlpool of man-made doctrine. True it is that kingdoms rise and fall sometimes by direction, sometimes by permission of the Lord, by allowance, because of His respect for higher laws. He will not interfere with the agency of nations or of individuals.

But I do not believe that God ever planted the plant of tyranny or kingly despotism. That is a weed that He has permitted to grow up, and you know how careful He is not to prematurely root up, as evinced

by His own teaching to the people in that wonderful parable of the wheat and the tares. The impetuous disciples would have rushed into the field to pluck up the tares, but He forbade them, saying, "Let both grow together until the harvest," and explained to them that any forceful extirpation of the tares would have imperiled the wheat.

Never before, since the days of the Son of Man in the flesh, has the earth been prepared for the kind of government that shall be established abroad as it has been established here. Fifty years ago, twenty years ago, ten years ago, to have attempted forcibly to extirpate the weeds of autocracy would have imperiled the wheat of real democracy. There is a wonderful element of timeliness in all the doings of God, and He doeth all things well, and in the right season.

The gospel of Jesus Christ is given of God; it is eternal. Have you ever found a single passage in Holy Writ that indicates in the least degree any revision or alteration of the fundamental laws and principles of the gospel? Have you ever found it necessary for God to amend Himself and His words? Men make constitutions and enact laws, and then have to repeal and alter them, but the fundamental laws of truth are eternal; they will never be amended, they will never be changed. As declared to Adam, so is it declared unto the world today: Except ye have faith in God and in His Son Jesus Christ, as the one and only Savior and Redeemer of mankind; except ye repent of your sins with a real and genuine repentance; except ye be baptized by immersion in water, at the hands of one having authority, and receive the gift of the Holy Ghost by the

authorized laying on of hands, there is no possibility of your finding place in the kingdom of God. We look in vain for modification or qualification. The gospel is as simple today as it ever has been, and it will never be less simple. Therefore the Church of Jesus Christ, which is the earthly embodiment of the gospel, the organization through which the gospel is to be declared to the world, is established in this dispensation, for so the Lord hath declared, never more to be thrown down. You have never learned of any revision, amendment to or alteration in the law of the gospel of Jesus Christ, and in the form of the Church. Like the gospel itself, the Church adapts itself to the necessities of the times, to the conditions of life, but without the alteration of a single vital principle revealed of God.

The world is full of sects and churches, and there is scarcely one that has not a counterpart in the form of a revised or reformed or reorganized sect; but the Church of Jesus Christ of Latter-day Saints is no sect. Even its worst and most unprincipled critics have never ventured upon such a palpable falsehood as would be the declaration that this is a sectarian organization. What was it ever dissected from? From what other organization has it ever been divided? And the thought of division, breaking away from, is essential to the idea of a sect. Now, be it known that the Church of Jesus Christ of Latter-day Saints is no sect. It is an original creation with the Lord, and when reestablished upon the earth in this age of the world it was a restoration. Therefore, if I may be permitted the paradoxical expression, I would say that the concept of a re-

organized Church of Jesus Christ is unthinkable. Such a thing cannot be. It would mean that the Lord had changed His word, and that when He said that this, the restored church or kingdom of God should nevermore be thrown down, He spoke falsely; that after all, these are not the last days; that this is not the dispensation of the fulness of times; that there is to be another restoration. Such contradiction in terms my mind is altogether too feeble to comprehend. This Church will never be reorganized. There never will be a reorganized Church of Jesus Christ upon the earth. There can be none such, except as man misuses names.

My heart and soul are in this Church for what it is. I cannot be mistaken. I take it to be what the Lord has said it is, and if it be not that, it is but another deception of the devil. But the glorious fact is that its fruits are not the fruits of deception; they are love for humanity, reverence for liberty and the inherent rights of men, tolerance for another's opinions, as long as he does not carry his opinions, if they are wrong, too far, so as to infringe upon the rights of others. I am willing that a man shall believe just what he likes, as long as he does not try to force his belief upon me, if I think he is wrong.

Now, in this day of whirl and swirl, when all things are in commotion, and men's hearts are failing them, is there no sure anchorage for our individual barks? Is there no haven of safety to the great ocean of unrest? Thank God, we find it in His word; for all that the Lord has foretold shall come to pass literally and in fulness. To regulate the things of God, to administer in the ordinances of heaven, requires a

power higher than any that man can originate or arrogate to himself. I doubt if any one would challenge me to serious debate upon that proposition. Let Cæsar regulate the things of Cæsar, if you will; but do not let Cæsar try to administer the things of God, for God's house is not a house of confusion. Reference to this great principle was made yesterday. Men may establish laws, and so far as they are not infringements upon the inherent rights of men they are valid and must be obeyed by all concerned; but no legislature, no parliament, no congress created by man, can legislate with regard to affairs beyond the grave. As illustrated by the instance referred to yesterday—the covenant of marriage—man may establish laws and may perform ceremonies of marriage to be of effect “until death do you part.” Those are the very ominous words that occur in many prescribed ceremonies. But we regard marriage as something more than a ceremony. It is an ordinance, and that ordinance can be administered only by those having the authority of God, if it is to be in effect beyond the grave. And so with every other relationship that is established by and among men.

Permit me to read to you from the 132nd section of the Doctrine and Covenants, wherein the Lord says:

“Behold! mine house is a house of order, saith the Lord God, and not a house of confusion.

“Will I accept of an offering, saith the Lord, that is not made in my name!

“Or, will I receive at your hands that which I have not appointed!

“And will I appoint unto you, saith the Lord, except it be by law,

even as I and my Father ordained unto you, before the world was!

“I am the Lord thy God, and I give unto you this commandment, that no man shall come unto the Father but by me, or by my word, which is my law, saith the Lord;

“And everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me, or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection saith the Lord your God;

“For whatsoever things remain, are by me; and whatsoever things are not by me, shall be shaken and destroyed.”

Could it be otherwise? Human institutions, purely human institutions, will end with human life, and in and after the resurrection they will have no place nor name; but the institutions established by the authority of heaven shall endure, and these alone are the things that can endure. In the same revelation we find this doctrine set forth, with which I am sure you are familiar, but on which we may well refresh our minds, relating to what the Lord calls by the comprehensive and significant name of “A new and an everlasting covenant.”

“And verily I say unto you, that the conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made, and entered into, and sealed, by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of

mine anointed, whom I have appointed on the earth to hold this power, (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time, on whom this power and the keys of this Priesthood are conferred,) are of no efficacy, virtue or force, in and after the resurrection from the dead; for all contracts that are not made unto this end, have an end when men are dead."

Is that not consistent with our conception of the eternal character of the gospel of Jesus Christ? Were the power to direct this authority in operation vested in more than one man upon the earth at a time, there would be introduced at once the possibility of confusion and of a conflict of authority. With respect to the word of the Lord as given unto the people, I do not think that you have found any of the general authorities of the church, of the Council of the Twelve or others, who have independently undertaken to give out to the people any new revelation involving vital principles of doctrine or practice; and no one of them would think of doing it until it had been submitted to the one man who holds the keys of that power and priesthood here upon the earth at this time. God's house is a house of order, I repeat. Let us put ourselves in order, if there be need of such renovation, that we may be fit for an abiding place in the Lord's kingdom; for while the Church shall never be reformed and reorganized, there is need of individual reformation in many cases. I trust that we shall increase in faith and in works, and come to be what the Lord would have us be, and serve Him with full purpose of heart, that we

may be ready to go out when the cry shall be heard, as soon it shall be heard, "Behold, the Bridegroom cometh; go ye out to meet him." For such I pray in the name of the Lord Jesus Christ. Amen.

ELDER STEPHEN L. RICHARDS

The gospel in application—Necessity of utilizing all existing organizations of the Church—Eminent need of counteracting the influences of the world—Our opportunity and obligation to cultivate the spiritual in man—The high mission of America in the world, to be accomplished largely as the Church fulfills its destiny among God's children.

Great truths have been declared in our hearing at this conference; the eternal principles of the gospel have been pronounced with marked and impressive emphasis. I have been built up in my spirit, and stimulated in my resolution to keep the commandments of God, and to do his will; and I am certain that the feeling that has come to my heart has come to the hearts of all those who have heard the inspired words of this conference.

The excellent themes of the gospel, however, can save the souls of men only as they find application in their lives. The spiritual refreshing that we get from a consideration of these great truths cannot be effectual in bringing the exaltation and the glory that we hope for, unless we incorporate them into our lives. I have been thinking, as I have listened to the exposition of these great principles of truth, how it may be possible for the men and women here gathered to disseminate them in such a manner as to bring them home to those who so sorely need them, and upon whom the Church and the country and all depend for advancement and progress.

I have looked through this great congregation, and so far as I am able to see in to this sea of faces there are substantially none of the young men to whom our beloved Elder McKay addressed his stirring appeal here this morning: I can discern scarcely one of the whole number present who has not reached maturity, whose life and habits are not substantially formed, and who, according to the best of my opinion, is not conducting himself in substantial conformity to the principles of the gospel and attempting to live according to its teachings. But we know that there are thousands of young men and young women in the Church of Christ who do need the refreshing and the up-building which comes from the exposition of these great truths. We do know that there are many who need to have the word of God brought home to them, so that they may live according to it and entitle themselves to the rich blessings which are promised to the faithful and the good. Not only do we know that there are to be found thousands of such young men and young women within the Church, who are sorely in need of these saving gospel principles, but we know that there are countless millions, both of young and old in the world, who need these great truths and their adoption in their lives. Hence we are confronted with this momentous question: how shall we perform our service and our obligation to those who are not here, and who do not come within the sound of the inspired voices which have so eloquently and impressively declared the great truths of the gospel?

Some one said yesterday that this was a representative gathering. I think it is indeed representative, be-

cause as you look over the faces of the men and women here you see that they are in the main the officers of the Church, the officers of the various organizations which make up the Church; and it is fortunate indeed that these men and women come to receive the word of the Lord, and are able to carry it back to those whom they represent. We have been given these Church organizations to provide for all the needs of the people. There is the great organization of the priesthood, with the various quorums, appointed by the Lord. How eminently proper and fit it is that these quorums of the priesthood should see to it that the word of God is taught to their members, and that they use their good offices to see that these great principles of the priesthood and of the gospel of Jesus Christ are made applicable in the lives of those to whom this delegation of authority is given. To my brethren who preside over these quorums I suggest that when they go to their homes they try to give to those who have not come to this great gathering of the Saints, something of the Spirit and of the words of instruction that have been here so forcibly and impressively given.

Aside from the quorums of the priesthood there are the auxiliary organizations of the Church, given through the providence of the Lord as helps to the priesthood, for the establishment of his word and truth in the hearts of the people. These organizations are chiefly devoted to the care and nurture of the young in the principles of the gospel. What remarkable opportunities we enjoy in these splendid organizations, but how essential it is that every one of them be used to its full extent. To my thinking, there has never been

a time in the history of the Church when there was more real need of using these great auxiliary organizations of the Church to the full measure of their capacity, than there is today. Our young people are surrounded with influences, the like of which have seldom, if ever, been brought to them in such large measure as we see now. Everywhere and on every hand come the influences of the world. In our schools, in the work in which our young people engage, in every environment of their lives is to be found prominently and predominantly the influence of the world. Our schools are devoted to the culture that comes to the mind. They do something to help improve the bodies of the boys and girls, but they eliminate every single thing that would contribute to their spiritual growth and advancement. They will not even permit the reading of the word of God without comment in many of them, and they place the ban upon any teaching that tends to teach boys and girls their relationship to God, and their true relationship to each other. All that partakes of the Spirit has been banished from the schools. What a great need there is for something to take the place of this great loss in the educational processes of the day. How necessary it is then that the Sunday Schools, the Mutual Improvement Associations, the Religion Classes, and the Primary Associations, receive the support and the cooperative assistance of every man and every woman in this Church.

I tell you, my brethren and sisters, we cannot hope to counteract these outside influences unless we unite in bringing to bear upon the minds and the hearts and the souls of our boys and girls the precious

influences of the gospel of Jesus Christ. We must let them know the beauty, the comprehensiveness, the desirability of the incorporation of these great principles of the gospel in their lives. We must counteract this environment. We must let them know that the spirit of the world will lead them away from the Spirit of God, and we must infuse into them a testimony of the truth of this gospel, and a desire to live it and to keep the commandments of God. To that end I take it we must use the utmost of our endeavor to teach our boys and girls to keep themselves ever clean and pure and wholesome, so that they may be in condition to receive of the Spirit of God and a testimony of the truth. The Spirit of God cannot dwell in unclean persons, and whenever our boys and girls are permitted to go astray, they alienate themselves from this benign Spirit which keeps them true, and which will lead them back into the presence of their Father in heaven.

I plead for the young people of the Church. We have all the agencies that we need. Unlike the people of the world, we have every organization that is necessary for the care and the protection of our youth. I have heard men and women engaged in the social work of the world wonder what on earth they could do to meet the emergency that has arisen at this time of war, and to provide methods and means of protection against the evils that war always brings to people. We have that protection; all of these means are at our disposal, and it seems to me that it is for us here highly to resolve that each and every one of us, as the representatives of the people of

God, will use our best effort, will devote ourselves and lend ourselves to the great task of keeping our boys and girls free from the influences of the world, and of implanting in their hearts the sacred principles of truth which have been enunciated here at this great conference of the Church.

No man can do a bigger thing, nor a better thing in this world, than to save his fellowmen. No man can do a bigger job than to teach boys and girls the principles of truth. We are essentially a great body of teachers. We ought to devote ourselves to our callings. We ought to equip ourselves with everything that we can get in order to help us counteract the evils that come into our midst, and to keep our boys and girls true. We have heard, in a most impressive way, of the destiny of America. We believe that which has been said. We all know that this is the land of Zion, and that from this great country shall go forth the saving principles of liberty and freedom to the ends of the earth.

Is it presumptuous to say that this great land of America can only accomplish its high mission in the world, just to the extent that the Church of Jesus Christ of Latter-day Saints accomplishes and fulfills its great destiny among God's children? I believe it to be the truth. I believe that right here is the nucleus of the great principles of the gospel of Jesus Christ, that must spread out from these mountain valleys into this great land of America, and from thence to the very remote corners of the earth, in order that people may be given the opportunity of embracing the gospel of Christ, which is the true law of liberty. God help us, my brethren

and sisters, to so live this gospel that the sermon of our lives shall preach it everywhere we are known and (spoken of, and help us to protect ourselves against the incursion of the follies and the sins of the world, to keep ourselves immaculate and spotless before God, that his Spirit may be with us and go out from among us. These are the desires of my heart, and I believe that they are the desires of the men and women who are here assembled. May we all go forth and keep the commandments of God, and teach our children in their homes and the organizations of the Church the truth of the everlasting gospel, and prevail upon them to live clear and free from the sins of the world, I humbly pray, in the name of Jesus. Amen.

Edna Gottberg sang the sacred solo, "I will lift up mine eyes to the hills," Psalm 121.

Announcement was made of the holding of overflow meetings tomorrow in the Assembly Hall, 10 a. m., with Elder Stephen L. Richards, of the Council of the Twelve presiding; 2 p. m., with Elder Anthony W. Ivins, of the Council of the Twelve, presiding; also open air meetings, near the Bureau of Information, the weather permitting, at 10 o'clock, a. m., with Elder Joseph W. McMurrin, of the First Council of Seventy, presiding; and at 2 p. m., with Elder David O. McKay, of the Council of the Twelve, presiding.

The choir and congregation sang the Doxology, and the closing prayer was offered by Elder Junius F. Wells of the General Board, Y. M. M. I. A.

Conference adjourned until 10 o'clock Sunday morning.

THIRD DAY.

Conference continued in the Tabernacle, Sunday, October 6, 1918, 10 o'clock a. m., President Joseph F. Smith, presiding.

The great congregation, filling every available space, was called to order by President Joseph F. Smith.

The choir and congregation sang the hymn, "Come, let us anew our journey pursue."

Elder Arthur Winter, offered prayer.

The hymn, "Sweet is the peace the gospel brings," was sung by the choir.

President Joseph F. Smith said: "I understand there are 42 members of our choir, many of them among the best of our singers, who are now in the military service of the United States." He also announced the overflow meetings in the Assembly Hall; and at the Bureau of Information, the weather permitting.

ELDER RICHARD R. LYMAN.

Why should we come together, so often in worship?—Purpose of meeting is to learn to do better—The lesson of the Pharisee—The fundamental make-up of Government and Church is their sons and daughters—To make good men and women of them is an end for which we struggle—An example of missionary work—Importance of the greatest Church and Nation—A letter from which may be learned how more successfully to teach—Institutions in which the Latter-day Saints have aid in teaching their children.

I certainly desire that while I stand before this great congregation, the words I speak may be prompted by that same excellent

spirit which has directed the other utterances of this conference.

It seems odd that we should meet together so frequently and should have such tremendous interest in this one subject—the gospel of Jesus Christ. The reason we are not weary from this repetition is that the gospel of Jesus Christ is classic. A classic grows better and dearer and sweeter with repetition, "it is always new and incapable of growing old."

As I see these presidents of stakes their counselors, their bishops of wards and counselors, high councilors and other leading Church men sitting here day after day listening to the teachings of the servants of our Father in heaven, and realize what important elements they are in a business and financial way, in their respective communities, I appreciate that they regard, as do we all, these meetings, these conferences, this worship of ours, as of first importance. What are we struggling for? We are aiming to reach perfection. We sang it yesterday in that glorious hymn: "Thus on to eternal perfection, the honest and faithful will go."

It was intimated yesterday by one speaker that perhaps all of us are not living in strict conformity with some of the teachings and practices of the Church. It was said, with regret, that some of the members of the Church may not be prayerful. Perhaps some do not pray in secret, and there may be some who do not pray with their families. Why is it necessary that we should pray in secret and that frequently? Why is it necessary that we should pray

with our families? Why is it necessary that we should come together so often to worship? The reason is because we are clothed upon with mortality. We all have tremendous imperfections. We all have shortcomings and weaknesses to overcome. We pray in secret, we pray with our families, we go to our places of worship, we come together as we have met this morning to worship in order that we may become perfect, even as our Father in heaven is perfect. When we go from this building, this conference will not have been a complete success if as a result of it we say only in our hearts, "How well the brethren have spoken." We should leave this service with bowed heads thinking. These meetings should make us all reflect and resolve anew to be better. This lesson is beautifully and forcefully taught by the following familiar but classic lines from the scriptures:

Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

I fast twice in the week, I give tithes of all that I possess.

And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

And the great Master said:

I tell you, this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Here in humility we are studying, teaching, learning, helping one another to be perfect in accordance

with the teachings of the gospel of Jesus Christ. We believe in being honest. Are we honest? We believe in being true. Are we true? We believe in being chaste. Are we chaste? We believe in being benevolent. Do we love the unfortunate, do we feed the hungry? do we clothe the naked? do we visit the widows and the fatherless? We believe in doing good to all men. All these teachings are a part of the gospel of Jesus Christ. Until we are able to love perfectly in accordance with it, we have reason to meet, we have reason to pray, we have reason to worship, we have reason to partake of the sacrament. All these things we aim to do that we may finally be perfect, even as our Father in heaven is perfect.

The gospel of Jesus Christ—it includes every earthly and heavenly thing that is good for man. Every rule, every teaching, every philosophy, every principle, that lifts man up, that makes him strong, that makes him better, that makes him Godlike—all these things belong to the gospel of Jesus Christ. That we may more nearly live in accordance with it is the purpose of our meeting. If here or elsewhere, in any philosophy, or in any science, there "is anything virtuous, lovely, or of good report, or praiseworthy," whether it be in our own country, or any other country, whether it be in our own or any other church, we, Latter-day Saints, seek for these things.

In our great democratic government, the fundamental element in its makeup is its daughters and its sons. In this Church of ours, in our own families, the fundamental element is also our daughters and our sons. To make these men and women truly good, truly wise,

truly Godlike, is one of the ends, for which we struggle. The spirit of the gospel of Jesus Christ tends to lift men up—to make them stronger and better. Nor are our labors confined to our own families. We do missionary work with our friends and with our associates and with our neighbors.

Only a little while ago I sat during an evening with a man who is comparatively old. He said that one of the traveling brethren of the Church came to him when he was a young man, and he said, "I will never forget the lessons he taught me." He came into my place in the early evening; and explained that he was to leave at five o'clock the next morning, but he said, "I want to talk to you. I want to teach you. I want you to know the gospel of Jesus Christ. I want you to be a man. I want you to be clean. I want you to read the scriptures, I want you to be familiar with the life and teachings of Jesus of Nazareth."

"He not only pleaded with me for one hour or two hours, but all night long. At five o'clock in the morning his team came and he drove away without having taken off his coat or his shoes. He would not be satisfied until I told him that I would give the matter serious consideration, and if upon investigation I found these things as he represented. I would be willing to lay my work aside and go into the mission field and teach others. He came to me thus earnestly when I was a boy, and he made me a man. He taught me to look towards the rising sun. He gave me an ambition. He taught me to be clean.

"I have introduced you to my sons and to my daughters, to my sons-in-law and my daughters-in-

law and you have seen my grandchildren. For these, for the example I have set them, I am indebted to the man who labored so earnestly all night long to induce me to take a mission. If some degree of success is coming to my children and you can see that it is, I feel sure, that it is to a degree because of, and not in spite of, the life of their father." This is an example of the intense missionary spirit—the desire to do good to others—that fills the hearts of faithful Latter-day Saints.

The important element in the Church, in the Nation, in the family, as I have said already, is our daughters and our sons. We want them to be true, we want them to be good, we want them to be virtuous. We are meeting here, we are uniting our hearts, we are uniting our faith in prayer to our Father in heaven that he will give us the power to bring them up as they ought to be brought up. O, that we had the faith, O, that we had the power, O, that we had lived the life that would bring such faith that we could know that those who have gone abroad, would come back to us clean, noble, men of God, protected by his Spirit from every harm! Who is there here that has always prayed, who is there here that has always had the faith, who is there here that always partakes of the sacrament worthily, and therefore has the right to expect such a blessing? Who is there here that deserves to have the life of his son preserved by the power of God? Being mortal we each and all have reason to smite upon our breasts and exclaim, "Father, have mercy on me a sinner." We are struggling for the good, for the salvation, for the education, for the progress, of our daughters and our sons. In this

great struggle we need our heavenly Father's help.

I have in my hands a recent number of *The Outlook*. In it is a letter written by a father to his soldier son. From this letter, some of us may perhaps learn how, more successfully to teach our own sons.—I quote with a few slight changes the following portions of the letter.

My son, hold fast always to the grand old Anglo-Saxon ideals of personal chastity. So live, that when you return, you will not have to turn away from your mother's or your sister's kiss.

The part religion will play in all these things of which I have written, I shall not amplify, but only remark, it needs all the assistance of a supernatural faith, a faith in God, to keep most of us, all the time, up to the level of our possibilities."

We pray, we fast, we partake of the sacrament,—we live the lives of Latter-day Saints so as to have this faith.

I have written you a long letter; but, as I see before me on my table this portrait of a boy in uniform who is taller than his father, and, thank God, better equipped for life and fitter to command men and himself, I have been moved to go on and on to the point of tedium. Let me whisper a secret. While it has tickled my vanity to know how proud you are of your father's little successes, and while this has been a real spur to me, yet all the while I know, and so should you, that you, my son, are my real success. Every line of your clean, strong body, every expression of your alert, steady mind, has been to me a joy beyond all rewards of money or distinction or service. I suppose children never can know until too late what they mean to parents. If this letter were not already so long, I could tell you tales of men known to me personally and to the whole world, who would gladly give every dollar they possess and every shred of fame, if their sons

were only honorable, useful, and noble men. I blush to think how often I've boasted of you, my boy. All that ever I dreamed of doing or being I know you will accomplish, if you come through this war alive.

As for that, it is in the hands of you and God. Remember there are a thousand things worse than being dead. I know you will never take an ignoble chance to live or refuse a noble chance to die. Either would be sorrow's crown of sorrow to your mother and me, who have poured into your life more than you can ever surmise—more, even, than we possessed, it seems—of high purpose and expectation and patriotism. You are the flower and fruit of our life; therefore, we thank God daily that you are a good soldier of the world's welfare and of the American flag.

We have in the Church of Jesus Christ of Latter-day Saints our Religion Classes, the Primary Associations, the Mutual Improvement Associations and the Sabbath-Schools, all devoted to the training of our boys and girls. In these we struggle, we try, we pray, we fast, we teach, we partake of the sacrament, and we worship, in the hope that our Father in heaven will bless us with wisdom to so bring up our daughters and our sons that to us, to him, to the Church, and to the country, they will be a credit.

A sacred tenor solo: "O divine Redeemer," was sung by G. W. Charlesworth, of Idaho Falls.

ELDER HYRUM G. SMITH.

(Presiding Patriarch of the Church.)

I am grateful for another privilege of meeting with the Latter-day Saints in general conference, and trust that while I stand before you I may be blessed with that same sweet spirit which has ac-

accompanied my brethren who have already spoken to you. I know that our Father in heaven is kind and merciful unto us, and that he, like all natural fathers, is grieved when he hears his children cry in distress. He is also grieved when he sees his children suffering because of their sins or their weaknesses. Our Father in heaven, like our fathers in the flesh, loves to see our purity and our good lives, our good examples; he loves to see us grow in good and in doing good.

In section 1 of the Doctrine and Covenants, we read these distinctive words:

"For I the Lord cannot look upon sin with the least degree of allowance;

"Nevertheless, he that repents and does the commandments of the Lord shall be forgiven."

Now, he does not say how soon that forgiveness shall come, but does make it plain that he will forgive those who repent and keep the commandments of the Lord.

I have been very much blessed and edified in the instructions of the general authorities of the Church, and in their remarks concerning the holy priesthood and the officers therein. I desire to add my testimony concerning the faithfulness of the brethren and sisters who are called into positions of responsibility throughout the stakes and wards of Zion, for we have men and women who love the Lord, who love to obey his commandments, and are receiving his mercies and favors in their labors, in their homes and in their ministry among the people; and those who are crying unto the Lord, or those who are suffering in sorrow or sin are

but few. We have also discovered beauty and harmony in the organization of the Church. We find here the order of which the Lord has spoken, the different officers of the holy priesthood, from the lowest to the highest, and each one knows his place and his duties. The deacon knows his place, the teacher knows his, the priest, his, and so on up the scale in the priesthood.

Elders know their places and their duties. Many of them go abroad in the earth preaching the gospel, baptizing honest and converted souls into the fold of Christ. They do not do these things just because they have the priesthood, but because they have been given special appointment and they are working in the order which has been appointed unto them. Going on up the ladder in the priesthood, we have other officers who labor not only because they have been given an office of power and authority, but because they have been called and appointed and given a particular field of labor. We have bishops who preside over wards. Each one presides over the particular ward which has been appointed unto him. He does not preside everywhere just because he is a bishop. Neither does the elder labor everywhere just because he is an elder, but he labors only in the field appointed unto him.

We have in the Church a number of men who have been called and ordained to administer blessings unto the people, blessings of comfort, blessings of prophecy, when they are directed so to do. These men are given an office in the priesthood, and just because they have this office, it does not mean that they can bless every-

where and everybody, but, like the bishops, elders, and other officers in the priesthood, they are given their particular field of labor. So we would have the Latter-day Saints understand that in the Church, which is a part of the kingdom of God, there is order, and the officers of the priesthood are the men who should establish and maintain this order in the Church, that the work of the Lord may go on with his blessings upon it. There are a number of members of the Church who go about from place to place, from one ward and from one stake to another, seeking their blessings, which may be permissible if done in strict accordance with the established order of the Church; otherwise they are out of order. If they have a righteous purpose, a righteous desire, it is their privilege to secure their blessings from the Lord at the hands of the brethren who are ordained to the office of patriarch; but I would like to admonish my brethren and sisters not to seek blessings of men only, but seek the blessings of the Lord at the hands of his authorized servants. It does not matter particularly who the man is, if he holds the keys to your blessings, and if you live in his stake or in his field of labor, he is authorized to administer unto you the blessings of the Lord.

I trust, my brethren and sisters, that we shall all receive our blessings, and that we shall understand that they are predicated upon obedience to the law of the Lord. The Lord has made the laws upon which our blessings are predicated, and if we observe those laws then the Lord is bound, he says, and we shall receive the blessing; but if we have committed sins which are displeas-

ing before the Lord, if we have broken his commandments, we may deceive his servants here upon the earth, we may deceive the bishops, the presidents; the patriarchs, or other servants of God, perhaps may secure the words of a blessing, but the Lord who gave the commandment, who knows the law, who knows our sins, will not give the blessing until we have rendered obedience unto the law upon which it is predicated. So that, though it may be possible for us to deceive our fellowmen, let us not think that we can deceive the Lord; for he knows our hearts, our desires, our deeds, and will reward us day and night, year in and year out, according to our faithfulness in observing his commandments as they have been given unto us.

So let us, brethren and sisters, learn the laws upon which our blessings are predicated, and then render obedience unto them. Then our promises will be sure and we will not have to practice deception in any way to get a blessing which might otherwise be withheld from us.

The Lord desires to bless his children, he has in store every blessing that is needful for the faithful; and, as his servant, I invoke his blessings upon you, my brethren and sisters, and upon the faithful Latter-day Saints throughout the world, whether they be gathered here, or whether they be in their homes abroad, I invoke the blessings of God upon them all.

I pray that the Lord will continue to bless his servants whom he has called to hold positions of responsibility in his Church; that he will continue to heal up the body of our dear president, that he will comfort and sustain him and preserve him

yet many years to live with us in usefulness according to his desires, to teach us both by his word and by his deed, as he has done so nobly in the past seventy years. We love him and we know the Lord loves him. We cannot hold up before our Father in heaven a more noble example of faithfulness in all the history of the Church. And so I pray with you, my brethren and sisters, that the Lord will continue to remember him, and also his associates in the holy priesthood and in the organizations of the Church, down to the least and last one called, that the work of the Lord may continue to grow in the earth. I also pray and invoke the blessings of the Lord upon good governments throughout the world, upon those who are called to establish good governments, that these may be established as this government was established, under the power and influence of the Holy Spirit.

God bless you, my brethren and sisters; God bless all faithful Latter-day Saints, and the honest in heart in all the world, that the truth may be learned and obeyed, that God's purposes may be brought to pass, that peace again may soon come to the world; and I pray for these blessings and invoke them upon us all in the name of the Lord Jesus Christ. Amen.

Iniz Robinson, of the California mission, sang a sacred solo, entitled, "My Faith in Thee."

ELDER CHARLES W. NIBLEY.

(Presiding Bishop of the Church.)

This is a duty from which I naturally shrink. To address so large

a congregation as I see before me, rather fills my spirit with awe. Nevertheless, I am glad to meet with you and to try to fulfil the duties always that are assigned me in the Church.

I see nothing but good ahead for Israel, for the Church of Jesus Christ of Latter-day Saints. The Church is increasing, I believe, in every way—increasing in numbers and increasing also in faith and good works. Surely this is a day when our faith should be made stronger, when we see what is transpiring in the world and what is being brought to pass; this day when thrones are tottering and falling; when abdications of kings and kingly powers are taking place when everything is in commotion and when men's hearts are failing them for fear of the things that are coming or transpiring upon the earth.

I do not see how it could be otherwise than that our faith in the Lord and in the gospel of Jesus Christ should increase. The Church from the beginning has grown, notwithstanding the terrible opposition of ignorance, chiefly ignorance; the opposition, too, of maliciousness, wickedness, persecutions which it endured until very recent years, and which was so pronounced against it by all people misinformed concerning it.

During the fourteen years in which the Prophet Joseph Smith led the Church, it increased, notwithstanding the malicious and wicked opposition that he encountered and that the Church encountered under his presidency. During the thirty-three years that President Young led the Church, notwithstanding its trials and tribulations, it increased

in a wonderful way—a marvelous work and a wonder. In the ten years that President Taylor presided over the Church, the Church still continued to grow and increase; and during the ten years or so of President Woodruff's presidency, and the three or four years of President Snow's presidency, making seventy-one years of growth of the Church in all; during the presidency of these brethren whom I have named, it grew and increased all the time. During the Presidency of President Smith, which will be seventeen years now in a few days, the Church has doubled in numbers and has more than doubled in wealth; that is to say, the membership of the Church has increased to as large a number as the membership of the Church was after a growth of seventy-one years during the presidency of the former five presidents of the Church, and during that seventeen years the Church has more than doubled in wealth and in the payment of tithes. So that I see nothing but growth and good and development and spreading abroad and the fulfilling of the mission of this Church of Jesus Christ of Latter-day Saints. Why should it not grow? Has God not spoken?

I sat here this morning looking at this vast congregation, and I said to myself, "Why are we here? Why am I here?" Well, the answer came to my mind in this way. If Joseph Smith had not declared that he had a manifestation of the Father and the Son and a visitation from them, and that he had conversed with the Father and the Son, the Almighty God and Jesus Christ, his Son, the Redeemer of the world; that he had seen them and talked with them and been in-

structed by them; I would not have been here. It is because of that vision that I am here, that my parents received of that truth, believed it, accepted it with all their hearts, and for that reason primarily, fundamentally, I am here in this conference this morning. If the Book of Mormon had not been revealed in the marvelous and miraculous way that it was, I would not have been here today. This wonderful gathering of Latter-day Saints that we see here today and which gathers here for every semi-annual conference, would not so gather and we would not behold the spectacle that we do in this congregation, had it not been that the Lord spoke; the Lord manifested himself; the Lord sent angels to reveal his gospel, to reveal the Book of Mormon—a most wonderful and marvelous manifestation. Something to lay hold of from the Lord, is the Book of Mormon. As the tablets of stone with the Ten Commandments handed down to Moses became something real and personal in the way of manifestation to the people, so also the Book of Mormon, handed down in the miraculous way that it has been, is real and something tangible for us to take hold of and believe. If it is not true, what is it? Where did it come from if it is not true? If its origin is not what it proclaims it to be, then what is its origin? It is there and cannot be explained away as I see it, only by accepting the truth; only by accepting the statement made by the Prophet concerning its origin.

We all know of the witnesses to it. Three men testified to it; truthful men, that God Almighty sent down an angel to reveal and testify to them of its truth, and their testimony stands; it cannot be impeach-

ed. Had Joseph Smith, in company with these three witnesses, framed up a story to delude and defraud and ensnare the world, it would have been quickly exposed, for the reason that these witnesses, one and all of them, became bitter enemies of the Prophet Joseph Smith and were cut off from the Church. Now, would not they have said, "We have been trying to palm off something on the world which is fraudulent, which is not true, which is false?" These three men became bitter enemies of the Prophet; they were cut off from the Church, as I remember, in 1838. Oliver Cowdery lived for ten years out of the Church; in 1848 he was rebaptized as a member of the Church, and I believe died in that year. During that ten years he was at enmity with the Prophet Joseph Smith and with the Church, now, wouldn't he have denounced the thing as a fraud and set himself straight before the world by publishing to all the world that he had made a false statement concerning the Book of Mormon, if his testimony had not in the first place been absolutely true?

David Whitmer lived some forty-three years after he was cut off from the Church in 1838 and never rejoined it. In 1878, the late Elder Orson Pratt and President Joseph F. Smith, who is with us today, visited David Whitmer at his home in Richmond, Missouri. That was forty years after David Whitmer had been cut off from the Church. David Whitmer at that time was in the possession of his faculties, clear and keen. A number of his relatives and immediate friends who were not members of our Church, were called into his room and sat in it with Elder Pratt and President Smith, and then and there David Whitmer

retold the story of the visit of the angel to him and of the voice of God affirming that the Book of Mormon is true. For forty years this man, David Whitmer, had been out of the Church, estranged from it, he was never reconciled to the Prophet Joseph Smith. Don't you think that if he had been mistaken as to seeing and hearing an angel and hearing the voice of God, would not he in all that time have roused himself and said, "This thing is a fraud; Joseph Smith was not a true Prophet; our testimony concerning the Book of Mormon is false." But during all that time, notwithstanding his enmity to the Church, his ill-feeling toward the Prophet, he not only did not deny his testimony concerning the Book of Mormon but affirmed and reaffirmed it time after time, and this latter time that I speak of, in 1878, he affirmed it in the strongest possible manner in the hearing of Elder Orson Pratt and President Joseph F. Smith and a room full of non-"Mormon" friends, who were there and heard him. He declared to them all that his testimony was true, the God's truth; that he did see and hear the angel of the Lord, and that he did hear the voice of the Lord from Heaven, and that his testimony concerning the Book of Mormon must stand as the truth forever.

And Martin Harris, the third witness, the same. I heard Martin Harris in 1870 stand right here on this stand, and although he had been out of the Church for thirty-two years, yet he came back and stood here, and I heard him testify that his witness to the divinity of the Book of Mormon was true before God.

Can you anywhere in all the world get such convincing and unim-

peachable testimony? No, you can't. Well, that is why I am here; that is why you are here; that is what brings these people together.

The Lord has manifested by the power of the Spirit the truth of his work, and that with this work he has conferred upon this Church divine authority, given to his priesthood. He has conferred upon it authority to act in his name so that whenever an elder of this Church shall take a man down into the water and baptize him he does it by the authority of God and that ordinance is recognized by God the Eternal Father. And when the elders lay hands upon him and say unto him, "Receive ye the Holy Ghost," he receives the Holy Ghost. That divine authority is here and it is nowhere else in all the world than here. What! Do you mean to say the Lord does not operate with any other people, only the small number of Latter-day Saints who are in the world? Oh, no! Oh, no! The Lord is operating all over the world by his power and manifesting it, oh, so gloriously these days in the battles that are going on. The Lord is there to see—to see what? To see that right shall triumph and that freedom shall obtain. The Lord reveals himself to the world in many ways. One of the old prophets declared that in the last days the Lord will pour out his Spirit upon all flesh. That means Chinese, Japanese and all others as well as white people; upon all flesh, he says he will pour out his Spirit.

In this wonderful age in which it is such a glorious privilege to live, since this spiritual truth was introduced into the world through the agency of the Prophet Joseph Smith from God Almighty himself, see what has transpired; see what

has come to pass! Why, for nearly six thousand years ships had been sailing as St. Paul said he sailed and waited three days for a favorable wind. They could not go anywhere without it. Could people travel to and fro as they do now? No. Daniel, the prophet, says that in the last days knowledge shall be increased—that is, the Spirit of the Lord shall be poured out upon the people and they shall get more information, more knowledge than they ever had before. And he is not pouring out that Spirit alone upon us but on all the world, and, as the Prophet Daniel said, knowledge shall be increased and many shall run to and fro. I do not know how the whole changed situation between the olden time and now could be put in fewer words than that knowledge shall be increased and many shall run to and fro, because there was not so very much knowledge on many things and people did not travel and had not the means to move to and fro, so these are the last days and the Lord has poured out his Spirit upon the people and invention after invention, multiplied by the million; knowledge after knowledge; improvement after improvement, we see in so many marvelous ways. Why have not these inventions come before? Because the last days were not yet here. Was the mind of man during the five or six thousand years that had passed up to the time of the great manifestation to the Prophet Joseph Smith in 1820, not as acute, not as capable of comprehending as the mind of man is today? We have it on the testimony of the greatest scientists, that there has not been any appreciable difference between the mind of man today and the mind of man four thousand years ago.

Alfred Russell Wallace, and other scientists, so declare, and they declare further that the mind of man is just as much depraved today as four thousand years ago, so it is not that the mind of man is any brighter to grasp these things today than the mind was formerly, but because the Lord Almighty has poured out his Spirit upon all flesh in all nations, and so invention after invention goes on.

What was it that made a James Watt sit there by his mother's fire in Scotland, and notice the tea-kettle lid move up and down? A thought, an inspiration of the Almighty fastened it in his mind. "There is power there," he said: "There is something there that makes that tea-kettle lid rise—the power of steam." Why, men had sat looking at tea-kettles for five thousand years or more. They had not thought of that power because the inspiration of the Almighty had not touched the mind to make them think of it. That is why, and that is the only reason why. "There is a spirit in man," says the Scripture, "and the inspiration of the Almighty giveth them understanding," and so he is pouring out his Spirit upon all flesh and these wonderful, marvelous inventions are the result. Here we see in this building these electric lights. Somewhere in the canyon, miles away, water is tumbling down hill over a wheel and here is the light. Wonderful! Marvelous! Why, on every automobile you have a complete electric light plant. Did you ever think of it? It is all so common with us now that it almost ceases to be a wonder. But when we stop to think, we see how wonderful it all is. Think of the engines of destruction that have been invented and manufactured during the

present world-war. The whole face of the world seems changed through the knowledge that man has received from the Almighty. The Lord is giving this information and glory be to him and not to man. That is where the world makes a mistake, they take all credit to themselves.

For about six thousand years men had been reaping their grain with a sickle. Why was there no improvement during all that time? I can remember between fifty and sixty years ago when we used to take a sickle and reap grain and lay each little bundle down as it was reaped. I can remember when we used to flail out wheat with a flail or tramp it out with oxen like they had done in the time of Moses when he delivered the law that thou shalt not muzzle the ox that treadeth out the corn. There had been practically no change in all these matters for about six thousand years. We do not sow and reap in that manner now. All these wonderful inventions and mechanical improvements, practically every one, have been revealed by the inspiration of the Almighty to the mind of men since the day the Lord spoke to the Prophet Joseph Smith and revealed himself and started what Brother Whitney so beautifully referred to yesterday as the new spiritual forces which should revolutionize the thought of the world, and which have in them the means of salvation for the world, for the gospel of Jesus Christ is the power of God unto salvation. It is not in man that walks to guide his steps aright. The Lord is working these wonders and overruling in it all, and while we know that he is working in the nations and give him all honor and credit for it, we still know absolutely that in a special way he is work-

ing with this organization, the Church of Jesus Christ of Latter-day Saints, in which alone is the force and agency and power that will save the world and redeem mankind, and shall persist and continue forever.

I thought yesterday, as Brother Whitney was talking, of some lines of Byron, who, lamenting how nations rise and nations fall, and history repeats itself—just a repetition of the old story—Byron says in these lines:

Here is the moral of all human tales,
'Tis but the same rehearsal of the past.
First freedom, and then glory; when
that fails,
Wealth, vice, corruption, barbarism at
last.

So history, with all its volumes vast,
Hath but one page.

It would seem it is just the same old story told and told, but I thought to myself, poor sceptical, unbelieving Byron. Has the Lord Almighty through the Prophet Daniel not declared that in the last days—and these are the last days all right, and don't you forget it—in the last days, the God of heaven will set up a kingdom which shall stand forever; it should never fall; it should never be given to another people, but it should endure forever?

This is the Church of God. This is Christ's Church; Joseph Smith was and is a prophet of the Most High God. The leaders of this Church have been inspired and are inspired of the Almighty to give direction, to give revelation, to give guidance to this great work, none more so than the present president of the Church who lives and has always lived so that the Lord, through his Spirit can manifest unto him, give direction and counsel and guidance to the Latter-day

Saints, and it will not fail, it will stand forever. God grant it, through Jesus Christ. Amen.

A number of notices of meetings were given out—among them a notice of a special priesthood meeting in the Assembly Hall on Monday, Oct. 7, 10 a. m., and of the conference of the Sunday School Union, this evening at 7 o'clock, to which all are invited.

PRESIDENT JOSEPH F. SMITH.

VOTE ON THE PURCHASE OF LIBERTY BONDS.

The Latter-day Saints are well aware of the fact that the Church has appropriated, on account of liberty bonds, a sum aggregating more than half a million of dollars. I feel to propose that we again appropriate the sum of \$250,000 for the purchase of bonds of the Fourth Liberty Loan. The motion is seconded. I sincerely regret that the financial condition of the Church—on account of the great demands upon it for funds for the support of our educational institutions, and for the accomplishment of our building operations that are in hand—is such that we cannot offer more at this time. This is a matter that is beyond the immediate reach of the council of the Church, appointed by the authority of God, by revelation, to use the funds of the Church, and therefore I submit it to this great conference of the Church of Jesus Christ of Latter-day Saints. All who are in favor of this move will please signify it by raising the right hand. (Unanimous response.) Contrary minded, if there are any, by the same sign. (No response.) I see no contrary votes.

The choir and congregation sang the hymn: "The Spirit of God like a fire is burning."

The Conference adjourned until 2 o'clock p. m.

Benediction was pronounced by Elder Charles H. Hart, of the First Council of Seventy.

OVERFLOW MEETING.

An overflow meeting was held in the Assembly Hall, Sunday morning, October 6, at 10 o'clock a. m., presided over by Elder Stephen L. Richards, of the Council of Twelve Apostles.

Singing and music were furnished by the LeGrand ward choir, Elder H. E. Dewsnup, chorister.

The choir and congregation sang, "Come, dearest Lord, descend and dwell."

Prayer was offered by Elder Elias A. Smith.

The choir sang the anthem: "How amiable are thy dwellings."

ELDER DANIEL HEINER.

(President of the Morgan Stake of Zion.)

If the Lord will support me, I will be glad to say a few words. I have been very much impressed with the conference up to this time, with the many things of real worth that we have listened to, and I have felt to say that surely the Lord is with his people. Never in my life was I more pleased and thankful for a testimony of the gospel than I am at this time. I also feel more thankful, it seems to me, for our valleys of these mountains, and for our beautiful homes, for

our beautiful streams and for these beautiful mountains. I truly feel that this is a blessed spot, most blessed of all upon the face of the earth. I often think about the advice that was given to our leaders in early days that they ought to go to the Lower California to locate. I visited Lower California a couple of years ago, all the way up as far as Berkley. I spent a month up there, and I thought of what had been said, that we ought to locate up there. But while they have a beautiful valley, especially around Los Angeles, with their beautiful groves of oranges, etc., yet it took millions of money to get the water out to produce what they have there. I want to say that we Latter-day Saints ought to be very thankful for what the Lord has done for us in locating us here.

We are surely living in a wonderful time. It seems that great things are transpiring nearly every minute; and if there ever has been a time when the Latter-day Saints ought to be true and faithful to their covenants it is now. I have often wondered if we are thankful enough for our country here and for the land of America. You know, we are a blessed people to have the privilege to live in this land of America. One of the Nephite Prophets, 2,400 years ago, stated: "Blessed are the people whose feet are planted in the land of Zion." As I have said, I wonder sometimes if we appreciate it as we ought to do. I often times wish that the rulers of our own Nation and even other nations would read the Book of Mormon, and study its contents. Frequently I have thought they would figure things out in a different way if they did. I feel that we ought to stand by this great Nation,

and I feel that the whole people of the United States ought to really repent and turn from immorality, and live better lives. I have sometimes thought, I would like to hear of the President of the United States making a proclamation, asking the people to repent and turn to God. I have thought that if that could be done, and the people would listen, that the peace of the millennium would be much nearer.

Our boys now over in France are very anxious for us to live righteous lives. They are not only expecting us to put up our money in buying liberty bonds, but they expect us to keep our covenants. They are anxious for us to keep the home fires burning, and if we can assure them that we are true to our covenants, and that we are waking up and understanding the real condition that the world is in at the present time, and that we are living up to the requirements of the gospel, it will help to keep up their morale, and they will surely feel like they had more to fight for and to come back to.

I would just like to leave a thought with you, and that is for us to attend to our prayers, to attend to our sacrament meetings, and to wake up, and not be so indifferent, remember the Lord and be true to our covenants. I ask the Lord to bless us and help us to live aright, in the name of Jesus Christ. Amen.

ELDER REY L. PRATT.

(President of Mexican Mission.)

I sincerely trust, my brethren and sisters, that the few moments I occupy this morning I may be assisted by the Spirit of the Lord, and I therefore ask an interest in your

faith and prayers, that his Spirit may be with me and with you, and that we may be mutually benefited by what I may say.

I am grateful to my heavenly Father for the privilege I have had to come up to this conference; and we, I think, as a people, should be grateful to him for the blessings we have already received in this conference. I acknowledge the hand of the Lord, and I believe firmly that the sincere prayers of the Saints in behalf of our beloved President have been answered in his behalf, and the Lord has permitted him, after a long illness, to stand again before the people and give them counsel and advice.

A reference has been made by the brethren who have spoken in the sessions held in the tabernacle to the missionary work, and the missionary obligation that rests upon the people of the Church of Jesus Christ of Latter-day Saints. This gospel of the kingdom must by us be preached to every nation, kindred and tongue. We have heard it declared in unmistakable terms that the gospel as it stands revealed in the earth today through the Prophet Joseph Smith, and the Church as organized through his instrumentality, are the very gospel and the very Church of our Lord and Savior Jesus Christ. We recognize good wherever we find it, but we declare with boldness that the power to preach the gospel and to officiate in all of the ordinances thereof exists only with the Church of Jesus Christ of Latter-day Saints. Now that being the case, it seems that we should sense the responsibility that rests upon us to carry the gospel message to the untold millions of the Lord's children who yet sit in darkness among the nations of

the earth. "God moves in a mysterious way his wonders to perform," and who knows but what the mighty conflict being waged in the world today is the Lord's way of preparing for the further spread of the gospel even among peoples who up to date have not been able to hear it, in nations where the elders of the Church have been debarred from carrying the gospel message of peace and salvation?

Brethren and sisters, a thing that it seems to me we should realize and sense is the fact that our Father in heaven is just as much the Father of the heathen races, of the benighted tribes and races of the earth, and of all people upon the earth, as he is our Father. I call your attention to the writings of Paul to Timothy. "I exhort, therefore, that first of all supplications, prayers and giving of thanks be made for all men, for this is good and acceptable in the sight of God, our Savior, who will have all men to be saved, and come into the knowledge of the truth." We see therein that the Lord does not design and desire only one portion or part of his people, or one nation of his children to be saved and come to the knowledge of the truth; but he wishes all to be saved. We are prone to think, just as the Jews of old thought, that we are the only favored people upon the face of the earth in the sight of the Lord. And the Jews were a favored race. And so today the blood of Israel as gathered out among the peoples of the Latter-day Saints are highly favored of the Lord. But I want to bear you my testimony that, just as the Jews fell into disfavor when they disobeyed the one God whom they worshiped, so might we, if we should turn our backs upon the Holy One of Israel, and if we re-

ject the teachings of his gospel and cease to live by the things that he has given unto men. A lesson was given to Peter, the chief of the apostles, in times of old in the conversion of Cornelius, a Gentile, and after Peter had witnessed the manifestations of the Holy Spirit as poured out upon this man and his family, "then Peter opened his mouth and said, of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted of him." Now this is just as true today as it was then. And this gospel of the kingdom is being preached in all the earth, among all people and among all men, to search out those who will accept it and who will live according to his commandments. And I want to tell you that it makes no difference what blood flows in our veins, only those who accept the Lord and live humbly before him, in harmony with him and his commandments, will be favored of the Lord and accepted of him and be saved in his kingdom. Nationally, at least, we are learning the same great lesson. There was a time when the people of this great country of ours were termed Irish-Americans and many other kinds of hyphenated Americans. Down in the section of the country where I am doing missionary work the politicians always count upon the Mexican vote, for I will say in passing that we have hundreds and thousands of Mexicans, or people of Mexican blood, in the United States, who are native-born American citizens. But this great world conflict will eradicate that spirit that is predominant in certain sections of the country.

I want to believe, and do, that when this war is over we will all

be in a political sense just as the Nephites and Lamanites were in a religious sense after the advent of the Savior among them. Where before there had been jarring sects and parties known as Nephites and Lamanites, Zoramites and other "ites," after the Savior had come and taught them the gospel of truth, and after they had been chastened by the terrible judgments of God upon them, those who escaped turned from their wickedness and from their evil contentions and became a united people, and they were no longer known as Nephites or Lamanites but were all known as the Church of Christ. And so, I believe that in this country of ours after the war is over all who live here will be true Americans, and there will be no German-Americans, Irish-Americans, Mexicans, or the like, but we will all be known as full fledged American citizens.

I had the opportunity a short time ago of speaking at the service held in honor of the first boy that fell from the county where I now live. Upon the stand sat his aged father, eleven years a cripple from rheumatism. He was of Scandinavian origin and could scarcely speak the English language, but that boy of his in the spirit of true Americanism volunteered with the first that served their country and he gave his life in defense of the spirit of Americanism. Can we say he was less an American because of his Scandinavian blood? I can indeed say that he was a true American. At the close of the meeting, word came in that another young man, who a few months before had left a bride of eight months and his aged parents, had also been killed. That boy was a Mexican from just below where I live, yet

no man will be able to say that he was not a true American, and no father or mother can offer a greater sacrifice for freedom than did his. And can any wife be more faithful to her country than that one who sent her husband away to defend that country? So we see that in our country's hour of need men of different bloods faithfully spring side by side to her defence and by their lives and deeds they make themselves true Americans.

So also it is in the Church. Deeds, and not blood, determine our right to be called Saints of God. Away down there in Mexico our native Mexican brethren and sisters, although for four years left alone, continue to meet together and praise the Lord and testify of his goodness and that the gospel is true. They are living their religion and keeping the commandments of the Lord as they understand them. Are they any less worthy to be called the Saints of God because of their blood? I recall a man down in Mexico who was drafted into the army and forced to leave everything he had and to leave his family destitute. After having been away about a year, during which time he received a daily pittance of twenty-five cents from which he had to feed and clothe himself, he wrote to me and asked "Where shall I send my tithing?" On learning where to send it he sent a tithing of the pittance he had received while in the army. Is his offering less acceptable, or is he less a member of the Church, or less worthy of receiving an inheritance in the kingdom of God because of his blood? I want to tell you that such is not the case. God is no respecter of persons,

then why should we be? But this thing he does require of Jew and Gentile, and of every nation whatsoever, and it is due from all those who may be found among all nations, that they live the gospel and live according to its requirements, and when the Savior comes there will be a universal brotherhood of man and we shall not look down upon a man because of his blood or his station, but he shall be measured according to his worth.

I wish to testify, in conclusion, that I know that the gospel is true. I know that it has been established upon the earth for the salvation of all men, and I know that your sons who are in the mission field bearing their humble testimony and teaching this gospel are just as loyal to their country as are your sons who are in the army, and those sons of yours out there are not in any way hiding behind their ecclesiastical calling to avoid a duty in the armies of their country. They have received a classification and have been assigned a special work by the Government of the United States which recognizes the necessity of doing just the work that they are doing, and when the United States needs them and wishes to call them in they are willing to serve their country in freedom's cause wherever they may be called.

May the Lord bless us in our endeavors to serve humanity I ask in the name of Jesus Christ. Amen.

ELDER PETER M. HANSEN.

(President Bear River Stake of Zion.)

My brethren and sisters: It is a pleasure to me to meet with you this beautiful morning in continuation of our splendid eighty-ninth semi-annual conference of the

Church of Jesus Christ of Latter-day Saints; and to hear the excellent testimonies we have received. It is an evidence to us that we are indeed the Church of Christ, and a joy that we have the privilege of living in the dispensation of the fullness of times, led by prophets and inspired men who have been chosen of the Lord to guide and direct his people.

We have been interested in the discourses that have been delivered which are testimonies to us that the great latter-day work in which we are engaged, is of God.

What we need in this Church today, my brethren and sisters, are teachers, to teach the word of God to our young people, men and women who are qualified for this duty, and I hope that we will not shirk the responsibility that rests upon us. We cannot dodge the responsibility that is required of us in this beautiful world in which we live. If we do, I think we will not live in a better world. But there are certain responsibilities that are resting upon every man and woman in Zion. One obligation is to teach the gospel to the young people in the splendid organizations that we have in this Church today. We call, perhaps, a number of sisters to preside in the Primary organizations in the wards and stakes where we live, and we send our children, but we never go there ourselves, we never meet with those sisters in teaching our children. Now if we would make it a point to meet in this organization once every year, what a splendid thing it would be for us, and what a splendid thing it would be for our children, what interest they would have in us and the work in which we are engaged! So in the Mutual Improvements Associations, we ap-

point a certain number of men and women to preside in these organizations, but we never go there ourselves. We never show much interest in them. We leave the work to these officers that we have appointed. Now, if every man and woman would make it a point to visit these organizations once a year, what an excellent thing it would be for us and our interest in these organizations. How the young people would rejoice to see our presence with them once in a while. The same with our priesthood quorums. Men shirk responsibilities more or less. We should not shirk responsibilities; we should not dodge these things, because it is detrimental to us as well as to the Church at large to do so.

The greatness of the work and responsibilities that rest upon us, my brethren and sisters, we can hardly comprehend. Our brother has said it is our responsibility to preach the gospel to the world. Half of the people of the world today are starving for a little love and sympathy that should be extended to them, and the other half of all the world today are starving because they are not willing to give it. That is the condition the world is in; and I hope that we as Latter-day Saints may not be starving for the want of these things, that our young people may be more diligent in serving the Lord and striving to keep his commandments.

I have a son in South Africa, who has been in that field laboring now for nearly three years. A short time ago he was sent to a new field of labor, where elders had not been before, a stranger, a poor, insignificant boy, as it were, yet an elder of the Church going there in the service of the Lord and with the

blessings of the servants of God upon his head. He labored there for six months. Lately I received word from him that he had been called into another field to labor. He says, "I have baptized two members of the Church, I have blessed two children; and we had a meeting a short time ago, where I made my farewell address. The people of the little meeting we had of ten or twenty shed tears to know that I was to leave that little community and go into another." He went there as a strange boy, yet he made converts, had the love and confidence of the people, which love we have inasmuch as we strive for it, inasmuch as we seek to do the will of God and to keep his commandments.

I was very much interested last evening in Brother Nibley's address delivered before the priesthood, wherein he stated that the Latter-day Saints are blessed with bounteous crops this season, more so than he could ever remember before. Now I bear that same testimony, my brethren and sisters, that our people are blessed this season as perhaps we have never been blessed before. I hope that we will not forget the Lord. Elder Hyrum M. Smith, in one of the last discourses that he delivered, I think, in one of the Idaho stakes of Zion, said that if the Latter-day Saints will be a prayerful people, if they will be diligent in saying their prayers morning and night, if they will be diligent in attending their sacrament meetings every Sunday or as often as they can, if they will pay an honest tithing, doing those duties, they will never apostatize from the Church. I believe that, and it is possible for us all to do. It is possible for the little children even to

meet together often and to partake of the sacrament, to pay an honest tithing, to say their prayers morning and night, and in secret. It is possible and it would not be difficult; if we would do that, what a reformation would come in the Church. Let us be more diligent.

In the stake in which I reside, we have over a thousand people who are non-"Mormons," a splendid class of people. We visit with them, we associate with them, and it is a pleasure for us to do so, because they are good neighbors, they are good citizens, they are good home-builders, and we appreciate their company. We do not quarrel with them; we let them worship as they will, and they do. We say, do not embrace "Mormonism" until you investigate for yourself, test its principles, and if you find them worth while, if we can assist you, if we can help you in explaining the principles of the gospel, we shall cheerfully do so. The consequence is that we have a satisfaction in living among them, and I trust that they have with us. I wish that we may be exemplary men and women. That preaches the gospel more than anything else that we do in the Church. How effectively it preaches the gospel to those who are not of us, if we can be exemplary men and women!

I rejoice in the spirit of the gospel. I rejoice that we are here in conference, and that we have the privilege to listen to the servants of God. Another thing, my brethren and sisters, this is a splendid year to pay our debts and obligations.

A dollar now, you know, is not worth more than about 50 cents in the commodities of life, but it is worth one hundred cents on the

dollar in paying our debts and obligations; and for that reason, this is a splendid year to meet our obligations.

I am a little interested in the banks of the state where I live, and men will come to the banks, and beg for money at eight or nine per cent. Now that should not be the case. Let us pay our obligations as we can, while we have the splendid opportunity now afforded us.

God bless you, my brethren and sisters. May peace and the blessings of the Lord attend us, and may we be worthy of every blessing that we enjoy, is my prayer, and I ask it in the name of Jesus. Amen.

Sister Amelia Margetts sang a solo, "Song of my soul."

ELDER THOMAS D. REES.

(President of the Juab Stake of Zion.)

I assure you that it is not my wish that I occupy this position this morning. I would far rather be seated with you in the audience, and listen to the instructions from my brethren. When I was called to occupy this position the thought never entered my mind of not being present, even though I feared I might not be able to instruct you in our most holy faith. I have been taught in this Church that obedience is one of its great principles—that they who obey it never fall away from the teachings of the Lord.

I have been taught to obey the laws of our great Government, the authorities of this Church, and my father and my mother giving to them the obedience of a son. This lesson came to me in early life. I remember on one occasion my father invited me to accompany him to an adjoining valley. There were

others in the company, and we traveled through the canyon from one valley to the other, changing our directions often, and as we emerged into the valley that was strange to me, I beheld, to my astonishment, that the sun was going down in the east. But all day long I had been curious in asking questions, and I thought I would remain silent and watch for the morning. And when the morning came, behold the sun was coming up in the west, and I turned to one of my brethren and said, "What a peculiar place, the sun is coming up in the west!" Jokingly he said, "Another one of your wonderful questions." One of the boys from another place stated, why you are twisted. My father came to my rescue, saying, "No; the sun is rising in the east all right," and I looked at him. I could see. I had eyes. I knew directions, and the sun was coming up in the west, even if my father told me that it was not so, and he could not convince me; yet I obeyed. Have you ever been turned round, and some one has tried to change you as to the right direction by conversation? You will realize my situation. And when we started out with the wagon, he gave me the lines. I was a youngster of seven and eager to drive. As we came to the parting of the roads, I knew that we were to go south, and I turned the team south, as I thought. My father said, turn left, and lo and behold, when I turned left the team was facing the north. Now, he said, drive south, and I started. Driving north I knew I could see the sun coming up in the west, and the directions—why, I was positive that I was going north, and that my father was wrong. He talked to me. He said, "Yes, you are going south. Keep on going

south, and I knew I was going north. And I kept on going north, but the thought of disobeying my father never entered my mind. I thought he was wrong, but I obeyed, and drove on. Finally we came to our destination all right.

In my work as a boy, and as I grew older, I met many people who would come to me and say, "The Church is not the same as it was in the days of the Prophet. It is not the same as it was in the days of Brigham Young." I thought in my heart, your point of direction is lost, even if you think absolutely that you are right; if you will obey, the time will come, as it came to me in that valley, when things will adjust themselves, even as I could see that my father was right and I was wrong. So, when I see some of those who were brethren stray away from the Church, and are positive that they are right, I think of the lesson I learned when I was a boy. Within themselves they seem to feel that they are right, but if they had the power to obey they would again adjust themselves.

As Latter-day Saints we owe it to the principle of obedience, to teach it to our boys and our girls, telling them that this Church is the Church and kingdom of God, given to us through his prophets. We are not afraid to state to all the world that this is the true Church that we belong to, and the people should not take offense at that, nor claim that when we do it we are egotistic, because Christ tells us unequivocally that there is but one Church that is or can be his on the earth. As Latter-day Saints we are just following his admonition, and stating boldly to the world that we possess that truth. It is possible for all the churches to be wrong, but it is not

possible for more than one to be right. And therefore we feel that we have the right to testify to the world of these truths. That is the reason we cherish the salvation of men so greatly, considering it a privilege to live on this earth, accounting the human being the greatest gift. We have given our boys and girls the greatest riches God has ever given us, because they will stand with us in the eternities as our wealth, to hold up our hands. They are the riches God intended we should have when he sent us to this earth to live and enjoy the gospel. O what a beautiful thing is virtue to every boy and girl in this Church! How grand it is that we can give to them that wonderful, progressive spirit that God has given us, a knowledge that we can go back to our Eternal Father.

The I AM within us teaches us that we existed before we came here, that we exist now, and it seems impossible with the feeling that we have within us to ever cease to exist. Then we should teach our boys and girls the lessons of obedience, virtue, honesty and truth, that they may walk before their heavenly Father as he would have them walk, and before their fellow men, in dignity, and in the power of the holy priesthood. We are claiming the greatest blessing that can be given to the children of men—these boys and girls—for they will be with us throughout all eternity. In the eternities they can be perfected with us. Think of the possibilities, what they mean to us, the little children whom God gives to our arms to teach. Think of the minds of these children and the power inherent in them to be creators in the hereafter! Do they not mean more to our lives than our

lands and our chattels? For our children will have the power of eternal progression, until out of their hands will roll systems of worlds, with all the wealth necessary to their creation. Far greater are these blessings to us than the things of this life. When we measure them, how we cherish this privilege of coming upon this earth and taking upon us this tabernacle of flesh that we might be able to go onward in this great progress of eternity!

I have always said, teach the boy to kneel down and pray unto his heavenly Father, because it takes a strong character to kneel down in prayer. It takes a character whose soul will enlarge so that he forgets the little things of life, and becomes mighty in himself, when reaching up in the spirit of a good prayer.

Hence, each father and mother should teach their boys and girls to kneel down in prayer before God, that they may be exalted in themselves. It requires obedience, and a power of character to kneel down each day in prayer. It builds us up so that we are more like God intended we should be when he sent us here to this earth. It builds us up so that we can look upon our fellow men as our brethren, and look out upon all God's creatures giving them a sympathetic hand, enabling us to feel that all mankind are the children of God. But we despise sin. We love the human race and the children of God, but the sins that men commit we despise. It is our mission upon this earth to seek to do away with sin, and teach men that the greatest joy and the greatest happiness, the greatest love, can come from living an honest life, from living this religion of ours, where jealousy should find no place,

but peace of mind with God, and good will to our fellow men.

May God bless and help us, that we may be of service to him, that we may have time to turn from the things of earth and spend more time with the wealth that God has given us, our boys and our girls; because, after all, they will go with us and be ours when we leave all this world's goods behind. This is my prayer for the Latter-day Saints and for the people of this earth. And may peace come to this earth, and may the day speedily come when we will live as our Father desires we shall live, is my prayer, in the name of Jesus Christ. Amen.

ELDER JOSEPH B. KEELER.

(President of the Utah Stake of Zion.)

I testify to you, my brethren and sisters, that the Spirit of the Lord is here, because of the words that have been uttered in our hearing and the thoughts that have been going through our minds. Some of them have been passing through my mind, and likely through your minds, and to a great extent we are one in the Lord this day. May this Spirit continue to be with us throughout the sessions of this conference, as it has been through the sessions that have preceded this.

A great deal has been said, and will be said, regarding the patriotism and the loyalty that has been manifested toward our Government and the cause of the allies in which we are now engaged to bring about freedom and justice in the world. We have another loyalty and patriotism that we should never forget, and that is to the Church of Jesus Christ to which we belong. Peace would be in the earth today if all the

inhabitants thereof were members in full fellowship in Christ's Church. There would be no war, there would be no trouble, no famine, no pestilence, if there were a brotherhood of man, if we could say truly that we are citizens of this world.

I said to a German brother the other day, it is impossible for us to be at war. It is impossible for us to hate each other. We cannot do it, and why? Because we are members of the Church of Christ. And so the millennium would be here today if men and women were obedient to the principles of the everlasting gospel. Now this thing that is so much desired, peace and good will in the earth will come to the extent that men will forsake unrighteousness and cling unto that which is good. This Church is so organized that these principles of love, of intelligence, may be disseminated throughout the earth. And how thankful we should be, my brethren and sisters, that we are members of the Church of Christ, the only true Church that God recognizes upon the face of this earth.

We have institutions in the Church that are intended for our development and our education. Elder Stephen L. Richards remarked yesterday that we are all teachers, that is, the priesthood, and we can well include in that class the sisters now, to the extent that we will be patriotic and loyal to these institutions. To that extent will this Church grow and increase in the earth, and we will not only become teachers of one another, but we will become teachers of the world. But I apprehend that in preparing ourselves to become teachers, we are doing as much or more for ourselves individually than we are to others. Really, the Lord

does not intend men and women to preach this gospel more than men and women need themselves to be obedient to this call to be teachers.

Let us read the ninth and tenth chapters of III Nephi, and there see how completely Jehovah preached the gospel to the people then upon this continent, to half a world, we may say. Every soul, whether he was in the open field or in the home, or in the fastnesses of the mountains, heard his voice. He preached to all the world with one voice, and all the world at that time heard his voice. I mean now, of course, the earth. That was then understood by that people to whom he preached. We need the Lord, we need the institutions of his Church, and therefore it would be well for us to sustain every organization. I always feel to bless the sisters who so faithfully perform their labor in the Primary organizations among these young and budding children. Our Father in heaven notices them, notwithstanding the fact that we sometimes almost forget them as parents. I say to you, my sisters, go on in this good work. God notices you, and will bless you. So with the Young Ladies' Mutual Improvement Associations. What a wonderful organization for good! What a social function it performs among the Latter-day Saints. So with the Young Men's Mutual Improvement Associations. What a grand opportunity it is there for every young man to become acquainted with the principles of the gospel and to learn how to deliver those principles in such a way that they may be listened to and understood by others. The Religion Class organization, that organization which has not, I feel, received the support that it

ought to receive, O that is a wonderful organization, my brethren and sisters. There is no organization in the world like it. It comes to our children in the day time, in the week day. It comes to them alongside of their school work while they are getting this secular training. Here is an opportunity for them to be truly built up and trained.

I feel that we do not appreciate the wonderful blessings and opportunities that we enjoy as Latter-day Saints through these organizations.

And then there is that wonderful organization of the young, the Sunday School. The churches, the school houses, the assembly halls could not hold, as they are able to do, all of these young people, if they would embrace the opportunity presented to them in attending this wonderful institution.

And then the Relief Society. There is another institution, humble in its action, but very efficient in everything that it does. I am glad indeed to learn now that it is coming more to the notice of Latter-day Saints and of the world. God bless that institution. May it prosper.

We have another organization in our midst, and that is the Church schools. The Church, through the Trustee-in-Trust, is taking something like a third of a million dollars annually, and giving it for the support of these institutions.

I feel that sometimes the Latter-day Saints do not fully appreciate this wonderful blessing which we have, especially in these regions where they are located. Why, these school rooms ought to be filled to overflowing, so that each teacher who is employed there should be able to teach to his or her full capacity, that the Latter-day Saints

should be there so that there would not be empty benches nor small classes. It is a great thing, a great blessing, to be able at the same time that our young people are receiving secular knowledge and training, to be also trained in the principles of the everlasting gospel, and be immersed, as it were, in the Spirit of the Lord at the same time, which gives light and understanding to the human mind.

One thing in this connection that I will take the liberty of mentioning. The United States Government, through its liberality and generosity, has established one of the units of the Students' Army Training Corps in one of our Latter-day Saint institutions, that of the Brigham Young University, at Provo. Now here is an opportunity along with the other institutions of this day for our young men to go, who are nineteen or twenty years old, who are about to be called now to go into the service of their country for the cause of liberty and justice in the world, to receive a training in the world and to be under the influence of this institution, and be prepared to take very active part, even that of officers, if their work so qualifies them. I hope that the Latter-day Saints will take advantage of this and see to it that no young man is deprived of the opportunity. Now then, my brethren and sisters, we need these institutions more than the institutions need us, and it behooves us to take advantage, while our day lasts, so that we may regard the opportunities that have been given to us.

I testify to you, my brethren and sisters, that this is the Church and kingdom of God. All things will be shaken that can be shaken, thrones will totter, because earthly nations

as they are now constructed will pass away, and there will be an end of such nations, but the Church and kingdom of God will not pass away. It will endure through all of the vicissitudes that this poor world is called to pass through. We belong to this Church, and if we adhere to its principles we will weather the gale with it, which may God grant, is my prayer, in the name of Jesus Christ. Amen.

A selection entitled, "Friendship" was sung by a quartette composed of Elders Pike, Acomb, Aldous and Shurtliff.

ELDER NEPHI L. MORRIS.

(President of the Salt Lake Stake of Zion.)

I was strongly tempted to put my hand out to steady the ark by suggesting to Elder Richards that my time be given to President Seymour B. Young and to himself; but I thought that obedience, after listening to President Rees' remarks, was the better.

I have greatly rejoiced in the inspiring discourses of this most excellent conference. I wish that all the young men and young women of Zion could have heard what Elder David O. McKay had to say yesterday in his great appeal for better morals. I deplore, with elder Richards, that there were so few of the young men and young women who were present on that occasion; and I hope that something will develop that will bring about a reform with respect to the attendance at the meetings of the Saints. There should be, and can be, I believe, a great improvement, when we consider that there is so

small a percentage of attendance at our priesthood meetings, and a correspondingly small attendance of the membership of the Saints at the regular meetings. It was a great height that Elder McKay reached, but unfortunately it will only reach a few of us, with his soul-burning and soul-moving words. I rejoiced in the very enlightening discourse of Elder Orson F. Whitney, regarding the discovery of America. I appreciate, perhaps as never before, what a great thing it is to be Latter-day Saints and to have the Latter-day Saints' comprehension of things, and to know something of America and its origin; to know that it was the very cradle of humanity; to know that it was not the new world but the old; to know that God has held it in reserve until this day and age for the consummation of his great and mighty purposes in the earth.

I am a better American because of my being a Latter-day Saint, and so are you all, and America is enriched and benefited by the fact that the "Mormon" people have these exalted conceptions of the mission and destiny of America in the world.

I rejoice in these things, because they reflect to me the inspiration of God and the providence of God over mankind and particularly over his people in this dispensation.

I rejoice that we are living in a land of peace and security, a land to which war has not yet come, although we have gone to war. There is an infinite difference between those two propositions.

Listening to those inspiring addresses in the tabernacle last evening, I could not help but feel and my soul went out in gratitude to

God for his mercy in gathering this people in these western mountain regions, yet I feel thankful that we can take part in this great and terrible conflict, which means the great turning point in human history.

I rejoice in the hymn, which I have never heard sung, written by that estimable little Latter-day Saint, Sister Emily Hill Woodmansee, on page 434 of our hymn book, and which I will take the liberty here to read:

Uphold the right, tho' fierce the fight,
And powerful is the foe;
As freedom's friend, her cause defend,
Nor fear nor favor show.

No coward can be called a man—
No friend will friends betray;
Who would be free, alert must be;
Indifference will not pay.

Note how they toil whose aim is spoil,
Who plundering plots devise;
Yet time will teach, that fool's o'er-
reach
The mark, and lose the prize.

Can justice deign to wrong maintain,
Whoever wills it so?
Can honor mate with treacherous
hate?
Can figs on thistles grow?

Dare to be true, and hopeful too;
Be watchful, brave and shrewd;
Weigh every act; be wise, in fact,
To serve the general good.

Nor basely yield, nor quit a field—
Important is the fray;
Scorn to recede, there is no need
To give our rights away.

Left handed fraud let those applaud
Who would by fraud prevail;
In freedom's name, contest their claim,
Use no such word as fail;

Honor we must each sacred trust,
And rightful zeal display;
Our part fulfill, then, come what will,
High heaven will clear the way."

Such sentiments, my brethren and

sisters, are in beautiful contrast to the spirit of selfishness, hate, desire for dominion and glory.

We were all moved greatly and deeply by the dispatches which reached us last night; but these things should not move us from duty. We should not quit the field, because it is an important fray.

I have thought the day would come, and I hope soon, when there would be a declaration of peace, when the world would be restored not only to a normal condition, but to a far better condition than it has even known. But the ends of justice must be met, and though France and England and Belgium and Italy have been glorified by the baptism of blood and fire through which they have passed, I fear that the lesson has not yet been written deep enough in the heart of America to make of us the nation God would have us be. I don't believe that peace is quite at our doors as yet. If it is a lesson God would have us to learn, it has not been fully learned.

I have hoped for some weeks that when the time for a dictated peace come, that America would prove herself the great, big magnanimous nation that she is, and bring back her two to four millions of men from France to their homes, where they should be just as soon as conditions in Europe will permit; and then let this great army of industrials, workers and artisans of all kinds, go back there as volunteers to help build devastated Belgium and France. England cannot do it; France cannot do it; Italy cannot do it; America can do it. Such an act of magnanimity, such an evidence of human love and fraternal spirit and disposition would forever revolutionize the world. I do

not believe we shall see such a thing accomplished; but while sitting here this morning this thought came to me. Yes, Germany, if you are ready for peace, stay where you are, in Belgium and in France. Lay down your arms and pile them mountain high, and utilize your efficiency and your ingenuity for the reduction or transformation of those arms into plows and pruning hooks and the various implements of husbandry, and break up and put in tillable shape the soil that you have torn up, and plant the trees that you have chopped down, and construct the highways and the cottages and the buildings which you have destroyed. Remain there, and make restitution now, and undo as far as you can that which you did in your mad rush for glory, conquest and power. Make restitution as far as you can. You cannot restore those husbands, those fathers, to the children of that land; you cannot, in the least degree, repair the broken hearts, the deserted fire-sides, the desolate homes; but you can, and if I had my way, you would, restore Belgium and France completely, in terms of bricks and mortar, and macadamized roads, and farms and orchards and vineyards, and make full restitution. Justice demands that of you.

God hasten the day when Justice shall rule in the world and selfishness shall hide its head and stand subdued, for selfishness is always destructive of self, and the only hope of the great and goodly race, the German people, is that contrition of heart shall be given them, till they are willing to make restitution. If not, they must be continued in the conflict until they are brought to their knees. Amen.

PRESIDENT SEYMOUR B. YOUNG.

(Of the First Council of Seventy.)

My brethren and sisters: With you I am in deep sympathy with the remarks that have been made by my brethren during this semi-annual conference. I rejoice when I hear the testimonies of my brethren, brethren who stand as leaders of the people.

I believe I echo your sentiment, every one of you, when I state that my heart bounded within me with joy, it had a new mooring, a new rhythm of happiness, when I saw President Joseph F. Smith enter the tabernacle on the first day of the conference, and then, yesterday, as well, heard his voice again in our midst. With you I have been praying for this, for this denouement, and the Lord has heard the prayers of the Saints. President Smith has had a new lease of life, as it were, and we hear his voice again and his teachings, and I pray that this may continue, that his power of health and life may increase, that he may live to be a blessing and a comfort to Israel for many years to come.

As my brethren have expressed themselves this morning, I agree fully with their sentiments, that "obedience is better than sacrifice, and to hearken than the fat of rams." The power of faith also that was in the heart of the Prophet Joseph Smith, prompting him to kneel in humility in the sight of heaven before his heavenly Father, away from the haunts of men—he wanted to be alone, in communion with his heavenly Father; he wanted to know of his existence; he wanted to know of his willingness to respond to a

humble prayer of one of his humble children; and the Lord was never found to fail to respond to such prayer, and he gave the response in full measure. And so, year after year, teaching, in answer to prayer, this humble youth, giving him line upon line and precept upon precept, here a little and there a little, and finally the culminating power and faith to that degree that he was permitted to bring to pass the righteousness of God in the organization of his Church and to begin the institution of the latter-day gathering of Israel. Josiah Quincy wrote of his interviews with the prophet, a short year previous to the martyrdom of the prophet. He describes him as physically one of the perfect men of nature, and of high spirituality, and then he makes this wonderful prediction, if it may be a prediction, and I believe it will be verified: "It is not improbable that, in the coming generations, this question may be asked in our public institutions of learning, What great American has made the greater impress upon the hearts of his countrymen? And this answer will not be unlikely, it will not be improbable, 'That man is the 'Mormon' Prophet Joseph Smith.'"

The result of his ministry, the organization of the Church of Jesus Christ once more upon the earth, the calling around him of stalwart men, men who were not afraid to attest and to speak their convictions, men who, though strong of nature and brave of heart and fearless, were yet humble as children, so that the spirit of inquiry could reach them in the humility of their souls. They could see that God had raised a prophet again, and given him his power and his strength; and in their humility they accepted

of the testimony of a great prophet. They knew that he had seen God, the eternal Father. They knew that he had heard the voice of Jesus Christ, and seen his person. They knew that by that inspiration which followed him, and which responded to his prayer on every occasion; holy messengers came to him and delivered to him the gospel of the Lord Jesus Christ, the way to organize the Church, the plan by which salvation was to reach humanity the world over. And so the gospel began to be preached by this united band of brethren, who gathered around the Prophet Joseph, in the days of the infancy of the Church, and the result has been wonderful to behold.

And I was thinking, like Brother Morris, of the wonderful plan God instituted through his Prophet Joseph Smith, how the very events, the very providential occurrences, and the times, have been so propitious that seemingly everything has worked out for the advancement of this great cause of truth. Do I include with that everything, the opposition, which they have met from time to time? Yes, for that was a schooling to them. It was a necessary schooling. The men who were known as among the leaders of the Church from the time of its organization to the present have been men that were willing to accept of the providences of God. I remember reading something about their experiences in Jackson county, Missouri, in Far West, and in the massacre that occurred at Haun's Mill, 1838, and other places, showing what those new beginners felt, if I may use the sentence, members who had had little experience or none, meeting these awful conditions, where they saw their

brethren, their sisters, their children, shot down: where men and women and children were banished from their homes in winter season. This came to the new converts of the faith. It had made such an impress upon them. this gospel of Jesus Christ had found such a hold upon their hearts that they never flinched nor turned from their conviction. Although caused to wander, to wade through these scenes of oppression and deprivation, yet they remain true and faithful. So the Church had, in the beginning, stalwart men, as it has to-day, only they are multiplied by thousands and hundreds of thousands. We have our leader with us, the prophet, seer and revelator, the man who says, Thus saith the Lord to Israel, to all the world, if they believe, for his ministry extends to every son and daughter of God that will hear, and to them he has promised, as you have heard today, he will own them to be his children, if they will accept his word.

My brethren and sisters, I have as great a wish that the war would speedily terminate as any man can have; and yet I feel, as Brother Morris has expressed himself this morning and other brethren during this conference, that in the due time of the Lord he will bring peace to the earth. And when he brings peace to the earth, and establishes his rule and reign of righteousness, it will be established, and we will see the glory and the happiness of that peaceful reign upon the earth.

I hope with all my heart that the teachings of these good mothers and the teachings of these good fathers may be so deeply impressed upon the hearts of our soldier boys that they will go into action, go

into the trenched fields and receive their training, and march into the battles with clean hands and pure hearts, as they left you from your firesides. Should they do this, and I believe they will, most of them, and I hope all of them, you will see the blessing of God upon them wherever they go; and this may be a consolation to every mother's heart.

God bless you all, my brethren and sisters, and hasten the day of peace, and the rule and reign of righteousness upon the earth, is my humble prayer in the name of Jesus Christ. Amen.

ELDER STEPHEN L. RICHARDS

I am sure that I speak your feelings when I say to the LeGrand ward choir, and the excellent musicians who have accompanied them, that we have enjoyed their splendid music this day. We thank them, also those who have sung to us in the selections intervening, for the very excellent renditions with which they have favored us.

I am also very sure that we have greatly enjoyed the excellent and inspired words that have been spoken by the brethren who have addressed us.

The choir sang: "With sheathed sword."

Prayer was offered by Elder Elijah Allen of the presidency of the Maricopa Stake of Zion.

OUTDOOR MEETING.

An open air meeting was held at the Bureau of Information building at 10 o'clock, Sunday, October

6, Elder Joseph W. McMurrin, of the First Council of Seventy, presiding.

Music was furnished by the congregation, Elder Joseph Spencer Cornwall, chorister.

Congregation sang: "Come, come, ye Saints."

The opening prayer was offered by Elder Charles S. Parker.

The Congregation sang, "Sowing."

ELDER JOSEPH W. McMURRIN.

(Of the First Council of Seventy.)

We are very glad to see such a manifestation of anxiety to hear the gospel of the Lord Jesus Christ expounded. While the weather is not very propitious, we trust that in our souls we may be fed with the bread of life, and that we may rejoice in the things pertaining to the kingdom of God that may be brought to our attention.

ELDER JONATHAN C. CUTLER.

(President of the Curlew Stake of Zion, Idaho.)

The beloved apostle, John, left on record, for the benefit and consolation of the children of men, these words: "For God sent not his Son into the world to condemn the world, but that the world through him might be saved." So, if men and women are condemned, it is by our own actions. It was not the purpose or the mission of the Master to condemn men. Salvation is held out to all of the children of men.

While the Lord uses no particular coercion, we are persuaded, counsel-

ed, and advised to live the gospel. The Latter-day Saints have been accused of being a narrow-minded people, but this is from the lack of understanding of those who do not understand our intent nor the gospel as we preach it. We are broader than any other denomination in our views and in our teachings of the gospel. We understand that it is the object, and was the object in the beginning, to accomplish the salvation of all of the human family, and that some time and somewhere, all who desired would receive some kind of salvation. But the plan of salvation holds out, through the gospel, a code of laws that can not only bring unto the children of men salvation, but will bring unto them exaltation, and bring them back into the presence of our Father, from whence we came; and in order that we may gain this exaltation, it is necessary for us to live up to the code of laws that has been laid down by the Master for us to follow, and we must comply with these in order that we may come back into his presence and receive the blessing that is in store for the faithful. We believe in an individual salvation as well as a general salvation, and in order that men may be exalted, they must comply with the laws and ordinances laid down by the lawgivers, even before the foundation of this earth.

Some have the idea that salvation simply means a reunion of the body with the spirit, or a resurrection of the body; and if they can only attain to it, this seems to be the height of the ambition of a great many people with whom I have talked. But the atonement was as wide as the fall. We are told in the I Corinthians 15 that "As in

Adam all die, even so in Christ shall all be made alive." So, without any particular exertion upon the part of the children of men, we are going to be resurrected. But this does not insure to any individual salvation, nor exaltation, which to obtain, I believe, is the ambition of every man and woman. There is none but desires salvation, though there are a great many who are not working to that end. Now, in order that we may bring and merit unto ourselves a complete exaltation, and be worthy to come back into the presence of our Father, there is a code of laws that we must live up to. First, we must have faith in God the Eternal Father. We must be willing to repent of our sins. And after we have repented of our sins, it then becomes necessary for us to be baptized by immersion for the remission of them, and receive the Holy Ghost, which is a guide to the path of men and women here in the earth. We take the stand as Latter-day Saints that all men and all women must comply with the law in order to gain an exaltation.

But, says one, are you going to condemn all who are not baptized? There are millions of people who have not had the privilege of receiving the gospel, and what is going to become of this class of people? There is where we take a broader view of the gospel of Jesus Christ than does any other denomination. We do not hold that this life is the only chance that men have to hear or embrace the gospel, but we believe that the time will come when every knee shall bow and every tongue confess that Jesus is the Christ, and men who do not have that privilege here will have the privilege hereafter granted

unto them. We are given to understand by the Apostle Peter that the gospel is preached to the spirits in the spirit world. Isaiah foresaw this. He foresaw the mission of the Savior. He saw that he was going to come here in the flesh, and would be crucified, and while his body was lying in the tomb, "He went and unlocked the prison door and let the captives free." Peter gave us to understand that this was carried out. He says, "For this cause was the gospel preached unto them that are dead;" showing that all who do not have the privilege here are going to have the privilege sometime and somewhere.

Men may reject the gospel here, and it seems that even they are going to have another chance of hearing it, according to the words of Peter, though Noah preached to the people and warned them in his day and they rejected his counsel and teaching, and no doubt called him (as they have called the servants of God in all ages) imposters, and would not accept his message. The result was, according to the decrees of the Lord, that the flood came and overtook the people, and there were only a few saved; yet, even that class of people had the privilege of hearing the sound of the gospel in the spirit world, and were given another chance to receive it.

But in this world, now and here, my friends, my brethren and sisters, is the place that we should receive the gospel. If we do not, we make the sad mistake that the people in Noah's day made, and condemn ourselves. Remember, there was a long period of time, for two thousand years, after that people had been swept from the earth, that they lay in the prison in the spirit world.

Alma told his son, in pleading with him, trying to show him that the spirits of all men when they leave the body go back into the presence of God from whence they came, for a partial judgment, that the spirits of the righteous are assigned to a place of peace, rest, and happiness, while on the other hand, the spirits of the wicked go to a place of punishment during that period. This also bears out the statement of the rich man and Lazarus. While Lazarus was a good man and did all the good he could here, we find the rich man did just the opposite; and the time came that Lazarus died, and the rich man died, and they met on the other side. It was then that the eyes of the rich man were opened. He saw where he had made the mistake here in mortality, and he pleaded with Lazarus to visit him. But the answer was, There is a gulf between you and me, and I cannot come. The rich man felt the truth of it, and pleaded with Lazarus that a spirit or an angel might be sent down to the earth to warn his brethren, because he did not want them to come where he was. The answer was this, They have Moses and the prophets, and if they will not listen and hearken unto the voice of the prophets, they would not accept one though he be raised from the dead. This gives us to understand that a place of punishment and a place of anything but happiness is prepared for the spirits who leave this life and go into the spirit world unprepared. We have evidence upon evidence, to which we cannot refer this morning on account of the time not permitting.

What I wish to impress upon the young people especially is, prepare yourselves in this life, that you may

be able to continue the work and not be hindered and condemned as were the rich man and the antediluvian, who by error hindered and condemned themselves for that period of time. The object of the gospel was to save, and not only save, but to exalt all mankind. This is the object the Lord has in these the last days in revealing the gospel unto the children of men, that we may receive an exaltation, and come back into his presence.

I want to bear my testimony to you here this morning. I know that the gospel is true. I know that the Lord has again spoken from the heavens, and revealed his priesthood, and has delegated the authority and power to men to officiate in his name and make it binding, as was promised to Peter, that whatever he bound on earth should be bound in heaven, and whatever he loosed on earth, should be loosed in heaven. That same power is here, the same blessing and the same gifts are here with the Church today, as in that day. This is why we are called a peculiar people, because we differ from the world. We do not find any fault with them. We think it is the right of all men to worship according to the dictates of their conscience. We do not condemn them, but we have a greater light. And it is our duty to hold that light up to the world, that it may shine that they may see as we see.

I pray the Lord to bless us with his spirit, that our understandings may be quickened, that our determinations for good may be increased, and that we may be able not only to gain a salvation in the kingdom of God, but to gain an exaltation, and come back into his presence and live forever, in the name of Jesus. Amen.

ELDER DAVID HALLS.

(President of the Young Stake of Zion, Colorado.)

I am reminded of a saying of the Savior, "Come unto me, ye that labor and are heavy laden." We can take that as we desire to take it. If we are sick, we think of that and seek our heavenly Father. If we are weary in mind or body, and think of that admonition, we turn to our heavenly Father. So we can construe that just as we please, according to our attitude and according to our needs.

I am reminded of the time when Cornelius needed assistance, and he went to his heavenly Father, and he was directed what to do. He sent for the servants of the Lord, and they directed him what to do, and he was baptized, he and his whole household, and no doubt they were saved in the kingdom of heaven.

I am reminded of another instance at another time and place, when a man went to his heavenly Father. You remember one time in the history of the Nephites that one Alma was converted by Abinadi the Prophet, and performed a wonderful work and brought souls almost everywhere, so far as he knew everywhere, to repentance, and established the Church. After a while his son and others, sons of Mosiah, went about trying to undo that work; and it worried Alma very much, and he importuned the Lord, and finally his prayer was answered. The Lord came to his rescue, and Alma, his son, and the sons of Mosiah were converted, and much good resulted. Through their efforts, many of the Lamanites received the gospel. All this through the blessings of the Lord listening to his servant Alma and answering his prayer. So we

find these instances, one on one continent, and one on the other, where the Lord was willing to listen to his servants and do what they asked him to do, inasmuch as it was asked in righteousness.

I want to call attention to another time in the history of the world, in our day, when a boy importuned his heavenly Father to know what was right. He wanted to know which of the denominations that he was acquainted with was the denomination of the Almighty. He did not have any doubt but what one of them belonged to God. It was all he knew, and, of course, he thought that he had heard the truth among some of them. And so, according to his faith and his prayer and the trusting nature of his soul, the Lord came to him, and the Son was revealed to him, and after that, angels came to him and established this gospel; and so thousands of people have been made partakers of the truth through that humble boy's seeking his heavenly Father to know that which was the truth. So the Lord has blessed his people through the faith and fidelity of the boy prophet.

I have quoted these three instances, on two continents and at various periods of time, to show unto us that the Lord is no respecter of persons, but that in every age and to every people, those who seek him in righteousness will be heard of him, and find him; and so we find him today, in these trying times—because some of us labor and are heavy laden. Into the homes of the Latter-day Saints, as well as in the nations of the earth, sorrow comes, and probbaly will come, and we need to seek our heavenly Father and importune him for his blessings.

I want, before I close, to bear my testimony to the truthfulness of the gospel. Not long ago I found myself in a hospital, surrounded by strangers, people not of our faith; and I want to testify that I desired more than anything at that time, to see an elder in Israel; and after a few days, one of my friends heard I was there, and came. The greatest blessing I received at that time was for that elder of Israel to come there and lay his hands upon me and bless me; and I know that the Lord blessed me, and I thank my heavenly Father for this manifestation of his goodness. I thank him that he answers my prayers, and that he answers your prayers, and the prayers of the honest in heart in all ages of the world.

So may he answer our prayers in the future, that we may have peace in the land, that iniquity may cease, that war and bloodshed may be banished from the face of the earth, and the people of the earth and the rulers of the earth may be willing to serve the Lord and keep his commandments. And may truth and righteousness go out from Zion, and spread over all the earth, and the knowledge of the Lord cover the earth as the waters cover the sea; and may all people hear of the boy prophet, Joseph, and of the wonderful message that we have; and that the honest in heart may hear and obey the gospel, I ask in the name of Jesus. Amen.

ELDER BENJAMIN GODDARD.

(Of the Bureau of Information, Salt Lake City.)

I am very glad to be with you, my brethren and sisters, but sorry that we cannot accommodate every

one who desires to attend this meeting; the weather being unpropitious has compelled us to crowd here. Whether or not you are all members of the Church, I do not know, for gathered together upon this block are many strangers from foreign lands.

Many years ago two young elders were preaching the gospel as missionaries in one of our mining camps in the mountains. There were quite a few strangers gathered round to listen to them. They were only boys; but they were explaining the gospel as taught to them by their fathers and mothers and according the testimonies that they had received; and in that crowd were one or two Latter-day Saints, that these young elders did not know anything about; one of them was an elder, and he remarked to his companion. "I can hardly stand still; these people around us are listening to these young men, and I have a testimony of the gospel, too, and I want to bear it." So when the time came, and one of the elders discontinued, he stepped into the street and commenced also to bear his testimony. That elder had performed missions, he knew just what the gospel was, he wanted to help those young men, he felt the time was opportune for bearing his testimony, and he did so to the amazement and the consternation of some gathered there, the elders themselves not knowing who he was.

Upon the Temple block it is perfectly natural for us to preach the gospel, very often unto strangers, however, for they are the ones who come here daily. Perhaps, for your information, I might say that upon this block every year we have from 200,000 to 300,000 strangers from

all parts of the world, desirous of knowing something with regard to the Church of Jesus Christ of Latter-day Saints, and the principles revealed through the Prophet Joseph Smith; they come, and we do not know who they are or where they are from, until they make it known; but the same testimony that you have, Latter-day Saints, is borne unto them under the shadow of this roof, and it commences very often with the beautiful little story referred to by Brother Halls. I want to emphasize that. To us it means everything as far as this Church is concerned, as far as our faith is concerned, as far as our hope of eternal life is concerned, for without that, we would not be here, nor would we understand the gospel of the Lord Jesus Christ in its fulness.

A gentleman came here recently and handed me his card. I have it here now—a titled gentleman, a professor of the University and director of the Academy Royal, at Brussels. He was traveling through here and had called on the Presidency, had visited a number of our institutions, and he had seen what Salt Lake City was. He gazed with wonder upon the Temple, and later came into the office adjoining here. And this was his story, in his broken tongue, which I cannot give to you, for he gave it as only a Belgian can.

"I have visited your city. I have seen these wonderful streets. I have seen those wonderful buildings. I have been talking to some of your officers in the Church. I find that there is here in Salt Lake City something that I do not understand. I want to know something more of your faith and what you believe in."

And then he asked the very simple question, that caused some of our people to smile, "Do you believe in God? Do you believe in Jesus Christ?"

You could observe how anxious he was to learn of our faith. How did we commence to answer that, think you? "Believe in God? Yes, the very first article of our faith is, 'We believe in God, the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost,' a sentence that every little boy and every little girl in our Sunday School can recite. It is taught unto them, and they understand it."

"How do you know that? How do you know that there is a God? How do you know that he has a Son Jesus Christ?"

And then comes up the story that Brother Halls very briefly touched upon, that the very beginning of our work was a revelation from God to the boy prophet Joseph Smith, as beautiful a story as is to be found in any literature—that a boy between fourteen and fifteen years of age, with a deep anxiety to know the will of God, bowed in humble prayer, and in faith asked the Lord for direction.

"How do we know that there is a God? How do we know that he has a Son Jesus Christ?" We know it because Joseph Smith the Prophet saw God, he heard him speak, he saw his Son Jesus Christ, he heard the words of the Father, when pointing unto the Son, saying, 'This is my beloved Son, hear ye him.' It is not a fairy story, it occurred in that beautiful grove near Palmyra, in the western part of the State of New York."

The gentleman was surprised at that story. He could scarcely comprehend it. But I could tell by the

change of his countenance, by the glance of his eye, by the eager manner in which he leaned forward to learn more, that he caught the spirit of that first vision as you and I caught it.

And then he asked, "Well, that God, is he like a man?"

Then comes the truth made known in this dispensation by the boy prophet Joseph Smith, that the Eternal One is not a mythical being, he is not a being without body, parts or passions, he is not a spirit pervading all space; but he is a personage, a personage of body, of spirit, with parts as I have, and that it has been made known through the Prophet Joseph Smith that man, in very deed, is in the image of God, the Eternal Father, that the Son is also in his express image. Joseph Smith received this testimony, he could never depart from it, he could not deny it. He had seen the Father, he had seen the Son, he had received from the Son, Jesus Christ, instructions with regard to this great mission; and this testimony many of my brethren and sisters here have received, and in this respect we stand to a very great extent in the same position as Joseph Smith.

I trust we shall have the very same spirit, for after he had referred to the instructions given him of the Lord Jesus Christ, he stated—that the spirit of bitter reviling and persecution which followed gave him, the youthful prophet, a great deal of sorrow. However, he says in his own statement:

"It was nevertheless a fact that I had beheld a vision. I have thought since, that I felt much like Paul, when he made his defense before King Agrippa, and related the account of the vision he had when he saw a light,

and heard a voice; but still there were but few who believed him; some said he was dishonest, others said he was mad; and he was ridiculed and reviled. But all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise; and though they should persecute him unto death, yet he knew, and would know to his latest breath, that he had both seen a light, and heard a voice speaking unto him, and all the world could not make him think or believe otherwise.

"So it was with me. I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart: Why persecute me for telling the truth? I have actually seen a vision, and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it, at least I knew that by so doing I would offend God, and come under condemnation."

"Now," said my friend, "tell me something more."

"Very well, we have commenced now with this great revelation coming in the latter days to the Prophet Joseph Smith. We believe in God the Eternal Father and in his Son Jesus Christ. Why? Because the Prophet Joseph saw them, heard them, received revelations from them. We have faith in God. So that the first principle of the gospel comes in. Isn't it easy to have faith in such a God? Faith, followed by repentance, baptism by immersion for the remission of sins, the gift of the Holy Ghost by the laying on of hands. We have these plain and simple principles before

us day by day, and do not they inspire our lives?"

I am not going to take more time. You want to hear from President McMurrin. We love to hear him and his testimony, for few men in this Church have been raised from death unto life while defending the truth as has this man who is before you, a living testimony of the power of God in this dispensation, and we love him for that, as well as for his fidelity.

Now, what is the lesson I want to draw? We are amongst the people of the world, coming in contact with them day by day. It is my privilege to meet them by the thousands, it is your privilege to meet them in your various localities. Where do we stand? We stand ready at all times to do as the Prophet Joseph Smith said: we have received this testimony of the gospel in our hearts, we know that it is true. God knows that I know that this gospel is true, that the testimony that I bear comes from my very heart, and that the dearest thing to me on earth is the gospel of the Lord Jesus Christ, that it has given unto me certain blessings. It has given them unto you Latter-day Saints. In the temple of the Lord we have been sealed as husbands and wives for time and for all eternity. We have had innumerable blessings. What shall we do? We will do as the Prophet Joseph said, continue to bear this testimony. They may persecute us, ridicule us, heap upon us all manner of calumny but we know that the gospel is true. In our various localities, wherever we live, in every little village, in every little town, by our lives we will declare that this gospel is true. With our voices we will bear testimony that Joseph Smith was a

prophet of God. In our homes, with these little children, such boys and girls as these blessed mothers have clinging to them now, in our families we will teach our children from babyhood, that the greatest thing on earth is a testimony of the gospel of the Lord Jesus Christ, and that it will save them, and save us through all the eternities to come.

May God bless you, and may God bless all Israel.

I rejoice exceedingly with you that the President of our Church, the Prophet of the Lord, is so fully recovered that he could be with us in this conference. I believe all Israel throughout the length and breadth of the land has been pleading for him. Let us continue to pray that God will bless "our prophet dear." And may God establish us fully in the truth and enable us to appreciate his revelations, as given unto us through the Prophet Joseph Smith, is my earnest prayer in the name of Jesus Christ. Amen.

ELDER JOSEPH W. McMURRIN.

(Of the First Council of Seventy.)

I hope all who are here feel that it has been better to come into this gathering here in the Bureau of Information building, than to have separated and gone to our homes without continuing the meeting, when the storm came upon us, which we started in the open air.

I suppose everyone present knows that the same gospel taught in this gathering, is the gospel that has been taught, and is being taught, in the Tabernacle, and in the Assembly Hall, by the servants of God who have been called to take part in those meetings, for there is but one

gospel. We have all been baptized into one spirit. We all have the same feeling that has been referred to by the brethren, a feeling of absolute assurance relative to the truth of the work that God, our Father, has planted upon the earth in this the dispensation of the fulness of times. There is no doubt in our minds regarding it. We bear testimony to the mission of the Prophet Joseph Smith, and declare that he in answer to prayer, had a vision of the Father and the Son, and communication from our Father in heaven, concerning the fact that the time had come that had been spoken of by the holy prophets; for the re-establishment of the work of God in the latter times.

We bear that testimony because we have tested the work, just as was taught by the Lord Jesus Christ when he stood upon the earth and when men looked upon him as an imposter. They could not feel that the Messiah who had been spoken of by the prophets, wherein they had portrayed the greatness and grandeur of his mission and the work that he was to accomplish, could possibly be the lowly babe born in Bethlehem, who was looked upon as the son of the carpenter. Surely he could not be the Being that had claimed the attention of the prophets from the beginning of time down to that period. What could the Lord Jesus Christ say to the unbelieving people relative to his calling? Only, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." So taught the Redeemer of the world, this was the manner of test that he offered to the children of men, that they might know

whether he was an imposter, or whether he was in very deed, the Savior and Redeemer that the prophets had sung about in all ages.

In the reintroduction of the gospel of the Son of God in this last dispensation, by the commandment of our Father in heaven, the same test has been placed in the hands of men, that is, if this work that has been revealed from on high be the work of God, it is the right of men to know concerning the work, for God is no respecter of persons, and if men could know concerning the ministry and work and authority of the Lord Jesus Christ by the testing of the doctrines, through an acceptance of the truth he expounded, it is the right of men in this dispensation to know concerning the revelation of God our Heavenly Father in the same manner. It is because men have tested the promise that has been made in our own age, that they bear testimony concerning the work of God, and declare without a semblance of doubt, that they know that this work to which they have given their allegiance is the work of God, that the gospel they are teaching is the very same gospel that was taught by the Redeemer of the world—not a new gospel, but the old gospel, for there is but one gospel. We should understand that. All men should understand it. It has been declared by one of the inspired apostles, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel; which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." This was the

doctrine of the apostle as he wrote by the inspiration of the Almighty; the scriptures abundantly teach that there is but one gospel. This is one of the evidences of the truth of the work of God concerning which we testify, for we say today as the apostle said, there is but one way of being saved, Jesus our Lord is the only Being through whom salvation can come, and there is no other name under heaven whereby man can be saved, only the name of the Lord Jesus Christ.

But men are saved, if Jesus Christ be true, by an acceptance of his gospel. So taught one of the apostles as he was lit up by the inspiration of heaven, when he declared, "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation." The gospel of Christ is the power of salvation, and for that gospel we contend, because we know the truth of it. We bear record of this truth and ask men everywhere, "Why should not God the Father reveal himself in this age of the world as he has revealed himself in former ages? It is the doctrine of our Father, as taught by the holy prophets, and as taught also by the Son of God, and as taught in much plainness by his apostles, that our Father in heaven is the same yesterday, today, and forever, he is without the shadow of turning, his gospel is an everlasting gospel, not a gospel in the dispensation of the meridian of times for the people of that period, and then a changed gospel in the latter times for the people who live now. But it has always been the same gospel.

It was this very gospel that has been revealed through the great prophet of the latter-days, and that we advocate today, that our father

Adam received, and that he taught to his sons and daughters in the Garden of Eden. When the angel asked why Adam did certain things he could only answer, "I know not, save the Lord commanded me." And God revealed his plan of salvation to our father Adam in the beginning, and taught to our father Adam in the Garden of Eden the mission of the Lord Jesus Christ, and commanded him to teach his children concerning the mission of the Redeemer, that they might know they were to obtain eternal life in the presence of God by obedience to the principles of the gospel that have been advocated by our brethren in this congrega^{tion} this afternoon. And by that revelation of our Father concerning the mission of Jesus Christ, the fact, that the Son of the living God who gave his life for the salvation of the human family, has been spread among all nations in every land; and we are told that no matter how ignorant men may be, or how they have fallen away from the truth that was revealed in the beginning, that in some form men everywhere still have some conception, however clouded it may be, concerning the mission of the Son of God and salvation coming to the children of men by the giving of the life of a God.

I thank God for the gospel. I thank God for the disposition working in me to honor the holy priesthood. You who have been present in the meetings of this general conference have discovered the spontaneous feeling that ran from heart to heart at the appearance of the President of the Church, President Joseph F. Smith, (who has been very sick for several months), when the great assemblage rose to their

feet. I was glad to stand upon my feet to do honor to the President of the Church of Jesus Christ of Latter-day Saints. I love the man, I love him because of the wonderful example he has been to the children of men. I love him because of the uprightness of his life, his honesty, his integrity, his unflinching testimony concerning the truth, because of the giving of the very best that there has been in him during his whole life, for the advancement of the work of God. But above all that, we stand up in honor of the President because of the priesthood and presidency that has been conferred upon him as the mouthpiece of God, and as the man holding the keys of authority pertaining to this dispensation at the present time.

I attended some years ago in the Temple in Salt Lake City a gathering in honor of President Lorenzo Snow, and there saw a banner stretched across a part of the chapel in the annex of the Temple, upon which was written, "We delight to honor the man whom God hath honored." I would like you to think of that, both young and old. Who could do better than to honor the man that God has honored? We are not worshipping men, we are not looking upon the President of the Church as some superior being to all other beings, but we see in him the authority that has been conferred upon him by the Lord our God, and we recognize and honor that authority. When we speak of earthly things, there is no trouble to honor authority. If the President of the United States were to make his appearance in a gathering of people anywhere in America, or for that matter anywhere in the wide world, men would stand up in his honor—not in honor of Woodrow

Wilson, the man, but in honor of the President of the United States. We can all understand that, we can all see the propriety of such an act, and we can all heartily approve of men showing to one of their fellows just such honor. And yet there are men who would attempt to question and condemn their fellows if they stand up in honor of the mouthpiece of the living God. We, however, delight to honor him.

I am told that these words to which I have referred, that were painted upon the banner in honor of President Lorenzo Snow, did not originate at that time, but a long time before. Dr. Bernhisel, who was our first representative in the halls of Congress from the territory of Utah, away back in Nauvoo, in the early days of the Church, when the Prophet Joseph Smith would enter a room where Dr. Bernhisel was sitting, the doctor would rise to his feet, and remain standing until the prophet himself took a seat; the prophet, it is said, was embarrassed at this mark of deference, and remonstrated with Dr. Bernhisel, who was a man of superior education. Such pronounced deference was not sought by Joseph Smith. It made him feel uncomfortable. But when he remonstrated, Dr. Bernhisel said, "I delight to honor the man whom God hath honored." Do you know, my brethren and sisters, there has been a disposition in my soul to honor Dr. Bernhisel from the moment I first learned of his making that declaration, of which I never could have been possessed, had I not heard the story.

We honor the authority of God. It is a safe thing to honor such authority. Read the Holy Scriptures, and you will discover that God has

vindicated his authority in all dispensations. Our Father in heaven has blessed men who have respected the authority he has conferred upon men in every age. You can also read of the distress and trouble, and even death, that has come upon men in past ages who have dared to speak slightly of God's authority. While men do not lose their lives today if they speak in contempt of God's authority, while they can sneer at his authority, and they can trample under foot the counsel God gives through authority to the people, I desire to say that the authority of God, in the eyes of God, is just as sacred today as it ever has been in any past dispensation. And just as our Heavenly Father has delighted to bless men in past ages, who have honored the authority that God has given to weak men, so he will delight to bless men in this dispensation who will honor that authority. And I plead with this congregation, that men and women, that boys and girls, cultivate a disposition to honor the authority that God has placed upon men; and God will honor you, and he will bless you, and will reveal unto you the truth, more perfectly, continually, of his great work that he has established for the salvation of the human family.

Without authority, what can be accomplished? Our Elder Brother, the Lord Jesus Christ, commissioned men in his time to preach the everlasting gospel. It could not have been preached without that authority. Men have forgotten the necessity of such divine commission in the age in which we live, but the necessity exists just the same. It is just as needful today for men to be properly commissioned in order

to preach the gospel acceptably, and to administer properly in the ordinances of the gospel, as in any other age, and no man can minister, mark you, in the name of the Lord Jesus Christ, and have his ministry sanctified, and approved by our Father in heaven, unless he be called of God to preach the gospel. I cannot call myself. That is the doctrine of the world, that men can feel within themselves, "Why, I am called to cry repentance among the people." That is not true, that is the plan of the adversary, to blind the eyes of the human race, that they may be led carefully away to destruction. Many men delude themselves with the thought that they are called without having been ordained and designated by the voice of the living God. What saith the Scripture? "No man taketh this honor unto himself, but he that is called of God as was Aaron." So the inspired apostle hath written, and so teaches "Mormonism." This is the doctrine pertaining to authority as it was taught by the apostles in the meridian of time. The salfsame doctrine is taught by the apostles of today. Divine authority cannot be assumed by any human being, without calling down the displeasure of the Lord.

When we consider earthly authority, we understand the question most readily. There is nobody in this congregation who imagines that any man in this land can feel in his heart, "I have been called to be a judge in the State of Utah, I have that feeling within me." Why, even the little boys and girls would understand, if a man set forth that sort of claim, and sought to maintain it, that there was something wrong with him mentally. Judges are not appointed by having a call

that comes from within the individual. A man cannot even be a city policeman, or a country constable by any such feeling taking possession of his mind. He must be appointed by proper authority, the authority that has its foundation in the people. We have designated how all these various positions shall be filled, and for any man to imagine that he can fill even the humblest of these callings without being appointed according to the law of the land, is but an indication of unusual weakness in his intellectual powers.

When we come to the things of God, men seem not able to comprehend so readily the need of divine authority. Some feel that it is all right for men to say within themselves, that they are called to minister in the name of Jesus Christ, that revelation and ordination for the conferring of authority is non-essential. But the doctrine of the gospel is, "Ye have not chosen me, [the precious words of Jesus Christ], but I have chosen you, and ordained you, that ye should go and bring fruit, * * * that whatsoever ye shall ask of the Father in my name, he may give it you." Bible students, is not this the doctrine of the ancient apostles? In absolute harmony with this is the doctrine of the Prophet Joseph Smith, who has declared to us that John, the forerunner of the Lord Jesus Christ, made his appearance, and laid his hands upon Joseph Smith and Oliver Cowdery and said, "Upon you, my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of

sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness."

Such is a foundation stone of "Mormonism." An angel from on high, commissioned by the author of the everlasting gospel, the Lord Jesus Christ, laying his hands upon the head of the Prophet Joseph and conferring upon him authority. It is a bedrock stone, it cannot be overturned. It has withstood the onslaughts that have been made in the past. No weak place has been found in this story of "Mormonism," concerning the restoration of divine authority. When we speak of the coming of the Father and the Son, when we speak of the coming of John the Baptist, the forerunner of the Redeemer, the being who was honored with the high privilege of baptizing the Son of God, when we speak of Peter, James, and John, who came restoring the keys of the Melchizedek Priesthood—the men upon whom that Melchizedek Priesthood was bestowed by the Son of God—each restoring the authority they held in mortality, it is a story of strength, that has never been overcome, and there has never been any faulty place found in it; and I want to say to you, my brethren and sisters, that with the restoration of this authority that we honor, has come the promise of the living God that the work established under the direction and by the authority of this Priesthood now restored, shall endure forever and forever. That is the promise of God. It shall not be uprooted, it shall not be broken to pieces, it shall not come to naught, but it shall endure. These men so testify, I so testify, thank God with all my soul, and I know whereof I speak.

I thought when we started our meeting in the open air, of a time long ago in Scotland, when I stood out in the open field, a boy missionary, with some tremblings and with some little fear and doubt in my mind; although born in the Church, and taught the principles of the gospel; when I came to minister in the name of Jesus Christ, when I was far away from father and mother, far away from my country and people, then there was a cry went out from my soul, "Am I a servant of Jesus Christ? Have I authority to minister in the name of the Redeemer of the world?" That thought came to me, and that cry of anxiety was in my soul, until God in his kindness and mercy, and in fulfilment of his promise, because I was anxious to know the truth, I was anxious to do my duty and to preach the gospel, revealed to me by the power of the Holy Ghost the truth of this gospel; and the happiest moments I have ever known in my life, the happiest moments I ever expect to experience in the future of my life, have been and will be when I bear record in the name of the Lord Jesus Christ, that Joseph Smith was called of God to be a prophet, and was ordained an apostle of the Lord Jesus Christ, and commanded to organize this Church to which we have given our allegiance.

No wonder we honor authority, even the authority of God, and we honor every other proper authority, the authority in every land; because it is an article of our faith that we "believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law," wherever we may reside. We have honor for all authority, honor for the President

of the United States, love for America. Why, I wear a little button here myself, for two stalwart sons who are in the service of the United States. Of course it wrenches the heart when they say good-bye. It wrenches the heart when they write that"? No, we cannot say it, we job we have in hand, but we expect to do our duty, like men, be the cost what it may." Do you think we can call them back, do you think we can say, "O, son, you are not to do that?" No, we cannot say it, we can only say, "Go forward, my boy, in the accomplishment of duty; consecrate your life to the performance of the labor asked of you, even to the laying down of your life, if need be, for what God hath wrought in the establishment of this great Government of the United States of America, must be maintained, God having declared that he raised up wise men and inspired them to write the Constitution of our Country, and to make firm and steadfast and sure, the Constitution of America, and extend Liberty at last to every land and every people in the world. God himself has so said, and it is right and pleasing in his sight that all men shall enjoy the same liberty. It is for that we give our sons, that they may not only uphold and sustain the institutions of our Country, but also establish the decree of God, and bring the blessings of the land to every nation under heaven.

I bear record of the truth. I know of what I speak. I did not obtain it from the teaching of father and mother, although, thank God, I had a good father and mother, who believed the truth and who loved the truth. But when I bore record concerning the truth of this gospel,

I had to obtain that knowledge in the same way that father and mother obtained it before me, by service, by giving my heart to God. There is no other way. Father and mother could not give me the testimony and knowledge, let them love it ever so dearly, let them try ever so hard, they could only point out the way in which I should walk. In that path I myself finally came to a knowledge of the truth, revealed to me by the Lord God, just as it had been revealed to my parents before me. The same thing is true today. I cannot give a knowledge of this gospel to my own sons and daughters. I can only say to them, This work is not my work, but His who has called me to minister therein. If we will do his will and test these ordinances and principles of the gospel, you shall be brought to an understanding of the truth by the inspiration of the Holy Spirit, and know from the crown of your head to the soles of your feet, that God has spoken and has established this work in which we are laboring.

God help us to love it forever and forever, to maintain its principles, to uphold its authority, and to cultivate the disposition, every one of us, to say, not only when the President of the Church makes his appearance, but to say to all authority, in the wards, and in the stakes, and in the missions, "I delight to honor the man whom God hath honored." I humbly pray in the name of the Lord Jesus Christ. Amen.

The congregation sang: "Do What is Right."

Benediction was pronounced by Elder Hugh S. Geddes, president of the Oneida Stake of Zion.

SECOND OVERFLOW MEETING.

A second overflow meeting was held in the Assembly Hall, at 2 o'clock p. m., Sunday, October 6, Elder Anthony W. Ivins, of the Council of the Twelve, presiding.

Singing and music were furnished by the LeGrande ward choir under the direction of H. E. Dewsnup, chorister.

The choir and congregation sang: "The spirit of God like a fire is burning."

Elder Rodney C. Badger offered the opening prayer.

The choir sang: "The Pilgrim Chorus."

The general authorities of the Church were presented by Elder Anthony W. Ivins and unanimously voted upon and sustained as at the closing meeting in the Tabernacle.

ELDER ANTHONY W. IVINS

While I am on my feet, my brethren and sisters, I desire to call attention to the fact that, at the coming election, which will soon be held in this state, there will be presented to you for your vote, either for or against, an amendment to the constitution of the State of Utah providing for perpetual prohibition in this state. We already have laws prohibiting the manufacture or sale of intoxicating liquors in the state, which were enacted by the last legislature. There was also passed by the last legislature a resolution which is to be referred to the people amending the constitution of the State, so that prohibition will become per-

petual unless the state constitution shall be again amended.

I do not think it necessary to enter into any argument at all to convince you of the action that ought to be taken by Latter-day Saints on this measure. We are only just now beginning to appreciate the benefits that have come to us through the abolition of this obnoxious business, and we trust and expect, in order that we may be in harmony with this nation, with its executive who calls our attention to the fact that the use of intoxicating liquors ought to be and must be prohibited in the nation, and the fact that all civilized nations in the world which have engaged in the great struggle that is now on, so far as I am able to learn, have placed themselves on record in opposition to the use of intoxicants. And so we want you to carefully consider this question, to think of it, and if you want a dry state to vote for that amendment to the constitution.

May the Lord bless you, my brethren and sisters, and his Spirit be with you while we shall continue the service this afternoon, I pray in the name of Jesus Christ. Amen.

ELDER WM. H. MENDENHALL.

(President of the Bannock Stake of Zion.)

To begin with, my brethren and sisters, I desire to commend to you the advice of Brother Ivins in relation to the constitutional amendment, prohibiting the manufacture and sale of liquor in the State of Utah. We have that amendment on the statute books of the state of Idaho, and we would like to see the time when every adjoining state

shall adopt the same constitutional amendment.

In Idaho we have tried two forms of prohibition. In the county from which I come we have had prohibition for a number of years. The county seat of our county is Pocatello. I remember in our campaign against the traffic in liquor that the whisky men told us that if we adopted the prohibition measure, the grass would grow up in the streets of Pocatello, business would be stagnant, and ruin would come to that city. And now after a number of years of prohibition in Idaho, I am proud to say to you that Pocatello is the most prosperous city in the state, and instead of grass growing in the streets, the buildings that were used for the traffic of liquor have been transformed into buildings used for other purposes, the streets and the sidewalks have been paved, and the city as a whole shows marked improvement over the conditions that existed in the days when liquor was transported and dealt out to the people in our county. So, from the experience that we have had I desire to recommend to the people of the state of Utah the adoption of the constitutional amendment forever prohibiting the manufacture and sale of liquor in the state of Utah.

I am very grateful, my brethren and sisters, for the opportunity that I have of being present at this conference. I rejoice in the testimony of my brethren. I rejoice in the instruction and the counsel given by the presiding authorities of the Church. And our service does not end, my brethren and sisters, at the dismissal of this meeting. But we who have been in attendance at the sessions of this conference have a

duty to perform after we have gone home from this conference of the Church. It becomes our duty to adopt in our homes the teachings, and instructions given by our brethren. It becomes our duty to disseminate the principles of the gospel in our wards, as they have been made clear to us, among our friends and our brethren and sisters wherever we may go, that all may have the privilege of enjoying the blessings of this great conference of the Church. All men and women in the Church have a right to know what the Lord expects of them. The Lord has said, "If any lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not." And the Lord Jesus said upon one occasion: "Ask and ye shall receive, knock and it shall be opened unto you." The privilege of knowing our standing before the Lord, and what the Lord expects of us as members of the Church, is within our right, and we have a right to go before the Lord and ask him, and receive from him inspiration and revelation pertaining to our own selves and the work that we should perform as members of the Church.

Every blessing is predicated upon law, and in order for us to enjoy the blessings of the gospel, we must obey the commandments of the Lord. If we desire a blessing at the hands of the Lord, it becomes our duty to ask for it. In that connection, let me say that the Latter-day Saints should observe their secret prayers. Latter-day Saints should call their families together in the time and season thereof, and pour out their souls unto the Lord that they may be in communion with the Holy Spirit and be direct-

ed in their labors to do the things that the Lord requires at their hands.

It is not the rule that the Lord shall come to us and bless us with blessings that we need, without our asking. In reviewing the history of the Church, the Prophet Joseph Smith, in the beginning, when his mind was wrought up as to which of all the religious organizations of the world was right, and while he was pondering in his own mind, the Lord did not come to him and say that none of them are right. He went out into the woods alone, and poured out his soul to God to find out which of all the religious organizations was right. Then the answer came to him in the visitation of the Father and the Son. The Father, pointing to the Son, said to the Prophet boy, "This is my beloved Son, in whom I am well pleased; hear ye him." Then the voice of the Lord to Joseph was that none of the organizations was acceptable to him, and that he should wait, apart from any organization, and in the due time of the Lord he should be the instrument in bringing about God's purposes. Later on, when the Prophet desired to learn his standing before the Lord, pondering upon this question while lying upon his bed, an angel of the Lord appeared to him. Then the angel Moroni reconciled the Prophet boy by saying that his labors, his acts, were acceptable before the Lord, and that he was in good standing, having repented of his shortcomings, before our Father in heaven. Then he rehearsed the story of the whereabouts of the Book of Mormon, or the plates from which it was afterward translated by him, and what the mission of the prophet should be in relation

thereto. Later on, during the translation of the Book of Mormon, the Prophet and Oliver Cowdery encountered some problem in reference to baptism for the remission of sins, as recorded in the Book of Mormon, and desired to know what was meant in relation to the subject of baptism by immersion. I presume they consulted one with another, and talked about this matter of baptism, but the Lord did not come and say, This is the proper mode of baptism; but we find that Joseph and Oliver went out and prayed to the Lord relative to the subject, and while in the attitude of supplicating the Lord upon this question, John the Baptist appeared to the Prophet Joseph Smith and Oliver Cowdery, and laid his hands upon their heads and ordained them to the Aaronic Priesthood, and commanded them to ordain each other, and also commanded that they should baptize each other.

So also, when any principle or ordinance of the gospel, or any laws of the Church, have been given in this dispensation, the brethren who stand at the head and have the right to receive these revelations have gone to the Lord in secret prayer, and the Lord has come to them and revealed his mind and will upon these matters.

When the question of tithing came up in the early history of the Church, the Prophet Joseph went to the Lord, and said: "O Lord, show unto us, thy servants, what thou requirest of this people as a tithing." Then the word of the Lord came to the Prophet Joseph, that all of the surplus property of the people should be turned in as a tithing of the people, and after that one-tenth of all their interests should be given to the Church for

the upbuilding of Zion upon the earth.

So that is the example set for us. While we have not the right to receive revelations and visions for the Church, as has been explained in the discourses of our brethren, yet every member of the Church, whether he be young or old has a right to know his or her standing before the Lord, has a right to enjoy the testimony and the divine influence of the Spirit of the Lord, has a right to receive revelation pertaining to himself and his duty and ministry in the Church; and it only comes to us by our performance of duty, by our drawing near unto the Lord, as in the history of the organization and the revelations to the Prophet Joseph Smith.

I rejoice, my brethren and sisters, in the testimony that I have of the gospel of the Lord Jesus. I know it is true. I know that Joseph Smith was a prophet of the Lord, and that the brethren who have succeeded him, including President Joseph F. Smith, were prophets, seers and revelators, and were the right men in the right place. When I heard our beloved president say in his opening address that for seventy years he had devoted his time to the ministry, to the work of the Lord, to the spread of the gospel in many lands and climes, and in presiding among the brethren and sisters here at home, I honored and respected him. When I thought of the blessings we have enjoyed here at home, and of the wisdom and understanding exhibited in his life, I am certainly led to say that the Lord certainly blesses his servants. If we will devote our time and our talents to the ministry and the work of the Lord, the spirit of the gospel, and the establishment of truth

and righteousness in the earth, the Lord will continue to bless us.

I bear witness to you that the Lord has again spoken from heaven, has revealed his gospel, organized his Church, and placed therein every blessing and gift that is necessary for us to develop and grow and become like our Father in heaven, even in the gospel within the Church. It is an individual work. Every man must save himself. True, we can do a great deal by helping one another, but the salvation, the exaltation, the blessings that we obtain hereafter depend upon ourselves, upon our labors and faithfulness in keeping the commandments of the Lord.

May the Latter-day Saints everywhere be faithful and devoted to the cause of Christ. We have been told during this conference, and it has been pointed out to us, of the great responsibility of the Church in relation to this great world war, and I trust the Latter-day Saints everywhere will prepare themselves to do their full duty in whatever calling may come to them. This is my prayer, in the name of Jesus Christ. Amen.

ELDER JOSEPH REECE

(President of the Nebo Stake of Zion.)

I sincerely trust, my brethren and sisters, that the Lord will bless me upon this occasion, that I may be able to say something that will instruct you who have come here to learn the ways of the Lord.

I have one thought in my mind at present, which has come to me while our brother has been speaking in relation to the organization of this Church. While he was enumerating to us the different person-

ages whom the Lord has sent from the kingdom above to restore unto his people this great organization, this great Church and Kingdom of God in which we are members. When we refer to the fact, that our kind eternal Father and his Son Jesus Christ, the Redeemer of mankind, condescended to come to earth in answer to prayer, to deliver unto that boy the message which was essential at that time in order to prepare the way and to lay the foundation of this great work,—when we speak of the Lord Jesus Christ whom the Father introduced on that occasion to the boy Prophet as his Son, “My Only Begotten Son, in whom I am well pleased,”—the question comes to me, who was that Son? It occurs to me that this same Jesus Christ, the Redeemer and the Son of God, to whom the Father introduced the boy, was the same Jesus Christ who lived upon the earth during the meridian of time; that he was the same Christ that was born of the Virgin Mary. He was born of a mortal mother and an immortal father. He lived upon the earth for a short period of time, for about 33 years. He entered upon his ministry; he organized his Church with apostles, and evangelists and so on. In time he gave up his life for the sins of the world, that all the children of our Father in heaven who live today, and who lived at the time of the Savior, or who had lived upon the earth before his day, or shall live after we have passed away, might be saved through obedience to his laws. He gave up his life as a ransom for us all. My brethren and sisters, the Savior who talked with Joseph Smith the boy prophet was the identical Savior, the identical Jesus, who was born of the Virgin Mary, who

was crucified upon Calvary’s hill, whose body was laid in the tomb, and arose from the tomb on the third day and appeared to his friends and brethren. That identical Jesus Christ who was baptized in Jordan, appeared to Joseph Smith and gave him the necessary instruction for the founding of his Church in our day.

Our brother referred to the fact that John the Baptist had appeared and laid his hands upon Joseph and Oliver, conferring upon them the priesthood of Aaron, and had given them instruction as to how to go forth and labor in this great ministry, and how to organize the Church of Christ. Who was this John? After that messenger had delivered his message to the prophet and had conferred his priesthood, he said, “My name is John, the same who is called John the Baptist in the scriptures.” He was the same man who baptized our Lord and Savior, Jesus Christ, in the river Jordan, and none other.

Who were Peter, James and John who laid their hands upon those two men, and conferred upon them the holy Melchizedek priesthood? It was the same Peter, and the same James, and the same John who were left as the Presidency of the Church by the Savior of the world at the time he ascended to heaven. They held the same authority, and conferred that authority upon Joseph in the day in which we live.

Then we know of other visitations. We know that Moses appeared. We know that Elijah appeared. We know that Moroni appeared, and who was Moroni? He was the identical person who was entrusted with the care and disposition of the plates, the records from which the Book of Mormon were

taken, and the identical person who placed those plates in a secure place, where they were when he revealed them to the Prophet Joseph Smith. And it was his duty, his prerogative and privilege to come back to this earth in his resurrected form, with that same body and that same person and stature, at the proper time, and to the proper one. These are the facts that have been passing through my mind while I was listening to the discourse of my brother. We know that these things are true.

We know of a surety that there will be a resurrection of the body of every child of God. These things are not a mystery to us. We have been blessed with the revelation of God. We have been blessed and favored with a visitation of these great men who have come in their resurrected form, and restored these things. And these things are true, my brethren and sisters. There is absolutely no delusion about them. True? Why, of course they are true. How could they be otherwise? How could all these things have transpired, how could this Church have been organized, and how could it have attained to its present standing and accomplishment? How could all the work that is being accomplished by this Church, for instance the establishment of the missions that have been spoken of, to carry this truth to the nations of the earth? How could all this be carried on with zeal and that same attainment, if it were not true?

You and I would have faltered long since if these things had been a delusion. But these things are true and faithful, and we have this knowledge. God has descended to reveal it unto us, to all his children.

We have this advantage over the children of the world. We have been willing to accept of these precious things, and the Lord has been merciful unto us. Through the direction of his Spirit he has permitted and enabled our leaders, the men whom he has chosen, to establish this work. Where would we have been if it had not been for this Church? God has blessed this work and prospered it till it has grown to the proportions which it has, and all these things have been brought about, my brethren and sisters, through the obedience of his people to the things he has revealed for their guidance.

All these things, these blessings, which we have received, have been ordained of God, and brought about by his power. We may go out into the world to preach the gospel and testify to the nations of these truths which we have accepted, but we cannot force them to accept of them. It is not our privilege so to do. The Lord does not expect it, but he has commanded that we carry this message to the world, that we use our means and our efforts and our talents as he shall bless us from time to time, in order that all of his children who live upon this earth may have the privilege of enjoying the same blessing and the same testimony and the same knowledge of things that we as a people enjoy.

We cannot afford to falter, my friends. The work of the ministry is great, and we are called and appointed each one in our place to perform a certain labor. My brethren and sisters, let us attend to that. Let us see to it that we are found in our places, that we are performing the work that the Lord has designed, in the way that he has re-

vealed for his servants and his handmaids to follow. Let us see to it that we keep the commandments. Let us see to it that we attend to our prayers. Let us see to it that we attend to our work that he has called us to perform. Let us see to it that we attend to our worship, that we partake of the sacrament upon the Sabbath day, and that we do all things that will have a tendency to bring us together and to make us more faithful and more appreciative of the things that the Lord has done and is doing for us as a people.

May God bless us and help us appreciate his blessings, and may they be increased unto us. May we grow in wisdom, in knowledge, and understanding. May we continue to be so faithful and true that the Lord will be pleased to own and bless us, as his people. May we be able to enjoy every blessing, privilege and gift which he has in store for his faithful Saints. Nothing short of this, my brethren and sisters, will be satisfactory to you and me. May God help us in our weaknesses, that we may be able to overcome with his strength, and make us equal to every occasion, that we may not falter, but that we may ever look forward to the promises which he has made. May we have the testimony burning in our hearts to know that Jesus is the Christ, to know that Joseph Smith is a prophet; to know all that he received, and all the visitations that came to him, and all that has been revealed and restored to the earth, and know that these things are true, that we may not falter in the least, but continue to be faithful in good works, I humbly pray, in the name of Jesus. Amen.

ELDER JOHN M. HENRIE

(President of the Panguitch Stake of Zion.)

I pray that the Spirit of the Lord may direct me in the remarks I make. It has been indeed a great blessing to me to have the privilege of attending this general conference of the Church, and listen to the many testimonies that have been borne, and further to listen to our brethren explain and enlarge upon the principles of the gospel that have been given to us in this the dispensation of the fulness of times. We have had enumerated to us in this meeting events that took place in connection with the restoration of the gospel. These things are marvelous and great. Our brethren and sisters who lived in the early history of the Church, had to wonder as to what would be the result of this great move, because it was new to them. We live as those who direct the affairs of business after it has become established, by those who have gone through with the experimental part and have learned to know that it was successful and good. The stocks of corporations become valuable after the corporation has made a success, and paid great dividends; and I look upon this work in that same connection. It has become greater to us because of our seeing the wonderful success that has crowned these events that have been enumerated here in our meeting. If we had not received any advantages because of the visitation of God the Father and his Son Jesus Christ to the world, we might not be as strong in our testimony of its truths. But if as members of the Church we can individually see where we have been greatly

blessed because of that event, then our standing in the Church ought to be esteemed much higher by us much more so than if we had lived in the early part of the history of the Church, when it was experimental to a large degree with the people who lived at that time. I have thought often of my case, and wondered what I would have been, had it not been that the glorious visitation was given to the Prophet Joseph Smith, and had not the gospel been restored. In my case, as with many of you, my parents were found in different parts of the world. No other means under heaven, probably, could have found them, and brought them together, and given me birth under such favorable circumstances and conditions as I enjoy. My mother, a little girl in a great city in the old country, was found and brought out into the valleys of these great Rocky mountains where there was great room for development. My father was found in an entirely different part of the world, and brought here by his parents, and united in the house of God, under the New and Everlasting Covenant, for time and eternity, to her, who gave me birth, with which I am pleased and well satisfied. This applies to a very large number of Saints who have been gathered to these valleys and who have had similar history and origin. These things have been brought about by the restoration of the gospel and the establishment of this great work.

Another thing that I want to speak of briefly: in the day that the gospel was restored, our parents and grand parents were groping in darkness to a great extent as to what was the best means of living, whether, for instance, it was proper to par-

take of stimulants to give them the strength needed for the accomplishment of their work. Light came through the restored gospel, showing that men are better without stimulants, without the use of narcotics, and things that have a tendency to injure and weaken our systems. This truth did not come to us from a scientific source, but through the restored gospel, and by revelation from God. To me there has been nothing that has blessed me more than the words of wisdom that were given through the Prophet of God, who received the visit from the Father and the Son. You apply that to yourselves, as I can apply it to myself. We may contemplate now a great people who have been blessed in their bodies and in their minds, and above all in their spirits, because of the knowledge revealed from heaven in connection with these other great events that took place.

It has been made known to us that our citizenship in this, the United States, is in a government nearest to God, our Father and the government of heaven. Is that any advantage to us to have that faith in these trying circumstances confronting the world at the present time? To me the knowledge and testimony that every effort I put forth to assist our government and its allies in establishing freedom and equal rights among the children of men in the world, are stimulants to me to perform my duty as a citizen of the government of the United States. Is it any advantage to you to have that same knowledge, or that same testimony? I am sure that you all enjoy it as I enjoy it. Is it any advantage for us to know that we went down into the waters of baptism under the hands of our

brethren who received of the priesthood that was given unto the Prophet Joseph Smith and Oliver Cowdery, by divine administration of heavenly beings? It is certainly a blessing to me to believe that I was baptized by one who held the authority of God, and that my sins were remitted because of that baptism, and that through the imposition of hands of those who are in authority I am entitled to the Holy Ghost to direct my every act in life. This is not, as I view it, any longer guess-work, or a matter of wonder as to what the result will be, because I see, as I associate among the children of the Latter-day Saints, men and women in every part of this state and in other states, and in every part of the world, people who have been enlightened through the imposition of hands and the reception of the Holy Ghost.

Is there any one who has a desire to know the things of the Lord that could not accept of these great principles, and see that they were a blessing to them because of having received them? Is it any advantage to me as a husband and a father to know that I was married in the house of God, and that my wife and children were sealed unto me for time and eternity, and that we shall know each other in our family circle throughout eternity? Does that bless us, my brethren and sisters, or are we still in wonderment as to whether that is a good doctrine or not? It seems to me that no man or woman who is honest could deny the very power and effect of such a doctrine as that being taught to the children of men.

Now, as I said, we are not guessing any longer as to what will be the result, but we live in this day when the God of heaven has permitted us

to see the result and to know what the effect has been among the children of men. We see here an organization of people who stand wholly and unitedly behind the great cause of the great portion of the world that are fighting for the liberty and the uplift of mankind. I do not know of anything that gave me greater pleasure than to see the unanimous vote of that great gathering of people this morning sustaining and supporting the president of the Church to appropriate all of the means that we could spare from the treasury of the Church to support this great cause.

There are two things that I have a greater appreciation for this day than any others. One is a knowledge of the truthfulness of the gospel, that we are in the light, that we know to that extent that we serve God, and develop within us the Spirit of God and magnify the priesthood that he has given to us, that our lives are acceptable to him, and that we can see that the result is good, that we are made stronger and more perfect and Godlike than without the organization of the Church and the principles of the gospel as they have been given unto us. I believe in this day when our time is required for so many different purpose that we ought to be sure that we do not neglect anything that pertains to the gospel of Christ and our eternal salvation, that we may thus have power within ourselves not only to serve our country in this time of need, but to serve God, and this is one of the great things that I am most pleased for. Another thing is citizenship in this great Government of the United States, and the faith that has come to me that its Constitution is an inspired instrument, and that

the Declaration of Independence was never made by man alone. Man would not have had courage and grit to have undertaken such a thing, but it was inspired of God, and the Constitution of the United States is superior to the documents or charters or constitutions of any other government given unto men. This great organization of government is big enough to take in all peoples as rapidly as they are able to come in and enjoy the blessings of it.

I feel that as Saints of God we should realize the great responsibilities that rest upon us in the service of God, and live up to the requirements of the gospel in full, and develop within ourselves the Spirit of God, and a determination to be worthy, true citizens of this great Government, and assist it to the fullest possible extent.

I rejoice in the testimony of the truth of the true gospel, and in the testimony of the truthfulness of the mission of the men who preside in the Church in this day, as well as those who have preceded them, in the past history of the Church. I am glad to feel within my soul, that Joseph F. Smith is a prophet and that he is recognized of the Lord as the head of the only Church recognized of God in the world; and that his brethren who are numbered with him as counselors, apostles, seventies, stake presidents, and bishops, are in line and in harmony with him. I am glad to know for myself that the gospel is true, and that there is power in it to save men from destruction and eternal torment and sufferings. There is no other people in a condition to know and enjoy the great blessings that the Latter-day Saints possess. Let us rejoice in that truth. Let us develop a further knowledge and

gain a greater power than we have already gained, is my prayer, in the name of Jesus Christ. Amen.

A young ladies' trio sang: "I bring hearts-ease."

ELDER JOSEPH E. ROBINSON.

(President of the California Mission.)

How blessed it is, my brethren and sisters, to have faith in God and in his work; to know in one's own soul that Jesus is the Christ, the Redeemer, the Savior of mankind, the Mediator of the New Covenant, and one who pleads with God for the salvation of his brethren and sisters. This is the thought that came to me whilst our brethren were bearing witness of the testimony of truth that is welling up in their souls. They are not tossed about by every wind of doctrine, not driven with the wind, not moved out of their place. Yet, whilst they were speaking I wondered if here you had met some such conditions or whether you have had any such cases as we have met in the mission over which I preside, of men who would "run without being sent," men who did not await until they were called upon before they think they can be teachers of men, and who rise up with their hands to steady the ark of the covenant.

I have wondered if in this land you have had any who are "mighty and strong who are come to divide by lot the inheritances of the Saints." We have had five such in the California mission since I have had the honor to preside in it. They have come to naught, and dwindled away. One in particular that I have in mind, who gathered

about him quite a little body of honest people, God-fearing people, humble and contrite and repentant when they were shown the error of their ways, for I had the privilege of baptizing a goodly number of them. This man went on for years, pretending that sometime he would come as a mighty and strong one and set the Church in order. He said that the people would be tried in all things; so frequently he would be drunken with wine, that they might be tried in that way, and he reveled in the use of some drugs and tobacco, so that they might be tried in their faith because of this weakness. He took wives from some men and gave them to others, and then took them himself, and then turned them back to the original husband, that they might be tried in that way. And still they endured it because of their faith, in some of his prophecies and the manner in which he interpreted the scriptures. When stricken and about to die, he was taken to a hospital, and several days before his death he told them not to bury him, but to watch over his body for three days and he would come and take it up again and establish them in their inheritance in Zion before God forever. They watched his body for six days, and then they buried him.

I have wondered if there has been any one come to you who wanted to establish the "Order of Enoch," who want you to "join the United Order." We have had such one, and when certain of the Saints, his associates, moved by his testimony and his oratory, joined with him to have a "community of interests," in all of their real estate and effects, and they came with the deeds to their lands to be conveyed

to the body that was being organized by him, and they asked him for his deed, why, he had deeded his property to his wife and all he had was but the watch that he wore. This made them a little bit jealous and fearful of the scheme, and so it all came to nothing. So I have noted that some men here at home, who have met with financial failures, are quite willing to join the "Order of Enoch," and have the people pay their debts and take care of their families. I don't know whether you have met any such or not.

I want to read to you, thus extending the remarks of my brethren this afternoon, and what was said in the general conference yesterday, from the Doctrine and Covenants, 42:11:

"And again, I say unto you, that it shall not be given to any one to go forth to preach my gospel, or to build up my Church, except he be ordained by some one who has authority, and it is known to the Church that he has authority, and has been regularly ordained by the heads of the Church."

Has any one been telling you that God can raise up a prophet at any time? That it does not require the authority of man to make prophets and apostles and leaders of the people? Have they quoted to you that Paul has said, that he "was an apostle not by man nor the hands of man," as a proof of this doctrine? Or, that God sent his angel to ordain John when he was eight days old, or that he ordained Esaias by his own hands? If they have, they have told you the same things I have heard in the mission field. I am mindful of the fact that the least deacon in the Church could say with as much appropriateness as

Paul that he has the priesthood, "not by man nor by the hands of man," for man did not bring the priesthood, did not ordain it and cannot bestow it within and of himself. The priesthood of the Son of God is without beginning of days or end of years; without father, and without mother, and without descent;" but it is always, and has ever been *given under the hands of some one* whom God hath appointed. Paul was chosen and set apart to the ministry with Barnabas, by the Apostles, in the Church, and he was sent by the Lord, Jesus Christ, to Ananias, in Damascus, that through Ananias he might receive the Holy Ghost; and Cornelius, devout as he was, and visited by angels, did not receive the Holy Ghost until the proper authority had been sent to him to bestow it. And so we may rest assured that John received his priesthood either from his father, who held it and who ministered at the altar in the temple, or from *some one who was authorized* to give the priesthood. Men may be appointed and ordained to fill certain positions; but all the way through you find that the priesthood came through the proper order in the Church. *Esaïas received his priesthood at the hand of Melchizedek*, the great high priest. So when men claim these things, they are either ambitious to claim leadership themselves or have lost sight of the word of the Lord in reference to priesthood and presidency.

I am told that this 85th section of the Doctrine and Covenants, written into a letter of the Prophet Joseph Smith as he wrote to W. W. Phelps, *is yet to be fulfilled*, and men are teaching it and writing about it today as they have been

from the very time it came forth in the Church, and it was given November, 1832. I want to read just a little. And if you will read the 48th and 51st sections, you will find how the Lord determined that his Saints should receive their inheritances in Zion. They were consecrating their goods when they were converted in the world and sending their funds up to Jackson county, to the Bishop of the Church, who was to buy lands for them, and give it to them "legally" by "deed" under the law, that they might receive it in severalty for themselves and their heirs after them. And when people had sent their moneys and then emigrated to Zion they found the Bishop was a little slow in doing his appointed work. The anger of the Prophet was aroused, and he wrote to Brother Phelps how badly tried he was over this matter, that people who had sold all they possessed, and had left their friends in the East and had sent their moneys ahead of them to Zion, and then came there, and found there was no place there, no inheritance prepared. It looked like a fraud upon the face of it. So he wrote to Brother Phelps how his soul was wrought up over this matter. Yet some men can read into this revelation, this letter of the Prophet, an event yet to be. I want to read to you just one paragraph when this one mighty and strong was to come, for we read here that record of all things that transpire in Zion should be kept, and that all who consecrated property should receive an inheritance *legally* from the Bishop. And if the Bishop would not do this, then God would send a mighty and strong one who would see that it was done, and that man who *was*

appointed and *who was* called of God, "that putteth forth his hand to steady the ark of God, shall fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning." A man in 1832 must today be 112 or 115 years of age, to say the least. Do any of you know of a man who was appointed at that time to do a work who is still living? And yet men, deluded by the cunning influences of the adversary, would today see a present fulfillment of these words as I have read them to you.

How delightful it is, how thankful men should be, that God graciously has given them faith, that they do not question *his* authority, that they are willing to follow the lead of *the brethren who have been called to preside* in the Church; and we may rest assured that there will be none come out of this order, for as I read to you, they who preach the gospel or organize any of its branches or set in operation any of its functions *must be regularly ordained* by the heads of the Church, and be known by the Church. So even if John should come, as some friends would try to make me believe, how would he be known? "O, his prophetic power and his personality would declare him," they say. Aye, but that does not answer. The Lord has said, that he that is called must be *regularly ordained* by the heads of the Church, and *known by the people* of the Church. While I agree John has a great work to perform yet, as we read in the scriptures, if he comes to us it will be as he came to the Prophet Joseph Smith, and doubtless with other witnesses. Their work will have to be done by and through the proper order and priesthood, and through the proper

and correct channels of the Church, and the people will know and understand it, and it will not be a side issue, where Southerner or Northerner or West-man or "East-man" can say "I am he." It is true that when the Prophet Joseph had his vision there was none others present of mortal men; but the Father and the Son, two witnesses, were there, and when we stand before the pleasing bar of Almighty God, *they* will bear witness to the unbeliever, that they revealed themselves to the boy Prophet in this day, and under their divine guidance and instruction he set up the Church of Christ for the last time. And when John came with his, the Aaronic Priesthood, there were Joseph and Oliver present. When Peter and James in their resurrected bodies and John still in the flesh came, there was Joseph and Oliver again. When the mighty angels, Adam or Michael, and Elias and Elijah came, in the Kirtland temple, there were the brethren to bear witness of it, and "every word of the gospel shall be established in the mouth of two or more witnesses." So when *one man* rises up to judge Israel, and to say how we shall walk, and to divide the word of God to us, even though he claims an angel has visited him, we should look with suspicion upon that individual. In the last days, it is true that God would pour out his Spirit upon all flesh, and "their old men shall dream dreams, and their young men shall see visions, and their sons and their daughters shall prophesy," that is not limited alone to the Church of Christ. It is to *all flesh* who accept the Christ as their Redeemer. There are wise men in the world and there are daughters who prophesy; but I am

afraid there are some in the Church who dream dreams only. I have told the sisters in our mission, for several of them have dreamed dreams, that there has been no provision for them to dream dreams for the Church. "Their old men shall dream dreams, their young men shall see visions, and their sons and daughters shall prophesy," but there is no chance for the sisters to dream dreams. So when they come to me with their wondrous dreams about what I should do in order to establish the Church to save the Saints from destruction, I have met it with more or less suspicion despite their faithfulness and their sweetness and the consideration that should be given them because of their regard for me personally and for my people. But I am afraid of dreamers of that kind.

I have never asked, since I arrived at the age of judgment, and of ripe manhood, nor since I have been called to preside in the order of God and labor in his ministry,—I have not asked for visions nor tongues, nor the gift of prophecy, in the sense of being a prophet to Israel. I have asked for *good common sense*. I have asked the Lord to keep me humble and stable; and I thank him with all my heart that I believe his word and sustain, with all my heart, his priesthood. If I cannot both with my head and my heart love him, let me love him with my heart alone and believe in his word with all my soul. I pray that it shall not be left to my head alone, which may err, and which is cold, and calculating. You wives want to be loved by your husbands with their whole hearts. No matter how much they admire you, and speak of your graces with their lips, and tell of your virtues, you *want their*

hearts. And so God has said, "O son, give me thy heart." We are told by the poet Holland, who was at once a poet and philosopher, that

"Ofttimes the heart is wiser than the
intellect,
And leads with swifter hands and
surer feet to wise conclusions."

These men who spend all their time trying to figure out in the scriptures what awaits us, and to steady the ark by their interpretation of the word of God, oftentimes are giving their heads to the adversary and withholding their hearts from God, and stand on dangerous ground.

I ask for the faith of the ancient seer who, stripped of his riches, his children taken from him, his friends finding fault with him; sitting in the ashes of a once happy home, afflicted with a nauseating, humiliating, disease, scraping the exudations of that disease from his body with a potsherd; his wife sickened with his appearance and what he had passed through, saying to him, "Why don't you curse God and die?" said, exulting in his heart because he knew his God and his salvation, "Though he slay me, yet will I trust in him," for, "Though after my skin worms destroy this body of mine, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me."

I want the faith of Paul who, persecuted, maligned, misunderstood, imprisoned, poverty stricken, earning his own livelihood as he preached by the wayside, appealing from the courts of Rome to the Cæsar himself, the head of the Roman government, in order, I take it, that he might bear witness of the

Christ to the very head of the civilized world at that time, (for he need not have gone had he not desired it), I want the faith that he had after he had borne his testimony, after he had bidden farewell to the Saints, as he wrote to his loved son by adoption, Timothy, from his prison cell; perhaps by the rays of the sinking sun, that last that set for him in mortal life, these words: "I have fought the good fight, I have kept the faith, I have finished my course, and henceforth there is laid up for me a crown of righteousness, which God, the just judge, giveth to all those who love him and his appearing."

I want the faith of President Smith who, after seventy long years of service, whilst broken in body with the responsibilities and labor of guiding this people, said: "Although I am weak in body, I was never stronger in my spirit and in my intellect and my determination to serve God and keep his commandments than today." You heard him Friday morning bear witness of that in our conference.

I want the faith of the Prophet Joseph Smith, who thought perhaps if he withdrew from his people for a little season, he might relieve them from persecution; but, his wife, like Job's wife, sent for him complainingly with others, asking him to return to the body of the Church. He said: "If my life is no longer of worth to my friends, it is useless to me," and added these words, as he set his face toward Carthage, knowing full well that his blood would be shed to bear witness of the Christ and the message he gave in this day: "I am going like a lamb to the slaughter, but I am calm as a summer's morning; I have a conscience void of

offense towards God and towards all men. I shall die innocent, and it shall yet be said of me, 'He was murdered in cold blood.'" Dare any sycophant, any heretic, any fallen teacher, any coward, use the words that the Prophet Joseph did? Dare any man within and of himself, unless his conscience was void of offense toward God and man, declare such a thing when he knew that death awaited him on the morrow? O, the peace of Christ which passeth the understanding of man; when it takes possession of the souls of his children, they are unmoved as a rock. When dire things come to them, they are unafraid, and like Joseph, "calm as a summer's morning," content to await their redemption, for they are not afraid of the bar of God, when they shall stand in the flesh for the final judgment.

I want the faith of Hyrum, so sweet in his soul, so full of loyalty and fealty to his brother, the Prophet, reading the words of Moroni, who had seen ten thousand led by him, murdered about the Hill Cumorah; who before closing the record of the Nephites uses these words, and Hyrum read them before that last trip to Carthage, and turned the leaf down, upon them as his testimony:

"And it came to pass that I prayed unto the Lord that he would give unto the Gentiles grace, that they might have charity. And it came to pass that the Lord said unto me, if they have not charity it mattereth not unto thee, thou hast been faithful, wherefore thy garments shall be clean. And because thou hast seen my weakness, thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father. And now I, Moroni, bid fare-

well unto the Gentiles, yea, and also unto my brether whom I love, until we shall meet before the judgment seat of Christ, where all men shall know that my garments are not spotted with your blood."

May each one of us have that faith dwelling in our hearts that we may not be afraid when we stand before the pleasing bar of Christ, is my prayer, in the name of the Lord Jesus. Amen.

The choir sang: "God is our refuge."

Benediction was pronounced by Elder Milando Pratt.

SECOND MEETING OUT-DOORS.

A second outdoor meeting was held at the Bureau of Information building at 2 o'clock p. m., Elder David O. McKay, of the Council of Twelve, presiding.

Singing and music were furnished by the Richard's ward Glee Club, J. Spencer Cornwall, chorister, and Cleon Donelson accompanist.

The Glee Club and congregation sang: "High on the mountain top."

Elder Ernest Kimball offered the opening prayer.

The Glee Club sang: "Scatter Sunshine."

ELDER DON C. DRIGGS.

(President of the Teton Stake of Zion.)

My brethren and sisters.—It is certainly gratifying to be here today to participate in the exercises of this great conference of the Church.

This is my first meeting of the conference. I happened to be engaged in the Government service, voluntarily, in one of the departments of our Government, and was called away at the conference date to attend a meeting in Boise, and I have tried to fill both appointments. I came in this morning with the hope of getting in touch with the conference spirit and taking back something that would be valuable to myself and my people who live in one of the stakes established in the last few years in Idaho, a growing state, which is inhabited in the southern part, by Latter-day Saints. It has only been a few years ago it seems to me, that our people began to migrate into Idaho, to overflow the boundaries of this state. I remember that at the time we went into Idaho, it was a period of depression in the Church, and the authorities felt the need of the young people staying at home, but they allowed a few of us to go over there. We have established a stake of Zion in that part of the country, have developed now into quite a colony, and a good part of the Church is located within the boundaries of the state of Idaho.

I rejoice in the progress of the Church, of the latter-day work, and that I have been permitted to have a humble part in its establishment, in its growth and development. I like to keep in touch with the spirit of the work and the progress of the Church, and know that I am in harmony with those who are charged with the responsibility of carrying the work of the Lord.

I rejoice in the work that our boys are doing, in the spirit that they are manifesting, not only in their loyalty to the Government of the United States, but in the feel-

ing that comes to them at the same time, that they desire to place themselves in harmony with the Church, and seek the blessings it is their right to enjoy, before they depart on their great mission of service to their country. I have noticed that as our boys go out in the service of our country, that they begin to think about the possibilities of the blessings that are vouchsafed unto them through the channels of the Priesthood, and have a desire to receive these blessings. I feel that the experience that our boys are getting in the service of our country is going to make them appreciate also the service that they may give to the Church.

I believe that the spirit that the boys have in desiring to go forth in the service of their country is also enjoyed by the people. We find that our boys are not satisfied to stay back in the training camps, but are eager to get to the front, and when they get to the front "over there," that they are not satisfied to stay back, but are eager to get right on the firing line. We are beginning to get that spirit ourselves as a people. When the calls are made upon us from time to time to do service for our country, there is an eagerness to get into the front line, and to go "over the top." I am proud of the record we are making in this particular. I am proud of the record of the people in our particular part of the country, and I want to state here that at 8 o'clock on the night of the drive for this Fourth Liberty Loan, we were able to telegraph to headquarters that we had gone "over the top," just at the close of the first day. And that is the spirit that is being manifest in our part of the country. I know it is the spirit all over the

country, and especially among the Latter-day Saints. I rejoice that we so readily take up the cause of our country, because it is really the cause that we have been fighting for ourselves these many years; and it is characteristic of the Latter-day Saints that they adapt themselves to the needs of their country, and when an opportunity comes, that they are ready and willing to show their devotion and patriotism. These thoughts are uppermost in our minds. I know that we may be excused for talking about them in our meetings, and we can be satisfied with the feeling that it is in harmony with the teachings that we have always received.

I rejoice in the testimony of the gospel of Jesus Christ. I desire to remain faithful to that testimony. I desire, as long as I am permitted to live upon the earth, to be permitted to have a desire and disposition to raise my voice in defense of the Church, and to live so as to be worthy of the blessings of the Lord. I pray that his favor and blessing may be enjoyed by all of us, that we may continue faithful in the discharge of every duty and obligation resting upon us, in the name Jesus. Amen.

ELDER JOHN M. BAXTER.

(President of the Woodruff Stake of Zion.)

I have enjoyed all of the sessions of this Conference, my brethren and sisters, and the sweet influence that has attended its meetings. I most humbly pray and desire that while we are assembled this afternoon, in this little meeting, the same sweet influence may attend us.

The first article of faith of the

Church of Jesus Christ of Latter-day Saints reads: "We believe in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost." It seems to me that all of the Christian world claim to believe in God our Eternal Father and in his Son Jesus Christ; but we, as Latter-day Saints, have a knowledge of God that the world does not have. We believe in the God of Abraham and Isaac and Jacob, the God of our fathers.

We read in the 18th chapter of Genesis, that God made himself known to Abraham, on the plains of Mamre. He talked with him and ate with him, and associated with him, as one man talks and eats and associates with another. Abraham had great faith in God, because of his knowledge of God, because he had associated with him, had been near him. At the time of the destruction of the cities of the plain, when God came down himself, Abraham had great influence with him concerning those things, because of his knowledge and faith in God the Eternal Father.

Isaac and Jacob were both familiar with God, and therefore, they had great faith in him.

Our Lord and Savior, Jesus Christ, when upon the earth, said he was the very image of his Father in heaven, and those who had seen him had also seen the Father. They were so much alike in person that whoever looked upon the person of Jesus Christ could see in him the exact image of his Father; and we know that our Savior had a body the same as the body of a man, and he mingled with men upon the earth, ate with them, conversed with them, and finally laid his body in the tomb as other men are laid away when

they pass from this state of existence.

In our dispensation, the Lord has again revealed himself to men upon the earth. In answer to prayer, God the Eternal Father and his Son Jesus Christ appeared to Joseph Smith. They were in appearance similar to men, and they conversed with him, the Father saying, "This is my beloved Son, hear ye him." The Savior of the world conversed with the boy prophet, and instructed him concerning his future mission upon this earth.

Now, my brethren and sisters, there is a great deal of difference between saying that we *believe* in God, and in Jesus Christ, his Son, and *knowing* God. We are told that to know God, and Jesus Christ his Son, is eternal life. And I believe that is the only way that we will ever attain to eternal life, to obtain a knowledge of God, our Eternal Father. I do not believe we can successfully worship him unless we know who he is.

I believe that there are a great many people in the world today, who are in the same condition that the people were at Athens when Paul went there, on one occasion. He saw upon an altar this inscription "Unto the unknown God;" and he said, "Him whom ye ignorantly worship, declare I unto you;" and then he preached unto them the true and the living God, the Father of our spirits, the creator of the heavens and the earth, the seas, and the fountains of water, and all that in them is.

And that is the God whom we serve, worship, and pray to. We have faith in him, because of our knowledge of him. It seems to me that it is the only way we can

have faith in anything. Our belief in anything is through the knowledge that we have of that in which we believe. When we pray to God our Eternal Father, we expect our prayers to be answered. We pray in sincerity, as Latter-day Saints, and we have all faith and hope that our prayers will be answered.

There are people praying today, in all this world, who never prayed before; and it is difficult indeed for people to pray to God who have not faith in him. It is evident to me that a great majority of the people of the world today that I have been associated with, outside of the Church of Jesus Christ of Latter-day Saints, do not know to whom they are praying; they do not have a knowledge of God. If they had, they would not profane his name in one breath, and pray to him in the next. We are living in an age of profanity. God has commanded his people, Thou shalt not take the name of the Lord thy God in vain;" and yet, over all this broad land, we find men and boys, young and old, who ought to know better, profaning the name of God; and now, when distress, trials and troubles are coming to them through this terrible world war, they are turning to the Lord, endeavoring to pray to him for the protection of their sons, and those who are near and dear to them, who have been called into the war.

The Lord has said, "If you will turn unto me, I will turn unto you." If you will turn unto God, he will turn unto you. If you will resist the devil, he will flee from you. And I believe in that saying. I believe that it is true. If we have profaned the name of Deity, we have not known what we were do-

ing, we have not known the true and the living God. I believe if those who have been guilty of it will repent, draw near unto the Lord in prayer, that he will draw near unto them and they will be forgiven for that which they have done. I believe in the principle of repentance, whether it is of profanity, or the breaking of the Sabbath day, or any other commandment that the Lord has given unto us. After we have attained to a knowledge of these things, and know that we have done wrong, and we repent, the Lord will forgive us; and so sure as we draw near unto him, so sure also will he draw near unto us, and his Holy Spirit will be with us, and guide and direct us in our lives. But we ought to pray *consistently* to God.

I remember one little incident that brought this matter to my mind a few days ago. A man with whom I am well acquainted, a member of the Church, who has not done anything in the way of performing his spiritual duty in the Church, had never prayed before in his life with his family. He had an invalid mother who herself had been a praying woman, but his boys had never been taught to pray. When they had gone away from home, they wrote letters home. The influence that surrounded them at home in the organizations of the Church, appealed to them then more than it had at home; and they wrote to their father and mother that they wanted them to pray for them night and morning. They wanted to be remembered in their prayers. And this man, after that, commenced to pray to the Lord for the preservation of his boys. After a conversation with him regarding it, and he had informed me himself

that he had started to attend to his prayers, the next Sunday on my way to attend meeting in our stake of Zion, I found him and his whole force of men (because he was a rancher) working upon the Sabbath day, just the same as on any other day of the week,—though doubtless on the evening of that Sabbath day, he knelt down, in his home and called upon the Lord to preserve the lives of his sons who were away. I do not feel that his life was consistent, or that his prayers were consistent. It will be very difficult for him to have faith in God the Eternal Father; and it is said that without faith, it is impossible to please God, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Therefore, under those conditions, I cannot see how a man could have faith in God, and faith that his prayers would be answered. James the apostle tells us that when we ask anything from the Lord, we must ask in faith, believing, never wavering, for he that wavereth is as the waves of the sea, driven by the winds and tossed; and we should not think that any man under those conditions will receive the favor of the Lord. When we waver, we are unsettled in our minds as to whom we are praying. When we have never had a knowledge of God the Eternal Father, it is very difficult indeed for us to have faith in him, and have faith that our prayers will be answered.

It seems to me that this present time in the world's history, is a time of repentance, a time when we should repent of our sins. If we have done evil, we will do evil no more; and we will find grace in the sight of God our heavenly Father,

that our faith in him will be increased that our prayers may be answered.

It seems to me that it is a time that we should turn to the Lord, if we have disregarded his law, broken the Sabbath day, and desecrated that holy day that he has commanded us to keep holy. We should repent of it, and observe the Sabbath day, work six days of the week, and upon the seventh day go to the house of the Lord, partake of the Sacrament there, and renew our covenants with him, promise that we will serve him and keep his commandments through the week that is before us. If we have been in the habit of breaking the commandment which God gave that we should not take the name of the Lord our God in vain, we should repent of that, and not do it any more, but be humble and prayerful, ask forgiveness of God for the desecration of his name, go before him and put ourselves right before the Lord, not only in those two things of which I have spoken, but in everything that we have done that is wrong. It seems to me it is a fitting time, in this particular age of the world's history, for us to put our houses in order, to live the lives of Latter-day Saints, to trust in the true and the living God.

I believe with all my heart that the destinies of men and nations are in the hands of the Lord, and I believe that if the Latter-day Saints would overcome the weaknesses of their natures, and repent of their sins, draw near unto the Lord by prayers and supplications, and make their lives consistent with the same, they would have greater power and influence to bring about the conditions that they are desirous of bringing about. We would thus have

power with the Lord. I believe it is within the province of the Lord to save every man and woman and child who will turn to him, serve him and keep his commandments.

I pray the Lord to bless you with his Holy Spirit, to guide and direct you in your lives, that you may draw near unto him, that we all may repent of our sins, overcome the weaknesses of our flesh, and live lives consistent with the teachings that we have received as Latter-day Saints, in the name of Jesus. Amen.

Elder Joseph Kjar sang a solo:
"Keep the home fires burning."

ELDER EDWARD W. CROFT.

(President of the Big Horn Stake of Zion.)

If there was ever a moment in my life, my brethren and sisters, when I deeply felt to appreciate the fact that I am a member of the Church, it is at this particular time. During this conference there has not been one moment that it has been my privilege to listen to the servants of God, that the prayer has not been in my heart, "Thank God for my humble standing in the Church." If there has been a minute during the conference, that I have not enjoyed so very much, it might be termed the one that I am living right now.

I feel this afternoon that of all the history of the Church that should be inspiring to the Latter-day Saints, the hours spent in a general conference should be considered the most important. I thought yesterday during the meetings, what a glorious interpretation we have of the mission of this country! I thought, too, yesterday af-

ternoon, what could we ask, as citizens of this country, of our flag, that it has not given to us, and does not give to us every day? Along with that thought, there was a kindred thought that went through my mind, what is there in the experience of mortal man, that he could ask for, pray for, possess, as a mortal being, that this great organization of ours does not give us?

I thought, too, what a glorious thing it is to be reared in this Church, what a glorious privilege it is to be born under the new and everlasting covenant, what a blessing it is to hold the priesthood, what a protection it is to know where we came from, what we are doing here, and what our life's mission is, and what will be the ultimate result of our actions in this life, and to know where we are going!

There is an old story that is told of a king who had certain individuals to perform before him to make him laugh and be happy when he seemed to be downcast, otherwise than happy. A particular fool, for so they were called, had presented to him a token, I believe a cane; and the king told him whenever he found a bigger fool than he was, to hand him the cane. The story tells us that after a number of years, this fool was called before the king, and the king was going to take his final journey, the journey that we all will take sooner or later; and the fool stood before the king and said, "Where are you going? Where do you expect to go, now that you are dying?" And the king said, "I do not know." And the fool said, "Take the cane."

As I sat yesterday and heard the plea of the man who presides over our meeting today, to the young men of Israel, I thought of some of

the experiences that I have encountered as a practicing physician. I have watched all my life some of the things that my mother taught me as a boy, and I have found that she told me the truth about this great latter-day work, and about some other things about my nature that I did not understand as a boy. She told me that the Lord had given me appetites and passions, that if properly controlled and governed, they were to be a blessing to me all my life; but, on the other hand, if I ever became the slave to any of them, that I would be in the most abject slavery. She talked about them as masters, who when once they have the fetters of slavery wrapped about a human being, have no mercy and are the downfall of thousands of boys and girls. Yesterday, while Brother McKay made that beautiful plea to the youth of Zion to conserve their manhood, their minds, and their bodies for the great and glorious work of God in which we are engaged, I thought of the things that my mother told me; and this afternoon, in the moment that is left me, I would like to say a word to our boys, the youth of Zion.

I believe that I have had experiences that have taught me one thing that I want to give you here this afternoon.

I heard a great man make this statement to a class of his students, "Boys, there are certain conditions in you as human beings, certain passions, that unless taken care of, will become the master of you; and there is one the gratification of which is stronger than the desire for self-preservation." I have watched in my experience as a physician, and I know that man spoke the truth! and I testify to you, my young brethren and sisters, as a

man of experience in this regard, that there is no protection you can give a young man that will equip him like the protection that this Church gives.

Up in our stake the other night, we had the Attorney General of Wyoming, Mr. Preston, talk to us on the Liberty Loan. I know he will not care if I repeat his thought to you, because he spoke in all earnestness, and he told me after the meeting that he spoke from the bottom of his heart. He said: "I have watched during this great war, especially since Uncle Sam called his sons to the colors and we sent them across the seas to fight in this great and glorious cause of ours, in the districts where your 'Mormon' people live, and I have discovered that in all the requirements in the matter of Thrift Stamps and War Savings Stamps and Liberty Bonds, and volunteering, and in the selective draft, that the Latter-day Saint people have gone over the top in a more glorious way than anything that I have ever seen in my life."

"Now," I told him, "Mr. Preston, that is not surprising to me, and it would not be surprising to you if you knew the hearts of our people as I know them, and if you knew what we think of the flag and what we think of the Constitution, as I know."

You will remember last April a prominent man stood in the Tabernacle here and spoke of the divinity of the Constitution of the United States. I heard him make a similar talk in the theatre in Cheyenne, and came to Salt Lake with him; and I told him after he was through with his talk, in a conversation with him, "Your talk certainly found lodgment in my heart, for I have been taught as a boy to honor

the Constitution of the United States as the greatest document that has guided any government in the history of the world, and, more than that, I have been taught to believe that it was divinely given to the world."

My brethren and sisters, it is no wonder that Latter-day Saints appreciate the position our country is in, and appreciate the opportunity that comes to them to aid our Government, for we know what it is, and we know that while there are mistakes on the part of men who administer the laws, we know as God knows, and he gave us this Constitution, that it is divine, and we know that when we turned our eyes toward poor stricken Europe, we were doing God's service. We saw early in the war, those of us who stopped to think, only one thing, and that was the adversary endeavoring once more to throttle the liberty that God gave us when "the stars of morning sang together, and all the sons of God shouted for joy." We knew that there never was, and perhaps can never be a man, closer to the being who proposed to make you and me go back whether we wanted to or not, and be saved. There never has been a mortal, as far as my judgment can go, that has been as close to that individual as the present ruler of Germany.

As I look at this war, I can see so many good things that will come. I can see, too, that the Lord is with his people. Out there in my little home town at Cowley, we have not a boy left. Practically all of them volunteered, there have been very few of them drafted; and I know what is in their hearts. I know that they have not gone over there with any intention of

slaughtering their fellow men unnecessarily; I know, too, that they have not gone over there with the purpose in their hearts of changing the boundaries of countries; but their mission, as they know it, and we know it, is to change the hearts of men; and when they see that we have done that, they will be willing to say Amen to their work across the water, and will come back here and again be sifted into the Church and into our country. They will have learned some of the lessons of life that you and I could not teach them, and their fathers and mothers could not teach them. They will have learned things that will make them some of the best boys and some of the best men that we will ever have in our country.

Now, my brothers and sisters, I am thankful above all things, this afternoon, that I can sit in that grand old building [the Tabernacle], in this one, or any other place, and have go into my heart the words of the servants of God. I am not so particular about how it is said, or who says it: the thing that I am particular about is that my own heart be a receptacle for the word of God and a place in which the teachings of this Church can find lodgment, for I testify to you in words of soberness, that you cannot find anything like it outside of this Church, you cannot find anything that can direct you as can this Church and the servants of God whom he has chosen.

So I am thankful, today, above all other things, that my father and my mother, in the little old isle of England, saw and heard a "Mormon" elder, and came to this country, and that I have had the privilege of over thirty years of work in the Church; and I say to you that

while I love my profession, and while I love to work in the town, in the city, in the state, or in the nation, or anywhere else that I can do anything for humanity—it is the work in this Church that brings joy to my soul and satisfaction to life.

I know, too, that there has never been a thing taught me that I have had to be retaught, or had to relearn; and I cannot say that for anything else that I have ever studied. I have dug and plugged along in school, and gotten things from what I supposed to be science, and I have had to absolutely remodel my learning, and adjust it to the development of that particular science. But, with the work of God, the science of theology, as directed by our Lord and Master Jesus Christ, ever since that memorable day when he shone the light of truth and knowledge of a living God into the heart of Joseph Smith, those things have not been in doubt; and from that day to the present, we Latter-day Saints have not had to relearn anything that the Church has ever given us; but we can sit down with it and study it and measure it by any measurement that man might hand us to use, and it never fails to follow along with any true science or any truth that has ever been given to the world.

May God grant that we may have his Spirit always with us, for I assure you and testify to you, that I know that there is no other guide to our feet, there is no other lamp to our faith, there is no security but direction by the Spirit of God; and you brethren of the priesthood, let me ask you this question as the last word, "Is there anything that you will take from this world—or you mothers, heirs to the priesthood

with your husbands, is there anything you will take out of mortality—that you do not get through the priesthood that our brethren hold? If there is, name it. No, your hearts tell you that there are only a few things that you will ever get away from this world with, and those few things are the precious gifts of God to us and our children, who could not be bound to us for all time and all eternity but through the channels of the holy Melchizedek priesthood. May God grant that we may magnify it as brethren in the priesthood, is my prayer in the name of Jesus. Amen.

ELDER BENJAMIN GODDARD.

(Of the Bureau of Information, Salt Lake City.)

I am very glad to be here for the second time today, worshipping the Lord in such an assembly. I have enjoyed listening to the testimonies of my brethren. I appreciate, as do they, my membership in this Church. In connection with my work upon this block, which is going on day after day, year after year, I meet people from all countries, of all faiths and creeds; and every time I talk with regard to our work and the organization of the Church, my heart swells within me, for I am more proud of it than ever.

A gentleman came here some time ago, the editor of the *Baltimore Southern Methodist*, a minister of prominence. He spent a little time here, and went around with one of our business men who acted as a guide, and then he asked if he could not see the gentleman who had charge of the work, and came

into my office. He was astonished at the work that we were doing. He was perfectly amazed at the information that had been given him with regard to the organization of our Church. He admired every phase of our work, and then he went home again, and in his own paper, wrote a very long article with regard to his visit here and the vitality of the Church of Jesus Christ of Latter-day Saints. Amongst other things, he said, "I was informed by a business man that he had leisure from time to time, and rejoiced in coming and giving his time unto the work of informing the strangers of the faith of the Latter-day Saints. And then," he said, "I was told that when a crowd of tourists came there, if none of these guides were present, the gentleman in charge could call upon the 'phone for a prominent business man, a prominent banker, or a lady of leisure, and they would respond readily, and go around with the tourists, describing to them the organization of the Church and the faith of the Latter-day Saints." And then he remarked, "I wonder how many Methodist business men there are in the city of Baltimore who would respond to my call, or who could give an intelligent exposition of their faith or the organization of my Church, if they should be called."

Amongst all these churches and their membership, there is not the live spirit of testimony that there is among the Latter-day Saints. I rejoice in this work. I rejoice that I am a member of this Church, that it is a living Church, that there is power in it. It is so organized that we can take hold of any movement and push it through to success; and hence the report that our brother

brings us from the Big Horn stake, in Wyoming.

In corroboration, in order that you young men many really feel as I feel with regard to the Church, I thought of a little paragraph that was published a short time ago. In July, 1917, a prominent Utahn, who had been appointed by the Government, for certain service in our State, made this statement in compliment to the people of Utah:

"For me to undertake the reorganization of conservation forces in the State at this time would be like trying to 'paint the lily.' The forces now organized are doubtless working more effectively than similar committees will be able to work in any State of the Union; and while not a 'Mormon' myself, I cannot refrain from paying the 'Mormon' Church and the 'Mormon' people the compliment that they are now, through the professional and practical and energetic local defense committees, providing the government with a model of efficiency in organization for food conservation; and I only wish every state in the Union had the nucleus of such an organization in entering into this most important work."

I am proud of the organization of our Church, and the way that we can handle matters for the benefit of our children, for the benefit of the United States. But I come back again to this thought; What is the Church? Not that monument of stone over there, not that oval shaped dome, the Tabernacle, not the Assembly Hall, not your chapels nor your churches that are built of stone and brick in various parts of the state, or wherever the Church exists. The Church is the membership thereof, you who are present, and all the rest of the live members of it; and the Church has vitality because we, the members of it, are

willing to consecrate ourselves to its service, we are willing to respond to every call that is made upon us. If the Church calls for a tenth of our income, we are willing to give it, and witness our devotion by our giving.

A minister came to me a short time ago. He was going to the Northwest. He had been appointed by one of the churches to investigate the tithing system of the "Mormon" Church. He came here to find out something about it. We showed him our system at the Presiding Bishop's office, and explained to him how it worked, how these bishops gave their time to the work, how many of the brethren were laboring in various capacities to perform their labors unselfishly and freely, and how liberally our members respond to that law of God in the payment of their tithing. After he had visited the Presiding Bishop's office, and we had discussed this tithing question at some length, he asked the very pertinent question, "How do you think that would work in our church? You know what I am here for. I am trying to find out just how you work this tithing question, and if possible, arrange so that it can be adapted to Methodism."

"Well," I said, "frankly, do you want me to tell you just how I feel about it?"

"O yes," was the reply, "tell me just how you feel."

"I think it would be an utter failure. You cannot introduce it in your church and make a success of it. Why? In the first place, your membership does not recognize it as a law of God given to them directly by revelation in this day. In the second place, they may not trust their leaders. They do not know

how the money will be spent. They do not know but that numerous salaries will be paid to the very persons who are to administer the funds. The difference between your organization and ours stamps our organization as divine. Our membership know that the tithing which they pay unto the Lord comes back again to them; and with that tithing we go into southern Utah or elsewhere, and if a dam is washed out, and the people might starve without relief, we build their dam with the tithing. If our people need educational help, we establish our Church schools amongst them from our tithing fund. If we have widows and orphans that have to be maintained, or if we have distress of any nature, from our tithing funds we minister especially at such times to the people; and our membership recognize that the Church of Jesus Christ of Latter-day Saints is a grand fraternal organization for their benefit, for their relief—we need no others—and they have confidence in these bishops and in these presidents of stakes who are giving their time, who are giving their energies, who are laboring continuously for the good of their people; and not working for salaries, and they are not getting them. There is this difference between our Church and others. I do not believe it would work."

With the Latter-day Saints, however, it is different, our membership recognizes tithing as a divine institution.

Permit me to draw attention to a particular passage of Scripture that has always impressed me, as I have no doubt it does you. Commenting upon our Church again, the Apostle Peter, speaking with regard to the membership, says, "Ye

also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Who are we, therefore? We are the living stones in this great edifice, in this Church of God. It is built up of us.

Now, what else is there to it? In the second chapter of Ephesians, the Apostle Peter says, "Ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." This is the living Church Christ the foundation, Christ the revelator, Christ who gave unto the Prophet Joseph Smith the keys, who spake to him personally, with regard to the organization of this Church.

And in this Church, what have we Latter-day Saints? An organization which we should be proud of. At the head, prophets and apostles whom we can sustain with all our souls, because we know that they are laboring with an eye single to the glory of God, and for the benefit of his people. O, we may think sometimes, these apostles have a grand time, they are traveling all the time, they are eating the best, etc. I admit that they are most hospitably entertained. You are glad to receive them. But my soul goes out in sympathy to these apostles of God. They have consecrated themselves to God's service; and from being accustomed to having the best their good wives could prepare for them, accustomed to good beds, accustomed to the comforts of home, they now go out visiting all the stakes of Zion, under various conditions and enduring many dis-

comforts, accepting whatever is provided for them and thanking the Lord for it; or traveling 40 or 50 miles over rough roads, until they are almost shaken to pieces; and they come back home and in a day or two, off again. A wife of one of them told me one day that she hardly knew whether she had a husband or not, we call for so much of their time. But they are willing to give it. We love them because of their fidelity, because of their devotion, and it is their labors that make us strong.

Prophets and apostles, pastors teachers, deacons, presidents of stakes, bishops; and in the various organizations, we have everything that could minister unto our wants—our Relief Society caring for the sick, and the dying, and burying the dead; our young men's organizations, seeking to save the boys and train them in chastity; our young women's organization, teaching virtue and purity unto the girls, and striving to lead them in the path of righteousness; our Sunday Schools, our Religion Classes, our Primary, good, "helps in government." I thank God that we have such a Church, and that it ministers unto us so many good things. God bless the man that stands at the head. If there ever was a time when Israel should bow in prayer and plead with God, it is now, for never could you find a man who would be more devoted, who would set a better example, who would live a cleaner life, who would do all that God would have him do, to the laying down of his life, than President Joseph F. Smith. We need him. In my heart I praise God that he has been able to be with us at this conference, that we have heard his voice. May God bless and strength-

en him is the prayer of all Israel.

And now, my brethren and sisters, my heart is full of thanksgiving for the blessings that have come to me and to mine in this Church. My hope and prayer is that I may so live that I may receive the blessings promised the faithful, and that I may have every member of my family forever with me.

May God strengthen and sustain us, and lead us to the accomplishment of good, I ask in the name of Jesus Christ. Amen.

The General Authorities, as presented in the Tabernacle, were then presented by Brother Goddard, and sustained unanimously.

ELDER DAVID O. McKAY.

(Of the Council of Twelve Apostles.)

Ideals and character-building—A College illustration—Breaking ideals is breaking character—An illustration of a mother and her son who went to war—Make Prohibition safe, by voting in November to adopt the Prohibition amendment to the Utah state Constitution.

At the conclusion of this pleasing, and most profitable session, which is one of ten general sessions held during this conference, I desire to say just this; that not one of us can go back to our homes with the same responsibility which we had when we left. Our presence, our impressions, our acceptance of the principles which have been enunciated throughout these various sessions, have placed greater obligations on us than we have ever had before. "To him who knoweth to do good and doeth it not, to him it is sin." I never heard one of our brethren bear testimony to the divinity of this work, with-

out feeling that the strength and growth of his character depends upon a consistent life with that testimony; and it makes character to live in harmony with man's ideals, or at least to strive to live in harmony with them.

I can illustrate what I mean by relating an incident of what happened to two of our boys at college. They had been taught as you boys and I have been taught, that next to our lives, we should cherish the chastity referred to by Dr. Croft.

One of these boys noticed that there was a laxity among his classmates, in regard to that cleanliness in association with other boys and girls; and after a few months at college, he partook of a different spirit from the one he had in his home, and one night, he said to his companion, who was older than he, "I am going out tonight with those fellows."

"Well, you better not," said his companion.

"Oh," he said, "I do not know! Those fellows have a good time, take their wine, have their cigarettes and their cigars, they enjoy themselves; and here we are restrained. They get their lessons, they are doing just as well in college as we are, and I am going out with them. I am not so sure that our ideals are necessary, anyhow."

The older one walked up, put his hand on his companion's shoulder, and said, "Those boys may be getting along all right in school, they may do these things to which you refer with impunity, but you can't."

"Why?"

"Because you know better. And once you break through that ideal, your character is broken."

It was the best lesson he learned

in college, and I am very glad that he learned it and lived it.

I have thought of the application of that principle to our boys who are at the front. These boys must be brave, they cannot shirk a duty, their blows must be mighty in defense of righteousness, their power of resistance must be great, or else they are going to weaken, weaken their characters, and come back men unfit to take their places in this great nation, to say nothing of this great Church. Why? Why, my brethren and sisters, because they know. They know what chastity means. They know what the righteousness of the cause for which they are fighting is. And when their mothers kissed them good-bye, they went with a last impression that they must maintain that ideal of purity. You let a boy fall down, and he is miserable, because he has not lived up to what he knows to be right.

I shall never forget the picture of an Arizona mother's parting with her son. It was about a year and a half ago, when we first entered the war. He was one of the first to go. The mother, with her heart almost breaking, went with him to the recruiting office, and in the presence of a United States officer, when she was taking her last good-bye, said, "John, I want you to come back to me just as clean and sweet as you are now, or do not come back at all."

And the officer said, "Why, madam, you must not expect that of your boy."

"I do expect it of him," she returned, "and every 'Mormon' mother expects it of her boy. I do expect it of you, John, and I know you will;" and with that she gave him a caress and went back to her

home, and he to fight for his country.

Don't you think that boy will strike for righteousness, for the ideals of home, and the ideals of his character? He knows what is right; and if he is going to be a man of strong character, he must maintain those ideals.

And so to us, I would like to say at parting that the thoughts that have been awakened in our minds, the resolutions that have been made in our hearts, have placed upon us greater responsibility than we have ever had before. God help us to be true to them, and to radiate that strength of character, that faith and confidence in God and his eternal work that will encourage others to seek higher ideals, and arouse in others' hearts higher hopes and aspirations. .

Brothers and sisters, I have rejoiced in this gathering, in every gathering of the Latter-day Saints, because the power of salvation is here—salvation here and now—happiness, peace and prosperity here.

I leave my blessing with you, with the Latter-day Saints in all Israel, in the name of Jesus Christ. Amen.

Brotheren and sisters, on the next election day, the people of Utah are asked to vote on an amendment to the Constitution of the State of Utah. There are several amendments. I am going to mention only one. It pertains to Prohibition in our State. As you know, we have Prohibition by legislative enactment, but it is not a part of the Constitution of the State, now if we can make it a part of the Constitution of the State, Prohibition is safe. Now, the suggestion is that

the prohibition statute be made a part of the Constitution of the State. I am sure there is not a member of the Church anywhere who does not approve of this, there is not a law-abiding citizen throughout the state who does not desire it. But here is the danger: we may not think of voting it! I am simply mentioning it so that when you go to the polls you will look at that amendment and vote "Yes."

We desire to thank the brethren of this male chorus for the excellent service rendered this afternoon, and the organist, and you, my brethren and sisters, who have rendered your assistance here by your attention, and the spirit that has radiated from your good souls. We thank these brethren of the stake presidencies and appreciate the spirit they have manifested and the testimonies they have borne.

The choir sang: "Set the lower lights along the shore."

Elder A. S. Workman, Stake president of Sunday Schools of Deseret stake, offered benediction.

CLOSING SESSION.

In the Tabernacle, the conference was called to order at 2 o'clock p. m., by President Anthon H. Lund, President Joseph F. Smith, presiding.

The choir and congregation sang: "Redeemer of Israel."

The choir sang the hymn: "Great God, attend while Zion sings."

Prayer was offered by Elder Edward H. Anderson.

A trio, "God be merciful," was sung by Evan Arthur, Evangeline Thomas, and James H. Nielson.

ELDER CHARLES H. HART.

(Of the First Council of Seventy.)

The singing of this conference has seemed to me to be particularly appropriate. I have seen new meaning in many of the old songs which have been sung. To begin with we sang:

Hail to the brightness of Zion's glad morning,
Joy to the lands that in darkness have lain!
Hushed be the accents of sorrow and mourning,
Zion in triumph begins her glad reign.

Hark! from all lands, from the isles of the ocean,
Praise to Jehovah ascending on high;
Fallen are engines of war and commotion,
Shouts of salvation are rending the sky.

The next to the last line is prophetic for the future; but it is certainly appropriate for us to exclaim today, "Joy to the lands that in darkness have lain."

We sang also the song composed by Brother Parley P. Pratt:

"The morning breaks, the shadows flee;
Lo! Zion's standard is unfurled
The dawning of a brighter day
Majestic rises on the world.
The clouds of error disappear
Before the rays of truth divine;
The glory, bursting from afar.
Wide o'er the nations soon will shine."

And others of the songs were particularly appropriate and striking at this time. If we understand the word "Zion" in the larger meaning of referring to North and South America, the land of Joseph, then there is an added meaning to these

words which I have read. In order to understand what this glad news means to countries like Belgium and France and other nations that soon shall be liberated, we must visualize some of their sufferings. I think this people should be able to sympathize very fully with these oppressed peoples, because there have been some things in our history which should help us to be very sympathetic. We, whose ancestors had the experiences of migrating from New York and Ohio to Missouri and from thence to Illinois, and who witnessed the slaying of the prophet and the patriarch while under official protection, and the wanderings of the people from thence to the Rocky Mountains, and being separated, husband from wife and child from parent, in connection with the call of the Mormon Battalion, we appreciate the joy and the peace that we have here in these mountain valleys, and yet we have learned so well the lesson taught in the parable of the Good Samaritan, that we know who our neighbor is; and so with the sufferings of our brethren and sisters across the great waters, we are able to sympathize, and our contemplation of peace here is only of short duration, because our minds go to our suffering brethren and sisters abroad.

What joy must come to the hearts of the Belgians today as they realize that their deliverance is not far off, those who suffered the pangs connected with the abuse of the doctrine of hostages. Lieutenant Eberlein confesses how he clubbed with the butt of the gun, hostages, in order to have them take perilous positions so that their own countrymen in seeking to defend themselves would slay these hostages. That is almost like "seething the kid in its

mother's milk," or like the incident of which Byron writes, of the eagle wounded with the arrow, and yet the keener pain was when he realized that it was a pinion of its own which had sped the shaft which then festered in its vitals.

Notwithstanding article 50 of the agreement at the second Hague convention, to which the German Empire was a party, there were many abuses of the doctrine of penalties. First, five hundred million francs were levied upon Belgium, that stripped nation, then the subject of charity from other lands; then a monthly levy of at first forty million francs, then increased to fifty and afterwards to sixty million francs that those people, with much of their machinery shipped to Germany, their raw material either cut off or taken from them; besides the individual penalizing of various towns and cities.

But one of the most deplorable incidents in the occupation by Germany of Belgium, was their system of deportations. Contrary to article 52 of the same agreement which had been entered into, some of those deported were required, so Minister Gerard told us, to manufacture ammunition to be used against their countrymen. Ninety minutes notice was given to men and women to prepare for the deportation. Tens of thousands were deported for labor in Germany under that order. Many of the orders issued against the Belgians were expressly required to be carried out without mercy. That was the expression frequently used in those messages, that they were to be carried out without mercy.

One of the correspondents, Will Irwin, in the *Saturday Evening Post* of October 6, 1917, said:

Some ten or a dozen American correspondents, of whom I was one, witnessed the first German drive through Belgium. Most of us were so appalled and horrified by what we saw as to become anti-German for life.

Mr. Whitlock, our Minister to Belgium, reporting on the situation, said:

They have dealt a mortal blow to any prospect they may ever have had of being tolerated by the population of Flanders; in tearing away from nearly every humble home in the land a husband, a father or a son and brother, they have lighted a fire of hatred that will never go out; they have brought home to every heart in the land, in a way that will impress its horrors indelibly on the memory of three generations, a realization of what German methods mean, not as with the early atrocities in the heat of passion and the first lust of war, but by one of those deeds that make one despair of the future of the human race, a deed coldly planned, studiously matured, and deliberately and systematically executed, a deed so cruel that German soldiers are said to have wept in its execution, and so monstrous that even German officers are now said to be ashamed.

This is from an official report of our Minister to Belgium, a reliable and conservative man.

Some of the Belgian petitions and appeals read very much like some of the many petitions that were offered in behalf of the Latter-day Saints, while they were passing through some of the tribulations to which I have referred. Here is one:

You are a father, you know that there is not in the order of humanity a right more honorable or more holy than that of the family, for every Christian the inviolability of God, who created the family, attaches to it. The German officers who have been bil-

leted for a long time in our homes know how deep in our hearts we of the North hold family affection, and that it is the sweetest thing in life to us. Thus to dismember the family by tearing youths and girls from their homes is not war; it is for us tortures and the worst of tortures—unlimited moral torture. The violation of family rights is doubled by a violation of the sacred demands of morality. Morality is exposed to perils, the mere idea of which is revolting to every honest man, from the promiscuity which inevitably accompanies removals en masse, involving mixture of the sexes, or, at all events, of persons of very unequal moral standing. Young girls of irreproachable life, who have never committed any worse offense than that of trying to pick up some bread or a few potatoes to feed a numerous family, and who have besides paid the light penalty for such trespass, have been carried off. Their mothers, who have watched so closely over them and had no other joy than that of keeping their daughters beside them, in the absence of father and sons fighting or killed at the front—these mothers are now alone.

And Mr. Herbert Hoover, giving an official report of the conditions existing in Belgium after the occupation by Germany, used very strong language:

The sight of the destroyed homes and cities, the widowed and fatherless, the destitute, the physical misery of a people but partially nourished at best the deportation of men by tens of thousands to slavery in German mines and factories, the execution of men and women for paltry effusions of their loyalty to their country, the sacking of every resource through financial robbery, the battening of armies on the slender produce of the country, the denudation of the country of cattle, horses and textiles; all these things we had to witness, dumb to help other than by protest and sympathy, during this long and terrible time—and still these are not the events of battle heat, but the effects of a grinding heel of a race demanding the mastership of the world.

All these things are well known to the world—but what can never be known is the dumb agony of the people, the expressionless faces of millions whose souls have passed the whole gamut of emotions. And why? Because these, a free and democratic people, dared plunge their bodies before the march of autocracy.

And as we were eloquently told last night by the French officer, as to France fourteen hundred thousand of their men have perished, a like number seriously wounded; and our English officer told us of the great numbers that England has lost. So, if the day is approaching when darkness and error shall flee away, when the lands that in darkness have lain shall receive the light, will there not be great rejoicing? We received word last night that the fourteen terms proposed by President Wilson last January 8th, that this law which had gone forth from Zion might be accepted by the Central Powers, one of which provides for the righting of the wrongs against Alsace and Lorraine. Think of the joy there to the lands which in darkness have lain to those people who are not permitted the privilege of their own language or to inscribe upon the tombstones the names and record of the departed in the native language of the people.

We must not be too optimistic in reference to the prospect for immediate peace, because one of the great obstacles lies in the fact heretofore suggested by American statesmen, of the want of capacity for covenanted peace. We must not grow too enthusiastic because we hear the shout "Kamerad" even by a nation, because, if we grant an armistice we may have the experience that we had when we protested against the sinking of the *Lusitania*, and were given to under-

stand that such warfare would cease, only to find that upon better preparation the work was renewed with greater energy; and just as our New York boys learned last week, when the word "Kamerad" was sounded and heeded they discovered a little later it was only for an opportunity of throwing hand grenades at them. So, there are some difficulties in the way yet of securing peace. I rejoice that we are not relaxing, that in the very face of the announcement that the Central Powers are willing to discuss the fourteen terms specified by our nation, that our Church made the purchase today of a quarter of a million dollars in defense of liberty and truth.

Word has been given during this conference of the abuse of the freedom of speech. Freedom of speech and of the press are glorious rights guaranteed by the Constitution, a protection against the repetition of those things that our ancestors in England had experienced when men were not free to write and speak as they chose; but there are other rights that are guaranteed by the Constitution in addition to the right of speech. The freedom of the press is no higher or greater than the freedom of speech, and these guaranteed rights always had certain limitations. Under the rights of free speech or of a free press one would not have the right to utter blasphemy; neither would he have the right to publish immorality, nor sedition, as some have learned recently in this great Republic of ours under the prosecution of a Utah boy; neither would it give the right to character assassination. While attention has been called to the fact that we have realized in a few instances that a spirit of lying is

abroad and that some first class falsehoods have been put forward and industriously circulated, our Government has experienced the same thing upon a larger scale. The French officer referred last night to some of those falsehoods uttered against his own country, that it was a decadent nation; have you not heard that? And also that France had been bled white,—another falsehood. So our own country has listed some one hundred important falsehoods that have been circulated in this country; and I think the lesson to us is not to repeat these idle tales because there is no more critical period of this great world conflict than we are passing through now. If we make serious mistakes now in being too anxious for an early peace, it may result these millions shall have died in vain, if we do not square a peace which shall usher in the Millennium or tend very strongly in that direction. So the duty of citizenship, as I view it, is to be careful how we pass along any of these falsehoods, either against the Church or against the state, and it is no excuse or justification to the person repeating a slander, that he has heard it from someone else; that is no justification, so we may well stop and inquire when any strange tale comes to us, whether it is true or not. The inquiry, "Where did you get your facts," would be pertinent both as to these Church rumors and as to these rumors pertaining to the state. It is a time for care. The *Deseret News*, in its excellent editorial column the other night, called attention to the fact that when that magnificent parade was passing, and the flag was being carried in a formal manner, that some citizens were either too careless or too ignorant

to salute the flag as it passed by; and it occurs to me in connection with this epidemic that is abroad, that care must be used, care by those who are taken with it, that they may not expose others. I have seen people sneezing and coughing in public assemblages and in the street cars, without the use of a handkerchiefs and, if affected with infectious disease, endangering those in near radius.

I have already taken more time, perhaps, than I should. May the Lord bless us, help us to be true and faithful and loyal citizens to our country and to our Church, I pray in the name of Jesus. Amen.

ELDER LEVI EDGAR YOUNG.

(Of the First Council of Seventy.)

While Elder Hart was speaking about the great world's war, I was thinking of the heroism of our soldiers, as well as the terrible sufferings of the people of Europe. To-day, I feel more than ever the need of bowing our heads in the presence of a loving God, who is directing the world to a better life. This wild and distracted world is still his. The war will end in victory—a victory that will go down the ages. This consummation of human happiness shall be given us because we have desired to do our best, and to be our best. We are standing in the service of our King and Master, and we are obtaining new visions of a higher and newer life for ourselves and humanity. God grant that the day of peace may come, and the world may be governed by the Prince of Peace.

And yet, I believe that after this great conflict of arms is over with, that a greater conflict is going to

take place in the world, a conflict that you and I must prepare for with all our might and strength. It will be the conflict between intelligence and ignorance, between morality and immorality, between the Spirit of God and the spirit of darkness. In the wake of all wars come ignorance and immorality. In fact, the history of the world proves that after great struggles of might, men are in darkness, for war precipitates the greater evils in human society on one hand as well as the better spiritual attitude toward life on the other.

The question with you and me is: which will prevail? The Latter-day Saints have a message to the world that the spiritual life must prevail; that the gospel of Jesus Christ must triumph. It will be through our lives, our words, and our actions, that the influence of the gospel of Jesus Christ will be felt in the world. I believe firmly what has been suggested in this conference, that one reason for this war is the false philosophies that have been rampant in the hearts of students of the European countries and of the world. The great message that you and I must bear must be prefaced with the divine thought that God made man in his own image, in the image of God made he him. This is a divine truth. Its divinity stamps divinity upon us. We are divine. The children of God in deed and in truth. We have not evolved from something lower. The vision of Moses as found in the Pearl of Great Price tells us this. I wish the message could be carried to the world, for we are distinctly told that man is in the image of God materially and spiritually. This great fundamental

truth is what the world needs to-day. We are in the image of God, with a great spiritual outlook on life. What the world needs is idealism, religion, and faith in God, which humanity has long since lost. We need idealizing. Yet this congregation and conference, our acts and our words, certainly stamp the Latter-day Saints as a people with ideals. The gospel of Jesus Christ is idealistic. As a people we idealize the earth, we idealize man, we idealize everything pertaining to righteousness and truth, and we are convinced that the truth will prevail in all the world. This war now raging in Europe was not of God; but it has been permitted; it has come as a result of the ignorance of humanity. God is a God of love for his children, and though this war is permitted, there will come out of it the great conflict of light against darkness. But light and truth will prevail. The gospel of Jesus Christ is the message to the world that God lives, that Jesus is the Christ and the Redeemer of the world, and that Joseph Smith is a prophet of the living God in whom we have great faith.

The question was asked me recently, "If God is a God of love, what will be the compensation for this war?" We can all judge what the ultimate outcome of it is to be. No one can tell when the compensation will come to us. But compensation will come, for the world is going to be made better, and prepared for the gospel of Christ.

In 1777, the first Continental Congress sent Benjamin Franklin to the court of France to ask for succor for the American cause. The Council of State voted to help America, and one young officer, Lafa-

ette, asked permission to lead four or five thousand men to America. It was permitted, and a few weeks after, Lafayette, with his men, came into Philadelphia; they had been nine weeks on the sea. Lafayette was taken to the camp of Washington and was put on the staff of the commander-in-chief. He immediately went to work to train the American forces. After a long struggle, until 1781, the American colonies won their independence.

They had fought for great ideals, and when independence was gained Lafayette bade farewell to General Washington on the banks of the Potomac. General Washington, grasping the hand of that young French officer, said in French, "God grant that your people may never need America's help, but always know that America will love your country." When those French soldiers left France, many a mother wondered when the compensation would come back, when their boys' work would be rewarded. Many French soldiers fell fighting for America's cause.

Lafayette went back and reported to his government that many of his men had fallen for the cause of truth and liberty in America. The government passed a resolution of thanks, and one old man, a Catholic Father, prayed to God that France might receive a just compensation for her sacrifice.

The compensation did not immediately come to the French people. Nearly a hundred and fifty years afterwards, on the sixth day of September, 1917, General Pershing of the American army had been programmed to give an address before the tomb of Lafayette. He went down to the tomb with his staff of-

ficers. General Pershing stepped before the tomb of Lafayette, and in French said, "Lafayette, we are here!" That is all that he said, but it is a speech that has gone into the hearts of humanity, and the compensation for what France did over a hundred years ago has gone back to France.

My brethren and sisters, the world is in need of the gospel of Jesus Christ. Liberty, democracy, truth, light, intelligence, morality, is what we are fighting for. The American troops will never listen to peace, nor will Britain, or France, or Servia, or Belgium, until a new life, a new liberty, and a new democracy, strike deep into the hearts of the Germanic people of Europe. There will be no peace, it is our faith, until the world is partly righted, and made safe for democracy, that the gospel of Jesus Christ may become supreme in the hearts of men.

God made man in his own image, in the image of God made he him, 'is our message to the world. Amen.

Prof. J. J. McClellan rendered a voluntary on the great organ, finishing with the melody of, "O my Father."

ELDER WALTER P. MONSON.

(President of the Eastern States Mission.)

This is an inspiring sight, my brethren and sisters, to see so many Latter-day Saints gathered together in one place. In the Eastern States mission we have no such congregations, but ours is composed of twenty or thirty, sometimes one hundred, where we, in our weak way, and by the assistance of our heavenly Father, are attempting to

proclaim to them the principles of life eternal.

I have been greatly interested and edified in the remarks that have been made by the speakers at this conference. I am sure that they have been inspired by the Spirit of our heavenly Father; and it is the inspiration of that Spirit that I desire to enjoy for the few moments that I shall stand before you.

Brother Levi Edgar Young said, "the thing that the world needs most is a knowledge of the true and the living God." Is it not a singular thing, but a thing that should give great joy and satisfaction to every Latter-day Saint's heart, to know that the prayer of faith was rewarded by the revelation of God himself and his Son Jesus Christ, nearly one hundred years ago, when Joseph Smith, the boy, went into the woods near Palmyra, New York, supplicated God in fervent prayer to know which of all the sects and denominations then existing in the world was right? When the Father and the Son appeared to him, the Savior, who had been introduced with the words, "This is my beloved Son; hear him," said that Joseph should join himself to none of the then existing organizations upon the earth, "for," said the Savior, "they have a form of godliness, but they deny the power thereof. They preach for hire, they divine for money, they draw near unto me with their lips and honor me with their mouths, but have removed their hearts far from me; they teach for doctrine the commandments of men."

Despite the fact that one hundred years have passed, there has been no consistent attempt on the part of the representatives of the

existing churches or organizations of that time to prove that they were not teaching for hire, that they were not divining for money, that they were not drawing near unto him with their lips and honoring him with their mouths, and that their hearts were not removed far from him; but rather, they have made vicious attacks upon the one who gave the message of Jesus Christ to the world. Are we to apologize for what the Savior said, in the face of the present condition of the world? No; a thousand times no. Let it be heralded to the world. God has revealed himself and his plan of life and salvation to the children of men, and it is our privilege, aye, it is our duty, to proclaim that message to the world.

Among other attempts that have been made to discredit those who have been instrumental in the furthering of the purposes of the Lord, a recent attempt was made in one of the army camps, as published in the *Boston Transcript*. I desire to read to you from the *Boston Transcript*, of July 13, 1918:

"While Father McQuaide, a popular chaplain of a well-known San Francisco regiment, was waiting a few days at Camp Mills, L. I., before embarking for France, many men from other regiments who were without Catholic chaplains, learning of his presence, visited him, almost invariably for confession. One day, after hearing many, Father McQuaide was conscious of the presence of another waiting soldier, and in his characteristic way he said: 'Now, kneel right here and bless yourself, my boy.' The soldier looked up meekly and said: 'I don't know how. I am an elder in the 'Mormon' Church.'"

This is intended for a slur upon the Latter-day Saints, but oh, how they have misunderstood the mes-

sage of Christ to the world. When the devil appeared to the Savior in his emaciated, hungry condition, he said: "If you are the Son of God, turn these stones into bread," or, in other words, "Bless your hungry self." Did he do so? No; he did not do it. He did not bless himself on that occasion; but out on the shores of the Sea of Galilee, where there were four thousand who were hungered, he took the loaves and small fishes, and blessed them and gave them to the multitude, thus extending the blessing of his authority to others. And in his dying moments upon the cross, while they wagged their heads and mockingly said: "If you are the Son of God, come down and save yourself," did he bless himself by saving his life? No. He went to a martyr's death, crucified. What for? That you and I might live. And yet they make ridicule and light of the fact that the Latter-day Saints do not know how to bless themselves. Why, bless your souls, the priesthood that has been given to the elders in this Church is not intended for blessing oneself, but for blessing others. How true this is, and in harmony with the statement of St. James, when he said: "Is any sick among you? Let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up." He did not say, "Anoint yourself and bless yourself," but let the priesthood of others be operative in behalf of the afflicted.

Now, I want to bear to you my testimony, my brothers and sisters, that I do know that this is the true work of God, and that if we

will persist unto the end to proclaim this gospel to the world in holiness of life and purpose, that we shall be preserved from the pitfalls of the evil one, for he has preserved us amid the trials and persecutions that have been heaped upon this people from the earliest organization of the Church to the present time. We praise God that we live in this land of liberty, where we can worship God according to the dictates of our own conscience, and the opposition, for the most part, is from organizations that have found their origin under monarchical forms of civil government.

God bless us all, that we might keep our covenants true and sacred, and ever be found with the faithful, I pray in the name of Jesus Christ. Amen.

ELDER MELVIN J. BALLARD.

(President of the Northwestern States Mission.)

While President Grant was reading the 121st section of the book of Doctrine and Covenants, the other day, which contains the instructions from the Lord concerning the spirit that should actuate the priesthood of this Church, my mind went out to some of the statements which have been made by the enemies of this Church. One that impressed itself upon me was the utterance of a noted divine in the city of Portland, a few years ago, wherein he charged that the "Mormon" Church was the most perfect organization in the world, the most powerful; but he feared it, because of its power. He was afraid that this power would be utilized for unholy purposes. I recall at the same time that a noted official of the Government said that "the

'Mormon' Church and the German army are the most efficient organizations in the world;"and he deplored that, while we have efficiency in both these organizations, there was the surrender of individuality. He hoped that the day might come when we could have equal efficiency as shown in these two great institutions in the earth, and yet have freedom and liberty. These two systems, that is, the Church of Jesus Christ of Latter-day Saints and the German army, so far as the spirit that dominates and actuates them is concerned, are as far apart as the two poles can be. There are two methods by which efficiency may be obtained even in the home—one by the whip that brings immediate obedience from the child—you can get what you wish by fear, by punishment; the other method is to obtain it through love. If you will observe the rule, however, to punish and obtain obedience through that means, you can do it until the child becomes of your own age and size, and then your power is gone; but if you control by love, it will endure forever and ever, even into the eternal world. These two spirits respectively are characteristic of these two organizations—the one that rules by fear and punishment illustrates the spirit that dominates and actuates and controls the German army, and obtains the efficiency of that people. I rejoice to be a witness to the nations of the earth that the spirit that dominates and controls the Church of Jesus Christ of Latter-day Saints is the spirit of love. Here is liberty; here is freedom. No man has coerced me nor has he coerced you, and yet we have been united; we have thought alike we have believed alike; we have

had one common teacher; it has not been the whip, nor the lash, nor the threat, but it has been the witness and the testimony of the Holy Ghost that has born to us all the same witness concerning the teachings of the leaders of this Church; and how, in my heart, I rejoice that I have always found it possible to yield, and gladly and willingly have I yielded, to the instructions and endorsed the counsel and advice, which have been given, and have always felt a perfectly free man.

These two systems were in operation in the very beginning; on the one hand was he, who offered himself to redeem the world; but, said he, "I will save all men." By what means? Taking away their individual liberty. The right to think, the right to act; but said he, "I want the glory." It was a new scheme, and if it succeeded it was his, and he wanted the glory. On the other hand was the Christ, giving unto all men their free agency, holding them, nevertheless, accountable, but extending unto them the right of choice and the reward that should follow; and the honor and the glory were the Father's. There was war over that question when the Father's decision was appealed from, and the majority of the great body who were present voted against him who sought to take away the agency of man; there was war in heaven, actual combat. The forces of evil were cast down to the earth, and here they have been and here the war wages and never have these combats ceased. When these two great characters in the drama of the world met in the hour of temptation, the great thing for which both were seeking—the right to preside over the

Kingdoms of this world, was discussed; in panoramic view they passed before the mind of Jesus. Satan said, "Aren't they splendid? Wouldn't you like them?" In his heart he knew that it was what Jesus came to obtain—the right to rule over them, to die for them and to save them, and in his own heart he was saying: "You don't have to die for them if you will only do what I tell you now; you can have them on easy terms; you just fall down and worship me; behold they are mine and I will give them to you." Jesus knew who it was, however, and he said: 'Get thee behind me, Satan.' Jesus in his own heart no doubt realized that Satan's was only a squatter's claim upon the earth. It is true he had been ruling from the rivers to the ends of the earth, but his claim was no good; it was not valid at all; and if Jesus should bow down and worship him, Jesus would have a title that was worthless and at the same time lose his opportunity to redeem the world in the way God had decreed. So he died to win the right to rule and he is the only one who ever shall rule by "right Divine." Those powers are still in the world; they are arrayed against each other today. When shall the conflict end? There is no doubt in our minds what the result will be when that end shall come. Satan even steals the liveries of heaven to accomplish his purposes and he will give revelation—this is a wonderful time for revelation. He is giving revelations to some poor, deluded Latter-day Saints. I think that the greatest prophet of Baal in Europe today is the German Kaiser; I haven't any doubt but that he has received revelation. I haven't any doubts but that he feels in his own

heart that he has been anointed as he said he was, and set apart by God to dominate and rule the earth.

It is the power of the evil forces arrayed through a political form of government for the purpose of staying the fulfilment of these ancient predictions referred to in this conflict, when in the interpretation of Nebuchadnezzar's dream Daniel said, that in the days of these kingdoms, our days, the God of heaven should establish a Kingdom that should roll forth and fill the whole earth.

My brethren and sisters, it warms my heart to be able to say and to feel that God is not only working in this Church, but outside of it, as indicated and as it has been referred to by the brethren here, that the Lord established the Constitution of the United States for the blessing of all flesh. In my soul I believe that that is part of the great Kingdom of God, the political part, for Jesus was to come as "King of kings and Lord of lords." In the capacity of King of kings he rules in a political way, and as Lord of lords in a spiritual way. He is the greatest statesman the world has ever seen, and that great kingdom, cut out of the mountain without hands, founded by God, has been rolling forth. Let me tell you, my weak-kneed brethren and sisters, if there are any of you here, take courage, for God's word shall not fail when he predicted that the instrument known as the Constitution of the United States, the Spirit of Liberty established here by a few weak colonists, was his order of things for the government of men, and it should roll forth to fill the whole earth. There were great kingdoms in the world that refused to believe it, but it has

rolled forth until it now bids fair to reach every nation, kindred and tongue and people in the earth, and bring God's form of political government for the delivery of the souls of men just as sure as that has been true, just so sure am I that this is God's spiritual part of the great kingdom that Daniel saw—the more sacred, the more holy part, the sanctifying thing that shall not only sanctify men, but shall sanctify nations, when at the peace table the sword shall be sheathed and the covenant and agreement of peace signed.

We shall not have a lasting and enduring peace until men shall accept that other part of the Kingdom of God, the truth that has been delivered in the restoration of the everlasting gospel. My heart thrills when I look at our boys. I saw seven or eight hundred of them leaving Camp Lewis in the Ninety-first Division, going to France. Don't you fathers and mothers grieve any more about them as to whether or not they will keep themselves clean. I have this witness and testimony that they are doing it; about ninety per cent of them, are as clean and as pure as though they were missionaries performing their work in the mission field. I have had the sanction and opportunity to ordain scores of them to the priesthood, many who never had any priesthood, did not know anything about it nor care about it; but the Spirit of the Lord is working upon them, and I have a witness that they will keep themselves true to their covenants, though many of them shall in all probability lay down their lives. But I see them in the visions as of the future, men who today are clothed upon with the uniform of

their country, going forth to offer their lives for the establishment of truth and liberty among the nations of the earth. I see the day when they will go forth as missionaries of the Church. Such a band of men God is preparing to do a work that never before has been done in the history of this Church; when they will stand in Germany, in Belgium, in France, in the islands of the sea, and in all the European nations, these very identical men, ministers of the Lord Jesus Christ, carrying the balm that will heal the wounds of the nations. There will not be a dog to wag its tail against them. They shall be honored. God is preparing them for another service.

May the Lord bless this Church and the membership thereof, that we may get out of debt in this good time; seventies and elders, prepare yourselves for the great demand, for it will come and God's word shall be carried to the ends of the earth. We do not retract what has been said concerning that message which was delivered to the Prophet Joseph Smith. We reannounce it, not in a spirit of boastfulness, but in a spirit of deep gratitude to God our Father, and say to all the ends of the earth, this is essential for the salvation and peace of the world. God speed the time when the world will receive it, I humbly pray, in the name of Jesus Christ. Amen.

PRESIDENT JOSEPH F. SMITH.

I have only one regret, and that is that this day could not be lengthened out some six or eight or twelve hours longer, so that we could hear from the rest of the brethren who are full of the spirit of their missions and of the Lord, and that

you, one and all of you, would be delighted to hear. But the time will not permit.

A sacred solo, "The Ninety-and-nine," was sung by Edna Chipman, just returned from the Eastern States Mission.

PRESIDENT HEBER J. GRANT.

Presented the General Authorities and officers of the auxiliary organizations who were voted upon and unanimously sustained as follows:

GENERAL AUTHORITIES.

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as First Counselor in the First Presidency.

Charles W. Penrose, as Second Counselor in the First Presidency.

Heber J. Grant, as President of the Twelve Apostles.

As members of the Council of Twelve Apostles: Heber J. Grant, Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith, Jr., James E. Talmage, Stephen L. Richards and Richard R. Lyman.

Hyrum G. Smith, as Presiding Patriarch of the Church.

The Counselors in the First Presidency, the Twelve Apostles and Patriarch, as Prophets, Seers and Revelators.

First Seven Presidents of Seventy: Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart and Levi Edgar Young.

Charles W. Nibley, as Presiding

Bishop, with David A. Smith and John Wells as his First and Second Counselors.

Joseph F. Smith, as Trustee-in-Trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as Church Historian and General Church Recorder.

Andrew Jenson, Brigham H. Roberts, Joseph F. Smith, Jr. and August William Lund, Assistant Historians.

As members of the General Church Board of Education: Joseph F. Smith, Willard Young, Anthon H. Lund, George H. Brimhall, Rudger Clawson, Charles W. Penrose, Horace H. Cummings, Orson F. Whitney and Joseph F. Smith, Jr.

Arthur Winter, as Secretary and Treasurer to the General Church Board of Education.

Horace H. Cummings, General Superintendent of Church Schools.

Board of Examiners for Church Schools: Horace H. Cummings, Chairman; George H. Brimhall, C. N. Jensen and Guy C. Wilson.

Auditing Committee: William W. Riter, Henry H. Rolapp, John C. Cutler, Heber Scowcroft and Peter G. Johnston.

Tabernacle Choir: Anthony C. Lund, Conductor; Horace S. Ensign and B. Cecil Gates, Assistant Conductors; John J. McClellan, Organist; Edward P. Kimball and Tracy Y. Cannon, Assistant Organists; George C. Smith, Secretary and Treasurer; and all the Members.

AUXILIARY ORGANIZATIONS

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selor; Julina L. Smith, Second Counselor; Amy Brown Lyman, Secretary; Susa Young Gates, Corresponding Secretary; Emma A. Empey, Treasurer; Lizzie Thomas Edward, Musical Director; Edna H. Coray, Organist; Sarah Jenne Cannon, Romania B. Penrose, Emily S. Richards, Julia P. M. Farnsworth, Phebe Y. Beatie, Ida Smoot Dusenberry, Carrie S. Thomas, Elizabeth S. Wilcox, Rebecca N. Nibley, Elizabeth C. McCune, Edna May Davis, Sarah M. McClelland, Elizabeth C. Crismon, Jeanette A. Hyde, Sarah Eddington, Lillian Cameron and Donette Smith Kesler.

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Lovesy, Laura Bennion Dimond, Rachel Grant Taylor, Sarah Richards Cannon, Lucy M. S. Carter, Charlotte Stewart, Lucy Grant Cannon, Emily H. Higgs, Martha G. Smith, Catherine Folsom.

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Edward H. Anderson, Clerk of the Conference.

A solo and chorus: "Hear Me and be not afraid," was sung by Ruth Wilson and the choir.

DAVID A. SMITH.

(Of the Presiding Bishopric.)

President Smith wishes me to say that Elder George F. Richards continues in charge of the European Mission.

We have now in the service of the army and navy of the United States nearly fifteen thousand of our young men. We have in France Elders B. H. Roberts, Calvin S. Smith, and Herbert Maw, acting as chaplains. According to the ruling of the government, we should be entitled to the appointment of others. Recommendations have been made, and we hope assignments will follow soon.

The benediction was pronounced by Elder David A. Smith, of the Presiding Bishopric of the Church.

Conference adjourned for six months.

Professor Anthony C. Lund conducted the singing in the Tabernacle. Professor John J. McClellan played the accompaniments, inter-

ludes, etc., on the great organ, assisted by Edward P. Kimball, and Tracy Y. Cannon.

The stenographic reports of the discourses were taken in the Tabernacle by Elder Franklin W. Ot-

terstrom, assisted by Clarence Cramer; and in the Assembly Hall, and by the Bureau of Information, by Elders Frederick E. Barker, and Fred G. Barker.

EDWARD H. ANDERSON,
Clerk of Conference.

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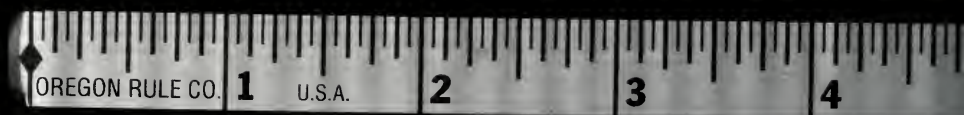
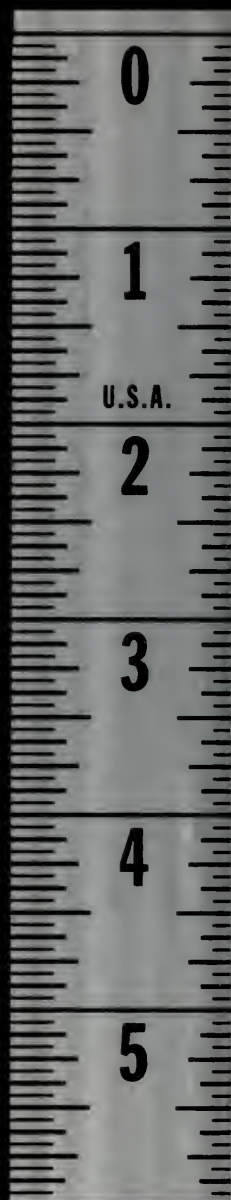
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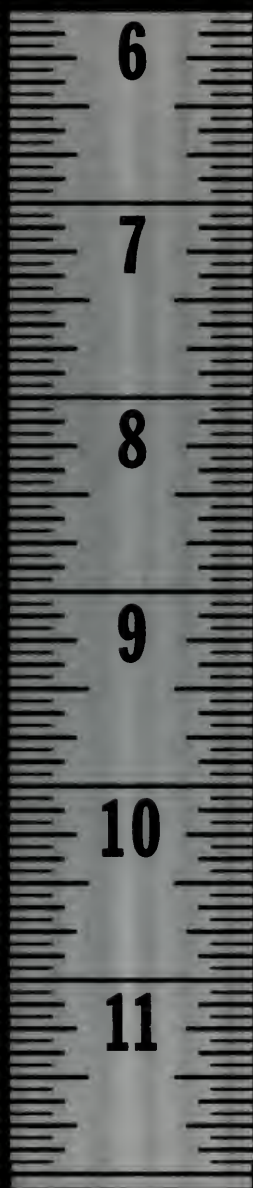
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Eighty-Ninth Annual Conference

Of the Church of Jesus Christ of Latter-day Saints

FIRST DAY

The Eighty-ninth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 o'clock a. m., Sunday, June 1, 1919, the conference having been postponed from April 6, 1919, owing to the health conditions of the communities. President Heber J. Grant presided.

AUTHORITIES PRESENT.

Of the First Presidency: Heber J. Grant, Anthon H. Lund, and Charles W. Penrose; of the Council of the Twelve Apostles: Rudger Clawson,* George Albert Smith,* Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman and Melvin J. Ballard. Presiding Patriarch Hyrum G. Smith; of the First Council of Seventy, Seymour B. Young, Brigham H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, Levi Edgar Young; of the Presiding Bishopric, Charles W. Nibley, David A. Smith and John Wells; Assistant Historians, Andrew Jensen and A. Wil-

liam Lund. There were also a large number of presidents of stakes, with their counselors, Patriarchs, Bishops of wards, and numerous other prominent men and women representing the various quorums and organizations of the Church.

The following presidents of missions, and their successors, were appointed, were in attendance: Walter P. Monson and his newly appointed successor, George W. McCune, Eastern States; Samuel O. Bennion, Central States; German E. Ellsworth, and his successor Winslow Farr Smith, Northern States; John L. Herrick, and his successor, John M. Knight, Western States; Joseph E. Robinson, and his successor Joseph W. McMurrin, California; Charles A. Callis, Southern States; Heber C. Iverson, Northwestern States; Ray L. Pratt, Mexican; E. Wesley Smith, Hawaiian; Nephi Jensen, Canadian; Theodore Tobiason, Swedish; Benj. Goddard, Bureau of Information Temple Block; and President George Albert Smith, of the British Mission, who is to release Elder George F. Richards.

President Heber J. Grant called the great congregation to order.

The choir and congregation sang: "We thank thee, O God, for a prophet."

*Reed Smoot was absent in Washington, and Geo. F. Richards presiding over the British Mission.

Prayer was offered by Elder Hyrum G. Smith, presiding Patriarch of the Church.

The choir and congregation sang: "Come, come, ye Saints."

THE SOLEMN ASSEMBLY.

The quorums of the Priesthood and officers were present, in solemn assembly, for the purpose of voting, in that capacity, for General Authorities of the Church. The quorums and officers in nine divisions voted in the following order: First Presidency; Apostles; Patriarchs; Presidents of stakes, Counselors and High Councilors; High Priests; Seventies; Elders; Bishops and Counselors, and the Lesser Priesthood.

They were arranged as follows: First Presidency and Apostles, in their respective places on the stand; Patriarchs, south wing of the stand; Presidents of stakes, Counselors and High Counselors, lower stands and left front; High Priests, left center of main hall; Seventies, right center of main hall; Elders back left of main hall; Bishops and counselors, left wing of the stand, Lesser Priesthood back of the north left isle. The remaining portions of the building, including the galleries, were occupied by members at large.

ORDER OF VOTING.

President Heber J. Grant stated that in voting, each quorum of the Priesthood would rise and the members voting would raise their right hands, and then be quickly seated so that the process of voting might be done as quickly as possible. Those wishing to vote in the negative would vote in like manner.

The order of voting was as follows:

First.—The First Presidency.

Second.—The Apostles.

Third.—Patriarchs.

Fourth.—The Presidents of stakes, their Counselors, and High Councilors.

Fifth.—High Priests.

Sixth.—Seventies.

Seventh.—Elders.

Eighth.—Bishops and their Counselors.

Ninth.—The Lesser Priesthood (Priests, Teachers and Deacons.)

Tenth.—All the members of the Church present.

Practically the whole body of the hall was occupied completely by the Priesthood, and the scene from the stand, as the many thousands of men stood up, quorum by quorum, to vote, their right hands raised to the square, was the most impressive stately, and dignified religious solemnity that the eyes of man ever beheld, not to speak of the scene, when the whole audience ten thousand in number, covenanted unanimously in like manner to sustain their chosen leaders.

OFFICERS VOTED FOR.

Following are the officers voted upon, and the introductory remarks by:

PRESIDENT HEBER J. GRANT.

We will now present to the congregation the General Authorities of the Church, those holding the Priesthood only. Inasmuch as there will be ten votes called, comprising the different orders of the Priesthood, and the assembly as a whole, and it will take so much time, only the General Authorities will be presented at this conference.

GENERAL AUTHORITIES.

It was proposed that we sustain:
Heber J. Grant, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthony H. Lund, as First Counselor in the First Presidency.

Charles W. Penrose, as Second Counselor in the First Presidency.

Rudger Clawson, as acting President of the Twelve Apostles.

As members of the Council of Twelve Apostles:

Rudger Clawson

Reed Smoot

George Albert Smith

George F. Richards

Orson F. Whitney

David O. McKay

Anthony W. Ivins

Joseph Fielding Smith

James E. Talmage

Stephen L. Richards

Richard R. Lyman

Melvin J. Ballard

Hyrum G. Smith, as Presiding Patriarch of the Church.

The Counselors in the First Presidency, the Twelve Apostles and Patriarch, as Prophets, Seers and Revelators.

First Seven Presidents of Seventy: Seymour B. Young, Brigham

H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart and Levi Edgar Young.

Charles W. Nibley, as Presiding Bishop, with David A. Smith and John Wells as his First and Second Counselors.

Heber J. Grant, as Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

In each instance President Grant announced the motion to sustain the authority voted upon and called for the affirmative vote. Following the response, the negative of the question was presented, and should there be any who favored it, they were requested to make known their will.

The voting throughout, which was completed at 10:37 o'clock, was unanimous without exception in favor of the affirmative.

A soprano solo, "A Voice in the Wilderness," was sung by Mrs. Brewerton.

President Grant gave notice that an overflow meeting would now be opened in the Assembly Hall, and he appointed the First Council of Seventy to take charge, and devote the time and their remarks to the memory of President Joseph F. Smith.

PRESIDENT HEBER J. GRANT

We regret that all of the Saints cannot be present in one building to hear the remarks that may be made upon this occasion. We also regret that the men who stand at the head of this great body of Seventies could not remain here to partake of the spirit of this occasion. But we feel that those who have met in the Assembly Hall are entitled to hear some of the general authorities of the Church speak upon the life and labors, and bear witness of their love and reverence for, and their faith in, our beloved prophet, the late President Joseph F. Smith, who has departed this life since we last met in general conference.

THE SPIRIT GIVETH LIFE.

Inasmuch as all that is said here today will be reported, and as our brethren of the Seventy can read what is said, they will miss only the spirit

of this occasion, which I feel in my heart—if the Lord will only bless us abundantly—will be considerable of a loss; because, after all is said and done, in all the labors of the Latter-day Saints, it is the spirit that counts, for the spirit giveth life, and the dead letter killeth; but we shall hope and pray that the spirit of this occasion will find echo in the hearts of our brethren who have just left us, when they read today's proceedings.

A PLEDGE OF FAITHFUL SERVICE.

I feel humble, beyond any language with which God has endowed me to express it, in standing before you here this morning, occupying the position in which you have just voted to sustain me. I recall standing before an audience in Tooele, after having been sustained as president of that stake, when I was a young man twenty-three years of age, pledging to that audience the best that was in me. I stand here today in all humility, acknowledging my own weakness, my own lack of wisdom and information, and my lack of the ability to occupy the exalted position in which you have voted to sustain me. But as I said as a boy in Tooele, I say here today: that by and with the help of the Lord, I shall do the best that I can to fulfil every obligation that shall rest upon me as President of the Church of Jesus Christ of Latter-day Saints, to the full extent of my ability.

I will ask no man to be more liberal with his means, than I am with mine, in proportion to what he possesses, for the advancement of God's Kingdom. I will ask no man to observe the Word of Wisdom any more closely than I will observe it. I will ask no man to be more conscientious and prompt in the payment of his tithes and his offerings than I will be. I will ask no man to be more ready and willing to come early and to go late, and to labor with full power of mind and body, than I will labor, always in humility. I hope and pray for the blessings of the Lord, acknowledging freely and frankly, that without the Lord's blessings it will be an impossibility for me to make a success of the high calling whereunto I have been called. But, like Nephi of old, I know that the Lord makes no requirements of the children of men, save he will prepare a way for them, whereby they can accomplish the thing which he has required. With this knowledge in my heart, I accept the great responsibility, without fear of the consequences, knowing that God will sustain me as he has sustained all of my predecessors who have occupied this position, provided always, that I shall labor in humility and in diligence, ever seeking for the guidance of his Holy Spirit; and this I shall endeavor to do.

THE STANDARD OF ACTION.

I shall not occupy your time by reading Section 121 of the Doctrine and Covenants. I will leave that for each and every one of those before me, and those to the right and the left, holding the priesthood, and as many of the audience as may feel so disposed, to read it when they go home. With the help of the Lord, I shall endeavor, standing at the head of the Priesthood of God upon the earth, to exercise the authority that has come to me in keeping with that wonderful revelation: "No power or

influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long suffering, by gentleness, and meekness, and by love unfeigned." God being my helper, the priesthood that I hold, the position that I occupy, shall be exercised in accordance with these words that I have quoted to you. We can do nothing, as recorded in that revelation, only as we exercise love and charity and kindness—love unfeigned. With the help of the Lord that is exactly how I shall administer, to the best of my ability, the priesthood of God that has come to me.

I could stand here and occupy all of the remaining time, with the hundred and one thoughts that have come into my mind, in connection with the duties that devolve upon me; but I am anxious that my counselors should speak to you here this morning, and I am anxious to pay my tribute of respect to those men who have preceded me. I take no credit to myself for occupying the position that has come to me. I realize that failure will be the result if I do not give the Lord the credit for calling me to this position, and seek for the light of his Spirit to guide me in all that I shall do.

PRESIDENT SNOW'S TESTIMONY CONCERNING THE PROPHET JOSEPH.

I desire to read to you a testimony regarding the first man who occupied the position as President of the Church of Jesus Christ of Latter-day Saints—the Prophet Joseph Smith, Jr. This testimony was given a short time before the death of the late beloved President of the Church, Lorenzo Snow, and will be found in the current June number of the *Improvement Era*, in an article written by his son, Elder LeRoi C. Snow. He said, referring to his father

"His work on earth was nearly done, his mission was almost finished; he was about to return to his Maker, and with all the remaining strength of his soul he testified concerning the divinity of the work in which he and the Prophet Joseph Smith commenced their life's work when young men:

"A word or two about Joseph Smith. Perhaps there are very few men now living who were so well acquainted with Joseph Smith, the Prophet as I was. I was with him often-times. I visited him in his family, ate at his table, associated with him under various circumstances, and had private interviews with him for counsel. I know that Joseph Smith was a Prophet of God; I know that he was an honorable man, a moral man, and that he had the respect of those who were acquainted with him. The Lord has shown me most clearly and completely that he was a Prophet of God, and that he held the holy priesthood and the authority to baptize people for the remission of their sins, and to lay hands upon them for the reception of the Holy Ghost, that they might receive a knowledge themselves in relation to these things. I am one who has received from the Lord the strongest revelation concerning the truth of this work. That manifestation was with me powerfully, for hours and hours, and whatever circumstance may occur in my life, as long as memory lasts this perfect knowledge will remain with me."

As to the testimony that Lorenzo Snow, the Prophet of the Lord, in later years had, in this same article his testimony is recorded.

"About three weeks after his baptism, Lorenzo Snow received a wonderful vision which he tells in his own language, in his journal, as follows:

"I had no sooner opened my lips in an effort to pray than I heard a sound, just above my head, like the rustling of silken robes, and immediately the Spirit of God descended upon me, completely enveloping my whole per-

son, filling me, from the crown of my head to the soles of my feet, and O, the joy and happiness I felt! No language can describe the almost instantaneous transition from a dense cloud of mental and spiritual darkness into a refulgence of light and knowledge, as it was at that time imparted to my understanding. I then received a perfect knowledge that God lives, that Jesus Christ is the Son of God, and of the restoration of the Holy Priesthood, and the fulness of the Gospel. It was a complete baptism—a tangible immersion in the heavenly principle or element (the gift of) the Holy Ghost; and even more real and physical in its effects upon every part of my system than the immersion by water; dispelling forever, so long as reason and memory lasts, all possibility of doubt or fear in relation to the fact handed down to us historically, that the 'Babe of Bethlehem' is truly the Son of God; also the fact that he is now being revealed to the children of men, and communicating knowledge, the same as in the apostolic times. I was perfectly satisfied, as well as I might be, for my expectations were more than realized, I think I may safely say in an infinite degree. . . . That night as I retired to rest the same wonderful manifestations were repeated, and continued to be for several successive nights. The sweet remembrance of those glorious experiences from that time to the present, bring them fresh before me, imparting an inspiring influence which pervades my whole being, and I trust will to the close of my earthly existence."

CONFIRMING TESTIMONY OF MANY OTHERS.

I have listened to the testimony of all of the apostles who have lived in these valleys of the mountains from Brigham Young to Joseph F. Smith, and have heard them tell of their personal acquaintance with the Prophet Joseph Smith. The testimony of Joseph F. Smith was the testimony of one who as a child knew the Prophet and loved him. The testimony of Brigham Young, Jr., was in the same class; but all the other testimonies were those of men of experience, men of power, men of individual determination, men who had wills and minds of their own, men who could not be led by a man who did not teach the truth.

The testimony of Brigham Young, of John Taylor, of Lorenzo Snow, Wilford Woodruff, Erastus Snow, George A. Smith, Heber C. Kimball, and of others who have held the apostleship, who have held the priesthood of God and who knew the Prophet Joseph Smith intimately: of every true Latter-day Saint, man and woman, including the testimony of my own dear departed mother, than whom no sweeter, purer, nobler soul ever lived; the testimony of Eliza R. Snow, Zina D. H. Young, Bathsheba W. Smith, "Aunt Em." Wells, and others too numerous to mention,—was of their individual knowledge regarding the uprightness of the life of Joseph Smith, regarding the integrity of the man, regarding the inspiration of the living God that attended him in all of his labors.

THE TRANSFIGURATION OF BRIGHAM YOUNG.

I have the testimonies from George Romney, from my mother, from other relatives of mine and from scores of people, that, upon the day when Sidney Rigdon endeavored to steal the Church of Christ and to become the leader, God manifested to the people upon that occasion, by the transfiguration of Brigham Young—so that he appeared as Joseph Smith, so that he spoke as Joseph Smith—and thereby the testimony came to the Saints that Brigham Young was the man to succeed Joseph Smith the Prophet of God.

PERSONAL TESTIMONY CONCERNING PRESIDENT BRIGHAM YOUNG.

I became acquainted with Brigham Young when I was a little child six years of age; from that time until the day of his death I was intimate with him. I was as intimate with one of his boys—the late Feramorz L. Young—from the time that we were little children until he left to go to Mexico—as any two boys ever could be. Perhaps no three young men were ever more intimate than Heber J. Grant, Feramorz L. Young and General Richard W. Young. We grew up together. We slept together. We played together. We attended Sunday school together. We attended day school together.

I was almost as familiar in the homes of President Brigham Young as I was in the home of my own mother. In one home, that of Aunt Emily Partridge Young, if I was hungry I felt as free to go in and ask for something to eat there as in my own home. I have spent hours and hours, as a child, in the rooms of Eliza R. Snow, listening to her counsel and advice, and hearing her relate incidents in the life of Joseph Smith the Prophet, and bearing witness of the wonderful blessings of God to Brigham Young. As I say, I was familiar with the Prophet Brigham Young. I knelt down time and time again in his home in the Lion House at family prayers, as a child and as a young man; and I bear witness that as a little child, upon more than one occasion, because of the inspiration of the Lord to Brigham Young while he was supplicating God for guidance, I have lifted my head, turned and looked at the place where Brigham Young was praying, to see if the Lord was not there. It seemed to me that he talked to the Lord as one man would talk to another. I can bear witness of his kindness, of his love to me as an individual, of his love of God and of the inspiration of the Lord that came to him as he stood where I am standing, when I had the privilege of being in the audience and listening to his inspiring words.

REVELATION TO PRESIDENT JOHN TAYLOR.

I was called into the Council of the Twelve Apostles by a revelation of the Lord to President John Taylor, and from the time that I entered the Council of the Twelve, two years after John Taylor was made President of the Church, until the day of his death, I met with him, week after week, in the Endowment house, and I know that he was a servant of the living God; I know that the inspiration of the Lord came to him; and I know that upon all occasions, whenever he said: "This is what the Lord desires," and his associates in the council of the apostles sustained his position, that upon every occasion he was vindicated and the inspiration of the Lord to him showed that his wisdom by the power of God; had been superior to the wisdom of other men. Several times I have gone to meetings in the old Endowment house, knowing that a certain matter was to be discussed and my mind was as perfectly set upon a certain position on that question as it is possible for a man to have his mind set. I believe I am as decided in my opinions as the majority of people. I have heard it said that there is nobody as stubborn as a Scotchman except a Dutchman; and I am Scotch on my father's side and Dutch on my mother's (laughter). While I have gone to meetings in the old Endowment house determined in favor of a certain

line of policy, I have willingly and freely voted for the exact opposite of that policy, because of the inspiration of the Lord that came to John Taylor. Upon every such occasion the servant of the Lord, President Taylor, was vindicated, and his superior judgment, by the inspiration of the Lord, asserted itself in favor of those things that were for the best good of the people.

I could relate circumstance after circumstance when the apostles have been sent out to accomplish certain labors under the inspiration of the Lord to John Taylor, when they thought they could not accomplish the labors, they have returned and been able to bear testimony that by and with the help of the Lord they had been able to accomplish the labor placed upon them by President Taylor, the Prophet of the Lord. If time would permit, I would like to relate some of these incidents, because they are faith-promoting, but I have not the time.

PRESIDENT WILFORD WOODRUFF A TRUE PROPHET OF GOD.

I can bear witness that Wilford Woodruff was in very deed a servant of the living God and a true Prophet of God. Wilford Woodruff, a humble man, converted and baptized hundreds of people in a few months in Herefordshire, England. In eight months, as I now remember it, he baptized between fifteen hundred and two thousand souls. I believe that no other man who ever walked the face of the earth was a greater converter of souls to the Gospel of Jesus Christ. He was a man of the most wonderful and marvelous humility; a man who had never been engaged in any great business affairs; a man who had devoted himself to farming, who had been engaged in raising fruits and cultivating the soil; a humble man, of whom I had heard many people say that he lacked the ability to preside over the Church of Christ. But I want to bear witness to you that, under the inspiration of the Lord, and because of the humility of the man, because of his godlike life and because God loved him, he was blessed upon more than one occasion with wisdom that was superior to all the wisdom of the bright financial minds in the Church.

BEGINNING OF THE SUGAR INDUSTRY IN UTAH.

President Woodruff announced that the Lord would like the great business of manufacturing sugar established in our midst, and a committee was appointed from the directorate of two of the largest Church institutions, two of the most substantial in all Israel, to look into the matter. They investigated the advisability of establishing the beet sugar industry in this State and unanimously reported adversely. President Woodruff was not satisfied. Another committee was appointed. I was on the first committee and he appointed me on the second committee. I begged to be excused, because I had already formed my opinion, had already signed my name to a report, but he would not listen to my request to be excused. We went into the matter again, thoroughly and carefully, and the second committee reported adversely. President Woodruff said: "Never mind the report. The inspiration to me is to establish the sugar industry."

I was called upon a mission, and a letter was given to me in connection with other members of the Council of the Apostles, and we were sent

out to ask men to subscribe for stock in the Utah Sugar Company. I took individual letters to different men asking them to subscribe. I delivered a letter to the late David Eccles, than whom I never met a clearer-headed business man in my life, and I have met men who draw their hundred thousand dollars and more every year in salary. He had a comprehensive grasp on business affairs which to me was superior to that of any man I ever met. David smiled when the letter was presented to him, signed by President Woodruff and his counselors, asking him to invest five thousand dollars, or seven thousand five hundred dollars. He said: "Well, I would like to get off at the lowest figure. You can put me down for five thousand dollars." Then he added: "I hope they will buy lumber from me, so I may make a profit on a part of the five thousand dollars; and after I get the stock, if you can find someone who would like to buy it for twenty-five hundred dollars, I will be much obliged to you if you will come and get the stock." Years later, when he put hundreds of thousands of dollars into the sugar business, I don't know whether or not he felt to give credit to that humble man, Wilford Woodruff, for the inspiration of the Lord, whereby this great industry was established.

But for the inspiration of the Lord to Wilford Woodruff I doubt if we would have any sugar business in this state or in Idaho, today, that would amount to very much. I am inclined to think that the Great Western or some other company would have established the business in Utah and Idaho, and that the people of these states would simply have been working for them instead of owning the majority of the stock in our great inter-mountain factories.

After we had let the contract for the building of the sugar factory at Lehi, the panic of 1891 came on. There was a provision in the contract that before the machinery was shipped by the Dyer Company, if we would pay a forfeit of fifty thousand dollars the contract could be cancelled. I had been sent to New York, Chicago, Boston, Philadelphia, San Francisco and other places, by the Presidency, to try to raise the money necessary to build this factory, but it looked like an impossibility to get the money. It was the opinion of business men and others that we should pay the fifty thousand dollars forfeit and abandon the enterprise; but when the recommendation was presented, Wilford Woodruff's answer was this: "From the day I received a knowledge of the divinity of the gospel of Jesus Christ revealed through the Prophet Joseph Smith, from the day that I went out as a humble priest to proclaim that gospel, although it looked like death in front of me, if the path of duty that the gospel required me to tread called me to face death, I have never turned to the right nor turned to the left; and now the inspiration of the Lord to me is to build this factory. Every time I think of abandoning it, there is darkness; and every time I think of building it, there is light. We will build the factory if it bursts the Church."

We did built it and it did not burst the Church (laughter); and it and subsequent factories have made for our people and for the Church millions of dollars.

PRESIDENT SNOW'S WORK OF THREE YEARS.

I know that Lorenzo Snow was a Prophet of God. By his testi-

mony, which I have read to you, and by the testimony of my mother and hundreds of others who knew the Prophet Joseph, as well as by the revelations of the Spirit of God to me, I know that Joseph Smith was a Prophet of God. I know of my own knowledge that Brigham Young, and John Taylor and Wilford Woodruff were Prophets of God. It is stated that men do not amount to much after they pass fifty, and that when they are sixty you ought to get some kind of a drug and put them to sleep, and that when they are seventy they are simply useless. But Lorenzo Snow came to the presidency of the Church when he was eighty-five years of age, and what he accomplished during the next three years of his life is simply marvelous to contemplate. He lifted the Church from the financial slough of despond, so to speak, from almost financial bankruptcy—when its credit was hardly good for a thousand dollars without security, when it was paying ten per cent for money—he lifted the Church out of that condition and made its credit A No. 1, so that people solicited and asked for the privilege of buying the bonds of this Church at six per cent. Ten per cent is sixty-six and two-thirds per cent more than six per cent, and in three short years this man, beyond the age of ability in the estimation of the world, this man who had not been engaged in financial affairs, who had been devoting his life for years to laboring in the Temple, took hold of the finances of the Church of Christ, under the inspiration of the living God, and in those three years changed everything, financially, from darkness to light.

I know that Lorenzo Snow was God's mouthpiece upon the earth, that he was the representative of the Lord and that he was in very deed a Prophet of God. Read the wonderful testimony that he received a few weeks after his baptism, as recorded in the *Improvement Era*, concerning the knowledge that he received that God lived, that Jesus is the Christ, the Redeemer of the world, and that the priesthood of the living God has been restored to the earth. I know that that knowledge guided his life from that day to the day that he became God's representative upon the earth.

THE COURAGE OF PRESIDENT JOSEPH F. SMITH.

Lorenzo Snow was drowned in the harbor of Honolulu, in the Hawaiian Islands, and it took some hours to bring him to life again. At that particular time the Lord revealed to him the fact that the young man Joseph F. Smith, who had refused to get off the vessel that had carried them from San Francisco to Honolulu, and get into a small boat, would some day be the Prophet of God. Answering Lorenzo Snow who was in charge of the company, he said: "If you by the authority of the Priesthood of God, which you hold, tell me to get into that boat and attempt to land, I will do so, but unless you command me in the authority of the Priesthood, I will not do so, because it is not safe to attempt to land in a small boat while this typhoon is raging." They laughed at the young man Joseph F. Smith, but he said, "The boat will capsize." The others got into the boat, and it did capsize; and but for the blessings of the Lord in resuscitating Lorenzo Snow he would not have lived, because he was drowned upon that occasion. It was revealed to him, then and there, that the boy, with the courage of his convictions, with the iron

will to be laughed at and scorned as lacking courage to go in that boat, and who stayed on that vessel, would yet be the Prophet of God. Lorenzo Snow told me this upon more than one occasion, long years before Joseph F. Smith came to the presidency of the Church.

EULOGY AND LETTER OF SYMPATHY IN MEMORY OF PRESIDENT
JOSEPH F. SMITH.

I said I wanted my counselors to say something, but I am afraid they are not going to have the chance. I now come to Joseph F. Smith. I apologize to his family for reading a personal letter of sympathy. I had no idea as I sat down and picked up my pen and poured out my heart in love and sympathy to the family, that I would ever read in public that letter; but I had failed to get my mind upon anything that I particularly desired to say upon this occasion, and last night I borrowed from one of his sons a copy of the letter; and although it may not be good ethics, I wish to read it, because therein are the sentiments of my heart, poured out in love to his family.

At Home, November 20, 1918.

To the family of President Joseph F. Smith.

My dearly beloved friends: Language fails me to express to you my love for your dear departed father and husband. In dear Aunt Eliza R. Snow's words I can truthfully say, "He was beloved, beloved by all."

For thirty-six years I have labored under his Presidency, while he was counselor to or the President of the Church. During all this time no man could possibly have inspired one over whom he presided with more love or confidence for him than President Smith did me. I have said many times that no man who ever lived, with whom I have been associated, had been beloved by me as much as your dear departed husband and father.

I could not and did not in my heart bring myself to feel that he was going to leave us until the afternoon of the 18th, when I called and David said he wanted to see me. The President took my hand and pressed it with a power and strength that was far from what one could expect from a dying man, and he blessed me with power and the Spirit of the living God, and there was love in his eyes and a strong pressure of his hand, and with nearly every word he spoke his pressure of my hand thrilled my being, and tears of gratitude to God and love for His mouthpiece upon the earth filled my heart. His blessing was all that I could ask or expect had he been my own dear father.

Sister Bowman entered and kissed and wept over her father, and I walked into the little front office and wept, feeling that the last words I would ever hear from his beloved lips had been spoken when he said to me, "The Lord bless you, my boy, the Lord bless you, you have a great responsibility. Always remember this is the Lord's work and not man's. The Lord is greater than any man. He knows whom He wants to lead His Church and never makes any mistakes. The Lord bless you."

I returned to my office, but I did not even have the heart to mail some letters which I had written earlier in the day. I went home and after eating supper I again visited the President, whom I found in great

pain, and he asked President Lund who was there to bless him and supplicate the Lord to release him, and call him home. We placed our hands upon his head and President Lund told the Lord how much we loved our President and of our gratitude for the joy and happiness we had had in laboring with him, but asked that he be called home if his life could not be spared to us.

The next morning I awoke at one o'clock and was not able to get to sleep until after six-thirty, as my mind was with the President. I got the November *Era* and reread the President's talk at the October conference, and after doing so I wrote in my *Era* at the close of his talk:

"Nov. 19/18. Re-read twice and wept as I think of how near death's door the President is.

"It is 3:45 and I have been awake since one a. m."—Heber J. Grant.

The President lived but one hour and five minutes after I had written that he was near death's door.

The Lord has been very good to me in times of sorrow, and I hope and pray with all my heart that He will bless and comfort your sorrowing hearts, as you read of his goodness to me. I am enclosing a copy of a letter telling of the blessings given to me in times of affliction. There are two poems among those published with my letter to Brother and Sister Winters which have comforted and blessed me. "The Changed Cross," and "Providence is Over All."* Especially have I been blessed while reading Sister Woodmansee's inspiring words. I knew her from my earliest recollection until the day of her death, and my love of her poem was no doubt increased from the fact that she lived in perfect harmony with its teachings.

I was once talking of the favorite poems of our Church leaders and I turned to President Smith and asked him which of our hymns was his favorite and he said he hardly knew, but he thought that perhaps his favorite was the splendid hymn, "Uphold the Right, Though Fierce the Fight," by that heroic little soul, Sister Emily Hill Woodmansee.† I enclose a copy of this hymn with this letter.

I have never known the joy and comfort of a father's love, but Presidents Joseph F. Smith, Francis M. Lyman, John Henry Smith, and others of my near and dear associates have given me a father's love and filled the place in my affections as completely as men not one's father could possibly do.

Never in my life have I listened to more inspiring words than those at the funeral of my dear departed mother and at the funeral of my dear brother, Joseph Hyrum, which were spoken by President Smith.

I am thankful beyond any power to tell for the inspiration to do my full duty in the battle of life which has come to me from the example and loving teachings of your beloved father and husband.

Flowers fade in a day, and so I shall send each of you for Gustaf and myself in loving remembrance of your dear departed husband and father the book "Their Yesterdays." * * I send this book for the reason

*See this Conference Report, p. 14.

†See this Conference Report, p. 14.

**See this Conference Report, p. 15.

that when I read it, March 20th, 1914, I marked one of the passages which seemed to me at the time I read the book to be inspirational. It is on pages 228-9. I wrote in my book the sentiments of my heart at the time regarding President Smith in connection with the words on those pages. What I wrote was as follows: "More than any man I have ever known, President Joseph F. Smith has done this. God bless him forever, and his posterity after him. The fact that he is the Prophet of God today is a great testimony to me of the divinity of 'Mormonism' so called."

Little did I think when I wrote these words that he would have departed this life by now.

One of the most sincere and earnest prayers of my heart has been that President Smith should live to celebrate the one hundredth anniversary of the birth of the Church. I prayed for this some months ago at the close of a Temple fast meeting, and the Lord so abundantly blessed me that I felt my prayer would be answered, and I sat down weeping for joy.

I could go on writing for hours, but I will close by sending my assurance and that of Sister Grant of our profound sympathy, and our most earnest prayer for God to comfort and bless your sorrowing hearts. President Smith sealed us as husband and wife for time and all eternity, and Gusta shares in all the expressions of love for him and admiration of his character in this letter. Again, may God bless you and your loved ones now and forever.

Your affectionate brother,

(Signed) HEBER J. GRANT.

At the grave of President Joseph F. Smith I read a poem entitled "A Real Man"* and I expressed there the hope that I might live to be like Joseph F. Smith. I read at the grave the poem by Eliza R. Snow, written for the Prophet Joseph Smith, "He was beloved, beloved by all."† The prayer that I had in my heart, the desire that I had to follow in the footsteps of this man of God, who presided over us with so much inspiration, with so much devotion, with so much integrity to God and to his fellow-men, the desire that I might be like him, is still in my heart. I pray God to bless his memory. I pray God to bless his wives and his children, that they may emulate his most wonderful and splendid example. I bear witness to you that from my early childhood days, when I could not thoroughly understand and comprehend the teachings of the gospel, that I have had my very being thrilled, and tears have rolled down my cheeks, under the inspiration of the living God, as I have listened to Joseph F. Smith when preaching the gospel. I believe that Joseph F. Smith and his son Hyrum M. Smith, more than any other men to whom I have listened, who were born in the Church of Christ in our day, were the greatest preachers of righteousness. I know that whenever I heard that Joseph F. Smith was going to speak in one of the wards, that time and time again as a young man I have left my own ward and gone to listen

*See this Conference Report, p. 15.

†See *ibid*, hymn 303, p. 16.

to him, because he always filled my being and lifted me up as I listened to him proclaim the gospel of Jesus Christ. I bear witness that he was one of the greatest prophets of God that has ever lived; that God was with him from the day that he went forth as a little boy of fifteen years of age, to proclaim the gospel of Jesus Christ in the Hawaiian Islands, until the day when, after giving sixty-five years of his life to the work of God, he closed his earthly career.

May God bless each and all of us who have a knowledge of the divinity of the work in which we are engaged, and may we be faithful to the end as our prophet was, our beloved leader who has left us, Joseph F. Smith, is my prayer, and I ask it in the name of Jesus Christ. Amen.

PROVIDENCE IS OVER ALL.

When dark and drear the skies appear,
And doubt and dread would thee enthrall,
Look up, nor fear, the day is near,
And Providence is over all.
From heaven above, His light and love,
God giveth freely when we call.
Our utmost need is oft decreed,
And Providence is over all.

With jealous zeal God guards our weal,
And lifts our wayward thoughts above;
When storms assail life's bark so frail,
We seek the haven of His love.
And when our eyes transcend the skies
His gracious purpose is complete,
No more the night distracts our sight—
The clouds are all beneath our feet.

The direst woe that mortals know
Can ne'er the honest heart appall
Who holds the trust—that God is just,
And Providence is over all.
Should foes increase to mar our peace,
Frustrated all their plans shall fall.
Our utmost need is oft decreed,
And Providence is over all.

—Emily Hill Woodmansee.

UPHOLD THE RIGHT

Uphold the right, though fierce the fight,
And powerful the foe,
And freedom's friend, her cause defend,
Nor fear nor favor show.
No coward can be called a man,
No friend will friends betray;
Who will be free, alert must be;
Indifference will not pay.

Note how they toil whose aim is spoil,
Who plundering plots devise;
Yet time will teach that fools o'erreach
The mark and lose the prize.
Can justice deign to wrong maintain,
Whoever wills it so?
Can honor mate with treacherous hate?
Can figs on thistles grow?

Dare to be true, and hopeful, too;
 Be watchful, brave and shrewd.
 Weigh every act; be wise, in fact,
 To serve the general good.
 Nor basely yield, nor quit the field—
 Important is the fray;
 Scorn to recede, there is no need
 To give our rights away.

Left-handed fraud let those applaud
 Who would by fraud prevail;
 In freedom's name, contest their claim,
 Use no such word as fail;
 Honor we must each sacred trust,
 And rightful zeal display;
 Our part fulfill, then come what will,
 High heaven will clear the way.
 —Emily Hill Woodmansee.

FROM "THEIR YESTERDAYS."

"If the men of a race will perfect the manhood strength of the race; if they will exalt their manhood power; if they will fulfill the mission of life by perfecting and producing ever more perfect lives; if they will endeavor to contribute to the ages to come stronger, better, men than themselves; why, the work of the world will be done even as the plant produces its flowers and fruit, the work of the world will be done. In the exaltation of Life is the remedy for the evils that threaten the race. The reformations that men are always attempting in the social, religious, political, and industrial world are but attempts to change the flavor or quality of the fruit when it is ripening on the tree. The true remedy lies in the life of the tree; in the soil from which it springs; in the source from which the fruit derives its quality and flavor. In the appreciation of Life, in the passion of Life, in the production of Life, in the perfection of Life, in the exaltation of Life, is the salvation of human kind. For this, and this alone, man has right to live—has right to his place and part in Life."—Harold Bell Wright.

A REAL MAN.

Men are of two kinds, and he
 Was of the kind I'd like to be.
 Some preach their virtues, and a few
 Express their lives by what they do.
 That sort was he. No flowery phrase
 Or glibly spoken words of praise
 Won friends for him. He wasn't cheap
 Or shallow, but his course ran deep,
 And it was pure. You know the kind.
 Not many in a life you find,
 Whose deeds outrun their words so far
 That more than what they seem they are.
 There are two kinds of lies as well:
 The kind you live, the ones you tell.
 Back through his years from age to youth
 He never acted one untruth.
 Out in the open light he fought
 And didn't care what others thought
 Nor what they said about his fight
 If he believed that he was right.
 The only deeds he ever hid
 Were acts of kindness that he did.

What speech he had was plain and blunt.
 His was an unembellished front.
 Yet children loved him; babe and boy
 Played with the strength he could employ,
 Without one fear, and they are fleet
 To sense injustice and deceit.
 No back door gossip linked his name
 With any shady tale of shame.
 He did not have to compromise
 With evil-doers, shrewd and wise,
 And let them ply their vicious trade
 Because of some past escapade.

Men are of two kinds, and he
 Was of the kind I'd like to be.
 No door at which he ever knocked
 Against his manly form was locked;
 If ever man on earth was free
 And independent, it was he.
 No broken pledge lost him respect,
 He met all men with head erect;
 And when he passed I think there went
 A soul to yonder firmament
 So white, so splendid and so fine
 It came complete to God's design.

Edgar A. Guest.

HYMN NO. 303.

Thou dost not weep to weep alone;
 The broad bereavement seems to fall
 Unheeded and unfelt by none,
 He was beloved, beloved by all.
 But lo! what joy salutes our grief!
 Bright rainbows crown the tearful gloom,
 Hope, hope eternal, brings relief;
 Faith sounds a triumph o'er the tomb.
 It soothes our sorrow, says to thee,
 The Lord in chastening comes to bless:
 God is thy God, and He will be
 A father to the fatherless.
 'Tis well with the departed one;
 His heaven-lit lamp was shining bright,
 And when his mortal day went down,
 His spirit fled where reigns no night.
 'Tis meet to die as he has died,
 He smiled amid death's conquered gloom,
 While angels waited by his side,
 To bear a kindred spirit home.
 Vain are the trophies wealth can give!
 His memory needs no sculptor's art;
 He's left a name—his virtues live,
 'Graved on the tablets of the heart.—Eliza R. Snow.

The choir and congregation sang:

"How firm a foundation, ye Saints of the Lord,
 Is laid for your faith in his excellent word."

PRESIDENT ANTHON H. LUND

I rejoice this morning in seeing this great assemblage of Latter-day Saints and so many of the priesthood represented as are before me and around me here. What a marvelous work this is! Seeing the voting by quorums of the priesthood, I thought of the wonderful organization of the priesthood.

GOD'S MARVELOUS WORK AND A WONDER.

It brought to my mind the revelation given to the Prophet Joseph Smith, long before there was any one in the Church, in section four of the Doctrine and Covenants, in which the Lord said he was about to bring forth a marvelous and wonderful work. This has indeed been accomplished. The Prophet Joseph was indeed a man and prophet of God, and proved this both by his prophecies, by his teachings and by his life, and his successors followed him with great devotion to this great work.

THE COURAGE OF BRIGHAM YOUNG.

Today, the first of June, is the anniversary of the birth of President Brigham Young. The Lord had a great work for him. He was indeed a Moses to lead his people away from persecution and oppression, into the wilderness. What sublime faith those men, the pioneers, showed in following him! They did not know where they were going. They did not know what was before them, but they had confidence in their leader, and knowing he was appointed of God to lead them, they followed him.

When they entered these valleys the prospect was not very encouraging, and several of them thought it was better to go on to Oregon or California, or to places where there were already cultivated lands and an assurance that people were able to make a living. But their misgivings did not influence President Young, for he knew that this was the place; he said so, and on the spot where the temple stands today, he said, "Here we will erect a temple to our God." President Brigham Young proved to be a courageous man. He was not afraid of the outlook. The Lord had pointed out to him that this would be the gathering place of the Saints.

TRIBUTE TO PRESIDENT JOSEPH F. SMITH.

We have heard President Grant speak about Brother John Taylor, about Brother Woodruff, and Brother Lorenzo Snow, and we have for some time looked forward to a day on which speeches should be made in memory of the prophet Joseph F. Smith. He was indeed loved by all. He was a great man. He was a great preacher of righteousness. How often have I sat listening to his voice and rejoiced in the truths that he put forth, the encouraging words he spoke and the words of warning he gave unto the people! Take a view of his life. God had given him a strong and abiding faith. He never wavered. As early as fifteen years he was called to go to a land where much of the blood of Israel was

found. The four years he spent there were not years perhaps like many of us would have liked, but he looked upon them with joy and thankfulness, for he loved the people among whom he labored. They loved him, and though they were poor and he was poor also, still those years were blessed years to him and to that people.

President Smith was a dutiful child to his mother. He loved her with the greatest love. He often alluded to her and to the inestimable blessing that she had been to him. She taught him to read, she helped him in his studies, and her memory was ever kept by him in the deepest reverence. He liked to talk about her, and as he was a dutiful and loving child himself, when he had children he was a loving father and a loving husband. He loved the little ones, even those not belonging to his family, and I have noticed how little children would be drawn to him even if they were perfect strangers. There was an atmosphere about him that gave them confidence, so that they were not afraid to come and have him take them up in his arms.

I have walked with him in the street and nearly every few steps he would meet acquaintances and have to stop and shake hands with them. He was loved by those who knew him. He never forgot his friends, even if he had not seen them for many years. His life was an exemplary one.

Ever since I remember anything about him he was to me the type of a true Latter-day Saint; and when I got more intimately connected with him I saw, every day, more and more evidence of his being just what I had imagined him to be. He was a true Latter-day Saint. He loved the gospel. He loved to bear his testimony that Jesus was the Redeemer and Savior of the world. He bore testimony to the truth of the gospel, and to the divinity of the mission of Joseph Smith, and his testimony always strengthened the faith of those who listened to him.

THE CHURCH FREED OF DEBT.

President Smith was a good manager of the affairs of the Church. When his administration began, the Church was owing nearly a million dollars of bonds. President Smith was a man that did not like to be in debt, and as he felt in this regard himself, so he felt for the Church, and he put forth all his energy that the Church might get out of the bondage of debt. It took about five years to do this, because so many other responsibilities had to be met, but I remember one day in the old office building how he rejoiced when we made a bon-fire of bonds that called for a million of dollars, for we felt, now is the Church free from debt.

AN EPOCH OF CHURCH BUILDINGS.

During the administration of President Smith there was an epoch of building meetinghouses and stake houses, ward tithing offices, academies and temples. More has been done during these years in this regard than ever before, not only at home, but abroad; meeting houses have been erected in the missions of the United States, England, Scandinavia, and on the islands of the sea, and the people rejoice in having places of their own where they can go and worship God. When we

travel here, at home, we are pleased to see these beautiful meetinghouses that have been erected, and very few have been built without help by the Trustee-in-Trust. And the work of building meetinghouses continues.

A FAITH-PROMOTING PREACHER OF RIGHTEOUSNESS.

President Smith was a spiritual-minded man, and he was well versed in all things pertaining to the priesthood, to temple work and to the different activities of the Church. Before I came into the presidency I have often gone to him and asked for his advice and counsel, and I always found it to be the very best that could be given; and when I was called to be his counselor I felt indeed humble, and wondered how I could perform such an office to a man like him. During the seventeen years that we sat at the council table together, I admired the man more and more. I saw how true he was to his professions, how true he was to the interests of the Church, how true to his brethren and the Saints in general.

When a case came before him to judge, he and his counselors would talk it over and give it their careful consideration until they came to the same conclusion. We felt indeed that he was a man of God, a man raised up to perform a wonderful work. We all miss Brother Joseph F. Smith. We loved him. We knew that he was a fearless man. When it came to anything pertaining to the Church, whatever he thought was for the best good of the work, he was not afraid to undertake it. In reflecting upon his life, we see many things that are faith-promoting, and showing that the Lord's hand was with him, protecting him and giving him success in his labors.

May the Lord bless his families and his children, that they may emulate the noble example that he has set them, and may we all, brethren and sisters, remember what he has done, may his memory remain green in our minds, and may we carry out that which he worked for so earnestly all his life.

PRESIDENT HEBER J. GRANT WILL KEEP HIS PLEDGES.

President Grant has spoken to us this morning. He has told us what he intends to do, and I know he will carry it out, because he has always kept the pledges he has made; so I do not think that now, as president of the Church, he will go back upon such conduct. The Lord will bless him. There is a great work for him to do, to which the Lord has called him, and God will give him wisdom and strength to accomplish it and enable him to carry the great responsibility that the office imposes upon him.

May the Lord bless President Grant, that he may have joy in his labor, that his administration may be a prosperous one for the Latter-day Saints, I ask in the name of the Lord Jesus Christ. Amen.

The Tabernacle Choir sang: by Patriarch George L. Farrell, of the Cache Stake of Zion.

"Come Unto Me."
Conference adjourned until 2 o'clock p. m.

The benediction was pronounced

OVERFLOW MEETING.

An overflow meeting was held in the Assembly Hall, Sunday morning, June 1, 10:45 o'clock, presided over by President Seymour B. Young, of the First Council of Seventy.

The music was furnished by the Latter-day Saints University students choir, under the direction of B. Cecil Gates.

The choir and congregation sang: "How firm a foundation, ye Saints of the Lord, is laid for your faith in his excellent word."

Prayer was offered by Elder Levi Edgar Young of the First Council of Seventy.

The choir sang: "I put my trust in thee."

ELDER SEYMOUR B. YOUNG

(Of the First Council of Seventy.)

My brethren, sisters, friends, and strangers—We bid you all welcome here to our general conference. We hail this as a very auspicious day for the renewal of the gatherings of our annual conference, which was postponed on account of conditions that were very unpropitious during the regularly appointed time, 6th of April, last.

This is the anniversary of the birthday of President Brigham Young, the great pioneer of this western country. Hence I consider this a very proper day for holding our deferred general annual conference. In the large Tabernacle, we have just completed the grand ceremony of sustaining by the votes of the presiding quorums of the priesthood the general authorities of the Church. They were sustained by a rising vote of the quorums of the priesthood, separated and seated in

different portions of the tabernacle; then followed the sustaining vote of the entire congregation.

It is suggested that we now give you the same privilege, of rising when you cast your vote sustaining the general authorities of the Church. This is the 89th annual conference of the Church.

It is proposed that we sustain Heber J. Grant as Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

All arise, and all who favor this proposition will signify it by raising the right hand. (Unanimous vote.)

The other general authorities of the Church were then presented and sustained in like manner, and as presented in the assembly at the Tabernacle.

ELDER B. H. ROBERTS

(Of the First Council of Seventy.)

When the king of England dies, a herald is sent out to make the announcement, which he does in this form: "The King is dead. Long live the King." No sooner is the announcement made that the king is dead than it is followed by the other sentence, Long live the king. It is an announcement which means that though the king has just died, yet England has not been an instant without a ruler. In one breath the passing of one monarch is made known, and the all hail given to his immediate successor. That is the theory of the British constitution, that while kings may come and go, the British sovereign always is, and there is no lapse in succession to the throne. In some such way that is true of the Church of Jesus Christ of Latter-day Saints also. From the time it was organized by divine ap-

pointment of God there has never been a moment when there has not been a President of the Church of Jesus Christ in the earth. And although presidents may come and go in the future, my faith is that there will never be a time when there is not an immediate successor in the presidency. The constitution of the Church makes this provision.

The presiding authority in the Church consists of three high priests, who constitute the presidency of the high priesthood of the Church, and also the presidency of the Church. They are chosen, upheld and sustained by the priesthood of the Church, and also by all the congregations of the Church, for all things must be done by common consent in the Church, and no officer in the Church, from the presidency thereof down to the humblest branch president in the Church can hold his place and exercise the function of his office otherwise than by the consent of the body of people over whom he is called to preside. There is none exempt from this constitutional regulation of the Church. It was so from the beginning; for although the Prophet Joseph Smith had received the keys of the holy priesthood, and God had communicated to him his mind and his will, yet when it came to the organization of the Church, and the time had arrived for him to exercise the authority which God had given him over others, he was informed that he must call the brethren and sisters together who had been baptized, and obtain their consent to organize the Church. This great question was submitted to that little band of people, the organization being effected, of course, by six members in order to comply with the law of the State of New York re-

specting religious organizations. The question was submitted to them, and they voted upon it, and they sustained Joseph Smith as the first elder and Oliver Cowdery as the second elder of the Church, and thus this Church by divine appointment of officers and their being sustained by the membership of the Church, was brought into existence—this great institution now known as the Church of Jesus Christ of Latter-day Saints. Today we are repeating the things that were done from the commencement, and are privileged to exercise the same right in saying who it is that we will accept from our hearts to be the general authorities of the Church of Jesus Christ of Latter-day Saints.

We stand at the point where one presidency leaves us, and another is inaugurated. I think it is fitting that we should not only have our minds drawn out towards the man who is taking on new responsibilities, viz., President Heber J. Grant, but that we should also remember in loving kindness the faithful labors of him who, so short a time ago, was the President, and very worthily the President of the Church of Jesus Christ of Latter-day Saints, viz., President Joseph F. Smith. Those of us who were in close association with him and who knew him and worked with him, cannot, I think, look upon this inauguration of a new president without calling to mind the devotion, the fidelity, and the splendid administrative abilities of Joseph F. Smith, son of Hyrum Smith, the Patriarch of the Church, the second presiding Patriarch of the Church, succeeding the father of the Prophet Joseph, who was the first presiding Patriarch of the Church. This man Hyrum Smith was a man

upon whom the Lord conferred very splendid and very great blessings, especially in regard to his posterity. Blessings and promises that had been previously pronounced upon the head of Oliver Cowdery were also gathered up and placed upon the head of Hyrum Smith and his posterity after him. And truly the blessing has been realized in the posterity of Hyrum Smith, for I think there is no other man in the Church from the beginning until now who has been more abundantly blessed in his posterity than has Hyrum Smith. He was blessed in his two sons, the late Patriarch John Smith, who for so many years was a prominent figure in our community, and known throughout the Church, many thousands of the Saints receiving patriarchal blessings under his hands. Hyrum Smith was likewise blessed, and splendidly blessed, in the person of his great son Joseph F. Smith, who for so many years devoted himself to the work of the ministry in the days of his youth, and finally was brought into the quorum of the Twelve Apostles, while yet a young man, which position he held for many years. At the inauguration of the administration of President John Taylor he became a counselor to President Taylor. He sustained the same position to President Wilford Woodruff, and then to President Lorenzo Snow; and finally he came to the presidency himself, and held that position for more than seventeen years. And under his administration the Church was truly and greatly blessed, blessed not only by the wisdom that was manifested in his counsels, but also blessed by the example of his righteous life. So that when he passed away he passed away in honor and much be-

loved by the people. The blessing pronounced upon the head of Hyrum Smith is not only manifested in the person of John Smith, the Patriarch, and President Joseph F. Smith, but from the loins of President Smith there came forth men and women who were highly honored in the community, and who have found place for ministry in the Church. Two of his sons have been brought into the apostolate of the Church, faithful men. One of them, Elder Hyrum M. Smith, as you of course recall, passing away about a year or more ago; but he left a name and a fame that is honored in Israel. I am glad to say that President Smith is still honored by one of his sons being sustained this day as one of the Twelve Apostles. President Smith, then, was honored in his life; and worthily represented the second Presiding Patriarch in the Church; and this succession of righteous men in the family of Hyrum Smith shows that the blessings of the Lord pronounced upon the heads of his servants are not mere words, but represent substance, represent realities. So God has magnified this family in the Church, and has especially honored this branch of it as he promised to do in one of the revelations now extant in the Book of Doctrine and Covenants.

My brethren and sisters, it would not be proper for me to occupy further of your time, but I just wanted to call your attention to these few things in relation to this day in regard to the incoming administration by your legally taken votes, according to the constitution of the Church which God has established. Of course, however, Heber J. Grant has been the president in reality from the time that President Smith

passed away, for when the first presiding quorum of the Church for any cause is disrupted and goes out of existence, the man holding the authority stands in the second quorum, of the Church, viz., the President of the quorum of the Twelve, and the authority to act is his until the Church can be assembled, as we are now assembled, and proceed with the organization as it has been done today.

I congratulate the Church upon the noble men who have become God's representatives as the presidency of his Church in this dispensation. We this day inaugurate the seventh president of the Church of Jesus Christ of Latter-day Saints; they represent a line of men who for simplicity of life and character, for greatness of soul, for bigness of faith, for fidelity to the trust which God and the Church imposed in them, stand unparalleled in the religious history of the world. Thank God, not only for a prophet, but for all our prophets, the presidents of the Church, in the name of Jesus Christ. Amen.

ELDER J. GOLDEN KIMBALL

(Of the First Council of Seventy.)

As stated, by President Seymour B. Young, it is desired that the First Council of the Seventy speak in memory of President Joseph F. Smith. I have known President Smith from my early youth, and have listened to his teachings, as an apostle and as the president of the Church during the greater part of my life.

I remember, in the early days of my youth, of the people of this Church looking forward hopefully when the time should come that the prophecy made by the servants of God would be fulfilled, viz: that

President Joseph F. Smith would become the President of the Church of Jesus Christ of Latter-day Saints. I can think of no man who has been president of the Church, who has had greater opportunities and advantages than he has had. President Smith was chosen and ordained an apostle in his youth. He was favored, as I remember it, by being sent on a mission to the Hawaiian Islands, when he was 15 years old. He was hedged about and privileged in associating with great men, and his life and labors were in the service of the Lord, as a special witness and an apostle of Jesus Christ. President Smith was trained, instructed, and prepared for this great appointment as prophet, seer and revelator by the greatest men who ever lived, in my judgment, in the history of the world.

I am proud of the fact that I am a natural born heir, and was given birth in this land of liberty and freedom. We are not called upon to cry out, "All hail to the king." I thank God, I belong to a Church which is the Church of Jesus Christ of Latter-day Saints. It does not belong to President Joseph F. Smith, and he made no such claim, but it belongs to God the Father, and to his Son, Jesus Christ. There are no such things as earthly kings in Christ's Church. There never will be any king-men in Christ's Church. For when his disciples came to him, he tried to teach them the great lesson: whosoever will be greatest among you, let him be servant of all; and when these same apostles asked the Savior, "Who is the greatest in the kingdom of heaven?" he called a little child to him and said: "Except ye be converted, and become as little chil-

dren ye shall not enter into the kingdom of heaven." Joseph F. Smith was like that. He was a man of great integrity. Few men had greater integrity or greater faith. He loved God with all his heart, with all his soul, and with all his might and that is all a man can do.

Time will not permit me to say more. I have always honored and respected and sustained President Joseph F. Smith, and I am glad of it. But I discovered, in the time that I have labored in the Church, that he was human just like the rest of us. I want to learn the lesson, *Cursed be the men who trust in man*. You want to learn that lesson, if you are to be tested and meet difficulties, and you will not stumble and lose the faith. I place my trust in God, the eternal Father, and it is my business to get a clear and true conception of God, and of Jesus Christ, and to realize that these men whom we have sustained are servants of the people: they are servants of God, and we sustain them, and we uphold them. If there were no people, there would be no need of a Church, so that we all say—at least I do—God save the people. God bless you. Amen.

ELDER RULON S. WELLS

(Of the First Council of Seventy.)

It is only natural that I should greatly love President Joseph F. Smith. I imbibed it from my father. He was very closely associated with my father, and my father with him in the ministry, in laboring in the house of the Lord and otherwise in the building up of the Church and kingdom of God on the earth. From my earliest boyhood I have always loved Joseph F. Smith, and

when his name was first presented no one voted more heartily than I did to sustain him as the prophet, seer and revelator of the Church and the president of it in all the world. And throughout my life I have been more or less familiar with his labors and ministry. But I will not undertake, my brethren and sisters, in the few moments that are allotted to me to speak of his great work among the children of men, but I think more of those particular labors that have had a direct influence and bearing upon me and upon my life, for I can truly say that there is no man in the Church that has exerted a greater and more powerful influence over me in my life than Joseph F. Smith. No man has so moved me from the bottom of my soul as he has done. Tears have welled up in my eyes, and my heart has been filled with joy and with the testimony of the truth under the influence of the Spirit of the Lord as it has been manifest in this great man. I have listened to him when it seemed to me that God was speaking to me direct, and the words he spoke sank so deeply into my heart that I have wondered why it was that all who heard him upon that occasion did not feel and know that the gospel is true, that they who heard it as it was proclaimed by this great man and restored from heaven through the instrumentality of his illustrious uncle, the Prophet Joseph Smith, were not thoroughly converted and convinced as to the truth of it. The occasion to which I now refer was a funeral service held in honor of a dearly loved sister of mine, Emma Wells, who died in the year, 1877. He was the speaker upon that occasion. He spoke forth the words

of eternal life. He explained the gospel of the Lord Jesus Christ. There were many there, kindred and friends and outsiders, non-members of the Church, a goodly number; and I marveled that any one could go from that service without being convinced in their souls that he was a servant of God, and that he spoke the truth as it had been revealed from heaven. It was the plan of life and salvation, the gospel of the Lord Jesus Christ as it has been restored in its purity. Upon various occasions he has thus filled my soul with the testimony of the truth and has exerted a power and influence over me which I hope will always remain with me.

When I think of the influence his ministry has had upon me and upon my life, and then contemplate his extensive labors in this community, I have wondered how many thousands have been thus filled with joy and with the testimony of the truth. And if it be true that when a man labors all his life and succeeds in saving but one soul, great will be his joy with that soul in the kingdom of our Father, then what must be in store for this great man as he goes back into the kingdom of his Father, having labored nearly all his life in the ministry and brought so many souls unto the knowledge of the truth. I praise God for having sent such a noble spirit into the world. I thank him for his noble life, for his worthy example in this community. I thank the Lord for his labors among the people, for great good has been the results. I honor his memory today and join my brethren in tribute to this true servant of God for whom I have always had unbounded love and admiration. May his children, who have

been so blessed and favored of the Lord in being born of such goodly parents, continue to enjoy the blessings pronounced upon the posterity of their martyred ancestor, Hyrum Smith, the Patriarch, is my prayer in the name of Jesus Christ. Amen.

JOS. W. McMURRIN

(Of the First Council of Seventy.)

We have but one theme, my brethren and sisters, to dwell upon this morning. We were instructed by President Heber J. Grant, when we were appointed to come to this meeting, to devote our time and the remarks that we made to the memory of President Joseph F. Smith. I don't know just how my fellow laborers feel in approaching a task of this character. I feel that it is impossible for me to say anything quite up to the standard of the man.

Joseph F. Smith, in my feelings, is one of the greatest men, if not the greatest man, with whom I have ever been acquainted. I have never been in his presence without being impressed with the feeling that he was indeed a servant of the living God, and that he was a prophet of the Lord. Thirty-eight years ago, when I was laboring as a boy missionary afar off, a brother related to me the prophecy that has been referred to by Elder J. Golden Kimball, that was delivered in the Ogden tabernacle forty or fifty years ago. I do not know just how long ago. President Woodruff declared in that prophecy that the time would come when Joseph F. Smith would stand as the mouthpiece of God. In making the declaration he invited the fathers and mothers in the congregation to

write down the prediction, that their children after the parents present were dead and gone, might read and know that God had spoken in relation to the future life of Joseph F. Smith. We are all witnesses to the fulfilment of the inspired prophecy. While listening to what has been said in this meeting, I have been impressed in much the same way as my brother, Elder Rulon S. Wells, has just stated. I have often felt, when listening to words spoken by President Joseph F. Smith, that the very word of God was being declared, and that the inspiration and power of the Holy Ghost was resting upon the mouthpiece of God in a most remarkable and unusual manner.

I had the very great pleasure, just about two years ago, of being one of a party invited by President Joseph F. Smith to make a journey to St. George. The brethren and sisters forming the party visited one line of settlements in going to St. George, and another line of settlements in returning to Salt Lake City. President Joseph F. Smith spoke in all of the meetings that were held, both going and returning, and notwithstanding the fact that he was under bodily ailment at the time, the spirit of his great calling rested upon him most marvelously, and he expounded the doctrines of the everlasting gospel in very great clearness. The hearts of thousands of people were made glad through his inspired teachings and testimony.

I always felt in his presence that I was indeed in the presence of God's anointed servant, and always rejoiced in knowing that he was a man filled with prophetic power; and, above all else, that he was a

man who had consecrated to the very uttermost his time, and talents, to the upbuilding of the kingdom of God.

I believe that President Joseph F. Smith was just as true to the work of God, just as true to the Prophet Joseph Smith, just as true to his brethren in the holy priesthood as any man who ever lived. I believe that President Joseph F. Smith accepted the wonderful mission of the Lord Jesus Christ, and understood that he was to be saved through the atoning blood of the Redeemer of the world by obedience to the doctrines of the gospel, just as fully and completely as any man that ever lived. President Joseph F. Smith, in my judgment, gave his time, and his thought, and his ability in the most unselfish manner for the benefit and blessing of the Latter-day Saints, and for the advancement of the work of God. I thank God that it was my privilege occasionally to be in his presence. I am grateful for the words of blessing that he has spoken to me individually. I thank the Lord for the impressions that have been made upon me by his splendid life. I believe those impressions are of an indelible character, and that they will be beneficial to me, and be a blessing to me as long as I live in mortality.

I also thank God for the splendid family of President Joseph F. Smith. I have been very happy in my association with some of his boys, and know them to be true men. I am not closely acquainted with all of his sons. I believe, from what I know of them that they are all true men; I have had close companionship with Hyrum M. Smith, with Joseph Fielding

Smith, with David A. Smith, with E. Wesley Smith. I am proud of their acquaintance. There are no better men in my judgment to be found among the people of the Latter-day Saints.

God bless the family of our late President, and may the truth of the gospel of Jesus Christ, that was always the greatest thing in the thought of President Smith, be the greatest thing in the affections of his sons and daughters, and their children, and their generations after them for ever and ever.

My brethren and sisters, let us all be faithful. By good lives we can all honor our fathers. We have all had godly fathers, fathers that have been true to the work of God and to the great founders chosen to introduce it, they have ever been willing to lay down their lives if need be for the work revealed in this dispensation. I hope that not only the family of our great president will honor forever the name of their distinguished sire, but that we will all honor our good fathers, and our good mothers, and that we may all recognize and be sure of the fact that we are also enlisted in the cause of Christ, and that we will give to the full, allegiance to the Master.

We are all called to be expounders of the faith of the gospel that made the men who have been our leaders as great and noble as they were. It was the gospel of the Lord Jesus Christ, and living closely to the principles of that gospel, and consecrating their time and service to the advancement of the work of God, that made them all mighty. God help every one of us to be true and steadfast to the same faith, that we also, when we have finished the race we are run-

ning, may have companionship with the great leader of Israel whose memory we honor this day. I pray the blessings of God upon every one in this congregation, in the name of Jesus Christ. Amen.

ELDER CHARLES H. HART

(Of the First Council of Seventy).

It is fitting and proper that this special conference should be convened on the 1st day of June, the 89th anniversary of the holding of the first conference ever held by this Church.

Of course, none of you will understand that Brother Roberts, in using the beautiful and appropriate illustration that he did in the opening of his remarks, meant to uphold kingcraft, because, as most of you know, Brother Roberts has just spent many months at the front, willing to go "over the top," in the contest of democracy against autocracy; but he meant to point out that the Church could say, as Tennyson has his brook say, that "Men may come and men may go, but I go on forever." And it is a very appropriate thing that as men go and men come in these leading positions that we should pause briefly to pay a just tribute to the memory of those who have gone.

I feel it a great honor to say a few words in commemoration of that great character, Joseph F. Smith, the greatest preacher of righteousness, in my opinion, of this dispensation. I have been with his son Hyrum very much, and I think it is appropriate, in view of his recent demise, to mention his name. I have heard him deliver more than fifty sermons in succession, and after each of which I could say "that indeed is worthy of

an apostle of our Lord and Savior." And yet the training of his father was such that I always placed his father first as a great preacher of righteousness.

I may be pardoned if I relate a personal incident which will illustrate the effect of his preaching and his spirit upon myself. Under peculiar circumstances, I came into a meeting at Logan at which he spoke and at which he presided. I had taken a long trip by team through the mountains and held many meetings. It had taken me through the mountains from Cache county to Rich county, from thence to Bear Lake county, and from thence to Wyoming and back to Gem Valley, as they call it now, and through Oneida county. We had held many meetings, and it was cold and there was much loss of sleep and much fatigue, so that when I came into that meeting I was thoroughly exhausted both in body and mind, and it was only by force of circumstances that I was induced to go into his company and the company of the Saints. But under the inspiration of his speaking as the Spirit of God seemed to flow from him to his audience and back again to him, the result upon me was such that at the close of the meeting I was as free from fatigue and weariness as I ever was in my life. I paid special attention to my condition, and could not detect the slightest weariness either in body or in mind. A veteran newspaper reporter who was in attendance to report the speaking, became so absorbed that he failed to take any notes of the inspired talk of President Smith.

I think that the Prophet Joseph F. Smith, had more elements of greatness in him than any other

man that it has been my privilege to know. He was great in a larger number of ways than any other man I ever knew. He was great in courage, and stern in righteousness, and yet there was a rare combination of kindness, meekness and gentleness. He was as kind and loving as a child. In fact it could be said of him that he had "the heart of childhood taken up and matured in the power of manhood." No man would have met death more willingly, in my judgment, for his convictions. He was a man great in his fidelity to his people and to the truth, and great in his testimony of the prophetic calling of the Prophet Joseph and of the divine mission of our Lord and Savior Jesus Christ. He had elements of strength so combined that he was indeed a truly great man; the favor of God was upon him. I think he exemplified more than any other man I ever knew the fulfillment of the scriptural injunction and promise to "seek first the kingdom of God and His righteousness," and all other things should be added thereto.

Here are some lines that I think of, in connection with the life and character and ministry of our late lamented Prophet:

"He was one who never turned his back,

But marched breast forward;
Never doubted clouds would break;
Never dreamed, though right were
worsted,

Wrong would triumph.
He held, we fall to rise, are baffled
To fight better, sleep to wake."

He was such a man as Holland describes or asks for when he exclaims:

"God give us men. The time demands
Strong minds, great hearts, true faith
and willing hands;

Men whom the lust of office does
not kill;
Men whom the spoils of office can-
not buy;
Men who possess opinions and a will;
Men who have honor; men who will
not lie,
Men who can stand before a dema-
gogue
And damn his treacherous flatteries
without winking;
Tall men, sun crowned, who live
above the fog
In public duty and private thinking!"

I pray the Lord to bless the mem-
ory of President Joseph F. Smith
and his posterity. His works will
live after him. He has left an im-
pression upon the Church that will
be enduring. I had the deepest love
and the greatest admiration for him
during his life, and I regret that I
did not let him know at least a frac-
tional part of the love and admira-
tion I had for him and his ministry
and the things he accomplished.
May the Lord bless his memory
and bless us that we may follow the
good example he set for us, I pray
in the name of Jesus. Amen.

ELDER LEVI EDGAR YOUNG

(Of the First Council of Seventy).

I bear you my testimony, my
brethren and sisters, that all that
has been said this day in reference
to the character of President Joseph
F. Smith is quite true.

I look upon a man as great when
he stands for great principles; and
that is the standard by which we
should judge people. When people
stand for principle, and know by
their faith in God that the principle
is true, it is always a mark of true
greatness; and when a man links up
his life with God, becomes one with
God, and he and God are friends,
you may depend upon it you have
the truest standard of greatness that
can be possibly created.

The glorious thing to me in the
life of President Joseph F. Smith
was not only his wonderful strength
of character, his true conception of
life, his splendid idealism of re-
ligion and his great faith in God;
but his living the divine injunction
"unless ye can become as a little
child ye cannot enter the kingdom
of heaven." He was great in his
power to understand life and to see
God. His faith was one of the most
sublime things I ever knew. He
never compromised with wrong or
with evil in any form. Man to him
is free, but free to do right, not free
to do wrong. I remember a state-
ment that he once made concerning
the meaning of liberty which I shall
never forget. Said he: "Liberty is
obedience to just law." That to me
is one of the most wonderful ideas
concerning liberty and American-
ism that I have ever heard. Obe-
dience to law is liberty. What kind
of law? Law that is founded on
truth. Law that is an expression of
God's will to his people. Therefore,
he was very democratic. He was
very loving of his fellow man. How
true it was that he showed his love
for God because he loved his fellow
men so much. He feared no man.
He loved his God, and with his
great linking of truth with God's
truth, he lived a truly inspiring life.
Standing upon the principle of right
living, he truly entered the kingdom
of heaven. "Unless ye become as a
little child, ye cannot know God."
To me he was very great, very cour-
ageous, very brave, very true, and
above all, he was the child of God.
He looked up, and with sublime
faith made his life divine.

May we see the beauty of his life,
the truth of his words, the greatness
of his soul, the magnanimity of his
spirit, his great relationship to God.
Amen.

PREST. SEYMOUR B. YOUNG

(Of the First Council of Seventy.)

I want to thank Brother B. Cecil Gates and those who have been with him in giving us good music today.

I also want to speak in regard to President Joseph F. Smith, as this day has been chosen.

At the funeral of his son, Hyrum M. Smith, just as the family were taking leave of the remains in the Beehive house, I entered the house that morning, and while standing a little way from the bier of our beloved apostle, there came from another room President Joseph F. Smith, the father of the beloved deceased. He saw me and came directly to me, and putting his arms around me drew me to his bosom, and we kissed and embraced each other. And he said, "Seymour, we have been boys together." And when we thus embraced I found that we were both weeping. President Joseph F. Smith has been indeed a remarkable man. He has maintained the love of his people from the beginning of his ministry to the end of his life. I don't believe that he had an enemy in the world, or an enemy that could give any reason for his enmity; because all men saw in Joseph F. Smith, our re-

cent president, a man who stood high in the estimation of humanity, and of God our eternal Father.

President Heber J. Grant has now been sustained by the congregations of the Saints, and by the special quorums of the priesthood, and I beseech for him that love, reverence, and sustaining power that he so well deserves and has so well merited through his life of devotion and faithful labors all the days of his life. For I have known him since the days of Nauvoo, and I say that I have never known better and truer men, than President Joseph F. Smith and President Heber J. Grant. We are all glad today that so noble a man has been chosen by the people and sanctioned by the voice of our heavenly Father to be the President of the Church of Jesus Christ of Latter-day Saints. May the Lord add his blessings to you fathers and mothers, boys and girls, friends and strangers, who are here attending our general conference, I pray in the name of Jesus Christ. Amen.

"We thank thee, O God for a prophet," was sung by the choir and congregation.

Elder Jonathan Golden Kimball offered the benediction.

AFTERNOON SESSION.

President Heber J. Grant, presided in the Tabernacle, and called the congregation to order at 2 o'clock.

The Choir and congregation sang: "Guide us, O thou great Jehovah."

Prayer was offered by Elder Moses Taylor, president of the Summit stake of Zion.

The choir sang: "Hope thou in God," solo by Edna Gothberg.

PRES. CHARLES W. PENROSE

This is a splendid sight, especially to us who sit here on this platform, but the spectacle presented by our congregation this morning, if anything, was still grander because of the order of the seating and the kind of persons assembled, particularly on the lower floor of this building.

THE SOLEMN ASSEMBLY.

It was a unique congregation, what we call in this Church a "solemn assembly" of the holy priesthood, the several authorities of the Church being arranged to sit in their proper places, according to their relationship to each other, in this splendid organization which the Lord has established on the earth, and of the spirit and power attending the congregation, and especially the speakers. No such a scene as that we beheld this morning could be seen in any of the congregations of the various churches in the world, Christian, or heathen, or pagan.

It is something peculiar to the Church of Jesus Christ of Latter-day Saints, and this order of priesthood, as exhibited here this morning in our meeting, is not of man's formation. It is divine and bears the stamp of divinity upon it in its order and in the relationship that exists between these different bodies of the priesthood, all animated by one spirit. Truly we can say, as the apostles of old said: We have one Lord, and one faith and one baptism," and one hope of our calling. "And God hath set in the Church first apostles, secondly prophets, after that helps and governments, and miracles and signs and gifts and blessings and the various authorities, all for the work of the ministry, for the perfecting of the Saints, and for the edifying of the body of Christ, until we all come in unity of the faith to the knowledge of the Son of God," that we may "grow up unto him who is our living head" in all things. I thank God with all my soul today for this glorious privilege of being present and of being associated with the body of men who by uplifted hand recognized the authorities of the Church and voted, without a dissenting sign or manifestation of any kind, to sustain them, being of one heart and one mind and led by one spirit. This is not the first occasion of the kind in which I have participated.

LEADERS OF THE LATTER-DAY DISPENSATION.

We had a splendid discourse from President Grant in relation to the successive presidents that we have had from the beginning of the Church, from the Prophet Joseph Smith down to the present time. I did not have the joy and pleasure of being personally acquainted with the Prophet Joseph Smith, but felt familiar with him because of my association with so many with whom he was acquainted, and who received the priesthood of God under his ordination—under his hands, and also by reading his discourses, accounts of his life and works, and receiving by the power of God a testimony of the fact that he was divinely called to usher in the last dispensation, the dispensation of the fulness of times, in the which as the Lord revealed anciently, he would "gather together in one all

things that are in him, both in the heavens and in the earth," and this is that dispensation. And I received when I was a boy, when I first embraced the gospel, a testimony by the power and gift of the Holy Ghost, and by many signs and tokens and manifestations to me, personally, a knowledge of this great fact—that God has opened the heavens in the latter times and once more communicated with man, and that Jesus, who is the Christ, his beloved Son, also has been engaged in this work under his direction, and this Church, which bears his name, is indeed the Church of Christ, composed of Latter-day Saints instead of former-day Saints. This testimony was given to me, as I have stated, through my obedience to the gospel in an early day, and since that time, I thank the Lord I have had the opportunity of laboring in this great cause, the greatest thing on the earth, a divine Church, set up not only by divine authority but by divine persons and the actual participation in and direction of Jesus of Nazareth, who is the Christ, the Son of the living God and the Savior of the world.

I was present when President John Taylor succeeded to the presidency of the Church, after the death of President Brigham Young. I was well acquainted with him, but I was not in Nauvoo when the mantle of the prophet Joseph fell upon him, as we have heard testified of many times; but I became acquainted with brother Brigham until we became very familiar, and I had great joy in knowing that he loved me as well as that I loved him, that we often had an opportunity of holding converse and that he understood me as well as I, measureably at least, understood him, and I know that he was the proper successor and inheritor to the authority that was placed upon the Prophet Joseph, that he was the rightful president of this Church, and that he conducted this Church under the inspiration of the Almighty. And the great works he accomplished are seen, many of them, in the building up of this State now in the American Union. But when Brother John Taylor succeeded to the presidency I was present, when that splendid assembly, the kind of which we had this morning, was established here, and took part in it, and so when his successor was appointed. I was here present when President Wilford Woodruff was called to be the President of the Church and also Lorenzo Snow and Joseph F. Smith, our beloved apostle and prophet and president who has recently passed away, and I am thankful in my soul today that I am privileged to be here and take part in the installation of President Heber J. Grant as prophet, seer and revelator, and President of the Church of Jesus Christ of Latter-day Saints, his authority extending through all the world. And with all my heart I joined with the brethren this morning in lifting up my right hand in token to the heavens that I accepted these men in their several callings as servants of the Most High, holding the authority of the holy priesthood, which is after the order of the Son of God.

MEN CAN DO LITTLE OF THEMSELVES.

I feel as if I could not attempt to add much to the eulogies pronounced upon these great men whose names have been mentioned to us. President Brigham Young, I regarded as one of the most remark-

able men of his time. I was going to say, apart from his calling as the prophet of the Lord, but I do not know that he would have made any great mark in the world but for this calling. For I realize fully the truth of the revelation of God through the Prophet Joseph that the powers of this priesthood, represented here this morning, are "inseparably connected with the powers behind the veil," that alone we are not very mighty; that of ourselves we can do very little; but with those heavenly powers associated with us and we with them, great things have been accomplished and still greater are in progress and will be accomplished. For this is the work of the Lord and it is established in the earth for a direct and divine purpose, and will be accomplished although the means by which it is and will be accomplished may be of themselves not very great or mighty, but the powers behind the veil are with us, not only those great men who performed so wonderful a work before President Grant's coming into the presidency, are with the Lord behind the veil, not only they are with us and thousands of the departed ones who have worked in the ministry, but all the great and the mighty of the ages past are with us, powers of the holy priesthood, held by men of God from the beginning are with us, and in that and the oversight and direction of the Lord Jesus Christ as our living head, we can and will prevail over darkness and error and wickedness and corruption and disorder and confusion, and in the place thereof through this agency will come order and peace and concord and brotherly love and the union and power of mankind when united together by the Holy Spirit from on high. This is being poured out upon those who will obey the principles of the gospel, and the fruits thereof are already being made manifest in the earth, and the time will come when all the predictions of the prophets of old, concerning the establishment of the reign of peace will be fulfilled, but it will come through righteousness, and righteousness through the preaching of the truth, the word of God, by the power of God, in the authority of God.

CONCERNING PRESIDENT JOSEPH F. SMITH.

I had the pleasure of laboring under the direction of those great men who were talked about this morning, President Taylor, President Woodruff, President Lorenzo Snow, and President Joseph F. Smith. When we had finished our voting we sang the song: "How firm a foundation, ye Saints of the Lord, is laid for your faith in his excellent word. What more can he say than to you He hath said?" I thought, when President Grant sat down, if I was called upon to speak, as he announced that his counselors would have something to say, and after Brother Lund had finished his excellent remarks, what more could I say than to you these have said. I felt very much as a witness did, when called into court to give testimony on a certain case, and had been preceded by a man who told what he knew and who said: "Your Honor, I says as he says," and that was all he could tell. I was very much in the same condition, but I know that would not suffice, so here this afternoon I take pride and pleasure in adding my testimony to the remarks made here this morning concerning each one of the presidents of the Church of

Jesus Christ of Latter-day Saints, from the time of the Prophet Joseph down to the decease of our beloved Brother Joseph F. Smith. I loved him with all my heart, and I am always glad to know that he loved me.

From the first time we met, we felt as though we were kindred spirits. The first time I met him was about 59 years ago, in Liverpool, and when we struck hands and were introduced to each other our hearts went with our hands, and we have always loved each other from that time to the time that he departed; my love remains and abides in my heart, and I am proud of having been associated with him in the ministry. It was through him, that I was called to the apostleship, and ordained under his hands, and also afterwards to be one of his counselors in the First Presidency. In this, I had opportunities of knowing the kind of a man he was and is. He was one of the grand men of the age. He was great in all things he undertook. He had failings, no doubt, like others had, but they were not very manifest. He was a great man in the ministry. He was, indeed, as was pronounced upon his head this morning, a preacher of righteousness and he was a liver of righteousness. He was exemplary in all his ways, in public and in private, and he had a kind heart as well as a strong mind. In all things that came under his notice and his direction he was strong and mighty, not only spiritually, but in what we call temporal things his judgment was splendid. He was accurate. He was awake and alive to his duties. He loved to perform them faithfully and he did so. I am sure that his labors were acceptable unto God, and when "the books are opened and men are judged out of the things written in the books, according to their works," he will stand in the front rank, and he will shine in the fulness of the celestial glory, with the sons of God who minister before the Most High.

God bless his family, those whom he has left to follow in his footsteps. He had a splendid family, men and women that ought to be honored, and will be in Israel all their days and throughout all their generations. They will be prospered in all things; the Lord will be with them, and the influence of the great man who stands as a patriarch at their head will be upon them.

THE MANTLE OF JOSEPH RESTING UPON HEBER.

I believe in the influence of those who hold the priesthood behind the veil. The testimony given concerning the falling of the mantle of Joseph the prophet upon Brigham Young, when he became the leader of the Church, has been repeated in these times, and quite recently concerning our late president and the president who has been elected, appointed and sustained today, and I believe that the prophet Joseph will be near to Heber J. Grant when necessary—Joseph F. Smith, I mean. And so in regard to his family. I am satisfied in my own mind, and by my own experience, that the powers on high are with the powers on the earth. Men holding the Holy Priesthood, who have ministered in the flesh and have gone into the world of spirits, and are laboring there in the same great cause as that in which we are engaged in the flesh, help the brethren in their times of need, and are with them, and stand by them in times

that try men's souls. I am assured of this, I say, in my own experience; and this is the power by which we shall prevail over the things of the world. The time will come when the priesthood behind the veil will minister personally in the temples of God to men holding the priesthood in the flesh, revealing matters that are needful to be known concerning the departed that the work being performed for the dead, as well as for the living may go on and be accomplished and perfected properly, and that we may grow up together in Jesus the Christ, who is our living head.

SOME THINGS THAT PRESIDENT SMITH WOULD SAY.

Now, my brethren and sisters, there are two or three things that I think President Joseph F. Smith would talk about, if he were present with us today. One is that great truth concerning Jesus of Nazareth. During the later years of his life, President Smith took great pleasure and joy in bearing his testimony to his certainty of knowledge that Jesus is and was the Christ, that he died for mankind, that through him and by him the worlds were made, under the direction of the great Eternal Father, and that he came on the earth in the meridian of time, and laid down his life, voluntarily, for the sins of mankind, that through faith and repentance and baptism, and obedience to all the ordinances of the house of the Lord, men might be raised from the dead and saved and become perfected in the celestial glory, to inherit the fulness of the blessings pertaining to eternal lives; and that through him and by him all the dead, small and great, will come forth from their tombs and stand upon their feet and be judged according to their works, the good, bad or indifferent, of all races and countries and climes, for he is the Redeemer of the world; and "as in Adam all die," so in Christ shall all be raised from the dead. This was one of the themes on which he dwelt before he departed from us, and especially in later years.

THE CHURCH OF CHRIST THE ONLY CHURCH.

Another truth is that this Church, to which we belong, is the only Church of Christ on the earth. This is not saying anything against the views or opinions of our friends and neighbors, or people afar off, who differ from us in our views, not at all. We are quite willing that they shall go their way, particularly if they will allow us to go ours. Sometimes they have tried to prevent us, but they have not accomplished very much in their efforts, no matter what they have done, but this work has gone on in spite of opposition as it will go on until everything beneath the eternal heavens is subdued unto the Father, and the Son, and the Holy Ghost, and divinity shall reign on the earth instead of mortality and wickedness and corruption.

This Church of Jesus Christ of Latter-day Saints has a special mission in the world and that mission has come from on high, not from the minds of men, not from the reading of books, not inherited from old creeds, but it is the gospel of Jesus Christ, restored to earth in its fulness, in its purity, in its power, in its authority and its unity with the heavens; and it

will prevail. All the different sects and organizations in Christendom and the others that are in heathendom suit pretty well the people who adhere to them. All right. Let them stay by them, if they think they are good enough; but they are not good enough for Latter-day Saints. We want the truth as it is on high, and as it is revealed from on high to the servants of God on the earth; and this organization to which we belong is peculiar to itself.

NO NEED FOR OUTSIDE ORDERS.

That introduces another point that I am sure President Joseph F. Smith, if he were here, would touch upon at this conference, and it is this: That when we are in this Church and members of it, we belong to the body of Christ, and there is no need for us to go outside of it for anything in the world, particularly of a religious character. We have no need to dabble in the things of the world; we have no need to join other organizations that are antagonistic to or out of harmony with this Church. Here is something for the Latter-day Saints to consider at this conference. There is nothing new in what I am saying, but it needs to be impressed upon the minds of our people in every part of the Church, and these men who hold the holy priesthood who have lifted up their hands today to sustain the authorities of this Church should carry with them, when they go home, this spirit and this determination as advice for our people. We will serve the Lord! Let the dying world go to its grave if it will. Let the wicked that are being bound in bundles go to the burning if they do not repent, but as for us, we, with all we are and with all we have, should be in this Church in body and in spirit, in every capacity, and there should be no need and no desire on our part to go outside of the strait and narrow way, the only way which leads to the presence of the Eternal Father and to the gift of eternal life.

Now, this is not saying anything against people who desire to belong to other societies. If a man is satisfied with any of the Christian sects, if it suits him or suits his wife, that is his concern. Generally speaking it is the wife who does the religion in the outside world. I have conversed with a great many very prominent men, some of them members of Congress, and this is what they say: Oh, I don't care about religion, my wife does all that and I go to Church with her." Well, let people who like that kind of thing keep on liking it and if they do not choose to receive what we have—which is perfection in religion, which is Godlike and comes from God, and leads to God—if they do not like that, why they have the privilege of letting it alone. We would not do anything to compel them, if we had the power, to walk in our way; but that is not the point. If men like to believe in the doctrines and principles and sermons that are preached in the world, all right, but as for us, what should we do? What is the duty of the elders of Israel and of men holding the holy priesthood, and of the members of the Church who have been baptized into the Church? Their duty is to be with Christ, baptized into Christ, having put on Christ, coming unto him, belonging to him, to be part of the body of Christ, which is his Church, and to have no entang-

ling alliances with anything outside. Not to do any injury to anybody else who does not see as we do, not at all; not to find fault with them for taking their own way, but our way should be the way of the Lord.

We have no need of anything else. In the troubles that are coming—for the world is menaced now with troubles and strife and division which will bring misery and sorrow and destruction to many souls—let our place be in the Church of Jesus Christ of Latter-day Saints, in the order of the holy priesthood, and we have no need to join other orders to take away part of our time, part of our influence, and part of our means and to hinder us from devoting ourselves entirely to the work of the Lord. Let me urge this upon the attention of my dear brethren and sisters who are here this afternoon. This is the Lord's work and it is marvelous in our eyes. Brother Lund alluded to the revelation of the Lord in the beginning, before there was any organized church of the Saints: "A great and marvelous work is about to come forth unto the children of men. Therefore, thrust in your sickle and reap." Yes, indeed, a marvelous work and a wonder, just as Isaiah predicted; and one of the signs of it was that the wisdom of the wise would perish and the understanding of the prudent would come to naught; but wisdom and inspiration and knowledge and certainty and power are in the gospel of Jesus Christ, revealed from him and by him and under his direction in the last days. Oh my brethren and sisters, why waste your time, your talents, your means, your influence in following something that will perish and pass away, when you could devote yourselves to a thing that will stand forever? For this Church and kingdom, to which you belong, will abide and continue in time, in eternity, while endless ages roll along, and you with it will become mightier and more powerful; while the things of this world will pass away and perish, and will not abide in nor after the resurrection, saith the Lord our God.

JOSEPH A MIGHTY PREACHER OF RIGHTEOUSNESS.

So I say of our dear president, Brother Joseph F. Smith, to whose grandeur of character and faithfulness in the ministry and power and authority from God I add my humble testimony, if he were here I feel assured that he would touch on these questions in a far better way than I could attempt to do. He was a mighty preacher before the Lord. His words were golden. Many of them are treasured up; others have passed away and will be heard perhaps no more until many ages may come in the future. The time will come when all things will be made manifest and the veil of the covering be taken away and we shall see as we are seen, and know as we are known. Our true character will come up and we will be judged and valued for what we are, not for what men have thought about us. In that time all these great things that are hid shall be revealed, from the beginning to the end of time, down through the great dispensations of the past and brought forth in the greatest dispensation of all, the dispensation of the fullness of times.

Now I add my testimony to the eulogies pronounced this morning so beautifully by our brethren upon the great men who have been with us

and who have departed from us. The Lord has proved to us that great as they were, others can come forth to perform his work, when he is with them; that this work does not depend upon any single individual or any little coterie of individuals. It is the Lord's work, and is marvelous in our eyes. We will abide with it and give it our support, do what little we can while we live on the earth, and when we depart we fully expect, without any doubt in our souls, to go over to the great multitude of men and women behind the veil who are engaged in this same work, carrying it to those who sit in darkness in the spirit world, working for Christ and for the salvation of mankind under his direction, fighting under his banner the powers that are evil and preparing the great day when he shall come, and the Saints with him, and reign over all the earth in mighty power and glory. God help us to do this. God help us to see things as they are, to withdraw our influence from those things that are not of God, center our affections, our thoughts, our means, our influence, our power, and especially the authority of the holy priesthood in this great Church that the Lord has set up, which shall win its widening way until all the generations of men that can be saved in this world and in the world behind the veil, shall be brought out of darkness into light and bow the knee to King Immanuel, and serve God our heavenly Father and acknowledge Jesus the Christ as King and Lord of all. Amen.

Edith Grant Young sang: "Who are these arrayed in white?"

ELDER RUDGER CLAWSON

In the quorums of the priesthood there is an irresistible, compelling power—The leaders of Israel, what a galaxy of men!—President Joseph F. Smith a powerful preacher of righteousness.

Brethren and sisters, my feelings this afternoon are quite in accord with the views expressed by President Penrose. I think we had a glorious meeting this morning. The gathering in of the quorums of the priesthood and arranging them in their order was eminently proper, and as they sat here filling the body of the house they presented a most inspiring scene. And when they arose and voted for our new President and the General Authorities of the Church, quorum after quorum, with uplifted hands, and finally, when all the congregation

stood with uplifted hands and voted, it indicated to me that there is in these quorums of priesthood an irresistible, compelling power. I was reminded of the trite saying that in unity there is strength, in division weakness. And surely, brethren and sisters, the Latter-day Saints are strong because they have a united priesthood and people.

The theme chosen and dwelt upon by the speakers this morning was most ennobling. Our leaders, Joseph Smith, Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow and Joseph F. Smith—what a galaxy of men! Where could you find their equal in all the world? These men were brilliant in the knowledge of truth. They were learned in the deep things of God, and they exercised keys and powers bearing upon the salvation of immortal souls. These men, prophets, seers and revelators, held the keys of the kingdom of

heaven. Great were they indeed, but men, nevertheless, with their weaknesses and imperfections. However, their record, their faith, their words, their lives are before us, as an open book. Scan them as you will, investigate, look up their records from all sides and you will find no great blemishes. They were pure, good men, free from the sins of the world, and men whom we could safely follow.

The late President Joseph F. Smith—I loved sincerely and deeply. I loved him because of his integrity to the work of God. I loved him because of his good example before the Church and before the world. I loved him because of his kindly and thoughtful consideration for his brethren and associates in the ministry and for the Latter-day Saints generally, for he was a most genial and lovable man. I loved him because of the wise counsel and timely admonitions that constantly fell from his lips. He was indeed a powerful preacher of righteousness. The influence of his words will be felt by the coming generations. A righteous man may die and pass from the earth, but his words of truth and testimony can not die and will not pass away, but they will live in the hearts of the people and bear fruit to the honor and the glory of God.

The following fervent exhortation was uttered by President Joseph F. Smith, at the April conference of 1902, which was shortly after he had been sustained as President of the Church. Brethren and sisters give ear to these words:

"Let us sustain the cause of Zion. Let no man speak lightly of the or-

dinances of the house of God. Let no man hold in derision the priesthood that the Lord has restored to the earth. It is the authority that He has given unto men. Let no man look contemptuously upon the organization of the Church of Jesus Christ of Latter-day Saints as it has been established in the earth through the instrumentality of the Prophet Joseph Smith, whom the Lord raised up when he was but a child to lay the foundation of the same. Let no man treat these things lightly or doubtfully, but let every man seek to instill and understand the truth and teach his children to become familiar with those truths of heaven which have been restored to earth in the latter days. I believe with all my soul in God the Father and our Lord and Savior Jesus Christ. I believe with all my might, mind and strength in the Savior of the world, and in the principles of redemption from death and sin. I believe in the divine mission of the Prophet Joseph Smith. I believe in all the truth that I know, and I believe that there are many principles of eternal truth that still lie hidden from man and from the understanding of men which will yet be revealed by the power of God unto his faithful servants. I believe that the Lord has revealed unto the children of men all that they know. I do not believe that any man has discovered any principle of science or art, in mechanism or mathematics or anything else that God did not know before man did. Man is indebted to the Source of all intelligence and truth for the knowledge that he possesses and all who will yield obedience to the promptings of the Spirit which lead to virtue, to honor, to the love of God and man to the love of truth and that which is ennobling and enlarging to the soul will get a cleaner and more expansive and more direct and conclusive knowledge of God's truths than any one else can obtain. I believe this because I know it is true. The Lord Almighty lives. He made the heavens and the earth and the fountains of water. We are his children, his offspring and we are not here by chance. The Lord designed our coming and the object of our being here. He designs that we shall accomplish our mission to be-

come conformed to the likeness and image of Jesus Christ that like him we may be without sin unto salvation, and like him we may be filled with pure intelligence, and like him we may be exalted to the right hand of the Father to sit upon thrones and have dominions and power in the sphere in which we shall be called to act. I testify to this doctrine for the Lord has made me to know and feel the truth of it from the crown of my head to the soles of my feet. I love good honorable men, even men who may be mistaken, as far as their judgment is concerned, but who try to do right. I love them for the reason that they are my brethren and sons of my Father and I would that they might all see the truth as it is in Christ Jesus and accept it and receive all the benefits of it in time and throughout all eternity. If the Lord has revealed to the world a plan of salvation and redemption from sin by which men may be exalted again into his presence and partake of eternal life with him, I submit as a proposition that can not be controverted that no man can be exalted in the presence of God and attain to a fulness of glory and happiness in his kingdom and presence save and except he will obey the plan that God has devised and revealed."

Brethren and sisters, if we will take these few precious words to heart, treasure them up in our souls, and conform our lives to them, we will surely attain to a salvation and an exaltation in the celestial kingdom, which is God's greatest gift to man. May the Lord bless us and help us to do his will, and to follow in the steps of our file leaders, is my prayer in the name of Jesus. Amen.

ELDER GEO. ALBERT SMITH

Meaning of sustaining the Authorities—Eulogy of President Joseph F. Smith—An honor to preside over the British Mission—Personal testimony of the Divinity of the Church and the restoration of the gospel—

Injunction to faithful service—Prayer for mission presidents—The world has need of missionaries; let all prepare to teach the gospel—Farewell remarks—Sustaining the leaders of the Church.

I rejoice today in being permitted to meet with you in this general conference and in being permitted to raise my hand to sustain those whom our heavenly Father has called to preside over us. It must be a source of strength to the President of this Church to look into the faces of thousands of honest men and women and observe them raise their hand in covenant with our Father in heaven, and sustain him in the office to which he has been called as president of this great Church. The obligation that we make when we raise our hands under such circumstances, is a most sacred one. It does not mean that we will go quietly on our way and be willing that the prophet of the Lord shall direct this work, but it means,—if I understand the obligation I assumed when I raised my hand—that we will stand behind him; we will pray for him; we will defend his good name, and we will strive to carry out his instructions as the Lord shall direct him to offer them to us while he remains in that position. So it is a power of strength that has been reared today to our beloved president, Heber J. Grant, and his counselors, as we voted for them in this solemn assembly.

It is with peculiar feelings that I stand here today. At our last general conference I was stricken ill, and was only able to attend one meeting of the conference, being taken to the hospital from the first meeting in the morning. I am grateful that the remembrance I have of

President Smith was his wonderful testimony borne on that occasion to us. I look back and feel that it was a privilege to be at that meeting, because it was the last assembly that he addressed in this great building. His work is done. The beautiful tributes that have been paid to him by loving brothers and sisters of this Church have no effect now other than to comfort those of us who remain, but his wonderful devotion to duty, his magnanimous feeling toward mankind, his tender love of the weak and the erring, will be sources of inspiration to all of us who knew him, as long as we live upon the earth.

There was no duty too arduous for him to perform, if he felt it was the will of the Lord. He began his work in infancy almost, and I might say in passing that his life was preserved from being smothered to death by a mob when he was a little baby in his mother's arms. He was resuscitated and brought back to life after his little body had turned black as a result of suffocation. He came across the great plains with his mother, and while only a child was a man in determination, standing by the side of his mother and those who were with her, determined to do his duty and serve God and keep his commandments. When a mere youth he was called to the islands of the sea as referred to here this morning. He had to work his way across the ocean and was willing to do anything that he might be able to reach his field of labor; not going as some of us do today, in a palace car and in a palatial steamer, but he went in a humble manner. He wrought upon the hearts of the people of that land until today there are thousands in the islands of the sea who call his

name blessed; and in that land to which I have been called to go, he ministered in his young manhood, devoted himself in faith and devotion to win mankind to repentance, to warn men of the judgments that were impending, calling them from the error of their ways, begging them to turn to the Lord, to receive the gospel, and to accept of the mercy of our Father to those who love him and keep his commandments.

These are some of the memories that come to me upon my feet regarding this blessed man. Of course, most of you, many of you, know how near he was to me, almost like a father. I had the opportunity of traveling with him from ocean to ocean, and from the north land to the south, all over the United States. I had the pleasure of watching over him by day and guiding him by night. I have rejoiced in the testimony of the gospel that I have heard him bear in many places, and I have been made glad when I have seen the great strong men of the earth shake his hand and go away with the impression that he was indeed no ordinary man. I have known of people who, out of curiosity, called at the office here in Salt Lake City to see President Smith, and before they have left the ground upon which the building stands, I have heard them say, turning to each other: "What a wonderful character!"

Think of him as a little boy whose father was taken from him in his childhood—this little boy who was willing to go where the Lord wanted him to go. He had not the opportunities of college, of university training, but he was lifted up day by day, under the inspiration of almighty God, until he could stand

among his fellows, honored and blessed, and loved, not only by all Israel, but by many of those who are alien to the gospel of Jesus Christ. What did it, my brethren and sisters? It was the gospel of our Lord. It was devotion to the Father of us all. It was a desire to bless mankind, and a knowledge that our Father lives; that Jesus is the Christ, and then a determination to live up to that knowledge in order that he might gain a place beside his beloved father and mother and the prophets who had gone before, to be worthy of their companionship throughout the ages of eternity.

He was blessed as few men have been blessed in this world—indeed I might say as no other man I know of in this world,—by a most remarkable family, to which reference has been made today, men and women who honor the Lord and keep his commandments, who revere their husband and father. We do well to remember, even at this remote period of time from his passing, the man who has been lifted from poverty to affluence, who was able to stand among his fellows unsurpassed by any child of our father who lived in his day. I am grateful that I have had the touch of his hand, I am thankful that I have had the press of his lips upon mine, I am pleased that he considers me one of his family, and today I mourn his departure and remember his passing as if it were but yesterday.

I am grateful to be permitted to walk along the paths that he has walked, and as I go to that land referred to by President Grant, I desire, with all my soul, to be worthy of those who have preceded me—the great and good men of this

Church who have presided there in honor and dignity, and among them our beloved brother and president, Joseph F. Smith. There are those sitting here upon this stand who have been there and have performed a wonderful labor. I would like to say to you, my brothers and sisters, that I esteem it an honor—nay, more than an honor, I esteem it a very great blessing—that the Lord has raised me from the feeble condition that I was in a short time ago, restoring me to such a condition of health that the brethren have felt that it will be possible for me to fill a mission in a foreign land. I would not undertake it if it were any other kind of a mission. I know that my Redeemer lives; I know that Jesus Christ is the Son of God and is exalted at the right hand of his Father. I know that Joseph Smith was a prophet of the Lord. While he gave his temporal life in order that his testimony might be binding upon the children of men, I am sure as I stand here that today he is exalted in the presence of the Redeemer, rejoicing in the development that has come to the work of the Lord since the gospel of Jesus Christ was restored to the earth through his humble instrumentality. I am grateful for the testimony that burns in my bosom that this is our Father's work.

Be diligent, ye men of Israel, who bear the Priesthood of our Lord. Do not think that you can gain the honor, the distinction and the eternal blessings that President Smith will gain if you do the works that are less than he has done. It is not necessary that a man should be a member of the Quorum of the Twelve, or the Presidency of the Church, in order to obtain the

greatest blessings in the kingdom of our heavenly Father. These are but offices required in the Church, and there are many faithful and devoted men worthy to fill these offices whose time and talents are needed throughout the Church. There are, in the Church more good men than those occupying these positions, and remember that in the ranks and throughout the Church there is ample opportunity for every man and for every woman to do something for the blessing of their fellows and for the advancement of the work of the Lord.

I see sitting before me today men who have been in the mission-field as presidents of missions, who have come here from their fields of labor, honorably released. They have performed yeoman service; they have devoted themselves to the blessing of God's children. They have left, in the fields from which they have come, men and women who bless them and who will remember them in tenderness throughout all times. I feel in my soul to bless them and welcome them home with their loved ones and pray that they may have their feet planted here among their loved ones in the valleys of the mountains with the same determination to serve God and magnify their calling, as they have manifested while they have been entrusted with presiding offices in the mission-field. I see before me men who have been called to succeed them. I pray that the spirit of their calling may fall upon them, that they may feel the inspiration of the Lord and fully understand the necessity of doing their duty as they go to their fields of labor, that they may rejoice in seeing the children of our Father come to him by reason of their

faith and their devotion; that they may rejoice, as those who come home have rejoiced and, if possible, that the blessings of the Lord may be more abundantly bestowed upon those among whom they minister, than has been done in the past.

The world is in distress, in travail, from one end of it to the other. Men and women are looking here and there, seeking where they shall go to do the things that will bring them peace. My brethren, the authority of the holy priesthood is upon the earth. The gospel of Jesus Christ has been restored. The truth revealed from heaven is here and it is that truth, that gospel, which, if the world only knew it, will be a panacea for all their ills. It is the only thing that will bring them peace while they remain upon the earth.

I find here a short section of the Doctrine and Covenants to which I wish to draw your attention. I would like every man who bears the priesthood of our heavenly Father to remember the words of this particular section. I would like every man to apply it to himself, and I would like every good woman who has received the blessings of the gospel to apply it to her life; and applying it to our lives, remember that our days are numbered and that the opportunity to magnify our calling will soon be cut short here in this world. This is a revelation given to the Prophet Joseph Smith in Harmony, Susquehanna county, Pennsylvania, February, 1829:

"Now behold, a marvelous work is about to come forth among the children of men;

"Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day:"

That is what I would like us to remember. That is the word of the Lord unto Israel, repeated again this day by one of God's servants. The world has need of you and of your ministry. There are no other men in the world, outside this Church, who have the rights that you have, and the privileges, and no other body of men will have the opportunities that come to you. Now that the time is near at hand when the bars will be let down and the barriers overthrown that have been raised to the spread of the gospel, when the sound of the voice of the Lord shall come to you, through his servants, "Prepare to go into the world and preach the gospel," do not do as Jonah did, do not try to hide or run away from your duty; do not make excuses that you do not have the necessary means to go; do not set up foolish things in the way of your vision that will prevent your seeing eternal life in the presence of our heavenly Father, which can come only by reason of faith and devotion in his cause. Let every man set his house in order; let every man who bears the priesthood, set himself in order, and when the call comes from the servants of the Lord, telling him to go into the world to teach the truth, to warn the children of men, as our Father requires they shall be warned, let no man hide behind some foolish thing, to be swallowed up, if not by a great fish, by the foolish things of the world.

I pray that the Spirit of God may burn in the bosoms of the Latter-day Saints; that the love and charity our Father has for his children may be ours; that we may rejoice when we see his children understanding the truth and that we may be willing to make what may

sometimes be termed a sacrifice; that we may be willing to make the investment to bless our kind, going forth with all our might to bring light and salvation to the children of men by preaching unto them the restored gospel of our Lord.

Now, my brethren and sisters, I may have no other opportunity of saying goodbye to you, before I leave. Next Wednesday I expect to take the train to the coast and then across the ocean to the field to which I have been called. Thank God for the opportunity of going. I am grateful that the knowledge of this truth has come into my soul. I am thankful for the companionship of the men by whom I have been surrounded and with whom I have been permitted to associate. I am grateful for you and for the kindness you have bestowed upon me as I have ministered unto you in your homes in the stakes and wards of the land. God bless you and yours and all Israel. O, brothers and sisters, pray with all your might that the light may enter into the hearts of the children of men; that they may turn from the error of their ways when the gospel is brought to them by a humble elder; that they may understand the voice and receive the message and be gathered out from the nations, before the Lord shall sweep the earth again with his scourges, as he has promised to do. This is but the beginning of sorrow and it is your duty and mine to minimize so far as possible, the sorrows of our Father's children, by blessing them with the message of peace, with the gospel of love, and call them from the error of their ways; that they may rejoice with us, if we are faithful, in the mansions of glory on high. May the peace and blessing of our

heavenly Father be upon us all. May we be worthy of the opportunity that has come to us. May we see the magnitude of the work we have set our hands to do and remember the commandment that we shall do it with all our might, mind and strength; that we may stand blameless before the Lord at the last day.

With all my heart, I sustain the men whom we have sustained today—President Grant and his counselors—to preside over us. They have been called by divine power; they have been sustained by this great people, and the Lord will sustain them in their ministry. They are unselfish and they are untiring in going about doing good and blessing those who live upon the earth. I honor them and I love them. I pray that our Father will bless them that they may have joy in their ministry. I pray that these, my brethren of the Council of the Twelve, whom I soon shall leave, may have joy in their ministry wherever they may go. Brethren and sisters, welcome them into your homes and into the organized stakes as they go among you. They bring to you a message of love, as also do the First Council of Seventy, the Patriarch and the presiding Bishopric, all those who, as general authorities of the Church go to visit you from time to time. These all are our Father's servants. Honor them, sustain them, and bless them, and our Father will honor and sustain and bless you. I pray that our Father may grant unto you the peace that passeth all understanding.

May the joy of the memory of that devoted man, President Joseph F. Smith, in whose honor, in part at least, we have met here today,

remain with us. Let us try, so far as may be, to measure up to his splendid virtue and, by and by—it may not be long for any of us—when the Father of us all shall summon us home, that we may find awaiting us on the other shore these splendid men and women who have honored God and kept his commandments, who have earned celestial glory in our Father's kingdom. That we may rejoice with them and they with us throughout the ages of eternity, is my desire! O may the Lord bless us all; may he help us to appreciate the opportunity that is placed in our way and give us a burning desire to bless our kind. May we honor him and keep his commandments, and in the end obtain eternal life and celestial glory with our Father's children wherever they may be in the world, who are worthy, is my prayer in the name of Jesus Christ. Amen.

ELDER ORSON F. WHITNEY

Tribute to President Joseph F. Smith—The elements of greatness—The machinery and the power—Anecdote of Bishop Newel K. Whitney—Jeremiah's call—Joseph and Sidney's vision—Church leaders past and present.

President Joseph F. Smith was not only a Prophet; he was also a Patriarch—a fatherly man in every sense of the term. Second only to his loyalty and devotion to the work of God, was his warm and tender love for his family—his wives and children. Their welfare and happiness in time and for all eternity were his constant care.

And how rich was his recompense! In all that numerous flock of sons and daughters, not one "black sheep" is to be found, not

one wanderer from the fold of the Good Shepherd. This reflection must have been to him an unfailing source of comfort and consolation. The divinest work of Divinity, the most Godlike of all achievements, is in "bringing to pass the immortality and eternal life of man." Next to that, and indeed a very part thereof, is the rearing of a family as President Smith reared his. He fully realized that it represented the nucleus and foundation of his eternal glory.

His paternal affection, though it began at home, did not end there. It went out far beyond the boundaries of his domestic domain. It embraced God's people as a whole, rich and poor, high and low. All who served the Lord were sharers in his sympathy and esteem.

Few things pleased the President more than to welcome to his hospitable home, or to public halls owned by the Church, his friends and fellow-laborers, for purposes of entertainment. A marked feature of his administration was an extended series of receptions, given at Conference time, in honor of the veterans who drove ox teams or pulled hand carts over the plains in pre-railroad days, or were occupying posts of hardship, if not of danger, in out of the way sections.

His kind thoughtfulness for the aged, and his tender concern for little children, were among his most pronounced characteristics. He held that children as well as men and women have rights, and that these rights should always be respected. I was present on one occasion when he expressed himself indignantly over the conduct of a woman who, coming late into

a public assembly, drew a child out of a seat that she wished to occupy. I have known him to leave his place on a railroad train to speak a word of comfort to a poor old lady, whose feelings had been hurt by an ill-mannered conductor. Once I saw him, when an excursion was about to start, walk the full length of the crowded train, with no apparent object but to satisfy himself that everyone else was comfortably seated; and not until every chick and child was provided for, did the President of the Church take his seat.

"Safety first" was his business motto. He never plunged recklessly into an enterprise, however inviting, and always looked before he leaped. Like Longfellow's Blacksmith, he "owed not any man," and this was ever his counsel to the people. Nor would he allow the Church to become indebted for a single dollar that it could not pay on demand. As Trustee-in-Trust, he permitted no needless expenditure of the funds entrusted to his care, and he kept and rendered strict account of all monies or other properties that came into his hands as custodian. He was determined that the credit of the Church, which he had helped to make "gilt-edged," should so remain.

A complete list of the public works connected with President Smith's career would form a lengthy catalogue. Never before in the history of the Latter-day Saints was there such a building administration. Those who criticized him for what they deemed a too active participation in commercial affairs, and thought that he should have been engrossed in spiritual things to the exclusion of the temporal,

overlooked the fact that from the "Mormon" point of view, the spiritual includes the temporal.

Every one who truly knew Joseph F. Smith recognized in him a man of mighty faith and religious power—a spiritual giant. A wonderfully impressive public speaker, he was deliberate and slow of utterance until aroused, when his words came like a torrent, with the roar of the cataract or the thunder peal. In forceful and vehement oratory, or what might be termed emotional eloquence, he had no equal in the Church.

President Smith's dominant traits were his unflinching courage and his unflagging devotion to duty. A man more diligent, more industrious, more zealous in the practice of the principles he professed, it would be impossible to find. Honest, fearless, and determined, he did not court martyrdom, but neither would he have shrunk from it, had the choice been between death and dishonor. He was an example of moral rectitude, of clean conduct, of right living. His noble qualities, his illustrious lineage, and his exalted station gave him a prestige all but unrivaled in the annals of the Church over which he presided. From his youth up, throughout his entire career, he stood a stalwart in the land, a man of unblemished integrity, a rock against which the billows of temptation beat and dashed in vain.

What made Joseph F. Smith such a character? Two things: In the first place, he was a big man—big by nature, and developed by experience. In the next place, God was with him. The machinery is one thing, and the power that moves the machinery is another.

The two combined constitute greatness.

Presiding Bishop Edward Hunter—he it was, if I remember aright—once related to me an anecdote about his predecessor, my grandfather, Newel K. Whitney, the second man called to the Bishopric in this dispensation. It was at Kirtland, Ohio, in December, 1831. The law of consecration had been revealed and was about to be put into operation. The properties of the Saints had to be consecrated for the building up of Zion, and Bishops were needed to handle these properties and administer the temporalities of the Church. Edward Partridge was the first Bishop called, but he had been sent down into Missouri, where the foundations of Zion were laid, and another Bishop was needed for Kirtland,—a Stake of Zion. The Lord said: "My servant Newel K. Whitney is the man who shall be appointed and ordained unto this power." (Doctrine & Covenants 72:8.) Newel K. Whitney, staggering under the weight of the responsibility that was about to be placed upon him, said to the Prophet: "Brother Joseph, I can't see a Bishop in myself."

No; but God could see it in him. He was a natural Bishop—a first class man of affairs. Probably no other incumbent of that important office, the Presiding Bishopric, to which he eventually attained, has been better qualified for it than Newel K. Whitney. But he could not see it, and he shrank from the responsibility. The Prophet answered: "Go and ask the Lord about it." And Newel did ask the Lord, and he heard a voice from heaven say: "*Thy strength is in me.*" That was enough. He accepted the

office, and served in it faithfully to the end of his days—a period of eighteen years.

When I heard this anecdote, it reminded me of the Prophet Jeremiah, to whom the word of the Lord came, saying in effect: "Before I formed thee in the body I knew thee, and I sanctified thee and ordained thee a prophet unto the nations." But Jeremiah, overwhelmed by the call to such a responsible station, exclaimed: "Ah, Lord God, behold I cannot speak; for I am a child." But the Lord said: "Say not, I am a child, for thou shalt go to all that I shall send thee, and whatsoever I command thee, thou shalt speak. * * Be not dismayed at their faces * * for behold I have made thee this day a defended city, and an iron pillar and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. And they shall fight against thee; but they shall not prevail against thee; for I am with thee saith the Lord, to deliver thee." (Jer. 1:4-7; 17-19.)

God was with his servant, Joseph Smith, a man of great gifts, a mighty soul, sent into the world to be a prophet, a seer and a revelator. But what could he have done if God had not been with him? When Joseph Smith and Sidney Rigdon saw that wonderful vision of the celestial, terrestrial, and telestial glories, they said concerning it: "Being in the Spirit, on the sixteenth day of February, in the year of our Lord, 1832, by the power of the Spirit our eyes were opened," etc. There is the key. It was because God was with them, that they were able to see the Son of God and converse with him "in

the heavenly vision." They had eyes—spiritual eyes; they were seers. But what could they see until the Spirit of God came upon them and gave them the use of the seeric gift? The machinery was there, but the power had to be turned on.

So it was with Brigham Young, with John Taylor, with Wilford Woodruff, with Lorenzo Snow, with Joseph F. Smith; and so it is with Heber J. Grant, our beloved President of today. He has great gifts, a big heart, a kind soul, and because God is with him he will do a great and glorious work. But without God, neither he nor any other man could accomplish anything worth while.

This is my testimony regarding the First Presidency of the Church. They are the right men in the right place—the men for the time and the hour; and it is for us to stand by them, to hold up their hands, to rally round them and follow them; and God's work will triumph, his Kingdom will come in power and glory, and his holy will be done on earth even as it is done in heaven. Amen,

The choir and congregation sang one verse of: "The Spirit of God like a fire is burning."

A number of notices were read among them a statement that the choir would hold a concert in the Tabernacle, Friday, June 6, 5 p. m., when they would present Mendelssohn's oratorio, "St. Paul;" the Sunday School Union meeting would be held this evening in the Tabernacle; and a special Priesthood meeting in the Assembly Hall, Wednesday, June 4, 10 a. m.

The choir sang the anthem: "Praise."

The closing prayer was offered by Elder Heber S. Allen, of the Taylor stake.

SECOND OVERFLOW MEETING.

A second overflow meeting was held in the Assembly Hall, at 2 o'clock p. m., Sunday, June 1, 1919, Elder Joseph Fielding Smith, presiding.

Music was furnished by the Latter-day Saints University students choir, directed by B. Cecil Gates.

The choir and congregation sang: "Now let us rejoice."

The opening prayer was by Elder Harden Bennion.

The choir sang: "Remember, O Lord."

ELDER HYRUM G. SMITH

(Presiding Patriarch of the Church).

As was announced this morning in our general conference, the program for this afternoon is to remember both in spirit and in word the life, mission and works of our late president, Joseph F. Smith, and I am very grateful for another privilege of raising my voice in testimony concerning his life and mission.

It has been said by a number of older men, that they knew the Prophet Joseph Smith, and that they have known all of the presidents in their succession since him. It seems to me as if I knew him, because I have seen and heard those who did see, hear, and know him, and so my faith is just as firm and just as well founded, perhaps, as if I had known him and seen him with

my own eyes. I believe in his mission, and know that he was a prophet of God. Neither did I see his successor, President Brigham Young, because his mission was finished two years before mine began here upon the earth. So, like unto the Prophet Joseph in my life, the life of President Brigham Young is that of memory and history to me. But I have heard the voice of those who were in that meeting which was referred to by President Grant where the mantle of the Prophet Joseph fell upon President Brigham Young, when some of the people were in doubt as to who was going to lead the Church, after the martyrdom.

So I feel that I have really partaken of the gathering upon that occasion, and I testify here that I think that the lives of men and women have been spared to us, to me for instance, to hear their voices in this great testimony which established the fact in my mind, as it did in the minds of hundreds of Latter-day Saints, that it was President Brigham Young who was to lead the Church instead of Sidney Rigdon or any other man. I am grateful that the lives of these men and women have been spared that I might hear their testimony, since I did not live in the time when it was possible for me to have attended that meeting or to get that testimony first hand. I have faith in the testimonies of these men and women whom I have mentioned. I mention particularly the life of Aunt Emmeline B. Wells. I think her life has been spared by the power of the Lord, for at least one purpose—that the youth of Zion might hear her testimony, that she was in that meeting and heard the voice of the Prophet Joseph from the mouth

of President Brigham Young. I have also heard the testimony of Patriarch George Romney, whose life has been spared, I believe, that his testimony may go forth among the young people concerning that same fact, and circumstance.

I do not remember President Taylor; although as a small boy, I may have seen him, but, during his presidency of the Church, his personal mission did not come into my life, because I did not live in Salt Lake City, and so I did not get acquainted with him. But I do have a distinct remembrance of President Wilford Woodruff. I think my first memory of him was when the Salt Lake temple was dedicated.

I have also a very distinct memory of President Lorenzo Snow. When I was a member of the Church school at Provo, he came to the school, and I remember that a number of small children marched up to the stand and presented him with flowers; and as they passed by he gave each one a blessing by placing his hand upon their heads. That was a very impressive memory in my life.

I also have a very distinct memory of the life of my dear uncle, President Joseph F. Smith, and I learned to love him, although we were separated about three generations. There are many people in the Church who, perhaps, due to their lack of acquaintance of the family history, have taken me to be a member of his family. But had I been an actual son of his, he could not have treated me better. His latest words to me were to the effect that I was not a real member of his family, but that he felt towards me as though I were a member of his immediate family; also in ten-

derness expressing his love for me. His kindness toward me was so manifest, I could not help but love him. I was always happy while in his presence, and I never had that feeling of timidity or desire to withdraw from him. There seemed to be power in his spirit that drew me toward him rather than repelled me from him. I love his memory, and look upon his testimony and his works as those of a prophet of the Lord, as those of one who was among the leading prophets and presidents of the Church in all the world.

I have often contrasted the events of history, when he took the office of president and when he left it. Outsiders, as we speak of non-members, looked upon him, how they hated him. Many of them said violent words about him; and they not only said words but they drew hideous pictures about him, caricatured him, and maligned his name and family.

Although I was not present upon either of the occasions to which I shall refer, I have heard that when Prest. Joseph F. Smith was taken as a witness before the United States Senate that people in the gallery, many of them influential persons and officers of the government with their friends, actually hissed at him when he was brought in before them as a witness; but before the close of that great case, these very persons, sought an opportunity to pay respect to him.

Upon another occasion, the genealogists of Utah were gathered in a great meeting in California, where there were many friends gathered, many influential men and women gathered in an outdoor meeting. Many of them were wearing their hats, and when President Joseph F.

Smith arose and declared that he wished to speak to them as a servant of the Lord Jesus Christ, those men took off their hats and paid him due reverence, not as just an ordinary man, but as a servant of the Lord who was to speak to them in the name of Jesus Christ. And they gave reverence to him, by uncovering their heads.

Little by little these changes took place until, as you remember, the hour of his funeral, by the proclamation of the Governor of this State, every house of business, every piece of machinery, almost, that was run by the state was closed and stopped for one hour; and not only the places of business throughout the state, but all men who knew him, whether they once hated him or not, once slighted the work that he did, or the cause which he represented, gave reverence to him and his name, and the work that he represented, the work of God. I am also told that in the distant and remote towns of this state the stores were closed. All business was closed. Street cars here in this busy city stopped for one hour, no matter where they were, at the given time. Other tokens of respect also were shown to him. This was a wonderful contrast to show that the people of the world, not only our friends, but our very enemies, have given honor to this man "whom God hath chosen."

So I love and bless his memory. I join with my fellows in praying God to bless his memory, and those who shall live after him, that his teachings may live in our hearts, that we may honor them, and through them honor God, in the name of Jesus Christ. Amen.

ELDER RICHARD R. LYMAN

During President Joseph F. Smith's administration all but three of the members have come into their present positions—Other great changes that have taken place—Persecution turned to admiration—The barren places into a veritable garden of roses—President Smith's rise from a lowly station to the highest among his people—His character and life.

My feelings were greatly touched, as no doubt yours were also, when, in the Tabernacle this morning, President Heber J. Grant took the place as presiding officer, which for some seventeen years had been occupied by President Joseph F. Smith.

Last Thursday at the regular weekly meeting of the First Presidency and the Council of the Twelve, President Grant explained that all but three of the members of the Council have come into their places during the administration of President Smith. "Therefore," he said, "it will be very fitting for all of us to speak briefly in honor of this wise and now immortal man and prophet, President Joseph F. Smith, at the memorial services which will be held for him as a portion of the general conference next Sunday."

Not only are the members of the First Presidency and of the Council of the Twelve assembled here today to do honor to his memory, but the presidents of nearly all the stakes, and the bishops of nearly all the wards, and the counselors to all of these, are also present. Of these I say what a traveling sister recently said of the presidents of the stakes: "I think no finer band of men can be found in all the world."

The heart of President Smith must be glad and gratified at this hour if he knows that all of these worthy officials are assembled, and so many other thousands of the members of the Church, that three great services are being held simultaneously in order to accommodate the multitude that is here for the purpose of paying respect to his dear memory.

During the administration of President Smith great changes have come. The intense prejudice that existed in the beginning has disappeared. The Patriarch, in his remarks has just referred to conditions that existed at the time of the Smoot investigation. Well do I remember those conditions. I was a graduate student at Cornell University. The Ithaca papers printed glaring headlines drawing attention to the testimony and published grotesque cartoons of those who, as witnesses, were being examined. These were trying days for me. They must have been much more trying for those of our people who were in Washington. The public jeered at the president. They spoke to him and of him disrespectfully. His keen sensibilities were deeply cut when in derision they called him "Prophet Smith." But truth will prevail. Right is might. When right and righteousness really come to the attention, then are people convinced.

It was but a few years after this investigation that President Smith went again to the city of Washington. Instead of being addressed as "Prophet Smith," he was greeted on every hand with "Mr. President, I am delighted to see you." The Vice-president of the United States said to him: "Mr. President, may I have the pleasure of your com-

pany at the great foot-ball contest this afternoon?"

Fairy tales hardly draw pictures more thrilling than that of the life of President Joseph F. Smith. When, as a boy at the age of nine, he drove an ox team into Salt Lake Valley, there was here, I have heard him say, but one green spot. If I remember correctly, he said there was in sight but one green tree and that tree grew on City Creek. This was then a prairie—a desert. During the seventy years since his coming, barrenness has been changed to beauty. This is to-day a veritable garden of roses. We are surrounded with every luxury and convenience of modern times.

The story of the life of President Smith is not unlike the story of David, King of Israel. The Lord said unto the Prophet Samuel: "How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine horn with oil and go. I will send thee to Jesse, the Bethlehemite: for I have provided me a king among his sons."

"Samuel did that which the Lord spake, and came to Bethlehem."

When Jesse brought before him one of his handsome sons, tall and erect, the Prophet Samuel said: "Surely the Lord's anointed is before him."

"But the Lord said unto Samuel. look not on his countenance or on the height of his stature; because I have refused him; for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." And Jesse brought another son, and another, and another, until seven had passed by.

Then Samuel said unto Jesse: "The Lord hath not chosen these.

Are here all thy children?" Jesse said: "There remaineth yet the youngest and behold he keepeth the sheep."

Who was he? The carpenter's son? Was he the widow's boy that drove the ox team across the prairie in 1848? Was it the little fellow who herded cows bare-footed in this great valley long years ago? "Yes," said Jesse, "There remaineth yet the youngest and behold he keepeth the sheep."

And Samuel said unto Jesse: "Send and fetch him: for we will not sit down till he come hither."

When the shepherd boy with the ruddy, handsome countenance appeared, the Lord said: "Arise, anoint him, for this is he."

As it was with the shepherd David, so was it with the carpenter's son; and so was it with the widow's son who drove the ox team into the valley, in 1848. "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." All honor to the memory of President Joseph F. Smith, the widow's son. Under his leadership and the blessings of God, we find ourselves today a united, happy and prosperous people.

The sterling strength and nature of Joseph F. Smith would permit him to make no compromise with sin. On one occasion, he was approached by an attractive young woman, a member of the Church, who said: "My profession brings me on the stage where short sleeves and low necks are a positive necessity. Is it not possible in my case to have the regulations of the Church slightly modified? Are you going to require me to live in the same strict conformity with the

technicalities of the gospel in this respect as you do others?"

Some might ask the president: "In my case, may I not take just a little tea?" Or another in poor health might say: "May I not be permitted to take just a little coffee?" Still another might ask: "In this one case, will you not permit me to take just a little liquor?" Still others: "Is it necessary for me in my condition to remember the Lord every night and morning in my family and secret prayers?"

To all such questions as these, President Joseph F. Smith would reply, as he did to the charming little lady: "My dear little girl, if you do any of these things, you must do them on your own responsibility."

One of the great lecturers speaking before the Bonneville Club, at the Hotel Utah recently, said: "After the names in your city directory or telephone book you frequently find such words as doctor, merchant, dentist, lawyer, engineer, etc., etc. These words do not indicate the main business of those whose names they follow. They only indicate their sidelines. The main business of every man and the main business of every woman is the rearing of a family."

There is no part of the excellent life and labor of President Joseph F. Smith that he did with more pronounced success than he performed this, the main business of his life, the rearing of his family. History, ancient or modern, does not record a more perfect example of man's first and highest duty well done than that of President Joseph F. Smith in the rearing of his large and worthy and wonderful posterity.

For this good man and for his good life and wise leadership our

hearts are full of gratitude. May we put forth successful efforts to follow his teachings and his worthy example. Every feature of his life is an inspiration.

The L. D. S. U. Glee Club sang:
"I waited before the Lord."

ELDER STEPHEN L. RICHARDS

Faith emphasized and made plain in the life of President Joseph F. Smith—His life and words forceful and powerful—An erector of standards and respecter of law—Few could equal his record of service—As a father and husband, he had few, if any equals—He was a home-builder—As a preacher of righteousness, he held first place among us—His was the strength of being clean and the abhorred impurity and evil habits—His main influence for good upon the thousands who heard and loved him.

I can hope, at best, to make but little contribution to the splendid eulogies that have been paid to our late President. I do not hesitate, however, to respond with some little feeling of satisfaction as well as trepidation to the call which gives me the opportunity of acknowledging, in some measure at least, my obligation to President Joseph F. Smith, a debt of gratitude to him that I feel I cannot express, and I can scarcely ever hope to repay.

I believe that every man and every woman requires an ideal. President Smith was my ideal in so many respects that I have a very large obligation to him for the leading of my life and for the inculcation of the principles which have controlled it. He was my ideal in nearly every respect. He so embodied in his life the great principles which I hold dear that he gave them a significance and a meaning and a tangibility that they could

have had in no other way. I believe that he was the greatest living exponent of the gospel of the Lord Jesus Christ that we have known, at least in our day and generation. So perfectly, indeed, did he incorporate into his life the great principles to which he dedicated himself and his effort, that those principles were vitalized and made plain and sacred in his living, to an extent seldom achieved in the life of any man. When I think of the great principle of faith, I immediately think of the manner in which that principle was made plain and tangible in the life of President Joseph F. Smith. He was the very incarnation of faith. He made faith a plain, livable principle of the gospel of the Lord Jesus Christ. That great principle which is at the foundation of all religious life radiated from his very person. When you heard him bear testimony of the truth and give expression to the faith that was in his soul, you never doubted, not for a moment, the truth of that which he felt and that which he spoke. It seemed so perfectly plain to him that he in turn could make it plain to others.

When you think of the other great principles of the gospel—repentance, the Word of Wisdom, and prayer, and other fundamental truths, you cannot dis-associate those principles from the life and attributes of Joseph F. Smith. He taught them in the one great way that all great principles of truth must be taught, in order to be effective in the lives of men, by living them. Great as were his words, potential as was the great message that he always had to bear to the people, his words and his message were never so forceful or so powerful as was the sermon of his life

and his works. Above all other men that I have ever known he adhered to the very letter of the law of the gospel. With him there was no deviation from truth. As has been well said, he could never compromise with sin in the least degree, and yet he was possessed of that marvelous faculty of being kind and considerate and compassionate with the sinner, but uncompromising and intolerant with and of the sin. He would never deviate from the strict path of righteousness. And yet to those who had sinned, he held out more of hope and mercy, of encouragement in repentance, more of kindness, more of sympathy and true love than most any other man I have ever known.

President Smith possessed that rare combination of upholding all the laws and standards of the Church and of the gospel, and at the same time extending the hand of helpfulness to those who needed help. Such were his remarkable traits of character that he was indeed a friend to every man, and a truer, a juster, a kinder man, and more considerate friend, has never graced this earth than our late President. His friendship was of that fine quality that always led his friends up, and never under any circumstances encouraged them to do that which was not in accordance with the truth and the law of the Church and the gospel. Every man who really knew him, loved him. Those who did not know him came to love him as they became more intimate with his real motives, and as they understood better the high principles for which he constantly stood. I believe that God so mixed up the elements in him that he was able to stand all of the

temptations, all of the distresses, all of the sorrows and joys of life in a manner that has no parallel among our generation.

Bishop Nibley, I think it was, standing at his grave, said he was the greatest man in the world. I believe that he was. I believe that from every standpoint he came more nearly measuring up to the stature of a man made in the image of God than any other man on God's footstool. It means a great deal to us. I recognize the fact that in our admiration and love we are apt to be extravagant in our praise and in our tribute, but I think that it is only the truth to say that there are no greater men than our late beloved President Joseph F. Smith.

I care not from what angle you view his life. If you will consider his life and his public career, as a public teacher of the people, as a servant in the cause of humanity, there are but few who could equal the record of service that he has made. Indeed, so devotedly did he work for the welfare of the state, for the welfare and the uplift of his people that during the greater portion of his life he gave his whole effort to the good of the common cause.

I think it was President Grant who said the other day that not until long after he had been made the President of the Church did he ever occupy any business positions that brought personal emolument to him. All that he had and all that he was he gave to the people. He believed in service. He believed in that devoted service which gives one's whole life to the people and so he gave his life. He was the greatest of all public servants in this, that he served the souls of men. He

sought to raise the standard of living. He sought to impress the glorious principles of the gospel of truth on the lives of men and women, to raise their standards of life and to enable them to conform their lives with the principles of the gospel; and all that he could do for this cause he did do. No man could do more.

As a father and a husband, as Brother Lyman has just remarked, he had but few if any equals in the history of all time. I have had the opportunity of being somewhat intimate in his homes, and know something of the love which he had for his wives and his children. I have seen the expression of that love in his homes, and have seen the love that he gave reciprocated in the hearts and the actions of those who loved him. Indeed, I never knew a man who had a stronger love for his home than did the President, and I never knew a man whose family loved him more than did his wives and his children. I have seen him go about among his homes, and he had a large family as you know, when at the close of a day his powers were well nigh exhausted, when he had worked from early morning until late at night, go from home to home to plant the loving kiss of a father upon his children and his wives in recognition of the great love that he bore them. And this love was the bond that bound them to him and to each other; and I think it may well be said in truth and with propriety that there are no finer families in all the land than the large, splendid family of Joseph F. Smith.

He was a home builder. In this respect as in other respects he has set a glorious example to the world. He has taught that good homes are

at the foundation of all that is best in life; that the nation itself can never hope to accomplish and achieve its great destiny unless the homes of the people are right; that the home is the foundation of society; and he set the example by making a home from which good citizens came, from which Latter-day Saints came, where could be found always the spirit of the gospel, and wherein are taught the things of God, and wherein are practiced deeds of righteousness. So that in his public life and in his private life he was the great exemplar of the truth of the principles of the gospel of Jesus Christ. He vitalized those principles by living them. He made it plain for men and for women, that they can live the principles of the gospel individually. He taught them that the beauties and the glories of the kingdom of God are to be had by those who will conform their lives to the commandments.

As an advocate of truth, it has been well said President Joseph F. Smith was well nigh without an equal. As a preacher of righteousness he held first place among us. His burning words have entered the hearts of those who have sat under his voice and have stimulated them to higher deeds and to better lives. Why, I have heard his voice ring out under the inspiration of God, in those majestic tones of his, in such a manner as to fairly raise the audience from their seats. You could well imagine men and women rising to their feet as he expounded the glories of the kingdom and cry, "Glory to God" for the way in which he expounded the principles of the gospel of Jesus Christ.

He was not a learned man in the ordinary acceptance of that term.

He had not attended schools and colleges and universities, but he was learned in the great school of experience. He was truly educated. All the latent faculties that God had given to him had been developed and had been augmented until they had reached the very full measure of their power, and that is real education. That is real training. He was truly cultured, truly refined, a gentleman of the highest type and order. All his thoughts and his speech and his life were clean and wholesome and uplifting.

I think perhaps one of the predominant traits of his life was his absolute cleanliness. He was clean in body, he was clean in mind, and he was clean and pure in his soul. The strength of being clean was his. He yielded obedience to the laws of the gospel which require men to be clean and pure. He never took into his body anything that would pollute it, anything that would desecrate it. He was the most forceful of all the teachers of the Word of Wisdom, because he lived the law all his life to the very letter, and his family lived it. He taught it. He abhorred things that were impure and obnoxious to the body. He believed that the tabernacles which God has given us in which to house these God-given spirits of ours were sacred in the sight of God, and he would no more have desecrated his body than he would have desecrated the temple of the Most High. Such was his faith, and such his belief in this divinely given body of ours. I remember how he abhorred the filthy habits of drinking and of smoking, or any of the habits which did not conform to the laws of the gospel. I remember how he inveighed against them,

and yet he loved men and women. And while at times he may have seemed harsh in the condemnation of these practices and in the condemnation of those, too, who persisted in the practice of these things, he loved men and women with his whole soul. He would strive for them. He would pray for them. He would recall them from their sins and their troubles if he could. I know of no man who would have gone farther than he to have reclaimed one who had fallen. Such were his remarkable characteristics that he seemed a friend to everybody at all times. I know that throughout his whole life he was pure and immaculate from sin, and just as freely yielded obedience to all the laws of the gospel, just so freely did God give to him power. Just so did God magnify him and make him great and mighty, giving him a power that has scarcely been known among our own people as among any other people, to draw men to him and to impress them with the greatness of the principles and doctrines of the gospel which he so perfectly lived. I want to say, my brethren and sisters, that I am indebted to President Joseph F. Smith for the best ideals in my life. I am indebted to him in large measure for my genuine love of the truth. I have taken the best course, that is, the best course that I have taken, in large measure because of the splendid example that he set. Never did he meet me and shake my hand without thrilling me with his own goodness and with the desire to try to emulate, in small measure at least, the splendid example that he set. Never have I seen his venerable face without being encouraged in the work of God. Never have

I heard him announce the great truths of the gospel without being built up in my most holy faith. I don't know how I can hope to pay the debt that I owe to him, unless it be, perchance, to try to do the work that he loved so well and to which he gave his life and his all. I don't know how I can ever in any measure repay him for the influence which he has had upon my life, unless it be by doing the things that he called me to do, and by attempting to serve in my weak way in the same manner in which he served in his most efficient way.

I loved him as a son loves a father. I was present at his home the day that he died, or at least the night before. I remember shaking hands with him, and saying what I felt must be my last goodbye to him. As I shook his hand he drew me to him, and he planted upon my lips a kiss that I can never forget. I shall try as long as the memory of that embrace remains with me to live true to the great principles which he so loved, and while I cannot do one single thing to help him, while I cannot do one single thing to add to his greatness or to the love which you bore for him, all that I can do is to dedicate and consecrate my life, my service, whatever talent God has given me, to the great cause which he loved and for which he gave his noble life.

If he has helped you, my brethren and sisters, as he has helped me, will you not join with me in the very high resolve to dedicate our lives and our services to the gospel of Jesus Christ, to uphold the high standards that he upheld, and to the very close of our days to love God as he loved God, to be parents such as was he, and to love humanity with that same tender devotion,

and love that he exhibited toward all men? To this end, my brethren and sisters, may we devote ourselves, lending all our might, our strength and the best that is within us, I humbly pray God, in the name of Jesus Christ. Amen.

ELDER JAMES E. TALMAGE

No chance in the call of President Joseph F. Smith—One of the real apostles of the Lord Jesus Christ—The living embodiment of the truth that schools and colleges do not make the scholar—A missionary from boyhood and a missionary to-day.

"Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was, and among all these there were many of the noble and great ones. And God saw these souls, that they were good; and he stood in the midst of them, and he said, These I will make my rulers. For he stood among those that were spirits, and he saw that they were good; and he said unto me, Abraham, thou art one of them, thou wast chosen before thou wast born."

If you will substitute the name of our modern prophet for the ancient patriarch, you will have a conception of my firm belief as to the primeval state and the ante-mortal existence of President Joseph F. Smith. There was no chance in his call. The barefoot boy, the 15 year old missionary on the islands of the sea, the more experienced and mature proclaimer of the gospel in this and in distant lands, each was the prophet in the making, the leader in school, the ruler in preparation.

We do but honor ourselves in thus assembling to pay tribute to his memory. Do you think that our feeble words can alter his status?

Do you think that this memorial service is held for him? I pray you consider. He could withstand such inexcusable forgetfulness on our part as would have been manifest in letting the occasion pass unmarked; but we cannot do it, for our own self-respect; nor could we quell the desire in our heart, springing from the well of living water and genuine love for our dear departed brother and leader, to permit the time to pass without some expression from us as to the lessons he has taught. He was a man such as the prophets foresaw and whom they foretold.

In the inspired writing of the Scripture of these days, days of fulness, days of relative finality, the days immediately preceding the coming of Christ the Lord, tell of the spirit of hatred that would be abroad. They tell of the confusion that would be rife; they tell of the blessings that God would give unto the world; and chief among these was the blessing of real men. Don't you remember His promise. "Behold I will make a man more precious than fine gold, even a man than the golden wedge of Ophir." Such gift found a realization in the person and ministry of President Joseph F. Smith. No man can ever take his place. There is a uniqueness about the real prophet, the prophet of God. He has no successor, and by the same rule he had no predecessor. True, other men may have filled the office that this one filled, as other men shall fill the place after he departs; but there is a distinctiveness about each of God's leaders that makes his place sacred. And yet shall there be other prophets in Zion as there have been mighty ones in the past; but no one has filled the place of

the other. Without the special ministry of President Joseph F. Smith, the Church of Jesus Christ of Latter-day Saints could not be, and therefore would not be, what it is today. He was foreappointed and foreordained for the particular work of his epoch, of the work and ministry.

I shall not repeat the many things in the way of personal experiences with President Joseph F. Smith that make me sure he was the great man we have had portrayed before us; but I do bear witness to you that Joseph F. Smith was one of the real apostles of the Lord Jesus Christ. I have listened to his ringing words of testimony and warning before the assemblies of thousands, and I have sat with him, on very rare occasions, alone; and on occasions less rare, but still not common, with my brethren and associates, I have heard him preach in conversation, and I have never seen his face so enlightened nor his frame so thrilled with power as when he was bearing testimony of the Christ. He seemed to me to know Jesus Christ as a man knows his friend.

President Joseph F. Smith has been referred to on many an occasion as one of the last links connecting the present generation with that of the early days of the Church. But though that speaks of the long ago when measured in terms of years, did you ever think of the marvellous fact that President Joseph F. Smith was always fully abreast of the times? He was never behind, but always up to date, and down to date, in everything that was good. There was no clinging to old fashioned methods when better means had been evolved and proved practical with him. Scores

of times before he passed away I said, as now I shall venture to say again, he was the living embodiment of the truth that schools and colleges do not make the scholar. To me he was one of the best read men with whom I have had to do and deal. Did you ever hear him use faulty language, poor English? He was no orator, and I am glad of it, for to him oratory and all associated with the name bore the tinge of bombast and verbal display, and he did not know how to talk in painted color pictures; but he possessed that gift which is as far above oratory as prophecy is above necromancy, the gift of eloquence. He did not speak to the ears, but right straight to the hearts of men.

Well, where is he now? He was permitted shortly before his passing to have a glimpse into the hereafter, and to learn where he would soon be at work. He was a preacher of righteousness on earth, he is a preacher of righteousness today. He was a missionary from his boyhood up, and he is a missionary today amongst those who have not yet heard the gospel, though they have passed from mortality into the spirit world. I cannot conceive of him as otherwise than busily engaged in the work of the Master. And had any one tried, or should any one now try to distract his attention and lead him into other paths, he could answer without sacrilege in the very words of the Master: Wist ye not that I must be about my Father's business, who is in heaven.

The Lord enable us to be in a measure like unto him, fit to take his hand and deserving of a smile from his countenance when we shall meet him again, I pray, in the

name of the Lord, Jesus Christ. Amen.

ELDER JOSEPH FIELDING SMITH

My brethren and sisters, it is not my purpose to detain you. Matters this afternoon come home to me with such force that I feel that I would not dare to undertake to express myself, nor could I do it, I think, if I should try. All that I desire to say is, amen to that which has been spoken by the brethren who have occupied the time.

The choir and congregation sang: "Do what is right."

Benediction by Elder Arthur F. Barnes.

OUTDOOR MEETING.

An open air meeting was held at the Bureau of Information Building at 2 o'clock p. m., Sunday, June 1, 1919, Elder Melvin J. Ballard, of the Council of the Twelve presiding.

Music was furnished by the Bel-Canto Ladies' Glee Club, Ivie Ensign conductor.

The Glee Club and congregation sang: "We thank thee, O God, for a prophet."

Prayer was offered by Elder Henry H. Rolapp.

The Glee Club sang: "Perfect Prayer."

ELDER MELVIN J. BALLARD

In harmony with the announcement of President Grant this morning, and in continuation of the spirit of this morning's meeting, the meetings this afternoon will be devoted in further tribute to the memory of our late de-

parted leader, President Joseph F. Smith.

I take pleasure in introducing to you a man whom you all well know, Bishop Charles W. Nibley. Perhaps no man in the Church knew President Smith better, was more intimately acquainted with him, than was our worthy bishop, who will now address us.

ELDER CHARLES W. NIBLEY

(Presiding Bishop of the Church.)

I am asked to perform what to me is a rather difficult task, at this memorial service for the late President Joseph F. Smith. I knew him very intimately. Forty-two years ago, when I was a young man, he called me to go with him to Liverpool, England, there to take charge under his direction, of the business affairs of the European mission. From that day until the day of his death, I knew him well. I know his history, I know his family, I have lived in his home—been, indeed, as a member of his family; and so I can speak of him as I know him.

Joseph F. Smith was one man picked out of millions of men. There was none like him. In his particular sphere, in his life and his life's work, I think that as an exemplar he has never been equalled. I know that is high praise, and I do not wish to make any comparisons with others, but to me he was the most God-like, the most God-fearing, and the least man-fearing of any man I ever knew in all my days.

He had a perfect knowledge of the truth of this great Latter-day work. He had endured much for it, he had sacrificed much—losing

his father when he was not yet six years of age, losing his mother when he was twelve or thirteen years of age, going alone, so to speak, in the world, with only friends who knew his father and mother to look after him. President Young took him under his care, or at least had a watchful eye over him; and in early days, as you know, sent him on a mission to the Sandwich Islands, when the boy was but fifteen years of age.

I have heard him tell how, journeying down through the southern country to Los Angeles, they were followed by a band of hungry Indians—this little missionary party, among whom were John T. Caine, who used to represent us in Congress, William W. Cluff, and some fifteen others. They were down on the desert, this side of Los Vegas, and these Indians became a little troublesome. Joseph F. Smith and one other of the party—I forget who, were a little slow in getting their horses saddled, and the others of the company rode off or drove off, leaving these two behind. The Indians became more bold when the larger part of the company went on, and as President Smith was saddling his horse, pulling up the strap, he looked into the barrel of his own gun. An Indian had grabbed his gun from the saddle and pointed it at him. The boy, who was strong and an athlete, smiled merely; but quickly getting under his horse's neck, he grabbed that Indian, who pretended at first to play, and in the tussle, wrenched the rifle from his hands.

I mention this to show the fearlessness of the youth. I never knew as brave a man. No number of men could daunt him or dis-

courage him or put him down. If he knew he was right he stood before the whole world and sustained and manfully contended for the right as he understood it.

On this mission to the Sandwich Island, he encountered severe hardships. I remember on our first trip over to the Islands, and I was over there on four trips with him, that sailing among the different small islands, he would point out to me such and such a place: "There is where I lived so long in a little straw hut"—which burned down or which was destroyed by flood. Here was another place where he had lain sick and where the good Hawaiian people had ministered to him. This experience, and the other, he would tell as we journeyed along, all of which, if I had time to relate, are faith-promoting and inspiring, and would point out to you the manliness of the young boy—for he was then, as I told you, fifteen or sixteen years of age.

He remained there on the Islands until he was nineteen years of age, when he returned home at the call of President Brigham Young, at the time of the move south and when Johnston's army was marching here for the avowed purpose of disturbing the Latter-day Saints.

On a later occasion, when we arrived at the harbor of Honolulu, we were met by the Royal Hawaiian Band. This band was instructed to come up to the "Mormon" meeting house—a quite prominent place in the city of Honolulu, and play for the people in honor of President Smith and his company. In the midst of the proceedings, after we were gathered in the meeting house and President Smith

was conversing in the native tongue with this one and the other one, and shaking hands with all, there was led into the room an old Hawaiian lady, tottering, blind—led because she could not see. The moment he saw her he turned from everyone else and rushed to this dear old native lady. She was calling "Iosepa, Iosepa"—Joseph, Joseph, her Joseph. He rushed to her and gathered her in his arms, and with tears streaming down his cheeks, said: "My mamma, my mamma, my dear old mamma." And he turned to me, wiping his cheeks, and said, "Charlie, she tended me while I was sick, more than fifty years ago, and here she is now; should I not bless her and love her?"

From courage to tenderness—for the bravest are the tenderest always—what nobleness and grandeur of character may we not expect between these two angles.

In the maintaining and rearing of a large family you all know what manner of a man he was. A man is known by the work he performs, by the labor he does. Give him the opportunity and we will see what he can do with it. If he does his best, well and good. Joseph F. Smith always did his best. He was just in his family. He was the kindest man I ever knew, and the tenderest, most loving and compassionate to little children. I have seen him when one of his little babies was sick, walk the floor at night for hours together with that babe in his arms, tenderly caring for it and nursing it—caring for it better, I think, than I ever saw any mother care for her child, so tender was he, so loving, so pitiful, so compassionate.

He was a man, take him for a'll in

all. I do not know where you will ever see his like again. You can imagine, from the association I was privileged to have with President Joseph F. Smith, especially during the later years of his life—and indeed for more than forty years of his life—what the loss of him means to me. I feel at times alone.

As President Grant said this morning in the Tabernacle, no two preachers of righteousness like him and his son, Hyrum M., has this Church ever produced. I endorse that sentiment.

He was a manly man, a man of God, a man whom it was an honor to know and a pleasure to be with, a man whose example has meant much to me—and indeed, had it not been for him, I know that I could not have accomplished what little I may have done in this world. In a way he was my guiding star. I did not worship him—I worship only God, and that I try to do faithfully—but he was more like unto God, the most godlike man that I ever knew in all my life.

Such is my testimony concerning Joseph F. Smith. I love his memory. I revere his name. There is not anything I would not do for him or his, that I possibly could do. And loving him and his, so likewise I try to love my brethren and sisters, with the same spirit that he loved the brethren and sisters of this Church, and the people of the world as well—for he was not narrow.

Some people have thought Joseph F. Smith was a narrow-minded man. His comprehension and vision were the broadest, most extended, most glorious, of any man's I have ever known. He could grasp and comprehend futur-

ity. He knew what was in store for those who served God and kept his commandments. He knew the principles of the gospel. They were so thoroughly imbued and indoctrinated in him that they were a part of his very being. It was natural for him to be a Latter-day Saint, and he was willing to sacrifice for the work, and he did sacrifice. Without father, without mother, alone, he sacrificed as much as the Lord required of him.

Let me beseech you, my brethren and sisters, that we get some of the spirit of sacrifice in our hearts, that we, too, may be willing, and may say before God: "I'll go where you want me to go, dear Lord; I'll work where you want me to work; I'll try to be what you want me to be."

If we have this in our hearts, we will grow in some humble way, at least, in small degree, to be like this the noblest of men whom I have ever known, Joseph F. Smith.

ELDER MELVIN J. BALLARD

Although we have lost our beloved leader, we rejoice that he has left with us an illustrious posterity. We feel grateful that the children of President Smith are following in his footsteps, and I take pleasure in introducing one of his worthy sons, Bishop David A. Smith, of the Presiding Bishopric, who will now address us.

ELDER DAVID A. SMITH

(Of the Presiding Bishopric.)

My brethren and sisters.—When I look over this assembly and think of the thousands of Latter-day Saints who are meeting in the Assembly Hall and in the Tabernacle,

my heart is filled with joy; yet I cannot approach this task at this time without a feeling of sadness. All my life, I have known President Joseph F. Smith. As a little fellow, I only saw him occasionally, and knew him best through the letters he wrote to me, as it was his custom to write personal letters to his children when absent from home. And during my early childhood he was away from home on missions most of the time. But when at home, no father ever took more pleasure or greater delight in his children than he did.

I remember when Bishop Nibley, as he has said, made it a custom to call at our home occasionally. He was almost as much a father to us as our own father, and we learned to call him Uncle Charlie. I did not know for many years that Charles W. Nibley was not my own uncle.

For over eleven years it has been my privilege to be nearer, closer to President Joseph F. Smith, I believe, than any other man. Morning, noon, and night, I have been with him. Having been honored by him, having been trusted with many of his private affairs, being urged on by Bishop Nibley, who loved him and knew what work he was doing, I was finally given much of his private work to do. And when, today, in coming to this conference, I recall the fact that never before for over eleven years had he attended a general conference on this block that it was not my privilege to accompany him here and home again, you can, therefore, imagine to a small degree at least, the reason for that feeling of sorrow which comes to me at this time, for I loved him and miss him greatly.

It is not because he loved me

more than he did other of his boys that I was with him perhaps more than they, for President Smith had no favorites. It could not honestly be said of him that he loved one boy more than he loved another, or that he loved one of his girls more than he loved another, or that he loved one of his wives more than he loved another. As Bishop Nibley has said, President Smith was a just man, and he loved his wives and he loved his children, and tried to treat them as wives should be treated and as children should be treated—no favorites among them, and they loved him and tried to honor him. I was greatly honored, and more so than some of the others, because of the position I had been blessed with, which gave to me a greater degree of freedom, which permitted me to associate with him more and to assume part of his responsibilities, which would gladly have been assumed by any one of his children had any one of the others been placed in the same position and given the same opportunity.

I rejoice, my brethren and sisters, today, in the fact that I had such a father. And O, I pray God that I shall prove worthy of such parentage. Think of the honor that has come to me: honored by you, my brethren and my sisters; honored of God, having been permitted to come through this lineage which has been so blessed of him. O, I am grateful for the blessings I have received, the blessings that I do receive from day to day, and I want to live worthy of the confidence that has been placed in me by you and by this people. I want to serve the Lord that I will be entitled to his blessings.

When I look over the congrega-

tions of the Saints in their conferences, when I am permitted to meet with you in your homes and in your meetinghouses. I rejoice in that privilege, because there I always find the Spirit of the Lord. I feel it. • I come away filled with it; it is that same influence that has caused you to come here today and stand for two hours; that which has caused others to crowd into the buildings, and what for? To hear the word of God, for we are seeking knowledge and strength that we may better serve the Lord. We know that just so far as we have in our hearts a desire to learn of his will, we are blessed and strengthened and are better able to carry on the work and the responsibility that rests upon us as Latter-day Saints, and I pray sincerely that I may have an interest in your prayers, in your faith, the sustaining influence of which will enable me to do that which is required of me, that I may better uphold and emulate the noble example which has been set me by my beloved father.

May God bless us all is my prayer, and I ask it in the name of Jesus. Amen.

ELDER MELVIN J. BALLARD

We have another long-time associate of President Smith with us in Bishop John Wells, of the Presiding Bishopric of the Church, who will now address us.

ELDER JOHN WELLS

(Of the Presiding Bishopric.)

I hope I shall be able to make myself heard to this large circle of my brethren and sisters who have gathered about this building this afternoon.

I am thankful to the Lord for

the gospel of Jesus Christ and to all that it has done for me. I appreciate sincerely my membership in the Church as a Latter-day Saint. Many honors and privileges have come to me through my associations with my brethren and sisters. I am thankful, I am grateful, to be associated with the good men who preside in this Church. They are men after God's own heart; men who are full of faith and integrity and who have set me a splendid example; men who are willing to do everything within their power to serve God and to bring about his purposes on the earth. The Lord has established this great Latter-day work. It is a marvelous work and a wonder, wherein the wisdom of the worldly wise shall perish and the understanding of the prudent shall come to naught. It is only upon this idea that we grasp or understand the magnitude of the work that the Lord has established in these latter days, so that he may bring about the gathering of the House of Israel and the establishment of his kingdom upon the earth.

It has been my pleasure and privilege, as an officer and an employee of the Church, to become personally acquainted with the late President Joseph F. Smith. I remember him well, from the year 1893, when I was an employee in the Presiding Bishop's Office. I called upon him for counsel, many of the leading brethren being away, and some of the duties of the Presiding Bishop's Office had at that time devolved upon me. I waited upon President Smith and asked his counsel and advice concerning what to me was a very intricate problem, and my first impression of President Smith was that he was sound

in judgment, and had a wonderful comprehension of human nature. It was my first interview with him, and we sat side by side talking on the problem I presented to him. I had looked upon him previous to this as a great man because of his exalted position as one of the First Presidency, but when I had concluded that interview, I had a more profound impression of his greatness than ever before.

At one time I was coming across the continent. I met President Smith and some of his family at Omaha. We traveled westward in the same car. I was sick with something akin to sea-sickness, caused through traveling several days on the train. I appreciated his kindly sympathy. He blessed me, and that blessing I will never forget, because it came from the Prophet of the Lord and his blessing gave me peace and rest for most of the night. That same night, as the train was moving across the plains of Wyoming, President Smith stood at the back of the car taking a rest from a long, tedious day's journey. Any of you who have traveled day after day in a railway train know what relief it is to stand up or move around for awhile. I tell you this incident to show you how President Smith was susceptible to the Still Small Voice. While standing at the back of the train he heard a voice telling him to go into the car, and he did so. Later he was walking up and down the corridor and was told by the same Voice to sit down. He did so. A few moments later the engine ran off the track and tilted the train on an angle which scared us all. Had President Smith been in the back of the train or walking in the corridor he might have been

very seriously injured, but the Lord had regard for him and he was prompted by a Voice which he understood so well, and he acted accordingly. President Smith has always been susceptible to the influence of the Spirit of the Lord. He knew its promptings, and what they meant. As he heard the Still Small Voice directing him and inspiring him, he knew that Voice and knew it well.

President Smith was a kind man, kind to employees as well as to his friends and family. He frequently gathered the employees of the Bishop's Office at the Beehive House and other places, and mingled with them in social gatherings, showing that even with the dignity of his position and calling he was always the same unaffected and kindly-disposed man.

I revere his memory. I revere him for many things. I will never forget as long as I live the blessing he gave to me when he ordained me a bishop. I never want to forget those sweet, kindly words, the admonition and counsel that he gave to me before I assumed my duties as a counselor to Bishop Charles W. Nibley.

I feel today that if he were here and could tell us what he would like us to do, he would say, brethren and sisters, roll on this great work, be prepared to carry the message of the gospel to the nations of the earth who are now being liberated, sustain the presiding brethren of this Church, whom the Lord has sent to preside in the various quorums and departments, sustain them with all your might, mind and strength, and help them to bring about and accomplish the purposes that God has designed to accomplish in these latter days.

I sincerely pray, my brethren and sisters, that the spirit of this great latter day work may be in our hearts, that we may pray for the spirit of it; exercise our office and calling, that we may never be ashamed of the gospel of Jesus Christ, for it is the power of God unto salvation to those who receive it.

May God add his blessings, I pray in the name of Jesus Christ. Amen.

An instrumental trio was given by Mae, Alice, and Rachel Andersen; Leone Amott, accompanist.

ELDER MELVIN J. BALLARD

The choice of President Smith as leader of the Church a remarkable evidence of the truthfulness of the work—Testimony of his noble character and work—The tremendous influence of two mothers contrasted—The mantle of President Smith has fallen upon President Grant.

There is no task that I have been asked to perform which gives me greater pleasure and more real happiness than on this memorial day to speak of our late beloved prophet-leader, President Joseph F. Smith, whom, like my brethren who have preceded me, I love with that same love and affection I had for my own father—for he was a father to me and to every man and woman who became acquainted with him who loved the Lord and sought to keep his commandments. I bear witness that President Smith was a lover of such men and women.

The selection of President Smith to preside over this Church, as in the case of his predecessors, is one of the remarkable evidences of the truthfulness of the work called "Mormonism," that God is in it,

that his hand has been over this work and guiding the destinies of this Church, and he is indeed the source from which light and truth and knowledge have come to the men who have directed the affairs of this Church.

I recall many years ago being in the city of Nauvoo, attending a celebration of newspaper men of the state of Illinois, in that city. The representative of one of the leading newspapers of that state was giving the history of the city of Nauvoo. He told of its growth until it became a city of twenty thousand people when Chicago was only a small village and St. Louis on the south was only a trading post. He told of the prejudice that inspired the hearts of those who drove the Latter-day Saints from Nauvoo, and how Nauvoo had gone down until it had but twelve hundred souls and not a railroad yet. He told of the vandalism that prompted the burning of the Nauvoo temple, and that even while the blackened walls of that temple stood, the steamboats stood half a day at the wharf to allow passengers to come and view its ruins. And then he told of the travels of the Latter-day Saints in their pilgrimage across the plains to these valleys of the mountains, how they had made the desert to blossom as the rose; and said, "Maybe God likes the 'Mormons' better than he does bigots and vandals, if not, why doesn't he give the inhabitants of Nauvoo better evidence that it was all right to drive the 'Mormons' out?"

I felt as I listened to his utterances, that any man who would follow this Church, and become acquainted with its leaders must be blind indeed if he cannot see that

a power greater than man's has attended it and the men who have led and directed it.

From the days of the Prophet Joseph Smith until this hour, I feel there are evidences of the wisdom of an allwise and overruling Providence in the selection of the men who have stood at the head of this Church, and it is manifest in the result of their administrations. Where could we have found a man like unto the Prophet Joseph Smith, who could have done the work that the Prophet did in receiving the revelations of God—naturally a spiritually minded man, a prophet selected from beforehand, even as in ancient days.

It might also be said of each one of these men down to the present prophet of the Lord, Heber J. Grant, ordained prophets before they came into the world; God knew them; he selected them for their hour and for their time, took them through a schooling of experience, of trial and hardship and preparation, each to be his mouth-piece to reveal the truths of the everlasting gospel, the organization of the Church, the doctrines of the Church, as in the case of the Prophet Joseph; or his prophetic leader, Brigham Young, whom he had in schooling, as we heard this morning, and in training and preparation to accomplish the great pilgrimage of the Latter-day Saints into these valleys of the mountains; and likewise the men whom God raised up thereafter, each in his turn the man for the hour, and the Lord was with him, and the Lord has been with our late President Joseph F. Smith—we are all witnesses to that.

I recall my early recollections of President Smith with a good deal

of pleasure—because I admired him, he was to me my ideal, I tried in my life, as I became acquainted with him, to be as he was. I knew as a child, for the Lord revealed it unto me, that President Smith would some day preside over this Church; and in connection with that I saw many things that President Smith would do; and when, last October, he stood before the congregations of the Saints, feeble and weak as he was, my soul was filled with great sorrow, because I knew that all that the Lord had for President Smith to do had been done. That which I saw as a child was fulfilled, finished, completed. And yet there was a feeling of great regret that we should soon have to part with him and let him go on to the work which the Father has prepared him to do in that realm where he is now.

It was my privilege, I presume, to deliver the last public address that President Smith ever listened to, being the last speaker of the last Conference of the Church. And I recall, as I had concluded, he grasped my hand and pressed it and gave me a blessing that I shall not forget, for my whole soul was thrilled with his blessing and with his love.

I bear witness that he was a man who loved the souls of the children of men in the world—not only those who belong to the Church; for no man has done more, than he, looking toward the establishment of the work of the Lord among the nations of the earth. He has builded more meeting houses in the mission field, and mission headquarters, than in the rest of the years of the Church put together. His heart was in the preaching of the gospel, and so he lent

himself to uphold and sustain those who were engaged in this work.

His coming into the world was at a time when his own father and his own uncle the Prophet, were incarcerated in a foul dungeon, with chains forged upon them by a blacksmith, condemned to be shot, confined in this condition for the gospel's sake, held as hostages for the Church, a ransom for the balance of the people that they would leave the state of Missouri; the father, Hyrum, was separated from his beloved companion, the mother of Joseph F. Smith; and under these conditions, Joseph F. Smith was born into the world, without a father's love and protection for the mother of the child; there was one occasion when the enemy ransacked, as they were accustomed to do, the homes of the Latter-day Saints, and invaded the home of Mary Fielding Smith, the mother of President Joseph F. Smith; and in their anxiety to find treasure, tumbled bedclothes over and finally succeeded in almost exterminating the life of President Smith—for he was buried under bedclothing when rescued by his mother after the invader had left their home. The boy was so black that life was almost extinguished, but the hand of the Lord was over him; from that moment the Spirit of the Lord attended him in the midst of trials, in the midst of vicissitudes, and has preserved his life marvelously to complete that which the Lord had in store for him to do.

And I thought of him as a child. How few boys would have shown the courage, the manhood, that he did, while scarcely eight years of age, driving a yoke of oxen part way across the plains, and then

when a little over nine years of age, in 1848, driving two yoke of oxen the entire distance from the Missouri river to these valleys of the mountains, taking a man's part. But as I have thought of it, I know what was in President Smith's heart. He did not take the credit unto himself. A very large part of that credit shall forever belong to his illustrious mother, Mary Fielding Smith. He often said it, and I know if he were here today he would be delighted to have these words of praise spoken of that good woman who was his inspiration in his childhood.

I have thought of it in connection with the sorrowful experiences that came into the life of the descendants of the Prophet Joseph Smith—you remember that the catastrophe that took away the Prophet Joseph Smith also ended the career of the Patriarch Hyrum Smith, the father of President Joseph F. Smith; and the wives of these two men were shocked to be thus bereaved of their support, their loving husbands, the fathers of their children; and then the persecutions did not end with the martyrdom of Joseph and Hyrum Smith, but centered on the Church, and in those perilous times, seeking to find an asylum, a home for the Saints in the place appointed by the Lord, and unto which the Prophet Joseph said they would go, President Young started to lead the Latter-day Saints to these valleys of the mountains. I remember listening to the testimony of a daughter of Samuel H. Smith in the city of St. Louis, many years ago, to the effect that during those days President Young sent an invitation to Emma Smith, the wife of the Prophet Joseph, to furnish

conveyance for herself and children, and provisions and means to take them to the mountains, but it was refused, and Emma would not come with the Latter-day Saints. But I never read in any of the histories where Mary Fielding Smith received such an invitation; but rather on her own initiative this woman gathered up her children, made the trip down to St. Louis, purchased provisions and equipment, financing herself, with the help of her brother and made the journey to these valleys of the mountains. Surely she had love and good fellowship and support of the brethren, but I contrast the action of these two women. I do not wish to say one disparaging word of Emma Smith, the wife of the Prophet, for she went through much affliction, and much did she do for the comfort of the Prophet and the building up of the work of God; but the blow that fell upon her in the death of her husband, and the weakness of the flesh exhibited in that hour, were more than she had the courage to endure, and so she faltered, she weakened, and fell by the wayside, and took her children off with her.

I have thought of what a tremendous influence the example of these two mothers has had. On the one hand Emma has turned all the posterity of the Prophet through herself and the Prophet away from the Church—aliens to the truth that God has revealed and established; while Mary Fielding Smith turned at the very fountain of that stream the posterity of her illustrious husband, Hyrum Smith, into the channels of the Church, into the truth; and here they stand a mighty host, increas-

ing, and will continue to grow as the generations come.

When the President was taken away, in the imaginations of my own mind by the enlightenment of the Spirit of God that came to me, I saw President Joseph F. Smith received on the other side. Tongue cannot tell the joy that was in Hyrum Smith's heart when he received his beloved son, Joseph F. Smith. Joy beyond expression was in the heart of Hyrum Smith when his true, tried, noble, and God-fearing wife, the inspiration, the protection of her son Joseph Fielding—came to him.

I thought of it in contrast to the feelings of the Prophet when his son and his wife Emma came. His must have been a sorrowful greeting.

All honor to Mary Fielding Smith, the mother of the boy Joseph F., who, in his tender years turned him right, led him into the paths of truth, started him on the way. And then all honor and credit to the sterling character of that noble man of God who did follow the footsteps of his father and his mother and wavered not.

He was not privileged to obtain an education like others, nevertheless he was a student, and I do not think that a man ever preached the gospel of the Church of Jesus Christ of Latter-day Saints more eloquently, used better language, more perfect and choice and finished, than President Joseph F. Smith. I remember, following an address he delivered in Portland at the dedication of our church several years ago, a prominent lawyer in Portland, himself an orator, said, "I have never heard a finer utterance from a man than President Smith delivered."

"Why," said he, "you must be a lawyer, for you arranged your argument—everything was done in such a logical way, most convincing." He was an all-round educated man. As a citizen in this city, he has left his mark, that will never be effaced. I am told that it was through his influence more than any other man's that Liberty Park belongs to this city. When he fought for that blessing to the people, he stood almost alone, but won out.

There was a time, as President Grant remarked this morning, when men doubted the financial ability of President Smith, schooled in poverty, knowing the burden of debt. Yet the Lord had prepared him to come into the Presidency of the Church during its most prosperous financial period, to take charge of the affairs when it would require men of great financial ability, looking at it from a human point of view, to succeed. But he had it—God-given financial ability came to the prophet; he had the inherent qualities and the willing spirit, listened to the voice that prompted and directed him, so that he had to do with the finances of the Church during its most prosperous period, and handled, I presume, more funds of this Church than all the other presidents put together; and the Lord at the same time blessed him, as has been remarked, to be the greatest preacher of righteousness of this dispensation. It does seem marvelous what the Lord has done. President Smith's wisdom in financial affairs excelled all his companions, for he was guided by the light of the Lord.

Now, my brethren and sisters, I have no doubt but that President Smith is busy and active. How I

want to live to go where he is! I do not care whether the streets are paved with gold, whether there are diamonds and jasper in the walls. I do not care what kind of place it is. If I can go where President Smith has gone and be with him and men like him, it will be heaven to me, I want to be there.

I realize that I cannot come there by wishing, but that I must follow the example of men like President Smith if I shall ever come to be associated with them; and so his life is like an anchor sent out from that world to which he has gone, to my soul, and I hope it shall be to all the Latter-day Saints, pulling us, beckoning us, calling us unto that realm to which he has gone, where he will be honored, as are those with whom he is associated.

I want to say to you that this generation, who did not receive the Prophet Joseph Smith, who have not listened to the testimony of President Joseph F. Smith and the elders of this Church, shall yet hear them and honor their names and receive from them the message of the everlasting gospel in the spirit world, or they shall never be saved. God said in the beginning, that this generation should hear the message of this gospel through the men to whom he revealed himself. Men and women who die shall not see Peter, they shall not look upon the face of the Redeemer of the world, they shall not have Paul to come and visit them; but they shall have the elders of this Church, whom the Lord sent to them in the earth; and they shall receive this gospel from none other, for the Lord will vindicate them, and he will have them honored. He will not discredit them. And when they go to the other side, we shall find stand-

ing in places of honor, representing the Lord Jesus Christ, men like President Joseph F. Smith, who will be given greater authority and greater power than they ever had upon the earth. He is not shorn of anything because he is gone from this world. The place and position which belongs to him is one of greater presidency, greater influence and power and authority than he has ever had in the earth; for over there are countless billions of our Father's children who are receiving this gospel and they shall come under the administration of the elders of the Church who have been faithful; and presidency and power and authority shall belong to President Smith forever and ever, among the redeemed and the sanctified in the eternal world.

I bear witness to you that the mantle of the Prophet has fallen upon his successor, President Heber J. Grant. I am a witness of this. I know that he is a prophet of the living God, and the Lord has raised him up. The Lord has had him in schooling and in training, so that he will be a wise and prudent man, a true successor of President Joseph F. Smith; and in the heart of President Grant is the spirit of humility and of faithfulness and of devotion to the Lord; and the inspiration of the Lord rests upon him, that is my witness; and the Lord will use him. He will not do just exactly what President Smith did—there was a day of material progress and of enlarging the boundaries of the Church, a time of material prosperity and growth for the Church and for the membership of the Church, all of which was right and splendid, and conducted successfully; but the time has come when the Church must also grow

spiritually, and must return with greater devotion to the standards of our fathers, to the true and living God and the keeping of the Word of Wisdom, in the payment of our tithing, in saving our prayers, in seeking to discharge the great responsibility that rests upon us to carry the gospel to the nations of the earth, and ceasing to excuse ourselves because we are financially involved or because we have been once—and sending our boys in our stead. We must go ourselves, even as President Smith did. He never stopped or hesitated or said that he would have to be excused because he was indebted, but went at each call; and we must get that spirit again, for the hour of preaching the gospel once again to the nations of the earth has come, where thousands will be needed to cry, after this day of chastisement, repentance to the nations of the earth. And it shall not surprise me if the chief characteristic of President Grant's administration shall be the spiritual awakening and growth and progress of the Church of Jesus Christ of Latter-day Saints.

As we followed President Smith, let us follow our leader today. He is the spokesman of the Lord. The Lord has his program to work out; and so far as I am concerned, and I hope it shall be true of every member of this Church, we shall be willing to listen to the voice of the leader today. All honor to the leaders of the past. They filled their niche; their place, their station, completed their work. But the work of God is not finished in the earth. It has only partly completed what God ordained it to do. And those of us who remain must seize the banner and carry this work off victorious, to glorify the

names of those who have been identified with this work in the days that are past, and to receive honor and place and position with them in the eternal world, and vindicate the word of our Father in his blessings and promises to those who would enter into sacred covenants to keep the commandments of the Lord.

I rejoice to be identified with this work. In my soul I am thankful for a standing in this Church. I feel my weakness in appearing before the Latter-day Saints in the responsibilities that have come to me. When President Grant informed me that it was the will of the Lord, and that the brethren had approved of that decision, that I should become a special witness for the Lord Jesus Christ, I was overwhelmed, because I did not feel that I was worthy of any such thing; and I answered him that if I believed that I could be worthy to be a special witness of the Lord Jesus Christ, an apostle, it would be the happiest hour of my life; for I look upon it as the highest honor that can come to a man on the earth; but my standard of what kind of men they ought to be was so great, so far above what I am, that I did not know if I could measure up to that standard or not; but

if the Lord wanted me, as I had sung, and as I had tried to live,—

I'll go where he wants me to go,
I'll say what he wants me to say,
I'll be what he wants me to be;

and if the Lord was willing and the brethren would be patient with me, then with all my heart, mind and soul, I would try to be the kind of man that the Lord wanted me to be, and fulfil this calling, not as a master, but as a servant of the people; not that I am any better than thousands of my brethren, but just because the Lord sees something in me that he can use at this time, and I am willing that he shall use it to the glory of his name.

God bless and sanctify this conference and this gathering, that we shall keep in our minds the noble example of our illustrious leader who is gone, that we may to the close of our lives be as true as he was, to the truth, and find, as I am sure we shall, salvation in the kingdom of God with him and with all the faithful who have gone before, I ask in the name of Jesus Christ. Amen.

The Glee Club sang: "Hail to the Prince of Peace."

The closing prayer was offered by Elder Benjamin Goddard, of the Bureau of Information.

SECOND DAY.

In the Tabernacle, Monday, June 2, 1919, 10 a. m.

The congregation was called to order by President Heber J. Grant who presided.

The choir and congregation sang: "High on the mountain top."

Prayer was offered by Elder Duncan M. McAllister.

Murray K. Roberts sang the solo: "My Faith in Thee."

two of whom saw active service at the front in France.

PRIESTHOOD.

There has been a better attendance of the priesthood at the ward weekly meetings but there are still 9,078 persons who hold the priesthood whom the Bishops report are willing to labor but have not been assigned to any duties in the stake or ward.

TITHES.

There has been a considerable increase in the amount of tithes paid for the year 1918. The tithing has been well handled by the Bishops. Very little loss has been incurred, except through the failure to find a market for the large potato crop of the year 1917.

TEMPLES.

There were 175,525 baptisms for the dead performed in the temples, and there were 78,001 endowments for the living and the dead. The Hawaiian Temple is now practically completed at a cost of about \$200,000.00. The Cardston Temple is nearing completion and will cost, when finished, about \$600,000.00.

SACRAMENT MEETINGS.

In consequence of the quarantine and conditions prevailing during the epidemic of influenza in the latter part of the year 1918, the attendance at Sacrament meetings has fallen off and the visits of the ward teachers have not been as regular as in other years.

PRESIDENT HEBER J. GRANT

From the annual reports for the year 1918, we have compiled some information that I believe will be of interest to the Latter-day Saints:

STATISTICS.

During the year 1918, there were 14,761 baptisms and 15,963 children were blessed. There were 5,752 deaths, which is the largest number on record for any year. Of this number, 1,054 died of influenza and 862 died of pneumonia.

MILITARY.

Over 20,000 members of the Church were in the military service of the United States and its allies at the close of the year 1918. Of this number, 383 died in the service. We should have been allowed not less than twenty chaplains and we made application for permission to furnish our quota, but for some reason, unknown to us, we were only allowed to furnish three chaplains,

FINANCES.

The following are some of the expenditures paid out of the tithes and other Church funds during the year 1918:

There has been expended for assisting the worthy poor . . .	\$ 279,244.30
For missionary work, and building of meeting houses in the missions, mission houses and return fare of Elders.	345,761.51
For the maintenance and operation of the Church school system, including the erection of new school buildings . . .	695,561.70
For the maintenance and operation of the St. George, Logan, Manti and Salt Lake Temples . . .	170,000.00
For the construction and equipment of the Hawaiian and Cardston Temples . .	340,036.17
For the erection of meeting houses (This does not include donations for the same purpose by members of the respective wards) . . .	288,766.76
For the maintenance of stakes and wards in all their various departments	526,002.91
	<hr/> \$2,645,373.35

Attention has been called to the fact that the work which the Pioneers did in planting trees and in beautifying homes, farms, ward

meeting houses, schools and other buildings, is being sadly neglected in the Latter-day Saint communities. Our advice and counsel to the Latter-day Saints is to plant more trees, to get the best kinds adapted to each locality and grow them wherever they can be grown.

In my remarks here yesterday I referred to the comments of a gentleman from St. Louis, who makes a specialty of parking and beautifying cities, and who stated that we are not living up to the very splendid record made in this particular by the early pioneers. A gentleman remarked to Brother McMurrin, on one occasion, that our whole city is a park, and it would be indeed a park if we carried out the advice given in early days, by President Brigham Young and others, that we should plant trees in the vacant spaces in front of our homes.

As stated yesterday, I had the privilege of attending the semi-centennial Celebration of the completion of the Union and Central Pacific Railroads at Ogden, and regretted that a report was not taken and published of the speeches of four officials of the Southern Pacific Railroad. I have just received a letter from one of the speakers, Mr. J. M. Fulton, enclosing a short extract from his address, on which I had personally complimented him. I desire to read this extract, in order that it may become part of our proceedings:

But we all do, and must, remember that before either survey or construction of the Central or Union Pacific Railroads had commenced, a hardy, thrifty, industrious, God-loving people had shown that the desert, from the Missouri river to Utah, could be conquered. They were the pioneers who blazed the trail to where we now are, and it is they who

have made of Utah what it is today, but in my judgment, they did not then, do not now, conceive of the great future that lies before them.

We find in this Valley, a vast production of sugar-beets, grains, fruit, livestock, and everything that man needs, and the blessing is that there is a home market for all that is produced. You have vast sugar factories, flour mills, canning plants, and your splendid meat packing establishment, all standing ready to take from the farmer for cash all that he produces.

This co-operation will surely make of Utah a great and rich land. Nowhere else in the world do I know of such helpful cooperation between the producer and the manufacturer as shown in Utah, nor have I ever known a more hospitable people. It is the blood of those brave men, whom we all revere, who, for their love of God, dared the desert and sought a new land, who are now building and will soon make of Utah one of the greatest states of the Union. Even now, Utah manufactured commodities are finding a market in nearly every state, and in many foreign lands.

And now, in conclusion, I want to say to you that on this day you are driving a Spike of Gold into our hearts that will stay put, and we hope so worthy a people as you have a similar feeling for us.

The chief engineer of the Southern Pacific Railroad, Mr. Wm. Hood, delivered a magnificent speech upon that occasion, paying one of the finest tributes to the pioneers that I have ever heard.* I regret exceedingly that the enterprise of our newspapers was such that we only had pictures of the procession, page after page, but nothing of the very splendid remarks that were made.

ELDER DAVID O. McKAY

Home-building characteristics of the Latter-day Saints—One important duty of home-builders—The home threatened in the present world commotion—To save this sacred institution devolves upon the Saints—

A few fundamental principles to be kept in mind: Honor, obedience, mutual service, eternity of the marriage relation—These spell Home, and comprehend the spirit in which the principles of life and salvation should be taught to children—The home of President Joseph F. Smith an example.

My brethren and sisters, I rejoice in having the privilege of uniting with you in this great spiritual feast. Yesterday was Memorial day, and I pray that today may be equally rich in the outpouring of the Spirit of the Lord. In the most interesting remarks made just now by President Grant, reference was made to the home-beautifying characteristic of the Pioneers. That is just in keeping with the thought that is uppermost in my mind this morning. The Pioneers were home builders in the truest, most fundamental sense.

I would like to read that important passage from Section 68 of the Doctrine and Covenants, in which the Lord says plainly what one important duty of home-builders' is: "Inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the Living God and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the heads of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; * * * and they shall also teach their children to pray and walk uprightly before the Lord."

We are living in a most momentous age. We see on every hand manifestations of commotion. The

world seemingly is stirred as it has never been stirred before. Political institutions are crumbling. Old forms and methods are fast giving way to new ones. Political organizations are being revolutionized, some for better and some for worse. Old fundamental principles of government are tottering. Some have even been replaced by theories that are not tenable, others not practicable, and some that are infamous.

In the midst of this world-commotion the home, the fundamental institution of society, is also threatened. In contrast to this fundamental instruction given by the Lord I should like to read what I found, yesterday, written by a man who has taken a general survey of the condition of the world in regard to the home:

"Many maintain that we are ready for a movement into community living. There are those who raise the question whether family life is a permanent form of social organization for which we may wisely contend. Or is it but a phase from which the race is now emerging? Some men see signs that the ties of marriage will be but temporary, that children will be born, not into families, but into the life of the State, bearing only mothers' names and knowing no brothers and sisters, save in that brotherhood of the State."

The author of that paragraph wrote those sentiments before the revolution in Russia, but you who have followed the anarchy that followed the overthrowing of the autocratic form of government in that land realize how literally some men have attempted to strike at the sacredness and the perpetuity of family life.

Latter-day Saints, the responsibility of saving this sacred institu-

tion devolves largely upon you, for you know that the family ties are eternal. They should be eternal. There is nothing temporary in the home of the Latter-day Saint. There is no element of transitoriness in the family relationship of the Latter-day Saint home. That all such ties are eternal should be maintained. To the Latter-day Saint the home is truly the cell-unit of society; and parenthood is next to Godhood. The relationship of the children to the parents should be one which would enable those children to carry out ideal citizenship as they become related to the State and to the larger forms of society. The secret of good citizenship lies in the home. The secret of instilling faith in God, faith in his Son, the Redeemer of the world, faith in the organizations of the Church, lies in the home. There it is centered. God has placed upon you parents the responsibility of instilling these principles into the minds of children. Church schools, Sunday schools, Mutual Improvement associations, Primary and Religion classes are all helps in government, established here to assist in the upbuilding and guidance of the youth, but none of these—great and important factors as they are in the lives of our youth—can supplant the permanence and the influence of the parents in the home.

There are a few fundamental principles which we should ever keep in mind. First, the eternity of the marriage relation. Oh, may our youth throughout the land realize that they have within their grasp the possibilities of that form of marriage which will contribute more to their happiness in this

world and their eternal union and happiness in the world to come than can be obtained anywhere else in the world. Let our young men and women look forward with pride, with eagerness, to the time when, in worthiness, they may go to the House of God and have their love sealed by the bonds of the eternal priesthood. No element that is temporary in such union as that! Nothing that is passing with the years; but binding for time and all eternity. Second, let us hold to that first word in the second part of the fundamental law of humanity, the ten commandments. Those first few commandments refer to our relationship to God. The last few to our relationship to humanity. The second part begins with the word honor—"Honor thy father and thy mother." Let us cherish in our homes as we cherish the lives of our children themselves, that word honor with all the synonyms—respect, reverence, veneration; honoring mother, honoring father, having them honor us as we honor and revere God our eternal Father. Let the element of honor, devotion, reverence permeate the home life. Thirdly, let us never lose sight of the principle of obedience. Obedience is heaven's first law, and it is the law of the home. There can be no true happiness in the home without obedience—obedience obtained, not through physical force, but through the divine element of love. There is no home without love. You may have a palace and yet not have a home, and you may live in a log house with a dirt roof, and a dirt floor, and have there the most glorious home in all the world, if within those four log walls there per-

meates the divine principle of love, love that draws from husband to wife and from children to parents, that blessed obedience and compliance that makes life worth while.

I believe firmly that parents fail to get obedience from their children during the first five years of childhood. I believe that during that most important period of child life the parents sow the seeds of obedience or disobedience. Some of us fill that period of child life with too many don'ts, failing to make the child realize that a request from father, a request from mother should be complied with. Mother says: "Don't touch that," to the little child. The little child toddles along and touches it. What is the result? The seeds of disobedience are sown. You don't have to punish the little child. Lovingly, kindly, but firmly, teach the child that there are rules in the house which should be obeyed. Mothers, fathers, treasure sacredly and sense keenly your responsibility to the child during those first five plastic years of its life. With these home elements I desire to mention another, and that is mutual service, each working for the other. If some of these pernicious theories to which I referred shall prevail and take out from the home the relationship of parents to children and children to parents, and children to each other, they will deprive humanity of one of the greatest means of teaching the true spirit of Christ—sacrifice for each other, salvation through service. O that home is most beautiful in which you find each striving to serve the other, and you find them, too, all through the Church. Here is a

young woman whose father, through misfortune, lost his wealth. She is compelled to get a profession, follow it for her livelihood and to assist the parents. The call comes for her brother, younger than she, to go on a mission. He hasn't much means, he hasn't any. The ward, through entertainments and service, pays his fare to his missionary field, and the sister for two years, shares her scanty means to keep him there preaching the gospel of Christ. He comes home in honor, having served his Lord and brought honest souls to a realization of the eternal principles of life. When he throws his arms around his sister in the home greeting, he says: "Sister, I owe you much, I owe you a lot of money, too." She answers: "Not one cent. I have been delighted to contribute my mite in that great work." Mutual service in the home, the Christ spirit! Two testimonies strengthened through service and self sacrifice. I tell you we cannot afford to eliminate that element from home life.

Just by way of impressing these principles upon your minds I will say, incidentally, that if I change the order slightly you will find that by combining the first letters they will spell home, and it seems to me they comprehend the spirit in which the principles of life and salvation should be taught to children. *Honor, obedience, mutual service, eternity of the marriage relation.* God help us as parents to send from our homes true Latter-day Saints, boys and girls who do not hesitate to bear testimony of their membership in the Church, more than that, boys and girls who are eager to go out into the world and bear testi-

mony to the world that the marriage relationship is an eternal one, that the home is a permanent and eternal institution against which no theory that strikes at the purity and honor of womanhood, that deprives children of fatherhood, or the love of mother, can stand or in any way attack that institution. God help us fathers and mothers to build such homes. While we are beautifying them without, keep within them the spirit of the gospel of Jesus Christ.

In this respect, I know of no better example than the home of our late beloved President Joseph F. Smith. His sons, his daughters, his wives, are true to the gospel, true to the truth. They loved and honored President Smith, but through that they love and honor that which is even greater—the truth, the gospel. His closing words to his sons and daughters, I think, are a classic. On November 10, 1918, he expressed his heart's truest sentiments to those boys and girls who stood around him saying, and mind you, these are almost his last words: "When I look around me and see my boys and my girls whom the Lord has given to me—and I realize I have succeeded, with his help, to make them tolerably comfortable and at least respectable in the world—I have reached the treasure of my life, the whole substance that makes life worth living." God sanctify those words to us that we, too, may obtain "the treasure of life—the whole substance that makes life worth living." I pray in the name of Jesus Christ. Amen.

J. R. Boshard and Elizabeth Evans sang a duet: "Thy Kingdom of Love."

ELDER ANTHONY W. IVINS

The surrender of Lord Cornwallis an event of great importance, bearing on today's civil and religious liberty—The past year the most eventful in the history of both Government and Church—Our direct contact with the great world war—The stupendous accomplishment of our Nation in the war—The need of united effort in Church and Nation—Capital and Labor must be brought together in union of interest—We must have just laws and men of character to administer them—Fewer politicians and more unselfish statesmen—God give us men who will stand for the right and for law and order in both Church and Nation.

"For the former things are passed away, and he that sat upon the throne said: Behold I make all things new."

The proceedings of the conference, my brethren and sisters, and my own reflections, as I have thought of the immediate past, and the probabilities of the future, have prompted me to read this scripture from the revelation to St. John, upon the Isle of Patmos, as a basis for the brief remarks which I expect to make this morning.

It is now 137 years since the surrender of Lord Cornwallis, and the British Army which he commanded, at Yorktown, which made possible the establishment of the confederacy of the states known as the United States of America. It was an event which meant more to the people of the world than men of the time dreamed. It is true that representatives of the three millions of people who constituted the original thirteen colonies, hoped, and expected that the system which they founded would endure, that the right of self-government would descend

to their children, that America would become and forever remain a gathering place, an asylum, for the oppressed and down-trodden of all nations, but that the seed sown at that time would within a period of 137 years result in the breaking down of kinglycraft, the crash of monarchies, and the establishment of free government throughout the civilized world was neither hoped for nor expected. It was an event of great importance to the world and particularly so to us who are members of the Church of Christ because it opened the way for the breaking down of religious prejudice and recognition of the doctrine that just as man was entitled to enjoy life, liberty, and to pursue happiness in his own way, so long as he did not interfere with the rights of his neighbor, so was it his privilege to worship the Lord according to the dictates of conscience, let him worship who, where or what he may desire.

Eighty-nine years ago the Church was organized, and since that time it has been the custom of the members to meet together on the 6th day of April in general conference, as we are assembled here today, the present date being somewhat delayed because of circumstances over which we had no control. The purpose of these meetings is to transact the business of the Church, review the past, and plan for the future, that we may determine by comparison the growth and development of the Church. The present is, of course, of greater importance to us than either the past or future, because it is our day, but our lives are so closely associated with the past and the future is of so great impor-

ance to us, that we cannot confine ourselves entirely to existing conditions. By the experiences of the past, if we are discreet, we learn wisdom. The paths trodden by those who have passed away are paths of safety, or danger, to us as they have been to those who have walked in them before us. The pitfalls are marked, the shoals and reefs have been charted, and only a careless or headstrong mariner will fall into the pits, or drive his vessel upon the rocks where others have been wrecked. Since the establishment of the Church, both Church and Nation have experienced periods of trial which have shaken the very foundations upon which they rest. There have been times when the perpetuity of the government has been threatened by war with foreign powers, and by fratricidal strife; but upon each occasion it has emerged stronger, more steadfast than before. The same condition applies to the Church. It has been assailed by enemies from without and by schisms within, but notwithstanding these efforts to destroy it, it has with each succeeding year grown stronger, extending its power and influence for good as the years have rolled by. We are now met together again, representatives of the Church from all parts of the world, where the gospel has been preached and branches of the Church organized, to review occurrences of the most eventful year in our history, the most eventful year in the history of the modern world, to consider the requirements of the Church and the Government of which we form a part and plan for the future, in so far as we are capable of doing with our finite wisdom and knowledge.

I refer to both the government and the Church because to me that which is vital to one is of equal importance to the other. Without just laws by which society may be controlled and the rights of the people protected, and honest, conscientious men to administer them, the Church cannot exist. It never has been able to exist without them; and without the influence of the Church, which teaches honesty, morality, devotion to duty, respect for the law and the patriotic support of the men who enact and enforce, there cannot, in my opinion, be a stable and just government.

During the past year the Church has been brought into direct contact for the first time with a great world war. It is true that on other occasions comparatively small numbers of its members have served in the armies of our country, but never before has the effect of war been so universally felt and the people put to a similar test. Believing, as we do, in the divine doctrine of peace, as it was taught by the Redeemer of the world, abhorring the shedding of blood, believing in the universal fatherhood of God and brotherhood of man, war was abhorrent to us; but when our country called, when it became necessary to take up arms in defense of the principles for which our government stands, we responded as cheerfully and performed our part as bravely as did any other citizens of the republic.

During the past year, as has been stated, one of the most desolating scourges of sickness ever known has passed over the land. An unprecedented number of our Church members have been stricken, and many of our most useful and esteemed brethren and sisters have

passed away. During the past year the Church has lost, as you all know, its honored, esteemed and beloved president. For seventeen years President Smith had presided over the Church, had directed its policy and to a great extent shaped its destiny. We believed in the divinity of his prophetic calling, had confidence in his wisdom and judgment, felt that his example and teachings were indispensable to the welfare of the Church, but the Lord saw fit to take him, and call another to stand in his place, a new man to direct the policy of the Church in this new era upon which we are entering, in this new world, for the world of 1919 is not the same world which existed a year ago. The government, like the Church, has passed through experiences, the like of which have never before been known. No nation has ever before, within the same period of time, mobilized from raw recruits, armed and equipped, transported across the sea, furnished commissary for, trained and sent to the battle front such an army of fighting men as has the United States of America. Men may criticise that which has been done, may tell you how it might have been better done, but the fact remains that the most stupendous undertaking which the world has even known has been successfully accomplished.

One year ago the question of the courage and devotion of the American soldier, when he might reach the old world, was one of common discussion. Since the events which occurred one year ago yesterday and today, when American marines and infantry, for the first time went into action at Chateau-Thierry, that question has been set

at rest, for never before in the history of the world have men shown greater courage, greater devotion, greater self-sacrifice than has the American soldier upon the battle fields of France. Men have criticised, and will continue to criticise, that splendid citizen-soldier who has commanded our armies abroad, will tell you that the success of our arms was not due to his intelligence or generalship, but it is a well-known fact that no American commander was ever before confronted by conditions so difficult and well nigh insurmountable and that under his leadership the war was brought to a speedy and successful termination. Men have criticised, and I suppose will continue to criticise and seek to belittle the man who has stood as the representative of the American people, and American ideals, through this critical and eventful period; will question his judgment, his patriotism, and will not hesitate to grossly attack his character in their efforts to discredit his administration, but the fact remains, and will be so written in history, that President Wilson has been confronted by the most difficult, the most intricate and complex questions which have ever confronted a President of the United States. The Lord be praised that he has managed them as well as he has.

You may ask: what has this to do with this conference and the welfare of the Church? I have called attention to the fact that we are entering upon a new era, are upon the threshold of a new world. Changes have come to the Church, and many other changes will come. I cannot perceive by careful personal observation, that these changes have created a ripple of confusion or dissension in the

Church. Without exception this splendid body of men who make up the presiding authorities of the Church, stand solidly behind the new Presidency, and if this condition shall continue there can be no doubt regarding the success of this administration; but let me ask you this question: Suppose that we who are nearest to President Grant and his counselors, these presidents of stakes, were constantly seeking occasion to discredit that which they do, criticising their policy without offering a better, sowing the seeds of dissension among the people, suppose that we, in order to accomplish our own ambitious purposes, were sowing the seeds of distrust and dissension among the members of the Church, how long would it continue to exist? It would soon be converted into broken fragments without cohesion or power. Not one of us, I am sure, desires this condition; and if we adhere to our past and present policy, each man and woman seeking first the establishment of the Kingdom of Heaven upon earth, and the Lord's righteousness, it will never come, but the Church will enter upon this new era with a strength and power of development such as it has never before known. What I say of the Church I apply to the Government. We need it. We must have it, and I can not conceive that we can be true to one and untrue to the other. I can not conceive that I have obligations of duty and service to my brethren and sisters in the Church which I do not owe to my fellow citizens in the State, and if I see danger ahead for my country, it is my duty to declare it as it is to ward off danger from the Church, and I fancy that I see such danger

for my country. The State, like the Church, is entering upon a new era, is upon the threshold of a new world. Without sacrificing fundamentals, old policies and prejudices must give way, selfishness, the curse of the modern world, whether it be personal, community or national, must give way to a broader, more liberal, more statesmanlike policy. The selfishness of the poor, who look with greedy eyes upon the possessions of those who, by their industry and economy, have accumulated plenty, and a desire to take it without the consent of the owner, or giving value received for it, the inordinate selfishness and greed of the rich, who grind down the poor, who shut their eyes and close their ears to the cry of the needy in order that they may add to their ill-gotten gains, are the two great elements of danger which I see for our government. Governments have been wrecked by them since the beginning of time. Why should we close our eyes to the experiences of the past? Some means must be found by which those who toil, who produce the wealth of the world, may more justly share in the fruits of their labors. By which those who have in abundance may be protected in the possession of that which is justly theirs. Unless a plan be found by which capital and labor may be brought together on a basis of righteousness, the time is not far distant when the conditions which prevail in the old world will be enacted in our own beloved country. One thing is indispensable to the perpetuity of our system of government.

It is not so much the enactment of just laws, however important that may be, as it is the character

of the men who administer them; or the best of laws, if administered by selfish, dishonest men, amount to little or nothing. What our country needs, is more unselfish statesmen and fewer professional politicians. Personally I can see little difference between the man who by sabotage prevents the harvesting of the crops of the West, where the people cry for bread, stops the wheels of the factories in the East, while the people shiver with cold, and the member of Congress who, by sabotage, under another name, obstructs legislation, stops the wheels of commerce, refuses appropriations designed to provide for the industries of the country, to feed its army, provide for its navy and render assistance to a dying world which in anguish looks on and cries for succor, and all to accomplish his own ambitious purposes and satisfy his petty spite. It seems to me that never before were the words of J. G. Holland more applicable than they are today, when we are confronted by these universal worldwide conditions, which either mean the destruction of society or its protection. He long ago said: "God give us men. A time like this requires strong minds, great hearts, true faith and ready hands; men whom the lust of office does not kill, men whom the spoils of office cannot buy; for while the rabble with their thumb-worn creeds, their great pretensions and their little deeds, mingle in selfish strife, lo freedom weeps, wrong rules the land, and waiting justice sleeps."

The Lord has spoken plainly to us who are of the Church upon this question, has told us that many are called but few are chosen. Why are they not chosen? Because

their hearts are set so much upon the things of this world, and aspire to the honors of men, that they forget this one lesson: that the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled or exercised, except upon principles of righteousness; that whenever we use it to accomplish our own ambitious purposes, to satisfy our own pride or exercise dominion by compulsion over the souls of men, in any degree of unrighteousness, amen to the priesthood and authority of that man.

I believe, my brethren and sisters that this doctrine applies to men who are engaged in the administration of civil affairs, as it does to those who are engaged in work for the Church; for whether men believe it or not, the powers of heaven do dominate this earth, and woe to the man who ignores it. He will reap that which he sows, as many people in the world today are reaping the harvest from the seed which they have sown. And so my appeal to you is to put away from us all, as far as we can, personal selfishness and ambition, to desist from unjust criticism of the men in the Church, and in the State, who stand for that which is right for the maintenance of law and order, for the protection of the rights of society, that we give patriotic and unselfish service to both the Church and the State, service which is freely given; for a gift given or duty performed, if done grudgingly, counts us for little or nothing. May the Lord help us, my brethren and sisters, to look into this new world with enlarged vision, to comprehend our duties to it, and to each other, and faith-

fully perform them. I humbly pray. Amen.

PRESIDENT HEBER J. GRANT

We have been listening to truth, so we will ask the congregation to arise and join in singing John Jaques's inspired hymn—"O, Say, What is Truth:"

O, say, what is truth? 'Tis the fairest gem

That the riches of worlds can produce;

And priceless the value of truth will be when

The proud monarch's costliest diadem

Is counted but dross and refuse.

Yes, say, what is truth? 'Tis the brightest prize

To which mortals or Gods can aspire:

Go search in the depths where it glittering lies,

Or ascend in pursuit to the loftiest skies,

'Tis an aim for the noblest desire.

The sceptre may fall from the despot's grasp,

When with winds of stern justice he copes,

But the pillar of truth will endure to the last,

And its firm-rooted bulwarks outstand the rude blast,

And the wreck of the fell tyrant's hopes.

Then, say, what is truth? 'Tis the last and the first,

For the limits of time it steps o'er:

Though the heavens depart, and the earth's fountains burst,

Truth, the sum of existence, will weather the worst,

Eternal, unchanged, evermore.

J. Jaques.

Following the singing of the hymn, President Grant said:

Usually, in our conference proceedings, the hymn is mentioned

and the first line recorded, but I would request Brother Edward H. Anderson, our clerk, to see that in publishing the proceedings of this conference, this inspired hymn shall appear in full.

Since our last meeting the vacancy caused by the death of our beloved President has been filled by my being taken from the Council of the Twelve, creating a vacancy in that Council, and Brother Melvin J. Ballard has been sustained by you here, yesterday, to fill the vacancy in the Council of the Twelve. We will now ask Brother Ballard to occupy the balance of the time in this meeting.

ELDER MELVIN J. BALLARD

Scourges have a lesson and a meaning of great significance—Testimonies of Nature—The wisdom of men cannot counteract the scourges of God—Through calamities and judgments the Lord often touches the hearts of men—Why the innocent and the good suffer affliction—The answer from the Lord who speaks through the suffering of the good, that all may repent—Let us therefore resolve to serve God better than ever that we may escape the judgments or tomorrow—Danger in material prosperity—But God is at the helm.

The circumstance which has postponed the annual conference of the Church from April until June has already been commented upon. I feel, however, that it is a matter of sufficient importance to call your attention to it again. I believe that the events that have transpired have a lesson and a meaning of great significance to the Latter-day Saints and to the world. I believe that it is pleasing to the Lord for us to contemplate these things that are occurring, and

to learn the lessons which he intends we should and, therefore, my mind and my thoughts have been dwelling upon this matter for some time past. I believe that the Lord understood exactly what was to transpire. I read in the first section of the book of Doctrine and Covenants, in the Lord's preface to this book, that he, the Lord, knowing those things that would happen in the last days, the judgments that would come, war and pestilence, etc., spoke through his servant, the Prophet Joseph Smith and addressed the whole world through this humble instrumentality, revealing the fulness of the everlasting gospel, giving command that the elders of the Church should carry this message and warning, that this is the hour of God's judgment, and that the Lord had provided the means of escape through the restoration of the everlasting gospel, and that the elders of the Church were to carry this message to the islands of the sea and to the nations of the earth. I believe, as we review the efforts of our brethren—our fathers, our grandfathers, who have endeavored to perform this duty, that they stand with their skirts clear of the blood of this generation. By thousands and tens of thousands they have gone to the islands of the sea, to the lands of the earth, to countries where they were not wanted, where they were imprisoned, and from which they were exiled, and many of them have given up their lives there, through being martyred or through disease. They have given their best. Nothing has deterred them. None of the things of the earth that are attractive to men have swerved these brethren from the

discharge of their duty; so that we have, I believe, a record that is clean and clear, and we have performed our duty towards the world.

Among those judgments which the Lord said would come—after the testimony of his servants, crying repentance to the nations of the earth, and offering the means of escape through the acceptance of his gospel—should be the testimonies of thunder, of lightning, of earthquakes, of the sea heaving itself beyond its bounds, of plague, or famine and of pestilence. I believe in my soul that the Lord is speaking to the nations of the earth, following the testimony of his humble servant. You will recall, in the forty-fifth section of the Doctrine and Covenants what the Lord said to his servant, the Prophet Joseph, concerning some of these judgments. I believe that in part at least we find a fulfilment of one of the calamities that the Lord said would come in consequence of the wickedness and the rebellion of the people against that message which the Lord delivered for the salvation of the world. You will find it in the thirty-first verse. "There shall be men standing in that generation"—the generation in which he was then speaking—"that shall not pass, until they shall see an overflowing scourge; for a desolating sickness shall cover the land." We may have laughed at that. Men have, in the past, tried to relegate the judgments of God into the realm of accident, things that have happened because of the ignorance of men. I recall, myself, reading how that the great black plague and other plagues that have infested the world have been attributed to

the ignorance of the people; and writers, modern scientists, have said, that such a thing never could happen again, because we know so much about the laws of sanitation, how to correct disease and control it; and they have told us that such a scourge could not occur in this day. We stand at the zenith of our knowledge; never before have men known so much about bacteriology and sanitation; and yet coming from unknown quarters, and making its way—men do not know how—from city to city, from individual to individual, there has come upon the world this dread affliction that has affected us so that our general conference had to be postponed. I believe in my soul that it is the Lord speaking, even as he has spoken before, when men undertook to build so they could preserve themselves against calamities. When they built a tower to reach so high that the floods of the earth could not touch them, he was greater than all their towers. He stands above all man's feeble efforts to protect himself from the calamities and judgments that are going to come upon the children of men, if they do not repent. You recall how that after the building of what was termed the "non-sinkable ship," the great *Titanic*, it sailed away from the shores of England, with a boast on the lips of the men and women who drank their toast to the wonderful achievements of men in building a non-sinkable ship. Little did they think that in a few hours that great ship would strike an iceberg and go down to the depths of the sea.

So, no man has been able to build so well, and no man has yet acquired knowledge and informa-

tion so that he can secure himself against the hand of the Lord, if he desires to reach him and touch him; for we stand helpless before him. Physicians have discussed the subject of the influenza-pneumonia scourge, and have adjourned their meetings unable to decide just what it is. They have called it the "unknown disease," or the "X disease." Ordinary nurses have been more successful than skilled physicians in preserving the lives of many. The deaths that have occurred in the world are appalling. Recently we learned that in India alone there have been more than six million persons who have died with this affliction. When I have contrasted the results among the Latter-day Saints, I believe that I am safe in saying that no community in the world has been touched so lightly as the Latter-day Saints. There are three hundred thousand people living in Portland, Oregon, and I remember that it was reported that two thousand persons perished there during the influenza epidemic. So there were twice as many deaths from that cause in Portland, last year, as there were in the entire Church of Jesus Christ of Latter-day Saints, and its population is certainly greater than three hundred thousand. Yet Portland had a record, according to the statistics, lower than most of the cities in the United States. My heart was touched, because many times we had to administer the last rites for those who did not belong to the Church. The morgues were full, and there were not enough ministers to conduct the services. I remember being greatly affected when we put into one grave three beautiful children, from one family, and laying mothers into the

graves, who were taken away from their children, who were greatly in need of their help.

I recall one circumstance when at the cemetery three funerals were being conducted at the same time, and we were so close together that we had to wait our turn in giving the opportunity for each group of mourners, peacefully, to lay their dead into the ground. My heart was touched, I say, as I listened to the wail of grief that came forth from each group of mourners as the last rites were said. I withdrew behind a little clump of trees and cried earnestly to my Father in Heaven to know why innocent children should perish, why mothers should be taken away who were needed in their families—good, true Latter-day Saints, many of them. I received an answer which was satisfactory to my soul, and it was that this was the judgment of God, even as he had said that his judgments would be poured out upon the nations of the earth, if they did not repent; that the Lord was speaking to the children of men, because the day of the coming of the Redeemer was nigh at hand, and men could not live in their wickedness and see him. They must repent or they shall perish, and the Lord was trying to touch the hearts of the children of men through this judgment.

But why the Latter-day Saints—why should they be afflicted? They have received the message of the gospel, or their fathers, in foreign lands, and have, in a measure at least, accepted of the means of escape from these calamities. Then the words of one of those revelations came to my mind, which was fully satisfactory to me. I refer to the ninety-seventh section of the

book of Doctrine and Covenants, with which perhaps you are all familiar. You will find in the twenty-second verse what I am now reading:

“For behold, and lo, vengeance cometh speedily upon the ungodly—and who shall escape it?”

“The Lord’s scourge shall pass over by night and by day, and the report thereof shall vex all people; yet it shall not be stayed until the Lord come.”

In that connection I want to read you something from the fifth section of the book of Covenants, dealing with this subject; for, let us not say to ourselves that we are out of the woods, that the trouble is past, and no more trouble will come. I would to the Lord that we had arrived at that state, when this would be possible, but we are not there yet. You will find here in the nineteenth verse of the fifth section:

“For a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out, from time to time, if they repent not, until the earth is empty, and the inhabitants thereof are consumed away and utterly destroyed by the brightness of my coming.”

That is the word of the Lord. Now I do not understand that the plague of influenza shall continue until the Lord comes, but I do think that one form or another of chastisement shall follow, with its seasons for repentance, for the preaching of the gospel, and crying to the nations of the earth: “Will you now listen unto the Lord,” and if they shall not listen, then another affliction will come, until men shall either repent, or they shall perish. For these are

the last days, the days preceding the coming of the Redeemer, and he will not come when the wicked stand and flourish. Reading again from the ninety-seventh section:

"For the indignation of the Lord is kindled against their abominations and all their wicked works."

Now here is the answer for ourselves:

"Nevertheless, Zion shall escape, if she observe to do all things whatsoever I have commanded her.

"But if she observe not to do whatsoever I have commanded her, I will visit her according to all her works, with sore affliction, with pestilence, with plague, with sword, with vengeance, with devouring fire."

My brethren and sisters, why should we hope to escape, who have been baptized into this Church, yet ignore the commandments of the Lord? For there are among us those who do not keep the Word of Wisdom, some of us do not pay our tithing; we do not sanctify ourselves by adding unto our faith, virtue; to virtue, knowledge, to knowledge, temperance, and patience, and godliness, and brotherly kindness. Why should we claim exemption—we who know the truth, we who have been warned, we who will testify that we believe God has spoken—why should we escape if we do not keep the commandments of the Lord? And I say this with a feeling in my heart of deep appreciation that the Latter-day Saints are, notwithstanding all this, the best people in the world; and I have received a witness to my soul that the innocent children and faithful Latter-day Saints were not taken because they were wicked, nor because the families that were touched needed to be chastised more than others, but that the Lord was speaking through those who

have been taken—these one thousand and who have gone from us. The Lord is speaking through them to the whole Church, crying repentance unto us, calling us to set our houses in order, to keep the commandments of the Lord.

When I read that wonderful statement in the concluding verse of the revelation known as the Word of Wisdom, wherein the Lord promised that those who would seek to keep these commandments, that he would make them immune, that the destroyer should not destroy them unnecessarily, before their day and time. As I read the statement that those who were guilty of the excessive use of tobacco had fallen easy victims to the influenza, I thought that the Lord, in giving us the Word of Wisdom, was trying to make the Latter-day Saints immune, so that they might stand in the midst of the plagues and judgments that are to come. We will not escape them; we will be touched by them; but I want to testify to you that when the Latter-day Saints turn to the Lord and keep his commandments, and serve him in all things that have been required, these judgments shall not harm us; and our loved ones shall not go from us until the day appointed for them to go has come. But if we shall be touched, it is because the Lord is preparing us to stand in our places to be a light among the nations of the earth, the salt, the very savor of the world; and we cannot be that except we keep the commandments of the Lord.

So in my own mind and soul, I have resolved that I am going to serve God better than I have ever done; that I am going to learn this lesson, that I do not want any more

whippings; that I want to be willing and amenable today, so that the judgments of tomorrow need not fall upon me. I know that many of our brethren and sisters who have perished were worthy to go; and those who need repentance have stayed, that they may repent. I pray in my soul that the Lord will comfort and bless those who have been bereaved; for he knew whom he could touch. Many who have suffered the loss of their loved ones have been able to endure it, because they had faith; and had it touched other families, it might have wrecked them. The Lord knew who could stand this affliction, and so he has administered it, I believe, for the wise purpose of calling us unto him, calling us back to the standards of our fathers.

I glory in the achievements of the past. I glory in the material growth and development of this Church. It shall not suffer under the administration of the man whom the Lord has called now to lead and direct the affairs of this Church; for he is competent fully to take care of those matters. But I do feel, brethren and sisters, that there is danger that in the material growth of this Church we may lose sight of the other features that are more essential. I feel there is danger, in the midst of this material prosperity, that we may be disposed to build ourselves up financially rather than to devote ourselves to the accomplishment of the great work that the Lord laid upon the shoulders of our fathers, namely, to convert the world and to save ourselves. The financial prosperity that has come to the Latter-day Saints is but a stepping-stone, if we only consider it properly, to prepare us to fulfil the

great obligations that rest upon us, and not to excuse ourselves from carrying the message of the gospel to a world whom the Lord is trashing, and whom he will thrash. Let us prepare our hearts to go when the time shall come, and make the kind of sacrifice our fathers have made, and do our part in spreading the truth among the nations of the earth. This is my earnest desire.

I bear witness that this is the Lord's work; that he is at the helm. The light is in the ship, and it will go steadily forward. I know, as I know that I live, that this is the work of our Father. I know that Jesus Christ lives, that he is the Redeemer and Savior of the world. I know it as well as I know that I look upon your faces today. When the day shall come that, like Thomas of old, I may thrust my hand into his side or feel the prints of the nails in his hands and feet; or like Mary, I may bathe his feet with my tears, I shall not know it any better than I know it today; for I know that he lives, that he is the redeemer of the world and that he did speak to the Prophet Joseph Smith. I know that this is the Lord's work; that he is in it, and it will rise triumphant and go forward.

My heart rejoices in the privilege of being identified with this work. I feel thankful that I have the confidence and the love of my brethren, and oh, my heart rejoices that I do have their love and confidence. I felt very humble in my soul when President Grant informed me, as I stated yesterday, that the Lord had made it known to him that I should continue my labors in the ministry, and that I should be one of the special witnesses of the Lord Jesus, and I said:

"President Grant, if I thought I could be worthy to be one of the special witnesses of the Lord, Jesus, it would be the happiest moment of my life; for I esteem that the highest honor that could come to man." But my ideal of the kind of men they ought to be was so great, and I found myself not measuring up to that standard, which I have in my own mind. Yet, with the help of the Lord and the patience of my brethren, I will do as I have said: I will try to be what you want me to be—a servant of the people; and with all the power and strength of my mind and soul I shall try to be faithful to this trust and to be a worthy representative of the Lord Jesus in the earth. I feel small; I feel little; I feel insignificant; but knowing, as I have known through the thirteen years that I have spent in the missionary field, that the Lord will help the weak and make them strong, I depend upon him and your love, your fellowship and your support. I know this work will go forward. I know that the spirit of the prophet now rests upon the president of this Church; that is my witness and testimony. The dogs may bark, but the grand, majestic Caravan, the Church of the living God, will move on triumphantly. God bless it forever and ever, and help us to keep loyal and true to it and put ourselves in the way so that we may receive the divine favor of our Father and escape the afflictions of the world. If we shall be faithful and true, I know that every promise and blessing that has been pronounced upon our heads will be realized and verified, which may God grant in the name of Jesus Christ. Amen.

The choir and congregation sang: "For the strength of the hills," and the benediction was offered by Patriarch Frederick A. Mitchell.

AFTERNOON SESSION.

The conference was called to order at 2 o'clock by President Heber J. Grant who presided.

The choir and congregation sang the hymn: "Do what is right."

Prayer was offered by Elder Lemuel H. Redd, Jr., president of the San Juan stake.

A quartette composed of Brothers Neilsen, Christensen, Plumeyer, and Holdaway sang: "Lead, kindly light."

ELDER JOSEPH FIELDING SMITH

Changes in life must come—Convinced of the divinity of the mission of Joseph Smith—The Solemn Assembly an inspiring sight—Order of the Church in choosing a President—Testimony.

My brethren and sisters, I have feelings of mingled sadness and joy in standing before you this afternoon. This conference, and the remarks that have been made by the various speakers, have brought to my memory many scenes of the past and I feel rather tender in my spirit. I realize perfectly that time is passing, that man's probation here, or, his days upon the earth, are limited, and when his work is finished, in the natural course of things it is to be expected that he will be taken home. I accept the changes that come, rejoicing in the

fact that the gospel which we have received is true. Changes of necessity must come, conditions vary, from day to day, and new scenes are bound to present themselves as time rolls on.

All my life, from my earliest recollection, I have accepted the mission of the Prophet Joseph Smith, believed in him, and accepted him as the servant of the Lord who was called and appointed to usher in this dispensation, known as the Dispensation of the Fulness of Times. Clothed with power from on high, he was sent forth to declare the principles of the everlasting gospel to a perverse world that they might, through repentance, come unto God and receive salvation in his kingdom. This great truth has, I say, always, from my earliest recollection, found an abiding place in my heart, and I have accepted every change that has come unto the Church until this time; and now I find myself still in harmony with the work, with the sentiments of the Latter-day Saints, with my brethren who preside, because I am convinced in my heart that this is the work of God.

It was an inspiring sight that we beheld yesterday forenoon in this building when the brethren holding the priesthood in the various orders thereof were called upon to stand and express themselves by vote, either in favor of or against the presiding officers. I voted with full purpose of heart and with the determination, with the rest of you, to uphold and sustain the constituted authorities, to stand by them, because I realize that they hold the power and the priesthood which has descended from the day of the Prophet Joseph Smith,

which the Lord has said will continue upon the face of the earth until the end of time, and even then it shall not be taken away, for this priesthood is eternal.

No man can preside in this Church in any capacity, without the consent of the people. The Lord has placed upon us the responsibility of sustaining by vote those who are called, to various positions of responsibility. No man, should the people decide to the contrary, could preside over any body of Latter-day Saints in this Church, and yet it is not the right of the people to nominate, to choose, for that is the right of the priesthood. The priesthood selects, under the inspiration of our Father in heaven, and then it is the duty of the Latter-day Saints, as they are assembled in conference, or other capacity, by the uplifted hand, to sustain or to reject; and I take it that no man has the right to raise his hand in opposition, or with contrary vote, unless he has a reason for doing so that would be valid if presented before those who stand at the head. In other words, I have no right to raise my hand in opposition to a man who is appointed to any position in this Church, simply because I may not like him, or because of some personal disagreement or feeling I may have, but only on the grounds that he is guilty of wrong doing, of transgression of the laws of the Church which would disqualify him for the position which he is called to hold. That is my understanding of it.

I am glad to say that in raising my hand to sustain the authorities of the Church I can do that consistently and with pleasure, because I know that the men who are

called to preside in the name of the Lord are qualified, and are chosen by divine revelation. There was a time in the history of the Church when doubts arose in the minds of many of the people at the time of the disorganization of the presidency of the Church. Such a thing as the disorganization of the First Presidency had never occurred before, and many of the people were in doubt as to just what action should be taken. They wondered what the result would be. They were not acquainted, as perhaps they should have been, and as we are today, with the revelations which the Lord had given in regard to matters of that kind. Therefore, doubts arose in their minds. Men assumed authority and stood forth before the people demanding their attention and claiming the right of presidency. The matter, however, was properly settled by the vote of the people, and President Brigham Young, whose right it was, was sustained by the vote of the Latter-day Saints to stand at the head of the Church upon the earth. And yet it became necessary on that occasion, while President Young was speaking to the people, before the vote was taken, for the Lord to make it known by a manifestation that he was indeed the successor of the Prophet Joseph and that the mantle of his predecessor had fallen upon his shoulders. Such a thing as that is not required today because now we have learned the order of the Church; we know what the revelations declare. We know just what will follow in case of the disorganization of any quorum of the priesthood, and the people are not in doubt. There is no reason now

for us to be at cross purposes, to have a misunderstanding, to let doubts arise in our minds in regard to these matters, because everything is clear and everything will be followed in the order which the Lord has appointed. Now we move smoothly in the path of duty and accept the word of the Lord as it has been made known and as the understanding has been impressed upon our minds, due very largely to the experience of the past.

I am grateful and thankful for a testimony of the truth, notwithstanding the fact that the presence of this vast congregation in conference assembled and the remarks that have been made, bring to me thoughts and reflections that touch my heart, I have feelings of pleasure and of joy beyond expression in the knowledge that I have that the Lord has established this work and that it will endure upon the face of the earth and shall not be destroyed, it shall not be given to another people. It is here permanently and shall remain until the Lord has finished his work among the children of men; and then it will continue, for it is everlasting and shall never be destroyed. I know just as well as it is possible for me, I believe, to know in this life, that Joseph Smith was a prophet of God. There is no doubt in my mind in the least that Brigham Young was called and appointed to be his successor and that he presided over this people by the will of God and was filled with the spirit of inspiration and prophecy. So likewise it was with President John Taylor, President Wilford Woodruff, President Lorenzo Snow, and all others who have pre-

sided, and so it must be unto the end. The Lord will not permit any man to reach he presidency in this Church who is not prepared, who is not worthy, and whom he does not want. We may be assured of that. And, therefore, I find myself, I say, in absolute harmony with you in the order of the priesthood, in the doctrines of the Church, the revelations as they have been given unto us from the beginning, and I trust and pray that always I may have that spirit and be found faithfully laboring in the discharge of my duty as an officer and member in the Church in the salvation of souls, is my prayer in the name of Jesus Christ. Amen.

ELDER GERMAN E. ELLSWORTH

(Retiring President of the Northern States Mission.)

I am deeply grateful, my brethren and sisters, for the privilege of bearing my testimony to you concerning the work of the Latter-day Saints. It is my testimony that this work has been established by our Father in heaven, that he has selected men on the earth to fulfil certain positions, and they have been acknowledged of him inasmuch as they have done their duty. I have now had the pleasure of filling two missions. I remember well when called to go upon my first mission, how I looked forward with great joy to my labors in that field.

I remember from that field of labor I was shown in vision that I would not be home very long until called upon another mission, and despite, perhaps, my own efforts toward another line, that call came, and when one of the prophets of the Lord said to me that I was wanted

as a missionary in the Northern States mission, I told him I would go, and I can feel now the joy and happiness that filled my heart. Before going upon that mission, in fast meeting, one of the good members of the ward manifested in tongues: "My servant German E. Ellsworth has been called by my authority, and acknowledged of me, as a missionary to the Northern States." That much was given to the congregation in the interpretation, but there was a part of that manifestation that was never given to the congregation, that has always been a source of joy and happiness to me during the past sixteen years. It has been a great help to me in talking to young missionaries, who sometimes had the idea that they had been called just by some bishop, to go on a mission. I have without hesitation told them that every single one of us has been called by men, bishops, stake presidents, apostles and others in the Church, but our call had come finally from the president of the Church of Jesus Christ, who was God's mouthpiece in the earth, and that all who are called would be acknowledged by the Lord wherever they went, if they would go and do their duty.

As I stand before you now there comes to my mind a dream of my boyhood, wherein I might have desired many things and planned many things, but I can remember that my prayers always ended: "Father, above all thy blessings, grant me the privilege of being a teacher of righteousness and a preacher of the gospel of Jesus Christ." That desire and prayer has largely been fulfilled, having had already eighteen years of pleasure and happiness in preaching and teaching the gospel in company

with hundreds of the best men and women of the earth. I remember one time standing in the dusty road of California alone, hungry and weary, having almost gone to the limit of my strength, when my eyes opened, and standing by my side was a messenger of our Father, and if the influence of his presence had not been strength enough for me to lean upon—I was close enough to have put my hand upon his shoulder. I have known other missionaries in the field who have been weary and discouraged who have likewise had their eyes opened to see the fulfilment of our Father's promise that he will send his messengers before our face and lead us to the doors of those who are prepared to receive us. I bear witness, my brethren and sisters, that our Father has fulfilled this promise in my life and in the lives of the missionaries who have labored with me. There have been one or two special lines of missionary work that have been sources of great joy and happiness to me in my labors.

Shortly after going to the Northern States Mission I received an impression of the Lord concerning the Book of Mormon, of which I would like to bear testimony before the Latter-day Saints. It came to me as strong as if someone of my fellow missionaries had told it to me, that the Book of Mormon had been given of the Lord as a witness to this generation and that if we would remember it, that we would come out from under the condemnation that, as we are told, rested upon Zion; and then I recalled reading in the Doctrine and Covenants in the 84th section, beginning with the 54th verse, where-

in the Church and some of the early leaders of the Church, because of their unbelief in the Book of Mormon, I take it, were under condemnation and would needs remain so until they repented and remembered the new covenant, even the Book of Mormon. It was not long after that until, with the co-operation of two other missions, we published 10,000 Books of Mormon in Chicago, followed the next year by 12,000, and the following year by 27,000. The interest had so grown that bids were secured from New York, Chicago, Philadelphia, Boston, London and Japan for a 100,000 edition, with Chicago the lowest bidder. This perhaps is the largest number of that sacred record to be printed at one time. In all, 250,000 Books of Mormon were printed in Chicago before it was taken over by Zion's Printing & Publishing Co. We have distributed 130,000 Books of Mormon in the Northern States mission, 90,000 of which have been sold, and it is my testimony that every man and woman who has taken to heart the distribution of the Book of Mormon, taken to heart the teaching of the Book of Mormon, and the pointing out of the gems in that record to the people of the earth, have made a more wonderful growth than any other missionaries in the field. I can look back now over the mission and call to mind the young men who have taken hold of it with a vim and gone before the people, bearing witness of it, that the Lord was with and blessed them above all other missionaries.

I remember while standing on the Hill Cumorah, of hearing these words, "Push the distribution of the record that was taken from this

hill, for it will help bring the world to Christ;" and as the Bible has "Christianized," as we term it today, many nations, so also will the Book of Mormon bring the world another long step towards membership in the Church of Jesus Christ of Latter-day Saints. I went immediately to Palmyra and secured postcard pictures of the hill and sent one to each of my missionaries, writing on each one the words suggested to my mind and the missionaries caught the real spirit of it and made that year one of the largest in Book of Mormon distribution we made in the Northern States.

One other feature of missionary work in the Northern States from which we have drawn a great deal of joy and satisfaction has been the genealogical work among the Saints. Seventy per cent of the families in the mission have been induced to make and keep a family record, and many families have contributed in the last four years, through the Relief Society, under the direction of Sister Ellsworth, about ten thousand names for temple ordinances. This work has brought a wonderful spirit of unity and good feeling one toward another, and has drawn the hearts of the Saints nearer towards the gospel than anything that has been done.

I am happy to have had the privilege of associating, so closely, with the men whom God has honored in the earth to be the leaders of his people. I can feel now the hand of President Smith upon my back and hear his words when I was going away upon this mission. When I told him that I had desired from a boy to become a physician he said: "Never mind, my boy, you

go on this mission, and we will make you a minister of righteousness and a savior of the souls of men, instead of the body." And his "The Lord bless you, my boy," which was repeated last October, has been worth more to me than the treasures of the earth.

I now bear witness to you, my brethren and sisters, that President Heber J. Grant is the prophet of the Lord; for my Father in heaven bore witness to that fact in my soul; so that my heart could easily follow my hand from President Smith to President Grant, as the man to stand at the head of the Church of Jesus Christ of Latter-day Saints, and all those who will follow the counsel of those who are called now to preside over them shall be acknowledged of the Lord in their labor.

It has been a source of happiness beyond my language to describe to labor with 1500 young men and young women who have been appointed to labor in that mission. Out of that number only three have stumbled in the path, and even they have been reclaimed to lives of honor and integrity in the Church. We have had sorrow in the death and burial of five: two in the last year, from this dreadful malady, influenza, the other three over the remainder of our time there.

I rejoice in my testimony of the gospel. I rejoice in the power and influence of my Father, that I have felt in times of need. I rejoice for the measure of success that has attended us in our labors, and for the privilege of laboring so closely in connection with the brethren who have been honored of God to preside over the Church of Jesus Christ

of Latter-day Saints. I know that God lives, I know that Jesus Christ is the Son of God, beyond all shadow of doubt. I have known that from my boyhood, and there is no witness in my soul so great as that Christ is the Son of God, and that this is his work. My testimony is that Joseph Smith was a prophet of God, called by our Father to be the instrument in his hands in establishing the Church of Jesus Christ of Latter-day Saints. It is my testimony to you that the sweetest thing in all the world is to be a witness of the truth or an instrument in the hands of God in bringing men and women to the light that has been restored to the earth for the salvation of the souls of men. God bless Zion. Help us, in this hour of darkness and distress to arise and magnify our callings, and be a light set upon a hill that all the world will rejoice in this dark hour. God bless those who preside over the Church. Give them power and influence, and may they feel our sustaining influence and our uplifted hands supporting them, until the glory of God rests upon Zion, I pray, in the name of Jesus Christ. Amen.

ELDER WINSLOW F. SMITH

(President of the Northern States Mission.)

In listening to the testimonies that have been borne during this conference, I feel that I have been benefited and I feel more than ever before the responsibility of the calling that has come to me. I have never doubted the divinity of "Mormonism," so-called. I have never doubted the standing of the men called to preside. I have never

greatest support that I have had, and I feel, in standing here today, to bear my testimony to you, my brethren and sisters and friends, that I do so with the support of these men that I have supported.

Today in coming to this meeting I met a friend on the car who said: "How do you like to tear up home and go away?" I said: "I don't like it from the idea of tearing up home, but I do like it when it is in the line of my duty." I have always felt, my brethren and sisters, that the mission work of our Church is a source of its great strength. I have felt, ever since my experience in the mission field, fourteen years ago, that I was a better man for having gone and for having labored, and have said, time and time again, if no soul under heaven was benefited by my missionary experience, I, myself, was benefited, for I had joy, comfort and happiness and I had brought unto me an appreciation of the Church of Jesus Christ of Latter-day Saints that could have come to me in no other manner.

I tell you, my brethren and sisters, that ours is essentially a missionary Church; that unto us, a little handful of people, compared with the inhabitants of the earth, has been given the responsibility and the calling of preaching the gospel of Jesus Christ unto the whole world; and I tell you, my brethren and sisters, and I say it in earnestness and in candor, that the members here at home who are not doing their duty, who are not striving to teach by precept, by example, to those with whom they come in contact, are not measuring up to the full measure of their calling, and they are not getting the joy out of life that they are entitled to.

My work in life, since coming home from the mission field, has taken me into many of the stakes of Zion, and I have always made it a rule to attend service wherever I have been, and have found in the services where I have gone that the Spirit, the same that I knew in the mission field, was to be found. I have felt when called upon to speak to the Saints that I have spoken with the same freedom and the same help that I enjoyed while in the mission field, and I say this now, and in all candor, that I have enjoyed it. I have met many people not of our faith and have rejoiced that I had the knowledge to talk to them fairly intelligently on the principles which we believe in.

I say, my brethren and sisters, there are too many of us inclined to stand back. I love to say with Paul: "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth." I feel this in my very being, I rejoice in it, and I take pleasure in every opportunity, regardless of who the person may be, of talking on the principles of the gospel, as I believe them. It brings me joy, and I see it gives them light, it opens their eyes, and I know of occasions where people have been turned toward us and our people through my weak effort. I don't mean by this, brethren and sisters, that every time we meet with a person accidentally we must immediately burden him with the principles of the gospel, but I do mean that every time the opportunity presents itself by some person putting "that little question that comes," that we should be ready, and not only ready, but willing to let that person know what "Mor-

monism" is and where we stand in regard to the Church.

If we will cultivate faith, if we will humiliate ourselves, if we will strive to do our duty, if we will study and prepare our minds, when that opportunity does come we will be ready, and our readiness and our doing will surprise us and, as I have said before, give us far greater joy than we have ever dreamed of. Only a month or two ago I stayed in a hotel in a neighboring state until one o'clock in the morning talking our religion with a man who had never heard it, and I tell you, brethren and sisters, it was a pleasure, it was a joy, when that man said to me: "I am mighty glad that the things that I had heard of your Church are not true. I like you, I like your way, and I am going down into your state when I get nearer to it sometime and see what you have really done there." Now, that is only one opportunity. We have them every day or two and the opportunity is here right in our own state. Those of our associates whom we meet would be glad and willing to learn if we would put the question up to them in such a manner that they could not resist it. As we are walking along the street, one can say: "Why, there is that building, one of the oldest buildings in our town, that was built by so and so," and immediately the opportunity is there for a little explanation.

Brethren and sisters, it is the greatest work in the world. There is absolutely no sacrifice that we can make that we should consider too great, in working in the vineyard of the Lord. It is the greatest thing on earth, and right now, today, is our time, the opportunity

is ours, and not only the opportunity but the responsibility is ours to preach the gospel of Jesus Christ to the nations of the earth. I thank the Lord that I have been called again to go into the mission field, and I pray that I may be worthy, that I may measure up to the standard, that I may go forth in humility and with prayerful heart, that I may study and learn, and that I may follow brother Ellsworth in the work and carry it on as well as he has done in the mission field.

I support the brethren who have been called and whom we have sustained. I am back of them in their every act. I do not question them. I am confident that they are servants of the living God, and the little help that I may give will be as nothing, but it is there, and it is theirs. I want to do my share, and I believe in doing this, that they will support me, that they will help me; and, though I will be some distance from here, from the center stake, that their spirit and their prayers will be with me and help me. And, so, my brethren and sisters, I pray God to help us to appreciate our calling and our responsibility. I pray that he may give us his Spirit, that through it we may work and never tire, that our efforts shall never cease until the gospel of Jesus Christ shall be proclaimed to every man and woman and child on the earth; and, brethren and sisters, if we will do our share God will bless us and make us happy. I ask it in the name of Jesus. Amen.

PRESIDENT HEBER J. GRANT.

They say "Mormonism" dies out in the third and fourth generation. You have just been listening to one of the fifth generation.

President Grant referring to the old saying that the third generation would apostatize from the Church remarked that the people had just been listening to the fifth generation—Winslow Smith. His line runs as follows: (1) Asahel Smith; (2) John Smith; (3) George A. Smith; (4) John Henry Smith; (5) Winslow F. Smith.

The President then referred to the fact that the present Presiding Patriarch of the Church is the sixth generation. His line runs as follows: (1) Asahel Smith; (2) Joseph Smith; (3) Hyrum Smith; (4) John Smith; (5) Hyrum F. Smith; (6) Hyrum G. Smith.

ELDER GEORGE W. McCUNE

(President of the Eastern States Mission.)

My dear brethren and sisters. It is indeed an honor to stand before such a vast congregation of Latter-day Saints, and I earnestly desire your faith and prayers that the few words I utter in your presence may be acceptable to the Lord. As our colored brother would say: I feel "powerful weak" in standing before you. I feel weak in myself, but I realize that my strength is in the Lord. I have not been called to this position of my own seeking, but, having been called by the servants of the Lord, I have put my trust in God and feel determined to go forth and do the very best I can. I know that if I do this all will be well; for, as expressed by our beloved president yesterday morning, surely the Lord God will make no requirements at the hands of his servants except he provide a way for the fulfilment or accomplishment of that thing; and so, with

the help of the Lord, I am going out to preach the gospel in the Eastern States mission. I feel that the paramount thing for us as Latter-day Saints today is the preaching of the gospel to the nations of the earth; and, as explained by elder Ballard here this morning, the chastening hand of God has been outstretched in the world, the Lord has been speaking to us through these terrible afflictions of war, famine, pestilence and diseases, and surely the Lord will expect his servants to be there crying repentance unto these people when they are humbled in their spirits, when they are ready to turn to him. The Lord will expect us to be there crying repentance unto them, giving them the opportunity to go in at the gateway. I urge upon you to be ready to make the sacrifices that are necessary to take this great message to the nations of the earth.

I was very much gratified the day before I left New York, when one of the elders who is to accompany elder Smith to Europe came to me and said that his brother, who has been a prosperous farmer in Wyoming, sent word to me that he had leased his farm out and was coming to the Eastern States mission, bringing his wife and daughter and two sons, all of whom would be engaged in the missionary work. I honestly believe that this man is investing his earnings, his profits, his time, and his talents, in the most judicious manner possible. It may be that his associates, in the town where he resides, will make more money within the next few years, but still I believe that this good brother has acted wisely and that his investment will bring him greater dividends, they will bring him greater returns from every

standpoint, except that of mere money. I believe he will so establish his family in the Church and kingdom of God that great blessings will come unto them for generations to come, through this mission he is taking.

My brethren and sisters, I know that this is the work of the Lord that we are engaged in. God has revealed this unto me. The Spirit of the Lord has testified to every fibre of my being, and to my soul, that Joseph Smith is a prophet of God, and those who have succeeded him in the presidency of our Church are his rightful successors, that Heber J. Grant today is the mouthpiece of God on earth. He having called me to this position, I gladly respond, and though it seemed like a great sacrifice at first, I feel, as expressed by Elder Smith, to rejoice that the Lord has called me; and now that the first step has been taken, and I have broken loose from the influence of the world and have partaken of the spirit and the joy of missionary work, I feel grateful to my father in heaven that I have been considered worthy to take this mission. I am very glad indeed that I am going. I want to assure my brethren of the First Presidency and the Twelve, and all of the presiding brethren, that they have my hearty support, that they have my love and my friendship. The same is true of you, my brethren and sisters, and all mankind. Toward you I have nothing in my heart but love and good fellowship. I pray that God will bless you and that he will bless me and give me the spirit of my calling; that when your sons and your daughters shall come to the Eastern States mission, that I may have wisdom to give them in-

structions that will make them strong in the fight for truth and righteousness. Brethren and sisters, support me to this end, and I know that this thing will be accomplished.

May God add his blessings to all that has been said today, that our hearts may be made to rejoice, that the young and the old may be able to stand up and say, as one of old has said, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God." I pray that this may be our happy lot, that we may be firm in the fight for truth and righteousness, and I pray for these things in Jesus' name. Amen.

ELDER WALTER P. MONSON

(Retiring President of the Eastern States Mission.)

While walking down Broadway, one day, a newsboy ran into me. I asked him if he could not see me, and he said: "I can see you with my naked eye." I am inclined to think that President Grant also can see me, though I get in the back end of the gallery.

I assure you, my brethren and sisters, that this is a very pleasurable opportunity, afforded me this afternoon to mingle my humble testimony with the testimonies that have already been borne during this conference. I uphold and sustain the work of the Lord with all my heart. The Spirit of the Lord bears witness to my spirit that what was done in our forenoon meeting yesterday is of the Lord. I have always taken great pleasure in standing before the public committing myself to my public utterances. Therein, I believe, lies

much of the strength of the Church in the developing of integrity of heart and character which stands for right. I, too, have spent a number of years in the ministry, years that have been the happiest of my life. In the year 1898, I was called, not by receiving a Box "B" letter, but called by President George Q. Cannon in a conference that was being held in Franklin, Idaho. I was set apart within a few minutes after the call, and was told that my place was in the Northwestern states. One month after the call I was pursuing my labors. After completing my mission there, to the satisfaction of those who presided over me, I returned to my home, entered into pursuits of life which I had chosen, and was allowed to remain home nine years, when the call came for me to go to England. I labored there upward of two years and found increasing joy with the increasing time spent in the service of the master. After completing that mission I was at home twenty-eight months, when the call came again to break up home and go to the Eastern States. My brethren and sisters, I can not tell you the humility which I felt, and the timidity with which I entered upon my labors. It seemed to me that if there was ever an attempt to fit a square peg in a round hole, the attempt was being made on that occasion. Yet, I have endeavored to perform my labors to the best of my ability, and if I have made mistakes it should be accredited to the human weakness which we all have. In my last missionary labors I have felt even greater joy than I felt on my two preceding missions. I want to be one with the Latter-day Saints at home or abroad, wherever I am. I

rejoice in the testimony of the gospel which the Lord has instilled into my heart, and which I feel has influenced my life for good, that has awakened within me the consciousness of right and wrong. I have observed, in my past life, in fact, it was one of my earliest observations, that when the Lord called any one to any position in his work him he qualified. How many of us have seen bishops and stake presidents called in their young manhood and who, upon assuming their duties, have stood solidly and equal to the task that has been imposed upon them. They have been able to counsel in righteousness those who, from a standpoint of years, are old enough to be their fathers and their grandfathers.

I bespeak for Brother McCune in his appointment as mission president the support of the Saints and the missionaries of the Eastern states mission, which is now upon the verge, I believe, of a tremendous and beautiful growth. We have had nothing to do with the publication of the literature of the missions of the United States, such as has been the experience of and as reported by President Ellsworth, but we have opened up a number of branches. We have worked diligently, though our reports may not show what other mission reports might show. It must be understood that the intolerance of the United States seems to have been crowded into the northeastern part, and I do not know where it can go unless it sinks into the ocean after a few more years' efficient work there. We have met with a great deal of opposition. The Lord has sustained us. Our young men, many of them, say they have come to the mission field to gain a

testimony—I can not believe this, my brethren and sisters, though that is the method of their expressing themselves—I believe every son and daughter of the Lord who has been born under the covenant, with the promises of the covenant upon their heads, that they come into this world with nobility of spirit and with a testimony which requires only development. That development can come by the service which we devote to the blessing of our fellow men and the establishing of the work of the Lord among our heavenly Father's children. My heart is filled with joy and gladness in knowing that I have kept close enough, at least, to the prescribed rule of the Church, to retain my testimony. I know that God lives, that he is a rewarder of them that diligently seek him. I know that his hand is over this people; even though trials may come which might seem difficult to surmount, he will bear us off triumphant in the decree that we will place our whole-souled dependence upon him. I bear testimony that Jesus Christ is the savior of the world, the only begotten of the Father in the flesh; that he died for mankind and that he has given unto us a plan of life and salvation, which plan is being advocated in the world today by those whom the Lord calls as missionaries, as well as those who preside and preach at home. I also bear witness that the powers of the Holy Spirit have not been abridged or abrogated, that they are as manifest in the Church today in the healing of the sick and the raising of those who are downcast in spirit, restoring their souls, leading them in the ways of peace and happiness, as it was ever its mission to do

in any former generation. I bear witness to you and solemnly testify that if I know anything whatsoever in this world, I do positively know that Joseph Smith was a prophet of the true and the living God, raised up in our day and time for the ushering in of the dispensation of the fulness of times, when all dispensations of the past shall be brought in with their especial and peculiar blessings. I bear witness to you that those who have succeeded the prophet Joseph Smith were also prophets, seers and revelators, upheld and sustained by the power of Almighty God. I bear witness to you today that Heber J. Grant, whom we have voted to sustain, as the leader of this Church, is the prophet, seer and revelator of the Church, and that the mantle of authority has fallen upon him, and, that he, too, is qualified in full measure to lead and direct the work of the Lord that is being performed by this people. This Church has its peculiar mission, two-fold as it is, in not only carrying the gospel to the ends of the earth to those who have not the gospel, but also in perfecting those who are members of the Church. Now may the peace of our heavenly Father rest upon all Israel, at home and abroad, that they may see more clearly the plans and purposes that he has wrought for the salvation of the human family. May we keep our covenants sacred and always live worthy of the approbation of our heavenly Father, that we may claim his blessings, is my humble prayer, and I ask it in the name of Jesus Christ. Amen.

Miss Shipp sang a solo: accompanied by Tracy Y. Cannon at the organ, and Mae Anderson, violin.

ELDER JOHN L. HERRICK

(Retiring President of the Western States Mission.)

If it were possible, I feel more today the need of your faith than I did when I occupied this stand in a like capacity a little over ten years ago. In many ways we have realized the truth of the words of our Lord and Master in saying: "And every one that hath forsaken houses, or brethren, or sisters or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life." What we failed to receive, I have faith that we will receive, and the blessings of the Lord will come to us in such measure as we deserve. Not in a material sense have we increased an hundredfold—for I have been connected with no business during that time, other than mission work, but in divers ways, we have been the recipients of such blessings that it is beyond my power to describe. I entered upon the duties of a mission, under a blessing from President Anthon H. Lund, and I acknowledge to you today that I have received the blessings that he promised at that time. I acknowledge also to you that the blessings that were promised to my wife have been more than realized upon her head; and next to the inspiration that has come to me, through the ministration of Christ, the efforts of my wife have been one of the greatest sources of support and helpfulness. "Life will give us back whatever we put into it," said a prominent writer. "In many ways, it is like a bank. Put joy into the world and it will come back to you with compound interest; but you cannot check out either money

or happiness unless you have made deposits. If you put in joy and love, unselfishness and a little laughter and faith, they'll all come back some day."

I need hardly go into details at this time, to tell you what we have accomplished in the Western States mission, and I think it is not looked for. Suffice it to say that we have increased the population nearly four times, and the receipts about ten times. In turning over the mission to our successor, President John M. Knight, we can only hope that he will find there a responsive chord in the hearts and the minds of the people. I believe he will find the going comparatively easy, although I am sure that from now on we may look for greater success in the mission fields, than ever before. I confidently look for it. I believe the time is at hand when men of understanding and men of power and influence will go forth in full purpose of heart, and in the authority of God will bring untold thousands to a knowledge of the truth.

I acknowledge with deep gratitude my connection with by brethren, the mission presidents. It has ever been a source of joy and of satisfaction to labor with them. They are men of God and whether they remain in the field or go elsewhere, my prayer and my good wishes shall always be with them.

I regard highly and am deeply grateful for the association that I had with the late President Joseph F. Smith and his associates, his counselors, and I am no less grateful for even a brief association with those who have been chosen to succeed him. This work will go on. The man who stands at the head of the Church today is the appointed

of the Lord, and he will lead this Church with just as much wisdom as the first prophet in the last dispensation, according to its needs. These men who have been selected for the Council of the Twelve are all wonderful characters, and I feel it a compliment to the missions that one of their number has been chosen to be an apostle in this day.

I bear you my witness to the knowledge that has come to me of the divinity of this work. It is truly the Lord's work. His servant, Joseph Smith, was divinely called, divinely inspired, and he was led in all his acts by the wisdom of the Almighty. My testimony has grown with the months and years of service, and I do not regret one moment of the time that we have put in the service of the Church.

If I may be permitted to say it, I want to refer to the overpowering thought that came to me in the last few months of our mission work, and I have not hesitated to speak of it among our people in the world; and that is that we should stand as a bulwark in defense of this nation. We should stand by him who is at the head of it at this critical period, just as we should support our leader who sits upon this stand today, and believe me I do not say it in any partisan spirit. I say it because I firmly believe that in the culmination of this great world peace conference, a League of Nations is to come and it will be a step forward in the interest of humanity—a step forward in the interest of religion. In it we can realize in a sense that we are approaching the day that we have long dreamed of and hoped for, when there should be a universal peace. God hasten the day, and let

us realize the importance of this unique work. Let us resolve, if the time comes, that it needs our support, that we should cast our vote and use our influence in order that the world may be made better and safer to live in, better to live in than ever before.

Grant, O Lord, blessings to this people, to thine appointed servants, and hasten the advancement of thy great work established in the world, I pray in the name of Jesus. Amen.

ELDER JOHN M. KNIGHT

(President of the Western States Mission.)

The testimonies that have been borne during the sessions of this conference have impressed me as I have never been impressed before. I am grateful for the fellowship that I have with you, my brethren and sisters.

As I witnessed the magnificent assembly on Sunday morning, and realized that assembled on that occasion was the best body of men that could be brought together under heaven, I thanked God for my fellowship and association with you. I was grateful in my heart for the testimony of the truth that has been borne in upon my life. I was grateful unto my Father for the belief that I had in the mission of his Son, the Redeemer of mankind, and I thanked the Lord that the opportunity had come again to me to go forth to the nations of the earth and bear witness of the restored gospel of the Lord Jesus Christ.

It was my good fortune, in 1895, to be called upon a mission. I had desired, like the other brethren, from my early childhood to preach

the gospel of repentance to the nations of the earth. My grandfather and many of my relatives had been active in the mission field. My grandfather had filled four missions abroad. I had listened to the testimony that he bore concerning the gospel, concerning the Prophet Joseph Smith, and the other men who were instruments in establishing this work in the earth. I believed it, with all my heart, and it was my desire to proclaim that truth to the nations of the earth. I found joy unspeakable, when I first went into the mission field, in testifying to the world that there was need of a new revelation from God, that there was need of a new prophet in this dispensation, and that Joseph Smith was that prophet. I never felt to apologize for the faith that I had in "Mormonism." It was a pleasure to testify that it came to the forefront without any apology whatsoever for its existence. It was a pleasure to invite all men to make the fullest and freest investigation of all its principles, its doctrines, its precepts and commandments, and to declare unto them that if they would have faith in God and repent of their sins, they might know the truth, and the truth would make them free.

I rejoice in the testimony of the gospel that has come into my life. I know that it is true. I know that Jesus is the Redeemer of the world, and that Joseph Smith was his prophet. I have faith and confidence in the presiding brethren of the Church. I uphold and sustain them with all my heart. I have not only rejoiced, my brethren and sisters, in laboring in the ministry abroad but I have had satisfaction in laboring at home. I have had just as much joy come into my life

in giving service to the cause in the Stakes of Zion where I have lived, as I received in the mission field, and I have felt that we should give service to the Church. I have fully felt compensated for all the efforts and service I have ever given to the Church. What we call sacrifice to me was no sacrifice at all, because I have been repaid for every effort that I have put forth.

I shall go into the mission field in the humility of my heart, and endeavor in my weak way to accomplish the mission that is laid upon me. I testify to you, my brethren and sisters, that I have full faith in the gospel of the Lord Jesus Christ, and that it is my desire to preach the gospel of repentance to the people of this generation. May the blessings of heaven attend you in all of your undertakings, and may God's choicest blessings attend the presiding authorities of the Church; may they have power and influence with the Latter-day Saints, and may we have a disposition to put into practice in our daily lives the instructions that we receive from them. God bless you, I pray, in the name of Jesus. Amen.

ELDER HEBER C. IVERSON

(President of the Northwestern States Mission.)

I share the feeling expressed by the worthy man whom I am succeeding, in his splendid address to us this morning, when he said: "Standing in the presence of my new responsibility I feel truly weak, insignificant and almost helpless." Once before in my life have I felt almost, if not wholly, as I do today. That was when, twenty years ago, I was called to preside over

the ward in which I was born and have lived all my life, called as a boy to preside over one of the largest wards in Salt Lake City, and three men who had formerly been my bishops. I sincerely trust that as the Lord was good to me in that ministry, and that those over whom I presided were patient and loving and kind, that he will again be good to me and that those among whom I labor will bear with me in my weakness, with my many imperfections, and that I may find in the ministry now before me the same joy that I had in the ministry that I have just completed. I am conscious of the fact that I am following in the footsteps of a mighty man in Israel. He enjoyed, to a very marked degree, the love and the confidence of the people among whom he labored, and I do not wonder at this, for my association with him, during a few days, has endeared him to me. They love him no more than I do; my belief is that to the cause I have consecrated, in the same measure that he did, my humble ability and every sentiment of my being, and sincerely trust that God will recognize that consecration, and that he will give to me the ability and strength to do what is in my heart—my duty to my fellow men, whom I love as God's children.

I have been overwhelmed, my dear brethren and sisters, with the magnitude of the work and the possibilities that lie before us. This is the hour, and we have the message for which the sorrow-stricken world is crying. Unfortunately it bears an unpopular label. If known by some other name, it might be more acceptable. An illustration of this fact was in evidence when a lady

in Seattle, approached by one of our elders, in conversation, the articles appearing in the paper published there, written by Brother Talmage, were under discussion and she expressed her admiration for those splendid articles—which, by the way, I want to say to you, are doing an immense amount of good—and when told that they were written by a member of the “Mormon” Church she absolutely refused to believe it. For she could not think that any such good could come out of “Mormondom.” Like those of old, “can any good come out of Nazareth?” But conditions have very greatly changed. The sentiment toward our people has changed since my last mission in the state of Tennessee, in connection with my dear associate and friend, Elder George Albert Smith. When there, we found that objections to our message, and ridicule, was the rule. Now we find such to be the exception, when our elders approach those to whom they desire to deliver the message, and I am thankful for the changed sentiment. I am thankful for my association with Elder George Albert Smith in the mission field in Tennessee, and I cannot forebear this opportunity of invoking the blessings of the Lord upon him, indicating my feeling for him. Since laboring in Tennessee together we have been very close friends. Now we separate—he to go to the East and I to the West, and I sincerely pray that God will bless him, strengthen him in body, renew him in spirit, and return him to us to live many years, to continue his labors as a pillar and tower of strength in this work and an inspiration to all Israel, as he has been these many years, a most worthy son of a most noble sire—

John Henry Smith. I know I voice your sentiments when I thus speak, though feebly.

I am convinced, my brethren and sisters, from the articles that appear from time to time, written by eminent thinkers, that as Elder McKay expressed it this morning, all institutions of human construction have been shaken from center to circumference, during the past few years, and the so-called Christian churches—for they belong to this class, being of human origin, formed by human wisdom—are not an exception to the rule; and as one has expressed it; “Modern Christianity has been tried in the trenches and found wanting, and the experiences of the past year have proved the death of mystic Christianity.” “Let us hope and pray that it may be the birth of an ethical, practical Christianity which men really believe and live.” It is for this reality the world is crying—not for a religion founded upon a God that is immaterial, invisible, incomprehensible—no, but upon a God who is a reality, and with the message which the children of men need; knowing that in the language of the poet,

“Life is real, life is earnest,
And the grave is not its goal.
Dust thou art, to dust returnest,
Was not spoken of the soul;”

And, as Carlyle has said: “Remember that thy life is not an idle dream, it is a sacred reality, all thine own, and the only thing thou hast with which to face eternity.” So, we believe in a real God, who is really our Father, as Paul has declared—“We have had fathers of the flesh which corrected us, and we gave them reverence”—they were real beings; there was nothing

ing mystical about them—"should we not much rather be in subjection to the Father of our spirits and live?" He is the Father of our spirits, and he is just as real a being as was the one whom we knew and called father in the flesh. That is our message to the world. We have been criticised because we are "too materialistic." If by that our critics mean consecrated to and devoted to the pursuit of wealth and material things, primarily, we say, Not guilty. We do believe in the reality of life, in the reality of God, whose Son was the Redeemer of the world; was the Babe of Bethlehem, was the carpenter of Nazareth, was the crucified One, on Calvary's cross, and the body risen from the tomb of Joseph of Arimathea—the disciples being told to behold the prints of the nails in his hands and feet, and the wounds of the spear in his side; "Handle me and see, for a spirit hath not flesh

and bones, as ye see me have"—thus indicating realities in which we believe and which we know to be true; knowing that real beings, Peter, James and John conferred upon Joseph Smith the Melchizedek priesthood; that John the Baptist, a real being, conferred upon him the Aaronic priesthood. We know that these things are true; and this is our message to the world. God help us to bear it, and may the Lord bless you, my brethren and sisters. These brethren know my sentiments toward them. Every sentiment of my soul, with all its love and affection, belongs to those who lead Israel. God help them and us, I pray, in the name of Jesus Christ. Amen.

The choir and congregation sang the Doxology, and the closing prayer was offered by Elder Clarence Gardner, president of the Star Valley stake of Zion.

THIRD DAY.

Conference continued in the Tabernacle on Tuesday, June 3, 1919. President Heber J. Grant, presided and called the congregation to order at 10 o'clock a. m.

The choir and congregation sang "High on the mountain top."

Prayer was offered by President Joseph R. Shepherd, of the Logan Temple.

Mrs. Francisca Parkinson sang a solo: "My heart ever faithful."

PRESIDENT HEBER J. GRANT

I am sure that all the presidents of our missions have had the perfect love, confidence and respect, and the daily faith and prayers of all the Church leaders, as they have had mine, morning and night, for their success in the mission field, each and all of them.

CONCERNING THE MISSION PRESIDENTS

I regret to learn that in some sections there is a feeling that there must be something wrong or releases would not be given to the men who have labored so long, so faithfully, with such energy and zeal and with the inspiration of the Lord in the mission field. I desire to correct any such impression on the part of any of the Latter-day Saints.

Some years ago it was the unanimous opinion of the Council of the Twelve that it would be fair to the men who had been many years in the mission field, to be released and to have the opportunity of re-

turning to their homes. The Council so unanimously recommended, but further action on the matter was deferred. Soon after the death of President Smith the Twelve Apostles again recommended to the presidency the honorable release of some of the men who had spent long years in the mission field. It so happened that this recommendation was made at a meeting where President Anthon H. Lund presided, and it so happened that Brother Heber J. Grant and Brother Charles W. Penrose were members of the quorum when the original recommendation was made. So you can plainly see that it happened to be strictly unanimous with the First Presidency and all of the Twelve that we should honorably release some of our mission presidents.

I want to say that they have labored with untiring zeal and energy; that they have gained not only the love, the confidence and respect of the general authorities of the Church, but I am sure from my experience in traveling in all of their missions that they have gained the love and confidence of the people with whom they have labored; and because of that intense love, which has grown up in the hearts of the people for those who preside over them in the mission field, some of the Saints have been broken-hearted over the releases that have been made. I felt that it was only fair to say this. I want to say that all of these brethren will always have a seat here and be counted as mis-

sion presidents. They have our love and our confidence. When I called for one of the brethren yesterday, he had to come from the gallery. He perhaps felt that, as his successor had been installed, this was not his place. But we expect those men always to come here. We expect to look upon them as faithful, diligent mission presidents. Whenever an announcement is made from this stand that there will be a special priesthood meeting to which presidents of missions are invited, it will include all of those who have presided and who are now released. We want them to feel that they belong with the mission presidents and are invited. I wanted to say this much.

OUR CHAPLAINS IN THE ARMY

As was read here yesterday in the statistical report, we were entitled to twenty chaplains and we only have had three. Two of these chaplains—Calvin S. Smith and Herbert Maw saw active service on the firing line. I understand that Brother Smith was wounded three times, and has been decorated for bravery. He is a son of President Joseph F. Smith.

In that wonderful charge of the marines, at Chateau-Thierry, which will go down in history, where six thousand, two hundred out of eight thousand men were killed or wounded, one of President Francis M. Lyman's sons, named after your humble servant, lost his life.

I wish to say here that the general authorities of the Church are very grateful to General Richard W. Young who volunteered, although beyond the age limit, to accept the position of colonel in the army. He had a very excellent oversight and care of the boys from

the state of Utah, and was subsequently advanced to the rank of brigadier general. Our hearts go out in gratitude to him for again offering his services to his country, as he did in the Spanish American war, when he served in the Philippines.

We are grateful to Brother B. H. Roberts, who also volunteered, notwithstanding he was beyond the age limit, and did splendid service in looking after our boys, as chaplain. He gained their love and their confidence and had an excellent influence over them for good. I desire to say this much with reference to the patriotic service of these men.

ELDER CHARLES A. CALLIS

(President of the Southern States Mission.)

My brethren and sisters: I know that the mission presidents are grateful to President Grant for his complimentary expressions of love and confidence with reference to the retiring mission presidents. From my heart—and I speak also for my companions—I can truthfully say that we have the deepest and sincerest love and confidence for the President of the Church, because we know that he is affectionately disposed towards the missionaries, and to all the people of God, and to the children of men generally.

God's truth is marching on in the world. Through his servants, our heavenly Father is opening many effectual doors for the preaching of the gospel. The articles being published in many of the newspapers of the country—which articles are contributed by Elder James E. Talmage, of the Council of the Twelve—are being

widely read. They are being read by statesmen and business men who are not easily reached by the traveling elders. A short time ago a newspaper in the south published a sermon delivered in this building by Elder Orson F. Whitney. The sermon was received with great favor by the non-members of the Church. It created much interest in the gospel, and the state historical society of the state in which the newspaper is published, requested that I forward to them the standard works of the Church and such other information as would enlighten the people of the state generally upon the doctrines of the Church.

"The swift messengers are treading
Thy high courts where princes
 dwell,
And thy glorious light is spreading,
Zion prospers, all is well."

The Apostle Paul said: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal."

My brethren and sisters, the missionaries who go forth into the world are imbued with deep love for the children of men. This love may be called the spirit of their mission, and when an elder chances by neglect to lose that spirit, he becomes indeed as sounding brass and a tinkling cymbal; but thank God the cases where this misfortune occurs are few and far between.

The Psalmist David said: "It is good for me that I have been afflicted; that I might learn thy statutes. The law of thy mouth is better unto me than thousands of gold and silver." Why? Be-

cause as David said: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." The souls of these missionaries who go forth to preach the gospel are converted, and the souls of the Latter-day Saints are converted. They stand on a secure and firm foundation.

Someone has said that we are sons, not pets; that we are to be treated with kindness, but not spoiled. So, my brethren and sisters, the experiences through which the Lord permits us to pass, or those experiences through which he leads us, will ultimately result in our good; for, as the Apostle Paul said, "The Lord will make all things work together for good, to those who love him." The Latter-day Saints are a great people because they believe, as the Savior said, "It is more blessed to give than to receive." It is not that which we receive which makes us great, but it is that which we give; and the spirit of sacrifice manifested by the members of this Church, is the spirit that makes them great in the sight of God, great in the sight of good men and good women, and a power—an evangelizing power of great good in all the world.

The Apostle Paul was told by the Lord that he must go before Caesar, and he embarked on a ship to accomplish that perilous journey. He counseled the captain of the ship to stay in a certain place that winter because, there was danger in leaving that place; but this man did not obey his counsel, and the way of the counsel-breaker is hard. A certain navigator was asked by a passenger on a ship if he knew where the rocks were, "No," said

he, "But I know where they are not." That is the safe guide,—not to look for sin, not to look for those evils, but to tread the path of life, the path of counsel, where we know that these sins and evils are not. Well, they disobeyed Paul's counsel, but the Lord told him that his life and the life of the passengers of the ship would be saved. The ship's crew became fearful for their safety and they were about to abandon the ship, and leave it with its precious cargo to its fate; but Paul said to the centurian, speaking of the officers and the crew, "Except these abide in the ship, we cannot be saved." There is the lesson: except the apostles and prophets abide in the ship of Zion, we cannot be saved: for God has placed these men in his Church for the edification of his people, for perfecting them in the doctrines of Jesus Christ, for bringing the people to the unity of the faith. These men have been endowed with powers to perform sacred ordinances for the living and for the dead—which the Latter-day Saints regard as essential to their salvation—and without these men we cannot be saved in the fulness of salvation, in the enjoyment of the great boon of eternal life. The Church is built upon the foundation of prophets and apostles, Jesus Christ, himself, being the chief cornerstone.

Once in a certain harbor a mighty tempest arose and the commander wanted to get his fleet out in the open sea, away from the rocky and barren shores so that he would not be destroyed. The tempest knocked those ships about, and sailors were washed overboard. While the storm was raging with great fury, the commander at the most critical moment ordered the

band to play the Star Spangled Banner. As the strains of that immortal national anthem went over the storm-tossed sea, the sailors took heart, they fought with redoubled energy, they battled with the elements with renewed strength, and those sailors, drowning in the sea, with the last vestige of their strength, raised their hands and voices in praise of the flag and the Star Spangled Banner, the music of which was comforting their souls. In this Church, where stand the First Presidency and the Twelve, there is solid ground. On other grounds are sinking sands. There need be no doubt. These servants of God whom we love will always sound the true notes, they will always cause the music of the gospel to be sounded to the comforting and the salvation of the children of God. The poet's prayer, "God give us men," has been answered. He gave this nation men who went to a foreign shore and palsied the strong arm of autocracy. He has placed in this Church men of counsel, men of God, true shepherds of the people. God bless these men that they may ever remain in the ship of Zion, in the Church, to our comfort and salvation; and may we sustain them, with loving and loyal hearts, in my prayer in the name of Jesus Christ. Amen.

ELDER JOSEPH E. ROBINSON

(Retiring President of the California Mission.)

"Now I know that the Lord is greater than all gods, for in the thing wherein they dealt proudly, he was above them." These are the words of the Midianite High Priest, Jethro, to his son-in-law,

Moses, the great law-giver of ancient Israel. Aaron's rod had budded, evolved into a serpent, and had devoured the sacred snake of the Egyptians, their symbol of kingly power and priestcraft. The river Nile, which they worshiped as a cleanser of sin and a healer of diseases, had become a loathsome thing. Hathor and Isis, and the sacred beetle had been brought to naught by the thunder, the hail, and the plague of lice and flies. The frog which was supposed to be a purifier of water and upon which no man could tread even inadvertently and escape the penalty of death—had befouled their bedrooms, their kneading troughs, and had become a loathsome detestable plague. The great god Apis whom they worshiped in the temple at Memphis had doubtless died when the common cattle of the Egyptians died by pestilence. The great god Ra, who painted the flowers and ripened their harvests, had been darkened, and then Osiris himself, the god of life, was put to shame when the first-born among the Egyptians had been brought to death. When these things were related by Moses to his father-in-law, he declared, as I have read to you: "Now I know that the Lord is greater than all gods."

I can say, after nineteen years in the mission field: "Now I know that God is greater than all gods." I have seen the sick healed, the paralytic to leap with joy, the lame to walk, the eyes of the blind to see and the ears of the deaf have been opened, and angels have ministered to the sons of men. The prisoner has been visited and, when worthy, set free. The sick have been comforted, the dead have been properly cared for. The froward and unto-

ward of our youth, and their elders, too, who have left the body of the Church and have drifted out to the Coast to get away from themselves, and people, have been felt after and constrained to follow again in the paths of virtue and truth, and God has wonderfully magnified the weak things of the earth, his servants, the brethren and sisters engaged in the ministry.

I welcome the respite tendered me by my release. I have interests at heart that need my direction more than the affairs of the mission field. Therefore, I am glad to come home to my loved ones, to come home where the House of God is builded, that perhaps therein I may have the chance to labor for my sacred dead. I am glad to come here where I may sit under the droppings of the sanctuary and be chastened in judgment and instructed in words of life and salvation by those men whom God hath chosen, and set at our head to direct the activities of his people and to shape the destiny of his Church.

I am grateful and thankful for him who has been appointed to succeed me in the mission field, a man whom I have loved so long, and unto whom God has given such a wondrous testimony that few ever stirred my soul as his testimony has moved it in times past. I feel that he will be kind to my faults, and that he will magnify what virtues I may have possessed in my presidency. It is delightful, it is gracious, my brethren and sisters, to be freed of the great responsibility that rested upon me, and to be one with you again. When I went into the field—and I may be pardoned perhaps for speaking half personally for once, as I am not wont to do it—but when I went into the

mission field there were less than six hundred souls, about four hundred whom we knew and who were of record. I have had the privilege of seeing the work of God grow until there are five thousand enrolled; and from a few meager possessions, through the magnanimous generosity of the Trustee-in-Trust and the brethren at our head, and by the help of the faithful tithe payers among the mission Saints, and by donations that have come from goodly friends who have visited us, it has increased in properties to more than the sum of one hundred thousand dollars value. Many beautiful buildings have been erected, in which the name of God is named, and ground has been reclaimed for Zion, that the name of our Lord should be declared therein and the Saints be dealt the bread of life. So whilst there cannot help but be some heart pangs at parting with loved ones and a man's life work, still there is rich compensation in their love and confidence in their expressions of good will and blessing, as there is a recompense in the kindly words and deeds which have been shown to me and mine by those who preside over us.

This is the Lord's work it does not depend on any one man. God is at the helm. He will direct our efforts. He will take care of his own; and although the sons of this generation, who know him not, may be wiser than the children of light, as the scriptures have said, God will magnify his people and their light shall shine; the Gentiles shall be brought to the gladness of its rising; and the day will come when every knee shall bow and every

tongue shall confess that Jesus is the Christ.

I have not only matured my faith in God but in his children, mankind at large. I love my Father's children. I confide in them, I trust them, many of them who are aliens to our faith and creed, but I find that they are truly the children of God. I have seen them under such conditions that evidenced this fact, that when brought to some dread extremity they realize, just as well as did Peter, when some disciples left the Master, because of his saying of himself, that he was the bread of life, which had come down from heaven, and he turned to them and said: "Will ye also go away?" and Peter answered, "Lord, to whom shall we go? thou hast the words of eternal life, and we believe and are sure that thou art that Christ, the Son of the living God." When earthquake and fire laid waste our great city of the Coast I saw not only the saint, the priest, and the nun, but the wanton with her paramour, bend on their knees and ask God to deliver them from that dread thing which they felt hung over them, which no other hand could stay. There was no comfort in the dram shop; there was no power in riches, there was no succor by the hand of man; and then for once, at least, they were all made to realize that God is over all and that aside from him there is no help and no salvation. He will speak by fire and earthquake, by pestilence and plague when necessary, and happy are they who, even when thus chastened, turn unto him and live. I admonish you, my brethren and sisters, to fight the good fight, to keep the faith, to finish the

course, that henceforth for you and all those who love God's appearing, there shall be a crown of righteousness which he will bestow upon his faithful ones. I desire, above all else that I shall be found faithful and true with you; that my guerdon shall be the one of eternal life, in the presence of my Redeemer, my King, my Lord, and my Savior, Jesus Christ, and I ask it in his name. Amen.

ELDER JOSEPH W. McMURRIN

(Of the Council of Seventy, and President of the California Mission.)

I have had some reminiscent thoughts passing through my mind while sitting in the congregation, my brethren and sisters, listening to the splendid words that have been spoken by the presiding authorities of the Church and by the mission presidents who have been called to address these conference meetings. It seems to me but a very brief time since I said farewell to a girl-wife and a little baby and went abroad as a boy missionary. Of course, quite a term of years has passed away since that time, but as I look back it seems a very brief period indeed. I was somewhat impressed today in thinking that, brief as the time appears to me, so far as I know, I am the oldest man with one exception of all the mission presidents in the Church of Jesus Christ of Latter-day Saints, and I am impressed with the thought that time is passing very swiftly. President Joseph F. Smith oftentimes in speaking with reference to the mission presidents spoke of them as "boys." I don't know whether the present presidency of the Church looked upon

me as a boy, like the other mission presidents, when they called me to the responsibility that has recently been placed upon my shoulders. I feel in some respects quite a boy, and in other ways not as boyish by any means as I was when I went upon my first mission.

My heart is filled with gratitude today that my Father in heaven, in his wonderful kindness, gave me the privilege, in the days of my boyhood, to go abroad as a representative of the Church of Jesus Christ of Latter-day Saints. The experiences gained in the mission field during my first mission, convinced me beyond any question of doubt that I was not upon the errand of man, but that in spite of my lack of experience, and lack of worthiness, I had actually been called of God to preach the gospel of his Son, and that I had been endowed with authority, even the authority of the holy priesthood, and actually had the right to legally call men to repentance, and to administer unto them the precious ordinances of the everlasting gospel. The experiences gained, away back at that period, filled my heart with a joy and gladness that passeth all understanding, just as the Savior promised to those who would take up their cross and follow him.

During the period from 1881 to 1896, it was my blessed privilege to be called, upon three separate occasions, to go to the European mission as an elder of the Church. I thank God today for those calls. In all of those missionary labors, I had many very happy experiences, and saw the hand of God in a marvelous manner upon many occasions. I have had a happy life, my brethren and sisters, because of the gospel of the Redeemer of the world.

I have not accumulated very much of the good things of the world, but I am thankful to say I have always been quite comfortable. At times, of course, like many others, I could have wished for more of the things of the world, but in spite of this, I say again, I have had a most joyful and happy life, happy in the knowledge that I was a member of the Church of Jesus Christ of Latter-day Saints, and that this Church is indeed the Church of the living God. This Church is not a church established by the wisdom of men, but a Church established by the revelation and commandment of God. The knowledge of this truth has been with me during these years, and has filled me with very great joy. I expect to be happy in the labors that shall come to me in the California mission.

I realize, as has been intimated by President Grant, that the hearts of the people of California have been wrenched by the release of President Robinson. He has been with the people of the California mission for the long period that has been named. He has been kind and attentive to the people, laboring early and late for their advantage and blessing, and their hearts have gone out to him. I haven't any doubt but what it will be quite a difficult matter for some of the people of the California mission to accept the new president, but I sincerely hope that through the blessing of God, and by the companionship and direction of his Spirit, I also may be led to pursue such a course as shall be for the blessing of the people. I hope I may be able to keep in mind that I am sent to preach the gospel, and that I must call repentance among the people.

Responsibility is upon me to bear record to those with whom I come in contact that Jesus Christ is the Son of the living God; and that mankind, through his name; and through the ordinances and principles of his gospel, can regain the presence of God. My understanding is that I am under obligation to bear record to the human family that there is but one gospel. God, himself, so declared at the opening of this great dispensation. He has so taught by the inspiration of the Holy Spirit, through the mouths of his apostles in the meridian of time, and all men who have received commissions to preach the gospel of the Lord Jesus Christ, from my point of understanding, are under obligation to bear record of the truth, and show to men the way of salvation, and invite and persuade men to receive the principles of the everlasting gospel.

I have a very great comfort in my heart today, my brethren and sisters, in the thought that I have the confidence and the blessing of these splendid men who are the leaders of Israel, to whom reference has been made by President Callis, and many others during our conference. I hope that through their help, and through the help of the people generally, and through striving to keep my feet in the straight and narrow path, I may accomplish some good in the preaching of the gospel. I thank God for the gospel. I thank God for the companionship of good men. How my heart has swelled, again and again, in the missionary field; as I have looked into the faces of my missionary companions, I have praised the name of God most fervently that in his providence I was

permitted to associate with the class of men who represent the Church of Jesus Christ of Latter-day Saints, abroad in the world, as preachers of righteousness. They have all been good men, clean men, sweet men, men who in their countenances, and by their conduct, have attracted the attention of their fellows who were not of our faith, and they have been able to see that there indeed was something about the "Mormon" elders that was different from the general run of men. I thank God such men have been my companions, and that I have been greatly blessed in their association.

God be praised for the accomplishment of the promises that have been made by holy prophets both ancient and modern in regard to the work of the latter times. It seems to me that any man who desires to know, can know that God has introduced this work, his hand has been over the leaders of this people, and he has sustained them up to the present hour. He has magnified them and he has fulfilled all that any reasonable being could expect of the promises made by holy prophets in relation to the work of latter times. I thank God that there is in my soul a disposition to uphold the authority of God. I love to honor that authority, and am thankful that at this moment I can say in all truth, before God, and this congregation, that my heart, my confidence, and my love go out to President Heber J. Grant today in just as full and complete measure as it went out to his great predecessor, President Joseph F. Smith. For I have in my soul an absolute assurance that God has brought President Grant to the presidency, and that the spirit and

power of the great calling that has come to him will be upon him in just as full and rich measure as it has been upon those who have preceded him; it could not be otherwise, because it is the work of God, and God hath wrought this thing. God's blessing, and power, and inspiration, and wisdom, will be manifested today, just as it has been in the past, and so it will continue forever and ever. So hath God said, and he, the scriptures say, shall be true, and his word true, though all men may be liars. God help us to love the truth, to magnify our callings, to keep the commandments of God, to preach the gospel, to win souls from the darkness that is in the world to the truth that has been revealed, I humbly pray in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT.

It has been decided to open a new mission to be known as the Canadian mission, being taken from part of the Eastern states and the Northern states missions. Elder Nephi Jensen has been sustained by the presidency to preside over that mission. We will now hear from Elder Jensen.

ELDER NEPHI JENSEN

(President of the Canadian Mission.)

I hope I shall be pardoned if I tell a semi-humorous story to take the strain off my mind.

A certain man, charged with a crime, presented himself at the bar of justice, and the court asked him if he had a lawyer. He said, "No, your honor." The court then said, "You are entitled to counsel, and if

you cannot afford to employ an attorney, the court will appoint you one." The accused man said, "I don't think I shall need any lawyer, because I am going to tell the truth" (laughter). I think a great many of the men who have been my clients in the last ten years will have to tell the truth for a little while, or else employ other counsel.

I am deeply grateful to my Heavenly Father for the confidence which the authorities of the Church have seen fit to repose in me; and I want to tell you, in the depths of humility, that I feel altogether inadequate to the task that has been assigned me. Never in my life have I been so deeply humbled. I recall that a few days after President Grant first spoke to me about this labor, a near relative of mine called me on the 'phone, and I asked her how she felt. "Well," she said, "I have got the grumbles." I told her: "I have a burden on my shoulders now, so big, that it has crushed the grumbles all out of me."

Today I feel like saying in my heart, as Elder Ballard has so frequently sung:

"I'll go where you want me to go,
dear Lord,
I'll say what you want me to say,
I'll do what you want me to do."

I know that the gospel of Jesus Christ is the power of God unto salvation. I have not obtained this knowledge from books. And yet I have lived with books for a quarter of a century. I stand here today and say with all candor that if I had to choose between forgetting the witnesses of the truth which have come to my heart through the Spirit of God, and what I have

learned from books, I should gladly choose to remember that God has told my heart that this is the work of God, and forget what I have read in all the books.

I was deeply impressed with the thought expressed by President Callis this morning, concerning the fact that the elders who go out to preach the gospel of Jesus Christ have been converted. I am an ardent believer in the doctrine of the conversion of the soul. A short time ago, out of curiosity, I read Ernest Haeckel's *Riddle of the Universe*, and I noted that in one of the closing chapters of that famous—I was about to say infamous—book the statement that one of the Greek philosophers, years before Christ ministered among the children of men, taught the Golden Rule. The skeptic, Ernest Haeckel, gave out the inference that this Greek philosopher was greater than Jesus Christ. I thought about it at the time, and have thought about it more since reading the book, and I have figured it out this way: The Greek philosopher, whom Ernest Haeckel mentioned, taught men how to think; Jesus Christ taught men how to pray. Thoughts may bring to us information, but prayer can lift the human heart so close to God that its evil and carnal nature will be destroyed. What this world today needs is men who fight less and pray more. What this world needs is not so much a political revolution as a heart revolution, and I believe with all my heart that there is only one thing that can put the pieces of this distracted world together, and that is the power of God.

We need, in this world, what the Prophet Joseph Smith found in the

grove ninety-nine years ago. On that memorable day that flaxen-haired boy stood in the presence of God and his son Jesus Christ; and when his prayer was answered, he stood forth among men a veritable king. He knew what the kings of the earth did not know. He knew what the philosophers did not know. He knew what the scientists did not know. He knew God, whom to know is life eternal!

The faith that boy discovered that day is the only power that will heal this bruised world. The faith that he discovered that day is the power that will transform the human heart. The faith that he discovered that day will take out of a human heart its hatred, and put into the human heart the love of God, the one thing which will ennoble the human race and bring lasting civilization among the children of men.

My brothers and my sisters, I rejoice with all my heart in the knowledge I have that Joseph Smith was a prophet of God. Every time I think about the subject I am reminded of a conversation I had with one of the grandest men who ever lived. I refer to the late Jesse N. Smith, who happens to be my father-in-law. He was at my home a short time before he passed to the other side. One evening he became reminiscent. He talked about the things in this world that had made his heart glad. He spoke of Joseph Smith; and as he referred to that great man, tears came into his eyes.

I said to him: "You become eloquent when you talk of the Prophet Joseph Smith." With a grandeur in his soul that I shall never forget, he said: "Why shouldn't I? It is the darling theme of my heart."

God grant that it may be the darling theme of my heart and your hearts. For our greatest heritage is the faith and the truth that has come down to us from that prophet of God. God help us to appreciate this heritage—"lest we forget, lest we forget."

God help us to bear the burdens which have been placed upon our shoulders. God make our hearts humble that we may have communion with his Spirit, in the name of Jesus Christ. Amen.

David Rees sang a tenor solo: "Hosannah."

PRESIDENT HEBER J. GRANT

I would like to endorse what was said here by Brother Jensen about his father-in-law. One of the grandest men I have ever known in my life was Jesse N. Smith. He has left one of the largest and most splendid families that I know of in any of the stakes of Zion. It is just such a family as that of President Joseph F. Smith. I have walked more miles and conversed more with Jesse N. Smith than with any other president of a stake of Zion. He was a regular encyclopedia of knowledge. He read Bancroft's *History of the Native Races* as the volumes came from the press the way I used to read the *New York Weekly Ledger*, when a boy. Jesse N. Smith I believe was the best read man of all the men with whom I have been acquainted; yet, thank the Lord, he felt, as Brother Jensen has expressed himself, that his reading was of no value to him in comparison to the testimony of the gospel of Jesus Christ. Really I could never quite understand, when

I was a young man, and the junior apostle and used to travel hour after hour, walking through the sands of Arizona with Jesse N. Smith, why in the world the Lord did not choose him for an apostle instead of me. He told me one thing that I endorsed and that was this: he said that from his reading and studying he believed that "America has produced two wonderfully great and grand statesmen, far above all others, and they both came from Illinois; one was Abraham Lincoln, and the other was Daniel H. Wells. I remember having heard Brigham Young say that Heber C. Kimball was his prophet, and Daniel H. Wells was his statesman.

ELDER E. WESLEY SMITH.

(President of the Hawaiian Mission.)

The desire of my heart is that I may have an interest in your faith and prayers while occupying this position. When President Grant informed me that I had been chosen to preside over the Hawaiian mission I was almost paralyzed; for I know my weakness, but I have faith in God, and I have a testimony that this is the work of God. I have faith and confidence in my brethren. I know that they have been called to these positions through revelation from God, and my faith tells me that God will not call any man to a position in his service and not sustain and assist him, if the man will put himself in a position to receive assistance from the Lord. I love the Lord and I love the work of the Lord. I delight in doing those things that may bring my fellow men, associates, and friends, to a knowledge of the

gospel. It is my heart's purpose and desire to go into the mission field and accomplish all that is in my power to accomplish.

In going out to that land, I go to a field of labor where I commenced this life. During the time when this Church was persecuted, when the leaders were under great distress on account of polygamy, my father was advised to depart from Zion together with my mother, and they went to the Hawaiian Islands. There they served in the work of the Lord with that people. They were there in distress, and it was well, under those circumstances, that I was sent to them. I appreciate the fact that I had been detained on the other side until that day when, during a time of grief and sorrow and distress, I could come into the world and gladden my father's heart. It so happened that when I came into the world I had red hair. This was something new to the Hawaiian people. As you know, they are a dark race, and when they viewed the little red head upon the pillow, they called that baby Kananiolaie-kaweheweheolanihuli, which means that I was born in the home of Lanihuli at Laie on the island of Oahu; and they called me Kaweheweheolanihuli, which means the opening up or ushering in of the glory of Kananiolaie.

My father was called as a missionary to the Hawaiian Islands when he was an orphan boy, fifteen years of age, with little brothers and sisters. He departed for that journey in a company of nineteen others, riding his little pony from this valley as far as San Bernardino, California. There he labored in a mill, making shingles, sold his horse and obtained enough means

to take him, with the other elders, as far as San Francisco. There they entered into an enterprise buying a boat, thinking they could rig out the same and depart for their field of labor. After they had worked for some time, and spent their means in preparing this boat, it was condemned as unseaworthy. They lost their means, they lost their time, and again they had to set about earning means to go over to the mission field.

I have heard father relate many times how he labored as a carpenter in San Francisco, building homes on the sand hills there, and finally purchased passage in the hold of an old sailing vessel. The elders took straw from the manger, bedding from the mules that were being conveyed on the ship, and spread this forage upon the barrels and cargo, and that was their bed. When he arrived in the Hawaiian Islands, the natives there took kindly to him, and they adopted him. There was Napela, one of the great leaders among that nation. He called this boy to him and said: "Iosepa, my home is your home. This horse is your horse; use it." For four years he labored in that mission. He was humble and submissive. In one hundred days from the day he landed there, he commenced his mission work in earnest. He was able to converse in the Hawaiian tongue. Three months practically of this time was spent on a sick bed, suffering from break-bone fever. He learned to love that good people and they loved him. This love that was established in his heart, as a youth, continued to grow and develop until he was released from this life. It was his desire and ambition to live until he could see the comple-

tion of the temple there, and perhaps take part in its dedication, but it was not to be. Therefore, I feel honored in being called to that land, perhaps to represent him.

As the brethren have expressed themselves, I also feel to join in the sentiment of the song that Brother Ballard sings so well: "I'll go where you want me to go, dear Lord, I'll do what you want me to do, and I'll say what what you want me to say."

I might tell you a little concerning the Hawaiian people, among whom I expect soon to labor. Then you may understand why it was that father loved them so much. We read in John 10:16, that the Savior was preaching to the Jews, soon after he had performed a miracle in opening the eyes of the blind. They ridiculed him, made light of his teachings, and would not listen to them. He likened them unto his sheep. He told them that his sheep knew his voice; that he was the gate; that he was their shepherd. And when he saw that they hardened their hearts against him, and would not listen, for they thought they were the only chosen people in the world, the Savior told them: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." Then he said: "Therefore doth my Father love me because I lay down my life, that I might take it up again." "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it up again." When he told them: "This commandment I have received of my Father," they knew not what he meant. They had supposed that he meant the

Gentiles when he said: "other sheep;" but he did not mean this. For after he had been crucified and risen and ascended to God on high, he appeared to the other sheep, whom he had mentioned—the Nephites on this continent. He displayed unto them the wounds in his hands, the wound in his side, and revealed unto them what he had said to the people in Jerusalem. He repeated unto them the words, and said: "Ye are the sheep. When I said, other sheep I have which are not of this fold, thy brothers at Jerusalem knew not what I meant."

The Savior went on to relate incidents to them after the organization of the Church, after choosing his apostles in that land. Then he said: "Other sheep I have which are not of this fold; they also should hear my voice." In the 38th reign of the Judges, during the time that Zebulon was the historian, it is recorded there of a man named Hagoth, who was a curious and venturesome man, that he builded many boats, and these boats departed off into the mighty deep, and he said the people "heard not of them again." They supposed that they had been swallowed up in the deep.

The Hawaiian people relate in their history a tradition that they came from Kaaina ka hiki, which means an eastern land, endeavoring evidently, as they did, to sail along the northern coast, having the ships embarked on the western coast of South America near the narrow neck of land, the isthmus of Panama. They were evidently carried by the trade winds and shipwrecked, so that they landed on the island of Hawaii. There they lived and grew and developed into a

mighty people; but they dare not venture to go back again to their native land, for fear of destruction. In later years, however, they became more courageous; the Spirit of the Lord was poured out upon them, and they endeavored to return. But instead of finding themselves back upon the promised land, they again sailed westward and multiplied and populated the Pacific isles from Hawaii as far as New Zealand. The old tradition relates how the Savior appeared and ministered unto them; how he taught them righteousness and noble principles; how they saw the wounds in his hands and in his feet; that when he departed from them, it was with a promise that he would return again to rule and reign in righteousness upon the earth, to be their King and their God. They look forward to the coming of the Son of God, earnestly praying for the time when he shall rule and reign.

We learn that Captain Cook, in his travels, came upon that land. He found a noble people. Though they had departed from Christianity, still they believed in God; they believed in the great God, Lono, and they thought that he, with his boat had sailed to them. They thought Captain Cook was that great God. They worshiped him and looked on him as a God, but he was guilty of wickedness and his people had the plan that had been handed down through tradition to them. His works were evil. He broke and desecrated their laws. When they saw that, they concluded that he was not the great God, Jesus, but that he was the being from the other world, the world of evil spirits. They thought he was Satan. Finally, during a parade on

the isle of Hawaii, on the west coast, Captain Cook was accidentally injured, and as he uttered a shriek of pain, and they saw the blood from his arm, they knew that he could be hurt, that he was not God, and so fell upon him and slew him. We are told that they cut his heart from his body and offered it as a sacrifice.

Later on, the gospel message was taken to that people. They accepted it because they knew it was true. The Lord had said: "My sheep know my voice, and when they hear my voice, they shall rejoice;" and when the Hawaiian people heard the voice of the true shepherd, sent there with the holy priesthood and the power of God, to preach unto them, they knew by that voice that it was the voice of the Shepherd. It sank into their hearts and they believed. Today you can travel over the Pacific isles from Hawaii to New Zealand, and you will find that they are all Christians, they all believe in God. Our work now is to convert them to the true form of Christianity, and make them Latter-day Saints, that they might have a fulness of the gospel; that they might go on, learning day by day the principles of the gospel, until they shall be exalted in the kingdom of heaven.

I rejoice in the fact that a temple has been erected there, and I trust that the Lord will bless and magnify the elders laboring in that field so that they may be inspired to teach the people, to trace their genealogy, that they may be able to find their lineage, because it will be a difficult matter to do. But this work can be accomplished in the house of the Lord, and many shall rejoice and rise up and call the name of the Lord blessed.

I have a testimony that this is the work of the Lord, and I rejoice to be in his service. I have labored three years in the Hawaiian Islands as a missionary. The past five years I have spent in the California mission, serving there under the direction of President Robinson. I love him; he has been a power and a strength to me. He has encouraged and blessed me. He has been to me as a father. I have been in his home and have been as welcome as if I belonged there. He has treated me as well as if I was his own flesh and blood, and he has blessed me. During time of sickness and sorrow, he has always been at my side, and I know that the Lord will bless him and honor and respect him now that he has been released, for he has made a splendid record in that field.

Yesterday, in listening to the remarks of Brother McKay, when he upheld father's family as an example in the Church, I thought I would like to add a little to what he said for the benefit of parents in Zion. Sometimes I think it is a good thing for children to give counsel, for I have had good teachings all my life. I have had a father and a mother who would not permit me to go out at night, unless I would inform them where I was going and when I would return. I was not permitted to come into my home at will, at any hour of the night, but I had to give an account of myself. When I repaired to my bed, it was always after receiving a kiss from my father or my mother, and being tucked in my bed. This was a safeguard over me and a protection. But I dare say there are many parents in Zion who fail to do this. Their children are a law unto themselves.

They go here and there at will. They take automobiles, and go "joy" riding during half of the night, into the wee hours of the morning. They come in any time they desire, go to bed, and the parents never question them to ask where they have been, with whom they have been associating or what they have been doing. My father exercised a supervision over his children, and I think that is the reason why he attained the success that he did in rearing a family that respected him and loved him. It has been my privilege to associate with my father a great deal of my life. During the time I was in California I stayed with him, and was by his side. Since I was married he requested that I remain at the home, and be by his side, where I could assist him, and I have grown to love him not only because he was my father, but because I know that he was a prophet of God. I know that he was inspired of God, and I looked upon him as a prophet, and as my father. This is a little word of counsel from a boy who has had the experience of giving an accounting of himself.

When this life's mission is completed, I expect to be able to meet my Father in heaven and there give an accounting of my labors in the flesh. I desire my Father in heaven to know where I am at night, and where I am in the daytime. I want him to know the company I choose. I want him to know my associates. I want him to watch me when I go to my sleep at night, and have his Holy Spirit to guide me that I may ever be found faithful, walking in the narrow path, seeking to know his will and

praying for strength to do his will.

May the Lord bless everyone of us in Zion that we may realize that the youth of Zion, our boys and girls who are growing up, will become the leaders of this Church, men and women upon whom the responsibility will rest. Therefore, it is your duty to guide your children, to know where they are. Do not give them too much liberty. Make them give an accounting; kiss them when they go to bed at night. If your boy comes in to you with his mouth saturated with liquor or tobacco, or with the stench of smoke upon his clothes, find out why, and cure the evil. This is my prayer in the name of the Lord Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

I will ask Brother Ballard to sing the song that we have heard about this morning:

Brother Ballard then sang: "I'll go where you want me to go, dear Lord."

The choir and congregation sang: "Come, let us anew our journey pursue."

Prayer for closing was offered by Elder Edward H. Anderson.

CLOSING SESSION.

Conference was called to order at 2 p. m., by President Heber J. Grant, who presided.

The congregation sang: "Praise to the man who communed with Jehovah."

The opening prayer was offered by Elder Stephen L. Chipman, president of the Alpine stake.

The choir and congregation sang: "Redeemer of Israel."

PRESIDENT HEBER J. GRANT.

One of our great missions today is conducted on this block, by Elder Benjamin Goddard and his assistants in the Bureau of Information. We will now hear from Brother Goddard.

ELDER BENJ. GODDARD

(Of the Bureau of Information.)

My brethren and sisters, I trust the Lord will aid me in performing this duty, which comes to me very unexpectedly. I rejoice in the spirit of this conference; my soul has rejoiced within me in listening to the testimonies of my brethren, and performing other duties assigned unto me.

In connection with our work upon this block, I have pleasure in stating that our missionaries—from forty to fifty brethren and sisters—labor most diligently, day after day, in meeting the strangers within our gates. It is our privilege to welcome them to Zion and to represent our faith, telling them that which the Latter-day Saints stand for, directing their attention to the organization of our Church, and speaking of that which was revealed unto the Prophet Joseph Smith; describing also that wonderful vision in the sacred grove, telling them of the authority possessed by our elders who are going to every nation, kindred, tongue and people. We bear testimony unto the strangers who know very little of "Mormonism" when they come within these gates, that God has indeed established his Church

upon the earth, and however feeble our young elders may be who are bearing their testimonies they are laboring in the authority of the holy priesthood. We testify that the Baptist has come again, restoring the Aaronic priesthood. We testify and read unto the enquirers the revelation, Section 27 of the Doctrine and Covenants, showing the great work that God has in store for us, and that the authority of the Melchizedek priesthood has come unto us through the ministrations of Peter, James and John. When the strangers come here they listen most attentively to what we have to say. Our brethren and sisters occasionally have from three hundred to four hundred in one group, who will listen, frequently, to the testimonies that are borne, and will eagerly ask questions and desire to learn more. The spirit of the Latter-day work is on this block; we cannot stand under the shadow of the temple, which we have to do often every day, describing the building, pointing to the figure upon the central tower, representing Moroni who brought unto us the fulness of the gospel, and through whose ministrations we are blest with the Book of Mormon, without feeling the spirit of that sacred house. The people are coming to the tops of the mountains, they are gazing on the House of the Lord, established through the faith and the fidelity of the Latter-day Saints, and are eager to learn just what the work in the temple means. We then explain the great work that you brethren and sisters are engaged in—the mission of Elijah the prophet, "turning the hearts of the fathers to the children, and the hearts of the children to the fathers." This is

something new to the great majority of people who come here, and they eagerly desire to learn more. Women call at times, clad in dark drapery, indicating their bereavement through loved ones being taken away, and they are always interested in the subject of salvation for the dead, and desire to know just how they may meet their loved ones again.

I testify unto you that the work of the Lord is growing in the earth; that a spirit of inquiry is amongst the people. They are anxious to know what "Mormonism" is. We are delighted to tell them what it means, and they go from our midst impressed with that which we have told them, and they are eager to meet our missionaries in other places. One lady missionary returning from the Northern States, last week, told me that in the city of Detroit on one street she had met nine families that had been represented amongst the visitors on this block. They had received of our hospitality and were delighted to receive the missionaries and to learn more with regard to our faith. Thus we endeavor to break down prejudice, to remove bigotry, to impress upon the strangers within our gates that which "Mormonism" stands for—fidelity to God and to all his laws, sustaining the priesthood which God has placed upon the earth.

I rejoice in meeting you, my brethren and sisters, we shall be pleased to welcome and entertain you within the walls of the Bureau of Information. I pray that the Spirit of the Lord may continue to rest upon us; that his work may continue to roll forth, until his purposes are fully established in the earth, and to that end with all my

soul I sustain the man whom you have sustained in this conference as prophet, seer and revelator. God bless the brethren who stand at the head of this Church. May the Lord soften our hearts, make them open to receive the instructions given unto us, and may we have a desire in our hearts continually to fulfil every obligation placed upon us, sustaining the priesthood and laboring for the good of Zion, I ask in the name of Jesus Christ. Amen.

ELDER SAMUEL O. BENNION

(President of the Central States Mission.)

In the mission field, I have often said to the missionaries that in this Church things do not happen by chance but by appointment; and I add to that the statement that God rules and reigns; that this is his work; that he is at the helm and that his work, established here upon the earth, is for the purpose of bringing back to him his children who are away from home, out on missions in the world. I feel that we are away from home in this earth; that we have been sent, at an appointed time, into the world to prove unto the Lord what we will do under certain conditions and circumstances. I appreciate more fully every day of my life the fact that I have been so favored of the Lord as to come into the world when his gospel is here and his holy priesthood is in force among the children of men; when he has prophets and apostles and officers in the Church appointed by his divine command and under his direction, so that there could be no mistake, and that men who desire to

serve him might know the truth.

The Priesthood of the Son of God is sacred, and that man who holds it has been entrusted with a charge that he cannot treat lightly and enjoy the blessings and the testimony of this gospel. This is the Church of Jesus Christ of Latter-day Saints, revealed from heaven in the Dispensation of the Fulness of Times in which we live. Men have received it by direct revelation; men have received a knowledge of it in the dreams of the night; men have been visited by angels until there can be no question as to the stand of this Church of our God here in the earth.

A short time ago I received a letter from a young man, in one of the states in the mission over which I have had the privilege to preside for some time, asking me to send a missionary to baptize him. It was at a time when missionaries were very scarce. I think we had only four in that state. I wrote him a letter, stating: "We will send you the elders just as soon as they can go there." I encouraged him in what he had said in his letter, telling him to continue to investigate, and in the own due time of the Lord the elders would baptize him. He was a stranger to me. I sent the letter to the president of that conference and I said to him: "When it is convenient for you to do so, either visit this gentleman or send one of the elders to baptize him." Shortly after that we had a conference in that state; I had forgotten the incident entirely, but the conference president had notified the young man that we were going to hold a conference and invited him to come to the city where we would hold our meetings. The young man attended our priesthood meeting,

and his tears flowed freely. He enjoyed the Spirit of the Lord as the testimonies of the elders were given, until the last one had spoken, to a degree I presume that few men have had the privilege of witnessing. He told me that he had prayed earnestly to know which church was right. He said: "I made it a matter of prayer for weeks, and I desired to know which church was right, and the name of the Church. I awoke one night with these words before me, in my mind—the Church of Jesus Christ of Latter-day Saints. I had never heard of the Church. I remembered having met some of the "Mormon" elders several years before, when they left some of their literature with us. I hunted it up, and I found the name of the Central States mission upon it. That is why I wrote you that letter."

I know, my brethren and sisters, as I stand here, that he spoke the truth; that God had revealed unto him the truth. It was an answer to the prayers of a righteous man. He was away from home, out in the world, struggling for a living, in poverty, but he borrowed the means to come to conference. The Lord had revealed the truth unto him, and he was brave enough, notwithstanding the fact that his wife told him if he was baptized she would leave him—he was brave enough to stand for the right, to go down into the waters of baptism, and another witness of God's power was given unto the children of men in this dispensation.

I have witnessed some remarkable manifestations of the Spirit and power of God in my calling as a mission president. I want to say to the young men who happen to be in this conference that when you are sent to a mission or to a con-

ference you must bear in mind that God rules and reigns and that he knows you; that you did not go into the mission field by chance, but under the inspiration and power of God you were called by the men who stand at the head of the Church. Some months ago four young men came into the Central States mission. We had received but very few elders for months past, on account of the influenza, and a certain portion of our mission was very much in need of elders, as we had only one or two in a great territory. I said to the secretary of the mission: "We will send these four men to such and such a place, away into the South, a thousand miles from Kansas City." He said: "I believe that is the place they ought to go. We need them there." But when I thought about it, I saw three of those boys sitting together and one apart, at one side. I could not get the vision of those boys out of my mind, and so I said to the secretary: "Elder Platt, we will leave it until tomorrow. We can't send them out today anyway." In the morning when I met again with the young men, I was going to say we would send them all to this certain place; but in my mind again three of them sat together and one was by himself. I said to the three: "We will send you to Texas." To this young man I said: "We will keep you here, and you may labor in Kansas City." I did not know why I had come to this decision. I battled against it, because I wanted to send him away, but a month after that time, in a priesthood meeting, he bore his testimony and mentioned the fact that when he was a boy, ten years of age, he had been promised by a patriarch, in his patriarch-

al blessing, that he would grow up and fill a mission, and that he would be sent to the state of Missouri. Then I found out why I was impressed to keep that young man in the state of Missouri.

At another conference I attended shortly after that, an elder bore his testimony in a priesthood meeting, in which he related the following incident: He was out tracting one day, and as he approached the home of a certain lady, she said to him: "Come in, you are the man I saw in my dream." She was a Turkish woman; her father was a Moham-medan. She had been in this country perhaps ten or fifteen years. She related unto him how she had been praying earnestly for the truth and the Lord had shown her in the dreams of the night this elder; so that when he walked up to her door, stood on the steps with that book in his hand, she recognized him and said: "Come in, for I have seen you in a dream."

I want to say to you again, brethren and sisters, men and women have had blessings pronounced upon their heads before this world was, and they are being fulfilled here according to the faithfulness of those who have received them. I have lived in company with the best men and women upon this earth. I have associated at home with the leaders of this Church since the days of my appointment in the ministry some years ago, and in the mission field I have associated with boys and men and women who have been appointed to preach the gospel, and who have lived lives that give such radiance and influence as testify that they are sent of God and that there cannot be anything better on this earth. The influence of missionaries is

heavenly. I want to say to you, my brethren and sisters, we are living in a precious time, and enjoying blessings that the world at large will never know. Happy is the man or woman who receives a call to go into the ministry and who fulfils it honorably and honestly, and who works for the good of the children of men. Many times when I have held conferences all day with the people, having later to leave in a few hours, I have said to the elders: "We will go out into the park of this city, as the night is hot, and I will visit with you, brethren; we will sit down upon the seats, draw them together, and I will spend my time with you until we have to separate." I want to tell you here to-day that I have received undeniable manifestations of God's power. I believe the angels of heaven have been with us; there is no influence, no spirit more sweet than that manifested when those boys sit down and talk to you as they would talk to each other, ask questions and say: "We are glad to be here. We love you. We love the work of the Lord."

I have said to those elders: "When you go into the field there is only one thing to do, and that is to work and pray. If you will pray in the morning and pray at night and keep at work, God will inspire you so that, although you may be alone, you will be able to withstand the attacks of the adversary, with the power of a prophet, and with a power that has never been witnessed by you in all your life, and you will go home again clean and honorably released. It will be not only a pleasure to you, not only a gift of God unto you, but you will be a blessing to the people, to the boys

and girls with whom you associate when you return."

In my closing remarks I wish to say: If you fathers and mothers can extend the time of a missionary from twenty-four months to thirty months, and give that boy six months more training in the field, you can not make a better investment while you are here upon the earth. I pray the Lord to bless us in the name of Jesus Christ. Amen.

ELDER THEODORE TOBIASON

(President of the Swedish Mission.)

Beloved brethren and sisters, I am pleased to have this opportunity to stand before you and bear my testimony concerning the great work in which we are engaged. It is only a short time since I came back from Sweden, and I am pleased with the opportunity of returning again, inasmuch as the servants of the Lord have seen fit to call me into the mission field. I trust that I shall be able to do some good while I am away, in bearing testimony to the restoration of the gospel of Christ, as we Latter-day Saints have received it. I am thankful for the gospel and for the Church of which you and I are members. I am thankful for the testimony which the Lord has implanted in my soul, and I know this is the work of the Lord. I know these, my brethren, whom we have had the privilege of sustaining at this conference are servants of God, called by him to stand at the head to direct his work in this dispensation and at this time. I can especially bear testimony, my brethren and sisters, concerning our beloved president.

I wish to relate an incident of which I have spoken two or three times before; but I want to bear you my testimony that God has shown me that President Heber J. Grant is the right man in the right place. Some four weeks ago, in the temple of our God, at a fast meeting, the President was speaking. I was sitting on my seat, looking very intently upon him, as I do upon all speakers, desiring to hear all they say. All of a sudden, President Grant had disappeared; I did not see him, but I saw our beloved president, Joseph F. Smith, who departed this life a few months ago. I saw the mantle of the Prophet resting upon our beloved brother, and I thought that this was another testimony unto me that he was the right man in the right place. I had never doubted but what this was the case—never in the world. I know the order of the Church too well for that; but God made manifest unto me that the mantle of the Prophet had fallen upon President Grant, and he was indeed his legal and lawful successor. Several of my brethren and sisters have come to me, after I had spoken of this matter and even today, saying that they saw the same thing. I know this is true. I have heard some of the Saints tell, who were in Nauvoo at the time, or shortly after, the Prophet was martyred, how, when the Prophet Brigham Young was speaking, they saw the mantle of the Prophet Joseph Smith fall upon him, and they knew that he was the right man to stand at the head and lead Israel. I bear you my testimony, concerning our beloved president, that that is the case now: the mantle of the prophet has fallen upon him. The spirit of the prophet is in his soul

and in the souls of those of my brethren whom we have sustained here. I can sustain them with all my heart.

Some people say: "Why, you folks are foolish to spend so much of your time in the missionary field. You are imposed upon by those who preside over you." I will say this, that when the prophet of God speaks, I obey. I would not think for a moment of making any excuses or of trying to get out of any duty or work that may be placed upon me, when the Lord says so and so is the case; we desire you to do so and so.

I know that the gospel is true and that it is the power of God unto salvation for all those who will live in harmony with it. I know that in the gospel is the only true freedom that can be enjoyed here on the earth. The Savior said, when many were finding fault with him, when many tried to catch him in his words, that there were some who believed in him, and he said to them: "If ye continue in my word, then are ye my disciples indeed. And ye shall know the truth, and the truth shall make you free." There is nothing under the heavens, nothing on the earth or anywhere else, nothing but the truth that can make men and women free. If they are made free in the truth and by the truth, they are free men indeed, and they are not slaves. It is because of this testimony that is within our souls that we know that God speaks through his servants, and we obey, not because we are slaves; no, but we are truly free men, and we know the voice of the Good Shepherd when we hear it, and strive to order our lives accordingly.

May the Lord bless us, and help us all to be true and faithful. Let us never find fault, my brethren and sisters, with those whom the Lord has appointed, but let us sustain them with all our souls. If we hear anyone finding fault, let us take them to task and show them the way to go; and if we will sustain his chosen servants on earth, the Lord will sustain us; he will honor us. The Lord delights to honor those who serve him in righteousness and in truth unto the end. May this be our happy lot, I ask in the name of Jesus Christ. Amen.

ELDER REY L. PRATT

(President of the Mexican Mission.)

I sincerely trust, my brethren and sisters, that I may be able this afternoon to briefly express my feelings and bear unto you the testimony that abides in me concerning the truthfulness of the work in which we are engaged. To those of us who come from the mission field, from our labors in the world, it is a special treat to meet at these conferences and to listen to the teachings of the brethren who preside over us in the priesthood. I have thought as I have listened to the inspired words that have fallen from the lips of the speakers throughout this conference, that the prayer uttered by J. G. Holland, and mentioned by Elder Ivins in his remarks, has truly been answered in the men who surround us and stand at the head of the Church today; and as for that matter, I do not remember a time in my life when the same could not have been said of the authorities and the leaders of the Church. I was born in the Church; I spent my boyhood days

in Salt Lake City, and it has ever been a delight to me to sit and listen to the teachings of the brethren of the apostles and the presidency of the Church, the first seven presidents of seventy, and those who minister among the people. I cannot remember the time when I did not know President Grant, and perhaps he never has known it, but from my boyhood days he has been an ideal of mine, a man that I have looked upon as one that I might follow with safety. I am thankful to the Lord to have been permitted in this conference to stand upon my feet and raise my hand and covenant with the Lord that I will sustain him as a prophet, a seer and a revelator unto the Church, and the President of the Church. I mean, brethren and sisters, that I will do that. I shall sustain him, and I shall sustain the brethren associated with him, and all the appointments that he makes. I am willing to recognize in him the mouthpiece of the Lord, and when I receive a call from him to go or to come, I shall consider it as coming directly from the Lord. I can answer that I will go where he wants me to go, and stay when he wants me to stay.

I rejoice in the gospel; I know that it is true. My heart goes out today to the people who are not acquainted with these truths, to the people who are not acquainted with the gospel, to the great number of our Father's children in the world who have not yet received a testimony of the truthfulness of the gospel, who are, in a measure, in darkness. My great desire is to continue to labor faithfully and humbly in the preaching of the gospel and to teach the people of the world the way to live, teach them the truth by which they might

be made free and the path which they might follow to find a way back into the kingdom of our Father in heaven. It seems to me, brethren and sisters, as I have noticed conditions in the world, that there never was a more opportune time than the present for the preaching of the gospel. It seems there never was a time when it was more needed than it is today; and, I do not know whether I have felt just right about it or not, but it seems to me that the time is near at hand when the Church will be called upon to do even more than it has done in the past in the preaching of the gospel unto the people of the earth. I find, in parts of the United States where I have traveled, where missionary work has been done off and on ever since the Church was organized, that there are many people who have no knowledge of the gospel, who have never had its principles explained unto them. There is a lack of laborers in the vineyard; there is room for many, many more than those who are now engaged in the ministry.

My particular work, brethren and sisters, has been to the Mexican people. I realize very well the odium and almost hatred under which the people of Mexico are laboring today, because of the conditions that exist in their country. But I want to tell you, brethren and sisters, that they are the Lord's children and the Lord loves them. Further than that, they are his covenant people. I wish to explain to you this afternoon that the Mexican people along with the Indians of North America and the people of Central and South America are the Lamanites. They are the people who are the descendants of

Lehi, through his disobedient sons, Laman and Lemuel. But they have the promise of the Lord extended to them. I would like to read to you this afternoon to explain our relationship as a people to this branch of the Lord's covenant people; for I sometimes feel that we forget that the gospel is unto all the world. We forget, some of us, at least, that the Lord is able to raise up even those who are down-trodden and down-cast, and who labor under a curse, as these people do. I wish to call your attention this afternoon to our responsibilities before that people. We realize our responsibilities, pretty well, I take it, with reference to the people of other nations; but I find many people who say to me, in referring to the people among whom I have labored: "Would it not be a good thing for the Lord to wipe them off the earth and people their country with somebody else?" It touches my heart. I love the people among whom the Lord has called me to labor, and I desire to continue to labor for their uplift and for their redemption. I take hope in the fact that the Lord has promised that they should be redeemed from their fallen condition, and I feel a responsibility because he has also said that their redemption should come at the hands of the Gentiles, people among whom the fulness of the gospel should be restored. Nephi, in explaining to his brethren a vision received by his father, said:

"Behold, I say unto you, that the house of Israel was compared unto an olive-tree, by the Spirit of the Lord which was in our fathers; and behold are we not broken off from the house of Israel? and are we not a branch of the house of Israel?"

"And now, the thing which our

father meaneth concerning the grafting in of the natural branches through the fulness of the Gentiles, is, that in the latter days, when our seed shall have dwindled in unbelief, yea, for the space of many years, and many generations after the Messiah shall be manifested in body unto the children of men, then shall the fulness of the gospel of the Messiah come unto the Gentiles, and from the Gentiles unto the remnant of our seed:

"And at that day shall the remnant of our seed know that they are of the house of Israel, and that they are the covenant people of the Lord; and then shall they know and come to the knowledge of their forefathers, and also to the knowledge of the gospel of their Redeemer which was ministered unto their fathers by him; wherefore they shall come to the knowledge of their Redeemer, and the very points of his doctrine, that they may know how to come unto him and be saved.

"And then at that day will they not rejoice and give praise unto their everlasting God, their rock and their salvation? Yea, at that day, will they not receive the strength and nourishment from the true vine? Yea, will they not come unto the true fold of God?

"Behold, I say unto you, Yea; they shall be remembered again among the house of Israel; they shall be grafted in, being a natural branch of the olive tree, into the true olive tree;

"And this is what our father meaneth; and he meaneth that it will not come to pass until after they are scattered by the Gentiles; and he meaneth that it shall come by way of the Gentiles; that the Lord may shew his power unto the Gentiles, for the very cause that he shall be rejected of the Jews, or of the house of Israel."

We see, then, by this, my brethren and sisters, that the mission of redeeming that people is resting upon our shoulders; for I testify to you this afternoon that I know that the gospel of the Redeemer has been restored unto us, and that through the instrumentality of the Prophet Joseph Smith the Church of God has been organized and ex-

ists upon the earth. The gospel is here and with it the powers thereof. The power of the holy priesthood exists in the Church today, the right to call men to repentance, the right, the commission of God to man to call men to repentance and administer in all of the ordinances necessary for the salvation of men. I testify to you further, that I know that an angel of the Lord delivered to this same Prophet the golden record written by prophets of an ancient day, from which this book was translated, and I testify to you that I know that the Book of Mormon is the word of God, it contains the gospel of the Redeemer, and it speaks of our duties towards the descendants of this people. Brethren and sisters, just one more word before I conclude:

"And now, I would prophesy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord there shall be many which shall believe, the words which are written, and they shall carry them forth unto the remnant of our seed.

"And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews.

"And the gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers."

I sense the responsibility of this call, my brethren and sisters, and I trust that my ministry will bear out the testimony that I have given here today, that I do love them, and that I desire to serve them; for I know that in serving them and endeavoring to bring them to a knowledge of the Lord I am

serving him and that I will get my reward. I am thankful to the Lord that young men are being called to-day to labor in the Mexican mission and among the Indians throughout the Southwest of the United States, over whom I, perhaps, shall have the honor of presiding. I would like to say to the young men of Israel, do not deem it a misfortune to be called to labor among that people; it is a grand, a glorious privilege, and not a cross, that has come to you.

O, boys, try to get the spirit of it, to live up to the hymn that has been sung during this conference, and believe it when you say, "I'll go where you want me to go, dear Lord, I'll do what you want me to do, I'll say what you want me to say."

O, you mothers, let your boys go out with the spirit of service in their hearts, not with a desire to acquire polish, to get an education, and to come home and shine as bright lights, but encourage them through your letters to them, to go out and to feel after those who are out there who are in darkness, those who are hungering and thirsting after righteousness, those who need the spiritual food that can be administered unto them by none others than the members of this Church who have the priesthood of Almighty God, and the right to minister and call men to repentance, to baptize for the remission of sin. I want to tell you that the man who goes out in the spirit of true service will come back greater than the man who goes out expecting and aiming to get polish. We are told in the book of Doctrine and Covenants that we should not go out to be taught. I think sometimes we should not go out to learn. We

are told distinctly we should go out to teach. We are supposed to know, we are supposed to have a knowledge of the truth, and we are supposed to have a testimony and be able to teach the world that by which it may be saved.

I want to testify that I know that God lives, that Jesus is his Son, that he came in the meridian of time, that he is the Redeemer of the world; and I testify to you further that I know that Joseph Smith was a Prophet and that through him the gospel, which is the power of God unto salvation, is established again in the world. I testify to you that I know that the men who have succeeded the Prophet Joseph Smith, as seers and revelators and prophets unto this Church, are indeed prophets, seers and revelators. I testify further that I know that Heber J. Grant, who stands at the head of the Church today, is God's mouthpiece unto not only the Church, but the whole world, and whatever the Lord has to say to the world today, he will say through that instrumentality. May the Lord bless us and help us to thank him for a prophet, and to show our thankfulness by obedience to the words that shall come to us from him, is my prayer in the name of Jesus. Amen.

ELDER CHARLES W. NIBLEY

(Presiding Bishop of the Church.)

I have very much enjoyed this conference and the spirit of it, and I know that the Saints will return from these gatherings with a feeling in their souls that the Lord is with his people, the Latter-day Saints, and he is still at the helm. I believe the Lord is pleased with

his Church as a whole. I think that will be the opinion of the brethren and sisters who leave this conference, who have been attending faithfully at these meetings.

There has run through the sermons, the addresses, the remarks of the brethren who have spoken, this thread of thought that there will soon be a great spiritual awakening in the world and a great missionary movement in the Church, which will go out from the Church and accomplish more than has ever hitherto been accomplished in its history. I believe in that thought. I have felt that spirit and influence from the day that President Grant was made President of the Church. The world begins to see what we have to give. If I were asked to state what is the greatest need of the world today, I would answer in these words: "The knowledge of God." There be lords many and gods many. Men have ideas of God and godliness in multitudinous forms; but to know the only true and living God—that is the greatest need of all the world today. It is he whom we worship; it is he whom we serve. Within this Church of Jesus Christ of Latter-day Saints—and only within this Church—is the key of the knowledge of God. Herein is salvation for you and me, and salvation for all the world. In this book, the Doctrine and Covenants, are covenants and commandments, doctrines and principles, which form the only league that will ever enforce peace in all the world. Herein we are told of the doctrine of obedience, and we try to follow it. We are told of the doctrine of community and social life, and we try to live according to those precepts. The government of the

Church, the government of the people, the organization of the Church and of the priesthood quorums supplementing the work of the civil government, is far better and greater in every way than anything that man has ever yet known. There is salvation in it all. No man of himself can teach it. He must have the influence and the spirit of it, and there goes with this work, with these quorums of the priesthood, with these organizations in the wards and branches and stakes and missions, a spirit, an influence and a power that are of God, that man cannot give, that man cannot take away, and of which the world does not know. Therein is the key, as we are told in this book of revelation—the key of knowledge of God whom to know is life eternal.

Organized under this league, this covenant, you have the true organization from the Lord which will bring peace. Oh what peace! A peace that passeth understanding. It is good for my soul; it is good for you and for all mankind. When this is established, we will have a society extending and growing where there will be no I. W. W. or labor troubles. Why? Because in this league and covenant, the doctrine is laid down that the idler shall not eat the bread of the laborer. Everyone shall work and labor according to his strength and his ability. Therein is salvation, and no salvation outside of that. We are told in this league and covenant how we shall conduct ourselves in our homes, as we heard from Elder McKay yesterday; what we shall eat, that is good for us, and what we shall drink or abstain from drinking. We are told that we shall retire early and rise early, and how we

shall live, in order to prolong our lives and be strong and healthful. The Lord tells of this in this covenant; for, as the Lord says, if a man is faithful in receiving these priesthoods, and keeping the commandments of the Lord, his body shall be renewed; his strength will be renewed beyond his years, so that he shall live to be aged and strong like President Penrose and President Lund and many others that we have in our community. We are told how to regulate our family life, how to govern and control our children, and teach them how to pray. In all the affairs of life, in all the activities with which we have to do, we may turn to this book, and here find instruction. Here is guidance, here is direction, here is complete salvation, and nowhere else than here. The authority of the Holy Priesthood of the Son of God is here. The Lord whom he has chosen, and as Brother Joseph Fielding Smith said yesterday, a truth that we ought to know and remember always—that no man will ever come to the presidency of this Church unless the Lord wants him to be there. Don't forget that.

Now there is a great work to do. I ask myself: am I doing my share? In the olden times I know our parents went through great trials and made great sacrifices. In the days of the early apostles of this Church they made great sacrifices. Read of the time, in 1838 and '39, when the Lord told the Twelve to go over the great water, to go to England and establish missions. The conditions in which they left their families and the conditions under which they went, and stayed and returned, were all very

trying. The sacrifice that our fathers and mothers made in the building up of this country were very great. But are you making any particular sacrifice now? Am I making any particular sacrifice? I do not know that I am. We go out to the conferences and preach here and there, we talk to the Saints; we are well cared for. We have good beds in which to sleep, and when we are hungry we are furnished the best that the land affords, for us to eat. I do not call that much of a sacrifice.

Now, my brethren and sisters, let us ask ourselves the question, and members of this Church everywhere, how much of a sacrifice am I making for the work of the Lord today? Are you? Not very much, as a rule. There is a sister here and there, a widow woman perhaps, here and there, with her son out on a mission. She is working hard to sustain that son, she is making some sacrifice—a thousand times more than I am. Such as she are making sacrifices, but with you and me, and the rest of us, it is different, for we are not sacrificing very much. It is time that we should get it into our hearts that we, too, can make some sacrifice, we, too, can help to do something to build up the kingdom of God. There is a world to save, and herein I repeat, is the plan of salvation, and the only plan, the only salvation for the world is here in this league and covenant, which shall take in all the nations, in time. "For it shall come to pass," says one of old, "that every knee shall bow and every tongue shall confess"—confess what? "Confess that Jesus is the Christ, to the glory of God the Father." O, I hear it said sometimes: "We have warned the

world." We have, have we? Why, since President Woodrow Wilson was sent out as a missionary, and since President Penrose started as a missionary, don't you know there have been two generations of men and women who have risen and fallen since then? There is a new generation now, and freedom has come to rule the world instead of force. That is the principle that has been fought out in the Great War that is now happily closing—that freedom shall rule, and that the rule of force shall never again assert itself for any length of time in this world. The great German poet Goethe saw this clearly, for in his play, "Faust," I think it is, he states it in these words, as I recall the translation. "This ancient truth"—very ancient truth, remember, older than the world itself—

"This ancient truth still holds its course:

If you adopt the rule of force,
And boldly seek your chosen goal,
You risk your own, your all, your soul."

So the rule of force, by which the German emperor sought to dominate the world, has been vanquished, whipped, destroyed; and freedom has come now to all the world. There are generations of men and women growing up who have never heard the sound of this gospel. Cannot you do something? Cannot I do something? Am I not willing to sacrifice something that they may hear this message? They are the children of my Father, my God. They are my brothers and sisters. Just consider what our Father says he sacrificed for you and for me: "God so loved the world"—do you love the world? Your son has been sent out, not voluntarily perhaps, some may

have volunteered, but generally they were conscripted, but they have gone and they have offered their lives for their country. Wasn't it a sacrifice? It was, and a great one, even when they return with their lives; but God so loved the world that he gave his Only Begotten Son that mankind might not perish but have everlasting life. That is the sacrifice he made; that is the sacrifice his Son made. Are we willing, am I willing, are you and all of us willing to make any sacrifice further for this work, this great cause, this great missionary movement and effort that is upon the Church, or will be, whereby mankind may be saved and come to a knowledge of the Son of God? The key of that knowledge of God rests with you. Men may think they know him; men may try to understand him; but by and with the organizations of this Church and through the authority of the holy priesthood, the power of godliness is manifested to men in the flesh; but without this priesthood—so says this league and covenant—"without this priesthood and the ordinances of the gospel, the power of godliness is not made manifest to men in the flesh." You have that knowledge. Shall we not share it, shall we not do something and say something to spread this truth abroad? We sing and repeat the song, that we are willing to do; but how much am I doing? Not much. Doing may be according to my years and strength and ability, what I am called to do; but I am making no particular sacrifice, I don't count it so, for a moment. On the contrary, I have been greatly benefited because of my connection with the Church. The Church has helped me infinitely more than I

will ever be able to help it. And I see presidents of stakes and leaders of the people in this Church everywhere who likewise have been benefited greatly because of the positions they have been called to fill in this Church. Who among us has the Church not helped? Who among us all can say that the Church has not been a foster father and a blessing in every way. So the Church has made me. Cannot I do something for the Church? The Lord has made us, and not we ourselves. Cannot we do something for him? We are not doing a great deal yet. The Lord help us to re-

solve anew in our hearts that by and with the help of his Spirit we will be willing to sacrifice if need be and show him that for mankind we will do something. We love his children because he loves them, even all the children of men. They are my brothers; they are your brothers; they are his children. God help us to appreciate that great fact and to live by every word that proceedeth forth from the mouth of God, through Jesus Christ our Lord. Amen.

Arnold E. Blackner sang a solo: "O Lord, Remember Me."

PRESIDENT HEBER J. GRANT.

I have in my hand a little book entitled *Abraham Lincoln's Don'ts*. I wish to read just two or three selections:

SAYINGS FROM PRESIDENT LINCOLN.

"I feel that I cannot succeed without the Divine blessing, and on the Almighty Being I place my reliance for support."

"Two principles have stood face to face from the beginning of time and will ever continue to struggle. The one is the common right of humanity: the other is the divine right of kings."

The common right of humanity has come very near achieving a complete and perfect triumph in the great war that is now closed.

"Teach men that what they cannot take by an election they cannot take by war."

"Take all the Bible upon reason that you can, and the balance on faith, and you will live and die a better man."

"Never send a wrathful letter—burn it, and write another."

WORK FOR A SUNDAY LAW AT THE NEXT LEGISLATURE.

I wish that I could impress this sentiment which I am about to read, upon the heart of every Latter-day Saint who shall hear it:

"Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in schools, in seminaries and colleges; let it be written in primers, spelling books and almanacs; let it be preached from the pulpit, proclaimed in legislative halls, and enforced in courts of justice. And, in short, let it become the political religion of the nation; and let the old and the young, the rich and the poor, the grave and gay of all sexes and tongues and colors and conditions sacrifice unceasingly upon its altars."

And remember that God Almighty has told us to reverence the Sabbath day and to keep it holy. We have tried for years to get a Sunday law, but up to date, we have failed. The good representatives from the

outside counties have said: "If you want a Sunday law, you Salt Lake people enact it." We cannot get the men in the legislature to give it to us. We appeal to the good sisters who have the vote, to try and see that no one shall be sent to the legislature from this county or any other county, at its next session, who is not in favor of a Sunday law. (Applause.)

MORE SELECTIONS FROM LINCOLN.

"What's the matter with my two boys? Just what's the matter with the whole world. I've got three walnuts and each wants two."

"The prudent, penniless beginner in the world labors for wages for a while, saves a surplus with which to buy land or tools for himself, then labors for himself another while, and at length hires another new beginner, to help him. This is the just and generous and prosperous system which opens the way to all, gives hope to all, and consequent energy and progress and improvement of condition to all."

I wish to the Lord that this could be burned into the very heart of the I. W. W.

ANONYMOUS LETTERS.

I have received a lot of anonymous letters, since I became President of the Church, telling me a great many things that people would like me to announce here, positions they would like me to take, etc., to all of which I shall pay no attention. Any person who wishes to write me a letter and give me pointers should not be afraid to sign his name.

KIND WORDS FOR THE GERMANS.

I did, however, receive one letter from a good sister who signed her name, asking me to say some kind words, if I could do so, regarding the German people. She said it was generally understood, among many of the German Latter-day Saints, that I had hatred in my heart for the German people. I suppose that came from the fact that a year ago last April I spoke of infamous German conceptions, and paid my respects to the Kaiser, with all the force and ability with which God has endowed me. I quoted from that same inspired poet, Goethe, to whom Brother Nibley has referred here today. I did not quote from Goethe's very wonderful play "Faust," but from a simple little poem of four verses which I will read again:

"There are three lessons I would write,
Three words as with a burning pen,
In tracings of eternal light
Upon the hearts of men.

Have faith, though clouds environ round
And gladness hides her face in scorn,
Put off the darkness from thy brow;
No night but hath its morn.

Have hope, where'er thy bark is driven,
The calm distorts the tempest's mirth.
Know this, God rules the Hosts of Heaven,
The inhabitants of earth."

I said last year, that I hoped Kaiser William will live to have these words burned into his very brain. I guess he has learned that lesson, by this time, over in Holland: "Know this, God rules the Hosts of Heaven, the inhabitants of earth." I hope he has learned that simple truth. But there was a time when he thought he had so much power that he was going to rule the earth. Goethe closes his poem with this supreme declaration of love—a declaration in keeping with the teachings of our Lord and Master, Jesus Christ.

"Have love—not love alone for one,
But man as man thy brother call,
And scatter as a circling sun
Thy charities on all."

Every German who believes in these inspired teachings of Goethe has my love and confidence, but the Germans who believe in force, and who sustained the Kaiser, do not have my love and my support. My remarks were concluded in such a way that I am astonished any good German would imagine I had any ill will toward the German people. I will read what I said a year ago last April:

"In my anxiety to get through with as many items as possible in twenty-five minutes I came near neglecting to say one thing which I desire to say:"

Those of you who were here will remember that I sat down and afterwards asked permission, of President Smith, to add a few remarks, and this is what I said:

"I have never traveled with a man who impressed me more as loving God, and more determined to give to this work of our Redeemer his life's labor, than did the late Karl G. Maeser. I believe that the men and women whom the gospel found in Germany, and who in all honor embraced it, are as loyal, as true, and as patriotic as any other people who have joined the Church of Christ. The night following my call for a mission to Japan I lay awake until after three o'clock in the morning, and in thinking of those who were aged, and whom I hoped and prayed might live until I returned, I thought of my own dear mother, of John R. Winder, of George Romney, of Karl G. Maeser, and of others whom I loved with all my heart. I feel that the Germans who have embraced the Truth and who have the love of God and the love of our Redeemer in their hearts are as willing to go forth to battle against wrong and error as the people of any other nation who have embraced the gospel of Jesus Christ.

"May the Lord help us who know the Truth to go on proclaiming it, and bringing people to a knowledge of the Redeemer, and teaching them to love their fellow men instead of robbing and killing them, is my prayer and desire, and I ask it in the name of Jesus. Amen."

Now that is exactly how I felt a little over a year ago, and I have not changed my opinion. God bless the German Latter-day Saints. I love them. I love the honest, the world over. I expect a bountiful harvest of souls in Germany. I believe that there are millions of people in Germany who have never sustained, in their hearts, the course that was taken by the ruling classes; but it would have been as much as their lives were worth for them to have dared to assert themselves in opposition to the men who were in power. I hope the time is near at hand when liberty will prevail, when there will be peace, as far as we can get it—and efforts to that end

will be put forth by a League of Nations, and the people will strive to the best of their ability to bring about that condition. When that time comes, I expect a reign of liberty in Germany, and there will be a great harvest of souls in that land.

FATHER AND SON—TRAINING CHILDREN.

When Brother E. Wesley Smith was speaking here this morning about the necessity of parents being one with their children, giving them proper teachings and knowing where they are, holding up to us the example of his father, I thought of two splendid poems in a little book entitled *A Heap o' Livin'*. As they contain some excellent thoughts on father and son, I decided to read them to you today.

ANSWERING HIM.

"When shall I be a man?" he said,
As I was putting him to bed.
"How many years will have to be
Before Time makes a man of me?
And will I be a man when I
Am grown up big?" I heaved a sigh,
Because it called for careful thought
To give the answer that he sought.

And so I sat him on my knee,
And said to him: "A man you'll be
When you have learned that honor brings
More joy than all the crowns of kings;
That it is better to be true
To all who know and trust in you
Than all the gold of earth to gain,
If winning it shall leave a stain.

"When you can fight for victory sweet,
Yet bravely swallow down defeat,
And cling to hope and keep the right,
Nor use deceit instead of might;
When you are kind and brave and clean,
And fair to all and never mean;
When there is good in all you plan,
That day, my boy, you'll be a man.

"Some of us learn this truth too late;
That years alone can't make us great;
That many who are three-score ten
Have fallen short of being men,
Because in selfishness they fought
And toiled without refining thought;
And whether wrong or whether right
They lived but for their own delight.

"When you have learned that you must hold
Your honor dearer far than gold;
That no ill-gotten wealth or fame
Can pay you for your tarnished name;
And when in all you say or do
Of others you're considerate, too,
Content to do the best you can
By such a creed, you'll be a man."

Edgar A. Guest.

FATHER AND SON.

Be more than his dad,
 Be a chum to the lad;
 Be a part of his life
 Every hour of the day;
 Find time to talk with him,
 Take time to walk with him,
 Share in his studies
 And share in his play;
 Take him to places,
 To ball games and races,
 Teach him the things
 That you want him to know;
 Don't live apart from him,
 Don't keep your heart from him,
 Be his best comrade,
 He's needing you so!

Never neglect him,
 Though young, still respect him,
 Hear his opinions
 With patience and pride;
 Show him his error,
 But be not a terror,
 Grim-visaged and fearful,
 When he's at your side.
 Know what his thoughts are,
 Know what his sports are,
 Know all his playmates,
 It's easy to learn to;
 Be such a father
 That when troubles gather
 You'll be the first one
 For counsel, he'll turn to.

You can inspire him
 With courage and fire him
 Hot with ambition
 For deeds that are good;
 He'll not betray you
 Nor illy repay you
 If you have taught him
 The things that you should.
 Father and son
 Must in all things be one—
 Partners in trouble
 And comrades in joy.
 More than a dad
 Was the best pal you had;
 Be such a chum
 As you knew, to your boy.

Edgar A. Guest.

MISCONSTRUCTION AND MISAPPLICATION OF PUBLIC UTTERANCES.

Some years ago I preached a sermon in this Tabernacle. At the close of the service, on my way home, between here and the Eagle Gate, six or seven men complimented me for "spanking in public" Brother Abraham H. Cannon who had spoken just before I did. Two or three

days later some seven or eight men were in the President's office, and I was summoned before them and taken to task for "spanking" Brother Cannon. They were very angry. They were all Republicans, and all those who had complimented me were Democrats. Brother Abraham and I were there at this meeting, and I asked him if he knew that he was spanked. He said, no, he did not; and I remarked, "If I spanked you in public, I must have done it in my sleep. I quite frequently sleep when *other people* are talking; but, up to date, I have not learned to sleep while I am talking. I am not aware of saying one single, solitary word that reflected on what you said."

I requested that those two sermons be published in the *Deseret News*, one following the other; that neither Abraham nor I be permitted to read them before publication. When they were published I was to appear at the President's office and I would make any apology that was necessary for spanking Brother Abraham in public. Brother Cannon and I read them to ourselves and then read them aloud, and we could not find one single, solitary word wherein I had found any fault with what he had said, neither could the Presidency. So I did not have to apologize. Do you know, it is a very easy matter for us to misconstrue what people say, and make such an application that it may appear partisan or as if it were intended for personal advantage, in some way, shape or manner.

ENDORSEMENT OF THE SPEECHES OF THIS CONFERENCE.

I believe, as I believe the gospel, that all the speakers in this conference have spoken the honest sentiments of their hearts. I feel sure that the same may be said of those who spoke in the Assembly Hall and in the other overflow meetings, although I did not hear their remarks. I am confident all that has been said was intended for your good and my good, and for the advancement of God's kingdom here on earth. I endorse all that has been said here, by every speaker. I thank every man to whom I have listened, for the inspiration of the Spirit of the Lord that has come to him. I thank the Saints from the bottom of my heart for their vote of confidence.

A PLEDGE AND DECLARATION.

I can pledge to you the best that is in me to fulfil the high and holy calling that has come to me, to exercise in righteousness the power of the Priesthood of the living God, which centers in me, and to administer my office as the Trustee-in-Trust, holding your property, to expend it and use it to the very best of the ability with which God shall endow me. I expect to counsel with my counselors, with the Twelve Apostles and with the Presiding Bishopric of the Church—the men to whom the Lord refers in the revelation given to the Prophet Joseph Smith, naming the men who are to expend the funds of this Church; although I realize and know that legally and technically, I have the right to handle your funds personally, because of your vote, just as my predecessors have had that right. Yet I know that in a multitude of counsel there is safety, and I expect to have that multitude of counsel.

Again I pray God to bless all Israel, and to bless all men and all

women, the world over, who are honest in heart, who are prayerful, who are virtuous and who desire to do good. I pray God to have mercy on the sinners and to inspire them to repent. God bless you all, I ask it in the name of Jesus Christ. Amen.

The choir and congregation sang: "Up, awake, ye defenders of Zion."

PRESIDENT HEBER J. GRANT

In announcing the hymn President Grant said: President Charles W. Penrose wrote this hymn at the time Johnston's army was coming to Utah to destroy the "Mormons." Apparently the army did not make a very good job of it, because we are here. This hymn, by President Penrose, was sung in many places in England, creating considerable enthusiasm. In the London conference alone over \$3,000 were raised to pay the return fares of elders who were in England; that they might return to Zion and be among those who were to be "destroyed."

The benediction was pronounced by Elder Seymour B. Young, senior president of the Council of Seventy.

Conference adjourned until October, 1919.

Professor Anthony C. Lund conducted the singing in the Tabernacle. Professor John J. McClellan played the accompaniments, interludes, etc., on the organ as-

sisted by Edward P. Kimball, and Tracy Y. Cannon.

The stenographic reports of the discourses were taken in the Tabernacle by Elder Franklin W. Otterstrom, assisted by Clyde Rasmussen; and in the Assembly Hall and at the Bureau of Information, by Elder Frederick E. Barker, and Fred G. Barker.

EDWARD H. ANDERSON,
Clerk of Conference.

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Ninetieth Annual Conference

Of the Church of Jesus Christ of Latter-day Saints.

FIRST DAY

The Ninetieth Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 o'clock a. m. Friday, October 3, 1919, President Heber J. Grant, presiding.

AUTHORITIES PRESENT.

Of the First Presidency: Heber J. Grant, Anthon H. Lund and Charles W. Penrose; of the Council of the Twelve Apostles: Rudger Clawson*, George F. Richards*, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman, and Melvin J. Ballard; Presiding Patriarch Hyrum G. Smith; of the First Council of Seventy, Seymour B. Young, B. H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin, and Charles H. Hart†; of the Presiding Bishopric, Charles W. Nibley, David A. Smith and John Wells; Assistant Historians, Andrew Jenson, and A. William Lund. There were a large number of Presidents of stakes with their counselors, Patriarchs, Bishops of wards, and numerous other prominent officers, men and women, representing various quorums, and organizations of the Church.

The following Presidents of missions were in attendance: Charles A. Callis, Southern States; George W. McCune, Eastern States; Samuel O. Bennion, Central States; Winslow Farr Smith, Northern States; Heber C. Iverson, North-western States; John M. Knight, Western States; Joseph W. McMurrin, California; Nephi Jensen, Canada; Rey L. Pratt, Mexican; Benjamin Goddard, Bureau of Information, Temple Block.

President Heber J. Grant called the congregation, which practically filled the great auditorium and the galleries, to order.

*Reed Smoot was absent in Washington; and George Albert Smith, presiding over the British mission.

†Levi Edgar Young, detained by his duties in the University of Utah, was present at some of the subsequent meetings.

The choir and congregation sang:

Come, come, ye Saints, no toil nor labor fear,
 Eut with joy wend your way;
 Though hard to you this journey may appear,
 Grace shall be as your day.
 'Tis better far for us to strive,
 Our useless cares from us to drive,
 Do this, and joy your hearts will swell—
 All is well! all is well!

Why should we mourn, or think our lot is hard?
 'Tis not so; all is right!
 Why should we think to earn a great reward,
 If we now shun the fight?
 Gird up your loins, fresh courage take,
 Our God will never us forsake;
 And soon we'll have this tale to tell—
 All is well! all is well!

We'll find the place which God for us prepared,
 Far away in the West;
 Where none shall come to hurt or make afraid;
 There the Saints will be blest.
 We'll make the air with music ring,
 Shout praises to our God and King;
 Above the rest these words we'll tell—
 All is well! all is well!

And should we die before our journey's through,
 Happy day! all is well!
 We then are free from toil and sorrow too,
 With the just we shall dwell.
 But if our lives are spared again
 To see the Saints their rest obtain,
 O how we'll make this chorus swell—
 All is well! all is well!

The opening prayer was offered by Elder Edward H. Anderson,
 of the presidency of the Granite stake of Zion.

The choir and congregation sang:

Do what is right; the day-dawn is breaking,
 Hailing a future of freedom and light;
 Angels above us are silent notes taking
 Of every action; do what is right!

CHORUS:

Do what is right, let the consequence follow;
 Batle for freedom in spirit and might.
 And with stout hearts look ye forth till tomorrow;
 God will protect you, do what is right!

Do what is right; the shackles are falling;
 Chains of the bondsmen no longer are bright;
 Lighten'd by hope, soon they'll cease to be galling;
 Truth goeth onward: do what is right!

Do what is right; be faithful and fearless,
 Onward, press onward, the goal is in sight;
 Eyes that are wet now, ere long will be tearless;
 Blessings await you; do what is right.

PRESIDENT HEBER J. GRANT

I rejoice again at having the opportunity of meeting with the Saints in general conference. It was a source of great regret to all of us that we could not hold our April conference because of health conditions throughout the state. I am gratified, seeing that our postponed conference was only last June, that we have as large an attendance as we have here today.

DEPENDENCE UPON THE LORD

In standing before you today I feel my weakness and my dependence upon the Lord, and I pray for the faith, sympathy and good will of all who are here assembled, that what I may say shall be for their benefit as well as for my own. I can hardly realize that I am standing here as your representative, at the head of the Church. When I think of the men who have occupied this position, from President Brigham Young to President Joseph F. Smith, I indeed feel weak, but my faith and my knowledge regarding the divinity of the work in which we are engaged are so perfect that I have no doubt whatever that the Lord will give to me, with the aid of my counselors and the Council of the Twelve, with whom I meet in council every week, the inspiration to guide and direct the affairs of this Church in a way and manner which will be pleasing and acceptable to him. I have the same faith as that expressed by Nephi of old: namely, that the Lord requires no labor or work at the hands of man but what he will prepare a way whereby that labor can be accomplished. If I know my own heart, it is set absolutely upon seeking for the mind and the will of the Lord, and, then laboring, to the full extent of the ability with which I am endowed, to accomplish his purposes.

THE HYMN, "COME, COME, YE SAINTS"

Yesterday, or the day before, when I received a list of the songs that would be sung during this conference, I read them over without any particular thought as to their meaning or inspiration, but this morning while lying in bed thinking of this conference, I remembered that the first hymn that we were to sing here today was, "Come, come, ye Saints, no toil nor labor fear." I concluded to make that my text for my opening remarks, and then speak as I might be led during the remainder of the time I should occupy. To me this is a wonderful hymn, and the circumstances under which it was written, as I have been informed, give it an additional interest to me. I understand that when the pioneers were about to start across the trackless wilderness, to go a thousand miles to a place they knew not where, a place that President Brigham Young had seen in vision, he said to Elder William Clayton, "William, go and write a hymn that the Saints may sing at their camp fires, that shall be an inspiration and an encouragement to

them in their journey across the plains," and Brother Clayton withdrew and returned in a couple of hours with this great pioneer hymn that we have just sung. I was asked in Liverpool, by President Lyman, the day I arrived there to preside over the European mission, which of all the hymns was my favorite, and he said, "We will sing it tonight!" I told him I had none, that there were many of the hymns I loved dearly, but I had never selected any one as my special favorite. He said, "My favorite is 'School thy feelings, oh, my brother, Train thy warm, impulsive soul;' President Snow's favorite was, 'Zion stands with hills surrounded; * * * All her foes shall be confounded;' John Henry Smith's was, 'Up, awake, ye defenders of Zion;' President Wilford Woodruff's was, 'God moves in a mysterious way his wonders to perform;' and President Lyman said that President Brigham Young's was, "Oh, ye mountains high;" but I have since been told by one of his daughters that this is a mistake, that his favorite was Brother William Clayton's hymn, "When first the glorious light of truth, burst forth in this last age, How few there were with heart and soul, to obey it did engage." President Daniel H. Wells' favorite was, "Oh, ye mountains high." I said, "Brother Lyman, you don't need to go any further; I will pick mine inside of a minute. I will take, "Come, come, ye Saints," as my favorite."

I believe that William Clayton was inspired of the Lord when he wrote this hymn, and also the other hymn that was President Young's favorite. It was a wonderful trip the Pioneers were about to make. I can never think of it but I have admiration for the courage, the faith, and the will power of our fathers and our mothers who started out in the wilderness, not knowing where they were going, but singing:

Come, come, ye Saints, no toil nor labor fear,
But with joy wend your way.

I have talked with hundreds of those who crossed the plains and they had real joy and happiness in wending their way to this country.

Though hard to you this journey may appear,
Grace shall be as your day.

Certainly God did give them grace as their day.

'Tis better far for us to strive,
Our useless cares from us to drive,
Do this, and joy your hearts will swell—
All is well! all is well!

And not only was that good advice to people traveling across the plains, but it is good advice to each and to all of us every day of our lives. A cheerful, happy spirit of serenity is pleasing to our heavenly Father. The capacity and the ability to believe and accept the scripture that teaches us to acknowledge the hand of God in all things is pleasing to our heavenly Father.

Why should we mourn or think our lot is hard?
 'Tis not so; all is right!
 Why should we think to earn a great reward,
 If we now shun the fight?

The trouble with a great many people is, they are not willing to *pay the price*; they are not willing to make the fight for success in the battle of life. They are much like the people of whom I read in Brother N. L. Nelson's book on preaching—which I happened to open one day, and I read about people taking literally the instructions to take no thought of what one should say; and Brother Nelson wrote that many of those who took no thought at all never said much, as they were going contrary to the teaching, that we were to prepare ourselves; and he says, regarding the people who take no thought, that when they speak they ought to say, "Oh, Lord, here I am. I have a mouth and a pair of lungs that I will loan thee for a brief season; fill me with wisdom that I may edify the people," which he seldom does.

Why should we think to earn a great reward,
 If we now shun the fight?
 Gird up your loins, fresh courage take,
 Our God will never us forsake;
 And soon we'll have this tale to tell—
 All is well! all is well!

This magnificent audience here, our beautiful temple, our Church office building, and the temples from Canada to Southern Utah, and in the Hawaiian Islands, bear witness to all the world that God has never forsaken his people.

We'll find the place which God for us prepared,
 Far away in the West;
 Where none shall come to hurt or make afraid;
 There the Saints will be blest.

I believe there is no true Latter-day Saint who does not believe that God did prepare this land for his people. Brigham Young stood on the hill, beyond Fort Douglas, and, looking over this valley, said: "This is the place." God had shown him this place in vision, before he ever came here. Men tried to persuade him to go to California to that rich country, but this was the place which God had prepared, and we stopped here, and no mistake was made.

We'll make the air with music ring,
 Shout praises to our God and King;
 Above the rest these words we'll tell—
 All is well! All is well!
 And should we die before our journey's through,
 Happy day! All is well!
 We then are free from toil and sorrow too,
 With the just we shall dwell.

What sublime faith—that all is well! even should you die in the wilderness, and be buried in an unknown grave, so to speak; and yet that was their faith; and they could sing these words, night after night, with their hearts in what they sang. They were verily praying to the Lord. They had full faith in the revelations given to the wife of the Prophet Joseph Smith, wherein it is written: “The song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads.” Also: “My soul delighteth in the song of the heart.”

And should we die before our journey's through,
 Happy day! All is well!
 We then are free from toil and sorrow too,
 With the just we shall dwell.
 But if our lives are spared again
 To see the Saints their rest obtain,
 O how we'll make this chorus swell—
 All is well, all is well!

I remember upon one occasion, and I have often spoken of it,—I may have mentioned it here,—that my father-in-law, the late Oscar Winters, said: “Heber, I believe that the young people of Zion do not thoroughly appreciate what Brother Clayton's hymn meant to us, as we sang it, night after night, crossing the plains; and I believe that choir leaders do not appreciate it, or they would not stop after singing only three verses. I have listened in vain,” as I remember it, he said, “for between twenty-five and thirty years, to hear the last verse of that song sung by a choir, and I have never heard it.”

We are beginning to sing it now, because in almost every stake of Zion I have asked the people and the leaders of choirs, that if they only wished to sing three verses, please not to do it when I was present—but to sing the other verse also.”

A TOUCHING INCIDENT OF THE PLAINS

Brother Winters further said, “I want to tell you an incident that happened as I was coming to the valley. One of our company was delayed in coming to camp. We got some volunteers, and were about to go back and see if anything had happened,—if he had had trouble with Indians, or what was the matter,—when we saw him coming in the distance. When he arrived, we unyoked his cattle and helped him to get his supper. He had been quite sick and had to lie down by the road, a time or two. After supper he sat down on a large rock, by the camp fire, and sang the hymn, “Come, come, ye Saints.” It was the rule in the camp that whenever anybody started to sing that hymn, we would all join with him; but for some reason, no one joined with this brother. His voice was quite weak and feeble; and when he had finished, I glanced around, and I don't believe there were any of the people sitting there whose eyes were tearless. He sang the hymn very beautifully, but with a weak and plaintive voice, and yet with the spirit and inspiration of the hymn. The next morning we discovered that he was not hitching up his oxen; we went to his wagon, and we found

that he had died during the night! We dug a shallow grave and laid his body in it. We then thought of the stone on which he had been sitting the night before when he sang:

"And should we die before our journey's through,
Happy day! All is well!
We then are free from toil and sorrow too,
With the just we shall dwell.

"We then rolled that stone over in place as a headstone for his grave."

I noticed tears in Brother Winters' eyes. He started, as if he was about to tell me something more, but he hesitated and did not. I subsequently learned that after he had been in the valley for some time he came from his home in the country to Salt Lake to meet his mother, only to learn that she, too, had died before her journey was through.

ALONG THE "MORMON" TRAIL.

Some years ago, as the Burlington Railroad was building through Nebraska and Wyoming, the engineers found a piece of wagon tire sticking in the ground, on which was chiseled the word, "Winters." They wrote to Salt Lake City, telling of this discovery, and they returned several miles and kindly changed the line, of the road so as to miss that spot, knowing that it was the grave of some Utah pioneer. We have since erected, there, a little monument to the memory of Grandma Winters; and, on one side of that little monument, built of temple granite, we have had chiseled the words in the last verse of, "Come, come, ye Saints." Never can I hear this song, never can I read it, but my heart goes out in gratitude to my father and to my mother, and to thousands of those noble men and women who journeyed over the plains. Many of them, time and time again, crossed the plains to help others, enduring the hardships cheerfully, carrying out, in very deed, the teachings of this inspired hymn! I can never think of them but I am full of admiration and gratitude, and utter a prayer to the Lord to help me, as one of the descendants of that noble band, to be loyal, to be true, to be faithful as they were! In very deed, they were a band of men and women who, as the years come and go, will command greater and greater admiration and respect from the people of the world.

REASONS FOR THE PEOPLE'S COMING.

They came here, for what? Because of the burning and living testimony in their souls regarding the divine mission of our Lord and Master, Jesus Christ. They came here because they had an abiding knowledge that God lives, that he hears and answers prayers, that Jesus is the Redeemer of the world, and that Joseph Smith is his prophet.

God had given them that knowledge! When I think of this land today, and of the prosperity and peace that reign here, from Canada on the north to Arizona on the south, I indeed marvel and thank God. When I think that there is, perhaps, no other part of the United States more peaceful, more free from mob violence, and from those evils which disturb the serenity of people and cause them great unrest and anxiety, I am indeed grateful, and feel to bear witness to the inspiration of William Clayton, under a direct appointment from Brigham Young, the prophet of the Lord, to write a hymn that should so cheer the Saints. I acknowledge the inspiration expressed in the words that they would find the place that God had prepared far away in the West! When I think of the awful devastation that swept over the country, from which the Latter-day Saints were driven in Missouri and Illinois and other places during the Rebellion I am grateful that the Latter-day Saints escaped that awful state of affairs, and I feel to acknowledge the hand of the Lord. They came here for what? For the express purpose to serve God, to do right, as stated in the next hymn that we sang. I think this other hymn is worthy to be counted as a battle hymn:

Do what is right; the day-dawn is breaking,
Hailing a future of freedom and light;
Angels above us are silent notes taking
Of every action; do what is right!

Do what is right; the shackles are falling;
Chains of the bondsmen no longer are bright;
Lighten'd by hope, soon they'll cease to be galling;
Truth goeth onward: do what is right!

Do what is right; be faithful and fearless,
Onward, press onward, the goal is in sight;
Eyes that are wet now, ere long will be tearless;
Blessings await you; do what is right.

Do what is right, let the consequence follow;
Battle for freedom in spirit and might.
And with stout hearts look ye forth till tomorrow;
God will protect you; do what is right!

That is what our fathers and mothers came here for. Our late beloved President, Joseph F. Smith, from the time he was a child, ten years of age, when he crossed the plains, driving the team for his beloved mother, until the day of his death, labored seventy long years, in season and out of season, doing what was right, on all occasions and under all circumstances. I asked him, one day, which was his favorite hymn, and he said he did not have any. I said, "Well, Brother Lyman told me I ought to have one. I wish you would select one." "Well," he said, "I think I would hardly care to, but perhaps I am partial to the hymn by that heroic little soul, Sister Emily Hill Woodmansee, entitled, 'Uphold the Right:'"

Uphold the right, tho' fierce the fight,
 And pow'rful is the foe;
 As freedom's friend, her cause defend,
 Nor fear nor favor show.
 No coward can be called a man—
 No friend will friends betray;
 Who would be free, alert must be;
 Indifference will not pay.

Note how they toil, whose aim is spoil,
 Who plundering plots devise;
 Yet time will teach, that fools o'erreach
 The mark, and lose the prize.
 Can justice deign to wrong maintain,
 Whoever wills it so?
 Can honor mate with treach'rous hate?
 Can figs on thistles grow?

Dare to be true, and hopeful too;
 Be watchful, brave and shrewd;
 Weigh every act; be wise, in fact,
 To serve the general good.
 Nor basely yield, nor quit the field—
 Important is the fray;
 Scorn to recede, there is no need
 To give our rights away.

Left-handed fraud let those applaud
 Who would by fraud prevail;
 In freedom's name contest their claim,
 Use no such word as fail;
 Honor we must each sacred trust,
 And rightful zeal display;
 Our part fulfil, then, come what will,
 High heaven will clear the way.

WHY WE ARE UNDER OBLIGATIONS TO SERVE GOD.

Certainly President Smith's life was an example of courage and willingness to do the right, without fear to announce himself on any proposition for the good of mankind.

As I think of the wonderful prosperity of the Latter-day Saints, of what they have accomplished, of what they are accomplishing, and of the respect that is being shown them today, in comparison with the contempt that was shown to them years ago, I certainly feel to thank the Lord for all of his mercies and blessings to us, and to beg, entreat, and implore every Latter-day Saint to so order his or her life that they will in very deed do that which is right, let the consequence follow. With all the power that I possess, I would urge upon the Latter-day Saints the keeping of the commandments of the Lord. There is nothing truer than the statement that obedience is better than sacrifice, and to hearken than the fat of rams. The man and the woman who obeys the commandments of the Lord grows and increases in light, in knowledge, in intelligence; and above all, they grow in the testimony of the Lord Jesus Christ. When I think of all that we have

accomplished and of our being here in fulfilment of the prediction of Joseph Smith that the Latter-day Saints should come to these Rocky Mountains and become a great and a mighty people, I am reminded of the sufferings, the hardships, and the trials that the people underwent in their drivings and expulsions from Missouri and Illinois, and I feel to say, truly God has preserved and blessed us in this land, and we are under obligations to him to serve him, so that those who know not the truth, may see the honesty, the integrity, the devotion of our lives, that these may inspire them to investigate the gospel of the Lord Jesus Christ.

We are told in revelation from the Lord that we should be anxiously engaged in a good cause, and that we should bring to pass much righteousness of our own free will and choice, for we are agents unto ourselves; and wherein we do good, we shall in no wise lose our reward. I am always thankful when I read in the Doctrine and Covenants that there is a law irrevocably decreed in heaven before the foundations of the world, upon which all blessings are predicated, and that when we obtain any blessing it is by obedience to the law upon which it is predicated. When I go into a house to administer to those who are afflicted, if I know that they have observed what is known as the Word of Wisdom; if I know they have fulfilled the law whereby they are entitled to the blessings of the Lord, I can administer to people of that kind with faith, knowing that if it is not the will of the Lord for them to pass away, he will hear and answer the prayer of faith, and they will be restored.

GOD'S ANSWER TO A PRAYER OF JOSEPH, THE PROPHET.

When I stop to think of the condition our people was in years ago and that some of the great and important revelations that have come to this Church, came to us from prison cells—today, I say, what a wonderful contrast! Certainly God has been good to this people. I think one of the greatest of all the revelations that we have is the one that came to us in answer to a prayer from the Prophet Joseph Smith when he was in Liberty Jail, in Clay county, Missouri, on the 20th day of March, 1839. He prayed to the Lord:

O God! where art thou? And where is the pavilion that covereth thy hiding place? How long shall thy hand be stayed, and thine eye, yea thy pure eye, behold, from the eternal heavens, the wrongs of thy people and of thy servants, and thine ear be penetrated with their cries? etc.

In answer to this, the Lord states, among other important items:

"How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty, from pouring down knowledge from heaven, upon the heads of the Latter-day Saints.

"Behold, there are many called, but few are chosen. And why are they not chosen?

"Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

"That the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

"That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control, or dominion or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood, or the authority of that man.

"Behold! ere he is aware, he is left unto himself, to kick against the pricks; to persecute the saints, and to fight against God.

"We have learned, by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.

"Hence many are called, but few are chosen.

"No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long suffering, by gentleness, and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile,

"Reproving betimes with sharpness, when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy.

"That he may know that thy faithfulness is stronger than the cords of death;

"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly, then shall thy confidence wax strong in the presence of God, and the doctrine of the Priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy sceptre an unchanging sceptre of righteousness and truth, and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee for ever and ever."

Placing the Prophet in a jail did not stop communication between God, our heavenly Father, and his chosen instrument here upon the earth. One of the greatest of all the great lessons that has come to us who hold the Priesthood, was given while he was in jail,—*"No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long suffering, by gentleness, and meekness, and by love unfeigned; by kindness and pure knowledge, which shall greatly enlarge the soul without hypocrisy,"* and so on. The Lord being my helper, standing at the head of this great Church, I shall endeavor to exercise the Priesthood that I hold in conformity with this revelation from the living God to the Prophet of the Lord, who was used as his instrument in founding the Church of Christ again upon the earth.

GRATITUDE TO GOD.

I thank the Lord for all his manifold blessings to us as a people. The Saints are prosperous, they are in good health now. We are meeting with blessings on all hands. I rejoice in this and feel grateful to

the Lord. I pray that, while we are together, we may be abundantly blessed by those that shall speak to us.

POSITION ON THE QUESTION OF THE LEAGUE OF NATIONS.

I did think of making some remarks similar to those I made here two weeks ago today, but I believe that I will do as the congressmen do. Instead of referring to my position upon the League of Nations and other matters, as I did two weeks ago, I will simply have printed in the conference proceedings the sermon that I then delivered, and you can read it at your leisure. It was printed in the *Deseret News*, I believe, a week ago last Tuesday. I will not take the time to repeat what I said. I read there a manifesto sent to the Senate of the United States begging them to pass the Peace Treaty, and I will simply have my sermon incorporated in our conference proceedings so that any of the Saints who want to read it can do so, and I will ask Brother Edward H. Anderson, the editor of the *Era* also to print my sermon in the *Era*, so that those of you who take that magazine will have the privilege of reading it. If there is any home in all the Church that does not have the *Era*, it simply shows that the people there are lacking in faith, that they think more of two dollars than they do of getting communications from the authorities of the Church, and important sermons, things which are of more value than the things of this world. You know there are a great many people who hold up copper cents in front of their eyes and hide dollars, and there are a great many who keep two dollars in their pockets and hide hundreds of dollars of inspiration and knowledge of great value to them through all time, and which will be of value to them in the great eternity to come.

UPHOLD THE LAW.

As Latter-day Saints we have what is known as The Articles of Faith, and one of them reads: "We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring, and sustaining the law," and no Latter-day Saint can in very deed be a Latter-day Saint if he does not honor and sustain and uphold the law. Nearly all over the world, at the present time there is a spirit of lawlessness, a spirit of ridicule, and one lacking respect for the men who hold positions.

One of the most terrible crimes that I have read of in years was enacted in Omaha, a few days ago, where a mob of citizens, because the policemen were trying to fulfil their duty as sworn servants of the law—had the officers in a building that was burning and said: "Let them burn," Let them burn—why? Because they would not deliver a prisoner to the mob, but kept that prisoner so that he could have a fair trial under the law.

When I was in Los Angeles a short time ago, they were selling whisky all over the city, and I was told that the officials of the city said, "You can sell it if you want to, we do not object, but you will

have to take your chances with Uncle Sam." What kind of public servants are they? Elected to enforce laws, they defy the laws of their own country, and allow people to sell whisky and to break the law! No wonder mob violence comes, when some of the leaders themselves break the law. No wonder they had this great war in Europe when the leaders of nations broke treaties and treated them as scraps of paper! No man can do that which is dishonest, or break laws of his country and be a true Latter-day Saint. No nation and no leaders of nations can do wrong, and break their obligations, but what they are just as much under condemnation before God and man as the other individual who does wrong. Truth will prevail. "Uphold the right, though fierce the fight," should be the motto of every Latter-day Saint, as it was the motto of our beloved leader who recently passed away.

ON LABOR UNIONS.

I want to say that I am perfectly willing that men shall join labor unions, that they shall band together for the purpose of protecting their rights, provided they do not interfere with the rights of other people. Life, liberty, and the pursuit of happiness belong to all people in the United States, according to the laws of our country, and should, upon all the face of the earth; and I say that, to my mind, a provision in a labor union is all wrong that favors boycotting and the laying down of tools or the quitting of employment because a non-union man obtains employment while exercising his God-given right to stay out of a union. Men who have that kind of a rule have a rule that is in direct opposition to the laws of God. There was a battle fought in heaven—for what? To give to man his individual liberty. An attempt to take the agency of man away is made when he does not see fit to join a union, when men in that union, without any complaint, or grievance, strike, because a non-union man is employed.

Now I'd better not say any more, perhaps, on this question, or I may offend somebody. I may hurt somebody's feelings: but it is the God-given right of men to earn their livelihood. The Savior said it was the first great law or commandment to love the Lord with all our hearts, and that the second was like unto it, to love thy neighbor as thyself. That is the doctrine for every true Latter-day Saint. How much love is there in starving your neighbor because he will not surrender his manhood and his individuality, and allow a labor union to direct his labor? Mighty little love, mighty little of the gospel of the Lord Jesus Christ in any such a rule! I hope to see the day when no Latter-day Saint will join a union unless the union eliminate that clause from its rules. I am not going to ask them to leave their union. I am not going to lay it down that they must, that it is the mind and the will of the Lord for them to leave a union. I want, as I said here two weeks ago, to give every man his free agency, to give every man the right to act as he thinks proper, but I cannot see how

a Latter-day Saint who is a member of such a union can get down on his knees and pray for God to inspire and bless him, to bless the Saints and to protect them, and then be a party to allowing one of his own brethren to go, year after year, without employment, because that brother will not surrender his manhood and join a union with him. There is none of the Spirit of the Lord in that, to my mind. That is exactly the way I see it. I will quote again what I quoted here two weeks ago:

Should you feel inclined to censure
 Faults you may in others view,
 Ask your own heart, ere you venture,
 If that has not failings too.

Let not friendly vows be broken;
 Rather strive a friend to gain;
 Many a word in anger spoken,
 Finds its passage home again.

Do not then in idle pleasure
 Trifle with a brother's fame,
 Guard it as a valued treasure,
 Sacred as your own good name.

Do not form opinions blindly;
 Hastiness to trouble tends.
 Those of whom we thought unkindly
 Oft become our warmest friends.

Also this poem:

Let each man learn to know himself:
 To gain that knowledge, let him labor,
 Improve those failings in himself,
 Which he condemned so in his neighbor.
 How lenient our own faults we view,
 And conscience' voice adeptly smother;
 But oh! how harshly we review
 The self-same errors in another.

And if you meet an erring one,
 Whose deeds are blameable or thoughtless,
 Consider, ere you cast the stone,
 If you yourself be pure and faultless.
 Oh! list to that small voice within,
 Whose whisperings oft make men confounded,
 And trumpet not another's sin,
 You'd blush deep if your own were sounded.

And in self-judgment, if you find
 Your deeds to others are superior;
 To you has Providence been kind,
 As you should be to those inferior;
 Example sheds a genial ray
 Of light, which men are apt to borrow;
 So first, improve yourself today,
 And then improve your friends tomorrow.

CLOSING TESTIMONY.

I thank the Lord that I am able to bear witness to you here today that I know that God lives, that he hears and answers our prayers; that I know that Jesus is the Christ, the Redeemer of the world, the Savior of mankind. I bear my witness to you here today that Joseph Smith was a prophet of the true and the living God, that he was the instrument in the hands of God of establishing again upon the earth the plan of life and salvation, not only for the living but for the dead, and that this gospel, commonly called "Mormonism," by the people of the world, is in very deed the plan of life and salvation, the gospel of the Lord Jesus Christ, that the little stone has been cut out of the mountain, and that it shall roll forth until it fills the whole earth. We believe in the restoration of the Ten Tribes; we believe in the literal gathering of Israel, and we believe that Zion shall be built upon this, the American continent, and that Christ shall reign personally upon the earth. May God help us who have a testimony of the gospel to so live that if we are upon the earth when he comes to reign, we will be worthy to be welcomed by him; and if we go beyond before he comes to reign, that we shall receive the plaudit, "Well done, thou good and faithful servant; enter into the joy of the Lord," is my prayer, and I ask it in the name of Jesus. Amen.

DISCOURSE OF PRESIDENT HEBER J. GRANT

In Tabernacle, Salt Lake City, September 21, 1919, in the afternoon of Salt Lake stake conference—Defines attitude on Treaty of Peace—"Standard Works of the Church are not opposed to the League of Nations—United States should stand by her allies—Change in treaty terms making resubmission to Germany necessary, would be a calamity" Allusions to great event in Church history occurring ninety-six years ago—Visits of Angel Moroni and other heavenly beings to Joseph Smith—Analysis of Articles of Faith—Personal experiences—Powerful testimony of restoration of the gospel.

I am grateful for the opportunity of again meeting with the Latter-day Saints in public worship. It is ever a pleasure to me to meet with the members of the Church of Jesus Christ of Latter-day Saints, and also, when opportunity presents, to meet with those not of our faith, to explain our faith to those who are not familiar with it, and to bear witness of the divinity of the work in which we are engaged.

Before speaking today on matters pertaining to our faith, I desire to make a brief statement. I have been requested, by word of mouth and by letter, on more than one occasion, to state my opinion regarding the league of nations. I received a telegram asking me to join ex-President Taft, ex-Attorney General Wickersham, President Lowell of Harvard, and other leading Americans, in signing the following manifesto:

In the senate at Washington, now that the committee on foreign relations has reported the treaty, the lines are sharply drawn between the immediate ratification of the treaty of peace with Germany, and its amendment with a reassembling of the conference and a reopening of negotiations that would bring great delay and prolonged uncertainty in settling the great issues of the peace. No partisan plea can be made. Party lines are already broken.

Standing at a distance from the conflict in the senate chamber, we plead for immediate ratification without delay. Our land requires it. A state of nervous strain, tension, and unrest exists, manifesting itself in disturbances, which in some cases have no self-evident connection with the war, but which are in fact its aftermath. The world is put in imminent peril of new wars by the lapse of each day. Dissensions between us and our former allies are being sown. We firmly believe and solemnly declare that the states and cities in which we dwell desire immediate peace.

The waging of war steadied and united the American people. Peace will bring prosperity, and prosperity content. Delay in the senate postponing ratification in this uncertain period of neither peace nor war has resulted in indecision and doubt, bred strife, and quickened the cupidity of those who sell the daily necessities of life and the fears of those whose daily wage no longer fills the daily market basket.

We beseech the senate to give the land peace and certainty by a ratification which will not keep us longer in the shadows of possible wars, but give the whole world the light of peace. Reservations in the nature of clarifications in the meaning of the treaty, not inconsistent with its terms, will not require the reopening of the negotiations with Germany and with our associates in the war, which we all and each united to win.

But there is no possibility of doubt that amendment of the treaty, as is now proposed by the senate committee on foreign relations, would require negotiation and a reopening of all the questions decided at Paris. Months of delay would follow. The perils of the present would become the deadly dangers of the near future. All the doubt engendered would aid the plots for violent revolution in this and other lands. The issues here and elsewhere between capital and labor, the conspiracy of speculator and profiteer, would all grow, and become more perilous.

This cannot be. The American people cannot, after a victorious war, permit its government to petition Germany, which has accepted the treaty, for its consent to changes in the treaty. Yet, if the United States should amend the treaty for its own purpose and policy, Germany would have full right to ask for concessions. Germany has agreed to make no claim in regard to enemy property seized in this country to an amount of seven hundred million dollars. Our recent foe could ask for a reopening of this issue and of the Lusitania claims. It could raise every question open before hostilities in regard to submarine warfare and the treatment of its nationals in this country. All the provisions for our trade in Germany raised by the economic clauses of the treaty, many of them vital to our industries and our farms, as in dye patents, dye supplies and fertilizers, the working of the reparation commission which superintends the trade of all with Germany could all be brought up by Berlin for readjustment by our negotiators, acting for the United States alone and no longer associated, with other victorious powers or supported by a victorious American army on the German border.

Peace is delayed until ratification comes. And any amendment postpones peace. Germany and England alone of the principal powers have ratified. The other principals necessarily await our action, influential and powerful as we are today, in the world's affairs. The ravages of war on more than a score of fighting fronts are continued by our needless delay. Let the senate give the world peace by ratification without amendment.

Even the amendment for which most can be said, the provision in regard to Shantung, will secure nothing which cannot be gained if China, backed

by the powerful advocacy of the United States, addresses itself to the machinery for righting international wrongs and meeting just claims created by the league between nations, China after eighty years of oppressive treaties and despoiled rights, by which all the great powers have profited directly or indirectly, has for the first time, in this covenant and treaty, the means and method to secure justice and the removal of the oppressive economic interference of stronger nations whose citizens are within her gates, protected by a long succession of international agreements. Moreover, it should be remembered that the clause regarding Shantung was made upon the statement by Japan that she will return the territory to China and, therefore, upon that condition; compliance with which promise the league can require.

The peace of the present and the righteousness of the future can be best secured by the ratification of the covenant and treaty without amendment. Let the senate take no action that will give any party to the treaty, and especially Germany, ground for maintaining that the ratification of the United States is not complete and that changes requiring a resumption of conference and negotiations have been made in it.

I replied as follows:

I have pleasure in joining ex-President Taft and other leading Americans in signing manifesto as outlined in your telegram of yesterday.

The sentiments contained in the above manifesto express my personal position with regard to the league of nations; and since signing the telegram I have neither heard nor read anything that has in any degree changed my position on this important question.

I regret exceedingly that the standard works of the Church of Jesus Christ of Latter-day Saints have been brought into this controversy, which has now become practically a partisan controversy. It is my opinion that this important question should have been kept absolutely out of politics.

On one important matter I desire to place the position of the Church of Jesus Christ of Latter-day Saints fairly before the people. An illustrated hand-bill has been circulated and has been widely republished in newspapers under the heading: "Mormon Bible Prophecies Become Issue in Opposition to the League of Nations." The position of the Church of Jesus Christ of Latter-day Saints is that the standard works of the Church are not opposed to the league of nations.

As stated in what I have read to you, I regret exceedingly that this great and important question has become a political issue, and I desire to ask each and all of the members of the Church, over which I have the honor to preside, that in all their controversy in connection with this great issue, they express themselves as to their views with due deference to the opinions of others. During the controversy I would like them to read, occasionally, the very wonderful and inspired hymn "O say, what is truth?" written by John Jaques, to be found on page 71 of our hymn book:

O, say what is truth? 'Tis the fairest gem
That the riches of worlds can produce;
And priceless the value of truth will be when
The proud monarch's costliest diadem
Is counted but dross and refuse.

Yes, say what is truth? 'Tis the brightest prize
 To which mortals or Gods can aspire;
 Go, search in the depths where it glittering lies,
 Or ascend in pursuit to the loftiest skies;
 'Tis an aim for the noblest desire.

The sceptre may fall from the despot's grasp,
 When with winds of stern justice he copes
 But the pillar of truth will endure to the last,
 And its firm-rooted bulwarks outstand the rude blast,
 And the wreck of the fell tyrant's hopes,

Then say, what is truth? 'Tis the last and the first,
 For the limits of time it steps o'er;
 Though the heavens depart and the earth's fountains burst,
 Truth, the sum of existence, will weather the worst,
 Eternal, unchanged, evermore.

On page 66 of our hymn book we find the following:

Should you feel inclined to censure
 Faults you may in others view,
 Ask your own heart, ere you venture,
 If that has not failings too.

Let not friendly vows be broken;
 Rather strive a friend to gain;
 Many a word in anger spoken
 Finds its passage home again.

Do not then, in idle pleasure,
 Trifle with a brother's fame,
 Guard it as a valued treasure,
 Sacred as your own good name.

Do not form opinions blindly;
 Hastiness to trouble tends,
 Those of whom we thought unkindly,
 Oft become our warmest friends.

Seeing that I have gotten into the habit of quoting poetry, another poem has just come to mind, which I will repeat, as I think it will be of value to us in teaching us to have respect for the opinions of other people:

LET EACH MAN LEARN TO KNOW HIMSELF.

Let each man learn to know himself:
 To gain that knowledge, let him labor,
 Improve those failings in himself,
 Which he condemns so in his neighbor.
 How lenient our own faults we view,
 And conscience' voice adeptly smother;
 But oh! how harshly we review
 The self-same errors in another!

And if you meet an erring one
 Whose deeds are blamable or thoughtless,

Consider, ere you cast the stone,
 If you yourself be pure and faultless.
 Oh! list to that small voice within,
 Whose whisperings oft make men confounded,
 And trumpet not another's sin,
 You'd blush deep if your own were sounded.

And in self-judgment, if you find
 Your deeds to others are superior;
 To you has Providence been kind,
 As you should be to those inferior;
 Example sheds a genial ray
 Of light, which men are apt to borrow;
 So first, improve yourself today,
 And then improve your friends tomorrow.
 Philip De La Mere.

I regret exceedingly that in political controversies men seem to lack that courtesy and that respect for their opponents that I believe all Latter-day Saints ought to have. I have never yet heard a Democrat make a political speech that I felt was fair to the Republicans. Being a Democrat, I shall not say anything about what I think of the speeches of Republicans regarding Democrats. It is a strange thing—but they say that "Love is blind," and some people have added, "and can't smell." I have sometimes thought that both statements were true. From my own personal contact with dear and near friends, Republicans and Democrats, I have not been able to discover the exercise of what you might call charity, if you like, for the opinions of others who oppose them politically at least not as much charity as should exist among our people. I am a thorough convert myself to the idea that it is not possible for all men to see alike. You know the remark made by a man once: "It is a splendid thing that we do not all see alike, because if we did, everybody would want to marry my Sally Ann;" and the other man remarked, "Yes, thank the Lord. If everybody saw your Sally Ann as I see her, nobody on earth would have her, and she would die an old maid." (Laughter.)

I am convinced in my own feelings that Great Britain, France, and the United States have common aims, common desires, common objects, and that a league in which those three nations are combined will mean peace as far as the acts of nations can bring peace to mankind. The three thousand miles of border between the United States and Canada, maintained for over a hundred years without the slightest trouble, without any great forts, such as they have felt obliged to have between Germany and France, and other European countries, gives me the absolute assurance in my heart that Great Britain and her subjects have the same desires for the welfare of mankind, and for the liberty of mankind, that we have here in the United States. Confidence begets confidence; good will begets good will; and I believe that having fought—for what? For our own existence, because I believe that but for the fact of our joining with the Allies in the great war, Germany would have conquered France and Great Britain, and that immediately thereafter she would have picked a quarrel with the

United States, in the hope that this country, too, might be conquered. That Germany could not have conquered the United States I have no doubt. While representing you, as chairman of the Liberty loan committee of the State of Utah, I attended a banquet in San Francisco, and in the course of a little speech of ten minutes—the limit given to me—I announced that we were sure to win the war; that there was no doubt of it in my mind, absolutely none, because I accepted the statement of an inspired prophet of the living God, who resided on this continent hundreds of years ago, who said that this is a choice land above all other lands, and that no king should rule on this land. Therefore I have no fear of Germany or any other country conquering these United States of America—none whatever. But if Germany had conquered France and England—which I believe she would have done but for our help—there would have been slain, instead of less than 100,000 of our boys, hundreds of thousands before we would have won the victory. I believe in my heart that it is our duty to stand by those nations that stood the brunt of the battle, and that saved us the loss of perhaps millions of our boys in the great struggle. I am not saying that I would not be delighted if this league of nations, or the terms of this covenant of peace, could be changed in some particulars, but they cannot be changed without submitting the treaty again to Germany. To my mind, that would be a calamity.

Now, I did not intend to say this much regarding the league of nations, but rather to preach a little on the gospel of the Lord Jesus Christ.

AN IMPORTANT ANNIVERSARY.

Today is the ninety-sixth anniversary of that wonderful manifestation from God, the visitation of an angel from heaven to the boy Joseph Smith. Joseph Smith testified to all the world that Moroni, an ancient prophet of God who resided upon this continent, appeared to him in answer to his prayer to the living God for light and knowledge. He states that his room started to become light, until it was as light as the noonday sun, and then a personage appeared before him, conversed with him, delivered a most important message, and quoted many important passages of scripture, as you will find recorded here in a brief account of this wonderful event, given by the Prophet Joseph Smith in the Pearl of Great Price. I marked a number of passages that I thought I would read, but I will not take the time to do so. This angel delivered a message to Joseph Smith, and told him that in the Hill Cumorah there were buried golden plates containing a record of the forefathers of the American Indians. After delivering his message and quoting a lot of scripture to the boy, the messenger disappeared. He returned and repeated all that he had said before, and added a little additional scripture, then disappeared. He returned once more and repeated all that he had said upon the previous visits—and by this time it was morning. The boy dressed himself and went to the field

to work, but his father, seeing that something was the matter with him, as he had been awake all night and was feeble, told him to go home. On his way home, while trying to climb over a fence, he fell and was awakened by the voice of the messenger, and for the fourth time these messages were delivered to the boy Joseph Smith, after which he told the boy to go to his father in the field and tell him all that he had heard from the messenger. Joseph went to his father and repeated the message that had been delivered to him by an angel of God, a former prophet who lived upon this earth, and his father said: "This message is from God," and told him to follow the instructions of the angel. Joseph Smith went to the place where the plates containing the Book of Mormon record were buried, and when he was about to remove them, the angel told him the time had not yet come when the plates were to be delivered into his hands, but that he was to return to that spot once a year for four years, and then the plates were to be given to him. He did return once a year for four years, and upon each of those visits the angel of the Lord instructed this young man in the things of God, and prepared him to be the chosen instrument in the hands of the living God to restore again to the earth the plan of life and salvation, the gospel of the Lord Jesus Christ. Subsequently, John the Baptist, the man who baptized the Lord Jesus Christ, came and laid his hands upon the heads of Joseph Smith and Oliver Cowdery, and ordained those men to the Aaronic Priesthood, giving them the authority to baptize. After this ordination they went down into the waters of baptism and baptized each other. Subsequently, Peter, James, and John, the apostles of the Lord Jesus Christ, who had ministered in the days of the Savior and after his crucifixion, came to the earth, and they laid their hands upon the heads of Joseph Smith and Oliver Cowdery, and ordained the apostles of the Lord Jesus Christ, giving them all the keys, the powers, the rights and the authority to establish again the gospel plan and the Church of Jesus Christ upon the earth. "Oh," says the unbeliever, "we do not believe that any messenger ever appeared to Joseph Smith; we do not believe that John the Baptist laid his hands upon the heads of Joseph Smith and Oliver Cowdery; we do not believe that Peter, James, and John ordained these men apostles of the Lord Jesus Christ." The unbelief of all the world cannot change those facts, if they are facts; and we proclaim to the world that by the witness of the Holy Spirit we know that they are facts, and that they shall stand forever, for they can never be overthrown. The angel Moroni told the boy Joseph Smith that the day should come when an ancient prophet should appear and bestow the authority to turn the hearts of the children to the fathers. This promise was made years before the organization of this Church, and before the Book of Mormon was ever revealed, and a number of years later that promise was fulfilled, when that authority was given to Joseph Smith and Oliver Cowdery in a wonderful vision and manifestation in the Kirtland temple, April 3, 1836 (Section 110, Doctrine and Covenants):

The vail was taken from our minds, and the eyes of our understanding were opened.

We saw the Lord standing upon the breastwork of the pulpit, before us, and under his feet was a paved work of pure gold in color like amber.

His eyes were as a flame of fire, the hair of his head was white like the pure snow, his countenance shone above the brightness of the sun, and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

I am the first and the last, I am he who liveth, I am he who was slain, I am your advocate with the Father.

Behold, your sins are forgiven you, you are clean before me, therefore lift up your heads and rejoice.

Let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, built this house to my name.

For behold, I have accepted this house, and my name shall be here, and I will manifest myself to my people in mercy in this house,

Yea, I will appear unto my servants, and speak unto them with mine own voice, if my people will keep my commandments, and do not pollute this holy house.

Yea, the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the blessings which shall be poured out, and the endowment with which my servants have been endowed in this house;

And the fame of this house shall spread to foreign lands, and this is the beginning of the blessing which shall be poured out upon the heads of my people. Even so. Amen.

After this vision closed, the heavens were again opened unto us, and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north.

After this, Elias appeared, and committed the dispensation of the gospel of Abraham, saying, that in us, and our seed, all generations after us should be blessed.

After this vision had closed, another great and glorious vision burst upon us. Elijah the prophet who was taken to heaven without tasting death, stood before us, and said:

Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he [Elijah] should be sent before the great and dreadful day of the Lord come.

To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse.

Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.

WHY WE BUILD TEMPLES.

Millions of dollars have been invested in the Salt Lake temple. Month after month, as a boy, I contributed \$1 a month. As my wages increased I contributed \$2 a month, and later \$3, \$4, \$5 and finally gave several thousands of dollars, towards the completion of that temple. Why? Because the Lord God Almighty had given me a knowledge that the hearts of the children have been turned to their fathers; that the keys held by Elijah the prophet were in very deed delivered to Joseph Smith and Oliver Cowdery. The very granite bears witness to the faith, the knowledge and the testimony that God has given to the Latter-day Saints—not only this temple, but in Logan, in Manti, in St. George, temples have been erected to the same effect. In Canada

there is another temple, not yet completed, and one recently completed in the Hawaiian Islands, wherein ordinances for the dead can be performed. The temple still stands in Kirtland, Ohio, where these wonderful manifestations from God were given to the Latter-day Saints. By the revelations of the Spirit of God to them, they testify that these things did occur. There was also a temple at Nauvoo, Illinois, which was built under great stress—which our people built with the rifle in one hand, so to speak, and the trowel or the instruments used in building in the other. These temples, erected by the Saints in the days of their poverty, bear witness to all the world of the inspiration of God to those men and to the truthfulness of the visions in the Kirtland temple. No men and women would spend their money by the millions of dollars for the erection of temples, and spend their time, year after year, laboring for the salvation of their dead, if they did not have the witness of the Holy Spirit that in very deed the promise has been fulfilled that was made to the boy Joseph Smith ninety-six years ago today, that Elijah should come and restore these keys.

Almost simultaneously with this wonderful manifestation to the boy, this visitation of an angel of the living God, delivering a message and making promises regarding the organization of the Church and of many wonderful things, all of which have since been fulfilled, came a widespread impulse among men to acquire information concerning their dead progenitors. No person can deny, who will stop to reason upon it, that from the time of Elijah's visit, restoring the keys that he held, turning the hearts of the children to their fathers, there has come into the hearts of people all over the world a desire to know something about their ancestors. No truthful person can deny that this is the case. People will not believe, perhaps, that the turning of their hearts to the fathers, causing them to seek for information regarding their progenitors, is due to the fact that the keys had been turned in the temple at Kirtland; but we know that is the case. I have met men and have conversed with them, who have spent years and years of their lives gathering the genealogy of their forefathers, and compiling books containing that information. When I have asked them why they did it, they would say that they did not know, but that they were seized with a strong, irresistible desire to find out the names of their ancestors and to compile them. Now that they have finished the record, they seem to have lost all interest in it. To a Latter-day Saint a book of this size [holding up the Book of Mormon], containing the names of his ancestors, is worth many, many times, hundreds of times more than its weight in gold, because to the Latter-day Saint has come a knowledge that he can in very deed be "a savior upon Mount Zion" of his kindred who have died without a knowledge of the truth.

A VISITOR'S CONVERSION.

I am reminded of the wonderful testimony that comes into the hearts of men regarding the divinity of this work in which we are en-

gaged, by the labors that were performed by a gentleman named R. M. Bryce-Thomas, a retired colonel in the British army. Colonel Thomas came to Salt Lake City and stopped at the Templeton hotel, a small hotel in the Zion's Bank building at that time. His wife was taken sick, and as he sat there in his room and looked across the street to the old two-story adobe building that stood where the Hotel Utah now is, he saw a sign, "Mormon Publications." He read this sign "Mormon Publications," day after day, until it got on his nerves, and so he went over and bought some "Mormon Publications." When his wife recovered, he returned to his home in London, and he read these publications. He afterwards attended "Mormon" meetings and became convinced of the truth of the gospel of the Lord Jesus Christ, as again revealed to the earth through the Prophet Joseph Smith. He traveled all the way from the great city of London to Salt Lake City upon two separate and distinct occasions, for the privilege of going into the temple of the Lord, that stands on this block, and becoming a savior of his progenitors. As he was an educated man, and a man of importance, his friends thought that he had practically gone crazy, or he would not have joined the "miserable 'Mormons'." He received so many letters of inquiry, asking why he had joined the "Mormons," that he decided to write out his reasons for leaving the Church of England and joining the Church of Jesus Christ of Latter-day Saints. He did so, and sent those reasons to the Liverpool office to Brother Rulon S. Wells, who was then president of the European mission, asking him to have a few hundred copies printed so that he could distribute them among his friends. Brother Wells asked permission to utilize, in the shape of a tract, the arguments and reasons that he gave for leaving the Church of England. This request was granted. Tens of thousands of copies of "My Reasons for Leaving the Church of England and joining the Church of Jesus Christ of Latter-day Saints" have been distributed in this country and in Europe, and I commend that very scholarly and splendid pamphlet to all Latter-day Saints who have not read it. I am sure I have, at least a half dozen times; I have given away thousands of copies of this tract, and I want to bear witness here today, regarding this man—for I have met him and conversed with him—that he has the spirit of the gospel; that he has in his heart a testimony of the divinity of the work in which you and I are engaged; and it is the spirit that giveth life, that giveth understanding, that testifies of the things of God. This man is converted to the gospel. He is not only converted to the gospel, but he can give his reasons, scriptural reasons, in addition to the witness of the Spirit that he has received from the Lord as to the divinity of this work. Furthermore, he lives the gospel, and that is one of the great evidences of its divinity.

DEMANDS UPON THE POCKET.

It has been said that the tenderest part of the human anatomy, of the male variety of the species, is the pocket; and I think there is little

doubt of it, from my experience with mankind. The laws of the gospel of Jesus Christ are most exacting on the pockets of men, and our Church expects more from its members in this regard than any church upon the face of the earth. I remember reading of an incident where a man away up in northern Scandinavia, in that cold, hard country, where it is difficult to make a living, heard an elder proclaim the gospel of Jesus Christ again restored to the earth—faith in the Lord Jesus Christ, repentance, baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, and that Joseph Smith was a prophet of the true and the living God. He received the witness in his heart to the truthfulness of this message, and he went down into the waters of baptism. He soon received the spirit of gathering, and he gathered from Scandinavia to Utah. After he had been here a little while the bishop called on him and said: "You do not pay any tithing." "Why, I never heard about tithing." And the bishop taught him the law of tithing, that one-tenth of all that he made belonged to the Church for the spread of the gospel and the building up of the work at home and abroad. This man was shocked at the outrageous "tax," of the Church, as he termed it, but he said: "The gospel is true, and I guess I ought to live all the laws." After a great struggle he finally decided to comply with this law, and he honestly paid his tithing. The bishop later came to him and said: "You do not pay any fast-day donation to take care of the poor;" and the man said, "For the love of heaven, isn't ten per cent of all you make enough to take care of the poor?" "No," the bishop said; "but we do not ask you to give a dollar. All we ask is that you fast, that you fail to partake of food for two meals once a month—you are not asked for any money, but simply to give to us the equivalent of what you save. You can consult your doctor, and you will find that this is beneficial to your health to fast for a couple of meals once a month." Well, he said, he did not know about that, but he finally concluded he ought to do his share for the poor, so he fasted, and in fasting he partook of the Spirit of the Lord that is given to us when we fast and pray to God; and he rejoiced in paying his fast-day donation. Pretty soon the bishop came to him and said, "We need a new ward meetinghouse." "Well, let the Church build it—the tithing ought to be enough for that." The bishop said, "No, the Church will not build it, but the Church will give one dollar for each two dollars that we give. You know we need a new meetinghouse, in which to worship the Lord." He kicked and kicked hard, to use a slang phrase, but finally concluded that they needed a new meetinghouse, and he wanted to do his share. Next the bishop came around and said, "We need a Church academy, so our children may not only be educated in the things of the world—the sciences, arts, literature and so on—but in the things of God;" and he finally persuaded him to donate for an academy. Then he came and said to this man: "We need a stake meetinghouse." He complained again, but finally donated for a stake house. Then the bishop came around

and said: "Here, brother, we are making an extra effort to complete the Salt Lake temple, and we want a very large and splendid donation from you. You have been very prosperous; the Lord has blessed you since you came to this land." He hemmed and hawed and complained, but he finally gave the donation, because in the meantime he had learned this glorious principle of vicarious labor for the dead. Some people ridicule that principle; they say it is absurd, it is ridiculous that we, the living, can do work for the dead. People may ridicule this principle, but the very foundation of all Christianity is based upon the vicarious labor and the death of our Lord Jesus Christ for us. So this man finally contributed for the temple. The academy was soon completed, and his boy attended and in due time graduated with honor. Then the bishop called on him and said: "That boy of yours has graduated; he has made a fine record, and we would like him to go on a mission to his father's native land. It will cost you about \$25 a month to send him and take care of him." To this the man replied: "Bishop, that is the straw that breaks the camel's back. I paid tithing; I paid fast-day donations; I paid for a ward house; I paid for a stake house; I paid for an academy; I paid for the completion of the temple; but if the Church wants my boy, whom I had expected to bring me in at least seventy-five dollars a month now that he has graduated, they will have to pay his expenses or he will not go on a mission." "Well," the bishop said, "that will be all right, he will not go, because the Church is not paying the expenses. All they will do for him is to bring him home free of charge when his mission is completed. They will do that, they will bring him home again. That will be the limit." "Well, then," he said, "he will never go." The bishop said, "All right. Let us dismiss the subject and talk on something else." They talked on for about an hour. The bishop went around and around, and finally he came to the native land of this man, the country from which he had come, as well as his relatives and friends. Then he said: "By the way, whom do you love more than anybody else on the earth, except your own flesh and blood, your own family?" "Why," he said, "Bishop, more than any other person that draws the breath of life I love the man who came to me, away up in the midnight-sun country of Scandinavia, and brought to me the gospel of the Lord Jesus Christ, the man who came there with the Spirit of the living God, who touched my heart, and melted my very soul, and implanted in my being a knowledge that God lives, that Jesus is the Christ, that Joseph Smith was a prophet of the true and the living God; I love him beyond my power to tell." The bishop then said, "Wouldn't you like somebody to love that boy of yours just as you love that elder," "Bishop," he said, "You have conquered me fair and square. The boy can go. I will pay his expenses."

AN ARMY OF MISSIONARIES.

Love of God and love of our fellow men—the first great com-

land, the Savior said, the first great law is to love the Lord our God with all our heart, with all our might, mind and strength; and the second is like unto it, to love our neighbor as ourselves. I want to bear witness to all the world that no other people upon the face of the earth can show such love of God and such love of their fellow men as do the Latter-day Saints. We have about 2,000 missionaries, on an average, out in the world preaching the gospel, without money, without price, without being sustained except from their own pockets or the pockets of their relatives—for what? Because of their love of God, and because of their love of their fellows, to deliver the message to all the world that God has again opened the heavens; that he has spoken from on high; that he has sent his messengers; that they have laid their hands upon the servants of God in this day, and restored again to the earth the authority of the Priesthood of the living God, and the power to build up the gospel of the Lord Jesus Christ upon the earth.

We have recorded here in the back of this book, the little Pearl of Great Price, the Articles of Faith of the Latter-day Saints.

"We believe in God the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost."

BELIEF IN A PERSONAL GOD.

We believe absolutely in God our Father. I remember reading, while I was in England, a book entitled, "The Young Man and the World." In that book, written by Senator Albert J. Beveridge, there was one chapter on "The Young Man and the Pulpit." In his book, Mr. Beveridge says that any man who enters the pulpit to preach, if he is not converted in his heart of hearts to the truth of that which he preaches, commits a sacrilege every time that he stands up in his pulpit. Then he said: "A certain man, with good opportunities for getting correct answers, during an entire summer vacation asked three questions of all the ministers with whom he came in contact. The first question was: "Do you believe in God, the Father—God a person. God a definite and tangible intelligence—not a congeries of laws floating like a fog through the universe—but God a person in whose image you were made? Don't argue; don't explain; but is your mind in a condition where you can answer yes or no?" Not a minister answered "Yes." I wish to say that there is not a boy, there is not a girl, in the intermediate classes of the Sunday schools of the Latter-day Saints, nor is there a man or a woman in all the Church of Jesus Christ, who would not answer "Yes" to that question. We believe that we are the children of the living God, and that he is in very deed an exalted person. Why? Because the Lord God Almighty, nearly a hundred years ago, appeared to a little boy 14 years of age, and spoke to him. This boy saw that God our Father is a glorified man, so to speak; and he pointed to his Son, the Lord Jesus Christ, and said to this little boy: "This is my beloved Son, hear

him." In answer to a simple question from that boy, as to which of all these denominations of the world he should join, the Savior told him to join none of them, because they had all gone astray; and later he was called to be the instrument in the hands of God of restoring again the gospel of Jesus Christ to the earth.

The next question in Senator Beveridge's book was: "Yes or no, do you believe that Christ was the Son of the Living God, sent by Him to save the World? I am not asking whether you believe that he was inspired in the sense that the great moral teachers are inspired—nobody has any difficulty about that; but do you believe that Christ was God's very Son, with a divinely appointed and definite mission, dying on the cross and raised from the dead—yes or no?" Not a minister answered, "Yes." They went on to explain that he was a great moral teacher. Permit me to deny the fact that he was a great moral teacher, unless he was the Son of God. He himself announced that he was the Savior of the world, that he was the Only Begotten of the Father in the flesh, that he was the Son of God; and therefore, if he was not the Son of God, he could not have been a great moral teacher, because the foundation of his mission was that he was God's Only Begotten Son. If he was not God's Son, he could not be a great moral teacher, because his foundation would be a falsehood.

The next question was: "Do you believe that when you die you will live again as a conscious intelligence, knowing who you are and who other people are? Answer yes or no." Not one of them answered "Yes."

Every man and every woman married in the temple on this block, or in any of the temples of God, are married for time and for all eternity. We believe that the marriage covenant is an eternal covenant, and there is not a Latter-day Saint living who does not expect to have his or her conscious identity beyond the grave. Thank God for the first article of our faith and our absolute knowledge, of God and of Jesus Christ.

"We believe that men will be punished for their own sins, and not for Adam's transgression." I shall not comment on that.

"We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the gospel."

We find the following in a revelation from the Lord to the Prophet Joseph Smith, section 76 of the Doctrine and Covenants:

And this is the gospel, the glad tidings which the voice out of the heavens bore record unto us.

That he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world and to cleanse it from all unrighteousness;

That through him all might be saved whom the Father has put into his power, and made by him.

Who glorifies the Father, and saves all the works of his hands, except those sons of perdition, who deny the Son after the Father hath revealed him:

And now, after the many testimonies which have been given of him, this is the testimony last of all, which we give of him, that he lives;

For we saw him, even on the right hand of God, and we heard the voice bearing record that he is the Only Begotten of the Father—

That by him and through him, and of him the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God.

FIRST PRINCIPLES AND AUTHORITY.

We believe that the first principles and ordinances of the gospel are: First, faith in the Lord Jesus Christ; second, repentance; third, baptism by immersion for the remission of sins; fourth, laying on of hands for the gift of the Holy Ghost.

We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the gospel and administer in the ordinances thereof.

I want to say to you that all those missionaries who have gone out to preach the gospel—and we have had at least 80,000 of them, from the day the Church was first organized—have had laid upon their heads, the hands of God's authorized servants, men who held his authority; and all over the wide world, in every land and in every clime, from the midnight-sun country of the north to South Africa, wherever they have gone, the Spirit of the living God has attended them. From every land and from every clime men and women have received the witness of the Holy Spirit, and have embraced the gospel; and all the wisdom of all the world, the wisdom of all the churches, in all the world, has never yet been able to convert any Latter-day Saint elder. They say we have not the truth; they say that we are deluded! How the Lord Almighty has neglected for nearly 90 years, the honest, faithful, virtuous, upright Latter-day Saints, having failed to allow any of their missionaries, or of their converts in the world, to discover the error of this gospel as taught by the Latter-day Saints! Yet these men have gone forth after having had hands laid upon their heads, giving them authority as God's ambassadors to go and proclaim the truth, and from every denomination under heaven men and women have been converted to the gospel which some people regard as a delusion.

BELIEF IN PROPHETS.

"We believe in the same organization that existed in the primitive church, viz; apostles, prophets, pastors, teachers, evangelists, etc."

I shall not take your time further than to refer to the Prophet Joseph Smith. We believe that he was a prophet of God, and we not only believe it but we know that he was. Why? He declared that he would be chosen, when he was a child, and he was chosen. He announced to the world that he would receive the Book of Mormon, and he did receive the Book of Mormon, which he translated from the plates, to which reference has been made. Eleven men, in addition to himself, bear witness that he had the plates. Eight of these men hand-

led them and saw the engravings, and the plates were shown to three of these men by an angel of God who came down from heaven. "Oh, but," says one, "I don't believe it," but if eleven honest, reputable men testified that a man had committed murder, that man would hang all right or be shot. There is no one who can say that the statement of the witnesses regarding the Book of Mormon, is not true, and there are tens of thousands who can say, by the witness of the Spirit of God, that these things are true. Joseph Smith proclaimed that he would yet be a prophet, before he was one, and he was chosen. He predicted that the Latter-day Saints would be driven from city to city from county to county, from state to state, and finally driven from the confines of the United States to the Rocky Mountains, which was then Mexican territory. People laughed him to scorn for saying that he, whom they considered a miserable upstart, at the head of a deluded lot of people, would attract the attention of anybody to the extent that they would be driven out of a state, and particularly be driven beyond the confines of the United States. He also announced that the day would come when not only a city, not only a county, not only a state should be arrayed against the handful of Latter-day Saints, commonly called "Mormons," but the day should come when the whole United States would be arrayed against them. People hooted at that statement, but the day did come when we were driven from city to city, from county to county, and state to state, and the day did come when we were driven to the Rocky Mountains, where he had said we should become a great and mighty people. And that is exactly what we have become, because in proportion to our numbers we are a great and mighty people, and people are beginning to recognize it today. Finally the United States of America, on the statements of lying judges and others sent an army against us—for doing what? For doing what we never did, but subsequently the government pardoned us for our sins that we had never committed, but they sent their army here all the same. And later, because of false statements made to Congress, the government confiscated all the property, both real and personal, belonging to the Church of Jesus Christ of Latter-day Saints, as if the Lord desired doubly to fulfil the prediction of Joseph Smith. I picked up the paper day after day myself, when the trial was going on here in the courts, and read in bold headlines, "The United States of America vs. the Church of Jesus Christ of Latter-day Saints," and laid the paper down and said: "Thanks be to Uncle Sam for putting the absolute stamp of divinity upon the utterances of the Prophet Joseph Smith!" This is one of the reasons why we believe in prophets—because their prophecies are fulfilled. It is only fair to say that this property was afterwards restored to the Church by acts of Congress.

EVANGELICAL INSPIRATION.

"We believe in pastors, teachers, evangelists"—
There is no need of believing in an evangelist unless he has the

evangelical inspiration of his office. I want to say to you that when I was a baby my mother took me to the patriarch, or the evangelist, Brother Perkins, who afterwards moved to St. George and located there, and that patriarch put his hands upon my head and bestowed upon me a little blessing that would perhaps be about one-third of a typewritten page. That blessing foretold my life to the present moment. The promises made to that baby have been fulfilled. I went to Tooele as a boy not twenty-four years of age, to preside over that stake of Zion. I was without experience, and I felt mightily my weakness. Soon after I arrived there with my wife and two little babies, my youngest baby was taken very sick and came nigh to death's door. I did not know one single solitary soul in Tooele City when I went out there except John Rowberry and Francis M. Lyman. Brother Lyman lived next door to me, but he was not at home. Knowing that my little baby was in a dying condition, I sent for my friend, John Rowberry, the patriarch, the evangelist in that stake of Zion, asking him to come and assist me in blessing the baby. After blessing the little one he said: "Brother Grant, looking at it naturally, your baby is going to die." I said, "I have no doubt of it, unless the Lord hears and answers our prayers." He said, "Well, the Lord is going to hear and answer them. Go and get a table and a piece of paper, and sit down by the bed; I want to give this baby its patriarchal blessing." He laid his hands upon that baby and promised her that she should live; that she should grow to womanhood; that she should marry a servant of the living God; that she should become a mother in Israel; that she should become a leader among the sisters in the Church. A year or so ago, President Joseph F. Smith handed me the list of Church authorities to present to the people, as he quite frequently did. I read the names and presented them, and when I came to the last name, as one of the General Board of the Young Ladies' Mutual Improvement Association, I had to read that name through tears of gratitude, because I was presenting the name of my daughter, who, I believe, but for the power of God, would have died when a baby—I was presenting her name to be one of those to preside among her sisters, over thirty or forty-odd thousand of the young women in the Young Ladies' Mutual Improvement Association.

Why do we believe in evangelists? Because they have the inspiration of God, the inspiration of their office and they are able to foretell the lives of the men and women upon whom they place their hands. While in Tooele, I received a patriarchal blessing myself from this same man, John Rowberry, and he promised me that I should be taken from that stake of Zion and become a leader in the Church of Christ; and I stand here today a witness of the inspiration of God to that man, John Rowberry. Not only did he promise me that, but many other things, all of which have been fulfilled.

THE GIFTS PROMISED, AND BESTOWED.

"We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues," etc.—we believe in the gift of

tongues. When I was a little child, in a Relief society meeting held in the home of the late William C. Staines, corner South Temple and Fifth East streets, my mother was there, "Aunt Em" Wells was there, Eliza R. Snow, Zina D. Young, and many others. After the meeting was over Sister Eliza R. Snow, by the gift of tongues, gave a blessing to each and everyone of those good sisters, and Sister Zina D. Young gave the interpretation. After blessing those sisters, she turned to the boy playing on the floor, and pronounced a blessing upon my head by the gift of tongues, and Zina D. Young gave the interpretation. I of course did not understand one word that Aunt Eliza was saying. I was astonished because she was talking to me and pointing at me. I could not understand a word, and all I got of the interpretation, as a child, was that some day I should be a big man. I thought it meant that I would grow tall. My mother made a record of that blessing. What was it? It was a prophecy, by the gift of tongues, that her boy should live to be an apostle of the Lord Jesus Christ; and oftentimes she told me that if I would behave myself, that honor would come to me. I always laughed at her and said: "Every mother believes that her son will become president of the United States, or hold some great office. You ought to get that out of your head, Mother." I did not believe her until that honor came to me. Tell me that the gift of tongues is not exercised in this Church? As well tell me that I do not know that I stand here today. Subsequently my own wife, the mother of the baby to which I have referred, upon one occasion when I came home at 1 or 2 o'clock in the morning, having been working early and late trying to meet the interest on my obligations, read me a lecture about breaking the Word of Wisdom. She said to me: "You'd better drink tea or coffee, or even use tobacco, rather than sit up all night working. You are breaking the Word of Wisdom." Finally she stopped suddenly, and by the gift of tongues she made a prediction and several wonderful promises, among others that I should live to pay all my obligations. This was at a time when my friends were begging me to take the bankruptcy act. Among other things she promised that I should live to lift up my voice in many lands and in many climes, proclaiming the gospel. Since then I have lifted up my voice in the Hawaiian Islands, in Japan, in Great Britain, Belgium, Holland, the three Scandinavian countries, in Canada, in Mexico, and in almost every state in the Union of the United States, proclaiming that I know that God lives, proclaiming that I know that Jesus is the Christ, that Joseph Smith was a prophet of the true and the living God. I have done this in fulfilment of a promise made on my head by my wife, whose body now lies in the tomb, who made this promise years before it came to pass. I will not take up further time on that article of our faith.

OTHER ARTICLES OF FAITH.

"We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

"We believe all that God has revealed, all that he does now reveal, and

we believe that he will yet reveal many great and important things pertaining to the kingdom of God.

We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth; and that the earth will be renewed and receive its paradisiacal glory.

We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where or what they may.

We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring and sustaining the law.

Yet some people write that we are in rebellion against the United States; that we would like to set up a republic of our own; that we are a great financial combine of people who are arranging to eventually conquer our country. Our boys who gave their lives in France; our boys who went forth in far greater number than the government had requested, according to our population; our money so freely given for Liberty and Victory bonds; our declaration to all the world, through the Prophet Joseph Smith, that the men who wrote the Constitution of this country were inspired of the living God—all of these things give the lie to all the liars who are perpetually saying that we are opposed to this country. When the Latter-day Saints were being driven from their homes, when they were coming to these Rocky mountains in fulfilment of the prediction of Joseph Smith—they were being expatriated; they were driven from the confines of the United States, and were coming to Mexican soil. Our country was then in trouble with Mexico, and the government called on Brigham Young for 500 men to help fight Mexico. To this call President Young replied: "You shall have your men, and if we have not enough men we will furnish you women;" and within three days the men were ready. That Mormon Battalion went to California and discovered gold. Show to me, if you can, in all the history of the world another case of a people being expatriated, being driven from their own country, from their own lands which they had purchased, being driven out from a beautiful city, the last remnant of them crossing the Mississippi river in the dead of winter, on the ice, nine babies being born during the night of that terrible expulsion, with no shelter but their mother's breasts, going forth on their journey of a thousand miles in the wilderness, after having appealed to the president of their republic, who could only say: "Your cause is just, but we can do nothing for you"—show me another people, I say, who under like circumstances would have furnished 500 men to fight their country's battles! Show me greater patriotism and loyalty to country than this! It can't be done. Allow me to announce that from the day of Joseph Smith to this identical day, the leaders of this people have had absolute respect, love and reverence for their country. Allow me to announce further that we are patriotic Americans to the core, and that we have learned it, many of us, at our mother's knees, where we said our prayers. We believe absolutely in the inspiration of God to the men who framed our Constitution.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things.

JUDGED BY THEIR FRUITS.

All we ask of the world is to remember the articles of faith of the Latter-day Saints and to judge the Latter-day Saints by their fruits. This was the standard that the Savior gave for a righteous judgment. What are the fruits of "Mormonism?" No people in these United States of America have higher financial credit than the "Mormons." No other people in these United States of America have as low a death rate as the "Mormons." Vileness and wickedness do not decrease the death rate. No people of the same number can produce as many fine singers—and fine singing does not go with corruption and wickedness. The Lord said in a revelation to the wife of the Prophet Joseph Smith, "For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and shall be answered with blessings upon their heads." No people have a better reputation for fulfilling the first great commandment of God—"Multiply and replenish the earth." No race suicide in Utah; that is, in the "Mormon" sections of Utah, or in the "Mormon" communities of southern Idaho, or in Canada, or in Arizona, or Old Mexico. No people can make a finer record in failing to produce insane than the Latter-day Saints, and yet insanity generally comes with wickedness. No people can produce fewer criminals than the Latter-day Saints. The governor of the state of Arizona remarked some time ago that we were being robbed of several hundred per cent of our taxes, because none of our people were in the insane asylum, and we were entitled to quite a number. He further said that we were being robbed of two or three thousand per cent of our taxes because we had only one inmate in the penitentiary, although we were entitled to twenty-five or thirty, according to our population. I referred to this statement when I was in Arizona a short time ago, and the district judge, who was sitting in the audience, jumped up and said: "Pardon me, Mr. Grant, but that one has since been pardoned." (Laughter.)

I see I have talked much longer than I had intended. I rejoice in the witness of the Holy Spirit to me that I can stand up in all sobriety and testify to you that the angel of God, ninety-six years ago today, did appear to the boy Joseph Smith, and that the promises made to that boy have been fulfilled; that he did become a prophet of God; that he died a martyr to the truth; that his blood testified, as the blood of all martyrs has done in ages past, to the divinity of the work that he has established; and I bear to you my witness that God has given to me a knowledge that he lives; that Jesus is the Savior of the world, and that Joseph Smith was a prophet of God. I pray for light and knowledge and power and ability that you and I, every one of us who have received this testimony, may so order our lives that all men, seeing our sobriety, seeing

the uprightness of our lives, may be led to investigate the fruits of the gospel of Christ, and that they, too, may receive the witness of the Holy Spirit. This is my prayer, and I ask it in the name of Jesus Christ. Amen.

PRESIDENT ANTHON H. LUND

It is a pleasant sight to look upon so many Latter-day Saints who have come to our conference to join in the worship of God and to hear our leaders speak to us, to encourage us, to strengthen us in our faith, and to help us in our resolves to serve God. I look upon this movement of coming to conferences as a great help in uniting the Latter-day Saints both in faith and in love.

VALUE OF CONFERENCE GATHERINGS AND SACRAMENT MEETINGS.

The people of God formerly were commanded to go to the temple once or twice a year. They felt it a duty to make up their companies and travel to Jerusalem to attend the services in the temple of God. As long as this custom continued, Israel was united, but when this was abandoned, idolatry took place of the true worship. The Ten Tribes rebelled against Rehoboam who was left as king of the tribes of Judah and Benjamin only, Jeroboam saw that as long as his people should continue to go to Jerusalem to the temple, there would be a union with the people living there, and their faith would be kept up, therefore he built places of worship on the hills, tried to lead the people astray, and did this to a great extent. One way in which he accomplished this was to prevent the annual gathering of the people of God at Jerusalem.

We come here from many different places. I have already met this week people from Mexico on the south and Canada on the north, from California, from the East, and from up and down our State and Idaho, who have come here to attend conference. They meet with friends and old acquaintances and friendships are renewed. They attend the meetings of the conference and hear what the servants of the Lord have to give unto them.

We have this morning heard from our President. He has used the vehicle of hymns to bring to us some great truths, encouraging and inspiring us, and his teaching has been accepted by us all. We feel that he has been inspired by the Lord in speaking to us, and that he is inspired in the duties and labors that devolve upon him. I believe that we as a people ought to remember the words he has spoken, and carry them out in our daily lives.

Our meetings at conferences here, and our quarterly conferences, all tend to unite the Latter-day Saints. I could not ask the people to attend our general conferences in greater numbers than they do, as we are not able to give them all a chance to come into our tabernacle and other buildings where we gather at our general conferences.

I would like to ask the Latter-day Saints to be more punctual in attending their quarterly conferences both *Saturdays* and *Sundays*. Generally some of the Twelve, or of the Council of Seventy, or other leading men, are sent out to the stakes to attend the Stake Conferences. These ought to be attended well by the people. Those who attend will thus come in touch with the central government of the Church; they will learn what is wanted, and they will be built up in their faith and strengthened to perform their duties. We love to see the Saints come together, not only in their conferences, but also in their sacrament meetings, their quorum meetings and different meetings of the organizations that are helps in the government of the Church. We would like to see the people zealous in performing this duty.

DUTY OF THE SAINTS IN MEETING.

When we come together and someone is called to speak unto us, let us sustain him with our prayers, pray in our hearts that the Lord will lead him to speak unto us such things as shall be for our best good, and if we do this, our prayers will be answered. The speaker will be led to speak upon such things as are needed by those who have assembled. Our brethren very seldom write out their sermons before they go to meeting, except in cases where they are asked to speak on a certain subject. That does not mean that they do as the man to whom Bro. N. L. Nelson refers in his work on preaching, as quoted by our President. The Lord wants us to fill our minds with useful knowledge and then ask him to lead us in what we shall speak. By following this course the Lord will bring forth unto us that which he wants us to give unto the hearers. When the speaker sits down, show that you have been attentive to what has been said by saying "Amen" in your usual pitch of voice, as much as to say, "yes, those words will be treasured by me." We did that formerly more than we do now. We used to give our "Amen" so that all could hear it, but today we are too quiet in the matter. Let us show our sympathy with and our assent to what has been said, by giving a good audible "Amen" at the close of the discourse.

THE INSPIRATION OF JOSEPH THE PROPHET.

I will read a verse or two from one of the early revelations. I have always loved to read those revelations given to the Prophet in the early days, because they prove their intrinsic truth, as he could not have seen the future except by the power of God. In 1828, when the Prophet was a few months past twenty-two years old, he received a revelation, in which we find these words:

For although a man may have many revelations, and have power to do many mighty works, yet if he boasts in his own strength, and sets at nought the counsels of God, and follows after the dictates of his own will and carnal desires, he must fail and incur the vengeance of a just God upon him.

I call your attention to this revelation given almost two years before the organization of the Church, before the Prophet had had any experience in Church government, and in the various ways in which men's minds act.

When it says, "although he may have many revelations," most anyone would wonder how a person having had a revelation could ever fall away? We would so think to ourselves, and the young man Joseph, if it had been his own invention, would not have thought of putting this paragraph in the revelation. But this he received from on high, and it shows that the Giver understood mankind and understood how fickle their minds often are. Oliver Cowdery, the second elder in the Church, was writing for Joseph when they were translating the Book of Mormon. In doing so they came to a passage about baptism and they asked the Lord concerning that ordinance. John the Baptist, who held the keys of the Aaronic Priesthood in the days of the Savior, was sent to them, and he ordained them to the Aaronic Priesthood. He bestowed upon them the authority to administer baptism by immersion for the remission of sins, and he taught them how they should be baptized. Oliver and Joseph baptized each other according to the instructions given by the angel. Now, Oliver Cowdery saw the angel, he felt his hands upon his head, he knew the ordination he received was from God. At Harmony he was helping the Prophet as his scribe; and once, as they were traveling close to the Susquehanna river, tired out and persecuted, Peter, James and John appeared to them and bestowed upon them the apostolic power of the Priesthood. This was a great comfort to them. They had now the Melchizedek Priesthood as well as the Aaronic, and they were authorized not only to baptize but to confirm members in the Church and bestow upon them the Holy Ghost. They themselves received this and they were authorized to so administer to others.

The Church was not yet organized; a few were baptized; but on the sixth of April, 1830, the Church was organized, we generally say, with six members. There were more, but it took six members to incorporate. Then the Lord told Joseph and Oliver that they were to be ordained elders. They held the Melchizedek Priesthood, but there were no offices then established in the Priesthood. When the offices were instituted Joseph and Oliver were sustained by the people in the office of elders, and the Church was directed by elders for about fourteen months, and then the first high priests were ordained. It is remarkable, when you read the revelation concerning the government of the Church, given at the same time the Church was organized, to see that it contains really the law of the Church, and this has not been changed, because it was given by Him who understood the conditions and needs of his children and of his Church. In the revelation, instructions were given both about the organization, about the duties of the different officers in the Church, and of the members.

THE APOSTASY, TESTIMONY, AND RETURN OF OLIVER COWDERY.

When we think of Oliver Cowdery, having received revelations—not one but several—he had been with Joseph, he had been under that holy influence when Joseph was translating the Book of Mormon and, as he himself describes afterward, felt a heavenly feeling pervade his soul, as he sat under the voice of the Prophet and wrote down what the Prophet translated. And yet, with all this, a time came when the mind of Oliver became dark. He fell into transgression and was cut off from the Church. It shows the justice of the Prophet and those in the council, since, although he held such a high place in the Church he was not treated in a different manner from the lay members of the Church. But during the time that he was in a state of excommunication he did not deny the testimony to which his name is attached in the Book of Mormon. Those things he had seen.

It has been told of his being in a court (he was a lawyer and was conducting a case) and that his opponent thought he would gain influence over the jury and the people there by letting them know that Oliver Cowdery had signed the testimony of the Three Witnesses to the Book of Mormon. That did not keep Oliver from speaking the truth. He arose and bore his testimony in that courtroom to all present, stating that what he had signed there was the truth, because he had seen with his eyes an angel, that he had seen the plates, and that he knew what he had signed was true.

After a while, when the Church had reached its lowest point, almost, the Saints had been driven out of their possessions, had gone into the wilderness, the world thought there could be no more power in the "Mormon" Church, it had sung its last verse. But not so. The Saints were under the Lord's overruling providence. They were directed to a place where they could worship him according to his dictates and desires. At that time Oliver Cowdery came to the Church at Council Bluffs. Elder Orson Hyde, a man whom he had been the means of converting, was presiding there. The Council was called together, and Oliver had to be accepted like every other person who has been cut off from the Church. The people accepted his humble plea to come back into the Church. He said, "I do not ask for office, I just want to get within the pale of the Church." He also bore a strong testimony of its truth. It was not the hope of promotion or wealth, because the Church did not look like it would ever have any means, or that the Church would ever have any honor to bestow on people in the Church, but he knew that it was the Church of Christ. His conscience smote him; he felt that he did not want to die outside the Church, and he was received back again. He went down to the home of his brother-in-law, David Whitmer, in Missouri, and died there some five or six months afterward.

ALL THE WITNESSES PROVED TRUE TO THEIR TESTIMONY.

The same can be said of all the Three Witnesses of the Book of Mormon, that though they had received many revelations still they did leave the Church, but they never denied their testimonies of the truth of the Book of Mormon. David Whitmer never returned to the Church, but always bore a faithful testimony to the truth of the Book of Mormon. Martin Harris came back to the Church and on his death-bed he bore a strong testimony of what he had seen.

IN REGARD TO CONVERSIONS BY MIRACLES, AND BY THE POWER OF THE SPIRIT.

And in regard to miracles, persons having come into the Church by seeing extraordinary healings, or by seeing signs, knowing that they belonged to the Church of Christ, yet after witnessing such things some have left the Church. One of the first apostates came into the Church by seeing a wonderful healing, but if that was the only reason for his joining, it would have taken miracles every day, nearly, to have kept him there; he apostatized and left the Church. Those of us, brethren and sisters, who have joined the Church, and have had the Spirit of God conferred upon us by the laying on of hands, and have received the assurance that we have the truth, and that in going down into the waters of baptism we fulfilled the Lord's command to us, without having seen miracles, are just as strong in our testimony as those who have had ocular manifestations, because what you see with your eyes and hear with your ears is brought to the spirit through the different channels of your bodily senses, while those who receive a testimony through the Spirit of the Lord acting upon their spirits receive as strong a conviction of the truth as those who get it through their bodily senses.

How many of you who have received the testimony through the Spirit could become convinced that you are mistaken? You feel that the Lord has given you a knowledge for yourself; you know that this is the work of the Lord; you know that the Savior lives; you know that Joseph Smith was an inspired prophet of God, and as long as you perform your duty, and hold yourselves near to the Lord in prayer, that testimony cannot be taken from you. But if we neglect our duties, if we do things contrary to the will of the Lord, we can become dark. We can see in this hall at night when it is lighted up, but going out where it is dark we may remember what we have seen in the lighted hall, remember the light that lightened it; but outside, when we go into the land of the enemy, we cannot see our way, and we may even kick against the pricks; we may do that which we once knew to be wrong. Hence, let none of us forget how precious is the testimony of the Holy Spirit, to know that God lives, that his Son lives, and that his Son is coming again and will restore his kingdom upon the earth.

THE DUTY OF PREACHING THE GOSPEL TO THE WORLD.

The time is hastening, the end of the sixth millennium is near. The seventh millennium, it has been predicted, will be a reign of a thousand years of peace, then Christ will reign, then the work for the salvation of the human family, from the time of Adam down to the present, will be remembered, and all things both in heaven and on the earth will be gathered together in one and delivered over to Christ. What a happy time it will be, when peace shall reign on earth, when men will accept the word of the Lord! Satan will be bound, and will not be able to stir up men to war against one another, nor against God. What a beautiful picture is spread before us when we contemplate this happy time! Let us, brethren and sisters, remember the covenants we have made with the Lord, let us work faithfully to perform our duties and remember the great duty that rests upon us to spread the light to the world.

CONDITIONS IN MISSION FIELDS.

Just now we are prevented from sending elders, like we used to do, into different European countries and to the islands of the sea that are under the English government. They have been kind enough, however, to allow a few of our elders to go there. But we cannot send them as we formerly did when we have the elders ready to go. But our adversary will not be able to stop this work; it is not in his power. If our elders cannot go from Zion, we will have elders over there who will be inspired of the Lord to guide those who join the Church, and to bear testimony to the outsiders and bring many into the Church. I was pleased to hear Brother Richards, upon his return from England, tell us that when they did not have elders enough from Zion to place in charge of the conferences, they would take local elders. and they found even young men who really showed that they had ability to become splendid presidents of conferences. The people listened to them and accepted them as the servants of the Lord, and the work was not stopped. The same was true in Scandinavia. We have had to use local elders over there to a great extent, yet the work is going on. The Saints feel more united. They long, of course, for the elders from here to come as they used to, but as they cannot have them, they are able to take hold of the work themselves and to carry it on.

We had a letter from Liege, Belgium, the other day, which informs us that when the Germans moved into that city they took all the halls belonging to the city and installed their soldiers. Our elders were counseled to go over to England, and the Saints were left to themselves and could not hold meetings. But it was not long before some of the Saints opened their doors, and they could meet to hold Sunday School and meetings in private homes, until at last they got their hall back, and then the branch at Seraing joined the branch at Liege, and together they met both in Sunday School and sacrament meetings.

But they did not have elders or priests to administer the sacrament, so an elder visited them once a month, and he blessed their children and confirmed those who had joined the Church. For in that branch there were fourteen who joined the Church; and this elder performed this work until at last someone could be sent to labor there. So you see that the Lord can overrule for good whatever happens, and bless the Saints, and instil in their hearts a love for the truth that cannot be taken from them. During the time that they were alone they remembered their tithing, and sent it every month to Rotterdam, to the President of the Netherlands Mission, and they also gathered nearly four thousand francs for their poor. They were all poor, too, but they remembered some who were worse off than they were, thus showing their love both for the Church and for their brethren and sisters.

I understand that although our elders were withdrawn from Germany, branches have continued to prosper. The President of the Swiss and German Mission has not been able to get into the German part of the Mission until the present time. I believe he is traveling there now, the Trustee-in-Trust having authorized him to ascertain how much means is needed to help our poor Saints who are in distress. I think he got permission to visit the different branches; but during the time that the Saints have been isolated, they have continued to pay their tithes and offerings, and to meet together to edify one another.

THE VITALITY OF "MORMONISM."

So you see and realize the "Vitality of 'Mormonism'" in this, as Brother Talmage has written about so clearly. It does exist, and our enemies can not stop this work. It is of God, it will gain the victory; and it will grow, as the President said, until it shall fill the whole earth. That is the destiny of the work in which we are engaged. God bless us all. Amen.

Louisa Watson sang a solo: "Fear not ye, O Israel."

PRESIDENT HEBER J. GRANT

It is a source of regret to all of us, I believe, to learn from the despatches, received this morning, that the President of the United States is in a very critical condition of health. I wish to say that I was profoundly impressed with all that he said from this stand, during his recent visit, and that it met with my hearty approval. I had the pleasure of meeting him at the hotel, and I was impressed with the honesty and sincerity of his motives. I believe that he desires, with all the power of his being, to accomplish that which, in his estimation, is for the good of mankind the world over.

After the singing of the Doxology, by the congregation, we will ask that you all join Elder Orson F. Whitney in the benediction, and pray for the recovery of the health of our President of these United States.

The choir and congregation sang the Doxology:

Praise God from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host,
Praise Father, Son and Holy Ghost.

The closing prayer was offered by Elder Orson F. Whitney, of the Council of the Twelve Apostles:

ELDER ORSON F. WHITNEY

Almighty God, our Heavenly Father,—the Author of our being and the Giver of all that we enjoy, the Source of all power and the Father of the spirits of all men,—we desire to render gratitude and praise unto thee at this time for the words of inspiration that have been spoken from this stand at the opening of our general conference. We pray thee to sanctify them to our good, and to strengthen and inspire us to go forth with a renewed determination to serve thee and to keep thy commandments, to promote thy cause and, with all the power that we possess, reinforced by thy power resting upon us, to build up the Church and Kingdom of God. We dedicate this service unto thee and ask thee to hearken unto our petition.

We pray especially, our Father, for the President of the United States, thy servant who so recently addressed us from this stand, and with whose remarks and sentiments and the truths that he uttered our hearts were so powerfully impressed and our minds illumined. We desire, with all our hearts, that his life may be spared, that thou wilt deliver him from the sickness that now afflicts him, that thou wilt rebuke the destroyer in his behalf and raise him up to continue the mighty work unto which thou hast called him. We pray thee, O God, to touch him with a healing touch, to let the peace and light and power of the Holy Spirit rest upon him. Give him the faith to be healed. Bless those about him with faith and with the full command of all their knowledge and skill and judgment and wisdom, that they may render to him the assistance of which he stands in need; and all that is done for him, may it have thy blessing upon it to this end, that he may be spared to continue the work which thou hast given him to do.

We pray for all the leaders of the Nation. We pray for our Country. We pray for the cause of right and truth and freedom, that it may prevail; that thy Kingdom may come and thy will be done on earth as it is done in heaven.

We ask these blessings and invoke thy blessing in dismissal, in the name of the Lord Jesus Christ. Amen.

Conference adjourned until 2 o'clock p. m.

AFTERNOON SESSION.

President Heber J. Grant presided and called the congregation to order at 2 o'clock p. m.

The choir and congregation sang:

We thank Thee, O God, for a Prophet,
To guide us in these latter days;
We thank Thee for sending the Gospel
To lighten our minds with its rays;
We thank Thee for every blessing
Bestowed by Thy bounteous hand;
We feel it a pleasure to serve Thee,
And love to obey Thy command.

When dark clouds of trouble hang o'er us
And threaten our peace to destroy,
There is hope smiling brightly before us,
And we know that deliverance is nigh;
We doubt not the Lord nor His goodness,
We've proved Him in days that are past;
The wicked who fight against Zion
Will surely be smitten at last.

We'll sing of His goodness and mercy,
We'll praise Him by day and by night.
Rejoice in His glorious Gospel,
And bask in its life-giving light;
Thus on to eternal perfection
The honest and faithful will go,
While they who reject this glad message
Shall never such happiness know.

Elder William Lennox Adamson, President of the Blaine stake of Zion, offered prayer.

The choir and congregation sang:

Guide us, O Thou great Jehovah,
Guide us to the promised land,
We are weak, but Thou art able—
Hold us with Thy powerful hand.
Holy Spirit,
Feed us till the Savior comes.

Open, Jesus, Zion's fountains,
Let her richest blessings come,
Let the fiery, cloudy pillar
Guard us to this holy home.
Great Redeemer,
Bring, O bring the welcome day!

When the earth begins to tremble,
Bid our fearful thoughts be still;
When Thy judgments spread destruction,
Keep us safe on Zion's hill.
Singing praises,
Songs of glory unto Thee.

PRESIDENT HEBER J. GRANT

It has fallen to my lot, from the time that I became one of the general authorities, to come in close business relations with many influential people, both on the Pacific and the Atlantic coasts, as well as in the cities between. When I was a small boy, about twelve years of age, Col. Alex. G. Hawes, the Western Manager of the New York Life Insurance Company, came to board at my mother's home. He subsequently returned with his bride, and his first child was born in our house. He became, without any exception, the dearest and best friend that I had in all the world, aside from my own people, and my association with him, I believe, was as intimate as it was possible to have with any man. He treated me almost like a father; and in the panic of 1893, hearing that I might fail in business, he wrote and told me he had arranged to mortgage his home, to get money to assist me. He had tried at every commercial bank in the city where he lived to borrow money on first class collateral security, to send me; none of them were making loans. "But," he said, "the savings banks are loaning; they loan only on real estate, and I have no real estate except the home in which I live. I have arranged for a loan on my home, and if it will save your financial life, do not write, but telegraph immediately upon receipt of this letter, and I will transfer the money to you by wire, as delays are dangerous."

I could not hold back the tears of gratitude that filled my eyes, to think that a man of the world would make such an offer as this to me in my time of distress. He subsequently secured for me the agency for Utah of the great company with which he was connected, and for one year I was their representative in connection with my associates in this city. At that time a gentleman by the name of Darwin P. Kingsley was the superintendent of agencies, and subsequently became the president of that company. The day before yesterday I received a very beautifully bound volume of some four hundred pages, containing speeches made by himself mainly upon this great question of peace, and questions connected with the war. I have read with intense interest something over one hundred and fifty pages of these speeches, since the book arrived, and they strike a very responsive chord in my understanding of the situation. I remarked here this morning that, like the congressman, I was going to ask permission to reprint my speech of two weeks ago. I am going to do the same here again this afternoon, and shall have printed in tomorrow night's *News* one of President Darwin P. Kingsley's speeches on the League of Nations, containing also a splendid tribute to President Wilson. We will now be addressed by President Charles W. Penrose.

PRESIDENT CHARLES W. PENROSE

I feel very grateful for the privilege of attending this conference; also for the opportunity of speaking for a short time to this vast congregation. Although I am not altogether unaccustomed to public speaking, but have had some experiences at home and abroad in this direction, I approach the task imposed upon me this afternoon with some timidity.

GRATITUDE FOR THE RESTORED GOSPEL.

I feel keenly the need of the spirit of my office and calling to qualify me for saying anything today, after the splendid utterances that were delivered from this stand during the morning, and I hope that I shall have your attention and your faith and help while I stand here occupying this position. The Lord has been very merciful and kind to me since I embraced the gospel, restored in the latter days, when I was but a boy, and through all my travels and labors and struggles he has been with me by the power of his Spirit, and in the public congregation, this afternoon, I express to him, although in feeble language, the gratitude of my soul, the desires of my heart that I shall be able to continue in this splendid work in which we are all engaged as long as I live in the flesh, and then be able to carry on the work when I pass beyond the veil, and come into the society of the great men and women with whom I have been associated in years that are past, in the same mighty cause. It is the cause of God and of humanity, his children, for it involves the happiness and salvation of many millions, and the exaltation of those among them who received the gospel in the flesh, or afterwards received it in its fulness, and prepared themselves thereby to associate with the good and the true and the best of mankind.

Ever since I heard the gospel of Jesus Christ as restored in these last days, preached by the elders of Israel and published in the books of the Church, I have been filled with joy and satisfaction, for it seemed natural to me to receive these things. Although not one of my family and kindred received this gospel, yet it seemed perfectly natural to me to drink in of the streams that flowed from the eternal fountain, and today I bless and praise the name of the Lord for his goodness to me, in opening the eyes of my understanding and enabling me to see and comprehend the truth as it is in Jesus Christ, and that I am enabled so far to continue in the path, in the good work of the Lord. I can say, with the Prophet Joseph Smith, my course has been always, apparently, up-stream. I have not been favored like some of my brethren with having been born in the faith, or of parents that were in the faith, or of associations until I came in the Church with people called Saints; so my career during all the years that I have been in the service of the Church has been one continual struggle, so to speak. But my path has been a pleasant path, so far as enjoying the principles of eter-

nal life is concerned, and so far as the influences that have been thrown around me in the gospel and in my associations with the Saints and servants of the living God, it has been a continual pleasure to me, and today I rejoice with all my soul that I am in harmony with my brethren in the Priesthood and with the Saints of God who desire to serve him and keep his commandments.

IN HARMONY WITH THE BRETHREN ON THE LEAGUE OF NATIONS.

This is a glorious day for me. I find myself in perfect harmony with that which has been said by our brethren today, and with the sentiments expressed by President Grant, a week ago last Sunday, in which I believe most of the people, at any rate those who heard or have read the remarks that he made, feel that they were right and true and applicable to the present situation. I take great pleasure in announcing that so far as I know, all our close associates, the First Presidency, and Council of the Twelve, who are here at home—some of them are away—are in accord with President Grant in that which he did in reply to the manifesto, as it is called, sent from the East, which came by telegraph, and he telegraphed back his pleasure in signing his name with that of Ex-President Taft and a number of other prominent American citizens, desiring that the pact or covenant of the League of Nations should be approved by the Senate of the United States and that without delay, making some little lee-way for clarifications, perhaps, in some of the text, so long as it did not interfere with the full signing of the treaty. I believe we are of one heart and mind on that particular question, but we do not call into question the sincerity of some of our friends who do not see exactly as we do on this matter.

CONCERNING LIBERTY AND LABOR ORGANIZATIONS.

I am also in hearty accord with President Grant in the sentiments expressed this morning concerning the liberties of mankind. I believe in the doctrines of the Declaration of Independence; I believe in the principles set forth in the Constitution of the United States; I also believe in the destiny of this great government which God set up, the constitution of which was written by men who were raised up for the very purpose of placing on record principles that will bring about, eventually, the freedom of "all flesh." I believe it is the destiny of this great nation to carry the principles embodied in the two instruments I have named to all the world, and that this will be a preparation for that great day of universal peace referred to by President Lund, this morning. The liberty of mankind is not to be limited except to the extent of oppressive tyrannizing over and preventing the freedom of people who differ from us. I agree with President Grant on that matter that he talked about this morning,—that it is right for men to have the liberty to combine for their own benefit, for the raising of wages, for the shortening of hours of labor, for anything that will be for their

good and benefit, but they must not exercise that in a way to infringe the liberties of others who do not see as they see. The idea of a Latter-day Saint, a man holding the Priesthood of the Most High, given for a blessing, for persuasion, for instruction, for light and for the liberties of mankind, saying that a brother in the Church shall not have the privilege of obtaining work for the support of himself and family, unless he joins some society and has a card to show his membership therein! That, I think, is going far beyond the bounds of the liberty of American citizens. We have no right to trench upon the freedom of others. It is permissible to stand up for our own individual rights, to stand up for the rights of any association with which we are connected, unless such association involves oppression and tyranny upon any portion of mankind.

THE LORD HAS SET UP THE ENSIGN OF PEACE.

The Church of Jesus Christ of Later-day Saints was revealed from heaven in the last days, to bring about the liberties of the world. For all nations the Lord has "set up an ensign" as the Prophet Isaiah predicted he would. Read the 18th chapter of the book of Isaiah, also the 11th chapter and the 5th chapter. I will not turn to them now—you get them, and read them. The Lord declared that some time he would raise an ensign to the nations of the earth: "All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye." The ensign has been raised. Brother Brigham, when he went up on the mountain here just after the arrival of the pioneers, said that was "a good place to raise an ensign." I don't know that the ensign was raised right then and there, but the real ensign alluded to is the ensign of peace which is in the gospel of Jesus Christ sent down from heaven anew in these last days. It is to be brought by Zion, as Isaiah the prophet said, "Oh, Zion, that bringest good tidings, get thee up into the high mountain." That has been fulfilled in the coming here of the people who are now gathered in these mountain valleys, and the word of the Lord is going forth and it is to be carried to every nation and kindred and tongue and people.

THE REVELATIONS OF GOD AND THE COVENANT OF PEACE.

Some of our brethren will say, perhaps: "But do not the revelations of God, ancient and modern, declare that there will be tribulations and troubles and wars and bloodshed in the last days?" Certainly. Is that any reason why an ensign of peace should not be lifted up? Is that any reason why the gospel of peace should not be preached? Is that any reason why nations and communities and clubs and associations shall not be formed for the establishment of peace, for the proclamation of peace, for attempts to bring about harmony among the nations of the earth, preparing them for that day of

universal peace? I see nothing in any of the revelations of God, ancient or modern, that should stop or hinder in any way proper efforts made for the bringing together of the nations of the earth in a bond of peace. President Grant read some hymns this morning, all appropriate, all having good texts. I would like to read a hymn that we used to sing when I was a boy, when I first embraced the gospel, written by Parley P. Pratt, one of our splendid poets, one of the great men of the latter days, one who proclaimed the gospel at home and abroad. Here is what he says, on page 102 of our Hymn Book, hymn 92. He was the author of the first hymn in the book, the Church hymn book. I don't say anything against *Psalmodies*, or *The Songs of Zion*—they are all good, but there is our Hymn Book, not bound quite so well as it might be, perhaps, but it is our Church Hymn Book, very difficult to find in many of the stakes of Zion, and in some of the wards you cannot find one, but he is the author of the first hymn, a most splendid piece of poetry. I will read the first one—the President says to read them both:

The morning breaks the shadows flee;
Lo! Zion's standard is unfurled.
The dawning of a brighter day
Majestic rises on the world.

The clouds of error disappear
Before the rays of truth divine;
The glory, bursting from afar,
Wide o'er the nations soon will shine.

The Gentile fulness now comes in,
And Israel's blessings are at hand;
Lo! Judah's remnant, cleansed from sin,
Shall in their promised Canaan stand.

Jehovah speaks! let earth give ear,
And Gentile nations turn and live;
His mighty arm is making bare,
His covenant people to receive.

Angels from heaven, and truth from earth
Have met, and both have record borne;
Thus Zion's light is bursting forth,
To cheer her children's glad return.

This is changed a little from the original but that does not matter so very much.

Now here is the hymn that I was referring to:

Lo! the Gentile chain is broken;
Freedom's banner waves on high;
List, ye nations, by this token
Know that your redemption's nigh.

See on yonder distant mountain,
Zion's standard wide unfurled;
Far above Missouri's fountain,
Lo, it waves for all the world.

Freedom, peace and full salvation
Are the blessings guaranteed—
Liberty to every nation,
Every tongue, and every creed.

Come, ye Christian sects, and pagan,
Pope and Protestant and priest;
Worshippers of God or Dagon,
Come ye to fair freedom's feast.

Come, ye sons of doubt and wonder,
Indian, Moslem, Greek or Jew;
All your shackles burst asunder;
Freedom's banner waves for you.

Cease to persecute each other,
Join the covenant of peace;
Be to all a friend, a brother;
This will bring the world release.

Lo! the King, the great Messiah,
Prince of Peace shall come to reign;
Sound again, ye heavenly choir,
Peace on earth, good will to men.

PREPARATION FOR PEACE NECESSARY.

The point that I wish to make is this: While the numerous prophecies concerning the terrible times of tribulation of the latter days are about to be fulfilled, and are being fulfilled now, yet there should be efforts made to bring about peace, if possible, among the nations of the earth; and it seems to me that it is the province, the right, the duty of Zion in her beauty rising, in the mountains, to send forth all the aid possible and to lend a ready hand to help bring about peace on earth, good will to men. Do you think, my brethren and sisters, that when Christ shall come as the King of kings, the Lord of lords, that there will be no preparation made for that coming? Do you think that he will come and by a great cataclysm, will turn the warring nations into peaceful, united peoples? Oh, no. Some one will say, perhaps, he is going to utterly destroy them. Don't you believe it. When Christ comes there will be people dwelling on the earth who will not perish; many of the wicked will be destroyed "by the brightness of his coming," but before that a work of preparation will have to be accomplished and the principles which belong to our government and which are now being extended in the efforts to bring about peace will have softened the hearts of nations, the leading nations of the earth, so that they will combine for mutual help, and agree, instead of going to war and drenching the earth with human blood, that they will come together in a fraternal spirit and settle their difficulties by arbitration or submit them to courts of justice, which will be provided for, so that the rights of each other may be fully made plain and clear to all the world. That is the object in view.

I had the pleasure of meeting as a delegate in some of the congresses for the world's peace when I was abroad, particularly on my last mission to Europe, a number of the finest men and women who can be met with outside of this Church, great men, great women, with great minds and of great influence who advanced theories that were not practical. But they were good, philosophical, kind people with splendid desires. But the first real practical thing they tried to bring about was the disarmament of the great nations, that the number of their men in armies and navies should be diminished, that the munitions of war should be decreased in production, and the way be thus prepared for some kind of league or union by which the nations of the earth could come together in a solemn compact for the purpose of bringing about peace, so far as it could be established. I don't think there is any ardent advocate of the measures now being taken who makes the contention that this pact, if it should be signed, will bring about entire suppression of war or the war-like spirit. Not at all, but if there is anything practical that can be done to bring about disarmament among the nations (except by agreement when circumstances may arise to require arms and ammunitions), anything that can bring that about is in the right direction. It may not accomplish all that its advocates expect it to do, but it will prepare the way for that which eventually will come. The ideas will thus be presented to nations that have power and influence in the earth whereby they can make agreements by which wars shall be diminished and eventually abolished, so that the time will come, also predicted by the prophets, when "nation will not rise against nation nor kingdom against kingdom," and they will not even "learn war any more," but every man, spiritually speaking, can sit down "under his vine and under his fig tree; and none shall make him afraid."

That time will come. I am just as sure of it as I am that the sun will rise tomorrow morning. I don't know whether I will be here to see it, but it will rise just the same, no matter how much the clouds may come up, and I am just as sure that "the Sun of righteousness will arise with healing in his wings," as the ancient prophet predicted, and the bright rays of his glory will penetrate to the utmost parts of the earth, and he will indeed be the King of glory and the Prince of peace.

WE ARE NOT TO CEASE OUR EFFORTS AGAINST EVILS,
BECAUSE EVILS ABOUND.

But before that day comes there will be wars and rumors of wars, and plague and famine, and earthquake and divers evils, as we call them, which will only be, perhaps, the beginning of greater sorrows yet to come. I believe that these predictions will come to pass, but should that prevent all that are lovers of their race from making any efforts to bring about a different condition of things? If the "flu" or any other plague should go over the land again, are

we to sit down and say, "Oh, it was predicted, it will come and we cannot do anything against it?" If iniquity abounds, as Christ said it would, and because of it "the love of many would wax cold," is that any reason why we should not take steps against those iniquities? We are forming a social society, many of our brethren here, men that are capable of handling the subject, and the Lord knows, if he doesn't the devil does that something is needful to be done, needful for our young people, particularly, and those social workers are busily engaged in the good work, and they will be more busily engaged by and by, when they get a routine prepared and methods adopted by which we can reach the evil. Shall we cease from our efforts against evil because evils will abound and because "evil men and seducers will wax worse and worse," as predicted by the Savior? Are we not to take steps to try and check the evil? Take the Book of Mormon. That predicts wars and at the same time provides and tells what shall be done. Read the writings of Mormon and Moroni in the Book of Mormon. There is a labor imposed upon us, so it tells. What is it to do? Why, to check these evils, to proclaim against them, to unite together for peace and for harmony and for brotherly love, for the prevalence of the spirit of the gospel of Jesus Christ. So that the words of Parley may come to pass and the heavenly choir will sing again the anthem, "Peace on earth, good will to men."

READ THE PEACE PACT FOR YOURSELVES.

Now, I want to feel a good spirit toward my brethren who do not see it the way I do, exactly, and I want them to feel the same way towards me. I have most profound convictions in regard to this matter. I have read the propositions for a covenant of peace carefully, over and over, and over again, and I find that nearly everything that some of the great men and statesmen want to put in the pact is there already, and some things that they want taken out are not there at all. There has been a great deal of misrepresentation concerning it, and another thing I find to my great regret, that I have talked to a large number of our prominent men personally, and they have never read it themselves, they have had to go by what the proponents and the opponents have had to say and they are bewildered about it. They don't see and read and understand for themselves, as Jesus taught in his day, "Whoso readeth, let him understand." And that is something they should do in regard to this covenant, read the articles and compare them and see the bearing of the different articles, one upon another. I say here, that to my mind, it is one of the grandest things ever presented to the people of the world. There is nothing anywhere to be compared with it. Do I say it is perfect? No, but it provides means for its perfection, or for its correction, plenty of means provided for anything that needs to be put into it, or anything that needs to be taken out of it, just

as it was with our great Constitution of the United States. Now, I did not intend to talk directly on this subject this afternoon, but it has come to mind as I have been speaking.

ON THE NECESSITY OF OBEDIENCE TO LAW.

Now, my brethren, men holding the Priesthood of the Almighty! This has been sent down for the salvation of mankind, not merely for the honor of men who are called and ordained to the several offices in the Priesthood, not merely for that, although it is a great honor to be a priest of the Most High, a servant of the living God, clothed upon with divine authority, for that is what Priesthood means, divine authority, no matter whether a person has but a small part of divine authority or in its fulness, he has it, he is definitely called and ordained to certain duties—what for? For the salvation of the world, of all nations, kindreds and tribes and tongues. That is what that is for, and for the establishment of freedom. The flag of liberty, as Parley says, “waves on high,” and “list ye nations, by this token, know that your redemption’s nigh!” The time is coming when the nations shall be redeemed from tyranny and oppression and from seeking each other’s blood, fighting for that which they could acquire by proper reason and by reasonable argument and reasonable associations and courts.

Now, my brethren, do you think any of you that may be engaged in the order that President Grant alluded to this morning, have any right to say to a man that because he does not see as you do, and does not carry a card showing that he belongs to a certain society, that he shall not work, you will not work with him; if he gets a job, and people employ him, you lay down your tools and say you will not work with him? Is that right? Is that reasonable? Is that Christ-like? Is that brotherly? Is it in accordance with the principles of liberty in the Constitution of the United States and the Declaration of Independence? I believe with all my heart that if our brethren holding the Priesthood of the Lord were to combine together for everything that is good in these societies, but will not go one step farther than that which is their right to do, that they can control the situation and they will also avoid the great troubles of mob law. There are projects now on foot—I have learned about them—to make a mob and go up to the Legislature to try and persuade the law makers to do or not to do certain things. Will Latter-day Saints do that? Men are elected to the Legislature to frame laws for the good of the State and they ought to be left free to use their best judgment. That is what they are elected for. But gathering mobs to try and influence them is all wrong. The right to petition is proper, but there is a proper way to make petitions and we ought to have respect for those who have been selected to occupy places in our government, and all should be obedient to law. Look at the fruits of mobocracy in Omaha, alluded to by President Grant this

morning. That is only one outburst. If this is allowed to go on there will be a vast deal more trouble in the land. It is a great menace of the latter times; and I want to read a few verses from the Book of Mormon in regard to what the Lord said many hundreds of years ago in regard to this very thing. You will find it on page 587. In ancient times on this land there were organizations, "secret combinations" they are called. Now, I don't say that what I am going to read applies directly to a simple order of labor, but it applies to the situation generally, and to what is to come of it. Moroni is writing on the subject of that which was found upon the records that he discovered from the people that came on the land anciently, and it is called the Book of Ether and he is quoting from that and reasoning upon it and he says:

And now I, Moroni, do not write the manner of their oaths, and combinations, for it hath been made known unto me that they are had among all people, and they are had among the Lamanites,

And they have caused the destruction of this people of whom I am now speaking, and also the destruction of the people of Nephi.

Now, page 588:

And whatsoever nation shall uphold such secret combinations, to get power and gain, until they shall spread over the nation, behold, they shall be destroyed, for the Lord will not suffer that the blood of his Saints, which shall be shed by them shall always cry unto him from the ground for vengeance upon them, and yet he avenge them not;

Wherefore, O ye Gentiles, it is wisdom in God that these things should be shown unto you, that thereby ye may repent of your sins, and suffer not that these murderous combinations shall get above you, which are built up to get power and gain, and the work, yea, even the work of destruction come upon you, yea, even the sword of the justice of the eternal God shall fall upon you, to your overthrow and destruction, if ye shall suffer these things to be;

Wherefore the Lord commandeth you, when ye shall see these things come among you, that ye shall awake to a sense of your awful situation, because of this secret combination which shall be among you, or wo be unto it, because of the blood of them who have been slain; for they cry from the dust for vengeance upon it, and also upon those who build it up.

For it cometh to pass that whoso buildeth it up, seeketh to overthrow the freedom of all lands, nations, and countries; and it bringeth to pass the destruction of all people, for it is built up by the devil, who is the father of all lies; even that same liar who beguiled our first parents; yea, even that same liar who hath caused man to commit murder from the beginning; who hath hardened the hearts of men that they have murdered the prophets, and stoned them, and cast them out from the beginning.

Wherefore, I, Moroni, am commanded to write these things, that evil may be done away, and that the time may come that Satan may have no power upon the hearts of the children of men, but that they may be persuaded to do good continually, that they may come unto the fountain of all righteousness and be saved.

There are glorious promises made in this book to the Gentiles, "if they will obey the God of this land, which God is Jesus Christ, the Son of God, the Redeemer of the world," all on conditions. But

wars will come, no doubt; disputes will arise, but if the efforts now being made are carried out, they will succeed in bringing people together who have good sense and good judgment, representing the leading nations of the world, who will submit their difficulties to one another and then to arbitration, or courts of justice, as may be necessary, and stop the shedding of blood and promote harmony and peace, prepare the world by learning and understanding truth, by understanding real freedom and the proper action of nation with nation until one great brotherhood is established among the nations and the way will be prepared for the coming of the Lord. We do not expect full peace, full justice, full glory and unity and brotherly love until the reign of Christ is established, but it will come just as surely as the light shineth from the East even unto the West, so shall the coming of the Son of man be. Read the 24th Chapter of Matthew, as revised and published in the Pearl of Great Price—I will not take up time to read it now,—there are many passages of old scripture that I would like to read, if there were more time, but I have said enough on this point.

LET US UNITE AS ONE.

Now, what I desire this afternoon in my soul is that the Latter-day Saints, people who have been reserved in the eternal worlds by our Father in Heaven, until the last days, to come down on the earth and aid in the great dispensation of the fulness of times, which is to bring about the redemption of the human family, living and dead, will unite together and be one.

Let Zion in her beauty rise,
Her light begins to shine;
Ere long her King will rend the skies,
Majestic and divine.

Let us prepare ourselves for the day, in our hearts, in our spirits, in our works, in our efforts, let us combine for mutual good and for the good of the world, and understand that the destiny of this great nation, which the Lord has raised up, is to carry the gospel of freedom, of liberty, of union, of brotherly love into all the nations of the earth, if they will receive it, and a great many will.

I here bear testimony that my brethren standing in high places in the Church, through the providence of God, are united in this, That we desire the welfare of mankind; we desire that liberty shall be extended; we desire that bloodshed shall be stayed; we desire that war shall cease; we desire that men shall meet in a fraternal spirit to bring about harmony and good-will among the nations, and we believe in the doctrine of the Covenant; we believe it is practical, whether everything that is being done is just exactly that way, we will leave to the wise men among the nations. Some of the very best among them are engaged in the work to bring this about, and if anything appears to be imperfect that can be corrected in due time.

PRAYER FOR THE PRESIDENT.

In regard to the President of the United States, the eloquent prayer for his recovery that was offered by Brother Whitney, found an echo in my soul. My heart went with it. I met the gentleman here, and I have pleasure in bearing witness to what President Grant said this morning concerning him, personally, and I do hope that now he is lying possibly on his death-bed, the wicked slanders that have been sent abroad, reported here in Utah, in Zion, concerning him will cease, if for no other reason than the condition that he is in. I have the greatest assurances that can be given that those stories which have been circulated concerning his personal morality are not true. I believe that he is a good man; I believe that the Lord has been with him; that he has accomplished a mighty work among the European nations; and I believe that he is sincere and that his heart beats for the good of the whole world, and for the good of the United States in particular, because he is the President thereof.

Now, everybody is at perfect liberty to dissent from that idea if they have any reason for it, but that is my conviction. I have had interviews, associations, with men and women in different lands all over the continent of Europe, and throughout the United States, and I know a little something about discernment, and my discernment is to the effect that what Brother Grant said about Woodrow Wilson this morning is eminently true and right. May the Lord bless him and heal him, and may the Holy Spirit, which comes from above, to bring about peace and harmony and good will, enter into our souls, unite us together for every effort that will be for the welfare of humanity, and the glory be to God, through Jesus Christ, our Redeemer. Amen.

PRESIDENT RUDGER CLAWSON

My brethren and sisters, I have greatly rejoiced in the spirit and power of this meeting, and also of our first session that was held this morning. Surely the Lord is with his people and with his servants, and the inspiration of his Spirit is upon them. Gathered here in this house is a great host of people, mostly adult members of the Church. In the Church there are also another great host, the host that I refer to are the children of the Latter-day Saints. We have them among us in great numbers. They have been committed to our care and keeping by the Lord. We are the children of the Father, and our little ones are also his children. He is the Father of their spirits, and we are the fathers and the mothers of their bodies. And thus is the relationship between us and our heavenly Father clearly defined, as also between us and our children—a relationship that is indeed very intimate.

MAN'S DUTIES TO MULTIPLY AND REPLENISH THE EARTH.

When the Lord placed Adam in the Garden of Eden, it was found that he was alone. God saw that it was not good for man to be alone; therefore, he brought the woman to him to be a companion and a helpmeet, and he joined them together in marriage. Thus, marriage received divine sanction in the very beginning of the race. The Lord said unto our first parents: "Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over * * * every living thing." This great commandment had reference to the posterity of Adam and Eve, which should follow. The law was made binding upon them; and I do not believe, that it was contemplated by this great commandment that conditions such as we find in the world at the present time should exist; wherein many parents restrict their offspring to one or two children. This seems especially deplorable in view of the fact that parents are endowed with a God-given power of procreation, and that it is within their province and ability to have numerous children.

God said, "Be fruitful, and multiply, and replenish the earth." And so this law is made binding upon men and women in the world through the marriage relation. Whenever this sacred covenant has been guarded properly and observed among men, they have been blessed and prospered.

It was so in ancient Israel. The law respecting marriage was introduced by Moses, the great law giver, and was very strict. Those who violated it were subject to extreme penalties. You will remember, that when the children of Jacob, or Israel, as he is called, went down into Egypt, they numbered something like seventy souls and when they came out of Egypt, out of bondage their number exceeded six hundred thousand souls. Thus during a period of four hundred years the children of Israel, while in Egypt, were greatly blessed and multiplied, and this blessing continued with them during their journeys in the wilderness. When they came into the land of Palestine they were a highly favored people. They were blessed, however, only so long as they observed to keep the commandments of God, so long as they held sacred the great and glorious covenant of marriage, but when they departed from it, as they sometimes did, and drifted into evil ways, and sometimes into immorality, the anger of the Lord was kindled against them and his judgments fell upon them. It was so in that time; it has been so, in all ages of the world, and with all the nations of the earth. Great and mighty kingdoms have gone down to destruction and to oblivion because they broke the everlasting covenant of marriage and departed from the way of virtue. This is a solemn thing, indeed.

We can learn many lessons from history. You will remember what David, the Psalmist, the sweet singer of Israel, said in respect to children. The words will be found in the one hundred twenty-seventh Psalm:

CHILDREN A PRIZED GIFT OF THE LORD.

"Lo, children are an heritage of the Lord: and the fruit of the womb is his reward.

"As arrows are in the hand of a mighty man; so are children of the youth.

"Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate."

So, I think we may regard children as a great and precious gift from the Lord, a gift that is much to be prized. The Savior in his day clearly defined the status of children. People brought their little ones, so that they might see the Savior, and that he might touch them. When this aroused the anger of the disciples, and they rebuked those who brought the children forward, the Savior, who was much annoyed, said:

"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Then he uttered this solemn warning:

"Except ye become as little children ye cannot enter into the kingdom of heaven."

His language signified that little children were innocent before the Lord, and worthy of consideration, worthy of attention and notice; and that they must not be passed by and ignored. This was, certainly, a beautiful example. So, my brethren and sisters, in these latter times, Israel is under that great law, the first great commandment which was given to Adam and Eve in the Garden of Eden.

A REMARKABLE PICTURE.

It is expected of us that we should be fruitful and multiply and replenish the earth; and, so far as the Latter-day Saints have observed this great and important law, they have been blessed of God, and they have been multiplied, greatly multiplied, in all the stakes of Zion. In every ward we have many large families. It is not an uncommon thing to met a woman who has had ten or twelve or fourteen children; and sometimes you will meet women in the Church who have had as high as eighteen children. I met one such woman, and I asked her casually how many children she had in her family. She said:

"Brother Clawson, I have had eighteen children, and most of them are living."

I said to her:

"All honor to you. Surely you are blest of the Lord; and I look upon you as a veritable queen among women."

Just the other day, in attendance at one of the quarterly conferences—the conference of the Montpelier stake—I was speaking

on the subject of marriage and I saw in the congregation, before me, a woman with eleven children, all sitting together and occupying an entire bench in that congregation. There was a nursing child upon her lap, and ten other children. She had twelve children, but one was dead. Her entire family of children were with her there in that meeting, and I presume her husband would have been with her also, but, being a railroad man, he could not be excused from his duties. It was a remarkable picture, and I felt in my heart to praise the Lord that we have such women among us—women and men, too, of course, who are willing to honor the law of marriage, who believe in it, who believe in large families.

THE SAINTS BELIEVE IN LARGE FAMILIES.

Our leaders, in the Church, believe in large families, and that is generally the example that they have set to the people. President Brigham Young was the father of many children, very many; I know not how many, but a host of children. John Taylor, Wilford Woodruff, Lorenzo Snow, and the late Joseph F. Smith, all had large families. My own father, the late Bishop Hiram B. Clawson, was the father of forty-two children. President Joseph F. Smith was the father of some forty-three or forty-four beautiful children. I have seen them all in a single group picture. It was fascinating. I could hardly take my eyes from that picture. I marveled at it, to see this man, the leader of the Church, the Prophet of God, sitting in the midst of his own family, composed of a great host of children. Surely in a time to come his seed will be as the sands upon the sea-shore, and as the stars in heaven for number. Blessed was he, and blessed were these great men of the Church, with the large families that God gave them. They were indeed blessed. They honored the law of marriage, and they preached it to the people all the days of their lives.

And so we also preach it. We preach it today to this people and we say to them: be careful and guard this glorious principle, and honor it in your lives. Exercise these God-given powers of procreation, as far as you reasonably can; and Latter-day Saints, do not interfere with the fountains of life, and do not cut off your posterity and restrict them. Do not limit them to that extent that your only hope is hanging by a thread. For this is not pleasing to the Lord.

THE RESPONSIBILITY IN LARGE FAMILIES.

Then, oh, how great is the responsibility that goes with these children, when they come into our homes! Do you not know, brethren and sisters, that the pure spirits of these little children who are among us were sent down from heaven to take upon themselves mortality? It takes the body and the spirit to constitute the soul of man. That was the blessing that you received at your birth. That is the blessing that I received. I came down upon this great mission, to secure my

body; and oh, how thankful I am, how I rejoice and praise the Lord for this precious gift! So we are blessed and so our children are blessed.

There is another grave responsibility, that should not be lost sight of, and it is the obligation resting upon us to teach and train our children in the principles of eternal truth, to teach them everything pertaining to the everlasting gospel, and to train them up in the way they should go; because, as with us, so with our children. They must learn to subdue and bring into subjection the evil appetites of the body, the unrighteous desires of the heart, and the sinful inclinations that spring out of the heart through the body. These things must be controlled in order that our children may grow up without sin, if possible, unto salvation; and that in the future they may take up these bodies from the grave and go on to exaltation and glory.

RESPONSIBILITY RESTS IN THE HOME.

Now, let me say briefly that the first great obligation, with reference to the children, rests with the parents themselves in the home. It is upon you, fathers in Israel, and it is upon you, mothers. The Church has done much, the Church is doing much, to assist you in the work, of training your children. God has so ordered it that we have organizations in the Church which are intended to give help to parents in the training of their children; but that does not relieve the parents of their obligations. We have the Sunday Schools with at least one hundred twenty-five thousand children; and we have the young people's organizations. We have the Primaries with twenty-five or thirty thousand children; and we have the Religion Classes with about an equal number. We have the quorums of the Lesser Priesthood, enrolling great hosts of boys, in the deacons' quorums, in the teachers' quorums and in the priests' quorums. Of course, these boys, many of them, belong also to the Sunday Schools and other auxiliary organizations. They are a great army, these boys and girls, and they must have training and education, they must be instructed, and trained in the principles of eternal truth. A great work is being done in these splendid societies that were inspired of the Lord. Teachers in these organizations are giving their time without money and without price, freely, for the instruction of the children.

What are you doing, brethren and sisters? Are you sending your children to these places of instruction? Do you support them? Are you fostering the Religion Class? Are you giving good support to the Primary organization, to the young peoples' societies, and to the Sunday Schools? Above all, I repeat it, above all, are you giving proper instruction yourselves to your children in the home, by precept and by example? If parents want their children to be good children, they will have to be good themselves. If they want their children to keep the Word of Wisdom, they must keep the word of wisdom themselves. If they want their children to be prayerful, they must also lead out

and pray. If they want their children to pay tithing, then the parents must pay tithing. It is not sufficient to say to a child, "Go thou and do so and so," because more than likely the child will not go. But if the parents say, "Come now, with me, and do so and so," the child will go with the parent.

So, my brethren and sisters, I have felt in these few words today to emphasize the grave responsibility which is resting upon us with reference to our children; and, let me say, in addition, we should guard our children against evil companionship and evil doing, against the immoralities of the world today, which are very great.

Do you always know, parents, where your children are? If you are at home in the evening, and they are away, do you know where they are? That is the question. Do you know what company they keep? Do you know what hours they keep? If you would bring them up properly you must know these things; you must be posted; you must keep your eye upon the children, because many of them are weak, and all of them are inexperienced. They are beset by temptations, and they need your counsel and your aid.

Woe unto that man, or woe unto that woman who despises little children, who passes them coldly by, who ignores them, and who has no thought or love for them, because these little ones are the gift of God unto man, precious immortal souls. Let us remember this, brethren and sisters, and let us give the children that care and attention that are essential to their welfare and salvation, which is my prayer in the name of Jesus. Amen.

ELDER GEORGE F. RICHARDS

It is three and one-half years since I last had the opportunity of attending a general conference of the Church, and I assure you, my brethren and sisters, that this opportunity affords me much genuine pleasure. I have been delighted with the privilege of meeting so many of the brethren and sisters with whom I have had a personal acquaintance, and I regret that I am unable to entertain in my own home, at conference time, those of whose hospitality I have partaken while visiting the stakes in Zion.

THE SITUATION IN THE BRITISH MISSION

As most of you are aware, I have but recently returned from England, Liverpool being the headquarters of the European mission over which I had the honor of presiding while there. Since my return, many people native of Great Britain, and elders who have labored there, have enquired of me as to the conditions of the people and of the work in that mission. No doubt but there are others to whom a brief recital of conditions over there will be of interest. Before the war there were from three to four hundred missionaries from Zion

laboring in the British Mission. But few local brethren were used as branch presidents and none as conference presidents, nor as traveling elders. A prohibition by the British Government having been placed upon aliens entering the county, it became impossible to keep up the former membebrs. No missionaries arrived in Great Britain between December, 1916, and Mar. 31, 1919, and our force of elders from home was reduced to seven in June of the present year, when we received ten others. This, however, did not represent our entire missionary force, for we had called into the service a number of local brethren and sisters who did yeoman service for the Lord, which labor also proved a great blessing unto those who were thus employed. When I left Liverpool, last July, we had twenty-three local brethren, laboring as traveling elders and in the neighborhood of three hundred seventy-five local lady missionaries laboring in the British mission. All of the seventy-five branches, and ten of the thirteen conferences were presided over by the local elders. The tithes of the mission increased materially each year while I was there and during that period almost doubled in amount. The number of conversions to the Gospel also kept up well; in fact, during the year, 1917 we had more baptisms in Great Britain than during either 1916 or 1915, when there was a considerably larger number of elders employed. There is scarcely anything connected with the church that stimulates the faith of the elders so much as to give them responsibility. Activity in the cause inspires love for, and interest in it. I have proven to my satisfaction that when we work for the Lord we love him more, and as we love him more, we have more desire to work for, and serve him. It works both ways. It is equally true that if we have no appreciation of what the Lord has done for us and what he designs to do for us, we will not have much affection for him, and if we do not love him we will not give to him much valuable service. Love and service to God and man are necessary qualifications in order to obtain eternal life, the greatest gift of God to man.

We have proven that the British Mission is self-sustaining as well in its working arrangement as in its finances. The work can be carried on by the local brethren and sisters if we be not permitted to send missionaries from Zion. What I have said with reference to the British Mission is measurably true in regard to all the European missions.

THE GREAT WAR.

The great European war had been in progress two years before I arrived in England. During my stay in that land, I saw it ended by the signing of the armistice. I was there also during the sitting of the Peace Congress. We had a varied experience and had feelings of great anxiety over there as you had here, and perhaps we had occasion for being more anxious. We were nearer the war zone. The

wounded were brought home to us in England by the train loads. All the hospitals were filled and school buildings and private residences were converted into hospitals and filled to their capacity. It was evidenced on every hand that a terribly destructive war was being waged in close proximity to us. The daily news paper reports of the sinking of ships by the enemy and the frequent raids made upon the coast cities of England by zeppelins and other enemy air craft and by the German war ships were all calculated to unnerve the people and cause them to realize the horrors of it all. I think, too, that the newspapers did not reveal all the damage done to life and property in England. There was a significant purpose in keeping it camouflaged. I am happy to be able to say that through all these experiences there were but few casualties among the Latter-day Saints. We were constantly praying for the protection of the elders and the Saints at home as well as for those who had gone to the front and we acknowledged the protecting care of God which was over them.

It was necessary for most of our elders to return home during the war period which was extremely dangerous as the enemy submarines were lying in wait for them. Mines laid by the enemy were also a constant menace. All ships were obliged to travel without lights at night and as a consequence many collisions occurred and some sinkings. A ship on which some of our elders had embarked was run into and damaged so that she had to return to harbor for repairs. These things caused us great anxiety but, thank the Lord, none of our elders lost their lives from such causes. I tried to live near to the Lord so as to receive inspiration from him to direct the affairs of the mission and that his protection might be over us and I encouraged the Saints to do likewise and we feel that our prayers and labors were not in vain.

THE UTAH AND IDAHO SOLDIERS IN ENGLAND.

Many of the United States soldiers came through Liverpool enroute to France. A rest camp was established at Knotty Ash, on the outskirts of Liverpool where there were almost constantly great numbers of American soldiers. Some of our "Mormon" boys were billeted there for weeks. We had the pleasure of a visit at Mission headquarters from Brigadier-General Richard W. Young, Chaplains Brigham H. Roberts and Calvin S. Smith and many others. Chaplains Roberts and Smith addressed the Saints in Liverpool. Some of our soldier boys stationed at London rendered valuable missionary assistance. We were able to help some of our boys while they were in France by providing them with garments, such clothing as could not be obtained elsewhere in that country. Some of the boys had the spirit of missionary work having previously had that kind of experience. We supplied them with literature for distribution and very much good and some conversions were accomplished in that way.

BURYING GROUND OF AMERICAN SOLDIERS.

Before leaving for home, accompanied by Sister Richards, Elder Arnold G. Holland of Rexburg and Albert Smith, son of President George Albert Smith, I went out to Ellerton cemetery on the outskirts of Liverpool where six hundred forty American soldiers were buried, they having died from the influenza and other causes, and by permission of the care taker dedicated those graves. The section of the cemetery used for these burials is apart from the main burial ground and is a beautiful place. The graves are made in systematic order and the name and number of each person buried there are plainly indicated by lettering and numbering on a cross made of 2 x 4 hardwood standing about two and a half feet above ground. A register is also kept in the sexton's office. This information should be of special interest to those having friends or relatives buried there. The influenza plague afflicted the people there as it did the people in this country causing wide-spread fatality among soldiers and civilians, the strong and fit seeming to be special objects for its attack.

THE HAND OF GOD IN THE VICTORY FOR THE ALLIES.

While the war was in progress we were naturally anxious and were praying that the Lord would give the victory to the Allies, with the United States associated, believing that they were in the right. When the war did come to an end with the signing of the armistice we believed that God had given us the victory that militarism might be crushed and that those glorious principles vouchsafed to us through the Declaration of Independence and the Constitution of this great country might be established in the countries of Europe. I think I would be doing less than my duty if I did not acknowledge the hand of the Lord in this victory and did not praise and thank him with all my soul for this deliverance.

I believe that the field of God's activity is not confined to his Church, and that inspirations from him is not limited to the general authorities of the Church or its membership. There are millions of our Father's children in other countries, whom he loves and in whose welfare here and hereafter he has deep interest. He desires that this gospel of the Kingdom shall be preached to them as it has been preached to us and to our fathers.

GOSPEL DOOR TO THE NATIONS WILL BE OPENED AS RESULT OF THE WAR.

It is my firm belief that as a result of the war and the victory to the Allies that the doors of nations hitherto closed against us to the preaching of the gospel, will be opened and that we will be permitted to enter into those new fields and into fields which have been restricted in the past, and preach the everlasting gospel. This will help compensate for the loss sustained.

While the Peace Congress was in session we were praying in secret and in public that the members of that body might be inspired to produce a treaty which would be just to all the nations, one which would be acceptable to all. We were also praying that some provision might be made by which such wars might forever be prevented. When that important body of men, after months of careful, prayerful deliberation brought forth the Peace Treaty including the League of Nations Covenants, I believed that God had been instrumental in its accomplishment. Why should we not expect answer to our prayers and theirs?

THE LEAGUE OF NATIONS, GOD'S WAY TO PEACE.

I returned from my mission on the 25th of July and on the 27th spoke from this stand. Without any previous intention of mentioning the League of Nations, and not knowing that in this country there was strong opposition to the League Covenant, I stated as my belief that President Woodrow Wilson is one of the greatest men of his time, and that in his work pertaining to the war and peace that he had been inspired of the Lord. Nothing I have read or heard from the opponents to the League Covenant has caused me to change my mind. I am glad to know that my attitude towards this the most important question under consideration by the nations at this time, is in harmony with that of the President of the United States and with the views of the President of the Church.

The constitution of the United States, though established by the Lord, through wise men whom he raised up for that purpose, was not perfect and later had to be amended. It, too, was opposed by men who were considered wise, but the greater wisdom prevailed. The League Covenant may not be perfect but I believe that it is the product of wisdom and of inspiration, the same as was the constitution of this country, and that the Lord will see it through, also that it will be effective in preventing wars between the nations which are conceded to be the most calamitous.

I believe that had there been a League of Nations such as the one now offered, when Germany launched this war, it never would have been accomplished and the world would have been saved all the loss of life and property and the broken hearts the war entailed. Think of it, my brethren and sisters—seven and one half millions of people killed on the battle field. It would require seven hundred fifty tabernacles of the capacity of this one, ten thousand, to hold that number. A destruction of one hundred eighty-six billions of the world's wealth can only be comprehended by those who have been accustomed to considering enormous sums of money. Do we want a repetition of such catastrophe? Something is in need of being done to prevent it. A League of Nations as a part of the Peace Treaty is the only thing offered. Even the opponents to the League offer no substitute. It is a case of negating that which is offered as the best and only solu-

tion of a much perplexed question. The cause of the proposed League of Nations like that of "Mormonism," is a positive one. Its opponents are negative. We say that the League can be used to prevent wars between nations; they say it will fail of its purpose, and are trying to make their predictions come true. We say, let us give it a trial; they say no, it is useless to do so. There was a certain wise man in the days of the primitive church, educated at the feet of the great Gamaliel. He was a persecutor of the Saints, but through the special providence of God he was made to see his mistake. According to his own testimony he had acted conscientiously. We can afford to give those who oppose the League credit for being conscientious, and we should ask ourselves: Is it not possible that I am mistaken in this matter?

I have asked myself that question and have analyzed my position the best I could but have not been able to arrive at any other conclusion than that in this thing I am right. I have been used to the inspiration of the Spirit of God and if I am not mistaken, I have inspiration upon this subject; that it is God's way of helping to establish peace and good will on earth, and I am not sure but that a fight against the League of Nations, as it has been presented to the Senate of the United States for ratification is a fight against God. May he deliver us, I pray, and guide us aright in all things. May he inspire the members of the United States Senate who have the responsibility of ratifying the Treaty, including the Covenant of the League of Nations, as he inspired our fathers in the forming of the Constitution of the United States. Surely the interests of many nations surpass the interests of one. God remembered the needs of this nation in times of great peril, and I believe that he will not be unmindful of us now, and of those who fought with us for such great and glorious principles, and of the other nations, for they are as much in need of his divine providence as we. May the Lord add his blessing, I pray, in the name of Jesus Christ. Amen.

The choir and congregation sang:

High on the mountain top
A banner is unfurled;
Ye nations, now look up;
It waves to all the world;
In Deseret's sweet, peaceful land—
On Zion's mount behold it stand!

For God remembers still
His promise made of old,
That He on Zion's hill
Truth's standard would unfold!
Her light should there attract the gaze
Of all the world in latter days.

His house shall there be reared
His glory to display;

And people shall be heard
In distant lands to say,
We'll now go up and serve the Lord,
Obey His truth, and learn His word.

For there we shall be taught
The law that will go forth,
With truth and wisdom fraught
To govern all the earth;
Forever there His ways we'll tread,
And save ourselves with all our dead.

Then hail to Deseret!
A refuge for the good,
And safety for the great,
If they but understood
That God with plagues will shake the world
Till all its thrones shall down be hurled.

In Deseret doth truth
Rear up its royal head;
Though nations may oppose,
Still wider it shall spread;
Yes, truth and justice, love and grace,
In Deseret find ample place.

Conference adjourned until Saturday morning, 10 o'clock.
The benediction was pronounced by Elder David R. Langlois,
President of the Burley stake of Zion.

SECOND DAY.

In the Tabernacle, Saturday, October 4, 1919, at 10 a. m.

The congregation was called to order by President Heber J. Grant.

The choir and congregation sang:

O say, what is Truth? 'Tis the fairest gem
That the riches of worlds can produce;
And priceless the value of truth will be, when
The proud monarch's costliest diadem
Is counted but dross and refuse.

Yes, say, what is truth? 'Tis the brightest prize
To which mortals or Gods can aspire:
Go search in the depths where it glittering lies,
Or ascend in pursuit to the loftiest skies;
'Tis an aim for the noblest desire.

The sceptre may fall from the despot's grasp,
When with winds of stern justice he copes,
But the pillar of truth will endure to the last,
And its firm-rooted bulwarks outstand the rude blast
And the wreck of the fell tyrant's hopes.

Then, say, what is truth? 'Tis the last and the first,
For the limits of time it steps o'er:
Though the heavens depart, and the earth's fountains burst,
Truth, the sum of existence, will weather the worst,
Eternal, unchanged, evermore.

Prayer was offered by Elder Don B. Colton, President of the Uintah stake of Zion.

The choir and congregation sang the hymn:

How firm a foundation, ye Saints of the Lord,
Is laid for your faith in His excellent word!
What more can He say than to you He hath said,
You who unto Jesus for refuge have fled?

In every condition, in sickness, in health,
In poverty's vale or abounding in wealth,
At home or abroad, on the land or the sea,
As thy days may demand, so thy succor shall be.

Fear not, I am with thee, O, be not dismayed,
For I am thy God, and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my righteous, omnipotent hand.

When through the deep waters I call thee to go,
The rivers of sorrow shall not thee o'er-flow,
For I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest distress.

When through fiery trials thy pathway shall lie,
 My grace, all sufficient, shall be thy supply.
 The flame shall not hurt thee, I only design
 Thy dross to consume and thy gold to refine.

E'en down to old age, all My people shall prove
 My sov'reign, eternal, unchangeable love;
 And then, when gray hair shall their temples adorn,
 Like lambs shall they still in my bosom be borne.

The soul that on Jesus hath leaned for repose
 I will not, I cannot, desert to his foes;
 That soul, though all hell should endeavor to shake,
 I'll never, no never, no never forsake!

ELDER ORSON F. WHITNEY

I hope we shall all be able to remember the many good things that have been spoken during the previous sessions of this Conference. It is not what we eat, but what we digest, that makes us strong. It is not what we hear that makes us learned, that fills us with knowledge, which is power; it is what we remember and profit by and make a wise use of. Attention is the mother of memory. So my old teacher, Doctor Park, used to say; and I have demonstrated the truth of his teaching. It is wonderful what the memory will do, if it be trained and given a chance.

A PHENOMENAL MEMORY.

I heard a story of a colored gentleman who possessed a phenomenal memory. He was the keeper of the cloak room at a fashionable hotel, and his memory served him so faithfully, that he was not under the necessity of using checks when the guests left with him their hats or coats or canes. When they returned for them, he never failed to give each man his own. A certain judge went to that hotel for the special purpose of testing this man's marvelous memory. He gave him his hat—a hundred others did likewise—and passed into the dining room. Returning in about an hour, sure enough, he got the right hat back again. "Well," he exclaimed, "that is remarkable. How did you know that was my hat?" "I don't know that that is your hat, judge," said the keeper. "Well, why did you give it to me, then?" "Because you gave it to me." (Laughter.)

THE LEAGUE OF NATIONS.

I am in hearty accord with the inspired teachings of my brethren. I haven't a great deal to say on the subject of the League of Nations; but I can say that I am heartily in favor of it. I believe in the League and in the Peace Treaty, not because it is a perfect proposition—I do not regard it as the key to God's kingdom, nor as the gateway to the

glorious Millennium; but it looks to me like a good piece of pavement reaching in that direction, and I propose to step up out of the mud and walk on the pavement so far as it goes and as long as it lasts.

"THE SHOULDERS OF THE PHILISTINES."

President Grant told us yesterday that President Woodruff's favorite hymn was the one beginning: "God moves in a mysterious way, his wonders to perform." God does so move; but he does not always bring to pass his purposes by means of miracles or through the instrumentality of his chosen people. Seven hundred years before the birth of the Savior, the Prophet Isaiah, looking down the vista of time, saw the Latter-day gathering of the scattered House of Israel, and said concerning them: "They shall fly upon the shoulders of the Philistines toward the West." We recognize the fulfilment of that prophecy in the founding of this Church by Joseph Smith, a lineal descendant of Abraham, Isaac and Jacob, who thus lifted the Ensign for the gathering of their descendants from their long dispersion among the nations. But a part of the fulfilment rests with the Gentiles. Their steamships, their railroads, their means of rapid transit and communication—these are "the shoulders of the Philistines," upon which the children of Ephraim have been and are being brought to the West, to the land of Zion, where the New Jerusalem is to rise, where the pure in heart will assemble, and the necessary preparation be made for the coming of the Lord in his glory. God works outside as well as inside his Church, and uses big things and little things for the accomplishment of his purposes.

IMPORTANCE OF LITTLE THINGS.

We must not despise the small things, for they are often the seeds of great things. Flake on flake piles up the mighty avalanche, and the stir of a stone on the mountain-side hurls the whelming mass into the valley below.

We must not expect miracles unless the occasion demands them. God is a wise economist. He would not take a bludgeon to brain a gnat, nor a thunder-bolt to kill a flea. He always suits the weapon to the warfare, the tool to the task required of it; and he is the God of the whole world, the God of the big and the little, the high and the low. He is over all things, and neither man nor Satan, with all their free agency, can by any possibility thwart the Divine Will.

NAPOLEON'S OVERTHROW.

The other evening, while pondering some of these thoughts, I picked up, not for the first time, Victor Hugo's famous master-work, "*Les Miserables*," in which is given a wonderful description of the Battle of Waterloo, where Napoleon, the conqueror of the world, was

overthrown by the combined English and Prussian armies, in the month of June, 1815. Concerning that great and decisive struggle, Hugo says:

"If it had not rained in the night between the 17th and the 18th of June, 1815, the fate of Europe would have been different. A few drops of water, more or less, decided the downfall of Napoleon. All that Providence required in order to make Waterloo the end of Austerlitz was a little more rain, and a cloud traversing the sky out of season sufficed to make a world crumble. * * * The Battle of Waterloo could not be begun until half-past eleven o'clock, and that gave Blucher time to come up. Why? Because the ground was wet. The artillery had to wait until it became a little firmer before they could manoeuvre."

Yes, it is a historical fact that Napoleon, the greatest artilleryman of the ages, had more cannon on the field of Waterloo than did Wellington or Blucher—but he could not use them. Our author continues:

"Suppose the soil dry, and the artillery capable of moving, the action would have begun at six o'clock in the morning. The battle would have been won and ended at two o'clock, three hours before the change of fortune in favor of the Prussians." He adds, sententiously, that it was not Wellington; it was not Blucher—it was God who overthrew Napoleon!

HOW FAMINE COULD COME.

I believe in the doctrine. I have seen, during the past summer, while traveling to and from a number of the Stakes of Zion, north, south, east and west—I have seen the whole land parching and burning under the torrid rays of the sun—no rain, no moisture, and the farmers, discouraged, all their labor in vain, talking of "pulling up" and moving away. An extraordinary season it has been, the dryness, the drought, beyond anything of the kind I have ever witnessed; and I was born right here in Salt Lake Valley where drought is not uncommon. I have thought how easy it would be for God to bring a famine upon the land, simply by withholding the rains of heaven—the "few drops of water" that overthrew Napoleon by coming down, and could so easily destroy the world if they were kept back.

GOD'S PROMISES AND PROPHECIES CONDITIONAL.

All God's promises and prophecies are conditional. "Who am I, saith the Lord, that have promised and have not fulfilled? I command, and a man obeys not; I revoke, and they receive not the blessing." There never was a time in the history of the world when a nation against which a divine prophecy, a prophecy of disaster, had been uttered, could not obtain a revocation of the edict, if they were willing to pursue the course that God desired them to take. He sent

Jonah to Nineveh, to tell them that within forty days that great city should be destroyed; but Nineveh repented, and God revoked his decree. The judgment passed over, but it would surely have come if the king and nobles and people had not humbled themselves and done the thing that was required of them. There is always an alternative—no “dead-open-and-shut” business about God’s dealings with men. He gives them a chance.

JOSEPH SMITH AND THE CIVIL WAR.

Joseph Smith predicted the war between the Northern and the Southern States—told where it would begin, and named the question over which it would arise. It was on Christmas Day, 1832, that he foretold that great conflict, and twenty-eight years and some months later it began, the first gun being fired on Fort Sumter, April 12, 1861. Seventeen years before the war broke out, the Prophet made an effort to avert the awful calamity that he saw impending over his country. Was it inconsistent of him to do so—to utter a prediction and then work to prevent its fulfilment? No,—that is not the way to look at it. He was a prophet of God, and he knew that the nation was entitled to an alternative. We hear it said, when a man dies: “It was his time to die.” And so it was—it must have been, or he would not have died. But a man’s time can change, according to the course taken by him. If he does what God requires, what he was sent into the world to do, there is no reason why he should not remain to fully accomplish the purpose of his mortal creation. But if he is unwise, and dissipates his strength; if he does wrong and weakens his powers, then he shortens his life and his time to die comes earlier.

Joseph Smith made an earnest effort to ward off the very calamity that he had predicted. And how did he propose to do this? Early in 1844, a few months before his martyrdom, he became a candidate for President of the United States, and sent forth the Apostles and Elders of the Church to present his “views on Government” to the people of the States of the Union. Incorporated in the platform of political principles upon which he proposed to stand, was a provision for the liberation of the slaves of the South—not by violence, not by confiscation, thus despoiling their owners; for the slaves were their property, inherited from their fathers and grandfathers: The Prophet recognized this fact, and he said, let the Nation purchase the slaves and set them free; let the colored man owe his liberty to the Government as a gift; the money for the purchase to be realized from the sale of public lands. Eleven years later, Ralph Waldo Emerson, the great philosopher, made the same identical suggestion, and was praised and commended for his humane and just proposition—though his advice was not taken. How many of those who praised Emerson appreciated Joseph Smith, who had offered the same suggestion eleven years before? It’s an awful thing to be a “Mormon!”—in the eyes of the world, at least. We are proud of it. The Prophet’s counsel was

not acted upon. The hate-blinded politicians of that period thought they saw "a more excellent way," and the great war came that cost this nation a million lives, a billion of treasure, and planted those terrible heart-burnings that separated the South from the North far more effectually than Mason and Dixon's line ever did or could.

THE JACKSON COUNTY SAINTS.

In the year 1831, the Latter-day Saints, directed and inspired of God, attempted to build Zion in Jackson County, Missouri, and establish a condition of affairs that would be a preparation for the Lord's glorious coming. If they had but followed the counsel of their heaven-inspired leader; if they had put into practice God's law for the building up of Zion, and without which there can be no Zion in the fullest and highest sense, they could have succeeded even at that early day, for the Lord said so in just that many words. But they failed to do as he required, and another set of consequences ensued. They were "not united, according to the union required by the law of the celestial kingdom." They did "not impart of their substance, as becometh Saints, to the poor and afflicted among them." They were not what Enoch's City had been—"Zion, because they were of one heart and one mind and dwelt in righteousness, and there was no poor among them." The Jackson County colonists were the best people that could be had at that time for the purpose, but they were not good enough to carry out God's holy design. "There were jarrings and contentions and envyings and strifes and lustful and covetous desires among them: wherefore, by these things they polluted their inheritances;" and the Lord, who had promised that if they would pursue a certain course they should build up Zion, now permitted their enemies to come upon them and drive them from the "goodly land." Banished—exiled for failing to fulfill God's purpose.

ZION NOT MOVED.

Banished, but not forsaken! In a revelation given soon afterwards, the Lord said to his people: "Let your hearts be comforted concerning Zion; for all flesh is in mine hands: Be still and know that I am God. Zion shall not be moved out of her place, notwithstanding her children are scattered. They that remain, and are pure in heart, shall return and come to their inheritances, they and their children, with songs of everlasting joy, to build up the waste places of Zion." Until then, he had "other places" he said, for the gathering of his Saints, and they should be called "Stakes of Zion."

THE GLORIOUS FUTURE.

The Elders were told that they must "wait for a little season for the redemption of Zion." The people were to become mighty, not only in numbers and in material influence, but mighty by the power of God descending upon them as an endowment from on high. When the

time should be ripe and all things ready, then, said the Lord: "Mine angels shall go before you, and also my presence, and in time ye shall possess the goodly land." Again: "I will fight your battles. Behold, the destroyer I have sent forth to destroy and lay waste mine enemies; and not many years hence they shall not be left to pollute mine heritage and to blaspheme my name upon the lands which I have consecrated for the gathering together of my saints."

We must live God's laws if we desire to reap his promises. The Latter-day Saints of Jackson County were a far better people than those who mobbed them and drove them from their homes; but a lack of preparedness hindered them from playing their full part in the great work that God had designed. The mighty event, however, was only postponed. Zion, in due time, will be redeemed; Israel will be gathered; and the preparation made that is necessary to precede the advent of the King of kings.

GOD'S COVENANT WITH ENOCH.

More than five thousand years ago a prophet of God obtained a promise from him in relation to these things, and I will now read to you a portion of that promise:

"And the Lord said unto Enoch: As I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfill the oath which I have made unto you concerning the children of Noah;

"And the day shall come that the earth shall rest; but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth, and great tribulations shall be among the children of men.

"But my people will I preserve. And righteousness will I send down out of heaven, and truth will I send forth out of the earth, to bear testimony of mine Only Begotten, his resurrection from the dead, yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem.

"And the Lord said unto Enoch: Then shalt thou and all thy city meet them there, and we will receive them into our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other.

"And there shall be mine abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years the earth shall rest."

THE GREAT PEACE.

There is the great peace promised for this suffering, war-torn planet. Enoch saw the glorious dawn, and likewise "the darkest hour" before the dawn. We are living in the Saturday evening of Time. God gave to this earth seven days, or seven periods of a thousand years each, in which to accomplish its mortal mission—six working days and a day of rest, the period of sanctification. Four thousand

years, or four of those great days, had passed before Christ was crucified; and nearly two thousand years have gone by since. Consequently, we are now at the end of the week, in the Saturday night of human history. Morning will break upon the Millennium, the thousand years of peace, the Sabbath of the world. And any man, nation, or movement that turns its steps in that direction, is walking toward the Light!

This is a wonderful prediction. It began to be fulfilled when the Father and the Son appeared to the boy Joseph, in the spring of 1820. Let it not be forgotten that the first to bear testimony of the Only Begotten of the Father in this dispensation was the Father himself, for he said to that boy: "This is my beloved Son, hear him." It was Righteousness looking down from heaven; and subsequently Truth came out of the earth—the inspired records of the ancient past, containing the fulness of the Everlasting Gospel. Down from Heaven came the powers of the Priesthood, the authority to preach that Gospel to all the world as a witness before the end; and ever since that day truth and righteousness, or the Gospel preached by the power of God, has been going forth to gather his elect and bring them to their promised land. The gathered Saints are up here in the Rocky Mountains, out of harm's way, comparatively speaking, founding Stakes of Zion, as a preliminary to the establishment of Zion proper; and we shall remain here until our preparation is complete. When the right time comes, and all things are ready, the pure in heart, chosen from the midst of this people, will go down in the might of the Lord and redeem Zion.

THE SONG OF THE REDEEMED.

Then shall the New Jerusalem be built, and the way prepared for the return of the City of Enoch and for the glorious coming of the Lord. Then shall be realized the blest condition described in this song of the redeemed:

The Lord hath brought again Zion,
The Lord hath redeemed his people, Israel.

* * *

And Satan is bound, and time is no longer.
The Lord hath gathered all things in one:
The Lord hath brought down Zion from above,
The Lord hath brought up Zion from beneath.
The earth hath travailed and brought forth her strength;

* * *

And the heavens have smiled upon her,
And she is clothed with the glory of her God;
For he stands in the midst of his people.

Amen.

Edna Gothberg sang a solo: "I will lift up mine eyes."

ELDER DAVID O. McKAY

I wish to read a few words from one of the strongest testimonies to the divinity of the mission of Christ that we have in sacred literature.

A TESTIMONY TO THE DIVINE MISSION OF CHRIST.

Peter and John had the previous day passed by a lame man who had sat at the temple from his youth, after having been carried there, and sought alms from those who had gone into the temple to worship. You remember that Peter answered his pleadings by saying: "Silver and gold have I none, but such as I have give I thee. In the name of Jesus of Nazareth, rise and walk." Later, as these apostles of the Lord Jesus Christ were bearing testimony of his divinity in Solomon's Court, they were arrested and put in hold until the next day when they were brought before the council, and as they stood before their accusers this is what Peter is reported to have said: "If we this day be examined of the good deed done to the impotent man, by what means he is made whole, be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. That is the stone which was set at naught of you builders, which has become the head of the corner. Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." That is my testimony to Israel and to the world today. There is none other name under heaven given among men whereby we must be saved.

CHRISTIANITY HAS NOT FAILED.

It is now about one year ago, following a session of the fall conference held at that time, and just a few weeks before the signing of the armistice that put an end to the carnage of the most terrible conflict of the world, that I met a very dear friend who wanted to know how such a catastrophe could overtake the world in the light of the fact that Christianity had been preached for nearly two thousand years. Said he: "Christianity has failed, and," he added, "the people of the world generally accept it as a fact that Christianity has failed. Let us approach some man as we walk up this street, and ask him the question;" and it chanced that we overtook a young man whom we both knew, and just as my friend had said, when he put the question: How do you explain this world's catastrophe in the light of Christianity? he answered: "Christianity has failed."

VIOLATION OF CHRISTIAN PRINCIPLES BROUGHT ON THE WAR.

I took issue with them then, and I take it today, by answering that the conditions which brought about that world conflict were un-Christian. There was no Christianity in it. The world did not have Chris-

tianity. Now, at first thought that might seem unjust to the many honest, true followers of the Lord Jesus Christ. I mean many who in their hearts profess belief in the principles of Christianity and who in their lives sincerely desire to live those principles. I grant there were many such honest souls in the world. There are hundreds of thousands of just such honest souls, but I say, too, that it was not from their ranks that the evil, which precipitated the world war, sprang. It was not from those who obeyed Christian principles that the carnage and bloodshed came. It was from those who violated Christian standards, who rejected the principles which Christ taught and who even went so far as to reject, not only his divinity, but the very doctrines which he advocated. I haven't time, I shall not take the time, even to name those principles, but there are two or three fundamental things which stand out in Christ's teachings the mere mention of which will be sufficient to make my point.

THE KINGDOM OF GOD A REALITY.

What was the burden of Christ's teaching when he came among men? The first great proclamation was the announcement that the kingdom of God is at hand. "Repent for the kingdom of God is at hand." The fore-runner, John the Baptist, preached that. He preached the coming of the Lord. He showed the position which the Lord would hold in that kingdom and the Savior bore witness to it and preached the same. And what was that kingdom? Not a mystical, but a real kingdom; not just a feeling within, but an outward expression of righteousness. *It was divine government among men.* That was what the Savior had in mind, the establishing of a divine government among men.

I was pleased the other day, in reading a book written by a man who rejected Christ as the Redeemer, to find that even he had to acknowledge that Christ's principles would finally establish just such a kingdom. This is what he says, in *Problems of Religion*:

But after all, there was a deeper truth in his dream of the coming of a golden age and his own part in its establishment than any of his contemporaries could know. Though its coming be far more remote than he thought, the time will yet come when God's will shall prevail on earth, and in the bringing on of that consummation he will be seen to have in truth played the master role.

To the Savior of the world, to the twelve, and the many other disciples, the kingdom of God, as taught by the Redeemer, was indeed a reality in which the government of men would be one of justice, love, charity, mercy, truth, not just an ephemeral condition, but indeed a reality.

REQUIREMENTS OF MEMBERSHIP IN THE KINGDOM OF GOD.

What were the conditions, the requirements of citizenship in that kingdom? The first great lesson to the Jews in the Meridian of Time

was this; That God, the eternal Father, is indeed our father, not just creator, not just omnipotence, but a father unto whom they could go, a father of love. The word "father" as it relates to God, we are informed, appears about seven times in the Old Testament. It is found ten times in the New Testament to one in the Old. More than a hundred times in the New Testament God is spoken of as Father. The first condition, the first requirement of citizenship in that kingdom was faith in our Father, obedience to his will, honor to his name. They were told to defile not his temple, profane not his name, to hold it sacred, to reverence him, worship him in spirit and in truth, and the first prayer, model prayer, given to them: "Our Father, our Father."

The second was one of purity, charity, love, not only for God the Father, but for his children.

The third was service, losing themselves for the good of others.

Even Christ's enemies will admit that these are the fundamental principles as taught by the Redeemer of the world. The existence of his Father in whose likeness he was. "If ye have seen me, ye have seen the Father." Second, boundless love for his children, and third, service.

APPLY THESE REQUIREMENTS TO CONDITIONS PREVAILING NOW AND DURING THE WAR.

Now apply those general principles to the conditions which were rampant in the world one year ago and which are rampant in the world today. Belief in God! Where was it manifest? There was an outward form, it is true, worshipping with their lips, but their hearts were far from him, and you know and the world knows today that they had heaped to themselves Gods of the world, as the prophet Joseph clearly points out they would do, in Section one of the Doctrine and Covenants, idols after the fashion of the world. The nation that precipitated the great war, worshipped the God of power, the God of militarism, and while it is not right to take a few isolated statements from men, though they be leading men, and say all the people were prompted by that same ideal, yet these things indicate the trend of thought of the men who are responsible for that world-catastrophe, and there is no Christianity in it. In the application of the principle of charity for all, purity of thought, cherishing honor, integrity of soul, why, they have violated every principle of it. Note the spirit as exemplified in this remark when that power looking forward to the consummation of their military ideal, having France in view, said: "We must crush France," or to use the exact words: "France must be so completely crushed that she can never again come across our path."

IS THIS CHRISTIANITY?

Christianity? Why, it is the spirit of the evil one. It is crushing, it is death, and what was the purpose of it? To build up the god of

state; and to them the state knew no law—could be bound, said one of their men, could be bound by none of its own laws, for according to Treitschke the state could not bind itself over against other states “by any obligation, not even of its own making.” Is it any wonder, then, that when they found a neutral nation in their path, to defend which they were bound in all the honor which a sacred agreement could bind them, that they tore up that agreement as a mere scrap of paper? Is there any Christianity in that?

SELFISHNESS AT THE BASIS OF TURMOIL, WAR, AND UNREST.

The third point, service, to each other? Only one nation to serve and that was the nation itself. The selfish, the self must be protected though others be crushed. So we might go on for hours, if necessary, pointing out conditions, small in themselves, but mighty in their consequences, as has been so eloquently pointed out by my beloved fellow laborer, Brother Whitney, small in themselves, but mighty in their consequences, indicating that it was not *because* of Christianity, but because of the rejection of Christian principles that these conditions came upon the world.

CHRIST AND HIS DOCTRINE THE ONLY WAY TO PEACE.

So it is today, my brethren and sisters. There are honest people in the world, there are true Christian people in the world, but it is not from them that present-day trouble springs. You do not find hatred and enmity in their hearts. The men who desire to wring from the poor that which does not belong to them, are not prompted by Christian principles. The men who are revengeful against others simply because others have property, are not prompted by Christian principles, and to-day it is our duty to preach Christ and him crucified and to declare to all the world that he is indeed the chief cornerstone, that through him, and by him, and only by obedience to his principles, can we have that peace, happiness, contentment and prosperity in the world for which we are all longing and praying.

HOW TO PREACH CHRISTIANITY.

The best way to preach that, my dear fellow workers, is by example. Start to have or be sure that you have in every Latter-day Saint a truly Christian spirit. Is there prayer in that home? Are you following Christ's admonition to pray to the Father and teach your children to pray, that godliness, reverence for God and his work, every day may be impressed upon the hearts of your children? That should be in every home. Pray not only for yourselves, but pray even for your enemies. Are you charitable in your homes and your organizations for those who are not of the same opinion as you? We talk about service to others. Too often when service is mentioned we think of

some physical aid that we might render. I tell you a better service can sometimes be given to others by speaking well of them, or, if you cannot speak well of them, by refraining from speaking of them at all, than by any physical aid which we can give. O, how gloriously Christ taught us that principle of charity when those self-righteous men dragged into his presence that fallen woman and almost with a curse threw her at his feet, asking him what he would do to her. The law of Moses said she should be stoned to death. What do you say? He wrote with his finger in the sand, and without looking at her accusers, said: "Let him that is without sin cast the first stone." Then went on writing. One by one they slunk away, and when he looked up, none was there. Said he: "Woman, where are thine accusers?" "They are all fled." "Is there not one left to accuse thee?" "No, not one." "Then neither do I accuse thee." He, who could not look upon sin with the least degree of allowance, could say, "neither do I accuse thee;" but note: "go thy way, and sin no more." The person separated from the sin, from the act. The sin was just as detestable, was just as heinous in his eyes, but the poor creature was to be saved. Let us in our dealings with one another separate the thing from the individual if we can, and not wound one another's feelings, serve one another as true Christians should serve by upholding one another.

THE APPLICATION.

Now, I mention that simply to make this application. Before thirty days shall have passed we may be in the heat of an election. We never get angry at people towards whom we are indifferent. We never get injured over the contemplation of a thing that is not very dear to us, but we do get angry when one who is near to us disagrees with us. We get hurt and in the heat of passion say things for which afterwards we are sorry. Let us in very deed apply our principles of Christianity and speak well of those who might happen to disagree with us.

Nay, speak no ill, a kindly word
Can never leave a sting behind,
And oh, to breathe each tale we've heard,
Is far beneath a noble mind.
Full oft a better seed is sown,
By choosing thus the kinder plan,
For if but little good is known,
Still let us speak the best we can.

That is good doctrine. It is good to be applied in our quorums, in our associations, in our groupings, during the discussion of heated questions.

ONLY THROUGH CHRIST IS RIGHTEOUSNESS ESTABLISHED.

Brethren and sisters, there is only one name given under heaven whereby the principles of righteousness, of peace, of contentment, of

eternal life can be established among men and that name is Christ, the Redeemer of the world. I know he is our Savior. I know the world must accept him. They must sooner or later bow before him as the King of kings, and the Lord of lords. That the Lord will help us to be true to him, help us to bear testimony to the world by our acts, by gentleness, charity, love, service to one another and to the world, that we know that he has revealed to men in this dispensation the truth that God lives, that his Son is the Redeemer of the world and that the gospel is the eternal plan of salvation, I humbly pray in the name of Jesus Christ. Amen.

Elder Charles H. Kent sang a baritone solo: "I know that my Redeemer lives."

ELDER ANTHONY W. IVINS

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more.

HOW TO OBTAIN BENEFIT FROM THE SCRIPTURES.

We are told, my brethren and sisters, that all scripture is given by inspiration from God, and that we should search it carefully, because in it we think we have eternal life.

To derive the greatest benefit from the written word, it is necessary that we be familiar with the entire text; it is impossible to form a correct conception by the simple reading of an isolated passage; we must be familiar with that which goes before, and follows after it, and more than all else, we must be able to discern whether that which we read is a definite declaration of the purposes of the Lord, or simply a condition which depends upon the actions of men for its fulfilment, or non-fulfilment.

A very common error, and one which has led to criticism of the scripture, and lack of faith in the printed word, is the fact that men confound the word of the Lord, as it applies to his definite plans, and unchangeable purposes, with the words of the prophets, who, moved upon by the Holy Ghost, foretold events which were to occur among the inhabitants of the earth, many of which events were not decreed of God, but, on the contrary, were obnoxious to him, contrary to his will, and entirely due to the disobedience of the people, who, despite

the word and will of the Lord, brought judgment upon their own heads.

AN ILLUSTRATION.

To illustrate that which I wish to express I will read from the Book of Mormon:

And the Lord would not suffer that they should stop beyond the sea in the wilderness, but he would that they should come forth even unto the land of promise, which was choice above all other lands, which the Lord God had preserved for a righteous people; and he had sworn in his wrath unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should serve him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them.

And now we can behold the decrees of God concerning this land, that it is a land of promise, and whatsoever nation shall possess it, shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them. And the fulness of his wrath cometh upon them when they are ripened in iniquity.

For behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God, or shall be swept off; for it is the everlasting decree of God. And it is not until the fulness of iniquity among the children of the land, that they are swept off. And this cometh unto you, O ye Gentiles, that ye may know the decree of God, that ye may repent, and not continue in your iniquities until the fulness come, that ye may not bring down the fulness of the wrath of God upon you, as the inhabitants of the land hath hitherto done.

Behold, this is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ, who hath been manifested by the things which we have written.

AMERICA DEDICATED TO JESUS CHRIST.

In this scripture we have the definite, unchangeable decree of God concerning America. It is, and will always be a choice land, choice above all other lands. It will always be a land dedicated to the God of the land, who is Jesus Christ. The latter part of the prediction is entirely conditional. Whatsoever people inhabit this land shall serve the Lord! and if they observe to do so, they are to be free from all other nations, and are never to be brought down into bondage, but the moment they depart from the truth, and turn from the Lord, the promise ceases to be effective; they have no promise, but on the contrary the Lord says that when they are ripened in iniquity, they shall be destroyed, or in other words, they will bring destruction upon themselves, as it has come to all nations when the protecting power of the Lord is withheld.

The word of the Lord, which I have read was delivered to the people of Jared, and they were given this land for an inheritance, on condition that they would serve the Lord of the land who is Jesus Christ. They rejected the truth and were destroyed. The promise

was repeated to the Nephites, they were warned that this was a land dedicated to the service of the Lord, and were advised of the destruction which had come to the former inhabitants, because of their lack of faith, but notwithstanding this fact, that their prophets warned them of the judgments which were to come to them, because of their iniquity, and that the Messiah visited them in person, and promised them redemption, through faith in him, they became faithless and wicked, and finally disappeared as a nation. It was not because the Lord decreed their destruction, or that he desired it. On the contrary, he desired their redemption, and provided a way by which they could attain to it, but they wilfully rebelled against God, and brought their own destruction.

PURPOSES OF GOD ACCOMPLISHED BY OTHER MEANS THAN MEN EXPECT.

One great difficulty with mankind has been that they have expected the purposes of the Almighty to be accomplished by means different from that which he has used. The coming of the Messiah, and his mission to mankind, was taught in the very beginning of time. The Jews looked for their Redeemer, believed that he would come, but they refused to accept Jesus, because of the humility of his birth, and the character which he assumed among men. They looked for one who would come in pomp and splendor, to tread down their enemies, and restore the kingdom, as it existed under their great king, David. The simple Nazarene, to them the son of an humble carpenter, they would not accept, notwithstanding the fact that the power of the Lord was manifest in his life and works. He was rejected by his own people, and persecuted unto death.

At the time of his death light came into the world; there was no darkness when the night came, angels upon the hills of Judea sang, "Glory to God in the highest, on earth peace, good will to men." He bore witness that he came to bring salvation to his people, and wept because they rejected his offering. "O, Jerusalem, Jerusalem, * * * how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not; Behold, your house is left unto you desolate. * * * Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

That the mission of the Christ failed, so far as the redemption of the House of Israel, at that time, was concerned, was not the fault of either the Father or the Son, but was because of the fact that the people rejected the truth, and wilfully sinned against light. Peace might have come to the world, and redemption to mankind at that time had the people desired it, and been obedient to the voice of the Son of God.

John, in the revelation given on the Isle of Patmos, saw another angel flying in the midst of heaven, having the everlasting gospel to preach to them that dwell upon the earth, crying with a loud voice, fear

God, and give glory to him, for the hour of his judgment has come. Christ bore witness that in the latter-days the gospel of the kingdom would be preached in all the world, as a witness to all people, before the end should come.

These declarations have been preached from every pulpit in Christendom. Men have looked forward to a great miracle, a mighty angel with a trumpet, proclaiming, with a voice to be heard everywhere, the word of the Lord, but it did not come in that way, and when this scripture was fulfilled through the prophet of the latter days, the people were no more ready to accept it than they were to accept the Christ as the Redeemer of the world. In each instance they were praying for, and looking forward to, the coming event, but in both instances rejected it, because it did not come in the manner they expected and desired.

PERMANENT PEACE TO COME TO THE EARTH.

The scripture which I read at the commencement of my remarks is a definite, positive statement, that peace will come to the earth, a peace which will be universal and permanent. Nation shall not lift up sword against nation, neither shall they learn war any more. The manner in which this desired condition will be brought about, this condition for which all good men and women have prayed and waited, is not stated. It is urged by some that the nations will be so wasted, before peace is established, that they will be without power to wage war. By others that peace cannot come until the people are all converted to the gospel, and that this will not occur until after the coming of the Redeemer. For myself I do not know just how or when peace will be established upon the earth, but of this I feel certain, that it will never be established until the people want it, and are willing to establish and maintain it. If the time of its establishment is to be deferred, it will be because we reject the offer which is now made to us, for the Lord himself cannot establish peace on earth, if the people are determined not to have it. I do not know whether it will be through the present league and covenant, or by some other means. It would be no more strange if it were accomplished through the present covenant than has been the accomplishment of the purposes to which I have referred, by the means which the Lord has used.

THROUGH WHAT PLAN?

The world has just emerged from the most destructive, devastating war it has ever known, so far as we are aware. War-weary, the people are crying for some plan which will make a repetition of that through which we have just passed impossible. For the first time in our history the strongest nations of the world have entered into a league, or covenant, by which it is hoped that peace may be established and maintained. It is said, as has always been said of every great for-

ward movement, that the plan is not a good one, that it will not bring peace, but will be a fruitful source of discord and strife. It is urged that some better plan may be found, that the time for peace has not yet come, that the Lord will accomplish what we are trying to do, if we will only wait and leave the matter to him.

THROUGH ANY PLAN UPHELD BY A UNITED PEOPLE.

I feel certain that no plan will succeed, no matter who is its author, or when it may come, to which the majority of the people are opposed. I am just as certain that the present plan, or any other like unto it, will succeed beyond our fondest hopes, provided the people of the world will unite in a determined effort to establish and maintain it. If the effort and energy which are being used to defeat the present league were united with the efforts of those who are seeking to establish and carry it into effect, there is no power that could stay it; without the united effort, I fear that it will fail. I care not who is its author, whether its terms be those of the present covenant, or some other like unto it, there must be some such league, or covenant entered into between the peoples of the world, otherwise I can see only the mobilization of larger armies, the building of greater navies, the filling of war chests with gold, the means which Lucifer said he would use to dominate the earth, and war, war which will bring a carnival of bloodshed and suffering, compared with which the war just determined will be forgotten.

PEACE WILL COME WHEN THE PEOPLE UNITEDLY WANT IT.

When referring to this question before I have been accused of talking politics, of tricky word-building, by which I may fool the people. Can a congregation of Latter-day Saints be deceived by tricky word-building? I do not believe it possible. The sheep know the voice of the good shepherd, and a stranger they will not follow. I speak for no party, for no candidate, but for the Master whom I serve, to whom I have given my life's work, to whose words and works my conscience is a captive, who has admonished me to live at peace with all men, to raise the standard of peace, and maintain it in the world, and with his help I will continue to follow him, to be guided by his words and works, regardless of the opinions of men. He has always held out the hope of peace, he does so today. The people of the world can have peace now, as they might have had it long ago, if they want it, we must choose whether we will follow Christ, or Moloch; if the former blessed are we, if the latter woe is our lot. May the Lord inspire us to choose the better way, at this time when his wisdom is so indispensable, is my humble prayer. Amen.

The choir and congregation sang the favorite hymn of President Lorenzo Snow:

Zion stands with hills surrounded—
 Zion, kept by power divine;
 All her foes shall be confounded,
 Though the world in arms combine;
 Happy Zion,
 What a favored lot is thine!

Every human tie may perish,
 Friend to friend unfaithful prove,
 Mothers cease their own to cherish,
 Heaven and earth at last remove;
 But no changes
 Can attend Jehovah's love.

In the furnace God may prove thee,
 Thence to bring thee forth more bright,
 But can never cease to love thee,
 Thou art precious in His sight;
 God is with thee;
 Thou shalt triumph in His might.

Elder Heber C. Austin, President of the Bingham stake, offered the closing prayer.

Conference adjourned until 2 o'clock p. m.

AFTERNOON SESSION.

The Conference was called to order at 2 o'clock by President Heber J. Grant, who presided.

The choir and congregation sang:

Prayer is the soul's sincere desire,
 Unuttered or expressed;
 The motion of a hidden fire
 That trembles in the breast.

Prayer is the burden of a sigh,
 The falling of a tear,
 The upward glancing of an eye,
 When none but God is near.

Prayer is the simplest form of speech
 That infant lips can try;
 Prayer, the sublimest strains that reach
 The majesty on high.

Prayer is the Christian's vital breath,
 The Christian's native air;
 His watchword at the gates of death;
 He enters heaven with prayer.

Prayer is the contrite sinner's voice,
 Returning from his ways,
 While angels in their songs rejoice,
 And cry, "Behold, he prays!"

The Saints in prayer appear as one
 In word and deed and mind,
 While with the Father and the Son
 Their fellowship they find.

Nor prayer is made on earth alone;
 The Holy Spirit pleads,
 And Jesus on the Father's throne,
 For sinners intercedes.

O thou by whom we come to God,
 The Life, the Truth, the Way!
 The path of prayer Thyself hast trod;
 Lord, teach us how to pray.

Prayer was offered by Elder Arthur W. Horsley, of the Carbon stake, Price, Utah.

The choir and congregation sang:

Come, O Thou King of kings—
 We've waited long for Thee—
 With healing in Thy wings,
 To set Thy people free.
 Come, Thou desire of nations, come,
 Let Israel now be gathered home.

Come, make an end of sin,
 And cleanse the earth by fire,
 And righteousness bring in,
 That Saints may tune the lyre,
 With songs of joy, a happier strain,
 To welcome in Thy peaceful reign.

Hosannas now shall sound
 From all the ransomed throng,
 And glory echo round,
 A new triumphal song;
 The wide expanse of heaven fill
 With anthems sweet from Zion's hill.

Hail! Prince of Life and Peace!
 Thrice welcome to Thy throne!
 While all the chosen race
 Their Lord and Savior own.
 The heathen nations bow the knee,
 And every tongue sounds praise to Thee.

ELDER JOSEPH FIELDING SMITH

I shall follow the custom that has prevailed throughout the conference and read to you a few words from one of the revelations:

These things we know that there is a God in heaven, who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth, and all things which are in them;

And that he created man, male and female, after his own image and in his own likeness, created he them,

And he gave unto them commandments that they should love and serve him, the only living and true God, and that he should be the only being whom they should worship.

But by the transgression of these holy laws, man became sensual and devilish, and became fallen man.

Wherefore the Almighty God gave his Only Begotten Son, as it is written in those scriptures which have been given of him.

He suffered temptations but gave no heed unto them;

He was crucified, died, and rose again the third day;

And ascended into heaven, to sit down on the right hand of the Father, to reign with almighty power according to the will of the Father,

That as many as would believe and be baptized in his holy name, and endure in faith to the end, should be saved;

Not only those who believed after he came in the meridian of time, in the flesh, but all those from the beginning, even as many as were before he came, who believed in the words of the holy prophets, who spake as they were inspired by the gift of the Holy Ghost, who truly testified of him in all things, should have eternal life.

As well as those who should come after, who should believe in the gifts and callings of God by the Holy Ghost, which beareth record of the Father, and of the Son;

Which Father, Son, and Holy Ghost are one God, infinite and eternal, without end. Amen.

And we know that all men must repent and believe on the name of Jesus Christ, and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the kingdom of God.

And we know that justification through the grace of our Lord and Savior Jesus Christ, is just and true;

And we know also, that sanctification through the grace of our Lord and Savior Jesus Christ, is just and true to all those who love and serve God with all their mights, minds, and strength.

But there is a possibility that man may fall from grace and depart from the living God;

Therefore let the Church take heed and pray always, lest they fall into temptation;

Yea, and even let those who are sanctified take heed also.

And we know that these things are true and according to the revelations of John, neither adding to, nor diminishing from the prophecy of his book, the Holy Scriptures, or the revelations of God, which shall come hereafter by the gift and power of the Holy Ghost, the voice of God, or the ministering of angels.

And the Lord God has spoken it; and honor, power, and glory, be rendered to his holy name, both now and ever. Amen.

TESTIMONY OF THE TRUTH OF THE QUOTED WORDS.

When the brethren were speaking this morning my mind dwelt upon these verses which I have read and I have been greatly impressed by them and I trust that I may be led for a short time in bearing testimony and speaking, by the inspiration of the Spirit of the Lord. I know that the words that I have read are true. I believe absolutely in the mission of the Lord and Savior of this world and as it is here expressed, I know that he came into the world, the only begotten Son of the Father, to fulfil this very mission which is here declared

THE CHURCH TO PRAY ALWAYS—A DAY OF WARNING.

Now, the word that I desire to impress on your minds is this: "Therefore, let the Church take heed and pray always lest they fall into temptation." I have considered that it has been my mission, having been so impressed, I think, by the Spirit of the Lord in my travels in the stakes of Zion, to say unto the people that *now* is the day of repentance and to call upon the Latter-day Saints to remember their covenants, the promises they have made with the Lord, to keep his commandments, and follow the teachings and the instructions of the elders of Israel—the prophets of God—as they have been recorded in these holy scriptures. In all things we should walk humbly and circumspectly before the Lord that we might be blessed and guided by his Holy Spirit. I think this is the day of warning. It has been a time of warning from the day when the prophet first received the manifestation from the heavens that the gospel was to be restored. Great events are about to take place among the saints of God and likewise throughout the world. We are living in a very important day and the predictions of the prophets are being fulfilled. As it was expressed yesterday Zion has been established, an ensign has been raised in these mountains, and the call has gone forth unto all lands and unto all peoples, at least so far as we have had the opportunity to declare that word, calling upon them to repent, to turn unto the Lord, to come unto Zion where this standard is set up and serve him in righteousness. Israel has been gathered, and is being gathered, from among the nations, even all who will repent and hearken unto the commandments of the Lord, as they are set forth in these revelations. The Lord will save all who will hearken unto him. His arm is stretched out and he is willing to aid and to help and to lead all in righteousness and bring all to Zion who will come. Our mission in all the world, and also in the stakes of Zion, is, Repent ye, for the kingdom of heaven is at hand. It is necessary, even among the people who have been gathered out of Babylon, to cry repentance, to call upon them to remember the Lord, to keep his covenants and commandments, and in all things endeavor to get possession of his Holy Spirit that they may walk in the light.

THERE IS NEED OF REPENTANCE IN ZION.

Let me not be misunderstood, when I say that there is need for repentance in Zion. I do not mean to say that the Latter-day Saints have gone astray, that they have departed from the teachings which the Lord has given them, not that; but that we are surrounded by the evils of the world, by temptations, by the sins of mankind, those things which prevail among the ungodly. There is constant need of warning, teaching and calling upon the people to remember the promises the Lord has made unto them; urging them to be true and faithful in all things, to his holy word that none may go astray, nor falter, or

be overcome and trodden down and be cast back again into the world, to partake of the sins of the world from whence they came. And so I feel that it is my mission to cry repentance and to call upon the people to serve the Lord.

THE MOST POTENT FACTOR FOR PERMANENT PEACE.

We have heard during this conference a great deal in regard to the establishment of peace. We long for the day when Christ shall come and his kingdom shall be established in all the earth, when he shall set up his government upon the face of the earth. All of these things we hope and pray for, as we sang here this afternoon. The hymn that we sang this afternoon expresses my sentiment :

Come, O thou King of kings—
We've waited long for thee—
With healing in thy wings,
To set thy people free.
Come, thou desire of nations, come,
Let Israel now be gathered home.

Come, make an end of sin,
And cleanse the earth by fire,
And righteousness bring in,
That Saints may tune the lyre,
With songs of joy, a happier strain,
To welcome in thy peaceful reign.

And this I pray for and this I hope for, and so do you. Now, may I ask you a question? Do you know what is the greatest power, the most potent factor in all the world, for the permanent establishment of peace in the earth? Having asked the question I will answer it, at least I will express my view in regard to it—not saying anything about other movements. The greatest factor in all the world is the power of the Holy Priesthood, and that is in the possession of the Latter-day Saints. Right from the beginning the Lord sent out the elders into the world, commanding them to call upon the people, saying, Repent, come unto Zion. Believe in my gospel and you shall have peace. Peace will come, of course, through righteousness, through justice, through the mercy of God, through the power which he will grant unto us by which our hearts will be touched and we will have love one for another. Now our duty is to declare these things among all people, call upon them to come unto Zion where the standard is set up—the standard of peace—and to receive of the blessings of the house of the Lord and the influence of his Holy Spirit which is here manifest. And I want to tell you that we ourselves, if we will serve the Lord, have wonderful power in regard to the establishment of peace in the world. Now we are willing that other movements in this direction should go on. We are in favor of all that will bring peace unto the world; but let us not lose sight of the fact that we, Latter-day

Saints, if we will band together, and stand as one serving the Lord and will send forth the word of eternal life among the nations, will have greater power, in my judgment, for the establishment of peace in the world than any other force. I am in full accord with the idea that has been expressed that the Lord is using many agencies; his work is not confined to the Latter-day Saints, for he has called many to his service outside of the Church and has endowed them with power, has inspired them to do his work. All the great discoveries, the inventions, the great things that have taken place during the last three or four decades have all been in the direction of bringing to pass this reign of peace and righteousness in the earth. Do these men give credit to the Lord, these great discoverers—men who invent and bring to pass the Lord's work in this regard, do they give him credit? Not in many instances; and yet the Lord is using all of these agencies. However, my brethren and sisters, do not let us lose sight of the fact that we are a power in the earth for good and for the spread of the truth and the establishment of peace among all nations, kindreds, tongues and peoples, that must be considered. It has been upwards of eighty years that this gospel has been preached. It has gone into many lands. The people have been warned, not as fully, I grant you, as the Lord desires that they should be warned. Do the best that we can, we haven't the power in ourselves, of course, without the help of the Lord, to carry this word to every soul and to establish the truth as we would like to do it and as the Lord desires it to be done. He must call other agencies and put them to use to bring to pass his purposes, but our mission has been and is, "Repent ye, for the kingdom of God is at hand."

We must continue until all the righteous are gathered out, until all men are warned, until those who will hear shall hear, and those who will not hear also shall hear, for the Lord has declared that there shall not be a soul that shall not hear, not a heart that shall not be penetrated, for his word will go forth, whether it be the word of his elders or by some other means, it mattereth not, but in his due time he shall cut short his work in righteousness; he shall establish his truth and he shall come and reign upon the earth. But woe unto the wicked, woe unto the ungodly, woe unto those who have heard the word and rebel against it, for in the due time of the Lord he shall come out of his hiding place and take vengeance upon all those who turn away and refuse to hearken, and after the testimony of the elders shall come the testimony of earthquakes, the testimony of famine, the testimony of pestilence and plague which shall spread forth. Of course, that does not prevent us from attempting to do all we can to lessen these evils, but the people will bring these things upon their heads, themselves, if they fail to hearken unto the words of the elders of Israel. I will read to you another passage of scripture:

Again I say, hearken ye elders of my Church, whom I have appointed; ye are not sent forth to be taught, but to teach the children of men the things which I have put into your hands by the power of my Spirit;

And ye are to be taught from on high. Sanctify yourselves and ye shall be endowed with power, that ye may give even as I have spoken.

Hearken ye, for, behold, the great day of the Lord is nigh at hand.

For the day cometh that the Lord shall utter his voice out of heaven; the heavens shall shake and the earth shall tremble, and the trump of God shall sound both long and loud, and shall say to the sleeping nations, Ye saints arise and live; ye sinners stay and sleep until I shall call again;

Wherefore, gird up your loins lest ye be found among the wicked.

Lift up your voices and spare not. Call upon the nations to repent, both old and young, both bond and free, saying, prepare yourselves for the great day of the Lord;

For if I, who am a man, do lift up my voice and call upon you to repent, and ye hate me, what will ye say when the day cometh when the thunders shall utter their voices from the ends of the earth, speaking to the ears of all that live, saying, Repent, and prepare for the great day of the Lord;

Yea, and again, when the lightnings shall streak forth from the east unto the west, and shall utter forth their voices unto all that live, and make the ears of all tingle that hear, saying these words, Repent ye, for the great day of the Lord is come.

And again, the Lord shall utter his voice out of heaven, saying, Hearken, O ye nations of the earth, and hear the words of that God who made you.

O, ye nations of the earth, how often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not?

How oft have I called upon you by the mouth of my servants, and by the ministering of angels, and by mine own voice, and by the voice of thunderings, and by the voice of lightnings, and by the voice of tempests, and by the voice of earthquakes, and great hailstorms, and by the voice of famines and pestilences of every kind, and by the great sound of a trump, and by the voice of judgment, and by the voice of mercy all the day long, and by the voice of glory, and honor, and the riches of eternal life, and would have saved you with everlasting salvation, but ye would not?

Behold the day has come, when the cup of the wrath of mine indignation is full.

Behold, verily I say unto you, that these are the words of the Lord your God.

Now these things are bound to come if the nations of the earth reject the counsel of God against themselves and turn against the truths which have been uttered from the heavens. The word has gone forth and is being carried forth among them by the elders of Israel. Woe unto those who reject it.

As it was stated by one of the speakers this morning, I am satisfied in my mind that peace could come right now if the people wanted it. Certainly. And I pray that they will want it. I want them to have it, because I love peace, and you want them to have it because you want peace, and we, as Latter-day Saints should pray for peace and we should live in peace and in harmony one with another and stand united together in all things serving the Lord.

A PROMISE TO THE REPENTANT.

I want to read just one more verse from another scripture. I would like to have the Latter-day Saints read this whole chapter. This is the 22nd Chapter of 1st Nephi. and there are a number of other

chapters connected with this that are of great import, but I want to read this one verse, the 28th: "But, behold, all nations, kindreds, tongues and people shall dwell safely in the Holy One of Israel, if it so be that they will repent." And I pray that they will repent. I want them to dwell safely. I want them to believe in the Holy One of Israel, who came into the world and atoned for our sins, for the sins of all mankind, who gave unto us redemption from death, who has promised unto us salvation and the remission of our sins on the condition of our repentance.

O, I wish all mankind would believe in him, would worship him and his Father, and would serve the Lord our God in the name of the Son, and then peace would come, then righteousness would prevail, then the Lord could establish his kingdom upon the earth. He could do it now if all would repent, but when he gets ready to do it and should the people not repent, should they not turn unto him, then shall he come forth in his power and his might, as he has declared through his holy prophets; he shall take vengeance upon the ungodly and they shall be swept off from the face of the earth. He has decreed that unrighteousness shall not reign, that the wicked shall not slay the righteous, but that peace shall come, that his kingdom shall be established, that this earth shall be made fit as an abiding place for all who are just and true, for those who love righteousness. That day is coming and I say to you, my brethren and sisters, it is even now at the door, but I do not know what may take place before the door is opened; but I know this that it is timely for us to repent, if we need repentance, and turn unto the Lord. Remember him, forsake the things of Babylon and leave them unto those who love unrighteousness, and let us cleanse ourselves and set our houses in order. That is the will of the Lord. That has been his will from the beginning since his kingdom was set up, and he desires it now, and woe unto him who will not repent who is in Zion, for the Lord says that he will cleanse Zion and all things that offend shall be removed. When the time comes, when it is time for Zion to be cleansed, then that which offends, that which is unjust, that which is untrue, that which is false, that which breathes the spirit of contention and strife shall be removed, and Zion shall be redeemed, and the Lord shall watch over her, shall guide her, shall direct her and shall establish her and she shall never again be destroyed and her power shall not be given to other people. That I rejoice in.

Now, my brethren and sisters, let us serve the Lord, let us keep his comandments, let us be true, remember the things which the prophets have said. Follow the instructions they have given unto us. Heed the warning that has been declared by revelation through the servants of the Lord, both now and in times past and all will be well with us. Let us not sit down and feel in our hearts that all is well, that we can take our ease in Zion, that peace is here, that there is to be no more trouble, no more contention, no more strife no more war in the world. That we can not do in justice, but we must serve the Lord and

we must keep his commandments, we must walk righteously before him as we have never done it before, and if we do not, then we shall be cut off from among the people and that would be a calamity. O, I pray that we will hearken, and that we will be true and faithful and stand in holy places, as we have been commanded to do, while the wrath of the Lord our God passes over the nations of the earth, and this I pray in the name of Jesus Christ, our Lord. Amen.

August Glismeyer sang a sacred solo: "O Lord, What is man?"

ELDER JAMES E. TALMAGE

To obviate unnecessary repetition I venture to say at the outset that I find myself in hearty accord with the utterances made by the First Presidency and by my brethren and associates in the Council of the Twelve,—and this without reservations. I commend to you for remembrance, frequent recollection, practice and application, all that has been said, all that has been set forth before you as the rule and the law of God and of the Church in regard to obedience to law, the instructions and counsel that have been given us concerning our specific duties as individuals, as members of families, as members of the Church, and as citizens of this great nation of promise and destiny.

TEMPORARY ISOLATION OF PEOPLES.

As my mind runs back over the dealings of God with his people in different ages, I am struck with the thought that at times he has wisely separated and isolated a part of his family in the flesh for specific purposes.

ABRAHAM'S MIGRATION.

You will remember that the word came to Abram, before he had been honored with that title of majesty among men, Abraham, by way of command specific and imperative: Get thee out, get thee out from the land of thy fathers, get thee out from these idolaters, and go into the land that I will show thee. And the Lord made covenant with Abraham that his posterity should be numerous and withal blessed, that they should constitute a chosen and a covenant people. Blessings unnumbered and indescribable in their fulness, so far as man's powers of description go, were listed, if not depicted, all conditioned upon compliance with the terms of their covenant or contract, and, like all other blessings promised of God, strictly predicated upon obedience on their part.

Permit a moment's digression. The test of obedience constitutes the very purpose of our being upon earth—the object in view in the creation of the earth as an abode for man, the great object that the

Lord had in peopling the earth. Do you remember his words to Abraham after the decree had been made plain that there should be formed an earth upon which those then unembodied spirits should dwell? The explanation was in part given: "And we will prove them herewith to see if they will do all things whatsoever the Lord their God shall command them." That is the sum total of the test of the examination under which every mortal has to pass in this great university of life. The Israel of old were required to pass that test, and promises were made unto them provided they passed it successfully.

ISRAEL'S ISOLATION IN EGYPT.

After a while the descendants of Abraham were carried down into Egypt, for the Lord turned and over-turned even the unfilial and unbrotherly conduct of Joseph's brethren to that end, and there the people remained segregated and isolated in large part, dwelling in a part of the land by themselves and kept from any widespread intermingling by marriage with the Egyptians because of the caste prejudice against them. They came to be slaves and bondsmen, and when the time came that was found to be right in the unerring mind of God, Israel was led out of the land of Egypt and out from the house of bondage by the outstretched hand of power. But they were even more completely isolated for four decades after that there in the wilderness, wandering back and forth, until the generation that had imbibed the paganism of Egypt had passed away and, with the exception of two individuals, a new generation had arisen and these were led into the land of promise, and specific laws and commandments were given them that they should keep themselves apart from the abominations of the other nations who were idolaters and pagans.

In certain specific respects Israel was distinguished from all other nations of that time. In one matter for example, they were Sabbath observers, and they were the only nation under heaven that recognized the Sabbath; and that observance was a sign of distinction by which they were known. In the next place they were Jehovah worshipers, the only people known who worshiped other than idols. They worshiped the true and the living God and the Lord kept them, I was about to say so far as he was able, for they frustrated his designs and his plans in many respects, but he kept them in a measure apart, isolated, separate from the rest of the nations in order that they might be more fully trained in the ways of God. But mark you, that isolation had an end so far as physical segregation was concerned. As was predicted and foretold, the time of dispersion came when those people were scattered as the dust that is blown before the wind, sifted as corn is sifted in a sieve. It was not the plan of God that they should remain forever isolated, for it was his intent that through them should the name of the living God be made known throughout the world.

LEHI'S COLONY SEQUESTERED ON THE WESTERN CONTINENT.

Come down a little later in history, six hundred years before the meridian of time, in the reign of Zedekiah, a body of Israelites was led away by the power of God and by direct intervention of divine agency brought across the great waters and established upon this then unknown continent, isolated from the rest of the world. The purpose of that separation, segregation, isolation and hiding was made plain. It provided a means whereby that part of the House of Israel should serve the Lord their God with purity and sincerity, so long as they would remain obedient. They were to be uncontaminated by the fallacies of Scribes and Pharisees, their minds unpoisoned by the false doctrine of academical rabbis; they were led away so that they could be taught by the Teacher of teachers. Here they were kept and their history was a checkered one, but they were held together long enough to become a distinct unit, even as the Jews had been. For in spite of the separation of the Jews, notwithstanding their world-wide dispersion, they do constitute a distinct unit in the family of mankind and they have preserved that segregation, which is other than physical isolation. It is true that the Nephites were exterminated as a nation, but part of the posterity of Lehi has continued down to the present day.

What was the purpose of it all—of that segregation of Lehi and his family and the establishment of those people upon this the western continent? The prime purpose was to provide an independent witness of the Christ. The Father would have more than the testimony of Judea and Galilee and the lands round about concerning his Well Beloved Son, the Savior and Redeemer of the race. Therefore Lehi and his people were brought here, were taught in the ways of the Lord by direct revelation through the mouths of holy prophets. Part of the Lord's dealings has been written, and in a miraculous manner the record has been brought forth and given to the world. A new witness of the Christ! People who knew nothing except as they did read what was then to them ancient history, that of Judea, of Galilee, of Jerusalem, knew nothing, except as they were taught by revelation; and the revelation to them was specific and direct. Through their prophets they learned of the earthly life of Christ, his birth, his ministry during the three short years, and his crucifixion. Later they were blessed by his personal visitation among them, and they have borne witness to him as the Savior, as the Redeemer; and we have an entirely independent body of Scripture which in no respects is at variance with the true part of the record that we find in the Holy Bible.

THE SEPARATISTS.

Prior to a great event, which had been foretold by ancient prophets—the coming of a man from among the Gentiles across the great waters

and discovering this continent—there was another segregation upon a smaller scale, and this on the Eastern Continent. Many who had suffered because of their religious beliefs separated themselves; some of them fled from England to Holland. They came to be known specifically as Separatists. Then, following that man of God—Columbus—for he was carrying out a divine purpose, the discoverer of the western world, came those other Gentiles of whom we read; and they were brought to this land and here they found the remnant of Lehi's posterity who had formerly been established upon this continent.

AMERICAN NATION ONCE ISOLATED NOW THE CHIEF OF MANY NATIONS.

Now, hastening over centuries, we come to the time when an important segregation took place upon this continent. After the Church had been established through the instrumentality of the prophet Joseph Smith, the Lord led his people out, and others came from beyond the seas to join them. Because of persecution they were driven, literally driven, beyond the frontiers of what was then the United States. They came here as a body, settled in this part of the desert, their inspired leader utterly putting aside every suggestion that they should go on to the green pastures and the fat fields about the coast. Can you imagine what the result would be today had Brigham Young listened to the advice of those men, wise in their own knowledge? There never would have been, except the Lord had brought it about in another way, a unit such as this Church presents. Before the pioneers and those who came immediately after them could have been trained in the ways of God, their lands would have been invaded and they would again have become one with the people of the world. But the Lord kept them in this uninviting place, of which other people were mostly afraid until they, with whom were our worthy sires and mothers and grandparents, had been sufficiently trained to know that they had something in common which the rest of the world had not. But that physical segregation, isolation, separation was of comparatively short duration. When the Lord thought that the Latter-day Saints had learned the lesson, then he permitted others to come. It was not his intention to shut his people up within the walls of a building or within these valleys of the eternal hills, keeping them perpetually aloof from all the temptations of the world, for they had to be tried. In due time means of steam transportation were established and multitudes came and have since been coming by the hosts every year, mingling with this people who are the covenant people of the last days. But in spite of this termination of physical separation, the people are a unit wherever you find them throughout the world. They are recognized by their distinctive characteristics.

PREDICTIONS CONCERNING AMERICA AND HER PEOPLE.

And now turn to the nation as a whole, the nation which I designated—not by any means a designation original with me—as a nation of promise and destiny. As it grew it was isolated, isolated by the

deep on the east and the deep on the west; and we have boasted of our isolation, but that, like every other instance of segregation brought about by the hand of God, was not intended to be perpetual. As a Church we are sending out, as we have been sending out from the first, men by the hundred as we could, by the thousand when it was possible, by the score when that was the limit of our ability, or by ones and twos, men, and in late years women, sending them out into the world. Does that look like perpetual isolation, physically speaking? And in the unfolding purposes of God the isolation of the nation has been brought to an end. Now no longer does the deep shut us off from other continents as once it did. We can speak on this side and be heard on the other with no appreciable lapse of time. Messages are sent to us from Europe and we read the published account here even, according to our reckoning of time, before the hour at which the events occur. No, no—it was not intended that this nation should be forever shut off from the rest of the world. If we have anything better than the other nations have let us as Americans give it that the world may be made the better for it. That is the spirit of “Mormon” propaganda, that is the spirit of our missionary service, and it will be the spirit of the service that this nation shall render to the rest of the world.

In line with the excellent precedent set by my brethren, who have given you scripture after scripture, I desire to add another and I pray you read it more deliberately and more studiously than you may be able to listen to it in the brief time that I can give to its consideration. You may easily remember it. It is the first chapter of the Second Book of Nephi. Lehi, the prophet, stricken with years, trembling in limb and knowing that his days in the flesh had been numbered and that he was soon to follow the way of his fathers, spoke unto his posterity who had then become numerous, respecting this particular land, the land of promise, the land of Zion, and he said unto them:

Notwithstanding our afflictions, we have obtained a land of promise, a land which is choice above all other lands; a land which the Lord God hath covenanted with me should be a land for the inheritance of my seed. Yea, the Lord hath covenanted this land unto me, and to my children for ever; and also all those who should be led out of other countries by the hand of the Lord.

Mark you, I pray, the prophet knew that it was not to be a selfish inheritance, it was not to be kept forever solely for the habitation of his lineal descendants. It was to be for all those who were then to be led out from other countries by the hand of the Lord.

Wherefore, I, Lehi, prophesy according to the workings of the Spirit which is in me, that there shall none come into this land, save they shall be brought by the hand of the Lord.

Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto them; wherefore, they shall never be brought down into captivity; if so, it shall be because

of iniquity; for if iniquity shall abound, cursed shall be the land for their sakes; but unto the righteous it shall be blessed for ever.

And behold, it is wisdom that this land should be kept as yet from the knowledge of other nations; for behold, many nations would overrun the land, that there would be no place for an inheritance.

But other nations were to come, not as nations, but as members of nations; and they have come and are coming and shall come, led hither by the hand of the Lord. What, you say, these undesirable elements? Well, they are permitted to be here that the people may be tried and tested and given the experience which is so necessary to make them what the Lord intends that they shall be. And so let us not fear that our nation is going to lose its identity, or is going to lose its sovereignty or is going to be overwhelmed or overpowered by other nations. It can not be so save through iniquity. Well, you may say, are not the people of this nation iniquitous? It is true that sin befouls and defiles the land; but in spite of it, I know not where you will find a nation with higher ideals or with plainer purposes to uphold the institutions that God has established for the government and freedom of men. The Constitution of this land is the pattern after which the organic laws of other nations shall be framed, and thus has been already fulfilled in part the prophecy that out of Zion shall go forth the law!

LATTER-DAY SAINTS FEW BUT POWERFUL THROUGH DIVINE APPOINTMENT

My brethren and sisters, we are a power in the world. The power of the priesthood is felt. What hath God wrought in his dealings with his people? Do you take time to consider how weak we are numerically speaking and yet how mighty we are in the strength of God. Look at the statistical compilations of churches that are published from time to time, summaries for the entire world or for this nation. Did you ever see there itemized the Church of Jesus Christ of Latter-day Saints, even under its nickname, "Mormon Church?" No, we are put in with "other small denominations" and so it is throughout the world. May I take time to relate an incident which has been a means of encouragement to me?

A little over a year ago, I met by invitation in the east the editor of one of the most influential newspapers. Aside from his journalistic career he is known for achievements in literature. I was appointed to deliver an announced address, besides the expectation of speaking at other meetings of our conference in that city, the city of Boston, and the editor of this journal, in speaking with me beforehand, asked me some questions which I was pleased to answer. In an ordinary way he asked: "Will you please tell me what is about the total membership of your great church?"

And I answered him promptly: "Approximately 500,000." "But," he said, "I don't mean here in Massachusetts or in New England; I mean what is the total membership?" "I have told you, Sir, about

half a million." "But, I mean," said he, "all of you throughout the world." "I have the same answer, approximately 500,000." He sat back in his chair and was lost in thought for a moment. He said: "Am I to understand you literally that this church which has made itself so well known," and he made other remarks of a descriptive nature, "numbers not more than a half million souls?" "It is true," said I. And then the Spirit of the Lord rested upon that man so that he had to testify of the miracle that God had wrought. Unconsciously he praised the Lord, for he remarked with all seriousness and sincerity: "The hand of the Lord is in it." Then he added: "You may have all the space you need in our paper to announce your conference and for the publication of the proceedings."

In another city I had an experience very similar in some respects. It was in Baltimore. I arrived a couple of days ahead of the time fixed for our conference and found that I had been advertized to deliver a specific address there. I met the editor of two papers, two papers under one editorial management, and he, like the other journalistic gentleman to whom I referred, asked questions concerning our strength and our numbers. He was a little doubtful as to whether a reporter could be spared to attend our meetings for their force had been cut down by the war demands, but at last he said: "What is the size of your congregation here in Baltimore?" I said: "Twenty-seven." "Twenty-seven what?" "Twenty-seven souls, several of them children." "What, you have only twenty-seven?" "That is all according to the conference president's report, and if it would interest you, Sir, I can furnish you with their names and addresses." "Twenty-seven," he said. Now perhaps you would naturally expect that his next remark would be: Why, we can not spare a reporter to look after a body of twenty-seven; we have no space in our paper for such a little thing as you are. But no, no, with deep seriousness upon his face he said: "We will send a reporter and the paper will give the space you need."

So have I seen it time and time again. We can't boast of our numbers, we can't boast of our own strength, but we know that the strength of the living God is with this people, whether they be gathered or yet scattered, and his purposes concerning the Church established upon this land, the only land whose soil was suitable to the planting of such seed at the time of its establishment, shall not fail. He will see to it, for he has sworn so to do, that the Church shall not be overthrown. And as with the Church so with the nation of which we form a part. Aye, verily is the Lord working outside as well as within the Church, and other men than those who have gone down into the waters of baptism are his servants, working along specific lines. Remember, beside the relative few, shall I say, beside those who shall attain salvation, exaltation in the celestial kingdom of our God, we have to look after those other hosts who shall attain only the terrestrial glory. Their interests we must have at heart, and the interests of others, of all mankind, for our mission is to preach the gospel of Jesus Christ

throughout the world and to warn the world by the authority and power of the holy priesthood which the Lord has laid upon us. I pray for greater effectiveness in this labor and in the discharge of this high commission, in the name of Jesus Christ. Amen.

"The Plains of Peace," a solo, was sung by Fern Batley.

ELDER STEPHEN L. RICHARDS

A month ago I was traveling in the green hills of New England. As I rode through that great country I was deeply interested and impressed with the historical scenes and with the points of much interest, to every American.

A VISIT TO THE EAST.

I remembered, as I traveled around near Boston, something of the history of the settlement of that country. I recalled that about three hundred years ago the Pilgrim Fathers landed at Plymouth, driven there by persecutions, and by intolerance, which they found to exist in the old world. I remembered with what hardship and self-sacrifice they had planted themselves in that part which is now the old part of the new world. There was recalled vividly to my mind and imagination, some of the circumstances attendant upon the colonization of this new world by those who came here to find liberty and freedom. I had the opportunity of passing over the ground that was traversed, not only by the early Pilgrim fathers, but by those who were instrumental in initiating this great government that now prevails among the states of the Union. I stood upon Lexington Green where, I knew, more than a century and a half ago, those Minute Men had stood to defend their rights and to give their lives for the principles of liberty and freedom, which they regarded as so important and so dear to them and to their people. As I stood upon this historic spot I thought something of the conditions which then prevailed as contrasted with the conditions which now prevail.

MOMENTOUS PROBLEMS BEFORE THE NATION.

I was in attendance upon the sessions of the American Bar Association in Boston, when there were called to the attention of those present, many of the important problems which now confront the people. Men of prominence, men who have given themselves over to thought and study, admitted the perplexity of the situation. They confessed that the very foundations of civilization were threatened. They were willing to admit that the problems now confronting the nation and the people were well-nigh beyond the power and wisdom of men to solve.

While I was in the New England states the people of Boston

were confronted with one of the most, if not the most, sorry spectacle that has arisen in this nation during its history. During that period the men who were sworn to enforce the law in that great American city went on strike, disregarding their oaths of office. They refused to serve, and they turned the city over to the whims and caprices and outrages of mobs and mob violence. The commonwealth of Massachusetts, which has been the very cradle of American liberty, from which have come many of the best parts of the Constitution, many of the best laws that have been formulated, was disgraced by this outrage and by this failure of men to adhere to their oaths, to keep their covenants and to enforce the law. Everywhere men who studied public conditions were disturbed. The honorable Elihu Root, speaking with reference to this occasion, said in substance, that it betokened a departure from American institutions and from the observance of law, that threatened the very foundations of our civilization. Other men of prominence and of national repute considered it in like manner.

Before I had reached New York City I learned, as we all know, that great forces were there on strike, and as I came back through the big cities of the country, having occasion to visit manufacturing and other institutions, I learned that the whole business world was upset, disturbed, unable with any degree of certainty whatever to predict as to the future, and wholly without any feeling of security as to that which might transpire. I recall going into one manufacturing establishment, consulting with the president of the company, and hearing him say that within the past six months his institution had been affected, directly or indirectly, by more than twenty-four strikes. It is needless to attempt to point out more of such difficulties and problems which confront the people.

HOW SHALL WE SOLVE THESE PROBLEMS?

We have passed through a great war; we have met the problems and the difficulties of that war, but I venture that any thoughtful man will be willing to admit that the problems which confront our people, after the war, are equally serious and important to those which came to us during the war. How are we going to meet these situations? What are we going to do here in America—this chosen land, of which you have heard many things said during the sessions of this conference? How are we going to preserve this land for the pure in heart? How may it be maintained as the land of Zion? How will it be possible that it shall live to its traditions and that it shall preserve the high principles of liberty and justice and equity upon which it has been founded? These are among the questions that give us concern at this hour. Not only do they concern us as citizens of this great country, but they concern the whole world, because the whole world has come to look to this land, to foster the spirit of liberty and the principles and the cause which underly freedom and liberty among humanity.

REASONS FOR TURMOIL, DISLOYALTY AND UNREST.

As we give consideration to these great questions we are forced, I think, to confess that the great statesmen of the world have not been able to find the remedies and have not been able to solve the problems. I believe that the conditions which we see prevalent in the country today are a natural and logical outgrowth of much that has prevailed in our systems of education, in our systems of ethics, and in the very manner in which the affairs of this country have, from time to time, been carried on. Throughout the past half century at least, our educational processes have been largely, if not entirely devoid of anything pertaining to the divine, of anything pertaining to the spiritual, or anything pertaining to the truly religious. There has been a studied effort on the part of those who have controlled the educational systems of the day, to avoid even the appearance of religion in any way, shape or form. I take it that there has come, as a natural consequence, from that kind of education, a total disregard for the religious in man's life. There has come an absolute disregard and disrespect for things divine. God has been left out of consideration; the methods of men alone have prevailed, and everywhere and under all conditions the things that have pertained to this world, the things that have pertained to our temporal life have been made paramount and have predominated over the things that have pertained to our souls and the welfare of our souls. In our politics—I speak not of one party but of all of the great parties, there has grown up such a partisanship, such a bias, such a hatred, between those who espouse different causes, that things have been said, campaigns have been conducted in such a way and manner as to do away with, rather than to foster, the true spirit of national patriotism. Men and women who have belonged to political parties have been led to think that the great thing to be accomplished, the great end to be achieved, is the dominance of their own ideas, is the success of their own party, rather than the great welfare and common good of all. Indeed so much of antagonism, so much of bias and envy and hatred have been engendered that I am one of those who believe that this has been largely responsible for some of the great national crimes. There has come to be a total disregard for those in authority. There has grown up a disrespect for law, that, in my judgment, has been the consequence of the kind of education, political and otherwise, that our people in this country have had.

We as a people believe in honoring and sustaining the law. We recognize the absolute necessity of upholding the fundamental laws of our land if progress, if advancement, if the integrity of the nation itself are to be maintained. The evils of which society now most complains are the evils that result from the failure on the part of men to consider that they have any obligation to the law. They are a law unto themselves, as was pointed out by Brother McKay. Their cov-

enants, their compacts, their contracts are worthless. They keep them only when it is expedient to keep them. They subserve only their selfish interests. They have not been taught the fundamental necessity of obedience, to preserve not only the law of God, but the law of men. They have not been taught respect for person or property; and such respect as has been yielded, in many cases, has only been the respect that has been enforced by external processes. There can never be a great citizenship that comes from the mere force, external force of law. You cannot superimpose the duties of citizenship in order to make a great people. The obligations of citizenship, the love of country and patriotism must come from within and not be imposed from without. Therefore, as I see it, the great need of the hour is the need for systematic training for men and women and children in the fundamental obligations of citizenship and the fundamental obligations that pertain to their life in this world. The great questions—Who are we? Where did we come from? Where are we going? have been left out of consideration in our educational processes. It has not made any difference who we were, where we came from, or where we are going. Our education has been a commercialized one. We have thought to stimulate the industrial, the financial, and to gain prestige from a worldly standpoint. While, thank the Lord, there has remained in this great land, something of the spirit of the fathers, something of the great love of liberty, unfortunately there has not been sufficient of it to curtail the selfishness, the mercenary and the ulterior motives of a great part of this country. Therefore upon this fundamental basis I deplore the organization and the maintainance of any society, of any class, of any fraternity, of any union of people that in anyway can be construed to be against the interests of all the people and the common good. For my own part the Church is my union, the Church is my club, the Church is my lodge, the Church is my fraternity; and I want to say to every man that there is within the Church an opportunity for the expression of every legitimate desire that should be in the heart of man. While it may be considered proper for men to organize themselves into clubs and unions and fraternities of one kind and another in order to advance their own selfish interests, I feel constrained to say that in time to come it will prove inimical to the government, and in time to come these self-same selfish interests will be against each other. The only way in which a great cause can stand and prevail and persist is that all its adherents shall have an unselfish, altruistic motive in seeking to render service to all and for all. Truth, the great principles of the gospel, the bestowal of the Priesthood itself, teach us that we must serve all and love all, if we shall succeed in God's work.

SEEK NO ALLIANCE WITH ANY UNION THAT DOES NOT URGE
THE COMMON GOOD OF ALL.

My brethren and sisters, I believe that it is a proper time to warn our people against the dangers that lie ahead, from associating them-

selves with any institution that does not make for the common good of humanity. I concur with my brethren that there are many institutions in the world that do make for the uplift and the advancement of mankind; I believe that many of our Father's children who are without the pale of the Church, are instrumental in carrying on his work. I cannot but think that he has let his Spirit rest upon good men, the world over, to advance the cause of Truth. It seems to me that it must be so. We, I believe, should unite with and foster every good movement, every good cause, everything that tends to advance the interests of the gospel and of truth in the world; but I think that we should preserve ourselves safe, inviolate, compact against incursions of all kinds, of influences of all kinds of organizations that in any way will tend to disrupt us. If we all hang together we will be safe. If we all espouse the one cause, if we are all devoted to it, we will make that cause felt in the world. And the only way that we can all adhere uniformly to the great cause of truth is to all keep the commandments of God and to follow the leadership that has been placed over us.

We have been criticized as being a people who act with such unanimity that we are mere puppets, that we do not think for ourselves, that we do not act upon our own initiative and that we are not guided by our own wisdom. That criticism is wholly without justification. We follow the leadership that God has placed over us, because we know that it is right, because we know that it is safe, because we know that the leadership of men, in man's own wisdom, is not safe and cannot be trusted, and that we cannot repose our confidence in the wisdom of men.

LET LATTER-DAY SAINTS FOLLOW THEIR LEADERSHIP.

I call upon the people of this Church to follow the leadership of these men who have been set to preside over them, in their wards and in their stakes. I know that you will not go wrong if you take their counsel. I know that you will be preserved from the dangers, the temptations, the evils and snares of this world if you will follow their leadership. They are true leaders; they have no ulterior motives to subserve, nor selfish purposes to subserve. They seek only your welfare, and I deplore the fact that occasionally we find those within the Church who impugn improper motives to the men who lead and guide. I want further to testify to you that it is God's truth that the general authorities who preside over you and over the Church have nothing but your welfare at heart. They have no personal purposes to subserve. Their only thought, their one single purpose, is to advance God's work in the world. They love the Latter-day Saints. I believe that there is not one of them who would not be perfectly willing to lay down his life for the Church, to advance this great work and to help carry the Truth into the hearts of men. Do not criticise, do not complain on that score. It is wrong; and the

man who says that the leaders of the Church are not actuated by the finest and the highest motives, I fear, has within himself a sinister motive that prompts such a statement.

God bless our people that we may be a shining light to this world. Here, right here in the valleys of the mountains, I have concluded is the cradle of liberty. I am willing to grant to Massachusetts all the credit that is due her for the great effort that she has made to bring freedom to mankind; but I say right here, with God's people, is the real cradle of liberty. I have reached the conclusion that there is only one perfect law of liberty, and that is the Gospel of Jesus Christ. I know that all the systems that may be devised, all of the governments that can be constructed, will not bring liberty to mankind if the true principles of liberty are not in the hearts of the people. The thing that the world needs today is individual righteousness, and if men and women will conform their lives to the principles of the Gospel, if they will, as has been said, be vitalized by these great principles of truth, the problems of the world will melt away, peace will come, the Lord will find his people ready for his reign, and the Millennium will be upon us. God bless us, that as the salt of the earth we may not lose our savor, I pray, in the name of Jesus Christ. Amen.

It was announced by President Heber J. Grant, that on Sunday at 10 a. m. and 2 p. m. there would be overflow meetings in the Assembly Hall, and at 2 p. m. also in Barratt Hall. The General Priesthood meeting, it was announced, would meet at 7 o'clock in the Tabernacle this evening. Richards ward choir will furnish music for the meetings in the Assembly Hall, and the L. D. S. University choir for the meeting in Barratt Hall.

The choir and congregation sang: "Guide us, O thou great Jehovah."

President Alonzo A. Hinckley, of the Deseret stake of Zion offered the benediction.

Conference adjourned until 10 o'clock Sunday morning.

THIRD DAY.

Conference continued in the Tabernacle, Sunday, October 5, 1919, 10 o'clock a. m., President Heber J. Grant, presiding.

Every available sitting and standing space was filled in the great building, the main floor being almost entirely occupied by presiding officers assembled from all parts of the Church.

President Heber J. Grant called the congregation to order.

The Tabernacle choir, led by Elder George Careless, former director, now over eighty years of age, sang the hymn:

Arise, O glorious Zion,
Thou joy of latter days.
Whom countless Saints rely on,
To gain a resting place;
Arise, and shine in splendor,
Amid the world's deep night;
For God, thy sure defender,
Is now thy life and light.

Let faithful Saints be rearing
The city of our Lord,
On mountain tops appearing,
According to His word—
A sought-out habitation,
By men of truth and faith—
A covert of salvation
From ignorance and death.

The Temple long expected,
Shall stand on Zion's hill,
By willing hearts erected,
Who love Jehovah's will;
Let earth, her wealth bestowing,
Adorn His holy seat,
For nations great shall flow in,
To worship at His feet.

What though the world in malice
Despise these mighty things,
We'll build the Royal Palace,
To serve the King of kings;
Where holy men anointed
To know His sovereign will,
Each ordinance appointed
To save us, will reveal.

From Zion's favored dwelling
The Gospel issues forth,
The covenant revealing
To gather all the earth;

And Saints, the message bringing
 To all the sons of men,
 With the redeemed, shall, singing,
 To Zion come again.

O hear the proclamation,
 And fly as on the wind!
 For righteous indignation
 Shall desolate mankind!
 Then, Zion, men shall prize thee,
 And bow before thy shrine;
 And they who now despise thee
 Shall own thy light divine.

Through painful tribulation
 We walk the narrow road,
 And battle with temptation,
 To gain that blest abode;
 But patient, firm endurance,
 With glory in our view—
 The Spirit's bright assurance—
 Will bring us conquerors through.

O grant, Eternal Father,
 That we may faithful be,
 With all the just to gather,
 And Thy salvation see!
 Then, with the hosts of heaven,
 We'll sing the immortal theme—
 To Him be glory given,
 Whose blood did us redeem.

Prayer was offered by Elder James H. Robinson, president of the South Davis Stake of Zion.

The Tabernacle choir sang the first hymn, words by Parley P. Pratt and music by Evan Stephens. President Grant first read the whole hymn:

The morning breaks, the shadows flee;
 Lo! Zion's standard is unfurled.
 The dawning of a brighter day
 Majestic rises on the world.

The clouds of error disappear
 Before the rays of truth divine;
 The glory, bursting from afar,
 Wide o'er the nations soon will shine.

The Gentile fullness now comes in,
 And Israel's blessings are at hand;
 Lo! Judah's remnant, cleansed from sin,
 Shall in their promised Canaan stand.

Jehovah speaks! let earth give ear,
 And Gentile nations turn and live;
 His mighty arm is making bare,
 His covenant people to receive.

Angels from heaven, and truth from earth
 Have met, and both have record borne;
 Thus Zion's light is bursting forth.
 To bring her ransomed children home.

ELDER RICHARD R. LYMAN

I have never desired more to have my words inspired than I do now. I am fond of the Latter-day Saints. My heart is full of love for the people among whom I was born and with whom I have been raised. In the years in which I have been separated from the Church, largely in attendance at eastern universities, I have thought of my people here with very great fondness, and have confidently felt that all the good ideas there learned, if properly presented to my own people here, would be accepted promptly by them.

AN APPEAL FOR PURE WATER.

At Cornell University I devoted a great deal of time to the study of sanitary engineering. As I listened to the teachings of college professors I was amazed that the lives of our people have been so well preserved under unsanitary conditions. When I came from that institution the sun had not gone down on the first day of my arrival until I had called together, in one of our "Mormon" villages, the officials of the city and appealed to them that they provide the people with pure water. I am pleased to be able to say the appeal was not made in vain. Nor have I since in religious services, before meetings of commercial clubs or other organizations, appealed to any of our people along these lines without success.

WE ACCEPT TRUTH FROM EVERY SOURCE.

This is one reason among many why I have great confidence in you, my own people. We believe in accepting truth, from whatever source it comes. If there is anything virtuous, honest, upright, holy, good, and true, we, in accordance with the fundamental principles of the gospel, seek after these things.

A GENUINE LOVE OF AND INTEREST IN AMERICA.

I regard myself as a pretty good American. My ancestors have been Americans. I met a man from Canada a few days ago, an engineer, whose name is Lyman. I received a letter from him only yesterday in which he sent me a long list of ancestors. He points with pride to their record. Since 1630, the Lymans have been active in their support of this great country. It has had no important war in which Lymans have not fought, in which Lymans have not bled, in which Lymans have not died for their country.

I see before me now, especially in these front seats, many stake presidents with whom I have had very intimate, friendly, affectionate association. I wonder if at this hour I may properly attribute to them what I attribute to myself, that is, a genuine love of and interest in America?

Some men who are here talked with me months ago upon the subject concerning which I desire to make a few remarks today. Upon this subject, their views and mine differ. I extend to them the liberty of thinking as their consciences direct, and I desire to be accorded the same privilege. I have greater respect for the man who expresses his honest convictions when he is with the minority than I have for the man whose desire, it seems, is primarily to be with the majority. American freedom, American liberty and American institutions can only endure indefinitely, if I understand the fundamentals of American government, if every man, in the language of Abraham Lincoln, dares to the end to do his duty as he understands it. These men before me who conscientiously are opposed to the League of Nations, I admire. I respect them for their true Americanism. Such as these will make the republic of America endure indefinitely, if indefinitely it is to endure.

POSITION ON THE LEAGUE OF NATIONS.

Some may say I speak here with an unfair advantage, since others have no opportunity to reply. But I say, as a leader in the Church of Jesus Christ of Latter-day Saints, I cannot, at this conference, do my duty, as I understand it, if I keep my lips closed upon a subject that, to my mind, has more to do with the welfare of all the nations of the world than any other subject that has come before the American people since the Constitution was adopted. So I say frankly, brethren, come, let us for a moment reason together. I now speak upon this subject, in public, for the first time. I have hesitated to do this because my views do not agree with those of my life-long friend, the Honorable Reed Smoot, whom I have admired since childhood. But I know this broad-minded statesman well enough to realize that he will have greater respect for me if I speak than he could have if, with my convictions, I were to remain silent.

I have studied the covenant of the League of Nations with considerable care. One objection raised against it is that the people of Europe, not familiar with our ideals, and not concerned in the welfare of our country, are given authority to say when we shall and when we shall not go to war. I am not able to read this meaning into the proposed covenant of the League. The covenant provides for two bodies of representatives, one is called the assembly and the other the council. In the council there will be but nine countries represented. Each country in that council is to have one vote. Action can be taken by the council only with a unanimous vote. Suppose the proposition

is presented of declaring war. The man who represents the United States of America in the council, if asked to vote, must say in substance: "Gentlemen, under the Constitution of my country, only the Congress of the United States has the authority to declare war. I must, therefore, be instructed by the Congress of the United States before I can cast my vote." Thus will this cherished provision of our inspired Constitution remain inviolate.

SUCCESS OF THE PAN-AMERICAN UNION.

I was in Kansas City a week ago yesterday. I listened to an address by John Barrett, the Director General of the Pan-American Union. I believe this gentleman is a Republican. If I remember correctly, he came into political life when he was a comparatively young man by receiving from President Roosevelt the appointment of Ambassador to Siam.

Before the International Farm Congress, Mr. Barrett said: "I desire to make it clear at the outset, that while I represent the government of the United States, by appointment from the President, I also stand before you as a representative of the same sort for all of the other American countries that belong to this Union."

All the countries in the Western Hemisphere, south of Canada, twenty-one in number, belong to the Pan-American Union. The Canadians were practically in readiness, so this representative said, to join the Pan-American Union when war was declared and the plans for so doing were temporarily upset.

Mr. Barrett continued to speak in words like these: "We have regular meetings of the representatives of these twenty-one countries. When these representatives come together, they become acquainted, and thus they learn to understand one another. They present the views, the ideals, the desires, the ambitions, the trade and other interests of their respective countries. Getting thus close together, they arrive at a mutual understanding."

He continued, "The significant fact I desire to draw to your attention is that, since the organization of the Pan-American Union, no country in the Western Hemisphere has been at war with another country in this hemisphere and on not fewer than six different occasions has actual war between these countries been averted."

"Here in our own hemisphere," he continued, "we have a League of Nations in actual operation and I'm not sure but what this Pan-American Union is itself a league strong enough to maintain the peace of the world." If one so well informed sees such hope for peace because of the successful operation of this comparatively little league of the Pan-American Union, how much greater—really how well founded—is the hope, the expectation, that permanent peace may come to the world if the proposed covenant of the League of Nations embracing, as it does, the great nations of the other hemisphere, is adopted.

FIRM FOR THE LEAGUE OF NATIONS.

I would be untrue to the blood that flows in my veins, I would be untrue to that father of mine, Francis M. Lyman, who was a lover of liberty, who, in all his lifetime hoped and prayed earnestly for the nations of the world to so organize that bloodshed might be averted,— I say I would be untrue to all of these, if I were to refrain from speaking in the interest of this proposed covenant. Francis M. Lyman was not a coward. He was never afraid, and in his public hopes, desires, and works, I defy any one to find an element of personal selfishness. Were I to stand before this audience today, his son, and keep my lips closed, I would be an unworthy son of a brave and courageous sire, who lived and worked and hoped for the liberty of all the people of the world.

After war was declared, in 1914, he said repeatedly, "We must do one of two things, either put on the Kaiser's yoke or bring him beaten to his knees, however long it takes and however much it costs." If Francis M. Lyman were here today to speak as he has spoken many times, on occasions like this, he would say as I say now: "I am prepared to do my duty as I understand it and I accord to others the same privilege. Let me make it clear that I stand firmly for the League of Nations. In the days to come I expect to see no time in which I shall regret having taken this stand."

AN APPEAL TO ABANDON THE USE OF TOBACCO.

One other word and I will stop. We have had, this morning, a thrilling meeting of Mutual Improvement officers. I should like, if I had the time, to say a few words upon the slogan of our organization, namely, "We stand for spiritual growth through attendance at sacrament meetings," but time will permit me to do no more than repeat it.

During the war the habit of smoking has been tremendously increased. We are aiming to have a survey made in every stake, and ward, for the purpose of finding out how many smokers there are, and we propose to use our organization for the purpose of reducing this habit to the least possible minimum. I think I can do nothing that will emphasize the importance of this subject more than to deliver here and now a message that was sent to you by me some years ago from Cornell University.

The message is from Andrew D. White. This man for years was a professor in the University of Michigan, at Ann Arbor, he was for a long period President of Cornell University, and he served our country as ambassador to Germany. His name is among the names of the great historians of our country. Andrew D. White, standing before a body of teachers, said:

I cannot refrain, ladies and gentlemen, from making a few preliminary remarks before beginning my address proper. I understand that there are before me teachers from every state in the Union and from almost all the countries of the world and, therefore, I cannot let this opportunity go by to say that I want to go back into your communities and take to the people with whom you are associated a message from Andrew D. White. That message is this: In my fifty years of experience with college students, with college men, I have yet to find the first young man who was a smoker of cigarettes that ever amounted to anything.

His view and my view or your view of what it means to amount to something may be different, but those were his words. He continued:

As I walk across this campus, this wonderful Cornell University campus, and see young men puffing at their cigarettes, I don't care how much money they have, I don't care what their prospects are, I don't care what their social standing is, I don't care who their parents are, I say to myself, they will not amount to more than that—and he snapped his fingers.

As I have already stated, I came from Cornell University, filled with enthusiasm and confidence in my own people. I appealed to the people of Utah and nearby states, to provide themselves with pure water. They responded promptly with the improvements. I was the Stake Supervisor of parents classes in the Ensign stake when this matter of individual sacrament service sets was proposed. The appeal was made to the people to provide themselves with these sets, and today they are found practically everywhere in the Church.

Now, as one of the General Superintendency of the Young Men's Mutual Improvement Associations, I appeal to you, fathers and mothers, leaders in the Church, to join the Mutual Improvement workers in an effort to reduce to the least possible minimum, the use of the cigarette. The laws of the state are against it. It is a misdemeanor for any individual to sell or to give any kind of tobacco to any boy under twenty-one years of age.

I have before me the Word of Wisdom. If, standing, as I am before this audience, I were to say: "I have a method to present by which all the young men in the Church may become rich in money," every ear would be turned my way to learn the method. But, is it not better to have the ability to make the money than it is to have the money itself? Who would not rather have a fortune he himself has acquired than to possess one that has been accumulated by another? This Word of Wisdom tells us how to become rich. Rich in money? Yes; rich in money. It says: no liquor, no tobacco, little meat, no hot drinks, and then it concludes: "All Saints who remember to keep and to do these things, walking in obedience to the commandments, shall find"—what? Wealth—No, but three things that mean more than wealth alone. They shall receive first, health, they shall find, next, wisdom; and they shall find, third, great treasures of knowledge, yea hidden treasures. They shall run and not be weary, they shall walk and not faint.

This, my brethren and sisters, is a subject upon which we have no division of opinion. Let us refrain from the use of these things forbidden that we may have health, wisdom, and knowledge, the three blessings promised, these together being equal to much more than wealth alone. By keeping these commandments, we shall deserve the closing blessing in the revelation, namely, "I, the Lord, give unto them a promise that the destroying angel shall pass them by as the children of Israel and shall not slay them."

May our Father in heaven enable us to so teach, so lead, so guide, and so direct our boys and girls that all the great and wonderful promises made concerning the pure in heart may be theirs and ours. I pray earnestly for these blessings in the name of Jesus Christ our Lord. Amen.

The choir sang: "Hymn to Liberty," words and music by Arthur Farwell.

ELDER MELVIN J. BALLARD

"O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people;

"Yea, I would declare unto every soul, as with the voice of thunder, repentance, and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth.

"But behold I am a man, and do sin in my wish; for I ought to be content with the things which the Lord hath allotted unto me.

"I ought not to harrow up in my desires, the firm decree of a just God, for I know that he granteth unto men according to their desire, whether it be unto death or unto life; yea, I know that he alloteth unto men, according to their will; whether they be unto salvation or unto destruction.

"Yea, and I know that good and evil have come before all men; or he that knoweth not good from evil is blameless; but he that knoweth good and evil, to him it is given according to his desires; whether he desireth good or evil, life or death, joy or remorse of conscience.

"Now seeing that I know these things, why should I desire more than to perform the work to which I have been called?

"Why should I desire that I was an angel, that I could speak unto all the ends of the earth?

"For behold, the Lord doth grant unto all nations, of their own nation and tongue, to teach his word; yea, in wisdom, all that he seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, according to that which is just and true."

IN ACCORD WITH THE BRETHREN.

These words from Alma, 29th chapter, express my feelings this morning, my brethren and sisters, and I am happy to say that I find myself in complete accord and harmony with my brethren, each and every one who have spoken at the various sessions of this conference. And I desire to emphasize the fact that those of you who have had the gift of discernment have distinguished no difference of opinion among

those who have addressed you. While they have emphasized various features of the great gospel message and of the questions of the hour, yet we stand in accord with each other on these subjects, for which I am thankful. I believe, brethren and sisters, that the Lord saw our day and that we have been preparing for this day for more than a generation past, that the Lord knew the various circumstances and conditions that would confront us in this hour, and he has been trying to fortify us and qualify us to meet the emergency, to endure the test that now lies before us. The Church has been subject to criticism, in the past, because of its unity, because of the willingness on the part of the membership of the Church to listen to the counsels of its leaders. I remember upon one occasion listening to a very severe criticism of the Church on the part of an eminent divine who charged that while we were the most perfect religious organization in the world, he feared the consequence because he said the membership of the Church is absolutely under the control and the domination of its leaders. I recall also that another one expressed it that the two most efficient organizations in the world were the German army and the "Mormon" Church, and he hoped that he would see the day when we would have equal efficiency and still retain individual liberty.

OBTAINING EFFICIENCY AND OBEDIENCE.

There are two ways of obtaining obedience and efficiency. The Germany army had one, and the "Mormon" Church has quite another. The Lord Jesus Christ had a plan, to bring all men to obedience; and Constantine, the great Roman Emperor had quite another plan. There are two means by which obedience may be obtained on the part of parents over their children. One is by force and compulsion. You may compel them to yield obedience. That method will work until your child becomes a man or a woman, and then your spell is broken, your power is gone. The other method is slower to obtain results, but it endures longer, and obedience is obtained through the exercise of love and patience and gentleness and kindness. By and through that means parents may have power over their children, not only until they become men and women, but when they become grand-sires and in the eternal world the spell that we cast over those who come under our charge, when it is actuated by the spirit of love and gentleness and mercy, shall never be broken. These are the two methods. The German army did obtain obedience and efficiency by force, by fear, by power, until men felt themselves but slaves. Do you recall the utterance of their master-tyrant who upon one occasion,—about the time, as I recall it, of the breaking forth of the great world war, said to his soldiers: "Body and soul, you belong to me, and if I should command you to slay your own fathers and mothers you should do it without a murmur." This power he held until those whom he controlled discovered their own power and their own strength. Then they resented that autocratic power that had ruled unjustly over them and in the finality of the

great struggle, when Germany sought to drive her soldiers on to France, they were under the necessity of forcing their own men into the trenches at the point of the bayonet, and many were shot down by their own guns because they refused the mandate of the tyrant. But when they broke the spell the tyrant's power departed and he, like a whipped coward, fled from his own land, and there is apparently no respect now for that power which he once had. Unlike that stands the spirit that actuated the Christ. He did have power, if he had desired to use that power—he might have through fear, he might have through miracle, converted all the world and had all men at his feet, but he would not compel men. He did, as we sing: "Call, persuade, direct aright, in numerous ways be good and kind, but never force the human mind." He did teach the truth, in striking contrast to his envious, covetous brother who sought by force to compel all men to be saved. Jesus stood for those same principles while upon the earth, but he did not succeed in getting many to follow him. Contrast his ministry with the efforts of the great Roman emperor Constantine, who years later was seized with the desire to compel the nations of the world to become Christians and who pursued a method of force. When the Roman soldiers conquered a nation, the priests of the Church accompanied them, and when the conquered and subdued sued for peace they were granted peace on condition that they would renounce their paganism and become Christians, and so out of fear they gave lip service to their professions of Christianity, but their hearts never were in it. And no wonder the Lord Jesus Christ said of their descendants, many generations afterwards, "they draw near me with their lips, but their hearts are far removed from me." Their fathers were thus converted, and traditionally they have adopted that form of Christianity which gives only lip service. The Lord Jesus knew them well. In contrast with that method, I rejoice to say that the leadership of this Church is in absolute harmony with the method of the Christ.

THE LEADERSHIP OF THE CHURCH DIRECTED BY LOVE—
NOT FORCE NOR FEAR.

President Grant read to us in the opening session of this conference that wonderful revelation, the 121st Section of the book of Doctrine and Covenants, showing the spirit that should be manifest by the priesthood of this Church, and he has pledged us his word, as he did when in the last conference in June he also referred to this subject, that so far as his presidency was concerned it would be characterized by that spirit. I want to ask you, my brethren and sisters, if you have ever felt in all the administrations that you can remember that the membership of this Church bowed their will to the leadership of this Church out of fear. I haven't felt that way. I know you have not. There have been times, undoubtedly, when it has not been easy for us to submit our will to the will and the judgment of those who have presided over us. We have found it sometimes difficult to sub-

mit our proud will. I am grateful to say before you, my brethren and sisters, that while there have been such periods in my life I am very happy to say that I have always been able to make my proud will submit itself to the influences of the mellowing processes of the Spirit of the living God, so that I have found myself, up until this time, in harmony with those who have been leading and directing the policy of the Church of Jesus Christ of Latter-day Saints. I remember that the editor of a newspaper up in Vancouver, British Columbia, a few years ago, urged the "Mormon" missionaries to leave that community and go to European countries as the missionaries of the Church had done in former times and "engage in converting the poor, taking them out to Utah and Idaho, putting them on the farms, compelling them to till the soil and then extract from them ten per cent of their earnings for tithing from which the Church has become rich. Don't come to this country and think you can fool us." That was the advice given; and in the answer that was made,—which the editor was broad enough to publish,—we said it was true that in times past many people had been emigrated from the lands of their nativity and brought out from bondage—conditions almost amounting to serfdom, and had been assisted to come to the land of America, and the Church had helped them to found and establish themselves in homes where they became independent; that the Church had helped them to get the lands, had helped them to till the soil, had builded irrigation ditches, had assisted in building reservoirs, manufacturing enterprises, and educational institutions, until Utah stood, as I think it still stands, second in the matter of its high standing in education among the states and far ahead of British Columbia. We also said that the people had so prospered and been so blessed that, at that time, something like ninety per cent of them owned their own homes. A like condition could not be found anywhere in the world; and while it is true that they did pay their tithing, they did it cheerfully, not out of fear, but out of love and gratitude to God that they had been alleviated from their former conditions where in old age they would have had to go to the poor house, never had their ancestors before them enjoyed homes of their own; and so, because of what had been done in a material way for their improvement and betterment, they cheerfully paid their tithing. But there was one point that the editor overlooked. If ten per cent of their earnings had made "the Church rich," what had the 90 per cent, that was left done for the poor fellows? It left them in this favored condition.

Now, brethren and sisters, the leadership of this Church from the beginning until this day has been maintained, not by fear or by force. It was presumed that the prophet Joseph Smith had some magical power over his brethren and sisters; that if he could only be disposed of, then the "Mormon" Church would go to pieces, but his death did not result in the disintegration of the Church. And when I think of him, O, there are no people in the world that ever thought so much of their leader! Not even the Master himself had a people who loved

him better than the Latter-day Saints loved their Prophet Joseph Smith. But with all the love the people had for him, he never abused their confidence, he never took advantage of them like others have done who enriched themselves because of their opportunity. He died, one of the poorest in the flock, and always was on the front ready to defend them, standing between them and danger. Chained in a dungeon, as a ransom for his people, he did not waver; but through all their vicissitudes he was their hope, their inspiration, their prophet; and when in the last moments of his earthly career he stepped to that open window, knowing that outside there were many willing to take his life, he, unafraid offered his life—the very last act—in saving two of his brethren. So that spirit of service and self-sacrifice and devotion to the people won the obedience that was manifest in that day towards the Prophet Joseph Smith. The same thing was true with President Young. Do you remember when the Prophet Joseph was condemned to death, and the order had been issued that he was to be executed, that the one who came with the information harangued the Latter-day Saints and advised them to disband and go like other people, without an organization and scatter through the world. The answer that President Brigham Young gave was: "We shall not disband;" and he entered into covenant with his brethren and sisters that they would not desert the poorest Latter-day Saints and leave them in Missouri. So he always had at heart the welfare of the common people, and that has been true of every leader until this day.

COUNSEL IN REGARD TO LABOR AND UNIONS.

No wonder the Latter-day Saints love their leaders. No wonder they can trust them. They have always been the true shepherds of the flock. They have never deceived their people, nor led them astray; and when the leaders of this Church counsel our brethren and sisters not to be built up with the hope that outside of this Church they shall solve the problems between capital and labor by joining unions, by joining the non-partisan league, by joining socialism, it is not that they desire to curtail the liberties of the people. It is because they love all the people. This Church has had an interest in those who have possessed means, that they should have justice and their rights. Sometimes it has been charged that the Church rather favors capitalism. I have never discovered it. If you will search the records, you will discover that more means has been spent for the farmers, for the common people in the Church than for any other class in the days of President Young. We, today, recognize, as they did, that the very foundation of the Church depends upon the success of the tillers of the soil, the workers, and our interest is for them, and yet we do not become selfish nor sordid to join with one group of laborers against the interests of all others. They must stand on a broader platform. The solution of the questions that we have been discussing shall never be accom-

plished, and the difficulties removed between the workers, until every worker becomes his brother's keeper, interested in his brother's welfare. Until men shall recognize the rights and the privileges and the liberties and the welfare of all classes we shall not find a solution of our troubles; and I testify to you that to this Church the Lord has given the means of accomplishing this thing. I testify to you, my brethren and sisters, that the day will come when out of this Church shall come the men and the women who will solve these problems—for let me say to you that the most valuable asset of this Church is its trained body of men and women who are fortified for this day of disrespect of law and of order. We have been schooled and drilled to have confidence in our leadership, and they have never deceived us, and now, shall we abandon the old standards, shall we depart from that method that has united us together and held us as one people, a mighty power because we are one? I trust the leadership of this Church, my brethren and sisters. I want to speak for them that you shall pay heed unto their words, unto their counsel, unto their advice.

GOD IS WORKING AMONG THE NATIONS.

One of the questions discussed at this conference is not a political question. I protest against its being a political question. There is no election that this would affect at all in the future. It is a statesman's question, and I say that I thank the Lord that we have a prophet in our midst who can speak, not only for the Latter-day Saints but for the whole world on this great problem. I would be mortified if we had no word for the world or for the Latter-day Saints on this great momentous question in which God is taking a conspicuous part. Brethren and sisters, the Lord is working among the nations of the earth, as the brethren have expressed it. This work is the hub, but out from it go the spokes, and the wheel is moving. God is working among the nations. He gave the victory to the Allies. He intended from the very beginning to give it to them, but it was only a question—when are they worthy of it, when can it be entrusted to them? He did deliver us one year earlier than we might have expected the victory, looking upon it from all human standpoints. God gave it. He delivered us from the loss of perhaps a million of our boys; and I presume if we had been afflicted, if we had been touched like France and England, and even as Germany; if every home was mourning the loss of a son, then I think we, too, would be stirred in our hearts to give more than we have been asked to give in the hope that we might save a future trouble of this kind. We have not been touched like they have. God in his mercy hath saved us. O I pray that we shall learn their lessons, without having to take the same affliction and sorrow and punishment they did to yield to the accomplishment of God's purposes in the earth. The scripture that I have just read admonishes us that the Lord will raise up among all nations men who will teach his word according to

the needs of that particular nation. I call attention also to the word of the Lord found in the Book of Abraham as follows:

Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these were many of the great and noble ones; and God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham: Thou art one of them; thou wast chosen before you wast born.

So I believe that God loves the world, and he desires their deliverance. My heart and my soul thrills now, when I think that Germany herself has already signed the pact that will prevent her from ever imprisoning a "Mormon" missionary again, or banishing them from her country; and if this shall triumph, it will open every nation under heaven for the freedom that we long for, so that the elders of this Church may carry the gospel message to all the peoples of the world. That appeals to me above everything else; for I love the souls of the children of men. But I recognize the battle that is on. From the very beginning, it has been a contest between the powers of evil and the powers of God. When Jesus stood, in that hour of his temptation, when the adversary presented before him, in panoramic vision, the kingdoms of this world, in all their splendor, and offered them to Jesus on easy terms, namely: Only bow down and worship me, and I will give them all to thee. He knew that it was that for which Jesus came into the world, namely, to have right of rulership and governorship over the kingdoms of the world. Jesus might have answered: "Satan, though you rule from the rivers to the end of the earth, you have no right nor title that is valid to the kingdoms of this world. Yours is only a 'squatter's' right. If I should accept it on these terms, it would be valueless. It was for this purpose that I did come to the world, but I can not obtain it on your terms. I must die for it;" and he died to earn the right to rule over the nations of the earth. While, temporarily, the adversary who waged this war, to prevent the rule of right and of Christ in the earth, has been defeated in that way, he now tries another means to defy law and order and to stir up the hearts of men to rebellion against the forms of government to destroy the very foundations thereof. If he can not rule it, then he will wreck it. That is his spirit and the contest is on and my soul rejoices in every and all measures that look to the winning of the world for our Christ. I recognize that he hath raised up inspired men in many nations. I do feel and always have felt grateful to the Lord for the testimony that I received that he has had his hand over this land. He was with Washington. He gave him the vision of the future, in Valley Forge, that stirred the hearts of the drooping soldiers and set on fire the spirit of liberty, crossed the Delaware in a most unseasonable time and struck terror into the hearts of the enemy. I have found in my study of the past that He hath manifested himself, again and again. Who doubts

the inspiration that was resting upon that great servant of the Lord,—Abraham Lincoln, the man of his hour and his time?

The Lord said to President Wilford Woodruff, as I am told, when he, in the closing years of his ministry feared lest there should not be found men in the Church to uphold the standards of the Church and lead it off triumphantly: "There have already been born in the Church those who will lead it off triumphantly, until the Lord Jesus shall come." I have that confidence also for our country. I have felt in my soul that God has held the balance of power. He can turn a state from small things. He can bring great results to pass, and I have always found it possible to bow my will to the will that has obtained—recognizing that God is in it—and to support and uphold those whom the Lord calls for the hour and for the time.

I recognized, long before the death of Theodore Roosevelt, that the Lord raised him up to stir the hearts of men to civic righteousness, as perhaps no man could have stirred them; and I now recognize that God has raised up the man who stands as the President of this Nation, even as he has said he would, and God is using him. God will use men for the accomplishment of his purposes, whether they know it or not. That is my faith.

AUTHORITY, PLACE AND POSITION OF THE PRESIDENT OF THE CHURCH.

Now, my brethren and sisters, I ask you to remember the station and the position which the Lord has given to the president of this Church. I am deeply desirous that the place which the Lord gave to the president of this Church shall not be altered nor changed. I will read to you two or three verses from the 21st Section of the Doctrine and Covenants, given on the very day the Church was organized:

Behold there shall be a record kept among you, and in it thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the Church through the will of God the Father, and the grace of your Lord Jesus Christ.

Being inspired of the Holy Ghost to lay the foundation thereof, and to build it up unto the most holy faith.

Which church was organized and established in the year of your Lord eighteen hundred and thirty, in the fourth month, and on the sixth day of the month, which is called April.

Wherefore, meaning the Church, thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me;

For his word ye shall receive, as if from mine own mouth, in all patience and faith;

For by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory.

That is the right, the power, and the authority that God has vested in the leader of his Church, in all the Administrations, until

this moment, and we must not fail to remember that, while we followed the leaders of the past with full reverence and confidence, the Lord hath called the man for the hour, even as he has done in the past, now to lead this Church, and that above him stands our Father and the Redeemer of the world, directing him, and I bear witness to you that we have never had a president who has presided over this Church who has been more susceptible, more anxious to receive the inspiration and the revelation of God for the blessing of this people. While he is a man like most men of strong will, we, his closest associates, have nevertheless, seen him yield his strong opinions to the influences of the power of God. So that he has but one thought, to get the word and the will of the Lord and give it to the Latter-day Saints, and I ask for him—which is his right under the appointment of the Lord—all the respect, all the honor, all the confidence that have ever been enjoyed by those who have led this Church heretofore; because God hath not changed, though presidents may come and go. Jesus hath not changed. These are his servants. I bear witness of it. Let no small difference of opinion become the parting of the ways to any of us, my brethren and sisters. Let us be willing to submit ourselves to counsel and to advice and leadership that our God has appointed, remembering that though there have been strong men who have even stood in the presence of the Redeemer of the world, yet they have failed and have separated themselves and parted from this Church. But in almost every instance, from that day until this, it has been by reason of the fact that they have not been willing to follow the leadership of the living prophets and leaders of the Church. They have wanted to follow, or have felt they were following, the leadership of the dead prophets, and they were their own interpreters as to what the dead prophets would say on this or that occasion. The Lord used the dead prophets in their time, to do their work, but they have gone—and all honor and credit to them and their ministry. But here is another situation: My duty and your duty is to submit now, in confidence—and I bespeak for my brethren, your confidence. I know they are entitled to it—to the living leadership of this Church, for God is with them; I know it; and may he be with us, that we may go grandly forward to meet the troubles that now confront the labor world and that come in various forms, for the Lord hath equipped us and drilled us and schooled us, if we shall only follow in the way he has appointed, to avert all the troubles, to remain a united people and to go forward to the accomplishment of the grand mission and purpose which the Lord has given this Church, the greatest of which lies before us. God help us to stay with the good shepherds, to go on and perform our duty and be among those who shall assist in completing the Lord's glorious work in the earth, I humbly pray in the name of Jesus Christ. Amen.

A trio, "God be Merciful Unto Us," was sung by Arthur Evan, James Neilsen, and Minnie Eckhardt.

PRESIDENT HEBER J. GRANT

Read the following information:

NEW STAKES.

Burley stake, formerly a part of the Cassia stake: David R. Langlois, President; Myron Marlow, First Counselor; George H. Lewis, Second Counselor; Henry W. Tucker, stake clerk. Wards comprising the stake: Burley First, Burley Second, Declo, Pella, Unity, Springdale, and View.

Blaine stake, formerly a part of the Boise stake: William Lennox Adamson, President; Joseph S. Cooper, First Counselor; G. Wallace Mecham, Second Counselor; D. Edwin Adamson, stake clerk. Wards comprising the stake: Acequia, Carey, Gannett Branch, Hazelton Branch, Heyburn, Jerome, Manard, Paul, Rupert, Wendell Branch, and Gooding Branch.

Twin Falls stake, formerly a part of the Cassia stake: Laurence G. Kirkham, President; Edward M. Guest, First Counselor; Raymond McClelland, Second Counselor; Lewis L. Allen, stake clerk. Wards comprising stake: Buhl, Kimberly, Mutaugh, and Twin Falls.

Lost River stake, formerly a part of the Blackfoot stake: William N. Patten, President; William T. Tew, First Counselor; Second Counselor not appointed to date. John L. Bills stake clerk. Wards comprising stake: Moore, Arco, Darlington, Ballard, Leslie.

NEW WARDS.

<i>Wards.</i>	<i>Stake.</i>
Dehlin	Bingham
Afton South	Star Valley
Buhl	Twin Falls
Wells	Granite
Hamer Br.	Bingham
Orion Br.	Taylor
Onidah Br.	Millard
Hawthorne	Granite
Clarion Br.	South Sanpete
Mt. Sherman Br.	Idaho
Gannett Br.	Blaine
Darlington	Lost River
Ballard	Lost River
Leslie	Lost River

NEW STAKE PRESIDENT.

San Luis stake, William O. Crowther succeeded Hyrum S. Harris.

BISHOPS DIED.

Ririe ward, Rigby stake, David Ririe. Sixth ward, Pioneer stake, Arnold G. Giaque. Thistle Branch, Utah stake, Benjamin F. Smith.

STAKE CLERK DIED.

Hyrum stake, John W. Jensen.

NUMBER OF WARDS AND STAKES.

There are 871 wards and branches, 79 stakes, and 21 missions, in the Church.

PRESIDENT HEBER J. GRANT

I have been delighted with the blessings of the Lord that have been poured out upon us during this conference.

I had no intention to speak but have decided to make a few remarks to this very wonderful congregation of Latter-day Saints, occupying the short time which remains.

OVERWHELMING RESPONSIBILITY OF THE PRESIDENCY.

As I stated, I rejoice in the rich outpourings of the Spirit of the Lord. When I first came to the Presidency the thought of the responsibility that rested upon me was overwhelming and for several weeks it was impossible for me to obtain my needed rest. It became absolutely necessary for me to go to the coast to get the needed amount of sleep; because men cannot live very long who do not get rest at night.

A WONDERFUL MANIFESTATION AND TESTIMONY.

When I was chosen one of the apostles—as I stated this morning in a little meeting of the Religion Classes—from October until February, I was very unhappy, notwithstanding the fact that my call had come by direct revelation; and the reason was because of my having had such a wonderful reverence and respect, almost adoration for the men who held the apostleship. If there was one thing that my dear departed mother impressed upon my very soul it was reverence and respect for the Priesthood of the living God, and for the men who stood at the head of the Church of Jesus Christ of Latter-day Saints. When the call came to me to be an apostle, the spirit of the adversary pursued me day and night, from October until February, telling me that I was unfit to occupy that exalted office. Every time that I bore witness of my knowledge that Jesus was the Christ, the words would fly back in my face: "You lie; you have not seen him." I would wake up in the night feeling that I should resign, that I was unworthy. A relative of mine said to me one day: "Do you know that Brother — declared that no man was fit to be an apostle of the Lord Jesus Christ

who had not seen the Lamb of God?" He had first asked me the question, "Have you ever seen the Lamb of God," I said, "No." Then he referred to this man's declaration. I said: "Yes, I know that." "Well then, how is it that you stand as an apostle?" I answered: "Which would you rather believe—the Lord Almighty or Elder ——?" He said: "The Lord." I said: "So would I; and he sent a revelation calling me, and I will take his word for it that I am fit to occupy the position." But, just the same, I did not confess that, day and night, there was a feeling upon me, calling upon me to resign. I took a trip, in January, 1883, with Brigham Young, Jr., to San Luis Valley, Colorado, to San Juan, to the Arizona stakes, to Mexico, where we visited the Yaqui Indians. In Arizona we visited the Navajos and also the Moquis. Speaking of the Navajos, I regret very much that I did not have a shorthand reporter with me when we held a meeting with Manulita, the war chief of the Navajo Indians. I could not understand a word he said, but I knew that he spoke with a fire and a force and fervor that I had seldom heard in all my life, and the interpreter, Brother Ernest Titjen, said that it was the most wonderful speech he had ever heard. The Indian chief was speaking about the wrongs of the Indians and the diseases that had come among the Indians from the whites; and he spoke of the failure of the whites, except only the "Mormons" to treat the Indians rightly. He announced that the women of the Indian nation were safe in the hands of the "Mormons." There was trouble, at that time, in that section of the Navajo Indian Reservation, but he said: "You are absolutely safe to travel among the Navajos, because I will send word ahead that you are 'Mormons,' and they know that 'Mormons' are the friends of the red men." While in the Navajo Indian Reservation, traveling in a company of perhaps half a dozen wagons and eight or ten horsemen, we would alternate riding in the wagons and on horseback. I was riding at the rear of the company with the late President Lot Smith of the Little Colorado stake, and as we were traveling in a southeasterly direction, suddenly the road turned and went northeast. But continuing from where the road changed was a well-beaten path, I said: "Wait a minute, Lot, where does that trail lead?" He said, "O it reaches down there three or four miles and swings back into the road. We will make a regular mule-shoe with the road, and then join the trail. There is a deep gully that a team cannot cross, therefore we have to go around." I said: "Can a horseman cross it?" He said, "Yes." "Well," I said, "Lot, I want to be alone. Go ahead, follow the crowd. I will go over here all alone and meet you when the trail joins the road." First I asked him, "Is there any danger from the Navajos?" He said, "None whatever." I undoubtedly asked this question because only a few days before I had visited the spot where George A. Smith, Jr.—I believe the only son of that beloved and saintly woman, Bathsheba W. Smith, had been killed by the Navajo Indians, and I was naturally a little nervous, going off alone in that section of the country. The reason that I wanted to be alone was that I was

oppressed, as I had never been before, even from October until that moment, with that awful feeling of dread and doubt and with the suggestion hammering away at my brain that I ought to resign as an apostle of the Lord Jesus Christ, that I had never done anything that entitled me to that distinction, that I had never performed any special labor, that I was not posted on the gospel, as an apostle ought to be; that my mind had been given to the ordinary affairs of life, and that I should step aside and let some other man be called who, I believed, was better qualified for the position than myself.

With this awful depression upon me, I desired to be alone, and I rode across there, tortured, so to speak, by the devil. After riding about a mile, I suddenly stopped the mule on which I was riding, and I communed with High Heaven. It was revealed to me there, sitting alone in the Navajo Indian Reservation, that I had done nothing to entitle me to the great honor of being an apostle, except that I had kept my life pure and sweet. It was revealed to me there that a council was held in heaven, exactly the same as we hold councils here. Matters were discussed, and there was presented the question of filling the two vacancies existing in the quorum of the Twelve Apostles; that the conference had adjourned, and those two vacancies remained and ought to be filled. The question was: "Whom shall we call, in sending a revelation to fill those vacancies?" My father, Jedediah M. Grant, who died when I was a baby, only nine days old, asked God, our heavenly Father, that his son, Heber J. Grant, be called as an apostle, and Joseph Smith, the Prophet of this last dispensation, the man who, as a child, communed with God, our Father—who had communed with Jesus Christ, our Redeemer, and was told by the Savior of the world to join none of the churches then extant, as they had all gone astray, and that he should be the instrument in the hands of God to restore the gospel again to the earth—that great Latter-day Prophet joined in the request made by my father, and the revelation was sent calling me to be an apostle of the Lord Jesus Christ.

JOY IN PROCLAIMING THE GOSPEL.

No man, I believe ever had less happiness or less joy than I had in proclaiming the gospel from October, 1882, when I was called to be an apostle, until February, 1883, when the Lord Almighty gave to me this manifestation. But I believe that no man lives who has ever had sweeter joy, who has ever had greater happiness than I have had in testifying to the divinity of this work, in Japan, in the Hawaiian Islands, from Canada to Mexico, in nearly every State of the Union, in England, Ireland, Scotland, Wales, Belgium, Holland, Germany, France, Switzerland, Italy, Denmark, Norway, Sweden,—testifying that God lives, that Jesus is the Christ, that Joseph Smith is his prophet. There is no joy, there is no happiness in all the world, that can compare with that which comes into the heart of a Latter-day Saint when, under the inspiration of the living God, he is able to bear

witness: "I know that God lives, I know that Jesus is the Christ, I know that Joseph Smith is a prophet of the true and the living God, and that this work called 'Mormonism' is in very deed the plan of life and salvation;" and I bear that witness before you here today, for I have the knowledge from God, and I lie not. God bless you all. Amen.

The Tabernacle choir sang: "The Inflammatus," Mrs. Laurinda Brewerton, singing the solo.

The Conference adjourned until 2 o'clock p. m.

Prayer was offered by Elder Hyrum G. Smith, Presiding Patriarch of the Church.

FIRST OVERFLOW MEETING.

An over-flow meeting of the conference was held at the Assembly Hall adjoining the Tabernacle at 10 a. m. presided over by Joseph Fielding Smith, of the Council of the Twelve Apostles. The singing was by the Richards ward Choir, Lon Fisher director, Tracy Y. Cannon, organist.

Choir sang: "Awake and Arise."

Prayer was offered by Edward W. Croft, president of the Big Horn stake of Zion.

The choir sang: "Christ has risen," solos by Myrtle Doelle and J. E. Carr.

ELDER ANDREW JENSON

(Assistant Church Historian)

I am pleased, my brethren and sisters, to meet with you on this occasion, and to have the opportunity to address, for a few minutes, this overflow meeting; and being called upon to be the first speaker, I shall consider it my privilege to choose my subject. While I shall be able to reach the ears of only a few of the great multitudes who attend this conference, there will perhaps be an opportunity of reaching many more through that which may be published.

I have in my mind to refer very briefly to the work which is being done in the Historian's Office, particularly the history of the Church pertaining to the 19th century. The present, I trust, will be well taken care of, and I hope that better historical work will be done from now on than has ever been done before. This Church having grown from the time of its first organization with six members until it now numbers at least half a million has become a most important factor in the affairs of the world. In the beginning, when there were only a few members and only a few branches of the Church, the Latter-day Saints were almost unknown, but as the work spread to nearly all

parts of the United States and later to Canada, Great Britain, and many other countries, most of the civilized world became acquainted to a greater or less extent with the assertion made by the missionary elders of the Church that the Lord had opened the heavens anew and had restored to earth the gospel of Jesus Christ. As the Church grew, many events, which seemed small and insignificant in the beginning, began to tower high as something of great importance, owing to the great results that followed from apparently small and humble beginnings. This fact has caused the historians of the Church, at the present time, to turn their attention to the earlier days, and wander back over the old ground covered only in part by the early historians, and reconstruct and add new items to the history of the Church, without, however, changing that which had formerly been written, only adding and enlarging and giving details which were overlooked at the time that the Church was small. With that object in view we have been very busy at the Historian's Office during the past thirty-two years writing a detailed history of the Church from the beginning, in journal form, commencing with the 6th of April, 1830, and continuing to the present time. In our extensive labors we have contributed to this history of the Church from many sources which were untouched by the early historians who were satisfied to make up their history mainly from the current reports and the data sent in to the headquarters of the Church from adjacent settlements and branches, of which there were then only a few, compared with the present time.

But many years ago our attention was drawn to the fact that much of the Church history, at the Historian's Office, was fragmentary—that the historical thread was not complete, but in many cases disconnected and unsatisfactory. This was especially the case when we looked into the history of any particular stake, mission, branch or settlement of the Saints, for we discovered that there were, in many cases, no connecting links between the events that had happened in these different localities. In order to make the story complete, so as to make a consecutive history, we found it necessary to go into the fields ourselves; that is, visit the different stakes and missions for the purpose of obtaining additional information which should enable us to make unbroken or continuous histories of the various organizations in the Church. Hence, about thirty-two years ago we commenced extensive travels in which we visited all the stakes of Zion in this great inter-mountain region in the interest of Church history. Our travels extended from our settlements in Canada on the north to those in Mexico in the south, including, of course, all within the confines of the United States. On these historical tours we usually called special meetings in the different settlements of the Saints, in which we frequently delivered lectures on Church history and drew attention to the importance of record keeping. Not only did we encourage the stake and ward clerks and the secretaries of quorums and auxiliary associations to keep records, but we also advised the keeping of family and personal records by the individual members of the Church. After a

general meeting, usually held in the evening, to which the public was invited, we made appointments for the following day to meet with all the record keepers in the ward, and as many of the old settlers as we could possibly get together, always having everybody bring such records with them to the meeting as they might possess. We then divided into groups, directing the different secretaries to cull from their records such items as we might need for history. Thus we obtained not only a general history of the ward, but a history of the quorums of the Priesthood, the Relief Society, the Sunday School, the Mutual Improvement Associations, Primary Associations, Religion Classes, etc. We also had the old settlers relate to us their experiences, in the states of Missouri, Ohio, Illinois, and other places, and then have them tell us of incidents that happened to them in crossing the ocean with sailing vessels, and on the plains with ox teams and handcars, ending up with what they had experienced after their arrival in Utah, or after becoming settlers in any of the western towns, founded by Latter-day Saints. The notes made in these meetings were brought to the Historian's Office and there deposited carefully in boxes, ordered for the purpose, awaiting the transcribing and editing into the history of the Church. These visits we continued for at least five or six years in the different stakes of Zion, until all the settlements of the Saints in the great west had been visited, some of them several times.

After that we were sent abroad to all the Latter-day Saints missionary fields throughout the world, and in the travels in foreign lands thus planned and carried out we visited nearly all the conferences and branches of the Church in all the world, and did to a certain extent the same kind of labor which we had accomplished, in the several Stakes of Zion, with the exception that in the missionary fields we consulted old members of the Church instead of old settlers. On our arrival in Great Britain we found that a great many of the old records originally kept in the various conferences and branches of the Church had been lost, but those that could be found we gathered together with great care and sent them home to the Historian's Office, where hundreds of these records (many of them of very great value) are now safely housed. In Scandinavia we found nearly all the old records preserved, and they were gathered and shipped to Church headquarters the same as the records from Great Britain. The records from the Swiss and German mission and from the missions on the islands of the sea, were also gathered in and sent home.

This much being accomplished we next commenced a most extensive labor at the Historian's Office by compiling Church history from the records gathered, and from the extensive notes which we had made on our travels. We were successful in obtaining the services of expert typists who could write on their machines nearly as fast as we could formulate sentences in our minds for dictation, and thus we dictated from the notes collected histories of the different stakes of Zion with all their wards and settlements, and also histories of the various missions abroad, with their conferences and branches.

This work went on, as a side issue, for several years, the general, or journal history of the Church, being kept up at the same time. We continued this dictating work until a recent date or until nearly all the notes gathered on our travels had been converted into readable matter, and then we found that, in order to be absolutely accurate and correct in our statements, it would be necessary to make a final visit to all the wards and settlements of the Saints, for the purpose of reading to the old settlers and others the histories which we had prepared. I would like all the Saints to understand that this work is one of a considerable magnitude. It represents, so far as I know, historical work of a nature which never before has been attempted in writing histories of any community in this or any other country. I do not believe that a better effort has ever been put forth anywhere to get accurate and truthful history. On some of my travels I have carefully examined the histories of other states and countries, and especially on two of my trips to the states I examined many county histories in Ohio, Missouri, Illinois, Iowa and Nebraska, for the purpose of learning how such histories were generally prepared. I soon discovered that most of the historians who had prepared and written such histories, to a greater or less extent, had been the servants of individuals who would pay them for their labors, and thus they were under the necessity or obligation of coloring facts and events in favor of their patrons, and people who happened to be poor, but perhaps had done very much more than some others, were left out of consideration and were given no credit because they could not pay. That which drew my special attention was some of the narratives in which the Latter-day Saints were associated historically. In almost every instance I found that the Latter-day Saints had been wickedly and maliciously misrepresented, and that, in many cases, riots and acts of mobs were palliated, condoned and interpreted as being justifiable in cases where the Latter-day Saints were the victims of terrible outrages. I am sure that the history that we, as Church historians, are preparing, from a truthful standpoint will in many, many instances conflict with that which has been written by our enemies.

In preparing and writing history, your historians, backed as they have been by the Church, have been under no particular obligation to anyone as to what we should write and to whom we should give credit. We have been in a position to do justice to everybody, to the rich and the poor and to the living and to the dead alike, endeavoring to tell the truth in every instance.

I take great pleasure, on this occasion, to inform the Latter-day Saints that such a work as that to which I have alluded has been done, and I give it as my opinion that the time is not far distant when the achievements of the Latter-day Saints as preachers of practical Christianity and as founders of real Christian settlements in the United States will be appreciated and acknowledged by mankind generally. We have not only figured prominently as pioneers in Utah, but our people were also the first Anglo-Saxon settlers in what are now the

States of Nebraska, Colorado, Wyoming, Idaho, Nevada, and Arizona. The "Mormons" also turned the little Spanish village of Yerba Buena, in California, into the present San Francisco, and founded other settlements of importance on, or near, the Pacific coast, including the famous town of San Bernardino and a pioneer settlement in the San Joaquin Valley. Some very pretty things could also be told about the Mormon Battalion and the "Mormon" pioneers generally who became empire founders in western America. Your historians have tried to the best of their ability to get at the facts in all cases and to write up the events so truthfully that our children will know what has been done by their fathers and mothers, who were pioneers in Utah and the other states which have been mentioned. Sooner or later the people of the United States and all the world will know that the Latter-day Saints, persecuted and misrepresented as they have been, were the pioneers of true Christian civilization in the various localities in this western country where they settled, and that they, as a God-fearing people, turned the wilderness and deserts into fruitful fields.

At the present time we are engaged in making a final tour to the existing seventy-nine stakes of Zion, and we shall continue this labor until we have made a final visit to all the stakes and wards, and cities and towns, where Latter-day Saints reside. We realize that this labor cannot be delayed, as the early settlers are fast passing away, and if the history, as we have prepared it, is not read now it would be useless to attempt to read it for correction later, as there would perhaps be none of the old pioneers left to listen to it, or to help us in making corrections. About half the stakes have been visited already, and we shall not be satisfied until all have been similarly visited, and the histories prepared of the different stakes and wards have been presented to the people and accepted by them. On this, our final visit, in the interest of Nineteenth Century Church history, we are also gathering new material, although our main aim at present is to complete the history of the Church, and of its various units, from the beginning to the close of the last century.

We desire to make a final and earnest appeal to all parties interested in this history of the Church to render us aid in completing our labors. We desire to borrow from the old pioneers or their children such private records as may have been kept by them, and we would plead with the present generation that they keep records and preserve them, as the time will come when the doings of our own day will be as important and interesting to those who live after us as the experiences and narratives of the early pioneers of Utah now are to us.

We have been intrusted with the gospel of the Lord Jesus Christ, and we have been intrusted also with the privilege of preaching that gospel to every nation, kindred, tongue and people. It is the true and original gospel of Jesus Christ, and we have a right to hand down to future generations a true history of how that gospel message was intrusted to the Latter-day Saints and how we have filled our mission. We desire that our children and children's children should

know what it means to them to be descendants of the God-fearing pioneers of Utah and the great west. I feel certain that the time will come, if it has not already arrived, that the children of the Latter-day Saints will be as proud to trace their origin back to the Mormon pioneers as early members of the Church, as many now are in tracing their descent from the Pilgrim Fathers or the early settlers of Virginia in the beginning of the Seventeenth Century. The Latter-day Saints have made a history which, in most of its details, will be entirely unlike the histories made by any other people who have settled in this western land. They have always been a God-fearing people, and a people who fear God and keep his commandments and conform their daily habits to the gospel of Jesus Christ will, in all cases, make different history from those who, either through carelessness or wickedness, disobey the mandates of heaven during their sojourn on this mundane sphere.

May we, as the children of the early Latter-day Saints and the pioneers of Utah and the great west, be worthy descendants of our noble predecessors, may we continue the work which they so faithfully commenced and endeavor by our acts to make as commendable a history as they did. May we, as representatives of the true Church of Jesus Christ, be the means of bringing the knowledge of that gospel to all people for the benefit of our own as well as future generations, and may we, finally, together with our forefathers and our descendants, be saved in the celestial kingdom of our God, is my prayer in the name of Jesus Christ. Amen.

The choir sang: "Glory to God in the Highest."

ELDER JOHN WELLS

(Of the Presiding Bishopric of the Church.)

I am deeply impressed with the responsibility of addressing this large congregation this morning, and I hope that I shall be able to make myself heard. I have frequently sat in congregations where the voice of the speaker has not reached me, and I know how trying and tedious it is not to hear the person who is speaking.

I see before me Latter-day Saints who have felt in their hearts the power and influence of the gospel and who, in their daily lives, are striving with all their human weaknesses to serve the Lord and to keep his commandments. We are here to be fed with the bread of life—the gospel of Jesus Christ. Many of you have come long distances and some of you may be disappointed at your inability to get into the great Tabernacle to partake of the spirit of that meeting. The Lord has said that where two or three are gathered together in his name, there he will be with them, and that to bless. I have long since learned that numbers do not make a meeting, although there is an inspiration

in numbers. I have been in meeting where a few Latter-day Saints have met and have felt the power of the Lord just as much as in any large meeting. So I feel this morning in looking at your up-turned faces that I am speaking to my brethren and sisters who have felt the power of God.

We come to these great semi-annual conferences in order that we may be edified; that the glorious gospel of Jesus Christ may be taught to us, that it may appeal to our feelings and emotions. We also come that we may be taught doctrine and principle, and, if necessary, to be reproofed for our weaknesses, our failings and our imperfections. When we come to a meeting like this, willing to be taught the principles of the gospel, and reproofed, if necessary, then we will have the Spirit of the Lord in our midst.

I have been at meetings where men and women have borne their testimonies who could scarcely express themselves, yet I have been thrilled in my very being with their testimonies.

I desire, during the few minutes I may address you, to call attention to the subject that has been very prominently before the Latter-day Saints during the last two or three years, and that is, the spirit of worship upon the Sabbath day. I feel sincerely that in many of our Sabbath gatherings and sacramental meetings we lack the spirit of worship. Some of us go to meeting because it is a habit (and it is an excellent habit too). I would not decry nor speak against any habit that is a good one. Do we enter the sacrament meeting as if it were a commonplace affair? Do we go to be entertained? I sometimes feel that we are drifting into the idea that we must be entertained at our sacrament meetings to induce us to attend. I have heard it expressed more than once: "I don't think I will go to meeting to-night; it will be just an ordinary meeting." In consequence of this feeling being developed among the Latter-day Saints, our bishops are going outside of their wards inviting brethren to go and address their congregations in order to increase the attendance at their sacrament meetings. The Lord has told his people, "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day."

There is something more important in this sacrament meeting than going to listen to speaking. The Lord has commanded us that as often as we shall meet together and partake of the sacrament in remembrance of his sufferings that we shall worship him in spirit and in truth. We should enter our meetinghouses with a spirit of reverence to God and to his servants, reverence for the house of worship and for the sacrifice made by our Lord and Savior, for he has promised us that if we will partake of the sacrament worthily and renew our covenants before him, he will grant unto us his holy Spirit. We should, therefore, enter the house of worship with the Spirit of the Lord in our hearts. Peace and order should prevail in that building and throughout the whole of the service.

A short time ago I was in a stake of Zion, and after the confer-

ence gatherings I was asked to attend a ward meeting on the Sunday evening. While the sacrament was being administered two boys entered the building and ran up the aisle. They were immediately stopped by older persons. This building was used for a playground, basket ball, dances and every other kind of local entertainment. These boys entered the house in the manner they did, because they could not separate it from a house of worship, it having been used for a basket ball game on the previous evening.

We should set the example and teach our young people that when we enter the house of the Lord, we should do so with the spirit of devotion in our hearts, and partake of the sacrament of the Lord's supper, remembering his death and sufferings. Whatever we do should be done in the spirit of devotion and worship. We should not partake of the sacrament mechanically, we should repeat mentally the sacramental prayer. Our eyes should be closed and our thoughts concentrated on the sacred duty we are performing when we partake of the sacrament of the Lord's supper.

I appeal to you, my brethren and sisters, to go home determined that hereafter when you enter a house of worship you shall do so quietly and orderly, and that gossiping shall be discontinued, that peace and order shall prevail as far as our influence will permit; for if we will enter the house of worship in this manner, the Spirit of the Lord will be with us, our worship will be acceptable unto him, our faith will increase, and, whether those who may address us speak fluently or not, we shall feel the influence of the Spirit of the Lord, if we already have it in our hearts, and doctrine and knowledge will be imparted unto us. It cannot be otherwise where a congregation is seeking, under the influence of the Lord, to be edified and instructed in the gospel of Jesus Christ.

I pray that the blessings of the Lord may be with his people, that Zion may grow and prosper, that the Sabbath day may be observed as the Lord has commanded, and that the spirit of worship and devotion to our Father in heaven may be in our hearts, in the name of Jesus Christ. Amen.

ELDER DAVID A. SMITH

(Of the Presiding Bishopric of the Church.)

My brethren and sisters. I do not like to speak before a congregation when so many are standing. I feel more at home when we are all comfortable, for it is seldom I am uncomfortable when occupying this position.

I believe that if there is ever a time when one needs the guidance of the Spirit of the Lord more than any other time, it is when trying to address a congregation of Latter-day Saints. I do sincerely pray that I may have the guidance of that Spirit, for I know you, have

come with a hope that you will receive the word of the Lord, and I have in my heart only a desire to say to you that which will have his approval and be for our uplifting and good.

I was wondering, when Brother Jenson was speaking, how many of us fully realize the importance of the work he and his associates are doing. And when I think of the difficulty with which they have gathered information to enable them to write a history, compared with the methods of today, I sometimes marvel at the success they are obtaining. Conditions have changed now, and our records are being kept in such a way that it will not be necessary for Brother Jenson, in the future, to go from stake to stake and from ward to ward to gather details necessary to an accurate history of this Church. I wonder how many of us, as Latter-day Saints, realize the importance of this work, and the importance of keeping this record for ourselves, for our families. It is important that this be done.

One thought came to my mind while Bishop Wells was speaking, and I am sure he will not be offended if I interpret what he said from my point of view, for we have worked together now eleven years and have had no difficulty or misunderstanding during that time. Bishop Wells said that he was sorry that it was necessary to hold basket ball games and dances in our meeting houses, and I agree with him fully on that point, but while he regretted that it is necessary to use our meetinghouses for such purposes, I believe he did not intend to leave the impression that we should not have these amusements. He intended to impress upon us the importance of having these amusements when occasion requires, directed by the proper influence; so that, after a dance or after a basket ball game, the young people would enter the house having in their hearts a desire to serve God and a reverence for the building. We may have our dances in our meetinghouses when occasion requires, and I believe dances are good when conducted properly, but bad when left without supervision. I think that is what he said, in different words. Basket ball games are necessary, and I would dislike to deprive the boys of the privilege of playing when the meetinghouse is the only place where they can go to play. I would say, let them go there, but let us have that place so guarded that during the whole play those boys have in their hearts a spirit of reverence and of brotherly love, and not a spirit of contention, which breeds hatred in their hearts. Now, I think we agree to that extent, and I would like to see in all the wards and stakes of Zion, as Brother Wells said, a spirit of reverence and worship, a spirit of brotherly love, in our dances, and in our games, and have it continue with us and go with us on the Sabbath day and other days when we enter the Church for the purpose of worship or otherwise.

Now, my brethren and sisters, there is one subject that has weighed more heavily upon me, I believe, than anything else. I touched upon it briefly in our priesthood meeting, last night; and since that time I have tried to think of some topic I might speak upon, if I should be called upon to address another gathering at this conference. And each time

I have tried to concentrate on some other subject, my mind has reverted to that one thought, the priesthood, and I am satisfied in my heart that many of us do not realize the responsibility that rests upon us as parents and as men holding the holy Priesthood. Do we read the scripture? Do we read it in our homes? Do we read it to our children? I think the answer is, many of us do not. As ward authorities do we provide work for the young men in our wards? Do we as mothers and fathers see to it that our boys and our girls are reared properly, and that we are rendering every assistance possible in helping the ward authorities to so train our children that they will grow up to be of benefit to the Church? I am satisfied, through the observation I have been able to make, that the cause of men and women becoming indifferent to this work, in their later years, is due to the fact that their training in their childhood has not been sufficient to give them a strong foundation upon which the remainder of their lives might be built.

I was thinking this morning of the difference in the condition of today and of a few years ago. I remember the time when it was my duty, with others, to clean and oil the lamps on Saturdays, and put them in place ready for the Sabbath meeting. I remember getting up on Sunday morning, going to the meeting house, helping build the fires, then returning home and changing clothes, and getting ready to go to Sunday school. I believe I enjoyed the Sunday school far more than the boys do today, who go to a building which has been cleaned and heated by a janitor who is paid for the service. As one of the speakers said yesterday, wouldn't it be a good thing for us in this day if the boys could have something to do, some responsibility, something to make them feel that there is a place for them in the Church, and a work for them to do—a condition we are growing from?

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ, the Son of the living God, and of baptism, and the gift of the Holy Ghost by the laying on of hands when eight years old, the sin be upon the heads of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands, and they shall also teach their children to pray and to walk uprightly before the Lord. And the inhabitants of Zion shall, also, observe the Sabbath day to keep it holy. And the inhabitants of Zion shall, also, remember their labors, inasmuch as they are appointed to labor, in all faithfulness; for the idler shall be had in remembrance before the Lord. Now, I the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness. (Doc. and Cov. 68:25-31.)

Let us look into our own lives, my brethren and sisters, and see if these conditions exist to a certain extent right in our midst, and perhaps in our own homes! If they do, what are we doing to overcome them? What are we doing to build up this Church? What are we doing to

enjoy in our homes and in our meeting houses that spirit of reverence and of worship spoken of by Bishop Wells? Many of us remain at home on the Sabbath day, to do things we choose to do rather than doing the things we know in our hearts the Lord desires us to do. The most important work we can engage in as Latter-day Saints, is the proper training of our children, by precept and example. Let us see to it that they have work to do, and that they are doing that work.

I think that in many of our wards we are permitting the boy scouts to usurp, or assume to do, the duty that should be done by the deacons in the Church. I deplore this fact. Not that I have anything to say against the splendid work of the boy scouts. It is a noble work, and it will make of them better boys, if they follow its teachings. At the same time, I do not care to see them, as scouts, doing the work required of those holding the Priesthood, because the Priesthood is God-given. It is God's power conferred upon them through the Holy Ghost by those having authority from God, and it comes to them as their commission, and nothing else can take its place, or should assume to do its work. And O, I do pray, my brethren and sisters, that we will, with all our might, work to the end that our boys will have work to do in the Priesthood.

I remember when I was ordained a teacher, a little fellow fifteen years of age, I was assigned to labor with an elderly brother, a man of experience, a man of judgment and training, who took me with him and taught me things I should know. I accompanied him into the homes of the Saints. I had very little to do except to learn, and O, that experience has been one of the grandest experiences of my life; and I thank God, and I hope I will continue to thank him as long as I live, for the opportunity that I had of laboring with that good man. He was not afraid or ashamed to take a little boy with him into the homes of the Saints where he was going to perform his duty as a teacher.

Just a short time ago my attention was called to a case where a young man had just been ordained a teacher, and was assigned to go with another man of mature years to visit homes of the Saints. This man refused to have the boy accompany him. He said, "I am not going teaching with kids. If you can't give me someone who is worthy, as a companion, I will not go out teaching." I thought, O, my brother, if only you could have had the experience as a boy that I had, you wouldn't have spoken that way; think of the opportunity you have lost. Where in all the world can we find any one more suited to be a companion than a young man who is clean, energetic, willing to serve God, and to learn, though he be young in years?

Let us not neglect the youth of Zion. Let us not neglect the boy who has been ordained to the office of a deacon. Let us find work for him to do. The duties of the elder, the priest, the teacher and the deacon, I want to impress them upon you. The duty, not the privilege—this may be done or it may not be done. You can do it if you please; you may fail or neglect it if you don't want to do it. Not that, but the duty. O, how many of us have forgotten that word, the duty under

the Priesthood. I am not going to take time to read what these duties are. We all know (at least those who have received the Priesthood know) what our duties are; and if we don't know, then we have been ordained unworthily; for no man should be ordained to the Priesthood until he knows what the duties of the Priesthood are. No man is worthy of the Priesthood unless he knows what its duties are, and unless he is willing to work with all his might under that responsibility. Many of us elders, seventies, priests, are failing to do our duty, because we are neglecting those who are teachers and deacons in this Church.

I stood upon the street the day President Wilson was here, and saw troops of boy scouts come up the street. As they passed their scout masters, in every case their hands came to salute, and what respect! These boys in uniform, the scouts: why do they do this? Who has taught them to look upon their scout master with such deserved respect? And I thought, what a glorious thing it would be for the boy, a deacon, if he could be taught to offer the president of his deacons' quorums and his counselors such respect. What a glorious thing it would be if, when passing along the street, our deacons, teachers and priests would tip their hats as they pass their bishop or his counselors. How many of them have proper respect for their bishop? How many of them look upon their bishop as being a man who should have their respect? "I am afraid too few of us have in our hearts this feeling and this spirit; but I do hope and pray that the day will soon come when every young man in this Church, who has been called to the lesser Priesthood, and honored with that sacred and holy calling, will honor that Priesthood, and will honor the men who bear that Priesthood, and who are called to positions of authority in the wards and stakes.

I would like to see the day come, as Brother Wells said, when boys will have in their hearts at all times, a feeling of reverence for the meeting house and grounds. I would like to see boys taught that it is their duty, when upon the street, or whenever they pass their bishop, out of respect for the Priesthood he bears, to raise their hats to him. Wouldn't it make better boys of them, and wouldn't it make a better man of their bishop? I believe it would.

O, let us feel the responsibility of the Priesthood that rests upon us, my brethren. Let us feel the responsibility that rests upon us of building upon the foundation that has been laid; for if we fail in training the youth of Zion, that failure will be charged against us, which I pray God, will not be, and I ask it in the name of Jesus. Amen.

The choir and congregation sang: "We thank thee, O God, for a Prophet."

ELDER GEORGE W. McCUNE

(President of the Eastern States Mission.)

My dear brethren and sisters. I have enjoyed very much being with you this morning, and while I realize it is indeed an honor to be

called to stand before a congregation of the Latter-day Saints to address them, I must confess I cannot fully appreciate that honor. I assure my brethren and sisters who have stood throughout this meeting, they are just as comfortable at the present time as I am. I desire that you will help me by your faith and prayers while I stand before you.

I indorse without reservation all that my brethren have said. They have given us so many good thoughts that we cannot go from here feeling that we have not been fed with the bread of life. I have learned to realize, my brethren and sisters, that when we come together to worship the Lord, the responsibility is not all upon those who preside at the meeting, nor is all the responsibility upon those who address us. There is a responsibility upon each and every one of us. For if we come together with a real desire in our hearts to worship the Lord, our God, he will do his part and he will feed us with the bread of life though it may be through a stammering tongue.

I desire to emphasize one thought that Brother Wells spoke of. He suggested that we put spirit into our worship. Oh, what an important thing this is, my brethren and sisters. I suggest that we put spirit into our lives, into our very existence, that we do not go through life in a listless way, but that we have spirit in all that we do. This is the thing the world is crying for. You go to the manufacturer, the business man; leaders everywhere are calling for spirit. They do not call it spirit; of course, not; they call it in the modern slang "pep." They have called it enthusiasm, and ginger, and push, and now they call it "pep." It is spirit, my brethren and sisters, and it is one of the most important things in life. Someone has said that eighty per cent of success is enthusiasm, and I believe it. And I believe that eighty per cent of our success is spirit, the spirit with which we do things, the spirit with which we endeavor to do the things that Brother Smith has been advising us to do as parents, for parenthood is indeed a responsibility, and if we strive to teach our sons and daughters the principles of the gospel of Christ, with spirit, I believe the Lord will bless us and we will be successful in a great measure.

If when we come together, we will put spirit into all features of our worship, as we did into the song we have just sung, what a wonderful thing it would be! If I had received nothing else than that one hymn we have just sung, with spirit, I would have been fed with the bread of life. Brethren and sisters, take part in all the features of our worship. When we come together, let us strive to cast out from our hearts everything that is contrary to sincere worship of God. Let us seek earnestly to be truly humble, have a desire to have our souls fed. If we do this, I know that the Lord will bless us. When we are in this attitude, there is no room in our hearts for hatred or for jealousy or anything of that kind; there is true love in our hearts. And when we get true love in our hearts we are being fed with the bread of life.

There is so much of the spirit of criticism, destructive criticism, in the world today, that, as Latter-day Saints we cannot afford to give

way to this spirit, not for one minute. When we get this spirit in our hearts—that spirit of hatred and malice, we are crowding out that beautiful spirit of which I have spoken, that spirit of brotherly love, which is the Spirit of God. So, brethren and sisters, when we come together let us put spirit into our worship in every feature of it; when an elder is called upon to pray, let us follow him very closely in every word he repeats, for remember, he is but the mouthpiece for each and every one of us, and if we do not take part in the prayer, we are not doing our duty, and we are not entitled to the blessing of that prayer.

It is a wonderful thing to know how to pray. I do not mean to say I can tell you how it is done but I have lived, lo these forty years and upwards, and am just beginning to learn how to pray. And oh, my brethren and sisters, I exhort you and myself to learn how to pray. As I said, I am just beginning to learn the beauty of prayer, and it is a wonderful blessing to be alone and strive with all your heart to pray. "Prayer is the soul's sincere desire," and it is a wonderful thing to express that desire to our Father in heaven and feel to a slight degree that we are approaching our Father in heaven in such a way that he desires to come near unto us. It is a wonderful thing; and we should not think of praying without spirit—in a listless way, but think of it with spirit, and put our hearts and souls into it, and it will bring blessings to us.

And when anyone is addressing us, let us put spirit into the thought with which we follow him, and we will be blessed in doing it. We will not go to sleep, not at all; we will be interested in what they say.

And then, when we have the privilege of joining with our brethren and sisters in congregational singing, put spirit into it. It is a wonderful thing to put spirit into our music; it means so much. A hymn sung without spirit does not mean anything at all. Like everything else, it means nothing unless this spirit is in it, and then it is wonderful. It would thrill our very souls if all this congregation would put spirit to the fullest extent into our hymns; these very walls would vibrate.

And so, in all our worship and in all we do, my brethren and sisters, put spirit into it. As I said in the beginning, that is what the world desires, that is what they are starving for. There is so much indifference in the world and listlessness; and we cannot develop like unto our Father in heaven, while in listlessness. We are created in the image of our Father in heaven; therefore, we have a wonderful thing to do. The Savior said, "Be ye perfect, even as your Father in heaven is perfect." We are destined to become like unto our heavenly Father; and we cannot do this mighty work in indifference and indolence, we must put spirit into it, into every part of our life's work.

These words of exhortation, my brethren and sisters, I wish to apply to myself, even more than to any one of you. You will pardon me if I seem to speak hurriedly; this congregation is so much better than I am accustomed to speaking to on the street corners in the big

cities of the East where we talk loud and fast with a desire to stop the passers by. It is the most successful way for me to reach them. If I talk fast for a few minutes, and earnestly, I get a few hearers, and when I get a few, others will come to listen. Then I can slow up and be a little more deliberate. I suppose I will never learn to be deliberate when I stand before the Latter-day Saints, for I do get very much excited.

Now, I desire to say to my brethren and sisters, that your sons and daughters who have been sent into the Eastern States Mission, with very few exceptions, are doing a very splendid work. I love them every one; and I would like to meet their fathers and mothers and their wives and sons and daughters; as many as are here today, I desire to assure you of their well being, and they send to you a message of love and good cheer. Their only anxiety is for their loved ones at home, and if you will send them a cheerful message, I am sure they will continue to develop and progress satisfactorily in the ministry.

You know, my brethren and sisters, we have but few experienced missionaries in the field today. A great majority of our workers are new and young and inexperienced in the ministry. I think we should speak of our weaknesses as well as our strength; therefore I am going to mention one of our weaknesses—and I do it in sweet humility, for I may be as guilty of it as any of you; but I desire to point it out, with the earnest desire in my heart that it may lead to an improvement along this line. It is a reproach to us as a people to find so many of these splendid young men and women coming out into the world as messengers for the Lord Jesus Christ without a knowledge of the gospel. That is a sad reproach upon us. I do not mean to say that I can tell you how it can be remedied, except by carrying out the instructions Brother Smith has read to us; but I believe if we will do this, we will be blessed to a certain degree in getting our young people to learn something about the gospel of Christ. It is indeed a sad spectacle to see a splendid young man or young woman come out into the mission field and after they have been given instructions as to what they are expected to do, to have them come to their conference president or the president of the mission, and, with tears in their eyes, confess that they know very little about the gospel of Christ, and yet they have been sent out as teachers.

Now, my brethren and sisters, let us see if we cannot improve this condition. It is a fact that many in the world know a great deal more about the gospel than do these teachers whom we have sent out. We know that the Lord makes no requirements at the hands of any servant except he provides a way for the accomplishment of that thing, and it is very gratifying to see how the Lord does bless and magnify these young men and women when they apply themselves to learning the gospel and teaching it, and I am glad to report they are developing wonderfully well. Even some of these young men and women who come out and confess that they know nothing about the gospel,

after they have been there two or three months studying the gospel—without a feeling of boasting at all, I would not be afraid to have them meet any of the ministers of religion. Our cause is not suffering; the Lord does bless them; they are in the school of the Lord, not in 'the school of man, and they are being taught by the Lord' in the school of the prophets, as it were, and the Lord is with them and does bless them; the work is progressing as satisfactorily as we could expect.

I am glad to note a wonderful improvement in the sentiment prevailing among mankind compared with twenty years ago when I was upon my former mission. It seems the little leaven is gradually leavening the lump.

The brethren have spoken of amusements in our Church. We believe, of course, in all rightful, legitimate, and helpful amusements. They are necessary for our well-being and good. It was only a few years ago when certain religious denominations looked upon the thought of dancing and such other things with horror. I say the little leaven is beginning to leaven the lump: the staid old Methodists in a national or international assembly of their representatives have decided to introduce dancing among their young people as a means of drawing them into and holding them in the church. I do not mention this to encourage dancing in our midst, in fact I think some of it needs curtailng, but it is all right when conducted under the proper influence and spirit.

My heart is full of good cheer and good wishes for the Latter-day Saints, and I know that the Spirit of the Lord is in our overflow meeting today. We can all find consolation in the fact that when the vessel is filled with milk, the cream comes to the top, and so it is the cream that overflows; and we are in the overflow meeting. The Spirit of the Lord is here, and the brethren who have preceded me have spoken under the inspiration of the Lord, and if we each do our duty, we will be just as well fed with the bread of life as if we were in the Tabernacle with the rest of our brethren and sisters.

Let us seek for the Spirit of the Lord, that the spirit of malice and criticism may not get hold of us, that it may not crowd out the good things from our lives that we are entitled to.

May the Lord bless you, that his peace and blessings may continue to be with and upon these good men who lead us, that we may uphold and sustain them by our faith and prayers and good works. In doing this, we are honoring our Father in heaven and helping each other. May the Lord help us to this end, I earnestly ask, in Jesus' name. Amen.

ELDER JOSEPH FIELDING SMITH

I know we have all been very much interested in the remarks of the brethren who have spoken.

AN IMPORTANT COMMANDMENT ON PRAYER.

I desire to begin the remarks that I shall make, where Bishop Smith left off, in his reading of Sec. 68 of the Doctrine and Covenants:

And a commandment I give unto them (that is, unto the parents in Zion), that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people.

I do not suppose that we have read that verse in this section any too much, and I wonder sometimes if we realize how important this command really is. No man can retain the Spirit of the Lord, unless he prays. No man can have the inspiration of the Holy Spirit, unless in his heart is found this spirit of prayer. We are commanded in the scriptures to seek the Lord, to praise his holy name, to labor diligently, that his spirit may abide with us. The disciples came to the Master, and said unto him, "Lord, teach us to pray." And he did so, and there are some good people in the world, who, because the Lord gave that prayer, feel that on all occasions and at all times when they pray, they should use that prayer and nothing else. But that prayer was given only to teach, and not with the idea that no other words should be used, no other thoughts should be expressed, but to impress upon the disciples that they should make their prayers concise and to the point, and ask for those things which they most desired in righteousness, at all times thanking the Lord for his mercies and goodness unto them.

Now I want to dwell upon this passage for a moment or two. It states here that "he that observes not his prayers before the Lord in the season thereof" is to be had in remembrance. What is the season of prayer?

ALL SEASONS ARE FOR PRAYER.

Some of us may have the idea that the season of prayer is when we arise in the morning, and when we are about to retire at night when our work is done, and that there is no other season for prayer. But I say unto you, and I have good backing for it, that the season for prayer is always. Let me read it to you. You know I like to prove what I say; I like to bring witnesses to bear on that which I express, and I do not ask the people to accept that which I say unless it is in harmony, absolutely, with what the Lord has said either directly or through his prophets. We read in the Book of Mormon the word of Alma to the poor Zoramites who had departed from the truth, and having been cast out of their synagogues, because they were poor, and feeling that they could only pray one at a time as they ascended in the rameumptom, as it is called, they knew not what to do. Alma taught them as follows:

Yea, cry unto him for mercy, for he is mighty to save; yea, humble yourselves and continue in prayer unto him; cry unto him when ye are in

your fields, yea, over all your flocks; cry unto him in your houses, yea, over all your household, both morning, mid-day, and evening; yea, cry unto him against the power of your enemies; yea, cry unto him against the devil, who is an enemy to all righteousness. Cry unto him over the crops of your fields, that ye may prosper in them; cry over the flocks of your fields, that they may increase. But this is not all; ye must pour out your souls in your closets and your secret places and in your wilderness; yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those who are around you. And now, behold, my beloved brethren, I say unto you, do not suppose this is all, for after ye have done all these things, if ye turn away the needy and the naked, and visit not the sick and afflicted, and impart of your substance, if ye have, to those who stand in need; I say unto you, if ye do not anything of these things, behold, your prayer is vain and availeth you nothing, and ye are as hypocrites who deny the faith.

I think that is very excellent doctrine, and I read it to impress upon your minds the season of prayer. The season of prayer is in the morning before the family separates. A good time for prayer is when you assemble at the table before you partake of the morning meal, and let the members of the family take turn in the praying. That is the season of prayer. The season of prayer for the merchant is in the morning when he goes to his place of business and before he begins his day's work, over his merchandise. The time of prayer for the shepherd, is when he is out with his flocks watching over them. The time for the farmer to pray is when he goes with his plow into the field, when he goes to sow his grain, and when he goes to gather his harvest. And if a man will pray as he is commanded to do in this passage of scripture which I have read, then he more than likely will be found in all things righteously keeping the commandments of the Lord. He will not be found scheming to take advantage of his neighbor in some trade or bargain, but in all things dealing justly, because he has prayed in the morning and has in his heart the spirit of prayer throughout the day, that the Lord will bless him in the increase of his goods, of his fields, of his flocks, or whatever it may be he is engaged in. So that is the season of prayer.

WHO DOES NOT PRAY IS TO BE HELD IN REMEMBRANCE BEFORE THE JUDGE

But there is something more in this. It says, that the person in Zion or any of her stakes, for that is the way it reads further up in this revelation, who does not pray before the Lord in the season thereof, is to be held in remembrance before the judge of the people.

THE TEACHERS TO SEE THAT THE PEOPLE PRAY.

Now who is the judge of the people? It is your bishop. It is the duty of the teachers who come into your home to teach you and see that you pray. If you are not a praying man or a praying woman, then they have the right according to the law to take that message to the bishop of the ward, and tell him that you are not praying in your

homes, and he can hold you in remembrance, and if you refuse to pray when you are taught; if you will not hearken to the counsels of the teachers or of the common judge, then he has the right according to the law to take action against you for your fellowship in the Church, if he deems it wise. That is within his rights. The Lord has said it, and he said it because he wanted to impress upon our minds the importance of prayer.

It would be a wonderful thing, of course, if all our brethren holding the lesser Priesthood would magnify their callings, and if the bishops in the wards would see that they do, and give them some labor to perform. That ought to be done.

What is the duty of the teacher? As we read here in section 20 of the Doctrine and Covenants, which was given the day the Church was organized, it is the duty of the teacher to visit the homes of the people, to teach them, to see that there is no iniquity in the Church; that there is no fault-finding one with another, no backbiting, no false speaking one against another, and, more than that, to see that the members of the Church perform their duty. That great responsibility rests upon the teacher. He is to see that the members pray, that they fast upon the fast day, that they are paying their tithing in the season thereof, that they are attending their fast meeting in the ward, week by week, and all these things are required of the teacher as he visits in the homes of the people. And if the teacher does not see to these things; then the sin lieth at his door.

DUTIES OF THE PRIESTS.

What are the duties of the priest? The duty of the priest is to preach, teach, expound, exhort, baptize, and administer the sacrament. He is to visit the house of each member and exhort all to pray, vocally and in secret, and attend to all family duties. That is the duty of the priest.

Now the good bishops in the wards should see that their priests go into the homes of the people, and do this very thing, teaching the members in the spirit of prayer. When they find an individual member of the Church who fails in any one of these particulars, it is the right of these teachers or priests to make the report to the bishop, the common judge. However, they are to labor diligently, and with long suffering, in faith and humility, with these members who do not see the necessity of keeping the commandments of the Lord, and after they have done all in their power, and can do nothing further to bring the non-praying members to repentance, the common judge may cite them before him, and he has the right to take action against them for their fellowship. Of course, our duty is to save souls. We must not be hasty in casting any out. So, I say, after the teachers or the priests have done all that can be done, then the drastic measures may be meted out.

ALL AMUSEMENTS SHOULD BE OPENED BY PRAYER.

Another scripture, I will read from II Nephi 32, wherein it says:

And now, my beloved brethren, I perceive that ye ponder still in your hearts, and it grieveth me that I must speak concerning this thing. For if ye would hearken unto the spirit which teacheth a man to pray, ye would know that ye must pray; for the evil spirit teacheth not a man to pray, but teacheth him that he must not pray. But behold, I say unto you, that ye must pray always, and not faint; that ye must not perform any thing unto the Lord, save in the first place ye shall pray unto the Father in the name of Christ, that he will consecrate the performance unto thee, that thy performance may be for the welfare of thy soul.

Have we any right as Latter-day Saints who profess to keep the commandments of the Lord, to open our dances without prayer, or other amusements, and to close them in improper hours and without prayer? Have we that right, professing to be Latter-day Saints, keeping the commandments of the Lord? I say unto you, No. It makes no difference whether it is pleasure, whether it is our daily labor, whether it is the service of the Lord in teaching the gospel and trying to save mankind. Whatever it may be, that thing should be consecrated by prayer, and every performance, for the welfare of our souls.

CONSEQUENCES OF FAILURE TO PRAY.

Now what were the consequences of not praying, as they are recorded in this book regarding the Nephite people? Let me tell you. In the very same chapter, and in the verse preceding where I read, Nephi says this:

Behold, this is the doctrine of Christ, and there will be no more doctrine given until after he shall manifest himself unto you in the flesh. When he shall manifest himself unto you in the flesh, the things which he shall say unto you ye shall observe to do. And now I, Nephi, cannot say more.

Why not? Because the people had refused to pray. Because they had hardened their hearts, even in his day. Therefore the Lord closed his mouth, and said, there shall be no more doctrine till Christ comes, so far as you are concerned, and I cannot say more, because the Lord won't permit it.

"The spirit stoppeth mine utterance, and I am left to mourn because of the unbelief and the ignorance and the stiffneckedness of men, for they will not search knowledge nor understand great knowledge when it is given unto them in plainness, even as plain as word can be." Now that applies in our day. We have members of the Church to whom this ought to be read. They are not here; they do not come to conference. But men who have hardened their hearts, men who will not pray, men who will not search knowledge, who are not acquainted

with the revelations of God as they have been made known unto us in these books and given unto us in this dispensation, notwithstanding the fact that the knowledge which has been given unto us is plain and easily to be understood. They shut their hearts against it, and refuse to search and to find that which the Lord has declared, which is for their eternal salvation and the salvation of all the world. Naturally such people are in darkness. We cannot afford to do that.

THE DOCTRINE AND COVENANTS IS FOR ALL THE WORLD.

The Lord has given so many revelations, in our own day. We have this Doctrine and Covenants full of them, all pertaining unto the Latter-day Saints and to the world. For this is not our book alone. This Doctrine and Covenants is my book and your book; but more than that, it belongs to all the world, to the Catholics, to the Presbyterians, to the Methodists, to the infidel, to the non-believer. It is his book if he will accept it, if he will receive it. The Lord has given it unto the world for their salvation. If you do not believe it, you read the first section in this book, the preface, and you will find that the Lord has sent this book and the things which it contains unto the people afar off, on the islands of the sea, in foreign lands, and his voice is unto all people, that all may hear. And so I say it belongs to all the world, not only to the Latter-day Saints, and they will be judged by it, and you will be judged by it. We will all be judged by it, by the things which this book contains and by the things which the other books contain which are holy scripture, which the Lord has given unto us; and if we fail to comprehend these things, if we will not search, if we will not study, if we will not take hold on the things which the Lord has revealed unto us, then his condemnation shall rest upon us, and we shall be removed from his presence and from his kingdom. And I say that in all soberness, because it is true.

Now there is no time to say more. I have said all, perhaps, I should; but still there is a great deal more that could be said.

Now, brethren and sisters, let us go home feeling a determination in our hearts to serve the Lord. Remember that we are living in a critical period of the world's history. Great events are before us. The Lord in his mercy, and with justice and judgment, is going to cut short his work in righteousness. The decrees have gone forth, and it behooves us as members of the Church to be united and to serve him and keep all his commandments. This I pray we will do, in the name of Jesus Christ, our Lord. Amen.

The choir sang the anthem: "Send out the Light."

Benediction was pronounced by Elder Joseph A. West.

SECOND OVERFLOW MEETING.

The second overflow meeting was held at the Assembly Hall Sunday, at 2 p. m. October 5, 1919. Elder George F. Richards, of the Council of the Twelve Apostles, presided. Music was furnished by the Richards ward choir of the Granite Stake of Zion.

The choir sang: "As the Dew from Heaven Distilling," with solo by Ruby Child.

As the dew, from heaven distilling,
Gently on the grass descends,
And revives it, thus fulfilling
What Thy providence intends,

Let Thy doctrine, Lord, so gracious,
Thus descending from above,
Blest by Thee, prove efficacious
To fulfil Thy work of love.

Lord, behold this congregation;
Precious promises fulfil;
From Thy holy habitation,
Let the dews of life distil.

Let our cry come up before Thee;
Thy sweet Spirit shed around:
So the people shall adore Thee,
And confess the joyful sound.

Prayer was offered by Elder Levi M. Savage, of Woodruff, Ariz.

The choir sang: "Grant us Peace, O Lord."

The General Authorities of the Church were presented by Elder George F. Richards, as in the Tabernacle, and unanimously sustained.

ELDER RICHARD W. YOUNG

(President of the Ensign Stake of Zion)

My brethren and sisters. I remember once to have heard an anecdote concerning what we usually term a sectarian minister, who stated that he was very sorry to disappoint the congregation, for he had not had time to prepare a sermon, and therefore would have to rely upon the Spirit of the Lord, an anecdote that illustrates, in part at least, the distinction between the churches of the day and the Church of Jesus Christ of Latter-day Saints. In practically all Christian churches it is the practice that sermons should be prepared beforehand, whereas in our Church we are told that aside from general preparation we should give no thought, generally speaking, as to what we should say, and should rely upon the spirit of the occasion, the Spirit of the Lord. I very humbly desire that to my own meagre abilities

there may be added the influence and the inspiration of that Spirit during the time allotted to me.

The Saints, as we all believe, know the voice of the shepherd. You cannot fool the Latter-day Saints by talking glittering generalities. A man may speak with the oratorical gifts of a Webster, and if he have not the Spirit of the Lord, the Saints know it, they feel it, and are not fed or satisfied.

I am very happy to be here this afternoon, not to occupy this position (because I approach the performance of the responsibilities thereof with a sense of trepidation amounting almost to fear), but I am happy that I am counted among the membership of the Church and worthy of occupying some sort of a position in that Church.

I was just looking over that wonderful poem, the Seer, written by President John Taylor, that remarkable, splendid father of President Frank Y. Taylor who is here today. I find written there, concerning the Prophet Joseph, that

He shared their joys, their sorrows too,
He loved the Saints, he loved Nauvoo.

I have been away from this people long enough to develop a strong love for the Saints of God; the good people who make up the congregations of the Church are the dearest people in all the world to you and to me. There is no experience that touches my heart more deeply than the sight of the face of a good old brother or sister whom I have known, and known to be faithful, for many years. I share their joys and their sorrows, too. I deeply love the Saints and their association, and am proud of being a member of the Church of Jesus Christ of Latter-day Saints.

I was thinking during the noon hour how much reason we all have to be proud of the record of the Church. When you stop to think about it, you must conclude that this Church has been right throughout its whole history upon all of the important moral questions that have affected our welfare. In the nature of things there is not within the United States a people more patriotic than the Latter-day Saints. I know of no other sect that assumes the position that the constitution of the United States was written as it were by the very finger of God. Surely that belief is an inspiration to the highest patriotism. You remember reading in the history of the Church that this people were accused in Missouri of being opposed to slavery. In that slave-holding state such an attitude became one of the reasons of our persecution and drivings. You remember that the first message that flashed across the completed telegraph line from here to the Atlantic coast was a message of congratulation from Brigham Young to Abraham Lincoln, that the Union was preserved or was in the way of preservation.

President Grant spoke this morning of the attitude of the Navajo Indians toward the "Mormons." They had confidence in the "Mormon" people because the "Mormon" people never had abused their

confidence. Books have been written, one book that I remember in particular, called *A Century of Dishonor*, an indictment covering hundreds of pages against the American people for treatment of the American Indians. But no indictment has ever been framed, or could be formulated against the "Mormon" people for their attitude or treatment of the aborigines of this continent. We have always treated them fairly and squarely, as of course they should have been treated.

We have stood square upon women's suffrage. We were among the very first—the second as I now recall it—of the states to give what should have been given years before, the right of equal suffrage to the women, now recognized not only in this country but throughout the world as a long delayed measure of justice.

We have stood fairly and squarely upon the prohibition question throughout the Church.

We occupy an enviable position so far as the great subject of education is concerned. The Latter-day Saints are not afraid of education; they do not fear that by the education of their children, at least by true education, they are going to educate them out of "Mormonism." The Church has always stood, from the days of Kirtland to the present time, for universities, for colleges, for development, for a high state of education; and our record, I say, in that respect is a very enviable one.

We stand in what I think is a very commendable attitude with reference to labor, to laboring men, to what might be called the meek and the humble and the poor of the world. This Church has never been, and is not, any respecter of persons. Our congregations are made up in this city and everywhere of not merely those who are rich in the goods of this world, but those who are in moderate circumstances and those who are poor, all worshipping God at the same shrine—a brotherhood of men and women worshipping under the auspices of a Church that welcomes all men and treats all equally and fairly. The Church has not only a splendid record in that regard, but we have done much, very much, indeed, to help, to assist the poor and those who are not as fortunate as some of their brethren and sisters. And we look forward—and it is written down in our books here—to the time when there shall be community of interest among all the people of the Church.

Indeed there are no more advanced conceptions of social justice anywhere extant in the world. And so I say and repeat that we have reason to be proud of the record of the Church to which we belong.

And now, if I may be pardoned for saying something upon a subject which has received a great deal of attention at this conference, I think we may congratulate ourselves (and I speak with due deference for the opinions of others), that we stand true; if I understand the sentiments of the brethren who preside over this Church and of the whole people of the Church, we stand true upon that great moral question designated as the League of Nations. Possibly enough has been said upon that subject. I have thought, however, that perhaps by

reason of the peculiar experiences that have been mine during the last two or three years, it might not be held to be improper for me to add a little to what has been said upon that subject. I desire first to say that nothing within recent years has astonished me quite so much as that opinions on this subject have been divided along lines of political cleavage. What is there in the controversy respecting the league of nations that calls for political division? It is beyond my comprehension. Down through the decades of our history the Democratic party has stood for a strict construction of the constitution; it has stood, generally speaking, for states rights; and, in a way, for a large measure of free trade. While on the other hand the Republican party has stood for writing the word "Nation" as it is sometimes expressed with a big N. It has stood for broad construction of the constitution and the protection of American industries. These have been the lines of demarkation between the parties. But what is there in this league of nations that appeals to the historical differences that have separated these two great parties? Nothing, so far as I have been able to discover.

My justification for speaking a few words upon this subject this afternoon comes not only from the fact that it is the key note of this conference, I may say, sounded by those who are my superiors in ecclesiastical authority, but from the fact also that my own conceptions and attitude in respect of that subject were taken long before I dreamed that this would or could be a matter of political controversy between the great parties. Now we find ourselves confronted with the fact that in the United States Senate there are a few Democrats who are against the league, while the great bulk of them are for it. On the other hand, there are a few Republican Senators who stand for the league, with the great bulk of them against. I must confess that this condition leads me to the conclusion, which seems to me to be inevitable, that so far as the senate of the United States is concerned, the question in some way has become political, which it should not be, and which it is not in very truth and reason. I think we ought to approach our conclusions on this subject free from political affiliations, free from any political prejudices.

It seems to me, as was stated this morning in the Tabernacle, that it would be a matter of chagrin to the Latter-day Saints to stand opposed to that which, as I conceive it, will bring about or contribute very largely to the bringing about of a reign of peace on the earth. We are the followers of him whose mission was announced as Peace on earth and good will to men. That is the spirit of Christianity.

I take it that there can be no question of the rejection of the treaty of peace of which the proposed constitution of the League of Nations forms a part. That certainly is not going to be done. The senate of the United States will not reject this peace pact outright. The consequences of such action are terrible to contemplate. Think what has been provided, within this treaty of peace. Think of the nations that have been erected along racial lines. Think of the right

that has been extended to the nations of the world to determine, themselves, their own forms of government. There is Poland, what would become of Poland if this treaty were not approved? There is Jugo-Slavia—what would become of the Jugo-Slavs? What would become of Palestine, and what would become of the Armenians? What would become of Alsace-Lorraine, and what of that part of Denmark which Germany stole some forty or fifty years ago?

If this peace pact is not approved, then it must go back to Germany. Can it be believed that Germany will approve now what she felt constrained to approve at the end of the war? Germany would demand more than she demanded at the first. The world will surely be in an indescribable condition of disorder. The German people and some who sympathize with them believe that the terms of peace were unduly harsh and hard. I do not believe it, and you do not believe it. Germany has not property enough, has not resources enough, nor the possibility of earning money enough, to compensate, nor indeed is there any possibility after suffering enough in any respect, to equal the wrongs that she has done in this great war. The terms that have been imposed upon her as a matter of fact are the very minimum of what could in justice have been imposed upon her. But if this thing is not to be approved, what will become of a world which has been framed anew under the American idea of the right of people to determine their own form of government? It is inconceivable that the treaty of peace should be rejected. Will it be amended so that it will have to go back for reconsideration? To amend it would bring about the same result as to reject it—the document would have to be considered again—and can there be any doubt as to what would be the result of that? I can not believe that the Senate of the United States will make a single amendment. I certainly believe that the Senate of the United States should not approve an amendment to the treaty. Will they make any interpretations or reservations equivalent to an amendment? If they do, then the treaty must go back to the Peace Congress for reconsideration, for of course such interpretation, or reservation will have the effect of amendment and to that extent therefore will be a rejection of the treaty. It seems clear and incontestable that the great bulk of the people of the United States demand that the treaty shall be approved in the form and substance in which it is written, rather than to undo that which has been done and revert to the sorry conditions that existed before that treaty was made.

What were those conditions? Why, there was no authority to curb the ambitions of any nation that had the desire to build up a great army, and construct great plants wherein guns and armor be made, nor to prevent a robber nation, when the time came, when the hour struck, attacking a weak neighbor, and stealing by main force a portion of its territory, as has been done many a time and oft by the great nation whose ambitions we have been fighting. Do we want that done? Do we not rather want a restraint placed upon all the nations of the earth? Look what is now happening. We are told

in the press dispatches this morning that war between Italy and the Jugo-Slavic nation is probable. That would not be possible, nor probable, if this league of peace were now in force—there would be the combined influence of the world to prevent that sort of thing. It is said that there are some 15 or 20 other wars now waging, waging because the league is not in force.

Gentlemen talk about our yielding up some of the sovereignty of the United States. I do not think that the objection is sound or well taken. But if so, then let us yield up so much of our sovereignty as may be necessary to the realization of a world peace. I yield up some of my sovereignty to the city government, to the police, under ordinances and laws that prevent me from treading on the toes of my neighbor, from taking his property, or intruding in his home. To that extent I yield up my sovereignty. The law says that I may not infringe upon the rights of my neighbor. There is a league, there is a treaty between you and me, and between all the citizens of every law abiding country, under which each of us gives up some of his God-given sovereignty in order to preserve the weak from being overpowered by the strong. It is so in the government of the United States—the states are protected against foreign invasions. Nobody can violate the sovereignty of this state or any state in the union but what the United States will come to its aid, so, in our municipal and state relations we are shielded by a sort of Article ten from outside interference. Why should not that principle be extended to the nations, so that when some big nation sees fit to rob one of the little nations of its territory or its liberties, there should be a world policeman who shall say, Thus far shalt thou go and no further? Shall we return to that unhappy, irrational, and unChristian condition where there was no restraint upon any nation, where force prevailed and might made right?

Gentlemen say that the Shantung business is wrong. Suppose it is. Germany created it, France and England found it necessary to recognize it, and we and the world have inherited it. I believe the wrong has been largely righted, because the subject has been brought within the consideration and determination of the Council of the League of Nations.

Did you ever stop to think what was done when the constitution of the United States was formed? Why, slavery, which was bitterly opposed by the people of the Northern states when the constitution was formed, was perpetuated in the government of the United States, and for 20 years the people were permitted to bring slaves from Africa into this country. It was a compromise, it was a moral compromise. The North gave up what they believed to be a very great moral principle in order to secure the constitution of the United States and its blessings. The Constitution was a league of free and independent colonies and is filled with compromise from one end to another, including the right for the smallest of states to have an equal vote with the largest in the United States Senate.

People say that we ought to be true to Washington in his declara-

tion that we should not make any entangling alliances. There are a great many things that Washington and the patriot forefathers did not foresee, or provide against, wise as they undoubtedly were. There have been eighteen amendments to the constitution of the United States since it was first adopted. These provide for religious freedom, trial by jury, etc., etc., and now providing for women's suffrage. Somebody stated humorously in the state senate the other day that it was Washington's idea and the idea of the fathers that only men should vote, and asked, why then extend the vote to women, or why extend it to negroes? Washington's idea was that senators should be elected by the legislatures, then why now permit the people to elect senators by direct vote? There was no thought of prohibition in Washington's day, yet it is now written down in the constitution of the United States. The fact is that as time goes on new necessities arise, which should and must be met by the law and by the constitution.

I believe there are a good many men who think that we would be giving up something of our Americanism if we approved of this league, who are perfectly honest and sincere in their opposition. But at the same time I must confess that I believe that the great bulk of those who oppose it are doing so for political reasons and considerations.

I am not authorized to speak on the subject for the men who served in the United States army. I do not know what their sentiments may be, on the whole. I know only this that so far as I have talked with men who wore the uniform in the late great war, they stand solidly for the league of nations. I do not of course pretend to have talked with all or very many of them. I made a little speech of welcome to the returning soldiers down here in one of the southern towns a few weeks ago, and when I got through a returned soldier got up to respond. I did not know what he was going to say, but he made a very impassioned appeal for the League, and considerably amused the audience by stating: "If you people do not approve this League, and we have another big war, why you fellows be consistent and go to the war and let us stay at home."

These are, very hurriedly and incompletely, some of my sentiments, and I give them to you for what they are worth. It seems to me that this is the greatest crisis of decades. It seems to me that here is the opportunity, the first great chance, for the Christian people of the world to write Christianity into the Supreme government of all the nations, and that to reject this opportunity and go back to the old order of things, where lawless force and unrestrained aggression held sway, to go back to that condition of things, would be a crime. May the Lord have mercy on the souls of those who oppose it, not honestly but through political considerations.

I cannot see why we should not try this thing out. If the event should demonstrate that the league needs amendment, like the constitution of the United States, let us amend it. If it needs amendment twice, let us twice amend it. If it needs amendment eighteen times,

as did the constitution of the United States in order to make a more perfect and desirable government, let us amend it eighteen times, but don't reject it now. In conclusion, if you will permit something which sounds like profanity, but which is uttered reverently and with a profound sense of what I conceive to be our duty, for God's sake let us stand behind this league of nations. Amen.

ELDER FRANK Y. TAYLOR

(President of the Granite Stake of Zion)

My brethren and sisters, I pray that the Spirit of the Lord may direct my remarks to you this afternoon. I am in hearty accord with what has been presented to us in our conference, during the last three days. My heart has been filled with gratitude in witnessing the Spirit of the Lord that accompanied the speakers, and to feel the good spirit abiding in the congregations of the people.

When Brother Young spoke this afternoon of what wonderful accomplishments had been made by us as a people, how we had been in the fore-front in establishing the affirmative organizations before us in the past years, and of the wonderful opportunities that are before us as a people, I could not help but wonder if in the future we are going to be equal to every occasion that shall present itself to us; and if we are really prepared to assume the responsibility that is upon the Church of Jesus Christ of Latter-day Saints, to see to it that the message of Christ, the peace of salvation, shall be carried to the children of the earth; and whether we are prepared to stand as an ensign to the nations of the earth and the peoples thereof, and show, by the fruits of our labors and the truth that is in us, that we are indeed the children of the Lord our God, worthy of being his servants in proclaiming the word of the Lord to the children of men, and offering unto mankind that peace which comes from God, the eternal Father, and which means exaltation to his children in the earth! Thinking of this in my own personal life, I wonder if I have measured up to the standard our heavenly Father expects of me, considering the opportunities that the gospel of Christ has presented to me! I am concerned when I speak about it, wondering if I have lived the proper kind of a life. If I were to go out into the world to proclaim this work of God, and show before the children of men that I am a fruit of the gospel of Jesus Christ, I wonder whether they could see in me a light and an ensign; and that I could say, I have the truth, follow me. I hesitate, and I am in doubt concerning my own personal life, that I would be equal and measure up to that occasion. And yet, as a people we have accepted this mission and this calling in the earth, to see that the people of the earth are evangelized and warned to accept the gospel of the Lord Jesus Christ.

What are we doing to bring about that splendid result? We have

been praying and looking forward for years and years, to the time when the doors of the world should be opened to our missionaries. We have only had a scant opportunity to preach the gospel of Jesus Christ to the nations of the earth. They would not receive our elders, in many parts of the earth. They have shut their doors against us. But now, it appears, with the freedom that is being extended to the people, brought about by this terrible war, an opportunity is being presented to us to proclaim the gospel to the nations of the earth. I believe our boys and girls will be called out by the thousands in the near future, to stand before the world as an ensign to its peoples. Now, the thought that stirs me is, am I ready for that mission? Are we ready for that call? Are you prepared? Are you in a condition to go out before the children of men, and hold up your head and hands unafraid, unashamed, to declare: "I belong to the body of people known as the Church of Jesus Christ of Latter-day Saints; I have kept the commandments of the Lord my God, and I am here to aid in bringing about the gospel mission of peace!" Are you prepared in your own life? Are you preparing your boys and your girls honestly to proclaim that indeed we are an ensign before all the children of men, and are keeping the commandments of the Lord our God? It seems to me that some of us are more anxious about the loaves and fishes—to get rich. We are more anxious to be seen of men in high places, rather than using our ability and strength and power to further the work of the Lord that it may spread in the nations of the earth, that other peoples in the world may have the chance to breathe this freedom, to see this light, to comprehend this understanding, which we enjoy through the fruits of the gospel of the Lord Jesus Christ.

When I think of these things, I feel in my own soul that I am going to try to do better, to repent of the wrong I have done, so order my life that I shall keep the commandments of the Lord my God, so that whenever, or wherever I go the peoples of the world may see in me some good, and behold, in the great message which I proclaim, the gospel of the Lord Jesus Christ, that it bears good fruit.

We owe much, my brethren and sisters, to the mission we have espoused. It behooves us to do right, to seek first the kingdom of God, and to do these things of which I have spoken. We should set our houses in order, put our affairs in shape so that at home, or wherever the Lord shall see fit to call us to go, we may be ready and able to proclaim in doctrine, precept and example this gospel of the Lord Jesus Christ.

I believe our boys and girls are going to have a wonderful opportunity in the world. A great responsibility is going to devolve upon them, such as has never devolved upon any of us before; hence, all of us ought to set our lives in order, and see to it that we ourselves are keeping the commandments of God; that we are clean and sweet and pure; that we are living such lives that our boys may see within us the principles of righteousness and truth, and that they may have an example to follow that shall be worthy, if they follow in our footsteps.

You will pardon my being personal; but when I look back on my father's life, in relation to these matters, it is a wonderful inspiration to me, as the lives of your fathers and mothers undoubtedly have been to you. But when I think of the careful training that I had, of the wonderful example that was set before me, in my youth, I feel that it would be inexcusable for me to do that which was not right in my life, because I feel that I had a perfect example to follow. As a boy, however, I have been tempted like other boys; but my father's life was so free and pure and clean that whenever temptation was presented to me, it seemed like my father rose up before me in majesty, like a monument, and I could not do the wrong which I was tempted to do. I felt that I would bring displeasure upon him, and I know there was nothing in his life that would warrant me in taking a course that would not be acceptable before our Father in heaven. I felt, as I thought of his life, O, I would like to live that kind of a life myself, so that I would be a light in the darkness to my boys and girls; that I might take a course that my boys might have a straight and perfect path to follow, and never go in devious and crooked ways, and so grow up as clean, sweet Latter-day Saints.

I tell you it is a noble calling to be known as a true, clean, sweet Latter-day Saint. It will mean salvation and exaltation to any soul who will live that kind of a life, and endure. As a father I feel, and you as fathers feel, how important it is that we set before our boys and girls a perfect example, that they may lead such lives as will guide them to life and salvation, and never be ashamed, at any time, of what they are doing. Every father owes it to the manhood within his boy, that he shall so live that when that boy sees his example, and walks in his footsteps, the boy can hold up his head and hands and say, Thank God, that is my father! Any man who lives short of that is not living up to the expectancy of the gospel of the Lord Jesus Christ, and to the furtherance of the strength and manhood of the boys and girls we are rearing.

I think, too, that as a priesthood, and as men, we owe more of our spirit and strength and ability and power to our boys and girls than we are giving to them. It does not make much difference to you and to me whether we have much in our barns, or have flocks, or herds, or of the world's material things around us, or what the honors of the world may be to us, whether we live in a big house or a little one. It does not mean much to us; but it does matter much what our boys and girls are doing, and whether they are taking the course that will bring joy and happiness to us all the days of our lives.

What a wonderful happiness comes to a father who sees his boy grow up from infancy to manhood, clean and sweet and pure, with virtue written upon his forehead, and manly acts engraved upon everything that he does upon the earth. Isn't that worth the best efforts we can put forth in this world?

The Lord expects that we shall bring our boys up in the fear, the favor, and the faith of the gospel of the Lord Jesus Christ. I

sometimes think that we are more concerned about our flocks and our herds and our riches, and to be seen and honored of men, than we are of the welfare of our children, and that we may have around us boys and girls who are keeping the commandments of the Lord our God.

Sitting in a business house one day, a man passed the store. I was talking with the proprietor of the business, and the man passed the window; and this passing man was rather "down at the heel," as we say. His trousers were frayed, his hat was a little torn, and his head was bowed down. He looked rather discouraged. As he passed, the business man pointed to him and said, "Brother Taylor, there goes a failure in life."

The remark hurt me a little, and I said, "I don't know; it depends upon what you call a failure. I think I know the man, perhaps, better than you do. It is true he has not worldly goods about him, and he has, perhaps, lost about all he had of earthly things, as far as wealth goes; but he has done a wonderful thing in our community. I know him well. He has been out in the waste places, and subdued them, made them blossom as the rose. He has become a pioneer in this way, and has done all this where he has gone. As soon as a place became so that the people could prosper there, he moved on and tried again; until he has made many places blossom as the rose. In this community, too, I know he has been a thinker, he has been a reader, he has been a progressive fellow; and wherever he has lived he has encouraged boys and girls to go to schools and to universities. He has awakened ambition within the hearts of boys and girls. He is a good Latter-day Saint, too, and he has taught men the word of the Lord our God. Not only that, but better than all that, he has gathered around him his boys and girls; he knows the heart of every one of them, and they know him. They are companions to him, and he is a companion to them. They love him, they honor him, respect him, and he has a splendid, large family. It is true he has not given them much wealth, but every boy and girl that he has is a Latter-day Saint,—a credit to the Church of Jesus Christ of Latter-day Saints. They are clean and sweet boys and girls! He loves his fellow men; and, you will pardon me, I know you are my friend, but if I were 'right up against it,' as we say, not knowing where to go for something to eat, and needed a little help, and I just had two friends to go to, that man that you call a failure in life, as between you and him, I would go to that man!"

Said he, "Why, he couldn't help you; he has nothing to help you with."

"But," said I, "he would divide with me that which he had. I feel that he has been a success and not a failure, he has gained eternal riches, he has stored where moth and rust do not corrupt, nor thieves break through and steal."

I feel, my brethren and sisters, we owe to the Church of Jesus Christ of Latter-day Saints that we do the right, that we live lives that will reflect credit upon it, and that we teach our boys and girls the gospel of the Lord Jesus Christ, and that we teach them to be clean and

sweet and pure, in the sight of all men, because unless they are clean, all these other things will not amount to much in their lives.

I love the gospel of the Lord Jesus Christ. I love the Latter-day Saints. I love our boys and our girls; and O, how I would like to see them measure up in purity, faith, and righteousness, and I am sure they will, because the Lord will so order it that they will meet any requirement, and as they grow older and bigger and stronger they will stand up just like our leaders have done, and become an ensign for the salvation of the children of men,—which I pray may be their lot, in the name of Jesus Christ. Amen.

The choir sang: "Tell Ye the Daughters of Zion," William R. Worley, soloist.

ELDER ALONZO A. HINCKLEY

(President of the Deseret Stake of Zion)

My brethren and sisters. I sincerely pray that the Lord will calm my spirit, and give me his Holy Spirit, so that I shall not say anything that will detract in any way from the splendid influence and spirit of this conference gathering. I am able to say that I am in perfect accord with the spirit and teachings of this conference. I am very grateful to the Lord that I have been permitted to meet with you and have again a birth of the spirit, and be renewed in my desires and determination to serve the Lord and keep his commandments, and enjoy his blessings. I feel full of thanksgiving and appreciation unto the Lord upon this occasion.

It has been my blessed privilege to come with eight members of my family to enjoy this splendid occasion. Four years ago, this October, the mother and father and the children that are here upon this occasion were here to bid farewell to the oldest son of the family and wish him God speed upon his journey to New Zealand. We are here today to bid him welcome home from that field of labor. I hope you will pardon me for indulging in this kind of personal or family talk, but I stand before you as a father in Israel, one whose heart is full of thanksgiving, and I take it that it is fitting and proper that I should offer thanksgiving, even at this time, unto the Lord. The other night when that missionary boy crawled in bed with his father, the first time for four years and more, he said:

"Father, it has been a long time, hasn't it?"

"Yes," said I, "It has been a long time, son; but, oh, how rapidly that time has gone and how grateful to the Lord, I have been every day, that he has permitted you to be out in his service. When I awoke in the morning I discovered that boy's head on my arm while he still slept, and thought if he could but know what a warm pulsation of this father's heart that is his, and how I lie here offering thanks-

giving unto God for him, O how anxious he would be that he should never falter, never fall back, never lose that spirit and that sweetness which characterize him now. I have witnessed the return of our young men, whom we followed with faith and prayer to the field of battle, or wherever they have been during these past years of trouble and sorrow, war and bloodshed. I have seen some of them return, in many cases, thank God, pure and sweet and clean as they were when they left, having been so protected that they have not forgotten the teaching of the Church, of their fathers and mothers, and the influence that has sustained them. They have been mindful of their dependence upon the God of war as well as the God of peace, and the God of righteousness. When I have seen that kind of men come back, and I have met many of them, O how my heart has rejoiced!

But now, permit me to speak for a moment for some of them who, surrounded with temptations, were not able to stand. Perhaps, when I speak of the conditions that obtain in the Deseret stake of Zion, it will be somewhat like the conditions that obtain in other stakes of Zion. Some of these boys have come back with the stain of tobacco upon their fingers. Some of them have come back regretting that they are not just as clean and sweet as they were when they went away. It is for this class that I would speak. O, what a lesson the Savior taught when he told us of the ninety-nine that were safely gathered and the one that was astray; how he would go out and hunt for him who was astray, and when he found him, what rejoicing there would be! I plead for leniency for the boy, and bespeak for him the kind and tender care of the authorities of the Church. I say that it is the Lord that reaches out for men, and does not allow them to go back discouraged and feel that all is lost. I feel that it is from the devil when any spirit comes to a boy or a man, a girl or a woman, and they feel that they are lost, and that they cannot climb back into full recognition.

How my heart did thrill this morning, in that Mutual Improvement meeting, when Brother B. F. Grant stated that he was the son of a prophet, a man who stood beside Brigham Young as a counselor, and his mother was one of the choice souls in the early days of the Church; that for thirty-nine years of his life he got off wrong, and he continued to go wrong, believing that there was nothing in this gospel which the Lord God has restored in these the last days, until, stricken with sorrow, he looked upon the lifeless form of his little girl, his own flesh and blood, and then he said, "O God, can it be possible that this is the end, and that I shall see her no more?" To which the Spirit made reply, "It cannot be, this is not the end!" And then came into his life the day of repentance, the day of cleansing himself, purifying himself, the hours and the days of prayer. The Lord brought him back, until he stands now and bears a testimony of the Lord's wonderful goodness unto him!

So I say, I plead for those boys. I like the spirit that is exemplified in the parable of the prodigal son. I think when I read that parable sometimes that I can almost see and feel what it must have meant

to that father to have his son stand up before him and say, "O father." Perhaps he did not like everything that was going on in that family. Perhaps it was too slow, the boy thought, for him. Perhaps the boy was self-wise, and thought, "If you will but let me go and cut loose from the family, I would soon make good. If you will, father, divide unto me the portion that belongeth to me." I imagine that I can feel it. I feel that if such a circumstance should arise in my own family, I can imagine what sort of spirit and feelings would be in my own heart, when I would look upon my own flesh and blood, and I would be forced to say, "O son, after we have given all that we had unto our family, are you yet dissatisfied? Do you want to take the meagre portion that is yours and leave us and go?" If he should say, "Yes, give it to me, father, and let me go." How would I feel if he would not repent, and he should go? But I imagine that father watching, waiting, praying. Doesn't the Savior give us to understand in that parable outlining the very nature of things as they exist? Does he not say that the father saw the son approaching from afar? He was looking for the son that was away. He could not rest while there was one link of that family chain away. So he saw him as he approached from the distance, and he called them to go and kill the fatted calf, and he placed a mantle upon him, and a ring upon his finger, and he rejoiced. I think I can imagine in this world of selfishness, perhaps a little, what might be the feelings of a dutiful son who had witnessed that boy go off, who had witnessed the anguish of the father and the mother and the family. Now when he comes back that dutiful son hears the sound of rejoicing in the home. Calling to a servant, he asks, "What is this?" "O, your brother has returned, and your father and all are happy, and they are making merry." I think I can imagine what principle dominated the boy when he should say: "Is that so? And here I have been at home with father and mother, have toiled and labored this long time, and they have not so much as killed a kid for me! And now when he comes home, after having wasted his money and all that he had in riotous living, here they are feasting with him!"

Oh, but that father's heart burned, a true father's heart, and he answered: "Son, thou hast been with me always; all that I have is thine; but this boy who was dead to us, this boy who was lost, he is back again." That is the spirit; that is the lesson that I think we should have in our hearts now. Not one boy should be lost! I cannot conceive of the father that can say, he is gone! I don't believe that such a mother exists who feels that they are gone, and that she will not get them back.

The other day in your city, I walked up to an old man whom I saw out on the street, and I tapped him on the back and said, "Brother Crackles, how are you?" And he looked up and said, "Brother Hinckley, would you come out here in the street and speak to me?" "Why not, Brother Crackles? Don't I know you?" "Oh, yes, you know me, and I am working for an honest living." Then he said to me, "I have a message for you: Richard has come back to the Church, clean, pure,

sweet and repentant." Then I recalled that I had heard him stand up in fast meeting, in his home ward, and bear a testimony something like this: After testifying of the goodness of the Lord unto him and his family, he broke down and said, "But one is gone, but he will come back! Mother and I never retire but what we bend the knee, and ask the Father of all to bring Richard back to us, and he will come back!" I tell you that faith did not go unrewarded; Richard has come back!

Let us take it to heart, my brethren and sisters, that the boy that would go and offer his life for you and for me and for the cause of liberty and right will not be lost, if you and I do our full part, for the Lord will reach out after him, and he will bring him back.

Let us stand for that M. I. A. slogan. Let the fathers and the mothers be at the sacramental table of the Lord. Let them renew their covenants before the Lord; and let us remember, every one of us, the lessons of this conference that have been repeated over and over, that there is a law irrevocably decreed in the heavens, before the foundations of this world, upon which all blessings are predicated, and whenever we receive any blessing from God it is by obedience unto the law upon which that blessing is predicated. Let us then so live that if we want the blessings of life, health and strength, as Elder Richard R. Lyman outlined to us this morning, we may be able to say unto the Lord, we have obeyed the law upon which this blessing is predicated. Let us upon the sacred Sabbath day be able to say to the Lord when we think of the blessings that are promised, predicated upon proper observance of the Sabbath day, and say it in humility, we have obeyed the law upon which these blessings are predicated. When we know what we get from prayer, let us be able to say unto the Lord, we have obeyed the law of prayer upon which the blessings that come from prayer are predicated.

Do not count any boy or girl lost. They are not. Brother Talmage stated at our conference, a week ago today, as a servant of the Lord, and I wrote it down, and read it to him after the meeting was over and he said I had it recorded correctly: "I promise the Saints in the Deseret stake of Zion that if their lives are such that they can look their sons and daughters in the face, and if any of them have gone astray, that the parents are able to say, 'It is contrary to my instruction and my life's example; it is against every effort of love, long suffering, faith, prayer and devotion that that boy or that girl has gone,'—I promise you, fathers and mothers, that not one of them shall be lost unless they have sinned away the power to repent." I don't believe any of our boys are in that lamentable condition.

My brethren and sisters, I stand before you as one having a knowledge, a testimony, of the divinity of this great work of God. I stand before you like Brother Taylor, offering thanks unto God for the sainted and good father which I had, and mother also. I trust that when I have finished my work upon the earth I can reach out and grasp the hand of my father and can say unto him honestly: "Father, I have walked in the path that thou didst walk in, and the Lord has brought me home to thee." May it be thus with us, for our fathers and for

ourselves and for our children and our children's children, I pray in the name of Jesus Christ. Amen.

ELDER ORSON F. WHITNEY.

THE MISTAKE OF SAYING TOO MUCH.

When General Young related the anecdote of the sectarian minister who said, "I have not had time to prepare a sermon, and shall therefore have to depend upon the Spirit of the Lord," I thought, what a pity that minister did not know where to stop. Had he been content with saying, "I have not prepared a sermon," he would have escaped the ludicrous situation resulting from his having said a little too much. It reminded me of the woman who composed an epitaph for her dead husband. First, she wrote: "Rest in peace," and then added, "*until we meet again.*" (Laughter.)

WHY AMERICA WAS DISCOVERED AND THIS NATION FOUNDED.

If there is one thing I am proud of, it is that I am a Latter-day Saint, or one who professes the principles of a Latter-day Saint; and, next to that, I am proud of being an American. I love my country, I love its institutions, and desire with my whole heart that our glorious nation shall go on to the fulfilment of its God-given destiny.

I believe God inspired Columbus to discover this land, that a nation might rise and flourish here—a nation dedicated to freedom and equal rights, including the right to worship God in obedience to the dictates of conscience; and I believe that this nation was founded that the great work of God might come forth and not be crushed out by the tyranny of men.

I believe, also, that what God has committed to us, both as a Church and as a Nation, we owe to the rest of mankind, so far as they can be induced by peaceful persuasion to accept our principles. This Church has a mission to evangelize the world with the *gospel of Jesus Christ*, "the perfect law of liberty;" and I have always dreamed that our Nation has a mission not merely to receive into its bosom the outcast, the refugee, the oppressed of other nations, but also to leaven with American principles the rest of the world.

"LIBERTY ENLIGHTENING THE WORLD."

At the mouth of New York harbor there stands a mammoth statue—a woman holding aloft a torch. This statue, the gift of the French republic to the American republic, is entitled "Liberty Enlightening the World." I regard that as a prophecy of the mission of America; and I desire that the prophecy shall be fulfilled.

THE UNITED STATES TYPICAL OF A UNITED WORLD.

In the Constitutional Convention, when the fundamental law was framed upon which the State of Utah now stands, I stood for Woman Suffrage, because I believe it to be a principle of freedom and justice, and I there voiced the conviction that the union of these states was a type and a foreshadowing of the union of the nations of the world. Somehow I drank in this idea from my boyhood. I cannot see it in any other light.

LOWELL ON FREEDOM.

I am heart and soul in sympathy with those beautiful lines of Lowell's, entitled "Stanzas on Freedom," inspired by an incident that happened during the Civil War. A poor negro woman had escaped from bondage, and had made her way into the State of Massachusetts, "the cradle of freedom." The law provided for the return of a fugitive slave, and she was pursued, apprehended, and dragged back into slavery. This incident so fired the soul of James Russell Lowell that he poured forth this indignant and eloquent protest:

Men! whose boast it is that ye
Come of fathers brave and free,
If there breathe on earth a slave,
Are ye truly free and brave?
If ye do not feel the chain,
When it works a brother's pain,
Are ye not base slaves indeed,
Slaves unworthy to be freed?

Women! who shall one day bear
Sons to breathe New England air,
If ye hear, without a blush,
Deeds to make the roused blood rush
Like red lava through your veins,
For your sisters now in chains,—
Answer! are ye fit to be
Mothers of the brave and free?

Is true Freedom but to break
Fetters for our own dear sake,
And, with leathern hearts, forget
That we owe mankind a debt?
No! true freedom is to share
All the chains our brothers wear,
And, with heart and hand, to be
Earnest to make others free!

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing, and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three."

Amen.

ELDER GEORGE F. RICHARDS.

I was somewhat startled, my brethren and sisters, with the sudden conclusion of Elder Whitney's remarks, and told him that they were short and sweet.

It is good, on reading or hearing the truth, to be able to assent unto it, to feel it, and to be able to present it to others so that they also can feel it. This meeting has been, to me, one of both pleasure and profit. The words spoken have been actuated by the Spirit of the Lord. My heart has been touched and I have been moved to tears by the impressive manner in which some of the truths of the gospel were presented this afternoon. We have heard how peace may be brought into our lives and into our homes, to the Nations and to the world. Permit me to add a few words in conclusion of the meeting.

We should be sympathetic for one another and especially for those who have great sorrows to bear. While riding on a railway train in England on my way to attend a conference, I overheard a conversation between two young women, in which one was heard to say that she had lost three brothers in the war. The other, after expressing deep sympathy, said four in her family had been killed. The European countries suffered very much more from the war than did our own country, and it does not suit my feelings to hear Americans speak of England, France, and their allies who fought side by side with us and suffered more than we, as rogues who can not be trusted in a League to prevent a repetition of such terrible experiences.

I am thankful that the victory came with no more loss of life among our own boys. It might easily have been otherwise. Had my family and I been living in England at the outbreak of the war, my three married sons and at least four of my sons-in-law would most likely have been at the front and possibly all of them would have been wounded or killed. I acknowledge the hand of the Lord in our preservation and praise and thank him for his blessing to me and mine and to you and yours who were spared. I trust that the righteous blood shed during that awful conflict may have a sanctifying influence upon the countries involved and make precious to them the principles of freedom and liberty for which that blood was shed. The Lord told Joseph Smith that He had redeemed this land by the shedding of blood. Is it not possible that by the blood shed in Europe during the war, the countries there affected will be redeemed, and as the United States was prepared by the establishment of principles of freedom and justice as a place in which to receive Christ's Church and Kingdom and his gospel, so the nations of Europe may be prepared to receive the King of all and a reign of universal peace? I think the war was not necessary, however, and that it ought never to have been. I believe that it would have been averted had there been

in existence a League of Nations, such as is proposed in connection with the peace treaty.

I am sure that had the energies of all the men and money employed in waging the war been directed towards bettering conditions for humanity in ways indicated by the gospel of Jesus Christ, instead of war and all its attendant sorrows, sufferings, and losses, we would have had universal peace and good will throughout the world. The gospel teaches us to love the Lord with all our hearts and our neighbors as ourselves; to serve the Lord and our fellow-men, being willing to deny ourselves and sacrifice for others even to the laying down of our lives if need be. If the world would obey the gospel and adopt these principles and live by them it would mean peace to individuals, peace to the world, and would bring to men glory, exaltation and eternal life. This is my testimony which I bear to you in the name of Jesus Christ. Amen.

The choir sang: "Our Valley Home," Myrtle Doelle, soloist.

The closing prayer was offered by Elder Rodney C. Badger, of the Salt Lake Stake of Zion.

THIRD OVERFLOW MEETING.

The third overflow meeting was held in Barratt Hall, Sunday 2 p. m., October 5, 1919, Elder David O. McKay, of the Council of the Twelve Apostles, presiding. The music was furnished by the L. D. S. High School Choir, P. Melvin Peterson, director.

The choir sang: "The Lord in strength victorious."

Prayer by Elder Harden Bennion, of Vernal, Utah, Uintah stake, and secretary of the State of Utah.

The choir sang: "Rejoice, the Lord is King."

ELDER STEPHEN L. CHIPMAN

(President of the Alpine Stake of Zion)

My beloved brethren and sisters. I trust that the few moments I occupy I may enjoy the influence of our heavenly Father, for I certainly feel that I need his divine aid this afternoon. I have rejoiced exceedingly in the spirit of the meetings thus far during the sessions of the conference. I have been built up in the faith, have been encouraged in the labors that devolve upon me, and have made some silent resolutions, to be more diligent, if possible, in carrying on the work that rests upon my shoulders when I return to our stake of Zion. The Alpine stake of Zion is located in the north end of Utah county. There are seventeen wards in the stake. We are somewhat compact, and we can visit every ward in our stake and, if necessary, return home that same evening. When I hear the reports of some of our brethren who are compelled to make long journeys and

to devote a great deal of time away from home in looking after the work, I feel to appreciate our own locality and the stake where I live, and ought not to complain at the labors and duties that naturally rest upon the officers in the stakes of Zion.

I was very much impressed last evening when Elder Ivins spoke of the slogan for the Mutual Improvement Associations: Spiritual growth through attendance at sacrament meetings. I thought perhaps if we all could sense the importance of this, as the bishop of the ward does, that we would sometimes make an extra effort to be present at the sacrament meetings, in order that the bishop may appreciate our attendance, and we may improve from the fact that we are where we can receive the word of the Lord and partake of the influence of his holy Spirit. I realize that in our stake of Zion we have a very low average in attendance at our sacrament meetings, and I have tried to figure out why it is. Sometimes I have heard said that if they had the right kind of a bishop the attendance at the sacrament meetings would be better; and then I have sized up the men who preside in our stake of Zion, in the various wards throughout, and I know that we have a class of splendid men as bishops in our stake of Zion. I know, too, that they are faithful, that they are regular in their attendance. I have heard some say that if the bishop would call the meeting to order and commence on time, they wouldn't mind going to meeting, but it is usually started late; but I know of bishops in our stake of Zion who are prompt in commencing their meetings, and yet the benches are empty. Some have said that if they had a good meeting house where they could go and have comfortable seats they wouldn't mind attending the meetings, but we have proven that that is not successful; for, since I have been called upon to act as the president of this stake, we have erected quite a number of beautiful buildings with splendid seats, and yet we find that the attendance at the sacrament meetings is very slim. We formed the habit of reading a little scripture in our wards just preparatory to calling upon the brethren, or having those who were called upon to take part, and we thought perhaps that might induce the Saints to be more diligent in reading the scriptures, but some of the Saints began to complain that they could read the scriptures at home. Thus we find some in our stake of Zion who are very hard to please, it matters little whether we have a good building, splendid seats, a bishop who is prompt in commencing his meetings on time, who is exemplary in his habits, or not, the attendance remains about the same. Sometimes when we have speakers announced, who are noted for their ability to interest the people, we will increase our attendance, and this thought I believe is one that is important to the brethren who preside; if they could realize that it is necessary to prepare to feed the people and to give them the principles of the gospel, though we are compelled to go outside of the ward sometimes to get speakers to come in who will bring the people out and interest them in the meetings, we might succeed. Of course, I realize, at the same time, that if the

Saints had a burning desire within their hearts to be fed with the bread of life, it would not matter whether they were going to have a speaker they were not accustomed to hearing, nor not; they would nevertheless go there to partake of the spirit and influence of the meeting. If they went with that desire, with a prayer in their hearts that they would be fed, I am sure that they would be built up in their faith and encouraged in their labors.

For, after all, my brethren and sisters, it isn't altogether the person who stands before the congregations of Latter-day Saints to instruct them, but it is the spirit that we have, and the spirit that the speaker has, that impresses us and makes us feel that the gospel of Jesus Christ is worth living for and if necessary worth dying for. I think the bishops ought to try to make the meetings just as interesting as it is possible. I believe that they ought to meet at least once every week, at a stated time, and plan their work, and go over the affairs of the ward, to discover what is needed, and the best method to adopt in order to secure a better attendance and in order to instruct and inform the Saints of the ward upon points that are so much needed.

I believe that we do not use the magazines of the Church enough in our meetings. I am at meeting every Sunday somewhere in our stake of Zion, unless we are at a general conference, and I seldom ever hear a selection read from the magazines of the Church. I am sure that where the Saints are taking them and reading them, there is plenty of food for reflection in every magazine that we receive, and I am sure that if we would read them, we would be better able to keep in touch with the workings of the Church, and with the requirements and the desires of the authorities of the Church who preside over us.

I believe the young people can be used in our sacrament meetings, and with a little judicious thought and careful planning that they can be brought in to have experience vital to them, in the reading of these selections that are short and to the point that we have published from time to time, and thus give the young people an opportunity of using their voices in public and getting accustomed to speaking to the the people, by reading these selections; and if necessary, they might speak upon the points about which they read. I think, too, that in almost all our wards, we have young people who have abilities along the line of singing, of playing musical instruments, who could be brought in to make our sacrament meetings more interesting, so as to hold the young people. And we find that the young people do not attend the sacrament meetings as faithfully as we expect them to, and as we believe they should. We have well attended Sabbath school meetings. The young people are there, and we appreciate that fact, and we realize also that young people are not able to appreciate, perhaps, as many of the older people are, the principles of the gospel talked upon and about; but we are sure that if they would form the habit they would obtain valuable informa-

tion, and if they would partake of the spirit that we have in our meetings, they would feel it and it would keep them, so to speak, well cared for during their youthful days.

And I believe that we should more diligently seek the Lord; be more anxious to know concerning his work. We should have a desire in our hearts to know whether the gospel of Jesus Christ of Latter-day Saints is of divine origin or not. We hear our brethren testify from time to time that they know that it is true, but if we want a testimony for ourselves, I believe that it is necessary that we seek the Lord for that testimony. "Ask and ye shall receive," and if we have a desire in our hearts, to be strengthened and to receive testimonies concerning this great latter-day work, if we desire it earnestly enough, and will attend our meetings and pray to the Lord in sincerity and truth, he will give us a testimony of the work which will be a strength to us and will help us to defend it and to stand by it and support those who are leading amongst us.

Now, my brethren and sisters, I do not desire to take more time than is necessary and due me, but I would like to bear my testimony, and to give you a testimony that I received last winter, that gave me great strength. A young lady came to me last winter and said:

"I would like to have you and President Clark and Patriarch Warren B. Smith" (who was formerly the bishop) "go over to Lehi" (a distance of three miles) "and administer to a lady who is very sick."

I said, "Why, they have brethren over there who are just as good as we are, and I don't know why we should go over there."

She said, "Well, I just feel that if you brethren will go over there and administer to that girl, she will get better."

"Well, if it is all right with the brethren over there, why it will be all right."

So we went over, and we met at the home where the girl was sick, and when we went into the room the grandfather of the girl came to the door. He said, "Now, brethren, this is a very peculiar sickness that this young lady has; she is out of her mind, she doesn't know what she is doing, and if she knows you brethren are here, we will not be able to hold her; you can come in, she is in the next room." We went in; a cousin of the young lady was present; also one of our brethren, a member of our high council; also President Abel John Evans. We heard the statement of the grandfather and of the mother of the girl. She had been in this condition for nearly two weeks; they had been unable to control her. She refused to talk, and she was able to eat but very little, except what they could induce her to eat, with a great deal of effort, to maintain her existence. When we sat there deliberating upon what we should do, we thought perhaps she was possessed of evil spirits, and we remembered the saying of the Savior that this healing or administration should be done with fasting and prayer. We sat there deliberating upon the subject

whether we ought to fast and pray first before we administered, or whether we ought to administer immediately to her. As we did so the thought came to us that if we let brother so and so go in, with whom she is acquainted, perhaps he could pacify her. As soon as we had decided that this brother should go in and talk to her, she sprang out of the arms of those who were trying to hold her and opened the door into the room where we were, then counted just like that (illustrating), and she went back and wrote on a piece of paper, "five evil spirits," and then she wrote underneath these words: "I don't want brother so and so to come in here; I hate him." Now how she knew that we had decided on that brother to go into that room I don't know, but after a great deal of persuasion the little girl who came to get us persuaded her to let a couple of the brethren come in and administer to her, and she said she would, and wrote it down. When the brethren went in she was standing with her face toward the wall; wouldn't look at them; they couldn't get her to sit down, but with the persuasion of this young lady, who seemed to have a great deal of influence with her, they persuaded her to sit down on a chair, and one of the brethren anointed her head with oil and the other brother confirmed the anointing and commanded and demanded that the evil spirit depart from her body and leave the room, when she sank down just like a limp rag. It was necessary to pick her up and place her on the lounge. She lay there just as weak as she could possibly be, without any strength, and before this, my brethren and sisters, the grandfather told me that he had strained his wrists trying to hold her, she was so strong.

About the third day after this administration, I received a telephone message to come to the home of this young lady who wanted us to go and administer to this girl, and I went up to the home, and when I arrived there, this young lady who had been administered to was present, just as well and normal as we are here now, talked sensibly, and has been well ever since. Now, my brethren and sisters, I tell you this incident that the young people of Zion may know that the gifts of the gospel, promised to the believers, are with the Latter-day Saints, in order that they may be encouraged and feel that there is power in the Priesthood.

We ought to honor our brethren who preside in our wards and stakes, and in the Church, uphold their hands, and try to carry out the requirements made of us, no matter how small. If we will do this, I will promise you, having had now a great deal of experience in this work, having noticed the growth of our young people in the Church, that if the young men and young women will fasten on to the work and labor at it with a desire to know the truth, they will grow in grace and in a knowledge of the gospel, and will be more useful in the Church in carrying on the work.

May God bless us and help us, to appreciate our standing in the Church, and the privileges and the opportunities that come to us as Latter-day Saints, I humbly pray, in the name of Jesus Christ. Amen.

ELDER HEBER Q. HALE

(President of the Boise Stake of Zion)

The deliberations and instructions of this conference have been to me a wonderful source of inspiration, and I am very glad to say that under the spirit that has prevailed I am perfectly able, without any reservation whatever, to harmonize all my feelings, all my opinions, and all my beliefs, on all questions that have been presented and discussed, with the instructions that have been given. In the thrilling appeals made by our President, and others of the brethren who have spoken, my mind has repeatedly gone to a certain scripture found in the word of the Lord to the prophet Brigham Young, contained in the Doctrine and Covenants, Section 136:27:

Thou shalt be diligent in preserving what thou hast, that thou mayest be a wise steward; for it is the free gift of the Lord thy God, and thou art his steward.

To my mind, the crying need of the age is for us to do the very best we can with what we have. No one has a gift, a talent, or a possession, so humble, so insignificant, so unimportant, but what that gift, that talent, that possession, can be made serviceable to the human family, and become a blessing and a help to the one who possesses it. All that we are and all that we have, are the free gifts of God. So by the grace of God we are made his stewards, and given the direction of the affairs of our bodies, as a steward is given the management of an estate. And it is given us to say, mainly, what our eyes shall see, to control to a large extent what our ears shall hear, what our tongues shall speak, what our hands shall do, where our feet shall lead us, and what shall be stored in the brain. I sometimes wonder how we, as the stewards of God, are conducting these precious and sacred affairs that have been committed into our hands. Are we doing the very best we can with what we have, or are we burying our talents, losing sight of our gifts and our blessings, and wishing for things that we do not possess, and cannot get? When the Master calls upon us to give an accounting, can he say to us: "Well done, thou good, and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord"? Or will he say: "Thou wicked and slothful servant. . . . Take, therefore, the talent from him and give it unto him which hath ten talents"? How many of us, stewards, make the Master welcome when he calls by the presence of his Spirit through the medium of the Holy Ghost, the express representative of Jesus Christ, the Son? How many of us invite him into our home? How many of us make him welcome in all the house? Or do we assign him to what we commonly call the "spare room" or the "guest chamber," where no friend or brother would like to be consigned? Why not invite him into the kitchen or into the living room, where the wife and the children are, by the hearth or the

fireplace? There is where he loves to come. There is where he loves to be, and there is where we need him most. Oh, we need the divine, sweet, all-inspiring influence of the Holy Ghost in all the house of our souls, in every room, every day, and in all our affairs. Let us remember that he is a guest, he comes only when invited, and stays only so long as he is made welcome; and when we re-claim for ourselves any appetite, any passion, any desire, he will vacate and give us possession. Such is the mission of the Holy Ghost, that great Spirit emanating as a personage of the Godhead, the third personage of the Holy Trinity, to lead, to guide, to inspire into all truth, and no one can be led into all truth without him.

There is something peculiarly significant in the history of the Jewish people. For something like four thousand years they had looked forward to the coming of the Savior of the world, and when he came, the first thing we read of him is, there was no room for him in the inn at Bethlehem. And I am led, sometimes, to wonder if there would be room for him if he came today. I wonder if he could find a place where he would be made welcome. What nation would receive him as its king? What church would resign to him? What pastor would step down from the pulpit and say, "Take my place; I have only been serving pending the time of your coming?" I fear that the world is not quite prepared yet for the coming of the Son of Man to rule and reign as "King of kings and Lord of lords." I would rather pray, it seems to me as I feel now, that his coming might be delayed, at least until we could purify our hearts, set our own houses in order, and carry forward unto the nations of the earth the sacred mission that has been committed unto us, that more souls may be saved and fewer souls lost before the coming of that "great and dreadful day of the Lord."

We have heard at this conference that there is too much policy among men, and let me add, among churches and among nations, and also say there is too much politics among men and among churches and among nations. We need more of the real and less of the counterfeit. We need men and women—the world needs them—who will arise and stand for what they know to be right at all times and under all circumstances. We find too often that love is counterfeited by lust; prudishness is made to pass for virtue; cleverness for wisdom, apathy for peace, self-congratulation for gratitude. The world needs to be humbled with the thought that all that we have and are we owe in an unpayable debt to God who gave us life. We need among us, even ourselves as Latter-day Saints, more gratitude and larger love, more sympathy for each other and for all human kind. And I fear that other calamities, I fear that other punishments, will come upon the earth; that the Lord will have to speak through the sterner forces of nature, which seem to be his only means in many instances of arousing the feelings and the thoughts and appreciations of people to the condition in which they stand, having closed their ears to the spoken word, their eyes and hearts to the written word of God. We need to stand

for honesty for honesty's sake, and forever put into the discard that most misleading aphorism, "Honesty is the best policy." Let no man be honest for policy's sake. Let him be honest for honesty's sake. Let him be virtuous for the sake and love of virtue. Let him pay his tithing not for the hope of reward, but because he loves to contribute his share, out of appreciation of all that he has received, for the onward progress and assistance of God's work in the earth. We need to be honest with ourselves, honest with each other.

A minister once announced to his congregation that he would, on the following Sunday, speak on the subject of "Liars," and directed his congregation to read the seventeenth chapter of Mark. The next Sunday he reminded the congregation of his subject, and asked how many had read the text in the seventeenth chapter of Mark. About two hundred and fifty hands went up. He said, "Just hold your hands right there for a moment; you are the very people that I want to talk to today; there is no seventeenth chapter of Mark."

As stewards of God we must be truly appreciative of the things we receive. One has said that, "Ingratitude is a crime more despicable than revenge which is only returning evil for evil, while ingratitude returns evil for good." You remember that of the ten lepers healed by Christ, only one returned to give thanks. A beautiful legend tells the story of two angels that were sent forth throughout the land, each given a basket, one to gather up requests and the other thanksgivings. The angel of requests came back with her basket running over full. The angel of thanksgivings came back with her basket practically empty. So it is in life. It seems that all have requests to make, but few of us think to return and give thanks.

I wonder if we sometimes stop to think of our debt of gratitude unto, for instance, our parents; what we owe them, and how we might discharge our obligation unto them. In what kind of coin would you pay father and mother for what they have done for you, brother, sister? What do you owe for the Bible? For the sermon on the mount, as only one inspirational chapter in that Bible? What is your debt of gratitude for the Book of Mormon? For the Doctrine and Covenants? For the Pearl of Great Price? What do you owe the pioneers of this western country? What do you owe the prophet Joseph Smith? What do you owe the inventors, the discoverers, the statesmen, the poets, the philosophers? What do you owe for all the modern conveniences and blessings of the commercial and the industrial world? And how are you going to begin to discharge these obligations, my brother, my sister? The only way we can discharge our obligations to our parents is to live our lives, as sons and daughters, so as to bring credit to the name we bear and make our parents feel, before they die, to thank God that that mother had the privilege of giving birth to that son, and not regret one hour of vigil spent over his cradle, not regret one tear she has ever shed for him, or one hour of labor spent for him; and then for us to go on and fulfil our missions in life and become parents ourselves. Then we can begin to pay the debt we owe father and mother. The only

way we can begin to discharge our obligations to the world for all that we have received is to so live that we can make the world better for our having been in it; that every citizen of our acquaintance can point to us with pride as his neighbor; to take upon our shoulders a share of the world's work and be of actual service to our fellowmen; to be clean in body and soul, and see to it that our feet shall never lead into places where we would not want our children to follow.

General Pershing, standing before the assembled houses of Congress on the 18th of last month, upon his triumphant return from France, said, among other things, in giving his report: "The burdens that fell to the lot of our soldiers have been heavy, and the way beset by many obstacles, but faith in the righteousness of our cause and trust in Almighty God have given us courage and inspiration." So I say to you, my brethren and sisters, our burdens may be heavy and our way may be beset by many obstacles, yet faith in the righteousness of our cause, which is the greatest cause under heaven, and trust in Almighty God, who is our Father and our Defender, will give us courage and inspiration, and we, like our great general, will come out victorious in the end, and God will look upon our labors well pleased.

God bless us with courage and faith and love and sympathy and gratitude, that we may be wise stewards and do the very best we can with what we have, I pray in the name of him whose servants we are and in whose vineyard we labor. Amen.

Alexander Anderson, sang a solo: "I Come to Thee."

ELDER ANTHONY W. IVINS

This morning at 8:30 o'clock, a meeting was held in the upper room of the Bishop's building, on this block, by representatives of the Young Men's Mutual Improvement Associations of the Church. No program had been arranged; it was an informal meeting, and as it progressed I thought of this scripture, which I will read, from Joel:

THE SPIRIT OF TESTIMONY.

And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

And also upon the servants and upon the handmaids in those days will I pour out my Spirit.

The meeting was given to the congregation, and men were asked to give expression to their faith, and to make any suggestion they might feel like making regarding the important work in which this auxiliary association of the Church is engaged. They stood upon their feet, frequently two or three at the same time. There were men there from Canada, from Idaho, from northern Utah, men from Arizona and from Mexico. There were tall men and short men; some of them were light complexioned, some dark complexioned; some were older

men, others quite young men. There was great diversity of character written in their faces and exemplified in their words, but there was this one thing which characterized the remarks made by every person who spoke. They all had the same testimony, it made no matter where they lived. They all bore witness to the divinity of this great latter-day work. They all bore witness to the fact that the Lord himself, our Father, who is in heaven, had made good this promise which I have read here from Joel, although none of them referred to it, that in the latter days he would pour out his Spirit upon the people, that the influence of the Holy Ghost, referred to by Brother Hale, would be among men again; and, not only men but women, would enjoy it. It was a veritable time of refreshing to sit there and listen to the testimonies of these people. Men, some of them, who had gone away from the Church in their youth; they had been careless, indifferent, had gone off into mining camps; their lives had not been the lives that Latter-day Saints should lead, but when they had turned to the Lord and sought him in faith, he had never failed to respond to their petition. And now they had been born to newness of life, they knew the truth, they were enlisted in God's cause, and their lives devoted to his work. It was a witness to me, my brethren and sisters, of the fulfilment of the words of the Redeemer himself.

You know that men sought Jesus. They desired to know the way by which they might attain to everlasting life. They offered money on occasions. But he told them that the gifts of God could not be purchased with money, and bore witness that except a man be born again he cannot see the kingdom of God. Nicodemus marveled at that. He did not understand what it meant. Then the Redeemer illustrated the thought by saying, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." How often in the Church we encounter people who lack faith! People addressed us at that meeting this morning who, I knew, because of their accent and peculiarity of speech, were not American born. I knew they had come from abroad. I knew the gospel had found them away over there in England, possibly in Ireland, possibly in Scotland, or in Wales, or in Scandinavia, or other of those old world countries. Their testimony was the very same as the testimony of boys whom I knew, and who were there this morning, whose grandfathers were in the Church, who were among those who first carried the gospel into the old world. There is no difference of nationality; there is no difference of sex. It doesn't matter where we live, doesn't matter, as I remarked, whether we are tall or short or blonde or brunette, if we go to the Lord he will make good the promise which he has made to the people of the world, that "He who seeketh me in faith shall find me, he who asketh in faith believing, I will answer; to him who knocketh, I will open;" and just as certain, my brethren and sisters, as the Lord has made good that promise, so is it certain that he who does not seek does not find, to him who does not knock it is not opened, and to him who has no desire to know the truth, truth is a sealed book.

A REBIRTH NECESSARY—A CONVERSION TO THE GOSPEL.

I have often thought, and I have thought of it recently more than at any other period in my life, that there is, it seems to me, among young men and women in the Church, a spirit of indifference. This is not general, but there are too many exceptions to the general rule. We find among these boys and girls a lack of faith, a lack of knowledge; among many of them apparently there is a sincere desire to know, and yet they appear to be in doubt; I wonder if we have not thought, we fathers and mothers, that from the fact that our children were born in the Church, born under the covenant, and that we have, in the Church, auxiliary associations that are designed to teach faith,—whether we have not left our children entirely to the direction, or to a great extent to the direction, of these facts and organizations, and we have neglected to impress upon their minds that boys and girls born in the Church of godly parents must be born again to know Christ and God, just as a person who has been born in the world must. It isn't sufficient that our parents had faith. We cannot live and survive upon the faith of others. These boys and girls here, who are in this choir in attendance upon this school, good boys and girls, never can know the truths of the gospel to satisfy their souls unless they go to the Lord for it; and I promise them, as I promise all men and women, that the prayer of faith will bring response, comfort will come to our hearts and our souls, and that invisible but nevertheless potent power which bears witness of the truth will satisfy us so that we cannot be in doubt, and once we are thus converted to the truth, the whole work practically is accomplished. We are worried to know what means we may adopt to protect our children from the sins of the world, from the great wave of immorality that is sweeping over the country today as it has never swept over it before. We may study devices, we may discuss ways and means, but we will never find an effective way to combat it, except through conversion to the truth of the gospel, to get our hearts in communion with God our Father, to become possessors of his Spirit, for the Spirit of the Lord will protect us from the sins of the world. I do not believe that a boy or girl who has in sincerity prayed to God when he or she arose in the morning, or when he or she retired to bed at night, has ever transgressed the laws of the Lord upon that day. He will protect them. But when we forget him, we are left without that necessary guidance and protection. So I appeal to you to exercise faith. Parents, inspire in the hearts of your children a desire to establish closer relationship with the Lord.

CONVINCING TESTIMONY OF A CONVERSION.

This homely story may illustrate my thought as well as anything I could tell. When I was a boy, I had close friends, as all boys have, neighbors with whom I was chummy, and among them was a boy about my own age. We lived near together; we went to school together. This

boy had two older brothers. His parents were devoted Latter-day Saints. The country at that time was wild and lawless along the frontier. Those older brothers became freighters; they loved horses and mules, and they delighted in putting together splendid teams, and drove those teams into Montana, and west into Nevada, and down to the coast in California, freighting back merchandise which in those days was needed for the use of the people. They became two of the most profane men I ever knew, indifferent to the faith of their fathers, and intemperate. One day the body of the elder of those two boys was brought into our town, and his funeral services were held there. He had been killed in a difficulty with another man. The other, the next older, brother drifted away, and I lost sight of him. But this boy, who was my chum, I grew up with, and pretty soon he obtained a team and he went off to Silver Reef to freight, and learned to swear, and he was following the very road that his older brothers had followed. About that time I lost track of him. I went to Mexico. I came back after fifteen or twenty years, and had occasion to go up into Idaho to visit one of the stakes of the Church. I found this man there, presiding as bishop of one of the wards! I found one of his sons the bishop of another ward. I found another son president of the Mutual Improvement Association; and one or two of the boys had been on missions. He had a splendid home there, presided over in dignity by his good wife.

I looked at it all with wonder, and he smiled and said, "I know what you are thinking about."

I said, "Tell me how it all happened."

"Well," he said, "you know that I was going just the way my brothers went."

"Yes," I said, "that is what surprises me."

"My parents had always taught me a better way," he said; "they had urged me to read the scriptures, and finally I decided that I would read the Book of Mormon, and I did while I was freighting. I read it through, and when I came to certain words in the last chapter of Moroni, I was very deeply impressed with them." These are the words to which he referred:

And I seal up these records, after I have spoken a few words by way of exhortation unto you.

Behold I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam, even down until the time that ye shall receive these things, and ponder it in your hearts.

And when ye shall receive these things, I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

He said, "When I read those words, I thought I would put the Lord to the test, and I stopped my team, wrapped the lines around the

brake, and got down from that high seat, on one of those old-fashioned California wagons that were common in early days, and I turned off from the road; and, you remember that piece of straight road," he said, "just below the twist?"

"Yes," I said, "I remember every rock there is on it, because I have freighted over it."

"Well, I went out there," he said, "under those high cliffs to the east of the road, went around behind some rocks where no one could see me, kneeled down there, and thought I would pray, and I couldn't say a word."

Have any of you boys and girls ever tried to pray for the first time and found it difficult to say a word? There is always someone right there near you telling you you cannot pray, and it would not do any good if you did. That is one of the devices of the enemy of truth to prevent you from placing yourself in harmony with the Lord.

"But," he said, "by making a great effort I managed to appeal to the Lord, told him that I wanted to know the truth, and I want to tell you that those fellows on the day of Pentecost never received a stronger testimony than I did; I felt that I was surrounded by consuming fire, and I got up on my feet knowing just as well that the Lord lived, that Christ was the Redeemer of the world, that the gospel had been restored through the prophet Joseph Smith, and that the Book of Mormon is a divine record, as I knew that I was there; and I got on to my wagon, drove home, left the road and came up here, located on this quarter section of land, and you can see the rest."

PRAYER IS THE ROAD TO CONVERSION.

Shortly after that, I was back at my old home, and met another friend of mine, with whom I had been more familiar than with the other. He was an entirely different kind of boy. There was nothing wild nor rough in his character. His father and mother were very refined people. We grew up together. As we got older, our interests became identical. We traveled together, we rode the range together; we went out for days and sometimes weeks together, sleeping under the same blankets. All this time my faith was developing, I was reading the scriptures, I was praying to the Lord, and I was full of desire to convert this boy companion of mine; but for some reason I never could make any impression upon him.

So in after years, when I went back there and found him, his hair whiter than mine, I talked with him. I called him by name. I said, "We are getting old, we ought to be doing something, we ought to be thinking of the future." He had never married. A more industrious man I never knew. I never heard him speak an improper word. But he had never married. I said, "For my sake, if not for your own, I want to urge that you study the word of the Lord; read the Book of Mormon."

"Why," he said, "I have just finished reading it, and the Doctrine and Covenants, too."

I said, "What did you find in them?"

"Why, I found lots of good things, and nothing that was bad."

"Did it impress you particularly, did it change your religious view, did it add to your faith?"

"No, not specially."

I said, "Did you ask the Lord to help you, as you read those books, to make you understand them, comprehend their meaning and their importance to you?"

He looked up at me and said, "Toney, I never prayed a word in my life."

I knew then why he lacked faith; I knew then why testimony of the truth never came to him, and I knew that it mattered not how long he lived, unless he went to the Lord, pleading with him for grace to understand, that he never would comprehend his word and will as he might otherwise have done.

Now that is the secret of it, my brethren and sisters. That is what I want to say to these boys and girls here. If you are in trouble, go to the Lord; if you are tempted, go to him; if you have, in an unguarded moment, done that which is wrong, go to the Lord. He will forgive and pardon transgression and sin, no matter though it may have been grave. No persons are so far lost, except they may have committed the unpardonable sin, and that would be exceedingly rare, that God's arms are not stretched out to them for their redemption. Our transgressions will be blotted out from the book of his remembrance, our sins will be washed white as wool, through faith in him, and our hearts will be filled with joy, and confidence in ourselves, in each other, and in our Father, through the exercise of faith.

LET US DO OUR PART IN HUMILITY AND FAITH.

Now may the Lord bless us all, my brethren and sisters, and help us at this time, when his help is so greatly needed, needed as it never before has been needed in the history of the Church and in the history of the world, for we have never before been confronted by such problems, never before has the world, has civilization, been in greater danger, never before has so much depended upon you and upon me for the redemption of the world and the maintenance of the doctrines of the gospel in it. May the Lord help us to do our part, each of us, in humility before him, I humbly pray. Amen.

ELDER DAVID O. McKAY

There have been many features of this most excellent conference that have delighted my soul. I have rejoiced with you in the wonderful testimonies that have been given, and in the divine instructions that have fallen from the lips of those who have addressed us.

YOUNG PEOPLE PRESENT A FEATURE OF THIS GREAT CONFERENCE

But I want to tell you this afternoon that among the most pleasing features of this entire conference, to me one of the most gratifying, is the attendance at this overflow meeting of so many young men and young women. There are present here not only the boys and girls from the school, who have come here in response to the call of duty (I am not so sure but some of you would not have been here, if it had not been for the choir; I am not unmindful of that fact, but you are here in response to the call of duty), but also groups of young people throughout this audience, by dozens and by scores. At first thought that does not seem very much, but to me it is most significant. With the Tabernacle and the Assembly Hall crowded to overflowing it is an easy matter for young people to have an excuse to walk around the grounds and to take a stroll through the streets. There is but one conclusion—that there is in the hearts of these young people a desire to do what is right, and I find that is pretty generally manifest throughout this Church. I rejoice in it; I rejoice in it. I will tell you that I never feel more inspired, more encouraged, than when I arise before an audience of Latter-day Saints and find sprinkled in that audience the clear eyes and the rosy cheeks of youth; no bleary eyes, no sallow complexions, no defiled teeth; souls that are just as clean and pure as when the spirit came from God. I am not unmindful of the fact that there are those who have soiled themselves, but, generally speaking, I have faith in the youth of Israel, and I love to see the least manifestation among them of the desire to maintain the standards of their parents and to uphold the standards of righteousness.

THE BEST LEGACY TO YOUTH.

Oh, I think nothing in this world can give such consolation, such peace, to fathers and mothers, as to realize the fact that their boys and girls have faith in the gospel of Jesus Christ. I may never be able, I think I can say I shall never be able, to leave to my children, wealth. Many of you may be unable to offer to your young sons, your young daughters, as they leave their household and strike out for themselves, even a dollar to help them on their way; but I would rather live in poverty all the days of my life, I would rather be unable to give one copper cent to my boys and girls when they start out in life, but be able, through sacrifice, diligent attention, watchful care, to implant in their hearts a belief, a faith, in the gospel of Jesus Christ, than to be able to give them all the wealth and honor and distinction which the powers of man may bestow. I know that a testimony of the gospel of Jesus Christ is the most sacred, the most precious, gift in our lives; I know it. And, boys and girls, you cannot get that by following the paths of the world; you cannot get it. You cannot get pleasure, even! Oh, you may get pleasure; I will

take that word back; I have used it rather carelessly. You can get momentary pleasure by following the paths and the enticements of the world:

But pleasures are like poppies spread;
You seize the flow'r, its bloom is shed;
Or like the snow falls in the river,
A moment white—then melts forever;
Or like the borealis rays,
That flit ere you can point their place;
Or like the rainbow's lovely form
Evanishing amid the storm."

A better definition of pleasure than this from Burns you cannot find in all literature. You may get that transitory pleasure, yes, but you cannot find joy, you cannot find happiness. Happiness is found only along that well beaten track, narrow as it is, though straight, which leads to life eternal. That is my testimony to you. Sometimes there are obstacles, there is persecution, there is self-denial; there will be tears, because you are coming constantly in contact with these enticements, with these worldly ideals, and you have to overcome them, and for the moment there will seem to be sacrifice, but it is only temporary. The Lord never forsakes those who seek him. I add my testimony to that which has been given. Never. It may not come just the way you think, but it will come. The Lord will certainly fulfil his promise to you.

A PERSONAL TESTIMONY ON PRAYER.

Illustrative of this, I am constrained to add my personal testimony. I seldom speak of manifestations that have come to me. I do not know whether it is the Scotch reticence or what, but I do not like to speak of some things which are most sacred to me. I am glad to say that I have had many, which I treasure as most sacred; but along this line, mentioned by Brother Ivins, of faith and prayer, and subject of prayer and the assurance of answer to prayer, I am going to accede to the promptings and give you a personal testimony. I listened as a boy to just such admonition and testimony as we have heard from our brethren this afternoon regarding the principles of the gospel, the power of the Priesthood, the divinity of this work. I heard the admonition that we, too, might get that testimony if we would pray, but somehow I got an idea in youth that we could not get a testimony unless we had some manifestation. I read of the first vision of the prophet Joseph Smith, and I knew that he knew what he had received was of God; I heard of elders who had heard voices; I heard my father's testimony of a voice that had come to him, and somehow I received the impression that that was the source of all testimony. I realized in youth that the most precious thing that a man could obtain in this life was a testimony of the divinity of this work. I hungered for it; I felt that if I could get that, all else

would indeed seem insignificant. And so I did not neglect my prayers. I never felt that my prayer at night would bring that testimony; that was more of a prayer for protection, as I look back upon it now, to keep the burglars and other intruders away—really it was more of a selfish prayer—but I always felt that the secret prayer, whether in the room or out in the grove or on the hills, would be the place where that testimony would come. So, accordingly, I have knelt more than once by the service-berry bush, as my saddle-horse stood by the side. I remember riding over the hills one afternoon, thinking of these things, and concluded there in the silence of the hills was the best place to get that testimony. I stopped my horse, threw the reins over his head, and withdrew just a few steps and knelt by the side of a tree. The air was clear and pure, the sunshine delightful; the verdure of the wild trees and grass and the flowers scented the air; as I recall the incident all the surroundings come to me anew. I knelt down and with all the fervor of my heart poured out my soul to God, and asked him for a testimony of this gospel. I had in mind that there would be some manifestation, that I should receive some transformation that would leave me absolutely without doubt. I got up, mounted my horse, and as he started over the trail I remember rather introspectively searching myself, and involuntarily shaking my head, said to myself, "No, sir, there is no change; I am just the same boy I was before I knelt down." The anticipated manifestation had not come. Nor was that the only occasion. However, it did come, but not in the way I had anticipated. Even the manifestation of God's power and the presence of his angels came, but when it did come it was simply a confirmation; it was not the testimony.

OBEDIENCE TO GOD'S WILL INCREASES ANSWER TO PRAYER.

I remember on one occasion when I was seven thousand miles from here, when President James McMurrin was attending a conference in Scotland, that in a priesthood meeting the power of God was so manifest that one man present in that little room jumped to his feet and said, "Brethren, there are angels in this room," and strong men began to weep, not for fear, not for sorrow, but out of the fulness of their souls, which left them a testimony of the truth of that statement. The man's declaration did not impress me very much; but the Spirit present did impress me; but when President McMurrin, a brother to Joseph, arose and said, "Yes, there are angels in this room, and one of them is the guardian angel of that young man sitting there"—and he pointed to a young Elder whom I knew and who was in our conference—he was weeping as though his soul would overflow, "and," continued President McMurrin, "the other is the guardian angel of that young man there," and pointed to a boy with whom I had been associated and with whom I have been since. I knew by inspiration that what President McMurrin said was true. Why there was not one in the room who did not know it. And then, when he turned

to me and in prophetic word pronounced my future, I knew that the answer to my boyish prayer had come. But the testimony that this work is divine had come, not through manifestation, great and glorious as it was, but through obedience to God's will, in harmony with Christ's promise, "If ye will do the will of my Father which is in heaven, ye shall know whether the doctrine is of God or whether I speak of myself." Test it from any source you wish, and you will find, my dear fellow-workers, that there is not one phase of the gospel of Jesus Christ which will not stand that test; and as you, in your weakness, as you in your youth, undertake to embrace these principles of life everlasting, you will find it instilling upon your soul a benediction of the Holy Spirit which will give you a testimony beyond any possibility of a doubt that God lives, that he is indeed our Father, and that this is his work established through the prophet Joseph Smith. That is my testimony to you. I know it. The most precious thing in life. You can test it. I would rather have my sons and daughters feel that than to obtain any earthly emoluments, because I know then that they will be good citizens, I know they will be good fathers and good mothers, I know they will be honest and true to everybody, and to God; why, I know that everything which a man ought to be and which a woman ought to be, they will become, and they will do it through obedience to these divine principles.

THE GREATEST BLESSING OF ALL.

Boys and girls, my brethren and sisters, God bless us and guide us to be true, true to him and his work. That work which is commonly called "Mormonism" is in very deed the gospel of Jesus Christ. May he give us strength to live it, not only to preach it, not only to bear testimony to it by voice, but in very deed to live it and bear testimony to the world thereby that we do know whereof we speak. And that reminds me of a little line which I think is appropriate here, which will perhaps crystallize this thought more effectively than my words. I chanced to pick it up recently. The author says:

So, he died for his faith! That is fine—
More than most of us do;
But, stay, can you add to that line
That he lived for it, too?

In his death he bore witness at last
As a martyr of truth.
Did his life do the same in the past
From the days of his youth?

It is easy to die. Men have died
For a wish or a whim—
From bravado or passion or pride—
Was it harder for him?

But to live—every day to live out
All the truth that he dreamt,
While his friends met his conduct with doubt
And the world with contempt.

Was it thus that he plodded ahead,
 Never turning aside?
 Then we'll talk of the life that he led,
 Never mind how he died.—*Ernest Crosby.*

That life, with prayer and purity, will give you the greatest blessing in all this world, a testimony of the Lord Jesus Christ, which I pray we may all have, and go out from this glorious conference to our various wards and stakes, and disseminate and radiate from our very being the truths and expressions of this conference, I pray, in the name of Jesus Christ. Amen.

The General Authorities of the Church were presented by Elder David O. McKay and unanimously sustained, as in the Tabernacle.

The L. D. S. High School Choir sang: "One Sweetly Solemn Thought."

Benediction was pronounced by Elder John L. Henrie, President of the Panguitch stake of Zion.

OUT-DOORS OVERFLOW MEETING

An open-air meeting was held at the Bureau of Information building, Sunday afternoon, 2 o'clock, October 5.

Elder Stephen L. Richards, of the Council of the Twelve, presided.

The congregation sang:

Redeemer of Israel,
 Our only delight,
 On whom for a blessing we call,
 Our shadow by day,
 And our pillar by night,
 Our King, our Deliverer, our all.

We know He is coming
 To gather His sheep,
 And lead them to Zion in love;
 For why in the valley
 Of death should they weep,
 Or in the lone wilderness rove?

How long we have wandered
 As strangers in sin,
 And cried in the desert for Thee!
 Our foes have rejoiced
 When our sorrows they've seen,
 But Israel will shortly be free.

As children of Zion,
 Good tidings for us,
 The tokens already appear;
 Fear not, and be just,
 For the kingdom is ours;
 The hour of redemption is near.

Prayer was offered by Elder Lawrence W. Richards, secretary of the Deseret Sunday School Union.

The congregation sang: "We thank thee, O God, for a prophet."

ELDER SAMUEL O. BENNION

(President of the Central States Mission)

I trust, my brethren and sisters and friends, that I may enjoy the Spirit of the Lord, in attempting to address you upon this occasion. I am very happy to be here and to have the opportunity of bearing testimony to the things which I know to be the truth.

The message of the Church of Jesus Christ of Latter-day Saints to the children of men is one of good will. The Church extends a friendly feeling toward men, and desires to encourage men and women to look unto the Lord in a way that will bring unto them salvation, for, as was said in our service yesterday by Elder David O. McKay, there is no name under heaven whereby men may obtain salvation except the name of Jesus Christ, our Lord. It matters not what denominations may preach or what men may say concerning the true order of worship, there can only be one way by which men may be saved and that is through a strict obedience to the principles of the gospel taught by Jesus Christ our Lord and which have been revealed again anew in the dispensation of time in which we live.

We know that the Lord's way of communicating with men upon the earth, according to history and according to scripture, has always been by revelation, either through personal visitation or through revelation by angels, or by his voice; by these means he has communicated with men at various times since the beginning of the world, whenever he has had a message to bear unto his children. And I bear testimony unto you that in the dispensation of time in which we live he has spoken again and revealed the gospel of Christ with all its gifts and blessings, that the children of men who inhabit this land and this earth in these the last years of the earth's history shall have the privilege of redeeming themselves through repentance if they desire, and I take it for granted that the majority of men and women desire to be saved. I take it for granted that they desire to obtain the best they can in life, and I feel that when the true order of worship is made known unto men they will come unto him and receive the blessings which he has promised unto them. I believe that the Lord, who created this earth and who arranged it so beautifully, of which you and I are witnesses in a measure, provides a still greater measure for his children who are the highest of his creation, and that he does not leave us upon this earth to go through the world alone and to take chances of salvation, when in the hearts of his children there is a desire to serve him and to keep his commandments.

I have never seen occasion to fall out with the Protestant churches

of this country, or the Catholic church, or with any of the churches, but, after going into the question thoroughly, I have become convinced beyond the question of a doubt—and to me it is a real possession—that in the Church of Jesus Christ of Latter-day Saints is the authority of God on this earth. There can not be found in any other church the authority to preach the gospel and to administer in the ordinances of it, to take men and women into the waters of baptism and to confer upon them the gift and power of the Holy Ghost, which is a witness unto all men that Jesus is the Christ and that this is his work.

Paul said that no man speaking by the Spirit of God calleth Jesus accursed, and that no man can say that Jesus is the Lord but by the Holy Ghost, and if that was true in the days of Paul (and the world, practically, so far as Christianity is concerned, swears by him), then it is true today. If it was necessary then for men, in order to obtain that truth, to follow the instructions he gave, it is necessary now. God ordained one plan in the beginning. He has said that he is the same yesterday, today, and forever, and if that be true so are his principles. There can be no variation. The same doctrine must be taught today that was taught in the days of Adam, that was taught in the days of Enoch; that was taught in the days of Abraham, and so down. If he shows no turning nor shadow of change, and I am sure that he does not, then his doctrine applies to the children of men in this dispensation as it did in the days of the Christ, and even back unto the days of Adam. And this is that through repentance and faith in God, men may turn unto him and be redeemed of him and then go on to perfection, as Paul has stated, "Not laying again the foundation of repentance from dead works and of faith towards God, but go on to perfection," receiving the higher principles and ordinances of the gospel, which lead men into the eternal worlds from whence they came.

These principles give men an understanding in a measure of the positions that they shall occupy in that future which will be according to their works upon the earth. I am convinced, my brethren and sisters and friends, that the condition of men and women in this world is according to the blessings pronounced upon them and according to their works in that world from which we came. We may all have, it is true, the same rights and the same blessings and promises, but they are all predicated upon obedience, and in the future that awaits us, your life and mine, and that of every other son and daughter of God, will depend largely upon our life here in the flesh.

It was the order of God our Father in the beginning, that there should be continually among us a living prophet, and there can be no scripture brought forth to prove that there has ever been made a change. God has always had a prophet to reveal unto his children his mind and his will from the days of Adam until now, with the exception of the time when the people apostatized and the gospel was taken from the earth. When I looked upon President Heber J. Grant this morning, a man that we have known all our lives (I remember him

from the days of my childhood); when I heard him bearing testimony unto Israel gathered together, it came to me again that there was a prophet of God. There came into this world with Heber J. Grant this blessing which he received as an endowment, according to his faith in the world from which he came, that he was to be born into the world a leader and a prophet of God, I said to myself: Verily is it true that leaders are not made, but they are born. They come into the world born leaders, born prophets, men who have been trained in the royal Priesthood of our Father, and their works do follow them when they are given the opportunity in the flesh, and we see him, we hear him, and we can bear testimony unto the children of men that in the valleys of the mountains, in the tops of the everlasting hills there stands and lives a prophet of God, who is in direct communication with his Father and with our Father, for your good and for mine. Happy are we if we pay attention unto the things which we hear from time to time, especially those things which pertain unto us, individually, in our own lives.

Thanks be to our Father that we have come upon the earth in a day and in a time when the gospel is here, when the prophets of God are here to govern and control, and, mark you, my brethren and sisters and friends, whether you be of the Church or not, I want to say to you if you question the things that I say concerning the gospel of Jesus Christ and the things I have spoken, I refer you to the law and to the testimony. If you think men and women come into this world by chance and that they are given opportunities here without appointment you are very much mistaken, for it is not the order of the Son of God and is not found in the scripture in which we all believe more or less. Men come into this world according to their works, according to their faith, and according to their devotion, and we; when we leave this world, will go on and find there a future arranged for us according to our life in the flesh. We heard President Grant say this morning, and it is a principle in which we all believe, that he saw his father and the prophet Joseph Smith and that he saw them consulting together concerning his appointment. Is not that the scripture? We read in the scripture concerning the history of Job that the sons of God were gathered together and Satan was there also. The president this morning brought to our attention that these things do occur in this dispensation, and in our day; and that those who have preceded him, those who have gone from among our midst as bishops and as presiding officers, do live and that they enjoy their faculties, that they are able to hear, and to speak, to act, and to work according to the pattern of the Almighty God, that they do not lose their individual entity when they leave this earth, and that their life there is a continuation of their life here, and their powers and their usefulness are based upon their activity here in the flesh. I pray the Lord to bless you in the name of Jesus. Amen.

ELDER WINSLOW FARR SMITH

(President of the Northern States Mission)

"God moves in a mysterious way,
His wonders to perform.
He plants his footsteps in the sea,
And rides upon the storm."

These words were given to us by an inspired man many years ago, and yet, my brethren and sisters, they are just as vital and just as much in force, and just as true now as they were at the time they were given. It is a fact, an absolutely positive thing that you can not get away from, that God moves in a mysterious way, his wonders to perform. And in this mysteriousness we do not need to look at things that we can not understand. We do not need to look for the supernatural. We do not need to expect some most marvelous manifestation of the supernatural in our behalf, in order for us to understand, but the mysterious way that God moves in, his wonders to perform, is the way of nature, is the way of order, is the way of law, is according to the plan which has existed from time out of mind, and unless we are in tune with that plan, with that scheme, we cannot understand things, and we can not know just what is happening.

It is a strange thing that many of our members are always looking for something absolutely extraordinary. It is another thing that many of our members are here in the Church today because God has granted unto them some remarkable manifestation of his power, but the great thing is that the vast majority of the members of the Church of Jesus Christ of Latter-day Saints are in the Church today because they have a living, vital and abiding faith in the power of Almighty God.

I trust that those who are within the sound of my voice are members of the Church for this reason, that you have founded your faith, absolutely and completely on that rock that Christ named as the foundation of his Church. I trust that you are ordering your lives, that things are shaping with you, that you are in tune with our Father and his wonderful plan. Has it ever occurred to you that perfect knowledge is what the devil himself possesses? Has it ever occurred to you that many men, who fight against God and his kingdom, know beyond the question of a doubt that the Gospel is true. Has it ever occurred to you that in this fighting, the one thing that is lacking in their make-up is that very vital thing, faith in Almighty God? I beg of you to consider this question, weigh it very, very seriously. I have in mind a man right now, whom I met but a few weeks ago, who claims to have had revealed to him the Son of God himself, and yet that man lacks something in his make-up to hold him fast to the Church and to the gospel of Jesus Christ. Something has come between him and the testimony that he had, and instead of being a helper, a supporter of, and a fighter for, the doctrines of Christ, and the missionaries working in

his field he is a hindrance. He is in opposition, out of harmony, and I said to that man:

"Brother, do you know that the devil himself knows absolutely that God lives? Do you know that Oliver Cowdery, who had most wonderful manifestations, so much so that he was called of God directly by prophecy and by revelation, and had given unto him most wonderful visions; do you know that that man lost the Spirit of God through some cause? And I tell you, my brother, right here and right now—and I do it in love and in kindness, and I do it with the desire to see you hold fast to that which you know is true—that unless you order your life, and unless you come in and put your shoulder to the wheel, right now, and support the men who are here working with you in this branch, the fact that you have seen Christ will not matter. The knowledge, the faith, will be taken from you, and you will be left, according to the promise in the Doctrine and Covenants, to kick against the pricks."

Now, we, here, are members, I hope, every one of us, of the Church of Jesus Christ of Latter-day Saints. We are all claiming testimonies of the gospel. We are all professing that we know it is true, and yet here we are living in a day and age of reservations, and far too many of us are taking reservations as regards to the principles of the everlasting gospel. I ask you, and ask you to ask yourselves, Do you believe in God and in his Son Jesus Christ? and you will say, Yes, I guess I do. I will ask you if you keep the Word of Wisdom, if you believe that God spoke the truth when he gave that word, and you will hesitate. Now, if you are reserving the right to accept or reject the principles of this gospel, you are on mighty dangerous ground, for when you have one thing you don't believe it is a very simple thing to make it two and three and four, and it becomes a mighty serious thing. Unless you watch yourself, and unless you turn, instead of having faith in God you will be an enemy of him and his kingdom. That is just exactly where we are. The fact that God has blessed us, and given us that knowledge doesn't mean that we can keep it. Marvelous promises, beyond our comprehension, so deep and so unfathomable in their nature that we can not comprehend them, have been made to us, if we will live according to his law and keep his commandments and do the things that he has commanded.

I want to read to you just a few verses from the Doctrine and Covenants, and I want you to ponder over them, think about them, and study them, and I beg of you to make them a part of your lives. If you will do it, out of this study and this application will come the joy that is yours. In 1832 the Father gave to Joseph Smith and Sidney Rigdon, a man who fell away, this wonderful promise:

Hear, O ye heavens, and give ear, O earth, and rejoice, ye inhabitants thereof, for the Lord is God, and beside him there is no Saviour.

Great is his wisdom, marvelous are his ways, and the extent of his doings none can find out;

His purposes fail not, neither are there any who can stay his hand;

From eternity to eternity he is the same, and his years never fail.

For thus saith the Lord, I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end;

Great shall be their reward and eternal shall be their glory;

And to them will I reveal all mysteries, yea, all the hidden mysteries, of my kingdom from days of old; and for ages to come will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom,

Yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations;

And their wisdom shall be great, and their understanding reach to heaven: and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to nought;

For by my spirit will I enlighten them, and by my power will I make known unto them the secrets of my will; yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man.

My brethren and sisters, to me the most glorious promise that we can expect here as mortals on earth is the promise that God gave in that revelation. I declare unto you in humility and in candor that this subject is so vital, so big, so all-embracing, that unless we take hold of it, study it, and make it part of our lives, we are losing the opportunity knocking at our door today, as it knocks at every door. How common it is for us to kneel down and pray to our Father in heaven for blessings we do not deserve. How common it is for us to say, Why, I have never been blessed, when we do not deserve the blessings; and yet, our heavenly Father has promised, not only promised, has pledged himself, that if we will do our share he will do his. Look into your own minds, your own hearts, your own souls, take your own lives into consideration, are we *doing* the things that will bring us those blessings.

I can not expect the blessing he has promised on condition of keeping the Word of Wisdom, if I don't keep the Word of Wisdom. I can not expect the Lord to give me the blessing that is predicated upon the payment of tithes, if I don't pay tithes. I can't expect the blessing predicated upon being honest, virtuous, clean, just, honorable, upright and faithful, unless I perform the acts that bring forth those blessings. I declare to you, as a servant of the living God, that it is vital. In this day of skepticism we must know for ourselves absolutely whether the gospel be of God or whether it be of man; and if we don't know, it is only a matter of time until we will be outside and in the hands of the evil one.

My testimony is that the gospel is true. My testimony is that it is worth while. This morning, when I listened to President Heber J. Grant bear his marvelous testimony, my whole being was thrilled, and I said to myself: Can any man hearing those words not perform to the utmost the work which God has asked him to do?

Brethren and sisters, do not only hear these words; take them to your hearts, put them into practice, take them into your lives. Who will be blessed by your doing so? Not the other fellow; no, but you yourselves, will be blessed. God help you. Amen.

The congregation sang:

Now let us rejoice in the day of salvation;
 No longer as strangers on earth need we roam,
 Good tidings are sounding to us and each nation,
 And shortly the hour of redemption will come;
 When all that was promised the Saints will be given,
 And none will molest them from morn until even,
 And earth will appear as the garden of Eden;
 And Jesus will say to all Israel, Come home.

We'll love one another, and never dissemble,
 But cease to do evil, and ever be one;
 And when the ungodly are fearing and tremble,
 We'll watch for the day when the Savior will come:
 When all that was promised the Saints will be given,
 And none will molest them from morn until even,
 And earth will appear as the garden of Eden,
 And Jesus will say to all Israel, Come home.

In faith we'll rely on the arm of Jehovah
 To guide through these last days of trouble and gloom,
 And after the scourges and harvest are over,
 We'll rise with the just when the Savior doth come.
 When all that was promised the Saints will be given,
 And they will be crowned as the angels of heaven,
 And earth will appear as the garden of Eden,
 And Christ and His people will ever be one.

ELDER CHARLES A. CALLIS

(President of the Southern States Mission)

My brethren and sisters, I think that with much propriety, so far as houses of worship are concerned on this block, we could sing the good old hymn: "Give us room that we may dwell," for Zion is growing. There are many people who have preached a funeral sermon over "Mormonism," and sung their mournful dirges; these people have gone, but "Mormonism" survives. It lives because it is God's work.

The Latter-day Saints, by obeying counsel and living their religion, can not fall into the hands of men. David said: "Let me fall now into the hand of the Lord, * * * but let me not fall into the hand of man." When a man by neglect of duty or by transgression wanders from the path of the gospel, he falls into the hands of men, into a bondage cruel and bitter. Let us fall into the hands of God.

The splendid message so splendidly delivered by the prophet of God, President Heber J. Grant, reached the hearts of the people. Why? Because he spoke under the power of the Holy Ghost, and the Book of Mormon says that when a man speaketh by the power of the Holy Ghost his words go to the hearts of the children of men, and so a minister of the gospel is not as sounding brass or a tinkling cymbal, but he is the medium, the instrument, through whom God ministers

spiritual comfort unto the children of men. This people are led by wise shepherds. They are not tossed to and fro by every wind of doctrine, but the leaders of this Church, speaking the truth in love, are guiding the children of God on to their destiny, which God hath mapped out for the faithful.

A great writer has said that the awakening of the conscience is the grandeur of the soul. If our consciences have been awakened, which I know that they have, if we have been renewed by the good spirit, by the counsel we have heard, then in the grandeur of our souls we will go to our homes and diffuse the spirit of life and instruction that we have received at this great gathering. Repentance is divine. Why? Because it is a gift from God. O God, awaken the conscience of the world that their souls which thou hast created may shine out in the grandeur of repentance.

I have felt during this conference that the speakers have clarified our vision. What is a man without vision? What is a man without an object in life? He is like "a painted ship upon a painted ocean." A life, to be successful, must have directness of purpose, and one reason for the strength of this work and of this people is that God has blessed us with a mission, with a work. O, blessed be the man with a work and the people with a mission. When the Angel Moroni appeared to the prophet Joseph Smith he did not say, "you may wear soft clothing, God is going to give you ease," but he said: "God has a work for you to do," and in that work the Prophet Joseph Smith achieved greatness and the favor of God, and that is how we are becoming a great people, not by what we receive, but by what we give. For it is more blessed to give than to receive. Now the prophet of old said: Where there is no vision the people perish. I can not believe that he meant the gentiles exclusively. I believe he meant his people as well as the gentiles. Have we not a vision? What is it? First, our divine commission to preach the gospel unto every nation, kindred, tongue and people. Second, the glorious second coming of the Son of God, before whom all wickedness shall flee, and before whose power evil shall be subdued. Lord Macaulay said: "It was before Deity embodied in a human form—walking among men, partaking of their infirmities, leaning on their bosoms, weeping over their graves, slumbering in the manger and bleeding on the cross, that the pride of the philosophers and the swords of thirty legions were humbled in the dust." It is before this power that war is going to cease forever and God's will be done on earth as it is done in heaven. We believe in the glorious millennial reign, in a literal resurrection of the dead, in the reunion of families in heaven, of the sanctification of this earth to be the abiding place forever of the sanctified of God. This is part of the vision. God help us that we may not lose this vision, that it may not be blurred by neglect of duty or by transgression. The Jews perished because they had no vision. They had the holy scriptures which set forth the coming of the Son of God. They had the words of the prophets, but when Jesus came they had no vision

to perceive him, his glorious divine character, and they perished; they perished under means of grace until the times of refreshing shall come from the Lord.

Now, my brethren and sisters, what of the mission of Joseph Smith? I tell you that above the dust and blood and smoke of the horrible carnage of the world-war stand in the prophecies of Joseph Smith. His prophecies are written across the sky that all may read. A great man has said that a prophecy fulfilled is a permanent miracle, and therefore we can behold a permanent miracle every day of our lives. Go on historic Chickamauga, see the monuments that the southern people have erected to commemorate the valor of the boys who wore the gray. Go to Gettysburg where the northern people, have builded monuments to symbolize and to perpetuate in the memory of their children the bravery and valor of their fathers and brothers. Shakespeare spoke the truth when he said: "And this our life exempt from public haunt, finds tongues in trees, books in the running brooks, sermons in stones, and good in everything." Each of the monuments on the great battlefields of this country preach a daily sermon, an hourly sermon, that Joseph Smith was a prophet of God. In the Doctrine and Covenants God said to Joseph Smith: "Behold the world is ripening in iniquity and it must needs be that the children of men, are stirred up unto repentance, both the Gentiles and also the House of Israel." Was Joseph Smith a prophet of God? Did he speak the truth? Men have been preaching the results of day-dreams: they have been building "castles in the air." They have asserted that, with the advance of medical skill and the cultivation of the arts and the sciences, the world was growing better every day, and yet God said that it was ripening in iniquity. It took the draft boards, the examining boards, to discover to a great many people that they had been living in a "fool's paradise." Only a few weeks ago one of the foremost statesmen of an empire on whose dominions the sun never sets declared that his country could accomplish any task assigned her if it were not for consumption and venereal diseases. Did God speak the truth? Down at Savannah, Georgia, only a short time ago, a Methodist bishop declared that the world was more wicked and corrupt than it was in the days of ancient Rome and ancient Greece. I ask again, Was Joseph Smith a prophet of God? Did he speak the truth? Yes, statesmen, theologians declare that he did. Now, my brethren and sisters, this is our mission, to proclaim repentance unto the world. God is going to create a new heaven, a new earth, for he says: "Behold, I make all things new." I tell you truthfully and in the fear of the Lord that he is working today perhaps a greater miracle than that of creating a new heaven or a new earth. We read that man is the noblest work of God and this is true. The young men, your sons, striplings, so to speak, are being sent out into the world, without much previous preparation for the ministry, oh, God is recreating those young men. He is making them powerful in testimony and in preaching his word. Samuel told Saul, that if

he, Saul, did his duty God would give him another heart, and turn him into another man. God is recreating these young men, he is recreating you, by the principles of the gospel, by the principle of faith, repentance, baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost.

Brethren and sisters, how good it is to be in the service of the Lord. In the Book of Mormon we read that when a man is engaged in the service of his fellow men, he is only engaged in the service of his God. Service is the crown of every good man's life. The life that is lived for itself is barren; it is no good. The man who lives for himself, shrivels up, he dies, for only by working for others can we hope to survive in everything that is good. The crown of President Grant's life is splendid service to God and his fellow men. The crown of the lives of the apostles and all the leaders of the Church, from Joseph Smith down to the present time, is the crown of service. It glows with the light of heaven's approbation. It is the crown of the life of the Son of God. He died, he served us that we might live, for he descended below all things to bring our redemption from sin and from the grave.

I bear testimony unto you that Jesus Christ is in truth the very Son of God, the Redeemer of the world, the Christ. I bear testimony to you that Joseph Smith was his prophet, divinely chosen, a splendid servant of the Lord, a man whom God loved, a being whom all the earth shall yet honor and revere.

Praise to the man who communed with Jehovah!
 Jesus anointed "that Prophet and Seer"—
 Blessed to open the last dispensation;
 Kings shall extol him and nations revere.

Amen.

ELDER STEPHEN L. RICHARDS

My brethren and sisters, the sight that I now behold is, I think, one of the most inspiring and impressive that I have beheld at any time. The large congregation gathered here, in addition to the congregations gathered in the Tabernacle, the Assembly Hall, and Barratt Hall is really more significant of the growth of Zion than it is to see the great audience that gathers in the tabernacle.

"WHAT HATH GOD WROUGHT?"

Zion is growing. I thought, as I behold the great multitudes filling this temple block, of the marvelous work that has been accomplished since President Brigham Young and that party of pioneers gathered at the mouth of Emigration Canyon and looked over this

barren sage brush waste without a house, without a strip of green, except along the creek banks, without any indications of life, without the possibilities, seemingly, for development and the nurture and culture and advancement of a people. I thought, "What hath God wrought!" Here today are the representatives of a half million people, blessed of God, wealthy—wealthy in the goods of this world, more wealthy in the riches of heaven, possessed of the everlasting truth, convinced that they do have a great aim and purpose in life, striving to keep the commandments of God, with whom is lodged the great kernel of truth which shall yet fill the whole earth. As I think and contemplate upon the advancement of the people of God, my testimony, my conviction of the truth, is strengthened and confirmed. No work that is not inspired by the divine will could ever have grown, could ever have made the marvelous accomplishments that this work has made.

THE GOSPEL THE WHOLE TRUTH.

How has it been done? It has been done by the overruling hand of God himself. It is not man's work. Never within the Church has there been a man with such intellect, with such power, with such foresight as to plan the great work that has transpired here in this three-quarters of a century. Men and women, you are the possessors of the greatest heritage that God our Father can give to his people. You, above all people in this world, and I say it, not boastingly, not seeking to aggrandize ourselves, but to speak the truth, you are the only people on this earth who have God's whole truth. It has been my good fortune in the last several years to pass around in various cities of the country, to mingle in the assemblies of thoughtful men and women, seeking in one manner and another to advance the interests of humanity. Only a short time ago I had the privilege of being in the National Bar Association, gathered at Boston. There I heard men from all over this country, from Canada on the north, from England across the water, from our insular possessions, and from other countries as well, discuss the great problems that confront the world. I heard them advance their theories for reconstruction. I heard them propose their remedies, but after I had heard them all, I said to myself: in humility, in recognition of God's goodness, Thank God we have the whole truth. Others have fragments of it. God has selected men and women all over the world to help do his work. The Spirit of God is not confined to us alone, but here we have the whole truth. I have never heard anything advanced that sounds like the truth, that is good, praiseworthy, desirable for men, that is not embraced in the gospel of Jesus Christ.

MANHOOD, WOMANHOOD, TRUE CHARACTER MOST VALUABLE.

We have had a remarkable experience during the last four or five years. The earth and the people of the earth have been tested.

They have gone through the great test of war. Our own country has been in the conflict. We have been called upon to give the utmost of our resources in manhood, in womanhood, in materials, for the advancement of our interest and the interest of our allies. Above all things else, the thing that has been found to be of most value is manhood and womanhood, true character, the genuine quality that goes to make men and women serviceable, useful and efficient. If our government, as well as the other governments of the earth have discovered anything, they have discovered that their power, their great resources depend upon the men and women who make up a nation. They have discovered that not numbers alone count. They have found that it is the quality of citizenship that counts rather than the quantity of it. We discovered very much to our sorrow when the examinations were made, which have been referred to, that a very large number, not an inconsiderable percentage of all the young men that were examined for Uncle Sam's service, were found to be not fit, unclean in many cases. The country has discovered that that kind of manhood won't subserve the interests of the government. The country has discovered that the only kind of men that will do its work are the men and women who are fit and clean. In recognition of the great principles for which our people have stood, since the inception of the Church, I construe the experience that we have had to be a confirmation, a testimony of the divinity of the work and of the inspiration which came to our first leaders in the establishment of the glorious doctrines and principles which have preserved us as a people, and have contributed to our growth and our advancement.

BOYS, DEFENDERS OF AMERICA, DEFEND YOURSELVES AGAINST SIN.

The Word of Wisdom, that simple, plain, understandable law of the Church, has been referred to. Let me say to you men and women that in my judgment that simple Word of Wisdom will do more for the advancement of the ultimate destiny of a country than any other law that I know of. Men and women, boys and girls who conform their lives to that simple commandment of the Lord will be the kind of men and women, the kind of boys and girls that a country will be proud of, the kind that will render service in times of need. Our boys have gone forth to fight the country's battles, they have responded in a noble manner. They did their work. They did it well. They saved the country. They saved my home and yours. They saved the great, inestimably valuable principles of liberty and freedom and justice that were so dear, and are so dear, to the heart of every American, yet in spite of all they have done and with all the good that they have done, they have not altogether saved themselves. I would have them not only save their country, I would have them save themselves, and I believe that the greatest duty that we can perform for them, the manner in which we can best show our appreciation of their valiant service, is to

take them by the hand, indeed, put our arms around them and say to them: Boys, boys, defenders of America, defend yourselves against the incursion of sin, against the ravages of disease, against the temptations and snares of the devil. Keep yourselves free from the sins of the earth, prepare yourselves to win the victory for the whole country, for let me tell you the winning of the war did not of itself mean the winning of the victory for the great mass of humanity. That is still to be won and as some wise man has said it will be won by that country or those countries which a generation hence have produced the finest young men and the finest young women. And that is true.

THE INSIDIOUS CIGARETTE EVIL.

I observe regretfully, sorrowfully, that a great number of the young men who went over to fight for our country have come back addicted to the use of tobacco. It is, in my judgment, a most unfortunate outcome of their experience. Many of them never used it before. Most of them who went from this section of the country have been taught that it was against their interest, that it was against the law of the Church, and that it would only make for their ill health, and would contribute to their downfall in life. I recognize the fact that there is more or less excuse for them. I recognize the fact that everywhere they went, every station at which they stopped, every hamlet that they visited, there came to them offers of tobacco in one form or another. Young ladies, thinking to do them kindness and to show them courtesy, presented them that everlasting cigarette,—the cigarette on every side. Many of them were so led to adopt this practice. Then in order to increase their temptation, in order to make it harder for them to resist, there has gone forth in this country and in other countries the most damnable campaign of advertising that has ever been initiated or maintained in all the earth, the campaign begun by the National Tobacco Trust, which has for its aim and object the enslavement of every young man, and woman, too, with this vile and injurious practice of using tobacco. You cannot go down a street, you cannot look beside a railroad track, you cannot observe a prominent place without seeing great, expensive bill boards advertising, soliciting for the use of tobacco in the most insidious ways, appealing indeed to the very love of a son for his father. Have you ever seen that great bill board upon which are printed these words: "Ask Dad, he knows," appealing to the desire of the boy to imitate the example which his father, in weakness, may have set. What a fearful thing! Well, men and women, that is before you. What are you going to do with it? Are you going to let this great trust that has not one single motive in this world, other than to make money, corrupt the morals of your boys and girls under that slavish and terrible practice of using tobacco? If you do, you will repent of it. The time will come when you will wish you had not. In behalf of the Church, in behalf of all those who stand for the uplift

and the advancement of the young, I call upon you, men and women, whether you are members of our Church or not, to stand against this fearful campaign, to stand for that which will bring your boys and girls up to high ideals, to nobler aspirations in life, that will make them fit, fit for the world's service.

SMOKERS NOT WANTED IN BUSINESS.

I am grateful to say that there are a great many large business institutions in the country that won't hire a boy who smokes a cigarette. There are a great many institutions that have recognized the evil of this practice to such an extent that they will not have within their institutions a man who uses tobacco. That will help, but unfortunately there are thousands of other institutions which do not seem to care one whit for the morals of the community and which have no purpose except to gain money. There are thousands of men and women in this world who would be willing to sacrifice the soul of a man to gain a dollar. They are the ones against whom we must fight.

ENFORCE THE LAWS AGAINST TOBACCO.

I want to remind you that we have upon our statute books, enacted by the legislature of this state, laws which make it a crime to sell cigarettes or tobacco in any form to boys under the age of 21 years. I am reminded that those same laws are upon the statutes of other states. I believe it to be the duty of every citizen, of every man who has at heart the welfare of his country, to stand for the enforcement of these laws. I do not believe a man is entitled to the privileges and the blessings and the opportunities of citizenship unless he is willing to take the burdens and the obligations that come with them, and one of the obligations that come with citizenship is to see that the laws are enforced. Therefore, I call upon my dear friends, those whom I know have at heart the welfare of the young, to see to it that so far as it lies within your power you cause these laws to be enforced. I call upon you to get behind the prosecuting authorities to help to sustain the law, and if I had my way I would boycott every store, every place of business in this whole land that persisted in selling cigarettes and tobacco in violation of the law. I would not buy a pound of butter, I would not buy a pound of sugar, if I could help it, from any institution that persisted in taking action looking to the wrecking of the life of a boy.

THE PICTURE NOT OVERDRAWN.

Now, you may think that my attitude, and the attitude of my brethren, are extreme. Let me tell you why we feel so serious about this matter, why we look upon the prospects with so much of concern.

Boys who begin to smoke cigarettes take the initial step that tends to lead them downward. We know that aside from the deleterious effect caused to their health by this noxious weed, the associations, the manner of living, the habits of life are of even more serious consequence as they are attributable in many instances to the use of tobacco. A boy from a good family, with high ideals, with good standards in his life is induced to smoke cigarettes. What is the result? He cannot smoke at home; his folks will not have the smoking there. He has to go away from home. When he goes away from home he loses the influence that should surround him. He becomes estranged from his father and his mother. The ties that bind, the safeguards that are placed around him are lost, and in many, many cases he is led down into bad company. He comes in contact with vicious characters and the very things that he most needs during his dangerous period of life are withdrawn from him. He is left to himself and in consequence he loses himself. He loses the fine standards, the high ideals that he had, and he comes to grief. In addition to that, a young man who knows that it is against the law of the Church to use tobacco, when he succumbs to that practice, cannot pray. He loses the spirit of prayer. He recognizes the fact that his life is not in conformity with the principles of the gospel. He loses respect for his leaders. He loses the love and the confidence of the men and women who can help him, and I tell you he is in a dangerous place. Do you think I overdraw the picture? I only call upon you to consult your own experiences and your own observations. I ask you, have you ever known of the use of tobacco helping any man or any boy in this world? I ask you, if after you have made careful observation you do not conclude that it is at the very root, at the very initiation of much of the crime, the backsliding, and the falling away among our people and among all people.

LET ALL UNITE AGAINST THE EVIL.

Now, my brethren and sisters, I trust that every man and woman who stands here, I trust that every one who claims membership in this great Church, indeed, I could hope that all who claim citizenship in these great states here, in these valleys of the mountains, will pledge themselves to stand by the law of God and the law of the land. I trust that every man will use his influence to see that these laws are enforced, and I trust that the women will add the force of their power as well. Not alone, of course, can we hope to accomplish the result that we seek for by the external pressure we can bring by force of law. We must do it from within. We must teach these boys that it is wrong. We must save them, save them for themselves, save them for their home and save them for the country and for the church. In order to do that we have got to instil in them a love and a respect for the principles of the gospel. We have got to teach them to have respect for the leaders of the Church. We have got to teach them

that they cannot criticize and condemn God's servants and continue to have the Spirit of God with them. We have got to teach them respect for law. We have got to teach them the obligations of citizenship. We have got to make them know that they are the principal ones upon whom the future of the Church, the future of the state, the future of the nation and the world depends.

LET PARENTS TEACH THE GOSPEL IN THE HOME.

Boys can realize their responsibility if it is put up to them rightly. I plead with my fellow parents to teach the boys and the girls the gospel of Jesus Christ in their homes. I plead with them to teach them these fundamental things that they have heard discussed here this afternoon, in order that they may be impressed with them, in order that they may know God, in order that they may recognize that Jesus Christ is the Savior of the world and that they must conform their lives to his laws or they cannot hope to be successful in any way in this life. I pray that our Father will bless the homes of the Latter-day Saints. I pray that every man who is the head of a household may be a father, a real father. I pray to God that every mother into whose loving hands is entrusted the nurture, the culture, the development of these precious human souls may be a mother, not just a woman. And if our homes are filled with mothers and real fathers, God will do the rest. Amen.

The Authorities of the Church were presented by Elder Stephen L. Richards, as in the Tabernacle, and unanimously sustained.

The congregation sang:

Lord, dismiss us with Thy blessing;
Fill our hearts with joy and peace;
Let us each, Thy love possessing,
Triumph in redeeming grace.
O refresh us,
Traveling through this wilderness.

Thanks we give, and adoration.
For the Gospel's joyful sound;
May the fruits of Thy salvation
In our hearts and lives abound.
Ever faithful,
To the truth may we be found.

Benediction by Elder Benjamin Goddard.

CLOSING SESSION.

In the Tabernacle, the Conference was called to order at 2 o'clock p. m., by President Heber J. Grant who presided.

The choir and congregation sang:

The Spirit of God like a fire is burning!
 The latter-day glory begins to come forth;
 The visions and blessings of old are returning,
 And angels are coming to visit the earth.
 We'll sing and we'll shout with the armies of heaven,
 Hosanna, hosanna to God and the Lamb!
 Let glory to them in the highest be given,
 Henceforth and forever; amen and amen!

The Lord is extending the Saints' understanding,
 Restoring their judges and all as at first.
 The knowledge and power of God are expanding,
 The vail o'er the earth is beginning to burst,
 We'll sing and we'll shout, etc.

We'll call in our solemn assemblies in spirit,
 To spread forth the kingdom of heaven abroad,
 That we through our faith may begin to inherit
 The visions and blessings and glories of God.
 We'll sing and we'll shout, etc.

We'll wash and be washed, and with oil be anointed,
 Withal not omitting the washing of feet;
 For he that receiveth his penny appointed
 Must surely be clean at the harvest of wheat.
 We'll sing and we'll shout, etc.

Old Israel, that fled from the world for his freedom,
 Must come with the cloud and the pillar again;
 A Moses and Aaron and Joshua lead him,
 And feed him on manna from heaven again.
 We'll sing and we'll shout, etc.

How blessed the day when the lamb and the lion
 Shall lie down together without any ire,
 And Ephraim be crowned with his blessing in Zion,
 As Jesus descends with His chariot of fire!
 We'll sing and we'll shout with the armies of heaven,
 Hosanna, hosanna to God and the Lamb!
 Let glory to them in the highest be given,
 Henceforth and forever; amen, and amen!

Prayer was offered by Elder David K. Udall, President of the St. Johns, Arizona, Stake of Zion.

PRESIDENT HEBER J. GRANT

Elder Joseph Fielding Smith informs me that I made a mistake, he thinks, in announcing that his father's favorite hymn was, "Uphold the Right." He believes his father's favorite hymn was, "I know that my Redeemer lives." As I read the other favorite hymn, I will read this one.

I know that my Redeemer lives;
What comfort this sweet sentence gives!
He lives, He lives, who once was dead,
He lives, my ever-living head.

He lives to bless me with his love,
He lives to plead for me above,
He lives, my hungry soul to feed,
He lives to bless in time of need.

He lives to grant me rich supply,
He lives to guide me with His eye,
He lives to comfort me when faint,
He lives to hear my soul's complaint.

He lives to silence all my fears,
He lives to wipe away my tears,
He lives to calm my troubled heart,
He lives, all blessings to impart,

He lives, my kind, wise, heavenly friend,
He lives and loves me to the end,
He lives, and while he lives I'll sing,
He lives, my Prophet, Priest and King.

He lives, and grants me daily breath,
He lives, and I shall conquer death,
He lives, my mansion to prepare,
He lives to bring me safely there.

He lives, all glory to His name!
He lives, my Savior, still the same;
O, the sweet joy this sentence gives,
"I know that my Redeemer lives!"

You will note that I have changed one word in the second line of the last verse. I remember that whenever we sang this hymn in the Temple, President Smith insisted on reading that line as I have given it, "He lives, my Savior, still the same." I believe that I am safe in saying that no man who has ever stood at the head of the Church, within the recollection of us who were born in this valley, ever thrilled the hearts of the people in testifying that his Redeemer lived, as did our late beloved President Joseph F. Smith.

The choir sang: "Hear Him," from the Oratorio, "The Restoration," by B. Cecil Gates, solo by Emma Lucy Gates.

PRESIDENT HEBER J. GRANT

That is very beautiful, indeed, and it seems very appropriate, in this magnificent structure, erected under the direction of President Brigham Young, that his grandson and his granddaughter should be connected with this beautiful singing.

I sometimes feel that we should have at least four days, instead of three, for conference, as there are so many from whom we would like to hear, but time will not permit. We will now hear briefly from the members of the First Council of Seventy.

ELDER SEYMOUR B. YOUNG

(President of the First Council of Seventy.)

I am thankful, my brethren and sisters, for the honor of standing before you today. When I look over the vast congregation assembled here. I wonder within myself, What shall I say to you? But, the Lord being my helper, I shall say something, I hope, that will interest you as well as be a blessing for myself. I noticed that when it was announced that the music for this beautiful piece to be rendered at this session had been lost and found, a ripple of merriment was heard, in some part of the congregation. I have always been convinced that we are a light-hearted people; that we are always ready to appreciate merriment, as well as subjects more profound and sometimes sorrowful. I am reminded now of a visit I once made to one of our stakes of Zion. One of the brethren who accompanied us was among and is among the most eloquent, pleasing and forceful speakers; but I noticed that when he arose to speak the people began to smile, and before he had proceeded very far with his subject ripples of laughter were heard throughout the congregation; and I was reminded of a circumstance that I witnessed in London, many years ago. I was at a play, during the Christmas holidays, at the Drury Lane theatre. A man came on to the stage; and the moment he came before the audience, people began to smile, and finally to laugh; and when he had spoken a half dozen words, shouts of laughter were heard from every part of the house. I inquired of a neighbor, sitting near, "Who is the gentleman?"

"That is the celebrated William Buxton, known all over the world as the great comedian. Whenever he appears before the people they laugh; they are full of joy and merriment."

I thought this is very well and very necessary; and yet in this particular congregation that I speak of in the north, I thought the merriment at times was a little out of place, because the brethren who visit those conferences, both for the Young Men's and the Young Ladies' Mutual, as well as for the Religion Classes, and for the gen-

eral assembly, for that matter, are handling and dealing with subjects that are serious, and of the utmost and greatest importance and moment for the consideration of all concerned.

I rejoice today for the privilege of standing before you. I am reminded of some facts pertaining to the history that has brought to pass present events. It was remarked here today that the allied nations of the world, recently banded together for the defense of the world, were ready and glad to stand in the defense of their common countries, and were ready for the announcement of a day which brought the Armistice and the cessation of bloodshed; and I am glad to say at this time that I have, I believe, seen the hand of the Lord manifest in this great war, time after time; and no greater manifestation and no greater joy could fill my heart than that which I experienced when peace was declared. So the peace that is being established and considered and accentuated and furthered by the League of Nations has my unqualified approval because if ever I felt like sustaining my brethren of the Authorities—which I always have felt, in every fiber of my being—I have the same feeling today; and I rejoice in this. President Heber J. Grant is the very man to decide these great questions; and I know that every true Latter-day Saint, I know that the Apostles and all the leading brethren who preside over the Church are one with him, in sustaining and upholding him as the true leader of this people, and we are. That makes me know, beyond a question of doubt, that the Latter-day Saints are on the right path, and on the direct line of progress and advancement. There have been men raised up by the hand and providence of Almighty God, time after time, to bring to pass the events and the great issues which we witness today.

The name of Lincoln was mentioned here by one of the speakers. It is recorded that his mother, Nancy Hanks Lincoln, in their little cabin home, in the wilds of old Kentucky, which was the Far West in that day, one morning went about her work smiling and singing, seemingly full of joy and rejoicing, and her husband said to her:

"Nancy, what makes you so happy?"

She said: "Thomas, last night I saw a vision; I was signalled from the shores of eternity, and I shall have a son. He will be a great man among men; for I saw that he was among men; for I saw that he was among the leaders of the nation, and that among the great men he was great. He came to his mother, put his arms around me and said: Mother, I have builded for you and for my country a beautiful palace, with marble pillars that reach to high heaven; but it has cost me my life."

At the close of the war, forty days after his second inauguration as President, a crazy assassin sneaked into the procenium box, at the Ford theatre, in Washington, placed a pistol behind his ear and lodged a bullet in his brain. He had gone through the agony of four years and a half of the Civil War. He had met every difficulty,

face to face, when often members of his own party seemed in doubt, and many of them so far forgetting themselves that they came to him, with tears in their eyes, and with trembling voice, and said:

"Lincoln, you must stop the war, even if you break the Union."

Lincoln replied: "Never, while life is in me, will I surrender to those who would disrupt this glorious nation of ours;" and he maintained the cause of the Union through all those years of trial. When he had completed his task, the Union, the beautiful "palace" that he had established and maintained, the glorious Union of this glorious country was established more firmly than ever before; for the scourge of slavery was taken entirely from its institutions, and none but freemen occupied the soil of the United States. So he had builded the palace with beautiful marble pillars, for his countrymen and for his loved ones. Sacrifice seems to have been the law of those great hearts who have been the ministers of the world, who have produced results that have saved the world from time to time. As Lincoln's mother said, on one occasion, when he inquired why the Indians had been permitted to destroy a village in which his grandfather lived, and to scalp his grandfather and take his life: "Boy, you must know that there never was a country worth having, that there never was a cause worth fighting for, that did not cost the best blood of those who defended it." Sacrifice so begun and accentuated more fully in other great men's lives!

President Grant informs me that the time is up. I testify to you that "Mormonism" is true; that our Leaders are directing the affairs of this Church, according to the mind and will of the Lord. God bless you. Amen.

ELDER BRIGHAM H. ROBERTS

(Of the First Council of Seventy.)

My brethren and sisters: If I could do so, without being misunderstood, I would be very happy and more than pleased to yield my time to my brethren who are to follow. That, however, would be misconstrued; and so, responding to the wish of President Grant, who is conducting this conference I am sure, by the inspiration of the Lord that is in him, I desire to say, and am thankful for the opportunity of saying it, that I believe in God the Eternal Father, as the creating and sustaining power of the universe. I believe in his Son, Jesus Christ, as the Redeemer of men. I believe in the Holy Ghost as the witness of the existence, and power, and majesty and might of the Father; and the witness also to the redeeming power of the Christ. I believe that these Three constitute the one Godhead of our universe, and that there proceeds forth from their presence the spirit that carries the power and attributes of God—wisdom, holiness, majesty, justice and mercy—throughout the immensity of space; and that it is possible for men to live and move and have their being in that holy Presence. I believe in the new dispensation of the Gospel of Jesus Christ in these our own times; that Joseph Smith was a

prophet inspired of God to establish—no, re-establish—his Church upon the earth, no more to be thrown down, forever; and as the years multiply upon my head a knowledge of these great truths increase in their emphasis in my soul. "Time but the impression deeper makes, As streams their channels deeper wear." To this I bear witness in your presence, in the name of Jesus Christ. Amen.

ELDER J. GOLDEN KIMBALL

(Of the First Council of Seventy.)

I presume there are very few who are here present who are not aware of the fact that I was born in these valleys of the mountains. Have I not given evidence to the Latter-day Saints of this Church, during the twenty-seven years of my ministry? Have I not been frank and honest and clear in my statements, and have I felt any doubt in your minds that I do not believe and am not honest and truthful and believe with all my heart and with all my soul that God is the Father? I may not have a perfect and true conception of God, but I love God; I love him for his perfection; I love him for his mercy; I love him for his justice; and notwithstanding my many weaknesses I am not afraid to meet him. For I know that he will deal justly by me; and the great joy I will have is that he will understand me and that is more than some of you have been able to do. (Laughter.) I believe with the same love and faith that Jesus is the Christ, the Redeemer of the world I believe that Joseph Smith is a prophet of God, and there is no man living who reads the things that God has revealed through the Prophet, and the sayings of the Prophet with more joy and more satisfaction and more happiness than I have in reading of the Prophet of God. My father breathed it into my very soul, and I thank God that I am a son of one of God's servants, and that no man can place a finger or make a statement that he did not uphold the Prophet of God, not only Joseph Smith but Brigham Young, and all the others who labored in the Church. Now, friends, if you are in any doubt about my standing in the Church and any of you want to question my loyalty and patriotism you can get a row any time you want it. (Laughter)

I sustain President Grant. When he became President of the Church of Jesus Christ of Latter-day Saints I told him I sustained him with my full faith and confidence; and that is the best I can do. I propose to stand behind him and his counselors and the Twelve apostles. As I told an apostle once: "If God Almighty puts a child in the Council of the Twelve, and he will give me enough of his Spirit, I will sustain him. I pray the Lord to bless you. Amen.

ELDER RULON S. WELLS

(Of the First Council of Seventy.)

I find myself in full and happy accord with the spirit of this conference and the utterances that have been made from this stand. I

believe in the doctrines that have been taught. I believe in those principles which are the underlying foundation of the work of God which contemplate and have for their purpose the liberation and freedom of the children of God, not only our civil liberty and freedom from the tyranny of despotic and autocratic governments, but also that perfect liberty which can only be attained through obedience to the "perfect law of liberty"—the gospel of the Lord Jesus Christ—the truth which will make us free indeed, even free from the bondage of sin and the tyranny of the adversary of our souls.

The discovery of this land—the promised land—the Land of Joseph, the Zion of latter days, and the establishment thereon of this government, a government deriving its powers from the consent of the governed, is so interwoven with the work of God that we are bound to recognize the inspiration of the Almighty in connection therewith.

Read I Nephi 13, 12 where Nephi sees in vision that the Spirit of God inspired the great Columbus (it can mean no other) to cross the many waters, the great Atlantic ocean, which separated him from the seed of Nephi's brethren, who were in the promised land.

Let me, then, declare my faith in the inspiration of the Lord as it relates to these historical events:

I believe that the Lord restored this land and inspired its discovery by Columbus for the purpose of establishing a government thereon which would secure to its people their inalienable rights of life, liberty, and the pursuit of happiness.

I believe that he inspired Thomas Jefferson in the writing of the Declaration of Independence. I believe that the Constitution of the United States was inspired of God, that under its protection his Church could be established and thereby the "perfect law of liberty," the gospel of Jesus Christ, be promulgated not only in the promised land but in all lands, to every nation, kindred, tongue and people.

I believe that George Washington was the human instrument in the hands of God in establishing a government based on the principles of human liberty.

I believe that Abraham Lincoln was the human instrument in God's hand of preserving these precious principles that they should not perish from the earth.

I believe that Woodrow Wilson is the human instrument, in the hands of the Lord of extending these principles to all the nations of the earth, for God is no respecter of persons but designs that all his children shall be made free.

I believe that the League of Nations covenant, when ratified, will become the instrument whereby the inalienable rights of men shall be extended to our Father's children in every land, that it will be an effectual opening of the door which will admit the promulgation of the greater, the perfect, law of liberty, through which the Lord designs to make his children free. Amen.

A sacred solo: "Abide with Me," was sung by David Rees.

ELDER JOSEPH W. McMURRIN

(Of the First Council of Seventy.)

I have rejoiced exceedingly, my brethren and sisters, in the splendid things that I have heard during this conference, and I feel that I have been very greatly benefited by the earnest testimonies that have been borne by the presiding authorities of the Church, and by the doctrines of the gospel of the Lord Jesus Christ that have been sounded in our hearing under the inspiration of the holy Spirit.

I have had the blessed privilege, my brethren and sisters, of engaging, for the past few months, in the preaching of the gospel in the California mission, and have witnessed, during the short time that I have been in this ministry, the marvelous thing that God, our Father in heaven, is able to do with his handmaidens and with his servants who engage in the preaching of the gospel. I suppose all those who have responsibilities resting upon them similar to the responsibilities that rest upon me, at the present time, wonder why from the ranks of the holy Priesthood there cannot be found men, with love in their hearts for the gospel of Jesus Christ, who have had experience in the preaching of the gospel, to come into the missionary field and exercise the gifts and graces and powers that have come to them by experience, for the spreading of the gospel among the people. Yet the marvelous thing that has taken place, before my eyes, in the past few months has been to see boys, who have come with very great fear, with very great anxiety, with very much stammering and with trembling limbs, developing into earnest missionaries for the Lord Jesus Christ, and to hear them, while tears were streaming down their cheeks, bear testimony that the Lord God of heaven had revealed unto them the truth of the everlasting gospel, and to hear them make declaration that the work of the ministry, that seemed to be such a tremendous undertaking when they came into the mission field, had been the sweetest and the most precious and the most wonderful experience that had ever come into their lives.

I rejoice to be associated with the sons and daughters of Israel in the preaching of the gospel of the Redeemer of the world. I am glad for the faith that can be found in the hearts of the young men and the young women who are willing to respond to the calls that are made upon them by proper authority, and go forth in their weakness and in their fear, and lift up their voices in proclamation of the truth. I rejoice, above all else, in the wonderful power of the Lord our God to so bless these feeble instruments that they are able to maintain the truth of the gospel and to attract to the fold of the Master, men who in worldly learning and in the polish of the world may be superior to themselves.

Thank God for the gospel; it is, indeed, the power of God unto salvation. This work, to which we have given our allegiance, is not the result of the wisdom of men's thought; but it is, as it was declared to be, in the very beginning by Joseph Smith, the revelation

of the Lord. I bear record that God our Father in heaven and his son, the Lord Jesus Christ, appeared to the Prophet Joseph Smith. I bear record that men who had ministered in the authority of the holy Priesthood, while dwelling here upon the earth, as greater beings in their resurrected bodies appeared to Joseph Smith and ministered unto him and conferred upon him the authority of the holy Priesthood and gave commandment that the gospel of the Lord Jesus Christ again should be sounded in the ears of the inhabitants of the earth. I bear record that that divine authority, the power to speak in the name of the Lord Jesus Christ, the right to call men to repentance and to an investigation of the glorious gospel, has been conferred upon the men who have been teaching us during this conference.

I admonish Israel to hearken to the voice of the good Shepherd as it has been made manifest through the presiding authorities of the Church, to follow that voice, to follow that lead, and God will be your father and friend and will continue to reveal unto you the truth that has been made manifest in this dispensation. I bear record that the things that we are teaching, the principles of the gospel, those fundamental principles—faith in the Lord Jesus Christ, repentance from sin, baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost—that they have been revealed in our day, that they are just as full of power as they were in the days of the ancient Apostles, and that the gospel today, is, as it always has been and ever will be, the power of God unto salvation. God help us to believe it, and be true to it, forever and forever. Amen.

ELDER CHARLES H. HART

(Of the First Council of Seventy.)

I, also, my brethren and sisters, rejoice in the testimonies which the brethren have given us during this conference, and in the instructions and admonitions which have been presented. I rejoice in the just emphasis which the restored Church places upon principles and practices among men; that God is no respecter of persons, as is indicated in the revelation to the Prophet Joseph Smith, in the fifty-sixth section of the Doctrine and Covenants, in giving warning to the rich man and warning also to the poor man.

It is a matter of continued satisfaction that we have the right view of education. The president of the greatest university in the United States, so far as numbers are concerned, has defined education to be the capacity of a self-conscious being to adapt himself to environment and the power to change that environment. That environment he divided in two classes—the well known physical and, more important than that, the spiritual;—having to do with what makes up the so-called civilization of mankind, man's art, his science, his literature, his institutional life and, last but not least, his religion. So the president of that great university, Columbia, makes a plea for

religious training and our Church is successfully solving that problem of giving religious training without impinging upon the rights of other religionists to have in our public schools neutrality so far as sectarian Christianity is concerned.

I rejoice in the teachings of the Church that this land of ours is God-protected; that it has a special mission; that it is governed by a constitution formed by wise men, raised up for that purpose; and that the Doctrine and Covenants gives us the essentials of the Declaration of Independence and the Constitution of the United States, expressed in these instruments, to the effect or in substance that all men are free and equal, and that governments derive their just powers from the consent of the governed. I rejoice in the further fact that the boys of this Church, as also the boys of this state and of this Nation, have performed a noble part to perpetuate these principles in the world. When they went forth in foreign lands, singing:

God is in his judgment seat,
Christ is on his tree,
And Pershing's men are marching—
Marching into Picardy;"

they had the true spirit of the Crusaders of old, who were willing to battle to the death to rescue the sacred sepulchre from the hands of the Saracens. I feel proud of the work that our boys did—the work of General Young and others. I have felt that it was indeed providential that that splendid body of men, grouped as they were, were not required, in the providences of the Lord, to undergo a baptism of fire and of death in the great conflict in which they were willing to make the supreme sacrifice, and should have credit for their willingness as fully as though the deeds had been performed. These men and we ourselves, I feel sure, cannot realize the importance of the work which has been done to sustain these great principles in the world. The "Mormon" Battalion boys, as we familiarly call them, did not realize the sublime service, for this state and for this intermountain country, which they performed in 1846-7. They were not permitted to live long enough to have a view of the full glory which was theirs; but, like Moses, were permitted only from afar to view the promised land. These men did not fully realize the glory which their posterity will receive from the works of their fathers. It is true that they heard their general say that history might be searched in vain for a like march of infantry; that they had heard General Kearny say, as repeated by General Cooke, that Napoleon had crossed the Alps, but that these men had crossed a continent; and after the lapse of all these years we begin to get a true perspective of the sublime work of these soldier citizens. Purely as a civic move our legislators have provided for a beautiful monument for these men, by appropriating \$100,000, and men not of this Church have been just as active and some of them more active, perhaps, than Church men, in the securing of this great tribute.

If time permitted I would like to read some of the remarks which one not of our Church has made in reference to the sublimity of this monument; but there is only remaining time for me to express the thought that our people will do honor to themselves in contributing to this monument, as they will realize as they learn the real accomplishment of these Battalion men; and that in the future they will be doing like credit and honor to themselves to rear a more costly monument to the memory of the boys who have been willing to make the supreme sacrifice for their country and for the world. I am sure that their labors will not be in vain; that there shall be no retrograde movement; that the history of international law and the world will not contain a chapter showing that while steady although slow progress was made through all the centuries of the past; that when we came to this enlightened Christian age, an age in which the restored gospel was received, that a retrograde movement set in, and that progress in the great branch of the law known as international law ceased and that there was a backward turning. I think that in the providences of the Lord the fruitage of the seven and a half millions of lives lost in the war will not fall to the ground and be futile, but there shall be a sublime and divine fruitage by the establishment in all the world of these principles for which the Constitution stands, an instrument given to us by inspired men, and designed to secure immortality to the work of man, so far as immortality can be imparted to human institutions.

Now there is only sufficient time for me to drop a word of testimony. I concur in the testimonies which my brethren have so sublimely and strongly given; and in addition I testify to the great joy that I have had in the past thirteen and a half years by being closely associated, in travel and in the work of the ministry, with these men whom, in a few minutes, you shall uphold your hands to sustain as prophets, seers, and revelators. I am a witness that they have been warned of danger that was unforeseen by mere human wisdom; that they have prophesied of unusual things which have come to pass that the sick have been raised under their administration, and that they have administered the word of the Lord as meat in due season to the people, and the people have had a refreshing of the Spirit under the ministrations of these my brethren. It has been my privilege to travel more, I think, with President Grant than with any other one member of the Twelve or the First Presidency, except perhaps the late Hyrum M. Smith; and I have learned to love very much President Grant for his courage, for his frankness, for the simplicity and strength of his life, and for his faith. My first thought before I was acquainted with him was that he would be more sympathetic with the richer than with the poorer people, but I soon learned how badly I was mistaken in reference to that. I rejoice that he has been called into this high position to preside over this Church, and I have the fullest confidence in the success of his administration. May the Lord bless him and his counselors and the Twelve, who have treated me

so generously, as generously as my own father could possibly treat me. Brother Grant has always treated me as generously as he would treat himself, and the other brethren, particularly the older brethren, and some of those who have departed, have been indeed fathers to me. I rejoice in my associations with them and with the Church, and I pray the blessings of heaven to be upon us all, in the names of Jesus Christ. Amen.

ELDER LEVI EDGAR YOUNG

(Of the First Council of Seventy.)

There are eleven thousand Seventies in the Church of Jesus Christ of Latter-day Saints. We have already organized one hundred and ninety-eight quorums of Seventy throughout the Stakes of Zion. They are beginning, more and more, each day, to cooperate with all the other brethren holding the Priesthood of God. As one of the seven Presidents of Seventy, I wish to say that it is our desire that the Seventies of the Church become the scholars and missionaries to preach the gospel in all the world. We want them to have the power, the love and the light of God to aid them in this great work. We sincerely hope that the Seventies will take upon themselves new life, new hope, new vigor, and prepare themselves for the ministry more than they have done in the past.

This has been a remarkable conference. The many testimonies given ring true. I bear you my testimony that everything that has been said is true; for the words, the sentences, the thoughts have been pertaining to the gospel of Jesus Christ. The fact that ever since the days of Abraham the Lord has called a portion of his family to bear witness of his great truths is an inspiring truth. This place in the mountains had been preserved for the people of God. It will always be a Stake of Zion. May we as Latter-day Saints, from this day on have our testimonies renewed that the Government of the United States was instituted by the power of God, and the way prepared for the coming of the gospel of Jesus Christ. May that testimony grow in our hearts, together with the greater testimony that God lives, and that the world needs a knowledge of the message of Jesus Christ. There can be no solution of our industrial, social and political problems until the world shall know for a fact that Jesus is the Christ and that we are living in a new day of the world's history. May we, each and every one of us, return to our homes, buoyed up in our souls, with a courageous feeling for the new day, and the promise of a knowledge of God and his great work. May the love and the light of this glorious gospel rejuvenate our spirits as never before, I ask it in the name of Jesus Christ. Amen.

BISHOP CHARLES W. NIBLEY

(Presiding Bishop of the Church.)

It is less than a year since I stood with President Grant at the grave of our departed Prest. Joseph F. Smith. I then and there, on that sacred spot, made pledge and covenant with Prest. Grant that I would

devote myself as energetically, as fervently, as obediently, in trying through my weak efforts to make his administration a success as I ever had done in the work that I had tried to do and had done in the administration of President Joseph F. Smith. I have devotedly and conscientiously tried to fulfil that covenant in all humility, in all obedience, and in the spirit of the office and calling which I hold. I propose to continue in that line, and there isn't anything that these brethren can ask me to do that I will not willingly try to do for the furtherance of this work; and they will not ask me to do anything that is not in the interest of the Kingdom of God. But there is one thing on which President Grant and I never could agree; he thinks that his wife is better looking than my wife. Well, I don't believe a word of it. (Laughter.) Anyhow, if it is referred to a league, or assembly of arbitration, I would have three votes to his one. Now with that exception, brethren and sisters, we are in entire agreement and we are working together harmoniously, and, as I say, so far as I am concerned, obediently and in the spirit of the work.

Now just a minute or two on a matter that I think is of considerable importance. We are blessed abundantly in worldly things in these times. Never was there such a profusion of money. Money, they say, is cheap, but the articles we have to buy with money are dear, which is true indeed. But you produce, you farmers, most of the articles that the rest of us have to buy and there is plenty of money and pretty much everybody has it. The unfortunate thing about it is that a great many people are spending it foolishly. I know I find it so, east and west, wherever I travel. You see attention called to it in the magazines and newspapers. People are spending, as they say, "like drunken sailors." We ought to pause in that. We ought to save while we have abundance. It is a foolish person who spends all he has, and who does not save. I know there are some who will say, "Well, if you had only what I have, and the family I have to keep, you would not think much about saving." That may apply and does apply doubtless to a few families, one here and there, but to the great general part of the Church, the farmers and business men and artisans who are a large part of our population are making means in abundance and are not saving any and putting it away for a rainy day. We are spending it, and we are spending it extravagantly, almost wastefully; and this is a sin. If instead of crowding into so many picture shows a week, if we would only stay home a night or two a week and read the Bible or the Book of Mormon or the Doctrine and Covenants to our families, we would be spending our time in a more profitable way and also saving our money. People have lost the idea of being thrifty any more or very careful about their expenditures either.

The Lord is working in the earth. The predictions of the prophets concerning this land are being fulfilled. I heard Orson Pratt preach a sermon in Liverpool, forty years ago last March, concern-

ing this land, and the mob law that would obtain, the destruction of society, or, if not its entire destruction, the destroying element that would be abroad in the land, the utter disregard for law and order, and established customs, the terror, the riot, the anarchy that would take place. I see it being fulfilled in our own land, right here, and it is coming more and more. Were it not for what there is here in the Church of Jesus Christ of Latter-day Saints I would despair; but the promise is and has been—I have heard it repeated, iterated and reiterated hundreds of times—that there would be a people here who would stand for law and order, who would maintain it, and constitutional rights would be observed although the Constitution would be torn to shreds and tatters, as we see it being torn around us in these very days, these anxious, terrible days that are upon us; but here it would be safe. This is the mission of the Latter-day Saints; this is the mission of "Mormonism," to be saviors upon Mount Zion, to save that which is good of the earth.

I passed through Omaha the other day, just a day after the terrible occurrences that had transpired there, where the mayor of the city, who was sworn to do his duty, tried manfully to do it. They hung him by the neck until he was practically dead. One of the policemen climbed the pole and cut the rope just in time, so that he was resuscitated, but he was unconscious and gone so far as he was concerned. But, thank God, he is alive. This man sworn to do his duty, trying I believe to do his duty, and yet the spirit of anarchy and riot and mob rule would hang that man, and did hang him, and burned others, burned the jail, burned the courthouse; and, as you know, troops were called in. I need not dwell on it all. Well, such occurrences go on, and we pass them by, seemingly, as the idle wind, and heed them not, but they are here. Only the other week, in Los Angeles, a few platform men of the street railroad could not get the settlement that they wanted, so they went on strike. Out of sympathy for them, the General Electrical Company employees down there, went out on what they call a sympathetic strike, and then all the railroad employees operating trains into the city of Los Angeles went out on a sympathetic strike also and tied up every industry in the city, even tied up hundreds of people here and at other points along the line, who were thus inconvenienced and punished simply because the railroad employees were in sympathy with the few platform streetcar men in Los Angeles. A sympathetic strike is little less than anarchy. These railroad men and Pacific Electric men had no grievance against their companies, neither as to wages, hours of work, conditions of work or anything else; they had no grievance at all, but merely out of sympathy for somebody else they tied up the whole business of hundreds of communities and for what? For mere sentiment. This is one of the worst of the signs of the times.

Now I must be brief; my time is nearly up. I want to say that I cannot, for one, join any association or lodge or union which di-

vides my allegiance to the Church of Jesus Christ of Latter-day Saints. To serve the Lord acceptably, my allegiance to him must be undivided. My purpose must be single. If thine eye be single thy whole body shall be filled with light. Now if I am obligated by oath or covenant of any kind to some other organization I have of necessity a divided allegiance. This should not be. My allegiance to the Church comprises and includes everything that the civil government requires and a great deal more. My allegiance to the Church causes me not to hate my brother; my allegiance to the Church makes me an infinitely better citizen, as citizenship goes in the world, than if I were not connected with the Church. Now I must not have a divided allegiance. The Kingdom of God first—stand by it!

The prediction has been, my brethren, that civilization shall not fail; the Constitution of our country shall not altogether fail. It is not all going up in wreck, for here, and I believe here only, will peace and prosperity and the maintaining of the Constitution of the United States and the securing of the liberties of the people, transpire; here through the medium of this Church, and I do not see much hope anywhere else. God bless you; God bless the men who stand at the head; I am with them; I am for them; I uphold them; I pray for them. As I said before, there is not anything that I will not try to do in the interest of this work, if they ask me to do it, and I will try to do a great many things they do not have to ask me to do. God bless us; God bless this people; the Lord help Zion and direct us in these terrible times that are upon us, the terribleness of which will increase and not decrease until Zion is established and the work of the Lord accomplished, through Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

Presented the General Authorities and officers of the auxilliary organizations of the Church who were voted upon and unanimously sustained as follows:

GENERAL AUTHORITIES

Heber J. Grant, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as First Counselor in the First Presidency.

Charles W. Penrose, as Second Counselor in the First Presidency.

Anthon H. Lund, as President of the Council of the Twelve Apostles. Rudger Clawson, as Acting President of the Council.

As members of the Council of Twelve Apostles:

Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins,

Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard.

Hyrum G. Smith, as Presiding Patriarch.

The Counselors in the First Presidency, the Twelve Apostles and Presiding Patriarch, as Prophets, Seers and Revelators.

The First Seven Presidents of Seventy: Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, Levi Edgar Young.

Charles W. Nibley, as Presiding Bishop with David A. Smith and John Wells as his First and Second Counselors.

Heber J. Grant, as Trustee-in-Trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as Church Historian and General Church Recorder, with Andrew Jenson, Brigham H. Roberts, Joseph Fielding Smith, August William Lund, Assistant Historians.

The General Church Auditing Committee: William W. Riter, Henry H. Rolapp, John C. Cutler, Heber Scowcroft, Peter G. Johnston.

Members of the General Church Board of Education: Heber J. Grant, Anthon H. Lund, Charles W. Penrose, Willard Young, Rudger Clawson, Orson F. Whitney, Joseph Fielding Smith, David O. McKay, Stephen L. Richards, Richard R. Lyman, Arthur Winter, Secretary and Treasurer.

Commissioners of Education: David O. McKay, Stephen L. Richards, Richard R. Lyman, Adam S. Bennion, Superintendent.

Tabernacle Choir: Anthony C. Lund, Conductor; B. Cecil Gates, Assistant Conductor; John J. McClellan, Organist; Edward P. Kimball, and Tracy Y. Cannon, Assistant Organists; George C. Smith, Secretary and Treasurer. And all the members of the choir.

AUXILLIARY ORGANIZATIONS.

GENERAL BOARD OF RELIEF SOCIETY

Relief Society.—Officers: Emmeline B. Wells, President; Clarissa S. Williams, First Counselor; Julina L. Smith, Second Counselor; Amy B. Lyman, Secretary; Susa Y. Gates, Corresponding Secretary; Emma A. Empey, Treasurer.

Members of Board: Sarah Jenne Cannon, Romania B. Penrose, Emily S. Richards, Julia P. M. Farnsworth, Phebe Y. Beattie, Ida S. Dusenberry, Carrie S. Thomas, Elizabeth S. Wilcox, Rebecca N. Nibley, Elizabeth C. McCune, Edna May Davis, Sarah M. McLelland, Elizabeth Crismon, Jeanette A. Hyde, Sarah Eddington, Lillian Cameron, Donnette S. Kesler.

GENERAL BOARD OF DESERET SUNDAY SCHOOL UNION.

Sunday Schools.—Officers: David O. McKay, Superintendent;

Stephen L. Richards, First Assistant; George D. Pyper, Second Assistant; Laurence W. Richards, Secretary; John F. Bennett, Treasurer.

Members of Board: Hugh J. Cannon, Seymour B. Young, Andrew Kimball, John M. Mills, George M. Cannon, James E. Talmage, Horace H. Cummings, Josiah Burrows, William A. Morton, Harold G. Reynolds, Charles B. Felt, George H. Wallace, Nathan T. Porter, Howard R. Driggs, Milton Bennion, Horace S. Ensign, Henry H. Rolapp, Edwin G. Woolley, Jr., Hyrum G. Smith, Charles H. Hart, Joseph Ballantyne, J. Leo Fairbanks, J. W. Walker, Ephraim G. Gowans, E. Conway Ashton, Adam S. Bennion, Edward P. Kimball, Tracy Y. Cannon, George N. Child, Frank K. Seegmiller, Charles J. Ross.

GENERAL BOARD OF YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION.

Young Men's Mutual Improvement Association.—Officers: Anthony W. Ivins, General Superintendent; B. H. Roberts, First Assistant; Richard R. Lyman, Second Assistant; Moroni Snow, General Secretary.

Members of Board: J. Golden Kimball, Junius F. Wells, George H. Brimhall, Edward H. Anderson, Thomas Hull, Willard Done, Le Roi C. Snow, Rulon S. Wells, Joseph W. McMurrin, Bryant S. Hinckley, Brigham F. Grant, Lewis T. Cannon, Benjamin Goddard, George Albert Smith, Thomas A. Clawson, Lyman R. Martineau, Charles H. Hart, John A. Widtsoe, James H. Anderson, Oscar A. Kirkham, George F. Richards, Nephi Anderson, John H. Taylor, James E. Talmage, Hyrum G. Smith, Henry C. Lund, George J. Cannon, Nicholas G. Morgan, Claude Richards, John F. Bowman, Levi Edgar Young, Roscoe W. Eardley, Preston D. Richards, Osborne J. P. Widtsoe, Brigham S. Young, B. Cecil Gates, Ernest P. Horsley, Preston Nibley, Melvin J. Ballard.

GENERAL BOARD OF YOUNG LADIES' MUTUAL IMPROVEMENT ASSOCIATION.

Young Ladies' Mutual Improvement Association.—Officers: Martha H. Tingey, President; Ruth May Fox, First Counselor; May T. Nystrom, Second Counselor; Clarissa A. Beesley, Secretary; Margaret Summerhays, Chorister.

Members of the Board: Honorary Member, Maria Y. Dougall; Adella W. Eardley, Agnes Campbell, Ann M. Cannon, May Booth Talmage, Emma Goddard, Rose W. Bennett, Alice K. Smith, Julia M. Brixen, Augusta W. Grant, Emily Caldwell Adams, Mary E. Connelly, Elen Wallace, Lucy W. Smith, Jane B. Anderson, Edith R. Lovsey, Laura Bennion Dimond, Rachel Grant Taylor, Sarah Richards Cannon, Lucy M. S. Carter, Charlotte Stewart, Lucy Grant Cannon, Emily Hillam Higgs, Martha G. Smith, Catherine Folsom.

GENERAL BOARD OF PRIMARY ASSOCIATION.

Primary Association.—Officers: Louie B. Felt, President; May Anderson, First Counselor; Clara W. Beebe, Second Counselor; Genet Bingham Dee, Secretary and Treasurer; Matilda W. Cahoon, Chorister; Jane Romney Crawford, Organist; Physical Directors: Ann Nebeker, Edna Harker Thomas.

Honorary Members of Board: Lillie T. Freeze, Josephine R. West, Aurelia S. Rogers.

Members of Board: Eliza S. Bennion, Edith H. Lambert, Ella S. Capener, Georgina F. Richards, Vilate S. Chambers, Helen Davis, Marion B. Kerr, Nellie A. Talmage, Cordia H. Smith, Zina Y. Card, Sadie Grant Pack.

Advisors to the Association: Anthony W. Ivins, David O. McKay.

GENERAL BOARD OF RELIGION CLASS.

Religion Class.—Officers: Rudger Clawson, Superintendent; Joseph Fielding Smith, First Assistant; William A. Morton, Second Assistant and Secretary.

Members of Board: Horace H. Cummings, Rulon S. Wells, Joseph W. McMurrin, John Henry Evans, Joseph J. Cannon, George Albert Smith, Orson F. Whitney, James E. King, George F. Richards, George H. Brimhall, P. Joseph Jensen, Willard Young, N. Andrew Jensen, Guy C. Wilson, Levi Edgar Young, John Wells, Newell K. Young.

Edward H. Anderson, clerk of the general conference.

PRESIDENT HEBER J. GRANT

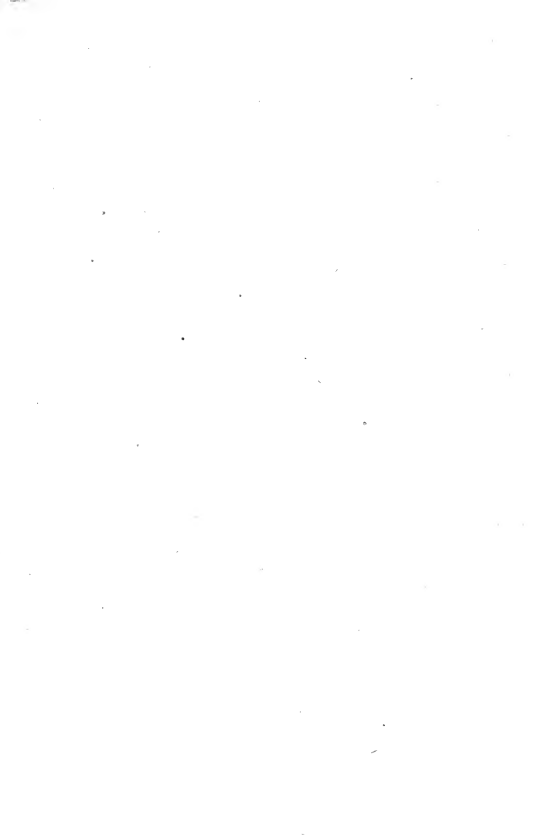
We would have been very much pleased, indeed, to have heard from one or two more, but time will not permit. I wish to say that each and all of the general authorities of the Church of Jesus Christ of Latter-day Saints, without any reservations whatever, have my unbounded love and confidence. They have sustained me with their faith and their prayers, and have fulfilled every request that I have made of them. I wish to say that there is not a stake president in all the Church who does not have my love and confidence. The Latter-day Saints throughout the Church have sustained me beyond anything that I could have expected or believed possible. I pray God to sanctify all that has been said and done in this conference to the good of the Latter-day Saints. I pray for the welfare of mankind, at home and abroad. I bear to you my testimony that God has spoken again from the heavens, that we have the gospel of life and salvation; and I pray God to help us to live it, all of which I ask, in the name of Jesus Christ. Amen.

The Tabernacle choir sang the "Hallelujah Chorus."
The benediction was offered by Patriarch Hyrum C. Jex.
Conference adjourned for six months.

Professor Anthony C. Lund conducted the singing in the Tabernacle. Professor John J. McClellan played the accompaniments, interludes, etc., on the great organ, assisted by Edward P. Kimball and Tracy Y. Cannon.

The stenographic reports of the discourses were taken in the Tabernacle, by Elder Franklin W. Otterstrom, assisted by R. W. Gallagher and Clyde Rasmussen; in the Assembly Hall, by Elder Frederick E. Barker and Fred G. Barker; in Barratt Hall, by Clarence Cramer, and at the open-air meeting near the Bureau of Information by Clyde Rasmussen.

EDWARD H. ANDERSON, *Clerk of Conference.*







HAVE you ever stopped to think how much time we spend in planning what we shall put on and what we shall put in our children's bodies and how little in planning what we shall put in their minds? They go to school, to be sure, but that is for only five hours a day for approximately 185 days a year. What of the years before they begin to go to school, what of the hours and days each year in which they are not under instruction? Have we any deliberate plans to care for the mind's growth as we care for the body's?

It is just as important that children shall read good books as it is that they shall learn to read at all. It would be hard to find any one who would declare that it is unnecessary for children to learn to read. Yet reading in itself is not the end we seek, but only a means to the end. The goal of all education is the enrichment of life, and a child's reading carefully guided will deepen and strengthen his future ability to make the most of himself and his opportunities.

To really love books so that they may be woven into the warp and woof of his life a child should have his own individual library, which grows year by year with his growth, yet which contains friends to whom he will return time and time again, secure in the knowledge of a happy companionship, full of pleasant associations. A large number of books is not essential to have, but a few should be added each year and the standard of choice should be kept high.—*Seattle Public Library Bulletin.*

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